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A
GREEK READER,
SELECTED CHIEFLY FROM
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.
REVISED AND CORRECTED, WITH NEW MARGINAL NOTES AND REFERENCES.

BY
REV. P. BULLIONS, D.D.,
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PREFACE.

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 Palephatus,—"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, throughout the work, 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 σαῦρον μαχαίρα, 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 Jacob's Greek Reader, have been chiefly relied on as authorities.

No pains have been spared to insure 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.

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PREFACE TO REVISED EDITION.

This Edition of the Greek Reader has been thoroughly revised, and the new marginal references at the bottom of the page in the text, have been adapted to the Revised Editions of the Greek Grammar since 1858. These references are indicated by Gr. prefixed, and are rendered more direct and accurate by using the running series of numbers in the Grammar, instead of the Section marks (§) and their subdivisions, as in former editions. Those having Id. prefixed, refer to the Greek Idioms at the beginning of the book, pp. 7–56—the first number directing to the corresponding number in the Introduction, and the second (if any) to the example under that number. In the Notes pp. 218–290, also, in the Introduction and Lexicon, the references to the Grammar are made in the same manner as before, but corrected so as to correspond to the Revised editions.

Troy, Aug. 1861.
INTRODUCTION.

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 \( \varepsilon \), \( \alpha \), should always be pronounced short.
2. The long vowels \( \eta \), \( \alpha \), and the diphthongs, should always be pronounced long.
3. The doubtful vowels \( \alpha \), \( \iota \), \( \upsilon \), before a vowel or diphthong, or the consonants \( \upsilon \), \( 
\alpha \), \( \epsilon \), 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 circumflexed 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, τι'-μη, με'-νος.

2. In polysyllables, if the penult is long, accent it; if short, accent the antepenult; thus, ἀνθρω'-πος, λεγο'-μενον, (with the Greek accents, written ἀνθρωπος, λεγομένο.)

*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. Lat. Gr. 768–773. 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:

<table>
<thead>
<tr>
<th>Nom.</th>
<th>(No sign.)</th>
<th>Acc.</th>
<th>(No sign.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dat.</td>
<td><em>To, for, with, by.</em></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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. XL, than; as, ἔλευσιν μυλίτιος, sweeter than honey.
2 After words signifying, to be or belong to, § 144, R. XII, to; as, τοῦ βασίλεως δοῦλος, it belongs to the king.
3 After verbs of filling, abounding, separating, &c., § 144, R. XVI, with, in, from, &c.; as, χοῦσαν ρηγασθεὶς γῆς, let him fill his ship with gold; — εἰποτεί χρημαί των, he abounds in riches.
4 Denoting price, R. XVIII.—cause, § 156, for, on account of, &c.; as, πίνει διὰ αχμή, for five drachmas.
5 Denoting source, origin; or point from which a thing is or proceeds, from; as, ἤκοννα τοῦ ἀγγέλλον ταῦτα, I heard these things from the messenger, § 156.
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 τοις and τοῖς, by, § 154, R. XXX, and § 147, R. I. & II.; as, πεπολεμαμένοι μοι, it has been done by me.
2 After nouns, § 146, and § 148, Obs. 1, of, as, Τιτῆς τοῦ παιδός, the children of Tellus.
3 After verbs denoting companionship, § 148, R. XXIII, with; as, διότις 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, Μαραθῶν, at Marathon.
7 Denoting the time when, on, § 160; as, τοῖς ἡμίτοις, on the third day.
8 Denoting the measure of excess, R. XXXIX, by; as, ἔτην ἀντὶ πρεσβύτερος, older by a year.

The Accusative.

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

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. ἄμιλε τῶν φιλῶν, he neglects his friends.
   2d. " δόμεθα χρημάτων, we need money.
   3d. Dat. βασιλεῖ πρίνει, it becomes a king.
   4th. " ἀφέγγουσι τῇ πόλει, they will defend the city.
   5th. " πελεθόν 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, Κύρος βασιλεύοντος, Cyrus reigning; περιόντ᾽ ἐνεκαντής, 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 κρίτῃ, 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 Πέμψω 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 Ἠμῶς τοῦ ἄθλου βλησ, The life of me, the wretched being.
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 Μεγάλη δύναμις, With great force.
3 Τίνι ποτί λόγοι; 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 'Ο ἀγαθὸς ἄνηγ, or The good man.
2 'Ο ἄνηγ ὁ ἀγαθὸς,

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

1 'Ο ἄνηγ ἀγαθὸς τούτου The man, since (or because, or if) he is good (or who is good), does good to his friends.
2 Φιλοῦμεν ἀγαθὸν τὸν ἄνηγον 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, ἔσχατος, &c.; thus,

3 Τὸ ἄκρον ὁδός, The high mountain.
4 Τὸ ὁδὸς 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 ὀχάτη ὑψός, \{ The most remote island.
8 ἡ νῦσος ἡ ὀχάτη, \} 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 Ἄνθρο ἀγαθὸς καὶ δίκαιος, \{ A man good and just, or,
2 \} 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 Ἄνθρο ωὔθε ἀγαθὸς ωὔθε δί-

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 (ἀνθρωποι), Wicked men.
2 Δεινὸν ἔστι τοῖς χείροις (ἀν-
3 θρόποις) τῶν βελτίων
(ἀνθρώπων) ἄφεν,
3 Στέφανο μὲν ἡ παρὼν ἡ (χρή-
4 ματα), ζητεῖ δὲ τὰ βελτίω
(χρήματα),

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 Ἄθηναῖοι, The Athenians.
2 Οἱ Ἡρωὶ, 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 Επεσον ἀγχηστών, They fell near each other.
2 Ἡλθον μεσονύκτιος, He came at midnight.
3 Ἡλθον βραδεῖς, They came slowly.

19. The adjectives ἔκαστος and ἀλλος 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 ἀλλος, like the Latin *alius*, is doubled in translating; as,
1 Ὅδι δὲ ἔργω ῖν ἔδειγον δίκα, They each received ten.
2 Ἰρώτων δὲ ἀλλος ἀλλο, They asked one one thing, and another another.

20. Adjective words, when partitives, or used partitive-ly, 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 ἄνθρωπων ταύτ' ἔπολε, He alone of all men did these things.
2 Οἱ φύλαμοι τῶν ἄνθρωπων εἰσὶ, The wise among men (i.e. wise men) are few.
3 Ὁ ἐξήτατος βασιλεύων ἀφίκει, 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 Πλούσιότερος ἡ σοφία τερος, More rich than wise.
2 Οἱ φιλότιμοτατος, A very (or a most) ambitious man.

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 Ἀνήρ φιλότιμοτατος, A very (or a most) ambitious man.
2 Πράγματα εὖ θέστατα, Very foolish things.

23. When the superlative is used for the comparative, (§ 143, *Obs. 15*,) it is translated as the comparative; as,
1 Χείο δ' οὖς ἀνήρ μακάριτατος, 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 Γνωθι σεαυτόν, Know thyself.
2 Ὅ σοφός σαυτον κρίται, The wise man rules himself.
INTRODUCTION.

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 ἔγω σε διδάξω, I will show you this from yourself.

4 ὁ κατηγορος ἔφη Σωκράτης The accuser said that Socrates
ἀνήν αὐτῷ συνοῦντας, κ.τ.λ. made those following him, &c.

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

5 ὁ παῖς ὅδε ἤφη τὸν σαυτόν On account of my own father.

6 ὁ σαυτόν ἀδελφήν ἔδωκε, He gave his own sister.

7 ὁ παῖς ὅδε ἠλπιζε τὸν σαυτόν The boy insults his own father.

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

8 Τῷ οὐ μὴν αὐτοῖς διαλεγό- Then we will discourse with each other,

9 καὶ μὴν αὐτοῖς, They are jealous of one another.

Obs. 4. When σαυτόν (αὐτόν), is used for ἐμαυτόν and σεαυτόν, (§ 63, 5,) it is translated in the first or second person accordingly; as,

10 ἂλλ' (ἐγώ) αὐτός αὐτόν But I shall myself, on my own

11 Ἐφὲ δὲ αὐτὸν σφυσητὴν παρ- But you giving yourself out, &c.

PARÁGEON, κ.τ.λ.

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, thyself, himself, &c.; as,

2 ἦγω αὐτὸς ἔπολεσα, I myself did it.

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

Ἀδρίαν ἰδίως, I saw the man himself.
GREEK IDIOMS. 15

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,

Ουχ ἦσανας αὐτόν; Have you not seen him?

4 After the article ὁ, ἡ, τό, it means, "same," as,

Ὁ αὐτός ἄνθρωπος. The same man.

Ταὐτά (i.e. τά αὐτά) 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 ημετέροι αὐτῶν πατέρες, Our own fathers, 10, 4.

Demonstrative Pronouns.

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

1 Συγνώμη τιμωρίας ἄμελενων, τὸ Forgiveness is better than re-

μὲν γὰρ ἠμέρου φόνεως venge, for the former belongs 
esti, τὸ δὲ θηριώδους. 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 Τὸ ποτέ ἐστὶν αὐτὸ, ἡ ἀφετή; What is virtue?

2 Τὸ γὰρ τοῦτο μακαιμώτε-

ρον, τοῦ γὰρ μικῆγεται; What is more blessed than (this) 
to be mingled with the earth?

3 Οἶδε τὸ ὦ τὸ ὅτι ταῦτα, κ.τ.λ., He knew that these things, &c.

4 ὂντι δ' ἐξε πτερὰ, τοῦτο ἵσομεν, We knew that they had wings.

The Indefinite Pronoun.

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

1 Alone it means one, any one; as

Οὐκ ἦν τίς εὑρός. Would not any one find.

2 With a substantive, (§ 133, 10,) it means a, an, certain, some; as,

Μίγας τίς παις. A certain large boy.

Ὁλογοι τίνι; ἄνδρες. Some few men.
3 With adjectives, (§ 133, 11,) somewhat, in some degree, rather &c.; as, 
\[ \text{'Η γραφή τοιάδε τις ἦν,} \]  
The accusation was nearly this. 
—to this effect.

4 With adverbs and cardinal numbers, nearly, almost, about; as, 
\[ \text{Οὔτω τί,} \]  
Nearly thus. 
\[ \text{Πώσα τινές εἰσιν;} \]  
About how many are there? 
\[ \text{Τρεῖς τινές,} \]  
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, 
\[ \text{Οὔτε τί μάντις ἦν,} \]  
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 \[ \text{Τὸ σὸν μόνον δώρημα,} \]  
The gift of thee alone. 

2 \[ \text{Διαφανάζουσι τὰ ἐμὰ, τοῦ κα- κοδαλμονος,} \]  
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, 'Ο Κίρος, Cyrus.

2 Before nouns, when they denote a class or species; as, 'Ο ἄνθρωπος ἐστὶ θανάτος, Man is mortal; τὸ γάλα ἦδυ ἔστω, 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, δοσ πατήρ, thy father.

5 Before a noun governing the genitive of a personal pronoun, translated as the possessive pronouns; as, τὰ ἑαυτοῦ παῖς ἰδία, his own affairs; ὁ πατίμος ἡμῶν, our father.

6 Before a noun, with the pronouns ἐκαστος, ὁτός, ὁδὴ, ἐκεῖνος; ἀς, παν ἐκαστὸν τὴν ἡμέραν, every single day; ὁτος ὁ ἄνθρωπος, this man.

7 Before nouns with the relative adjectives τοιοῦτος, τοίοντε, τοῖσοντες, τηλικοῦτος; ἀς, ὁ τοιοῦτος ἄνθρωπος, such a man; τὰ τοιοῦτα παῖς ἰδία, such things.

8 When repeated before an adjective after its noun; as, ὁ ἄνθρωπος, the good man.

9 When used before words quoted or designated in a sentence (§ 134, 15, 2); as, τὸ ὁ δὴ ὁμιλεῖ τὸν ἑώρω, 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 Ἀλγεῖα τὴν κεφαλήν, I am pained in my head.
2 Πρόσεχε τὸν νοῦν, Apply your mind.
3 Ἀνὴρ τὴν πατρίδα γεγένηται, A man is born for his country.
4 Οὐδὲν γλύκιον τῆς πατρίδος, Nothing is sweeter than one's 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 Εἰσι νι λέγοντες, There are (men) who say.
2 Ο ὁ ὁν, (He) who is.
3 Οἱ μὴ καμίντες, (Those) who do not labor.

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

4 Μίλου ὁ (ὁν) ἐν 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 ἄγαθοι, οἱ κακοί, The good, the bad.
2 Οἱ δικαστεῖς, Those who judge, i. e. the judges.
3 Οἱ λεγόντες, Those who speak, i. e. the orators.
34. An adverb between the article and its noun has the force of an adjective, and is translated as such (§ 134, 10); as,

1 'H ἀνω πόλις, The upper city.
2 ὁ νῦν ἀρχόμενος, The present ruler.
3 ὁ μεταξὺ τόπος, The intervening 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, οὕτως ἀπέθανε. Arranged,
Οὕτως, ὁς ἡμᾶς πολλὰ ἀγαθὰ ἐποίησε, ἀπέθανε.
He, who did us many good actions, is dead.

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

1 Πᾶς τοὺς ὅσοι, Every one who.
2 Οὐδεὶς ὅσοι, No one who.
3 Πάντες ὅσοι, All who.
4 Πάντα ὁ σος, All things which.

5 Ὡστις ὁδε, Whoever (i.e. every one who) knows.

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

1 Ἀνθρωπος ὁ στις, Any man who.
2 Αἱ πόλεις ὁ σαί, (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 Αμβωνίς ὃν θεόδησον, Having received (the things) which, &c.
2 Μακάριος αἰῶν, ὅσοις Life is happy (to all those) to whom θάμοι μὲν ἐπιπτοῦσιν, marriages turn out well.

40. To this construction belongs the phrase made up of ἡστιν and the plural relative in all its cases (§ 135, 11). In this phrase, ἡστιν 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 (ἕνοι, some), as follows:

1 Nom. ἡστιν οἱ (= ἑνοι) There are who (=some) fled.

2 Gen. ἡστιν ὅν (= εὐλογήθη) There are from whom (=from some) he refrained.

3 Dat. ἡστιν οἶς (= ἑνοὶς) There are to whom (=to some) it seemed fit.

4 Acc. ἡστιν οὓς (= ἑνοὺς) There are whom (=some) he 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 Ἀπο τῶν πολέων ἡστιν ὃν From some cities.

6 Κλέπτειν δὲ, ἔχρημα ἡστιν ἄ But he permitted to steal some things.

Note 2. So also ἡστιν is used with the plural of ὡστις, especially in interrogative sentences; as,
7 ἦστιν οὐσίως ἀνθρώπων Hast thou admired certain men
τεθαύμασας ἐπὶ σοφίᾳ; for their wisdom?

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

1 ἦστιν ὅτε, (= ἐν ὣτε), Sometimes (lit. there is when).
2 ἦστιν ὅπου, or ὅπου, Somewhere (lit. there is where).
3 ἦστιν οὐ, or ἀνθρώπῳ, Somewhere, in some place.
4 ὁ που ἦστιν ὥστε, Nowhere (lit. there is not where).
5 ἦστιν ὅποιος, or ἀνθρώπῳ, In some way, in whatever man-

6 ὁ ποι ἦστιν ὥστε, In no way.
7 ὁ που ἦστιν ὥστε οὐ, Certainly.
8 ἦστιν ὥστε (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 ante-
cedent 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 ὁ ποι ἦστιν ὁ ἐλεύθερος ἀνθρώπων, 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 trans-
lated in the former and understood in the latter; as,
1 ὁ ποι ἦστιν ὁ ἀνθρώπῳ, ὁ ἐλεύθερος 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 Χαλεφ ταῖς ἑπιστολαίς σὲ I am delighted with the letters
καὶ ἔγραψας, which you wrote.
2 Ἀπολαίπω τῶν ἄγαθῶν ὅν (for 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 sup-
plied. 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) ὄν τι πολ- None of the things (or of those

          λος πράττονσιν, things) which the multitude do.

4 (Τούτων) οἶς (for ἂ) εἶχα Using the things which he had.

χρώμενος;

45. Second. The attracted antecedent must be trans-

lated in the case from which it was attracted; as,

1 Ἐχεις οὖν ἵππαν ἄλλον δίπλα Canst thou tell me any other

οὖν πρὸς ματος, οὐ μὲν thing whatever, of which the

τιδίπλακος, —

teachers? &c.

Obs. This construction is especially common with οὐ-

δεῖς, and the relative ὅστις, through all the cases, as follows:

2 Nom. Οὐδείς ὅστις οὐχ ἂν There is no one who would not
tαύτα ποιήσειν, do these things.

3 Gen. Οὐδενίς ὅστιν οὐχ κατ-

εγκληματιν, —

There is no one at whom he did

4 Dat. Οὐδενίς ὅτι οὐχ ἄπε-

κρήνατο, —

Not laugh.

5 Acc. Οὐδένα ὅντων οὐ There is no one whom he did

κατείλαμαν, —

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 construc-
tion as the relative and its antecedent, (Nos. 35 to 45.)

These words are the following:

Antecedent.

1 Τὸνος, (tansus,) So much, so great, such— ὅσος, (quantus,) as.

2 Τὸνοῦς, { Just so much, so much— ὅποιος, and { as.

3 Τὸνοῦτος, —

4 Τόιος, (talis,) Such, of such a kind— ὅς, (qualis,) as.

5 Τὸνοῦς, { Of just such a kind— ὅς, or ὅποιος, as.

6 Τὸνοῦτος, —
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7 Τηλίκος, So great, of such an age, or size— ἡλικος, as.
8 Τηλικόςδε, \{ Just so great, &c.— ὀπηλίκος, as.
9 Τηλικοῦτος,

47. When the antecedent word is used alone, the relative with its clause is to be supplied in translating; as,
1 'Ο τοιούτος ἄνθρ (οἱος οὗ- Such a man (as this) is to be
tος), ἰαμαστός ἐστιν, admired.
2 Τοιούτον ἄνθρα (ὁιος στοτος ἐστιν) οἶν ἀν ἐπανομής, Thou wouldst not praise such a
ἐστιν) οἶν ἀν ἐπανομής, 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 Οὐδέν (sup. τοίλα ἐστίν) οἶν άκουεοιν τοῦ νόμου,
2 Χαρίζομαι ἁνδρὶ (τοιοῦτη) οἶνος σὺ εἰ, I do a kindness to a man (such) as thou art.
3 Εἰ τίς ἄνθρω ἐστι (τοιοῦτος) οἶνος ἐμπείρος (ἐμαν). If any man is skilful (lit. If any
4 (Τοιούτος) οἶνος τ είμι τοῦ- to poiein, I am such as to do this, i.e. I am
4 (Τοιούτος) οἶνος τ είμι τοῦ- to poiein, I am such as to do this, i.e. I am
5 (Τοιούτω) οἶνος τ ἐστι τοῦ- to poiein, There is such a thing as to do
5 (Τοιούτω) οἶνος τ ἐστι τοῦ- to poiein, There is such a thing as to do

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 εἰμί 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. Ἔρω οἶνος σου ἁνθρώ, by attraction and contraction for ἐρω τοιοῦτον ἁνθρώ oǐν σὺ εἰ, I love such a man as thou art.
2 Dat. Χαρίζομαι οἶν σοι ἁνθρώ, for χαρίζομαι τοῖς ἁνθρώ oǐν σὺ εἰ, I gratify such a man as thou art.
3. Acc. ἔπαινό ὦν σὲ ἄνδρα, for ἔπαινω τοιοῦτον ἄνδρα ὄλος σὺ 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, ἔρως ὦν σοὶ — χαρὲς σοι — ἔπαινος ὦν σοὶ.

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. ὁ ὁδὸν Θάλλει, The rose blooms.
2. ὑ γράφεις, Thou writest.
3. ὁ κελέυει φάνην ἔσοι, To command (or commanding) is easy.
4. ὁ γνῶθι σεαυτόν, κα- "Know thyself;" is a good max-
lόν ἔσοι.
im.
5. ὁ i i σύνδεσμος ἔσοι. Εἰ is a conjunction.

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

6. ὑ ἐπιλεύσας; ἡ ὁ ἀδελφός Did you do it? or did your bro-
θερ ἐπιλεύσας; ther do it?

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

7. ο πλοῦτος Θεντῶς (sc. ἔστιν), Wealth is perishable.
8. Κέφος οἰσχρὸν βαρύ ναι σηλίδον (ἔστιν), Base gain is a grievous possession.
9. Πόλεως ψυχή οἱ νόμοι (ἔστιν), 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,

Δαφείος, ὁ Ξέρξεως πατήρ, ἦν οὗτος Darius, the father of Xerxes, ἐγκομιάζων ἐλεγεν, 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 ὅς, 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 ὅτι δὲ καὶ Σωκράτην δίκαιον ἦν κρίνειν, ὅτι It was just to judge Socrates thus also.
2 Καλὸς ἐλέγετο ὅτι ταῦτα μὲν dei τῶν δοξῶν προσέχειν τὸν οὖν, κ.τ.λ., It was well said that it is proper to consider some opinions, &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 ἐπέσει, μέλει, δοκεῖ, δεῖ, ἐχεῖ, &c. (§ 114), are usually translated by prefixing the English pronoun it; as, ἐπέσει, 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 ἔτι σοι, There is need to you, i. e. you have need.
2 ἐξεστὶ μοι, It is lawful for me, i. e. I may.
3 ἠδοξέα αὐτῷ, It seemed proper to him, i. e. he determined.
4 Μέτεστι μοι, There is a share to me, i. e. I take part.
5 Προσῆκε μοι, It concerns me, i. e. I am concerned.
6 Ἀλλοίωσε σοι, There is wanting to you, i. e. you want.
7 Χρὴ ἡμᾶς, It is necessary that we, i. e. we must.
8 ἰδίω χρόνον, 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, does it seem, signifies, it happens. In either case, the verb may be rendered either in the personal or impersonal form (§ 175, Obs. 3), as the ordinary form the English expression may require; as,

1 Λέγεται τὸν βασιλέα ἀποφυγεῖν, or, Ο βασιλεὺς λέγεται ἀποφυγεῖν,
It is said that the king escaped, or, The king is said to have escaped.
2 Αδικοῦσται μοι δοκεῖ τὴν ἱκεῖνον ὑβρίς, or, Αδικοῦσται μοι δοκεῖ ἡ ἱκεῖνον ὑβρίς;
It appears to me that their insolence has terminated, or, Their insolence appears to me to have terminated.
3 Καθαρσίν εἶναι συμβαίνει, or, Καθαρσίς εἶναι συμβαίνει,
It happens that the purification is, &c., or, The purification happens to be.

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

4 Δίκαιον ἵστη με τούτο πράττειν, or It is right that I should
dókaim ἐμι τούτο πράττειν,
5 διότι ἵστη ἡμᾶς τούτο ποιεῖν, or It is fit that we should do
'Αξιοί ἐσμέν τούτο 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, ἐσκέπασθαι, λέγομαι, 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 ὑπ', 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 πολῖμοι δε, ὑπ' ἡμῶν The enemy, as it appeared to us, departed; lit. as they appeared to us.
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, πός, πῶς, πόθε, πόθεν, πόσε, &c. (§ 67); as,

1. Τίς ἦλθεν; τί ποιεῖς; *Who came? What are you doing?*
2. Ποῖόν σε ἐποίησεν; *What sort of an expression escaped you?*
3. Ποὺς ἐπαράθη; *How did he do it?*
4. Ποσεῖς; *Whither do you flee?*
5. Ποσεῖς ἐν ἔρχεται; *Whence does he come?*
6. Ποσεῖς ὄπληθανον; *How many died?*
7. Ποῖς, or ποὺ ὁ, or ποίς 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 ἤλθα ὁ στις ἦλθε, *I know not who came.*
2. Οὐκ ἤλθα ὁ ποῖον, ὁ. τ. λ., *I know not what sort, &c.*
3. Οὐκ ἤλθα ὁ ποῖος ἐπαράθη. *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 ὅ; 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 τι δι', and then the full question annexed in a second interrogatory; as,

1 Τί δι' κυβερνήτης; ο δρόθως κυβερνήτης ναυτών ἄρχων 

But the pilot? is he properly the commander of sailors, or is he a sailor?

2 Ὀνομά δι' σοι, τί ἐστιν;

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 τεκμαγόμενος, ὡ παῖ, ταύτα λέγεις; 

And by what was you convinced, O boy, that you say these things?

2 Τὴν δὲ ἐμὴν δύναμιν ἐν ποίῳ ἔργῳ καταμαθόντα, ταύτα μοι καταγίγνωσκεις;

By what work hast thou learned my ability, so that thou pass-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 μαθῶν; τί παθῶν; τί ἔχων; why? introducing a question imply censure, and may generally be rendered as follows (see 117, 44):

1 Τί μὰ θὰ ὄν, τούτῳ ἐκοίμησας; What has come into your mind that you do this? lit. Having learned what—simply, why, &c.

2 Τί παθῶν, τούτῳ ἐκοίμησας; What happened to you that you did this? lit. Having suffered what—or simply, why, &c.

3 Τί ἔχων τούτῳ ἐκοίμησας; 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 τι 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 Ἄγεται τι καίνον; Is there any thing new?
2 Τιθηρεῖς Φιλίππος; 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. Ἡ, affirmative and emphatic, generally refers to something present; as,
1 Ἡ οὐ τοις πολέμοις εἰσι; Are these enemies?
2 Ἡ γὰρ σὺ ταῖς χερσὶ τούτων ἁστ θον ἀκε any of these with thine own hands?

II. Ἀρα, implying consequence, represents the question as arising out of, or suggested by, something said before, and is frequently accompanied by the particles ἀρα, οὖν. Ἀρα οὐ; (nonne?) is affirmative,—ἀρα μὴ; expresses doubt or solicitude; as,
1 Ἀρα χροφικὴ έστιν ἢ Is then painting the art of representing things seen?
2 Ἀρα οὖν οἶνος τάς ἀτίνας κ. τ. λ. Do you then know any? &c.
3 Ἀρα γε οὖν χρη; Is it not then at least necessary?
4 Ἀρα μὴ διαβύλλεσθαι δό- είς ὑπ' ἐμού; Do you then think that you have been slandered by me?

Obs. In the same manner οὐ is used interrogatively without ἀρα in affirmative questions, and μὴ in negative; as,
5 Οὐ οὐκ ἔρισι τίνα; Do you not wish to go? (Ans. Yea, certainly.)
6 Ἀλλὰ μὴ ἀρκτίκην βοῦ λεί 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 μὴ annexed. Μῶν οὖ; nonne? is affirmative; as,
1 Μῶν δοῦλος ἐστιν; He is not a slave, is he?
2 Μῶν οὖν δοκεῖς σοι φρόντισαι τιν' ἀγγέλλων; Do you then suppose that any of your messengers cares for you?
3 Μῶν οίχ ἀπεξ ἐσολούριν; Did I then not do something?
IV. Εἴτε and ἕπειτα (more emphatically κἀτα and κατατηκτα) introduce questions expressing astonishment, indignation, and irony; as,
1 "Εἴτε δὲ οὐκ οὐ̣ιν ναονίς εἰς-
θυώπων;

Do you then really think that
they (the gods) do not care
for men?

2 Κατατηκτα τοιούτων ὄντα οὐ φι-
λεῖς αὐτόν;

And seeing that he is such, is it
possible that you do not love
him?

V. Πότερον (πότερα)—ἡ (Homer, ἡ—ἡ), is used like the Latin utrum—an, in double questions (πότερον is sometimes omitted in the first member); as,
1 Πότερον δὲ οὐδὲν ἄφασι δύ-
ναται Χάωραφων, ἡ ἔστων οἷς
καὶ πάνυ άφασι;

Is Cherephon then able to please
nobody? or are there some
whom he pleases much?

2 'Ης πλούσιον, ἡ πόνητα ποιεῖς;
i.e. πότερον ἔφς, &c.;

Whether do you suffer him to
be rich?—or do you make him
poor?

VI. "Αλλο τι ἡ (for ἀλλο τι ἔστι, or γίγνεται—ἡ), and ἀλλο
τι, Is there any thing else than?—is equivalent to the
Latin nonne; as,
1 "Αλλο τι ἡ ἡμῶν ὁ βίος ἀνατ-
τραμμένος ἢν εἰη;

Is there any thing else than that
our life (i.e. would not then
our life) be destroyed?

2 "Αλλο τι (ἡ) τραυγὸς μεν ἕς;

Is not one a husbandman?

VII. Εἰ, εἰαν, whether; εἰ—εἰτε, and εἰ—ἡ, whether—
or, are used only in indirect questions. When the sense
requires an affirmative answer, εἰ and εἰαν will be ren-
dered whether—not; when a negative is expected, they
will be rendered whether; as,
1 Σκέφασι εἰ ὃ Ἑλλήνων νόμος
κάλλιον ἔχει,

Consider whether the law of the
Greeks is not better.

2 Σκέφασι εἰαν τόδε σοι μάλλον
ἀφασώχη,

See whether this does not please
you more.

3 Οὔτε τῷ στρατηγῷ δῆλον, εἰ
συμφαίει 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 ques-
tion, is commonly made by repeating the interrogative
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word affirmatively, and the negative question, by repeating the interrogative word with οὐ prefixed; as,

Q. Ὄρος με, ὡς ἔχω, τὸν ἁθλι- 

1 Ans. Ὄρος, I see, i. e. I do.

Q. Οἶδα; οὖν, βοηθῶσιν ὡς Κnowest thou then the law 

καθέστηκεν νόμος; 

which has been established 

for mortals?

2 Ans. Οὐχ οἶδα, I do not know it.

IX. The affirmative answer yes, is often expressed by 

ναι, νῆ ὅ τὸν Δία, πάντω, κάτω, εὖ, and the like; also by φημί, 

φημὶ ἔγω, and ἔγω:—and no, by οὐ, οὐ μᾶ τὸν Δία, οὐ φημί, 

οὐχ ἔγω, to all of which, such strengthening words as γέ, 

gάρ, τοί, μέντοι, οὖν, μενόν, &c., are frequently added; as,

Q. Φης σι ἀμένων πολτην εἰ- 


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

Q. Ταῦτα ἀποφεῖς πότερα τίχης 

ἢ γνώμης ἐγώ ἑστίν; 

Are you at a loss whether these 

are the effect of chance or de- 

sign?

2 Ans. Οὐ μᾶ τὸν Δία, ἔφη, No, certainly not, said he.

Q. Οὐχ οὖν ἀφεκτέον τούτον; 

Must we not then avoid this 

one?

3 Ans. Ἀφεκτέον μέντοι, Yes, certainly.

Negative Sentences.

63. The simple negatives in Greek are οὐ (οὐχ 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 Οὖχ ἐπολεῖς τού; οὐδάμοι οὐ Certainly no one any where did 

οὗδείς, this.

2 Παύλου μὴς λέγε μηδέν, Say nothing (or, do not say any 

thing) bad.

64. When two or more negatives are joined with dif- 

ferent 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 Οὐδείς (ἐστι) ὅσις οὐ γε- 

There is nobody who will not laugh, or, every body will laugh.

Obs. 1. Οὐ μη is only a more emphatic negation than οὐ, and μὴ οὐ than μη, § 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 μη οὐ render the sentence negative (§ 167, Obs. 4, 2d); thus,

2 Δοξοίω μη τι γίνηται, I am afraid that something may happen.

3 Δοξοίω μη οὐ τι γίνηται, I am afraid lest something may not happen.

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

4 Οὐ φησι, I deny, I contradict.
5 Οὐκ εἶω, I forbid.
6 Οὐκ ἐπιχείρομαι, 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 Τιμᾷ ἀγαθῶν ἀνδρα, Honor a good man.
2 Γνῶθι σεαυτόν, Know thyself.
3 Ἐπιθυμῶ μανθάνειν, I desire to learn.
4 Σωκράτης ἔλεγεν τοὺς Θεοὺς εἰδέναι πάντα, Socrates was accustomed to say, 'that the gods know all things.'
5 Δειξάω δὲς οὐκ ἐληθῆ λέγω, Let him show that I do not speak the truth.
6 Πυθαγόρας παρηγγύησε τοῖς μαθηταῖς, τοὺς προσβιτέρους 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 ὦν είδομεν, The man whom we saw.
2 Τίνα ἀποστελοῦμεν; Whom shall we send?
3 Οἴδα οία πεπόνθασιν, I know what things 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. 91, Note); as,

4 Τίνα με λέγετε ἐίναι; Who do ye say that I am?
5 Οὐίς ἐστι ὦν λέγουσι ἀπειρα. This is he who, they say, departed.

67. The verb ἐξω, 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 Λέγοντι δῆσαι μην ὡς ἐξή (εαυτόν), They say that he threw himself as he was (lit. as he had himself).
2 Λέγοντων αὐτὸν οὐκ ἐξεῖν They say that he could no longer (δύναμιν ἐτι ἀφνεόθαι, 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, τούτο (pl. ταύτα), 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 Οἴδα τοῦτο ὦτα ταύτα μὲν He knew—that these things are.
2 Οὗτος οὐ τοῦτο ἐννοεῖ ὦτι 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,
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1. ὁδα ἔν ἡφώπονς—ολα πεπέθανον Ἰνὶ ᾨρος,
   Literally, I know men what they have suffered, i.e. I know what men have suffered from love.

2. Αἰγονα δὴ ἡμᾶς, ὡς ἀκληνδυ-νον βλον ἦμεν,
   They say that we live a life free from danger.

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

3. Ἡλεί δὲ καὶ ἡ ἄγγελα τῶν πόλεων, ὅτι ἄφεσται,
   And also intelligence of the cities, 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. Διώκομαι σε δειλιασ.
   I accuse you of cowardice.

2. Λοι γὸν ἀμύναι τοῖς ἄλλοις,
   To avert destruction from others.

3. Θεβαίους χρὴματα ἔντησον,
   They sought money from the Thebans.

4. Πυθαγόρας ἀντὶ νον φιλόσο-φον ὕψωσεν,
   Pythagoras called himself a philosopher.

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. Οὗτος ἵναι ὑπὶ τὴν γραφὴν ἐδώκαμεν,
   This is he to whom we gave the writing.

2. Τίνος ἐδέχοντο ἀκριματα;
   From whom did they receive the money?

3. Διώμαι σοῦ παραμένειν,
   I entreat thee to remain.

4. Ἐπεισα αὐτοῦ ἵναι θεὸς,
   I persuaded them that I was a god.

5. Προσημαλονοι σοι ἀτε χρὴ πολεῖν,
   They signify to you what it is necessary to do.

6. Τὸ πῦρ πολιούσι ἡμῖν ἐπίκου-ρον, ὁ. τ. λ.,
   The giving to us fire as a help.

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 διώκῃ δεῖλας, Thou art accused of cowardice.
2 Λογίος ἀμύνεται τοῖς ἀλλοῖς, Destruction is warded off from others.
3 τῆς Θησαλοῦς Θησαλοῦς, Money 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 ὁ ὕπομαστής Φιλόσοφος, Pythagoras was called a philosopher.

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, I). 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. & U.), 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, *Bouleiv,* I advise, am advising.
2 Imperfect, *'E bouleivon,* I was advising.
3 Future, *Bouleiv,* I shall or will advise.
4 Aorist, *'E bouleivon,* I advised.
5 Perfect, *Bouleiv,* I have advised.
6 Pluperfect, *'E bouleivon,* I had advised.

**Subjunctive Mood.**

7 Present, *Bouleiv,* I may advise.
8 Aorist, *Bouleiv,* I may advise.
9 Perfect, *Bouleiv,* I may have advised.

**Optative Mood.**

10 Imperfect, *Bouleivon,* I might, could, would, or should advise.
11 Future, *Bouleivon,* I would, or should advise.
12 Aorist, *Bouleivon,* I might, could, would, &c. advise.
13 Pluperfect, *Bouleivon,* I might, could, would, &c. have advised.

**Imperative Mood.**

14 Present, *Bouleiv,* Advise thou, or, be thou advising.
15 Aorist, *Bouleivon,* Advise.
16 Perfect, *Bouleiv,* Advise quickly, or, have advised.

**Infinitive Mood.**

17 Present, *Bouleiv,* To advise.
18 Future, *Bouleivon,* To be about to advise.
19 Aorist, *Bouleiv,* To advise.
20 Perfect, *Bouleiv,* To have advised.
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Participles.

21 Present, Βουλεύων, Advising.
22 Future, Βουλεύων, About to advise.
23 Aorist, Βουλεύοντος, Having advised.
24 Perfect, Βεβολεύκοσ, Having advised.

Note 1.—The first and the second aorist are translated in the same way; so also the first and the 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, τίπτομαι, 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; Βεβολεύσαμαι, 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 ἄν in the apodosis (or conclusion), after the indicative with εἰ in the protasis (or supposition), is translated by would, like the optative (Gr. 697, 2. 1st, 2d); as,

1 ἕν ἔχω, ἔδιδον ἄν, If he had any thing, he would give it.
2 ἔν τοῦτο ἔλεγες, ἤμαρταν ἄν, If you said this you erred; or, If you had said this, you would have erred.
3 ἔν ἄνδον ἦμν, ἐποίουν ἄν If I were a nightingale I would do the acts of a nightingale.

Note.—In this construction the existence or possibility of anything 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 Ἐκοπείσθε ὁπως τι δειξηθεῖν Take care that they may have something to show.
2 Ἄγε δὴ ὁπως νικήσομεν Up, then, that we may conquer.
3 Ἥν ὡς εἰς Ἀτριδῆς Recollect Atrides.

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

1 Subject. Ἡγγίσῃ ὃι οἱ πολέμιοι ἐφείσαν, It was announced that the enemy were fleeing.
2 Object. Ὅτι ἐγὼ ὃς Κῦρος μὲν τίθνηκεν, These said that Cyrus was dead.
3 Ἡγγοντο Ἡρακλῆς ὥς Ἀρείος ἦν καὶ πηλος, The Persians say that Darius was deceitful.

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 Ἐπε δ’, ὅτι Ἡς ξαφνῶν ἥκεις, And he said, "You have come at the right time."
5 Πρόξενος ἐπεν ὅτι Αὐτός εἰμι ὃν ἥκεις, Proxenus said, "I am he whom you seek."
6 Ἡσος ἐν εἰπον (οἱ νόμοι) ὅτι Ὡ Σωκράτες 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, ὥς, ὅπως, ἵνα μή, ὧς μή, ὅπως μή, 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,
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1 Γράφω ταῦτα, I write these things, 2 Ἐγράφω ταῦτα, I shall write these things, 3 Ἐγράφαμε ταῦτα, I have written these things, In order that you may come.

80. When the subjunctive mood is used imperatively (§ 172, Π, 708, 709, 1st & 2d), it is translated as the imperative; thus,

1 Ἡμέν, Let us go.
2 Μὴ γράψη, Do not write.
3 Μὴ δεικτι καὶ γράφη, Let no one wonder.

Obs. When the subjunctive is used in the sense of the future (§ 172, Π, 708, 709, 3d), it is translated as the future; as,

4 Ποῦ τρέξωμαι, Whither shall I turn?
5 Καὶ ποτὲ ὁ σιγᾶμεν; Shall we speak or be silent?

Optative Mood.

81. The optative mood after ἵνα, ὁς, ὁπος, ἵνα μη, ὁς μή, ὁπος μή, 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, I wrote, 2 Ἐγράφα, I wrote, 3 Ἐγραφάμεν, I had written, these things in order that you might come.

Obs. 1. The optative is used in oblique discourse, after ὅτι, ὁς, &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 Ἐλέησ ὅτι οἱ πολέμοι ἀπο. He said that the enemies fled.

Obs. 2. Intermediate clauses in oblique discourse, following a verb in the optative or infinitive, and particularly such as are connected by the conjunction γὰρ, have the verb in the optative without ὅτι or ὁς. In translating such clauses, the conjunction that should be supplied; as,
6. 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 τὸ τοῦτο λέγης If you say this you will err. άμαρτήσῃ,  Ἐλεγεῖς ὅτι τὸ τοῦτο λέγοις He said that if you should say this, you would (in his opinion) err.

7 Oblique, Ἐλεγεῖς τὸ τοῦτο λέγοις He said that if you should say this, you would (in his opinion) err.

82. The Optative with ἂν, in independent propositions (§ 172, 710, 2d), expresses what is merely possible or desirable, but still uncertain, and is rendered by the English may, can, might, could, &c.; as,

1 Ἰσως οὖν εἰπομεν ἂν, Perhaps they might say.  2 Ἡδεις ἂν περιηθους, Fain would I ask.

But when the Opt. expresses a wish, ἂν is omitted; as,

3 Σοι δι' ἃτιον τοῦτο δοιήν, 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,

1 Ōμω σοι λειφο τῆλην, I will not be left behind.  2 Λέγοις ἂν, 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 ὁλοθ' ὅτι, ὁλοθ' ὅ, ὁλοθ' ἂς (§ 171, 4), the imperative is usually translated as the infinitive; as,

1 ὁλοθ' ὅς ποιησον; Knowest thou how to do it?  2 ὁλοθ' ὅν ὅ δεάσον; Knowest thou what to do?
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**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 ὀντικός ἐξέτω ὡς σὺ λέγεις, **Admit that it is as you say.**
4 Ἀγεῖτω μερὶ αὐτοῦ, κ.τ.λ., **Admit (grant, &c.) that it is said concerning him.**

Infinitive Mood.

84. The infinitive mood is used chiefly in the 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).

1. *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 ἀρχεῖν τὸν ἐκοντος πόρυνα **To rule the yielding is natural**
   
   το ἀνθρώπινον (subject.)

2 Βούλομαι γράφειν **I wish to write.**

3 Δύναμαι ταῖτα ποιεῖν,

4 Διδάσκω σε γράφειν,

5 Ἀσιος θαυμάσαι,

6 Ἰκανότατος ποιησαι σοφοῖς,

7 Ἀναχάρις ἔλεγεν πρεσστον ἐλα
   
   ναι ἐνα φίλον ἐξεῖν (subject

5. And infinitives, as the object of the infinitive).

86. When the infinitive is used after a verb or other word, to express the end, design, or consequence (§ 174,
II. The Infinitive with the Article, as a Verbal Noun.

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 Νως ἵδειν ἔγνεν. As it appeared to see (i.e. to the sight).
2 Ράων φυλάσσειν. More easy to be guarded against.
3 Ράων ποιεῖν. (Things) easy to do, or, to be done.
4 Παριξω ἰματῶν ἐρωτᾶν. I present myself to be questioned.

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 ὑδίον Speaking is easy.
2 Gen. Ἰνεκα τοῦ λέγειν, For the sake of speaking.
3 Dat. ἐν τῷ λέγειν, In speaking.
4 Acc. Πρὸς τὸ λέγειν, To speaking, or, to speak.
5 Τὸ χαλῶς ἀποθανεῖν ἰδίον Dying honorably, nature has allotted to the good as their own.
6 Ἐν τοῦ ὄραν γλυκεῖται τὸ Loving results from seeing.
7 Ἔν τῷ φυλαξίζει τὰ ὁσιά, To keep wealth is more difficult than to acquire it.
8 Ἐν τῷ πλουτεῖν ὕσιν ἐν τῷ The being rich lies more in using (money) than in having acquired it.
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,

\[ \text{Aγω, λίξω, λέλογω}, \]

1 Pres. \[ \text{αὐτῶν γράφειν}, \] — that he writes.

2 Imp. \[ \text{αὐτῶν γράφειν}, \] — that he was writing.

3 Fut. \[ \text{αὐτῶν γράφειν}, \] — that he will write.

4 Aor. \[ \text{αὐτῶν γράφατα}, \] — that he wrote.

5 Perf. \[ \text{αὐτῶν γεγραφής}, \] — that he has written.

6 Plup. \[ \text{αὐτῶν γεγραφής}, \] — that he had written.

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. \[ \text{έλεγον,} \]

2 Aor. \[ \text{έλεγα,} \]

3 Plup. \[ \text{έλελογα,} \]

\[ \text{αὐτῶν γράφειν,} \]

\[ \text{αὐτῶν γράφατα,} \]

\[ \text{αὐτῶν γεγραφής,} \]

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. \[ \text{έλεγον,} \]

2 Aor. \[ \text{έλεγα,} \]

3 Plup. \[ \text{έλελογα,} \]

\[ \text{αὐτῶν γράφατα,} \]

\[ \text{αὐτῶν γεγραφής,} \]

\[ \text{αὐτῶν γεγραφής,} \]

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 σφαλήναι,  
 2 Αίγονα εἰδέναι ταύτα,  
I think that I am mistaken.  
They say that they know these things.  

3 Ἐφη ἀν τὸς εἶναι στρατηγός,  
4 Ἐφη ζεῖνειν,  
He said that he was a general.  
He said that he fled.  

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 Κηλέω σε γράφειν,  
2 Ἡμοψίω σε μάχεσθαι,  
3 Ἡβολέειν σε ἐξεσθαι,  
I command you to write.  
I urge you to fight.  
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.

1. 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 placed before it, or in the predicate after the copulative verb; as,

1 ὁ πάτερ ἡ γράφων,  
2 τὸ ψόδον ἀν.θ.οῦν ἀρτι,  
3 άνθρωπον ἡ χερσαφόρος  
The writing boy.  
The rose is blooming.  
The dream of a man awake.  

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 Ο Κύρος δι βουλόμενος τινα πέμψαι,  
   But Cyrus wishing to send some one,
2 Ὀμω ἀνθρώπον τῷ ἔχοντα,  
   I see a man running.
3 Γυνὴ τις ὄριν ἐχει καθ' ἴκα-
   στην ἡμέραν ὑδρὸν τινὸς πο- 
   σαν,  
   A certain woman had a hen laying (or, which laid) an egg every day.
4 Ἡκουώ αυτὸς Σωφρίνου περὶ  
   φιλίων διὰ λέγομένοι,  
   I once heard Socrates discussing 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,

1 Τὴν οἰκίαν πριὰ μενος ἀπ- 
   ήλθε,  
   He bought the house and departed.
2 Παρέλθει τῷ διδασκαλῖ,  
   Let any one come forward and show.
3 Οἰκαίδε ἴνα ἀνώσθη,  
   Go home and rule.

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

1 Ο Κύρος γέλων εἶπε,  
   Cyrus laughing said.
2 Τὸν Ἀστυάγην σκόπων ἄντα,  
   That Astyages in jest said.
3 Τῇ ληφεῖς εἴχον,  
   Having what (i.e. why) do you trifle?
4 Ἐξέπαι μαθαίνῃ τὸν νιὸν  
   ἔχονζα,  
   Mandane came with her son (lit. having her son.)
5 Ο Κύρος ζῆσος φέρον προ-
   Ἴλαστιν,  
   Cyrus rode up (bearing, i.e.) with a sword.
6 Ἀφίξαντα άφαρόμενον ἀπο,  
   Which things also I said in the beginning.
7 Τελευτῶν εἰπε, Finally (in conclusion) he said.
8 Διὰ λιπών χρόνον ἡκε. After a while he came.
9 Οἵ πολίμοιοι φύγοντες ἔδωκαν. When the enemies fled they were pursued.
10 Σόλων, Ἀθηναίων νόμους Solon, having made (or, when he had made) laws for the Athenians, went abroad.

103. Thirdly. After ὁχομαί, 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 ὅχει ἀποπτόμενος, He departed flying, i.e. he flew away.
2 ὅχοντο ἀποθέοντες, They departed running, i.e. they ran away.
3 ὅχεται θανών, He departs dying, i.e. he dies.

104. Fourthly. When the participle is used to connect the accompanying with the main action, as the cause, or means of accomplishing it (§ 177, I, 2d), or that in respect to which it is done, it is translated as the ablative gerund in Latin; as,
1 Τί ποιήσας κατεγνώσῃ θανάτον; For having done what, was he condemned to death?
2 Αἰσχύνομαι ποιήσας, I am ashamed at having done it.
3 Ἀμίσθομοι ζῶσιν, They live by plundering.
4 Ἄ τοίς ἀνθρώπως ἔδωκαν οἱ ἔθοι. μαθούσι διαχείβει. Which the gods have put into the power of men to find out by study.
5 Ἄ έξασιν ἀρίθμησαν τάς εἰδέναι, Which we may know by counting.
6 Καλῶς ἐποίησας προσιπών, You have done well in telling beforehand.
7 Ἀδικεῖτε πολίμοιοι ἄρχοντες, You do wrong in beginning war.
8 Οὐχ ἐπησομενόθα ἐν πολούντες, We shall not be surpassed in well doing.

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 Τοὺς φίλους εὐεργετοῦντες καὶ τοὺς ἔξθρονς δυνήσετε κολάζειν, If you confer benefits on your friends, you will be able to punish your enemies.

2 Ως ὁλγα δυνάμενοι προφήται ἀνθρώπων περί τού μέλλοντος, Πολλά ἐπιχειρούμεν πράττειν,

Though men are able to foresee very little of the future, still we attempt to do many things.

3 Μὴ γὰρ εἰρηνεῖς Ἀφρίδου γεγονός μὴ τίμωρησάμενος Ἀθηναίων,

I would not be descended from Darius, unless I punished (or if I did not punish) the Athenians.

4 Οὐκ ἔν δύναι μὴ παρὰν εὐδαιμονεῖν,

You could not be happy, not 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 Σε γε διδάξων ἔμημαι, I have hastened forward in order to teach thee.

2 Πάμπω σε λίζοντα, I send thee to (in order to) say.

3 Παρασκευάζοντο ψέ πολιμησοντες, They prepared to make war.

4 Κύρος ἐπεμπε τὸν Γοβρύν εποψομένον, Cyrus sent Gobryas to see, i.e. in order to see.

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

1 Ελαθὼν ὕπερφυγὼν, He escaped unperceived (secretly).

2 Τών φονίᾳ λανθάνων βόσκων, He unconsciously feeds his murderer.

3 Ἰνα φαινομένως αὐτοῦ ἀφικόμενοι, In order that we may arrive before them.

4 Εκφευράν ἀπιγών, He went away accidentally, or He happened to be going away.
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5 ἦν υγίον παρώνιες, 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 τείχου ἀλτὸ λαθῶν, He sprung unobserved from the wall.
8 Ἐν ἐν πυγχανῶν ὑπεφοξό- Which I accidentally promised.

μην.

108. Eightyly. The verbs ἔχω, εἰμί, γίνομαι, ὑπάρχω, and ἠκόω or ἔχομαι, 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, V); as,

1 Προβεβηκὼς ἥσαν, for They had gone forward.
2 Ἐξεις γάµας, for γάμος, You have married.
3 Ἐπαράκατον ἐχω, for τεθαύ- I have wondered.
4 ρακα, 4 Ἕω, or ἔχομαι φρά- I am going to say, i.e. I will

σῶν for φράσω, say.

Obs. After the third person of εἰμί 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 Ἐι σοι βουλόμενον ἠτι= Ἐι σοι βουλομένου εἰς, or, If you are willing.
6 Ἐι βούλη,

6 οὐδεὶς αὐτῶ ἑνοχτε ἤν= No was he unwilling.

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, III).

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 ἃντικός ὦν, by attraction
   for Οἶδα ἐμὲ ἀντικόν ὄν-
   τα, { I know that I am mortal.

2 Ἡμεῖς ἀδύνατο ὁρῶμεν ὄν-
   τες περιγενέσθαι,

3 Λέγουσι αὐτὸν μέμνησθαι
   ποιήσαντα,

We see that we are unable to conquer.
They say he remembers that he did it.

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

4 Ἐκθελευκτά ὡμᾶς ἀπατῶν,

5 Ἀπηγέλθη ὁ Φίλιππος
    τῆν Ὀλυνθοὺν πολιορ-
    κῶν,

He is convicted of having deceived us, or, It was proved that he deceived us.
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, III. 2d); as,

1 Οἱ Πέρσαι διακαται διαμυθησόντος The Persians relate that Cyrus Τῶν Κύρου ἔχοντα had nature, &c.
    φίλον, κ.τ.λ.,

2 Ἐπείγεις τοὺς πολεμίους He told that the enemy had fled.
    ἀποφυγόντας,

3 Ἡθόμην αὐτῶν οἰομέ-
    νον ἵναι σοφωτάτων,

I perceived that they thought themselves very wise.
4 Οὐδέτερος μετεμελῆσας μοι σε- I have never repented that I
γῆσαντι, 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, III, 4th); as,
5 Σύνοικα ἐμαυτῷ σοφὸς ὤν, or I know that I am wise.
σοφῶ ὄντι,
6 Σαυτῷ συνήδες ἀθικὸν ὄντι, You know that you are doing
wrong.
7 Ἐκατόν οὐδές ὀμολογεῖ κακο-
οίγος ὄν, or, κακοίγον 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 sub-
ject nor the object of a preceding verb, nor with a noun
or pronoun under regimen, but is used with a new sub-
ject 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 Ἔμωθοι βασιλεύοντος, I living—while I live.
3 Ἐσθίης οὖσας,
Peace being—when peace comes—in
time of peace.
4 Κύρου ἀποθανόντος, Cyrus having died—when Cyrus died.
5 Λυκᾶ ὄντος,
He being—when he was, &c.
6 Εξέγον πραξάντων,
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 trans-
lated in the same way as the above examples (§ 178,
Obs. 5); as,
7 Αιά τι μάλλις έξον ἀπίναι,  Why dost thou stay, 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, ὡςτε, ἀτε (ἀτε δή), οὖν, οὖν, 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 Ἀτε πυκνοῦ ἐντος τοῦ Seeing that, or, because the grove ἀσέος, οἷς ὥρων οἱ ἐν- was thick, those within did not τος τούς ἐκτός, see those without.

2 Ἑαυτή, ὡς πάντας εἰδό- He held his peace, because all τας, or, πάντων εἰδότων, knew.

**Verbals in -τος and -τεος.**

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

114. **Verbals in -τος 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 -bīlis, 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 1); as,

1 Πλεκτοτέος ἐν ταλάρωσι, In plaited baskets.

2 Οἱ δὲ τὴν ὁδόν λεκτοί, The chosen band of young men.

3 ὡς ἑκατὼν Νείλος δρατός, Whenee the Nile is no longer visible, can no longer be seen.

4 Ἄλλη ἑστὶ ἑκατον πάντα λεκτα, But by him every thing can be πάντα δὲ τολμητά, said, and every thing can be attempted.

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

If I blame my husband.

115. The verbal in -τος, 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 Τιμητεία εστι σοι η ἀρετή, *Virtue should be honored by you,*
or, *You should honor virtue.*

116. The neuter -τον, pl. -τα, with ἐστι, 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 Ἀσκητέων (or -τον) εστι *Practising virtue is to you,* i. e.

2 Θεοποντείον (ἐστι σοι) *Worshipping the gods is to you,*
i. e. *You must (should, ought to) worship the gods.*

3 Μιμητέον ἐστιν ἡμῖν τοὺς ἀγαθούς, *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 εὐδαιμονίας μιμεῖται δι- *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 μην ἀλλὰ, or οὐ μέντοι ἄλλα, Nevertheless, meanwhile.
2 Οἶχ ὦτι, and οἶχ ὤτος, after verbs of announcing, and the like, for ὦτι or ὤτος οὐ μόνον, That not only—ἄλλα, But.
3 Μην ὦτι, or μην ὤτος (more emphatic and negative), That not only not—ἀλλ’ οὐδὲ, But not even.
4 Οὗτι μην, after negatives, Except.
5 Τὸ μην, and τὸ μὴ οὐ with the inf. = ὀσεῖ μη, So as not; that not.
6 Τὶ, as a modifier, In some measure, in something or other.
7 Οὖτε, μήτε, Not at all—μητε γε, Not to say then, much less then.
8 Οὐ περὶ for οὐ (λέγειν) περὶ, Not to speak concerning.
9 "Οσον οὐ, or οσονού, Only not, i.e. almost; ὁσοι ἓμικα, Daily.
10 Ἀνδ’ ὄν, for ἀντὶ εἰκόνων α—(§ 135, 9), For that which, for what, on this account that, because.
11 Ἑξ οὐ for ἐξ χρόνου οὐ, From the time that, ever since.
12 Ἑξ (for ἐπὶ τοῦτον, ὁ), On condition that, for this purpose.
13 Ἑξε (for ἐκ ὀτρ), Till, so long as.
14 Οἷος τε, οἰόστε. Of persons, able; of things, possible, § 136, 10.
15 Οἷον εἰκός, As is natural, as one may suppose.
16 Οὐδὲν οἶον, Nothing such as—best, οὐδὲν οἶον ἀκούοιμι, It is best to hear; there is nothing like hearing.
17 Τάλλα (for τά ἅλλα), In other respects, otherwise.
18 Τά τέ ἅλλα, — καί, As in other respects—so also especially; hence τά τέ ἅλλα καί, lit. Among other things, especially.
19 ἅλλας τε καί, Especially.
20 Καὶ τοῦτα, 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 Τά μὲν—τά δέ, Partly—partly.
23 Αὐτῷ, αὐτίκαι, &c., dative after nouns, and governed by σὲ understood, Together with; as, αἱ νῆς αὐτοῖς ἄνθρωπῶν, The ships, together with the men on board.
24 Πρὸ τοῦ and προτοῦ (for πρὸ τοῦτον, or εἰκόνων τοῦ χρόνου), Before now, sooner, already.
25 Τοῦ λοιποῦ (sc. χρόνου), In future (§ 160, Obs. 1). So τὸ λοιπὸν or λοιπῶν, Henceforth (§ 160, R.).
26 Ἡπειρὶ δεῖ, impers., It wants much, it is far from; ἐλλῆνον or μικροῦ δεῖ, It wants little, or, but little, almost. So, person-
ally, πολλοῦ δῶ, I want much, i.e. I am far from; μικροῦ δῶ, I want little, i.e. I am near; as, πολλοῦ δῶ λέγων, I am far from saying; μικροῦ δῶ λέγων, I could almost say.—So absolutely with the infinitive, πολλοῦ διέρναι, That it wants much, i.e. not by a great deal, assuredly not; μικροῦ διέρναι, That it wants little, i.e. almost. In the same sense, πολλοῦ and μικροῦ stand alone, the governing δῶ or διέρναι being understood.

27 Ἡπὲρ πολλοῦ (with ἐστι or ποιῶ, signifying to prize or value), much, highly; Ἡπὲρ πλείονος, more; πλείοστος, most, or very much.—So Ἡπὲρ μικροῦ, &c., little.

28 Μᾶλλον δὲ (alone), or rather.

29 Μᾶλλον μὲν, Before all things, best of all, if possible, strictly indeed. Πόσοι μᾶλλον; How many then strictly?

30 "Ἀλήθες; Really? is it then so?

31 Ἀμέλει (be unconcerned, hence), Without doubt, positively, certainly; and really.

32 Οὐχ ἐστιν ὁποίος, It is impossible (or inconceivable) that.

33 Ἐστιν, ἔστιν, ἔστι, πάντως, with a dative of the person followed by the infinitive, It is possible, it is lawful—permitted; as, ἔστιν μοι, It is lawful for me, i.e. I may, &c.

34 Οὐς ἐνὶ (for ὃς ἔστιν), As far as possible; ὃς ἐνὶ μᾶλλον, In the highest degree.

35 Οὐς ἔπος εἰπὼν, So to speak.

36 Συνελόντος (ac. λόγῳ) εἰπὼν, or ὃς συνελόντος, &c., To speak concisely, to say in a word.

37 Εἰ μὴ διά, with the acc., lit. If not on account of, i.e. were it not for.

38 Μεταξὺ, Between, in the midst of, hence, as, while, &c.; μεταξὺ περιπατῶν, As or while he was walking.

39 Ἐνεκα, On account of. Often, So far as it concerns, so far as it depends on.

40 Ἀμα—καὶ, So soon as—then; when—then.

41 Ἀρξάμενος, e.g. ἀρξάμενος οὖ, lit. Beginning from or with you; hence, and you first of all, before all; chiefly you.

42 Μεῖλεῖν, followed by an infinitive, To be about to; to be on the point of. Hence, τί δ' οὖ μεῖλεῖ; τί δ' οὖν ἐμέλλε, Why shall he not? why should he not? i.e. most certainly, assuredly. So τί μεῖλεῖ, having the same meaning.

43 Ἐξείν, 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, καλὸς ἔξειν, It is well, ὡς ἔξει, As he was.
Hence, ἀρχοντες ἐξορ, As they were in respect of swiftness, i. e. as swift as they could.

44 Τι ἐξορ, Having what? hence, why? τι παθῶν; and τι μαθῶν, Having suffered what? having learned what? i. e. why, ποιεῖς ταύτα; do you do these things? Hence, these participles without τι 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 Ἐφορεῖν μέγις, scil. φρόνημα (§ 150, Obs. 8), To be proud; Εὖ φορεῖν, To be kindly disposed.

46 When μέν and δὲ 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 δὲ in the following member, expressing opposition or contrast, is translated but; expressing connection only, and.

47 Πρὶν—η; πρὶν—πρὶν; πρῶτον—πρῶταν; πρῶτον—πρῶταν; πρῶτερον—πρῶτον, are equivalent expressions, and mean, Sooner than, before that, before.

48 Καὶ ἄλλον, κατὰ μικρόν, By little and little, by degrees, gradually.

49 Εἰ δὲ ποτὲ, If at any time, whenever, always when. Εἰ τι ἄλλο, If any other, i. e. every other.

50 Καὶ is—1. Copulative, and;—καὶ—καί, or τί—καί, Both and; not only—but also.—2. Emphatic, even.—3. Hortative, in exhortations and commands, denoting urgency, Now, quickly; as, Καὶ μοι λέγε, Now read to me.—4. In comparisons it denotes accuracy and closeness, just, precisely; as, Οὐ καί, Just as.—5. Superadditory, moreover, too, also; as, Καί μοι λέγε καὶ τοῦτο, Now read me this too.—6. Adversative, but, although (often, καθερ); as, Καὶ εἰ 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 καὶ (ἀλλ’ οὖδ’), 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 οίχ, is used; but more commonly οίχ is omitted, and οὐ μόνον, translated as the full expression would be, not only not; thus, Οὐ μόνον ισχεῖ, Not only did it not suffice.—3. Οὐ—ἀλλὰ καὶ (ἀλλ’ οὖδ’), not—but even (but not even), are used in the same way, μόνον being omitted.—4. In a
similar manner are used the expressions, Ὅυ μόνον ὅτι, (also
οἷς ὅτι μόνον),—οἷς ὅτι (or ὁπως),—μὴ ὅτι,—μὴ ὁπως, in the
first member; but where ὅτι, or ὁπως is introduced, the whole
is regarded as a substantive clause, and is either the subject
or the object of a verb; as, Ἐσέγειν—μὴ ὁπως ὀρχεῖσθαι ἐν
ἑνημῷ, ἀλλ' οὖδε ὀρθοῦσθαι, ἑσύνασθε, I saw that you were
able not only not to dance in measure, but not even to stand
erect. οἷς ὅτι, i. e. ἐρῶ (or λέγω) οἷς 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 μουσα, 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 σοφοροσύνη, prudence. Αίνειας, Aeneas.
ἡ ἀληθεία, truth. Ῥεπός, Mercury.
ἡ κακία, wickedness. Ὑπαγόρας, Pythagoras.
ἡ πενία, poverty. Νομας, Numa.
ἡ ὁμιλία, conversation. Βάρκας, Barcas.
ἡ ἄρετή, virtue. ὁ ποιητής, the poet.
ἡ εὐτυχία, good fortune. ὁ πολίτης, the citizen.

Nouns of the Second Declension (§ 20).
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 πλούτος, wealth. ὁ κόσμος, the world.
ὁ ἵππος, the horse. τὸ μύρος, the ointment.
ἡ ὁδός, the way. τὸ ἄνθρωπον, the cave.
ὁ ἡλιος, the sun. τὸ δέντρον, the tree.
ὁ γήρανος, the crane. τὸ κίνητρον, the sting.
ὁ νόος, the mind. τὸ ὄξον, the rose.
ὁ θάνατος, death. τὸ ὅντως, the egg.

Nouns of the Third Declension (§ 23).
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:
INTRODUCTORY EXERCISES.

ὁ ἁγόν, ὁ ἀνός, the combat. ὁ ἀνός, ὁ ἁρός, the air. ὁ ἄνθων, ὁ ἀτος, the ruler. ὁ γέρων, ὁ ὦνος, the old man. ὁ γιων, ὁ ἄποσ, the vulture. ὁ λέων, ὁ ὡνος, the lion. ὁ πούς, ὁ ποδός, the foot. ὁ ἀλώνις, ὁ ἀκός, the fox. ὁ ἑις, ὁ ἀγός, the goat. ἡ ἡμέρα, ἡ ἡμέρα, the morning. ἡ τυγαδής, ἡ ἀρχός, the daughter.

ἡ θυγίς, ἡ τριχός, the hair. ἡ λαιλαμ, ἡ ἀτος, the storm. ἡ λαμπάς, ἡ ὕδος, the lamp. τὸ αἷμα, ὁ ἁτός, the blood. τὸ ἀστυ, ἡ ἀρχός, the city. τὸ ἄνθος, ἡ ἀσος, the flower. τὸ βριφός, ἡ ἀσος, the infant. τὸ δάφνυ, ὁ ἀτος, the spear. τὸ ἔτος, ἡ ἔος, the word. τὸ ἔτος, ἡ ἀρχός, the year. τὸ ὁμώμα, ὁ ἁτός, the name.

Nouns that take v instead of a in the Accusative Singular (§ 27, R. 1), and lose σ in the Vocative (§ 28, 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, -νος, the grape. ὁ, ἡ βοτρύς, ὁ νός, the ox or cow. ὁ ξυς, -νος (A. εὼς), the viper. ὁ ἄβυς, -νος, the fish. ὁ μυς, -νος, the mouse. ὁ, ἡ συς, -νος, the sow. ὁ πηρυς, -νος (A. εὼς), the elbow. ἡ γραφής, ὁ ἀγός, the old woman. ἡ δρυς, -νος, the oak. ἡ κόνις, -νος (A. ἐως), the dust. ἡ ναύς, -νος, the ship. ἡ ὄος, -νος, the sheep. ἡ ὀφρυς, -νος, the eyebrow. ἡ πόλις, -νος (A. εὼς), the city.

Nouns that take a or v in the Accusative Singular (§ 27, R. 2 & 3), and lose σ in the Vocative (§ 28, R. 2).

Decline, and give the rules as above:

ὁ ὀφρυς, ὁ ὀφρος, the bird. ἡ ἀσπίς, ὁ ἀσος, the shield. ἡ ἐλεφάς, ὁ ἐδος, the hope. ἡ ἐρις, -νος, the strife. ἡ δίμος, -νος, the law. ἡ ἑρυς, -νος, the rainbow. ἡ κόρφος, -θος, the helmet. ἡ ὁμης, -νος, the revenge. ἡ πηρυς, -νος (A. εὼς), the elbow.

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

Decline, compare, and gives the rules for comparing:

ἄγαθος, ἡ, ὁ, good. ἀγαθός, ἡ, ὁ, chaste. ἀξιος, ἡ, ὁ, worthy. βέβαιος, ἡ, ὁ, firm. διάλος, ἡ, ὁ, timid.
Adjectives of the Second Declension, Common Gender (§ 45, 3).

Decline, compare, and give the rules for comparing:

άθάνατος, ὁς, ὁ, immortal. εὕμορος, ὁς, ὁ, true.
άθυμος, ὁς, ὁ, sad. μετέωρος, ὁς, ὁ, high.
ἐρήμος, ὁς, ὁ, desert. πάμφιλος, ὁς, ὁ, beloved.

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

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

μέλας, ἄινα, ἄν, black. αἰθίς, ἦα, ὑ, high.
τάλας, ἄινα, ἄν, wretched. βαρύς, ἦα, ὑ, heavy.
ἀνεμόεις, ὤσσα, ὄερ, windy. βραδύς, ἦα, ὑ, slow.
ἰλεόεις, ὤσσα, ὄερ, fishy. γλυκύς, ἦα, ὑ, sweet.
ἐκών, οὕσα, ὄν, willing. εὐθύς, ἦα, ὑ, straight.
χαῖλες, ἴσσα, ἵτω, graceful. πᾶς, πᾶσα, πᾶν, all.

Adjectives of the Third Declension, Common Gender, in ὁς, ἴτω, ἰτα. (§ 48, 1).

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

ἀμώμοι, ὁς, ὁ, blameless. ἀληθῆς, ἰτω, ἰτα, true.
πιος, ὁς, ὁ, fat. ἀκριβῆς, ἰτω, ἰτα, accurate.
σώφρον, ὁς, ὁ, wise. ἐπιτηδῆς, ἰτω, ἰτα, fit.
ἀφρων, ὁς, ὁ, foolish. ἵγιος, ἰτω, ἰτα, sound.
ἀφρόη, ἵτω, ὁ, male. εὔσεβῆς, ἰτω, ἰτα, pious.

CONTRACTS.

Nouns and Adjectives of the First Declension (§ 19).

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

γῆ, the earth. πορφυρᾶ, purple. Απελλίης, Apelles.
χρυσᾶ, golden. ἀπλόη, simple. ἀφγυρέα, of silver.
Ἄρσις, Mercury. Ἀθηνᾶ, Minerva. διπλόη, double.

Nouns and Adjectives of the Second Declension (§ 22).

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

φόρος, the mind. φόος, a current. πορφυρός, purple.
ἄστειον, the bone. πλοῦς, navigation. διπλός, 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 (§ 85).
INTRODUCTORY EXERCISES.

CONTRACTS OF THE THIRD DECLENSION (§ 35).

Nouns and Adjectives that contract concurrent Vowels in all cases (§ 37, 2).

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

- Ἀρης, -έος, Mars.  κρέως, -ατος, flesh.
- αἰδώς, -ός, modesty.  γίγαντας, -ατος, a reward.
- Λητω, -ός, Latona.  τέρμας, -ατος, a prodigy.
- ἀγκος, -έος, a valley.  ὄρος, -εος, a mountain.
- ἄλγος, -έος, grief.  φρειδω, -ός, parsimony.
- βελος, -έος, a dart.  σοφης, -έος, manifest.
- πένθος, -έος, grief.  ἀληθης, -έος, true.

Nouns and Adjectives that contract two and three Cases (§ 37, 3 & 5).

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

**Nouns.**
- βασιλευς, -εος (-εως), a king.
- λάτρης, -εος, a slave.
- μάντης, -εος (εως), a prophet.
- ὁμιλης, -εος (-εως), a serpent.
- βραδευς, -εος (-εως), an umpire.
- πόλις, -εος (εως), a city.
- ἀστυ, -εος, a city.

**Adjectives.**
- ἴδιος, -εος, sweet.
- ἔξω, -εος, sharp.
- βαθύς, -εος, deep.
- βελτίων, -ονς, better.
- μεῖζων, -ονς, greater.
- πλείων, -ονς, more.
- χείρων, -ονς, worse.

Nouns that contract only one Case (§ 37, 4).

Decline, contract, and give the rules for contracting:

- ὁδύς, -εος, a net.
- ὁφής, -εος, the eyebrow.
- βούς, βοσ, the ox.

**VERBS OF THE FIRST CONJUGATION.**

Verbs whose Characteristic is a π- mute or a υ- 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, (§§ 33, 54). 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.  ἄλγω, I touch.  μῖλω, I mix.
- ἁμειβω, I change.  ἰάπτω, I send.  νιπτω, I wish.
- ἀπτω, I bind.  κόπτω, I beat.  νίμπτω, I send.
- βλάπτω, I hurt.  κρύπτω, I hide.  ἔβαπτω, I sew.
INTRODUCTORY EXERCISES.

γράφω, I write. πέπτω, I stoop. ἰππέω, I throw.
δέχω, I behold. λείπω, I leave. ςκωπέω, I scoff.
θάλλω, I cherish. λήγω, I cease. τεύξω, I contrive.

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

ἀείδω, I sing. πλώθω, I spin. σπέπτω, I pour out.
βρίζω, I am heavy. λήθω, I lie hid. πρέθω, I burn.
δείδω, I dread. πετάθω, I persuade. σπεύδω, I haste.
ἐρείδω, I support. πέριδω, I lay waste. ἀνάω, I push.
πτύσσω, I conceal. πλήθω, I fill.

Verbs in -σω and -ζω (§ 82, Obs. 2).

Characteristic γ. Characteristic δ. Characteristic υ or δ.

άτισσω, I rush. ἄτισσω, I dry. ἀφητάζω, I plunder.
ἄφασσω, I beat. ἀλλίζω, I assemble. ἀτίζω, I underrate.
δράσσω, I catch. δίαζω, I divide. βάζω, I speak.

Πυόσω, I pierce. ἐλπίζω, I hope. διστάσω, I doubt.
πτυσσω, I fold. ἱμακώσω, I whip. ἵππαζω, I care for.
φίζω, I do. ἱμαζω, I carry. φράζω, I tell.
στάζω, I distil. φράζω, I tell.

Pure Verbs (§ 96).

ἀνύσω, I accomplish. ὑφασάω, I break. μνάω, I remind.
ἀπειλέω, I threaten. ὑπάσω, I sacrifice. νίοω, I spin.
ἀρίζω, I reason. πελέω, I order. πατίω, I trample.
ἀφύσω, I draw. κύεω, I move. παύσω, I cause to
γνώσω, I know. κορέω, I sweep. ποιέω, I do. (cease
βοάω, I call. λαύω, I enjoy. στειρέω, I deprive
δαλω, I burn. λοώω, I wash. τίω, I pay.
σιλέω, I roll. λυώ, I loose. φίω, I beget.
ἡξιω, I sound. μειδάω, I smile. χωπέω, I depart.

Liquid Verbs (§ 97).

ἀγαλμασκόω, I collect. ἄχος, I warm. μιλιω, I divide.
ἀείσκω, I raise. ἄνω, I warm. μίω, I stay.
αιρέω, I lift up. ἴω, I rush. ὄρω, I rouse.
ἀμύνω, I defend. ἰμπέω, I desire. πειγόω, I pierce.
ἀμώ, I fit. παράλεω, I purify. πλινέω, I wash.
βαθύνω, I deepen. κάμνω, I labor. στειρέω, I sow.
βάλλω, I throw. νάλεω, I recline. τίμω, I cut.
βίωσω, I build. παλαισώ, I accomplish. φαίνω, I show.
ἐγκαλίσω, I awake ἐχθροφόρω, I corrupt.
Verb of the Second Conjugation (§§ 103–106).

μισσομ, I break.

σφύς, I go.

φέρω, I know.

στέρμαι, I show.

σφύς, I give.

σφύς, I send.

σφύς, I set.

σφύς, I hear.

μίσσομ, I mix.

μίσσομ, I break.

μίσσομ, I place.

μίσσομ, I say.

Department: Verbs (§ 113).

θέω, I reverence.

κατά, I receive.

θέω, I receive.

κατά, I acquire.

θέω, I speak.

κατά, I use.

θέω, I buy.

Irregular Verbs (§§ 116, 117).

στάω, I take.

σαλάσσωμαι, I perceive.

στέκομαι, I take.

στίγμαι, I sea.

σύνα, I go.

σφέω, I bleed.

σφέω, I will.

σινώ, I marry.

σινώ, I become.

σινώ, I know.

σινώ, I bite.

σινώ, I sing.

σινώ, I teach.

σινώ, I think.

σινώ, I speak.

σινώ, I eat.

σινώ, I wish.

σινώ, I know.

σισί, I resemble.

σισί, I said.

σισί, I drive.

σισί, I go.

σισί, I have.

σισί, I die.

σισί, I come.

σισί, I know.

σισί, I mix.

σισί, I cry.

σισί, I receive by

λαχάσσω, I take. [lot.

σινώ, I make.

σισί, I forget.

σισί, I learn.

σισή, I care for.

σισί, I think.

σισί, I destroy.

σισί, I swear.

σισί, I suffer.

σισί, I drink.

σισί, I sell.

σισί, I fall.

σισί, I cut [quise.

σισί, I hear.

σισί, I run.

σισί, I am.

σισί, I bear.

σισί, 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
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 \( \pi \)-mute, add \( \omega \), sometimes \( \tau \omega \).

" \( \kappa \)-mute, add \( \omega \), or change it into \( \sigma \omega \), \( \tau \omega \), or \( \zeta \omega \).

" \( \tau \)-mute, add \( \omega \), or change it into \( \sigma \omega \), \( \tau \omega \), or \( \zeta \omega \).

" \( \alpha \), \( \epsilon \), \( \iota \), \( \omicron \), \( \upsilon \), \( \digamma \), sometimes \( \tau \omega \), \( \delta \omega \), \( \theta \omega \), \( \zeta \omega \), or \( \sigma \chi \omega \).

" \( \gamma \), change it into \( \alpha \omega \) or \( \iota \omega \); or add \( \theta \omega \), or \( \zeta \omega \).

" \( \omega \), change it into \( \omega \omega \), or add \( \theta \omega \), \( \zeta \omega \) or \( \sigma \chi \omega \).

" \( \alpha \iota \), \( \alpha \upsilon \), \( \epsilon \iota \), \( \epsilon \upsilon \), \( \iota \omega \), \( \upsilon \omega \), add \( \omega \), sometimes \( \tau \omega \), \( \delta \omega \), \( \theta \omega \), \( \zeta \omega \).

" \( \lambda \), add \( \omega \) or \( \lambda \omega \).

" \( \mu \), add \( \omega \), sometimes \( \nu \omega \).

" \( \nu \), \( \xi \), \( \chi \), add \( \omega \).

If the word end with \( \zeta \), \( \sigma \sigma \), \( \sigma \chi \), \( \pi \tau \), \( \chi \tau \), \( \lambda \lambda \), \( \mu \nu \), before the termination, add \( \omega \).

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 \( \alpha \) of the second root into \( \eta \), \( \omega \), \( \alpha \iota \), \( \epsilon \iota \), \( \epsilon \), for the first.

" \( \epsilon \), \( \iota \), " " " into \( \epsilon \iota \), " " " " into \( \epsilon \upsilon \), " " " " To the first root thus found, add \( \omega \) or \( \tau \omega \); or if a liquid, \( \omega \), \( \lambda \omega \), \( \omega \nu \), which will give the word to be found in the Dictionary. Instead of the final \( \omega \), if the verb be deponent, \( -\omega \mu \omega \) will be found.

* In removing the augment, if the augmented tense begin with \( \iota \), take it away;—change initial \( \eta \) into \( \alpha \) or \( \epsilon \);—\( \epsilon \iota \) into \( \epsilon \);—\( \omega \) into \( \sigma \);—\( \gamma \) into \( \alpha \), and \( \phi \) into \( \sigma \).
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, σω, ττω, σκω, πτω, λω, μω, and many in αιω and ειω. 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 η 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,
INTRODUCTORY EXERCISES.

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 ι 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.)

άπο-βλέπουσιν
κολάζει
σώζεσθαι
έλεγεν
σωλάζοι
στρατευόμεθα
έρωτήθης
εὐδοκιμοίη
Θάπτουσιν
φεύγοντες
εἰκάζε
ἐπούδασσος
ἐκείνον
κατ-έλιπε

ἐπιφέντευσεν
σώσα
ἀνειδίσες
ποιεῖν
κελεύσαι
ἀψα
ἀκειλαν
ἐπι-εὐφήσας
ἀν-ἐτειλαν
σπαρέχων
κρίνα
περι-στειλα
ἐπιφένεν
ἀπο-κτενοθαί
μάνωσι
ἐφάφει
αἰσχύνων
ἡβύζων
ἐπεφύξει
προσ-αγγελθέες
ἐκαθίσατο
φυλάξαι
τρέφομαι
ὑποίτο
ἐπι-γέραπται
λείνοθαί
τετραμμένος
ἐξόφενεν

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.
Become the adjective and substantive first alternately, and then

form the adjective, by adding in expansion; gender, number,
and case, and the noun with which it agrees: compare it; thus
the adjective, but and 3d decennia, both, every, other, was agree with
all cases. Note II, compared, expansion, expansion.

Then the noun, by laying in gender and decennia—number
and case, number, a certain noun in the nominative
plural.

Translate the adjective and noun together, according to their
number and case, then, e.g., the feminine, a worthy man.

1. Adjective and Substantive. First and Second Decennia.

Αρχαιος άνθρωπος. Καλή τεφέλης. Ασιά θανάσι. Σά-
ρης λογία. Άνδος στρατιώτης. Μεγάλη δύναμις. Δόξα ελεονείτη.
Χαίρου μερίδιο. Επίσης αυτά τα πάντα. Πάντα
γάλα λίπος. Αγάπη αίμα. Φυλά τους αυτούς. Ενδιάφωρος
μόνος. Ειρήνης πάνω.

2. — Adjectives and Substantives of the Third Decennia.

Αρχαίος ναός. Βασίλεια αυτοκράτορ. Παπάς είσοδος
στρατιωτών κοιτάζει. Μεγάλες πράξεις. Εισιτήριας μήτης. Πόλη
ανατίνας. Εδώ πάνω.

3. — Miscellaneous.

Αθωνίαν ανδρών. Συν άρχοντα. Νήσος
στην Χώρα. Όλοι άγαθοί ανδρείς. Ο νεός
άγγελος. Διά πάντων ήμερας. Ειθένα όδος.
4.—Adjectives, Pronouns, and Nouns.

Οντος ἀνήρ. Ἐκεῖνοι ἄνδρες. Τούτων ὅδων. Τέσσαρες μῆνες. Ο ἐμὸς a πατήρ. Τὸ ἡμέραν δῶμα. Μία ἡμέρα. Αὐτοὶ b οἱ φιλόσοφοι. Οἱ αὐτοὶ c φιλόσοφοι. Τίνων τόμων; Τὸν αὐτὸν d μῆνα. Ἐγὼ αὐτὸς. b Οἱ φίλοι ἕμοι.

THE VERB.

In parsing the verb in the following sentences, the pupil may proceed thus: Τότω, verb trans., 1st (conj.), first root τίς, second τίς, third τίς: found in the pres. ind. active, 1st pers. sing. Then, if required, give a synopsis of tenses or moods: Φιλομεν, verb trans. 1st. first root φιλι, 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, ἐλένεσα, a the termination, σ the tense-sign, κ λέν the root, ι the augment. Give the proper translation in each part.

INDICATIVE MOOD.

5.—Present. Τύπτω. Λέγει. Λέιποις. Φιλόμεν. Ο παῖς γράφει. Οι ἄνθρωποι λέγουσι. 'Ροδόν ἡλέη. Τάσσομεν. Οι πολέμιοι ξεύγουσι. 'Ο βασιλεὺς λέγει. 'Τιμεὶς πιέτε. Αὐτοὶ πέμπουσι.—MID. Τύπτομαι. Φιλέω. Τασσόμεθα.

6.—Imperfect. Ἐτυπτομ. Ἐλεγον. Αἱ νάες ἐπελευ. Οἱ ἀγγέλοι ἡρώον. Ἐσταυμάζομεν. 'Τιμεῖς ἐβλέπετε. Οι λέοντες ἐβρυχον. Ὄφις ἐπὶ χρισε. Οἱ κύνες ὑπάλλεουν.—MID. Ἐτυπτόμην. Ἐμφέλειτο. Ἐτάσσομαι. Ἐλεγέτο. Ἡρωῦτον.

7.—Future. Λείξομεν. Λείψει. Φιλήσω. Ποίσω (πίνω). Κα λήσομεν. Οι ἄνθρωποι γράψουσι. 'Ο βασιλεὺς πέμψει. Ποιή σετε. Ἐπούσονται. 'Ο θεὸς ἀρέξει. Πάντες λαλήσουσι.—MID. AND PAss. Λείκωμεθα. Γραφήσομεθε. Τύξονται. Ταχυθομεθα. 'Τιμεῖς φιλήσουσθε. Αὐτοὶ φιληθήσεται.

8.—1 Aorist. Ἐκεῖνος. Ἐκλόγωσε. 'Εμείνε. Ἐστειλαν. Οἱ βόες ἐμύκησαν. Οντος ἐκτύλων. Οἱ παίδες ἐγραψαν. Ἐστει—

a Gr. 181, 1.  b Id. 25, 1.  c Id. 25, 4.
INTRODUCTORY EXERCISES

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

ἀγνυμι, I break.  δίδωμι, I give.  μίγνυμι, I mix.
βῆμι, I go.  ἰημι, I send.  ἡγημι, I break.
γνωμι, I know.  ἵστημι, I set.  τιθημι, I place.
ἐξεκυμι, I show.  κλῦμι, I hear.  φημι, I say.

Deponent Verbs (§ 113).

ὁξομαι, I venerate.  Θόωμαι, I behold.  πολαμαι, I purchase
αιδεμαι, I revere.  ἰαμαι, I cure.  φειδομαι, I spare.
δεχομαι, I receive.  ψητομαι, I acquire.  χροομαι, I use.
δύναμαι, I am able.  μαίνομαι, I rage.  ὁνεομαι, I buy.

Irregular Verbs (§§ 116, 117).

αιεω, I take.  εἰδω, I know.  μάχομαι, I fight.
aioθανομαι, I perceive.  εἰκω, I resemble.  μείλω, I care for.
ἀλλοομαι, I take.  ἐλπις, I said.  οἴομαι, I think.
ἀμαρταιω, I err.  ἐκινω, I drive.  ὀλλοω, I destroy.
βαλω, I go.  ἐχομαι, I go.  ὄμνωμι, I swear.
βοσκω, I feed.  ἔχω, I have.  πάσχω, I suffer.
βουλομαι, I will.  ὑψωμαι, I come.  πίνω, I drink.
γυμμω, I marry.  ἰκντομαι, I come.  πιπράσκω, I sell.
γυγνωσκω, I know.  ἰσμι, I know.  πιτω, I fall.
δίκνω, I bite.  κραννυμι, I mix.  πυνθανομαι, I inquire.
δειδω, I fear.  λαγχανω, I receive by  τικτω, I bear.
διδασκω, I teach.  λαμβανω, I take. [lot.  τρέχω, I run.
δοκεω, I think.  λανθανω, I am hid.  τυγχανω, I am.
εδω, εσθιω, I eat.  λανθανομαι, I forget.  φισω, I bear.
ἐθελω, I wish.  μανθανω, I learn.  φθειρω, 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.
INTRODUCTORY EXERCISES.

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 τω.

" x- mute, add ω, or change it into σω, ττω, or ζω.

" r- mute, add ω, or change it into σω, ττω, or ζω.

" α, ε, ι, ο, υ, add ω, sometimes τω, δω, θω, ζω, or σω.

" η, change it into αω or εω; or add θω, or ζω.

" ω, change it into οω, or add θω, ζω or σω.

" αι, αυ, ει, ευ, οι, ου, add ω, sometimes τω, δω, θω, ζω.

" λ, add ω or λω.

" μ, add ω, sometimes νω.

" ν, ο, add ω.

If the word end with ζ, ιο, σι, πτ, κτ, ιλ, μπ, 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, αι, ει, ε, for the first.

" ε, ι, " " into ει, " " "

" υ, " " into ευ, " " "

To the first root thus found, add ω or τω; or if a liquid, ω, λω, or μω, which will give the word to be found in the Dictionary. Instead of the final ω, if the verb be deponent, -αμαν will be found.

* In removing the augment, if the augmented tense begin with ε, take it away;—change initial η into α or ε;—ει into ε;—ω into ε;—υ into αι, and θ into ω.
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, σω, ττω, εκω, πτω, λλω, μνω, and many in ἀνω and ὥνω. 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 ζ 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,
INTRODUCTORY EXERCISES.

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 χ 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.)

<table>
<thead>
<tr>
<th>λόγος</th>
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<th>μύνως</th>
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<tr>
<td>ἰδεῖ</td>
<td>σώσω</td>
<td>ἐφόρει</td>
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<td>ψάλεω</td>
<td>ὄνειδίσης</td>
<td>αἰσχύνω</td>
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<td>έκείσθαι</td>
<td>ποιεῖν</td>
<td>ἡρώημη</td>
</tr>
<tr>
<td>Καλός</td>
<td>κελεύσαι</td>
<td>ἐπεφύξει</td>
</tr>
<tr>
<td>ἔρωτὴς</td>
<td>ἀφα</td>
<td>προς-ἀγγελθήσει</td>
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<td>ψευδομοιρή</td>
<td>ἀφεθή</td>
<td>ἱχαριστό</td>
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<td>θάπτωσιν</td>
<td>ἐπ-ἐνόησας</td>
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<td>φεύγωντες</td>
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<td>τρέψομαι</td>
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<td>εἰκαζε</td>
<td>σπαφέτων</td>
<td>ὧμοιο</td>
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<tr>
<td>ἐποίδιος</td>
<td>κρίναι</td>
<td>ἐπι-γίγραπται</td>
</tr>
<tr>
<td>ἔτεμνε</td>
<td>περι-στειλαί</td>
<td>λειλῶθαι</td>
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<td>ἔπρεπεν</td>
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</tr>
<tr>
<td>ἀπο-κτενοῦσι</td>
<td>ἔχορευσαν</td>
<td></td>
</tr>
</tbody>
</table>

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 ἄθρωπος, Rule II, compared, χρηστότερος, χρηστότατος.

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

4. Translate the adjective and noun together, according to their number and case; thus, χρηστός ἄθρωπος, a worthy man.

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

Χρηστός ἄθρωπος. Καλὴ κεφαλὴ. Ἄραθοὶ νόμοι. Σοφὸς λόγος. Ἰππος πτηνὸς. Μεγάλα δῶρα. Δόξα κλειστάτη. Κλίνη χρυσέα. Ἐπίσημος εὐτυχία. Ὁ κωμικὸς ποιητής. Μεγάλη λίμνη. Ἀραθὸν ἔργον. Φίλων ἐταίρων. Ἔνδοξος πόλεμος. Εἰρήνης αἰσχράς.

2.—Adjectives and Substantives of the Third Declension.

Ἄσφαλὲς κτήμα. Τραχέα ὀρεα (ὄρη). Παιδὸς ἀμαθέος Ἀφρονες παῖδες. Μελάνων κοράκων. Εὐσεβής μῆτης. Πᾶσα αἰ γυναῖκες. Ἑκνην πάντα.

3.—Miscellaneous.

Πονηρὰ κέρδη. Ἀγαθῶν ἄνθρωπον. Συνὸν ἄγριον. Νήσος εὐδαιμον. Κέρδος αἰσχρόν. Ὁλίγοι ἀγαθοὶ ἄνδρες. Ὁ μέλας ὀλυν. Ἐν παντὶ χρόνῳ. Διὰ πάσης ἡμέρας. Εὐθεία ὄδος. Πάντες οἱ θεοί.
4.—Adjectives, Pronouns, and Nouns.

Ουτος ἀνήρ. Ἐκεῖνοι ἀνδρεῖς. Τούτων ὀδῶν. Τέσσαρες μῆνες. Ὁ ἐμὸς φίλος. Τὸ ἡμέραν δομα. Μία ἡμέρα. Αὐτοὶ οἱ φιλόσοφοι. Οἱ αὐτοὶ οἱ φιλόσοφοι. Τίνων νόμων; Τὸν αὐτὸν μήνα. Ἐγὼ αὐτὸς. Οἱ φίλοι ἡμῶν.

THE VERB.

In parsing the verb in the following sentences, the pupil may proceed thus: Τύπτω, verb trans., 1st (conj.), first root τύπτ-, second root τύπ-, third root τύπ: found in the pres. ind. active, 1st pers. sing. Then, if required, give a synopsis of tenses or moods: Φιλέμεν, verb trans. 1st. first root φίλ-, 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, ἐκλέγεσθαι, ε the termination, ἐ the tense-sign, κλεον the root, ε the augment. Give the proper translation in each part.

INDICATIVE MOOD.

5.—Present. Τύπτω. Λέγει. Λείπονσαι. Φιλέομεν. Ὡ παῖς γράφει. Οἱ ἄνδροις λέγονται. Ὁ ὁδὸν θάλλει. Τάσσομεν. Οἱ πολέμοις σκυλοῦσι. Ὡ βασιλεὺς λέγει, Ἑμεῖς πίνετε. Αὐτοὶ πέμπουσι.—Mid. Τύπτομαι. Φιλεῖ. Τασσόμεθα.

6.—Imperfect. Ἐτυπτόμοι. Ἐλεγον. Αἱ νὰς ἐπέλεον. Οἱ ἄγγελοι ἠρύταιον. Ἐθαναμαίζομεν. Ἑμεῖς ἐβλέπετε. Οἱ λέοντες ἔφεσαν. Ὡρίς ἐδύνασθε. Οἱ κύνες ὑλάκτεον.—Mid. Ἐτυπτόμοι. Ἐκλέπτε. Ἐκάσσεσθαι. Ἐλέγετο. Ἡρωτάτον.

7.—Future. Λείπομεν. Λείπει. Φιλήσω. Πώς (πίνω). Καλήσομεν. Οἱ ἄνδροις γράφονται. Ὡ βασιλεὺς πέμψει. Ποιήσετε. Θύσονται. Ο θέος ἀρέστει. Πάντες λαλήσονται.—Mid. and Pass. Λείπομεθα. Γραφείσομεβα. Τύμπονται. Ταχυθύμησεμα. Ἑμεῖς φιλήσομεν. Αὐτοίς φιληθήσεται.

8.—1 Aorist. Ἐκλέγεσθαι. Ἐκλύσαμεν. Ἐμείνε. Ἐστειλαν. Οἱ βοῖς ἐμίκησαν. Ὡ τοὺς ἐκοίλυσε. Οἱ παῖδες ἐγκαταστάθηκαν. Ἐσπείρασ.

a Gr. 181, 1. b Id. 26, 1. c Id. 25, 4.
INTRODUCTORY EXERCISES.

9.—2 Aorist. 'Ελπίσωμεν. 'Ο παῖς έτυπε. Οὗτοι έμαθον. Αὐτός ἤμελε. 'Εφυγετήν. 'Ο ἀνθρώπος ἦλθε. 'Ὑμεῖς ἔλαβετε.—Mid. and Pass. 'Ετύπωσαν. 'Επούσαντο. 'Εμείναμεθα. 'Εγράφησαν.

10.—Perfect and Plup. Γέγραφα. Αἰσθάσατε. Περιλήκαμεν. Μεμενήματε. Οὗτος ἐστάλκε. Πεφιλήκας. Τετύφατον. 'Εκεῖνοι δεδηλώκασι. 'Εγεγράφωμεν. Βασιλείς ἱσκευλοίκειασαν. Ἰππος ἰδε- δραμάκην.—Middle and Passive. 'Ὑμεῖς λέλειψθε. Ταῦτα λέγεμεν εἰσί. Αὐτοὶ τετίμησαν. Οὗτος ἐτέτακτο.

SUBJUNCTIVE AND OPTATIVE MOODS.

11.—Present. Λέγωμεν. Φεύγομι. Βλέπη. Φιλέωμεν. Τρέφει. 'Ανθρώποι φεύγωσι. Παίδες γράφομεν.—Mid. and Pass. Λέγομαι. 'Ὑμεῖς λειπώμεθα. 'Εκεῖνος φεύγηται. 'Ὑμεῖς φιλέ- ησθε.

12.—Future. (No Subjunctive.) Κελέουσεν. Αὐτὸς λέιψω. 'Ὑμεῖς ποιήσομεν. Στελέωσι. Σπεροὶ εἰμι. Οἱ βασιλεῖς ἀρξοῦσι.—Mid. and Pass. 'Επιστολαί σταλέρουσιντο. Ποιησο- μεθα. Αὐτὸς φεύξωτο. Οἱ ἄνδρες λειψθοῦσιντο. Τίς ἔλευ- σοιτο; Εἰ οἱ βασιλεῖς θυμοῦσιντο.

13.—1 Aorist. Τύπωσι. Στρέψ. Σὰ στρέψωσι. Λέγατε Αὐτὸς φιλῆσῃ. Φιλησαί. 'Αγγείλωμεν. Ποιήσαμεν. Οἱ νὰ ἴσωντα δράσαιν. Ποιηταὶ μυθολογήσωσι. 'Ανθρώποι πιστεύσαν. 'Αμείρος πνεύσαι.—Mid. and Pass. Βουλευσαίμην. 'Ελευσαί- μεθα. Φιληθεὶν. Λόγος γραφθεὶν.

14.—2 Aorist. Αἰσθάσωμεν. Γράφῃ. Αὐτὸς ἐλύῃ. Σωκράτης ἀποθάνη. Φύγωμεν. Λάβητε.—Mid. and Pass. 'Ελυθοῦτο. Αἰσθάσατε. Πιθοίμεθα. Οἱ πολίται πίστιντο. 'Αγγείλαι σταλ- είσαν. 'Ὁ μάθης μάθοιτο.

15.—Perfect and Plup. Αὐτὸς πεπόμηρ. 'Ὁ βασιλεὺς κεκλεισκότω. 'Ημεῖς βεβηκόμεν. Γεγραφέ. 'Ημεῖς λελείφωμεν. Οὗτοι πεφίλουσιν. Οἱ σοφοὶ βεβουλεύκωσι. Περεύκομι.—Passive. Λε-
IMPERATIVE MOOD.

16.—Present. Τύπτε. Μένετε. Ἀσγάτω.—Mid and Pass. Λειπέσθω. Γραφέσθωσαν.—Aorist. Τύψων. Μείνων. Λεξάτων.—Mid. and Pass. Ἀμείψασθε. Φιλήσθητι.—Perfect. Μεμίνηκα. Βέβληκετω.—Mid. and Pass. Λελέχθω. Γεγράφθωσαν

MISCELLANEOUS.

17.—'Ἡμεῖς ἐδώξαμεν. Κύρος ἀπέθανεν. Σὺ ἣρξασθή. Ἡ ἡμέρα ἦλθε. Οἱ πολέμωι ἔφευγον. Ἀυτοὶ μένοντες. Οὗτοι ἔμειναν. Ἡμεῖς ἐγράφατε. Ὁ κύων ἦλκτε. Οἱ λέοντες ἔβρυξαν. Πάντες οἱ ἄνθρωποι ἀποστανοῦνται. Γράφε. Ἀπόστειλον. Ὁ ἀνεμος ἔπνευσε.

Transitive Verbs, and their Object.

18.—'Ὁ βασιλεὺς ἔπεμψε ἄγγελον. Ξενοφῶν περιήγη τὴν στρατιάν. Οἱ φίλοι ἐφιλήσαν ἀλλήλους. Ἔπεισαν Ἀθηναίους. Ποιήσαμεν οὐδὲν κακόν. Ἐπαινοῦμεν τοὺς ἄγαθοὺς. Τίμα τούτων ἄνδρας. Εὐδαιμονίζω σα. Σέβοι τὸν νόμον. Τιμάτε τοὺς γονέας. Ὁ ἰλέας ὀφθάλμως τὸν χούφον. Ἐπραξαν ταῦτα. Οὗτος ἀπέκτεινε τὸ κήπος.

Ἐφεξῆ ἄγαθον μίγα. Ἑπτέοι ἄνθρωπον. Πέμψαμεν ἄγγελον. Τοὺς μὲν θεοὺς φόβον, τοὺς δὲ γονεῖς τίμα.
Τὸ πᾶν γένος ἄνθρωπων αἴτεισθε. Μανθάνετε οὐδὲν κακόν. Ἀγάπα τοὺς ἐχθροὺς.

Verbs modified by Adverbs.

19.—Εὗ ποίησον τοὺς φιλοὺς. Καλὸς λέγεις. Κοράναι ἐκατέρως πάντων σφόδρα ἀγαπῶσι.—Πολλοὶ ἐκατούς ὑμῖν ἄλληθος φιλέονσι.—Φίλους μὴ ταχὺ κτῶ.—Ἡδῶς ἤσθα πρὸς ἀπαντασ."}

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a Id. 117, 43.  
b Id. 16, 1.
INTRODUCTORY EXERCISES.

Prepositions and their Cases (§ 168).

20.—Σχολαστικάς οἰκίαν πωλῶν, λίθον ἀπ' αὐτῆς εἰς δείγμα περιέφερεν.—Ἐν οἴκῳ.—Ἡλθομεν ἀπὸ τοῦ ποταμοῦ.—Γλαύκος ὑφ' ἵππων κατεβρώθη.—Ὁ Ἰκαρός τελευτᾷ ἐν τῷ πελάγει.

Ὁ Ξέρξης ἐπέλευσα διὰ τῆς ἡπείρου.—Ἔπι χάμης μη κανχω.—Προμηθέας λέγεται εἰς ὕδατος b καὶ γῆς ἀνθρώπους πλάσω.—Δευκάλιων ὑπὲρ κεφαλῆς ἔβαλε λίθους.

Σαλμωνεύς διὰ τὴν ἀσέβειαν ἐκολάσθη.—Ἀπέθανε ο Νίσος διὰ θυγατρὸς προδοσίαν.—Κομίζει τὸν παιδα πρὸς Χείρωνα Πηλεῦς.—Τοῦτο κατὰ τοὺς αὐτοὺς κρόνους ἐγένετο.

Νιόβη πρὸς τὸν πατέρα Τάνταλον ἦκεν εἰς Σίπυλον.—Πάν των ἐπὶ γῆς καλῶν d ὁ ἦλιος ἀνθρώπως αἰτίος ἐστὶ.—Ἀνακρέων ἰδοὺ παρὰ Πολυκράτους ἠλάβε πέντε τάλαντα.

Αἰσχύλος ο τραγῳδὸς ἐκρινετο ἀσέβειας 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-
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, εἰπῇ or γίνεται 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).

'H μέθηα μικρὰ μανία ἐστίν.'—'H παιδεία κόσμος ἐστίν.—'Ο Πήγασος ἵππος ἤν πτηνός.—Οι ἄγαθοι ἄνδρες Θεών εἰκόνες εἰσίν.

Πρόχνη ἐγένετο ἁ ἡδὼν, Φιλομήλα χαλίδών.—Τηρεύς ἐγένετο ἔπος ψ.—Κέρδος αἰσχρῶν βαρός κειμηλίος.—Ἐν Βοιωτίας δύο εἰσίν ἐπίσημα ὅρη τὸ μὲν Ἑλικών καλεῖται, ἐτερον δὲ Κιθαῖρον.

Πολλὰ γένη πλακοῦντων 'Ἀπίκεια ὄνομάζεται.—Ποταμὸς ἐν "Αργείᾳ "Τναχος 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 θυμός ἀλόγιστος.—'Ο πλοῦτος θυντός, ἡ δόξα ἀθάνατος.—Ἀπαντες οἱ λειτυτές εἰσιν ἀλκιμοί.—Βραχύς ὁ βίος ἡ δὲ τέχνη μακρά.

'Ὁ μελας ολύνος ἐστι Θεοπτικῶτατος.—Τὰ δρῆ ποδότεθεν ἀεροειδὴς φαίνεται και λεία, ἐγγύθεν δὲ τραχέα.—Τυφλὸν ὁ πλοῦτος.

Πίστον ἡ γῆ, ἀπιστόν ἡ Θαλάσσα.—Καλὸν ἴσωξια.

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*a Gr. 403, 4.  
*b Id. 50, Obs. 2, 9.  
*c Gr. 408, 19.  
*d Id. 50, Obs. 2, 7.  
*e Gr. 425, R. 1.  
*f Gr. 378.
INTRODUCTORY EXERCISES.

Καλὸν ἡ ἀλήθεια καὶ μόνιμον.—Οὐχ ἄγαθὸν ἡ πολυ- 
κοινωνία.—Μεταβολαὶ εἰσὶ λυπηρὸν.¹

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

Ξέξης ἐν 'Ελλάδι ἐπολέμει.¹—Τὸ ὄδον Θάλειον. —
Κτησίβιος συγγραφέως b ἐν περιπάτῳ ἐπελεύνησε.²—'Ἡ Ἡ-
ωνικὴ φιλοσοφία ἡ ρέεται ἀπὸ Θαλου.

Οἱ πονηροὶ εἰς τὸ κέρδος μόνον ἀποβλέπουσι. —Διονυ-
σιος ὁ Σικελὸς περὶ τὴν ιατρικὴν ἑσποράδας. —Ἀταλάντη
ἐπεφέσκει ὁ λίστη τοῦ πόδας.⁴

'Επεξερευνοῦ ὁι ἄνεμοι, καὶ ἐπεφρίκει ὁ πόνος, καὶ ὁ
ἀφρός τοῦ ὕδατος ἐξῆθη ἔκει.⁷


Κολάζων ταὶ ἐν ἀδον ὁ πάντες οἱ κακοὶ, εἰς 
βασιλεῖς, δοῦλοι σατρόπαι πένητες, πλούσιοι, πτωχοὶ.—Ἀπαίνων ἐτράφη 
παρὰ Χείρων.

Ὁ Ἀλέξανδρος κατεπλάγη τὸν βιον καὶ τὸ ἄξιωμα 
Διογένους.—Κλεάνθης διεβοήθη ἐπὶ φιλοσοφία.

Γλαύκος ὁ Παυσανίας εἰς ἐπῶν καὶ τὴ 

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

Γεγοναμεν ἃπαξ, δις δ᾽ οίκο ἰστὶ γενέσθαι.—Οἱ Ἡρα-
κλέους ἐγνώσου ν ἐκ 

¹ Gr. 378. ² Gr. 622. ³ Gr. 365, R. I. ⁴ Gr. 451. ⁵ Gr. 693, R. LIII. ⁶ Gr. 627, R. XXXIV. ⁷ Gr. 451. ⁸ Gr. 627, R. XXXIV. ⁹ Gr. 627, R. XXXIV. ¹⁰ Gr. 627, R. XXXIV. ¹¹ Gr. 627, R. XXXIV. ¹² Gr. 627, R. XXXIV. ¹³ Gr. 627, R. XXXIV. ¹⁴ Gr. 627, R. XXXIV. ¹⁵ Gr. 627, R. XXXIV. ¹⁶ Gr. 627, R. XXXIV. ¹ Id. 30, 1. ² Id. 32, 2. ³ Gr. 538. ⁴ Gr. 627, R. XXXIV.
6. The Accusative after Transitive Verbs.

Ο Ἀρης μοιεῖ τοὺς κακοὺς. — Ο ἐλέφας τὸν δράκοντα ὀξύωδείς. — Σύφος τιτρώσκει σῶμα, τὸν δὲ νοῦν λόγος.

Τὸν μὲν θεὸν νομοῦ, τοὺς δὲ γονεῖς τίμα. — Ἀλέξανδρος Δαρείων ἐνίκησεν. — Ο αὐτὸς ἀπέστειλε τοὺς Ἑλληνιδί θεοῦν αὐτὸν ψηφισαμένον.

Εὖθείς σαυτὸν εἶναι μὴ σκυθροπὸν, ἀλλὰ σύννον. — Μιλλον εὐλαβοῦ ψὸ γον, ἤ κινδυνον. — Εὐσέβει τὰ πρὸς τοὺς θεοὺς.


Ἐπὶ τοῦ νομίσματος τῶν Σαμίων ταῦτα ἦν. — Ἐξ νεφέλης φέρεται χόρος μένως. — Ηρακλῆς ἔλαβε παρά Ερμοῦ μὲν ἕδαρος παρ' Ἀπόλλωνος δὲ τοξά.

Κακὴς ἀπ' ἀρχῆς γίνεται τέλος κακῶν. — Γλαύκος ὑφ' ἵππων κατεβράζῃ. — Ἀπόλλων έθέτευσεν ἐν Θεταλίᾳ παρ' Ἀδημήτω. — Ἡ δὲ παρὰ τὸν ὅρκαν Ἄραβια κεῖται.

Ὁ Τίγρης ἑβάλλει ἐς τὸν πόντον τὸν δ' Περσικῶν. — Ἀκρίσιος τὴν ἄννυσαν Θυγατέρα Δανάην μετὰ τοῦ παιδὸς Περσέως ἐν λάρνακι εἰς θάλασσαν ἐφώνησεν.

Δονύσιος ὁ Σικελὸς περὶ τὴν ἰατρικὴν ἐσπούδασε. — Ὁ κόραξ λέγεται ὑπὲρ τὰ διακόσια ἐτής ξῖν. — Τὸ διὰ αἰσχρῶν αἰτίαν πένεσθαι ἄνειδος.

Αἱ καμηλοπαδόλικες κατὰ τὴν ὁμοιὸν κύκλωμα ἔλογοι. — Μῖλον ὁ ἐκ Κρότωνος ἀθλητῆς ταύρον ἔφερε διὰ τοῦ σταδίου μέσων. — Ζήσων δούλον ἐμαστίγον ἐπὶ κλοπῆ.

Οἱ Ἀθηναίοι ἀντηγονύσαντο τοὺς τυφάννους ὑπὸ τῆς ἐλευθερίας. — Ἡρακλῆς ἐγέρθη ὑπὸ τοῦ Διός ἐξ οὐρανοῦ δὲν χωλός ἐγένετο.

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a Id. 17.  
b Id. 25, 4.  
c Gr. 408, 18.  
d Gr. 403, 7.  
e Gr. 251, Obs. 2.  
f Gr. 198, Obs. 6.  
g Id. 88, 1.  
i Id. 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).
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.

Παιδόν τῶν ἀφετῶν ἱγμοῦ ἐστιν η εὑσίβεια.—Ο λόγος τῆς ψυχῆς τίνων ἐστιν ἡ εὐσίβεια.—Ἡ Ἀγνυτος δορόν ἐστιν τοῦ Νεῖλου.—Ἡ τυραννίς ἡ δικιας μήτηρ ἐστίν.

Ο δειλός τῆς πατρίδος προδότης ἐστιν.—Πόλεως ψυχῆς οἱ νόμοι.—Αἰαχὸς τὰς κληίς τοῦ ἄθους φυλάττει.—Πόνος εὐκλείας πατήρ.

Ἀπόλλων ὁ Διὸς καὶ Δητοῦς παῖς ἕν.—Ὡ κεινοῦ καὶ Τῆς ὑδός παῖς ἕν  Ἰναχος.

"Ονος, δοξάν λέοντος ἑπενδυθεῖς, λέων ἐνομίζω τὰς, καὶ φυγῇ μὲν ἕν ἄνθρωπῳ, φυγῇ δὲ ποιμνίῳ.—Τοῖς ὀλίγοις ὀλίγοις καὶ τὸ μόνον ἐστὶ χρεία.


Σωκράτης μεγάλης ἀξίας ἐν τῷ μῆς τῷ πόλει.—Τοῦ Ἡφαιστοῦ τὸ χαλκεῖον, ἀνάμεστον ἀπάσης τῆς νῆς.

Ἐν Ἑλλάδι πολλὰ θαύματος, ἀξία εἰσιν.—Πλείσθε μὲν γαίας καὶ ἔρως, πλείσθε δὲ θάλασσα.—Πολλών μεστῶν ἐστι τὸ

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a Id. 50, 9.
b Id. 50, 8.
c Gr. 604, R. XXX.
d Gr. 604, R. XXX.
e Gr. 469, R. IX. & 470, 1.
f Gr. 532, R. XXI. & 8. Gr. 408, S.
g Gr. 625, 1.
INTRODUCTORY EXERCISES.

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

Οὐδὲν οὖσαν ἀδικώτερον.—Πόλεμος ἐνδοξὸς εἰρήνης αἰσχρὸς αἰρετῶτερος.—Οὐδὲν κτῆμα σοφίας τιμώτερον ἐστιν.

Σοφία πλοῦτον κτῆμα τιμώτερον.—Ἀρετῆς οὐδέν χρήμα σεμνότερον ἐστιν.—Οὐδὲν γλύκιον τῆς πατρίδος.—Κρείσσων οἶκτρον φθόνος.

Οἱ ἐλέφαντες ζῶσιν ἐπὶ πλείον τῶν διακοσίων.—Τῶν ὅμως Αἰβύνων οἱ Ἰνδικοὶ μείζονες τέ εἰσιν.

Συγγενῆ τιμωρίας ἀμείεναι.—Ἀνὴρ σοφὸς τὸς ἐν μιᾷ συμφορᾷ ὡς οἴσθα τῶν ἄλλων.
11. The Genitive governed by Verbs (§ 144).

Oi téttigés ópó tis δρόσου. — Ἀγρε σαυτοῦ. — Ἀνάρη κρατεῖ πάντων. — Ἐλευθέρου ἀνδρός ἐστιν, δεὶ τάληθι γ' λέγειν.

"O ἐλευθέρος ἀνατοῦ κρατεῖ. — Ψυχής ἔπιμιλο τῆς σαυτοῦ. — O μηδὲν ἀδικών οὐδένος δεῖται ρόμον. — Μάτρις ὁ Ἀθηναῖος οἴνον δὲ καὶ τῶν ἄλλων πάντων ἀπείχετο, πλὴν ὑδατός.

Φίλων παρόντων καὶ ἀπόντων μέμνησο. — Ἀπέκου καλίας χρόνον φείδουν. — Ἀφρόσύνης ἔστι τὸ κρίναι κακῶς τά πράγματα.

Oi ἐνεργεῖται τῶν ἀνθρώπων ἀθανάτων τιμῶν ἤξιόθεσιν. — Ληστήλος ὁ τραγῳδὸς ἐκδόησε ἀσεβείας ἐπὶ τὴν θράμματα.

Συνήνθισε τιμωρίας ἁμεῖνα, τὸ μὲν γὰρ ἡμέρον φύσεως ἔστι, τὸ δὲ θηριώδους. — Ἡ γλώσσα σου μὴ προσφεύγετο τοῦ νοῦ. Θυμοῦν γράτει.

Ἡμέρας δὲν ἐμπέθει παλιότερον ἀπόστασις, διήνεχε διὰ τις ενεργείας ἀθανάτων τιμῶν ἐπεξε παρ' ἀνθρώπων.

Ο μὲν, ἀρχαῖον χωρίς πολλῆς φορετίδας καὶ βουλῆς δείκαι.


Πυθαγόρας τῆς αὐτῆς ἡμέρας, καὶ κατὰ τὴν αὐτὴν ὥραν, ὀφθη ἐν Μεταποιησώ καὶ ἐν Κρότουν. — Καλὸς ἐκεῖνος ποδῶν. — Οί Ἑλληνες οὗτος εἰχον ἡμοῦ τις ἀλλήλους.

Θανάτου Σωζόντων τῆς σοφίας. — Κύρος τῶν Εὐφράτης διδασκόν ἐπὶ σχεδίας διφθερῶν. — Πολλοῦ αὐτοῦ οὐχ ἰδοφακα ἤχον.
INTRODUCTORY EXERCISES.


H φύσιν ἀνεν μαθητεύσατο τυφλῶν, ἣ δὲ μάθησις ἀνεν φύσεως ἐλάβον ὢν ἀνεν πολλῶν πόνων.  

Ἐγγὺς Ἰταλίας κεῖται ἡ Σικελία.—Πάντων μάλιστα σαυτῶν αἰσχύνεο.—Τὰ Τίμπη χαράς ἐστὶ κείμενος μεταξὺ τῶν Ὦλυμπον καὶ τῆς Ὀσσης.  

Κολασθῆτωσαν ἄξιος ὦ κακοὶ τῆς ἀδικίας.  

"Εστι δ' ὁ τόπος οὗτος πλησίον μὲν τῆς πόλεως.  

"Αλβανοὶ οἰκονομοὶ μεταξὺ τῶν Ἰβήρων, καὶ τῆς Κασπίας ὧλακτὶς.

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).
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 κοινός καὶ τοῖς χειρὶ στοῖς καὶ τοῖς βελτιστοῖς.—Κορώναι ἄλληλαι ἔσοι πιστῶσατε, καὶ πάνω σφόδρα ἀγαπῶσι σφᾶς.
'Ανδρὶ φυλαττόμενοι οὔ τέν εστὶ φοβερόν.—Οἱ ὅνοματο-μεροὶ κυνοκέφαλοι ἀνθρώποι δυσείδεις παρεμφερεῖς εἰσίν.

'Ριόκερως ξοῦν ἐστι ἀλκή δὲ καὶ βίος παραπλήσιον ἐλε-φαντί.

'Ἡ Θουρίδιαια καὶ ἡ προεξής αὐτῇ γῇ εἰκαρ-ποὺς ἐστὶν.


Οἱ Πυγμαῖοι τοῖς γεράνοις πολεμοῦνσι.—Θεὸς ἐκά-στῳ ὅπλον τι ἐνεμεῖ, λέονσιν ἀλκὴν καὶ ταχυτήτα, τὰ χρόνια κέρατα, μελίσσαις κίτρα, ἀνδρὶ λόγον καὶ σοφίαν.

Βούλου ἄρεσκειν πᾶσι, μὴ σαντῷ μόνον.—Πᾶσα δύνα-μις ὑπείκει τῇ ὁρητῇ.—Ἀνοιχτοὶ τις ἐλπὶ τῷ Ἅρωνι, σωμὴ ἄπειρες ἐμοὶ τὸν θάνατον, σοὶ δὲ ἡ φύσις.  

'Εοκέν ὁ βίος τε ἀτρόφῳ.—Ομιλεῖ ἀγαθοὶ ὁι σε ν. —Μη-δενί φθορῆς. —Σχολαστικὸς, ἱατρός ὑπανατήσεις, συγχώρησον μοι, ἐλπὶ, καὶ μὴ μοι μέμψη, ὅτι οὐκ ἐνότησα.  

Ταῖς Μοῦσαις λέγουσι παρὰ Διὸς τὴν γραμμάτων εὐφρα-σιν δοθῆναι.—Ὁ οἶνος πολλάχιος τοῖς ποτοῖς φαρμάκως κεφαλαται.—Τοὺς δὲ φίλους αἰσχύνου, τοὺς δὲ νομοῖς πείδουν.

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

Ἀγνοοῦται οἱ λαγοὶ ὑπὸ ἀλωπέκαυν, τοτε μὲν δρόμῳ, τοτε δὲ τέχνῃ.—Οἱ Νομάδες τῶν Αἰβώνων αὐ ταῖς ἡμέραῖς, ἀλλὰ ταῖς νυσίν ἀνιμοῦσι.

Ἄει ταῖς πόλεις κοσμεῖν οὐκ ἀνα θήμασιν, ἀλλὰ ταῖς τῶν οἰκυτέων ἀρεταῖς.—Ἀι καμηλοποράλεις τῷ χρό-ματι καὶ τῇ τριχώσει πυρβάλεσιν ἐσώκασι.

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Gr. 523, R. XX.  
Gr. 625, 1.  
Gr. 551, 2, (2).  
Gr. 558, R. XXVIII.  
Gr. 547, II. 1.  
Gr. 547, II. 4.  
Gr. 550, R. XXIII.  
Gr. 551, 1.  
Gr. 547, II. 6.  
Gr. 606, R. XXXI.  
Gr. 551, 2, (1).  
Gr. 547, 3.  
Gr. 627, R. XXXIV.  
Gr. 625, 1.
INTRODUCTORY EXERCISES.

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,

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).


Σταγόνες ὑδατος το νέτρας πολλαίνουσι.—Τὴν Ἰταλίαν ἡφασαν πρῶτοι Αἰγύπτιοι αὐτόχθονες.—Κέρδη ποιημά ζημίαν ἀεὶ φεύγει.—Ὁ Νεῖλος ἔχει παντοῖα γένη ἱχθύων. Στέργε μὲν τὰ παζόντα, ζητεί δὲ τὰ βελτίων.—Θησεώς

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a Gr. 627, R. XXXIV.  b Gr. 651, 2, (2).  c Gr. 646, R. XXXIX.  d Gr. 425, R. 1.

b Id. 16, 3.  d Gr. 626.  e Gr. 640, R. XXXVI.  f Gr. 564, R. XXV.

Мη κατόχυνεί μακράν ὁ δὸν πορεύεσθαι.—Ηθαμοσ τὸ πόδε ἡ χολὸς ἣν.—Πύρρος ἐν Ἰταλίᾳ ἐπολέμησεν δὲ τῇ δύο καὶ μὴ νας τέσσαρας.

Ἀταλάντη ἣν ὁμίστη τοὺς πόδας. —Πειρᾶ τὸ μὲν σῶ μὰ ἐστιν φιλόσοφος, τὴν δὲ ψυχὴν φιλόσοφος.—Οἱ ἐλέφαντες ἦσαν ἐπὶ τὸν διακοσίων.

Σοφικῆς ὁ τραγιδοποιὸς ἐπεδείκνυε διὰ τὸν δράματος, ὅπως τὸν νοῦν ἦλειν.

Καὶ ὄντων αὐτῶν οὐ πολλὰς ποι ἡμέρας ἐν τῷ Ἀττικῷ ἡ νόσος πρῶτον ἤφασο. Κύριος μείνας ἡμέραν ἐν τῷ πεδίῳ ἐνετεῦθεν ἐξελάνει σταθμοὺς τρεῖς.

20. The Article (§ 134).

Οἱ τὰ ἀκρα τοῦ "Ἄθω ἐννοικοῦντες" μακροβιότατοι εἶναι λέγονται.—Φιλεῖ τῷ καίμοντι υπεράνων θεός.—Οἱ πρὸς τὴν δόξαν κηρυκτες σπανίως ἐνδόξοι γίνονται.

Μέγα κακόν τό μή δύνασθαι φέρειν κακόν.—Τούς ὀλίγας λέγουσιν, ὀλίγων νόμων ἕστι θρεία.

Οἱ μὲν νικώντες σοιζόνται, οἱ δὲ φεύγοντες ἀποθηκήχονται.—Θεοί αἱεὶ οὗτος πάντα ἰδασί, τὰ γεγενημένα, καὶ τὰ ὄντα, καὶ ὁ τι ἐκάστων αὐτῶν ἀποβίβαται.

Συγγραμὼν τιμωρίας ἀμείνων τὸ μὲν γὰρ ἢμερον φύσεως ἐστι, τὸ δὲ θηριώδους.—Τὸ καλὸς ἀποθανεῖν ἵνα τοὺς ἀγαθοὺς ἡ φύσις ἀπένεμεν. "Αφροσύνης ἕστι τὸ κρίναν κακός τὰ πράγματα.—Ὁὐχ ἀμισθοῦν τὸ εὖ ποιεῖν.


Ἡ ὑδραυλίς ἄστιν εὕρημα «Κησιβίον, Ἀλεξανδρώς, κομφέως» τὴν τέχνην.—Χείρων ὁ Кένταυρος τὸν Αχιλλέα ἔτρεψε. Ἡ πολεμαῖος ὁ Μακεδονίας βασιλεὺς ἦτο Γαλατῶν ἑσφάγη.—Γλαῦκος ὁ Σισύφου νῦς, ὁ ὕψος κατομβρώθη.

Μίνως, ὁ Κρήτης βασιλεὺς, Δάφδαλος καὶ Ἰκαρὸς καθείρζει.

22. Numerals (§ 51, 52).

Φιλήμων ὁ κομικὸς ἔγραψε δράματα ἐπὶ τὰ καὶ ἐννενήκοντα, βιώσας ἐντὰ ἐννίατὰ καὶ ἐνενήκοντα.

"Ἀννον, ὁ πρεσβύτερος, ἐκ τῆς Λιβύης ἐπήρας" εἰς Σικελίαν, πεζῶν μεριάδας πέντε, ἵππως δὲ ἐξαιρετικῶς, ἀλφαντας δὲ ἐξ ἑκονταὶ.

"Ἀρχανθίων, ὁ Ταρτησσίον βασιλεὺς πεντῆκοντα, καὶ ἱκατὸν ἐντα βιώσα λέγεται.

— Gr. 436, R. 6.
— Gr. 365, R. I.
— Gr. 622.
— Gr. 162, Obs. 4.
— Gr. 640, R. XXXVI.

— Id. 58, 1.
— Id. 16, 3.
— Id. 32, 3.
— Gr. 449, R. V.
— Gr. 472, R. X.
— Gr. 482, R. XI.
— Id. 26, 1.
— Id. 89, 4.
— Gr. 491, R. XII.
— Gr. 878.
23. **Infinitive Mood, as a Verbal Noun (§ 173).**

Χαλεπόν τὸ ποιεῖν, ἵνα δὲ κελεύσαι ὁ βάδιον. — Τὸ καλὸς ὁ ποθενέν ὁ διὸ τὸς ἁγαθὸς ἡ φύσις ἀπένειμεν.

Οὐκ ἄμισθον τὸ εὐ ποιεῖν. — Οὐ τὸ πένεσθαι αἰσχρόν, ἀλλὰ τὸ διὰ αἰσχρὸν αἰτιὰν πένεσθαι, ὡς εἰδος. — Ὁ Βάκχος καὶ Λαρνάκος καλεῖται ἀπὸ τοῦ πατήσαι τὰς σταφυλὰς ἐν λυπῇ.

Δύο ταῦτα ἐκ τῶν θεῶν τοῖς ἀνθρώποις διέδοται καλίστα, τὸ τὸ ἀληθεύειν καὶ τὸ εὐργετεῖν.

Τὸ μὲν ἐγκαλέσαι καὶ ἐπιτιμῆσαι φάνον, τὸ δὲ, ὅπως τὰ παρώντα βελτίων γένηται, συμβολεύσαι, τοῖς ἐμφρονος συμβούλου ἔργον.

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

Χεῖρ σιγῶν, ἡ κραίσσα οὐ γιγνόμεν. — Ἀδύνατον ἄνευ τῆς τῶν ὁμολογίων θεωρίας γεωγραφήσαι. — Οὐκ ἂν δύνασθαι μή  ναμάδον εὐθαναμοῦσίν. — Βούλον ἀφέσκειν πάσι.
COMPUND 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 ὁργὴ καὶ ἡ ἀνυπερβολὴ πολλὸς ἀποφλοέσαν.'—Διεσπάρασαν τὸν Πενθέα καὶ Μινώδες, καὶ θέταται τὸν Ὀρφέα, καὶ τὸν Ἀπαίνοντα καὶ κῦνης.

Κάδος ἀποκτείνει δράκοντα, τῆς Ἀρείας φύλακα, καὶ τοὺς ὀδόντας αὐτοῦ σπείρει.—'Ἄρτι μοι τὴν ἀλοθ διακαθήρων ὁ δεσπότης ἐπέστης,' καὶ ἐπηκείν τὴν φιλοργίαν.

Οὐ μόνος ὁ Πλοῦτος τυφλός, ἀλλὰ καὶ ἡ ὀδηγοῦσα αὐτὸν Τύχη.—'Δίκη μὲν νόμον τέλος ἔστι, νόμος δὲ ἀρχοντὸς ἔχον, ἄρχων δὲ ἐκικών θεοῦ τοῦ πάντα κοιμοῦντος.
26. **Comparison with a Conjunction** (§ 143, Obs. 9–14.)

Οὐχ ἦστιν οὖδὲν ἄριστον ἢ νομοί πόλει.—Οὐ κρείττον, πολιωριήν μὲν, ἀσφαλή τί δὲ καὶ ἅδεια βίον ἀσπάσασθαι, ἢ πλούσιον καὶ ἐπικύδνυον;

Ἀναγάρις κρείττον ἔλεγεν, ἑνά φίλον ἐχειν πολλοῦ ἄξιον, ἢ πάλλοις μηδενὸς ἄξιον.

Μᾶλλον εὐλαβοῦσ πόγον ἢ κύδνυον.—Οὐχ ἦστιν οὖδὲν κρείσσων ἢ φίλος σαφῆς.

27. **The Relative** (§ 135).

Ὁ Ἰακώβος τὸ ὀσπαλον, δὲ ἐφόρει, αὐτὸς ἔτεμεν ἐκ Νεμέας.—Ἐν Αίτιῳ τῆς Καρίας σκόρπιοι εἶναι λέγονται, οί τοις πολίτας σφικὰ παύοντο εἰς θάνατον.

Σόλων ἀνήρ Ἀθηναίος ἦν, ὅς, Ἀθηναίοιοι νόμους ποιήσασκα, ἀπεδήμησεν ἕτεα δέκα. —Πράγμα δὲ ἂν σοι προσῳθῇ μηδαμή παρακής. —Πάν ό τι μὲν μέλλης λέγειν, πρῶτον ἑπισκόπεί τῇ γνώμῃ.

Οὐς δὲ ἐν τῷ πολέμῳ συμμάχους ἐντρισάμεθα, εἰς ἠθηνής οὖσας ἀπολογέκασαι οὗτοι. —Τμῶς αὐτοὺς ὑπὲρ ὄμοις αὐτῶν ἄξιον πράττειν ταύτα, ἐφ' ὅς ἐτέρους τιμᾶτε.

Πάντες ἐξώκασιν ἀμαρτάνειν, ὅσοι τὰ τοιαῦτα ποιήσαντες πεποίησαν.—Ὅσοι περὶ ἔραγθίας ὀδεῖ, ὀδεῖ καὶ περὶ ἐπόν.

Ὅσοι γὰρ τοῦ βίου ταύτην τὴν ὀδὸν ἐπορεύθησαν, οὕτως μόνοι τῆς ἀρετῆς ἐφικέσθαι γνησίως ἡδυνήθησαν ἢ ὁ οὖδὲν κτῆμα σεμνοτέρον, οὐδὲ βεβαιοτέρον ἐστὶν.

Ὅσοι μὲν οὖν πρὸς τοὺς ἑαυτῶν φίλους τοὺς προτερπτικοὺς λόγους συγγράφουσι, καλὸν μὲν ἐγγον ἐπιχειροῦσιν.

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*a* Gr. 674, R. XLVI.  
*b* Gr. 451, Sup. ὄρισ.  
*c* Gr. 484.  
*d* Gr. 451, Sup. ὄρισ.  
*e* Gr. 378.  
*f* Gr. 533.  
*g* Id. 102, 10.  
*h* Id. 709, I, 2d.  
*i* Id. 37, 1.  
*j* Id. 25, 1.  
*k* Id. 31, 2.  
*l* Id. 112, 3.  
*m* Gr. 405, Id. 35.  
*n* Gr. 729, R. XVIII. & Id. 97, 1.  
*p* Id. 37, 3.  
*q* Id. 87, 3.  
*r* Id. 87, 5.  
*s* Id. 37, 3.  
*t* Gr. 575, R.  
*u* Gr. 693, R. LIII.  
*v* Gr. 482, R. XI.
INTRODUCTORY EXERCISES.

Neilos ferei staðia\textsuperscript{a} pros\textsuperscript{1} mouia kai dieuxia syn ai s peiitai kapnai\textsuperscript{b}.—O Kýros ἔγνακαζετό ὑπὸ τοῦ διδασκαλοῦ δίδοναι λόγον ὀν εποιεῖ.


Αεδοίκασσ\textsuperscript{2} ai melisai ou to soyo tou to krois, ὁ σον\textsuperscript{d} ton ómbroν.—To i o y tos γίγουν peri touς goniês\textsuperscript{3} o iouς\textsuperscript{e} an evúxio\textsuperscript{4} peri seantou genéstai touς seantou paídas.

"Ο σον\textsuperscript{d} en polýmero sýndoros dúvatai, to soyo tou en polítieais isxnei logos.

Tois loimos h semeios to saut tas pollais ekénovan\textsuperscript{5} h tois. auta geny an thróponon ērównov\textsuperscript{6} h kateúseov, o sa a\textsuperscript{d} h tov basiléon philotimia;

"O Tártofros to soyo tou anv ge diásthma, ὁ σον\textsuperscript{1} anw oýranov γη.

29. The Indicative denoting a Subject or an Object after òti, ὅς, that (§ 170, 3).

"Aristippos hphi\textsuperscript{7} pros ton adelphon, Mýmnês,\textsuperscript{8} òti της mên diastásos\textsuperscript{9} ou ërhoi\textsuperscript{9}, της dè dialúseos\textsuperscript{9} ègô.\textsuperscript{1}

M eléstotoi òti meðenos èpphs\textsuperscript{1} òti ἂ πολείς a\textsuperscript{10} aútò, ãllì òtì ã π ε ἑ ν ν ο κα.—"O Díovénès ìleven, òtì òi mèn\textsuperscript{11} álloi kines tov òkhróov deixnousi, ègò òtì tov φílous, ìna sóswō.\textsuperscript{m}

"Aristofánês légei peri tov Periklèous, òtì ës téraptovn, ëbónta, ëvnevûna\textsuperscript{11} tin Ηḷlλáda.—Ἀγ̣λων δ' òtì tautê ìståv álloq̣ḥ.

Fanevón èstiv òtì tauta ou dynatov èstiv\textsuperscript{12} an thróponis èferei.—Kepanvộs òtì anwovn èfierai\textsuperscript{13} ìgelov.

\textsuperscript{1} Gr. 644, R. XXXVIII. \textsuperscript{2} Gr. 729, R. LVII. \textsuperscript{3} Gr. 342.
\textsuperscript{4} Id. 42, 1. \textsuperscript{5} Id. 78, 2. \textsuperscript{6} Id. 44, Obs. & 3. \textsuperscript{7} Id. 511, 512, 7. \textsuperscript{8} Id. 46, 3. \textsuperscript{9} Id. 50, Obs. 1, Ex. 6. \textsuperscript{9} Id. 80, 2.
\textsuperscript{10} Id. 46, 6. \textsuperscript{11} Gr. 701, R. LIV. \textsuperscript{12} Id. 78, 1.
\textsuperscript{13} Id. 52, 1.
30. The Subjunctive and Optative denoting an Object after ὅτι, ὥς.

Κύριος σχέδιον ἔδωκε εἰδέναι ὅτι τοῦ βίου ἡ τελευτὴ παρήγη. — Εὔ ισόθυ, ἔφη Ἀριστόδημος, ὅτι, εἰ νομίζομεν θεοὺς ἀνθρώπων τι δ' φρονίζειν, οὐκ ἂν ἀμείλοιην αὐτῶν.

Σωκράτης ἐκ πολλῶν ἔφη ἀκούειν, ὡς πάντων κτημάτων κράτιστον ἂν εἴῃ φίλος σαφῆς καὶ ἀγαθὸς.

Οὕτως ἔλεγεν, ὅτι Μήδοκος μὲν εἰ ἡ διάδεκα ἠμερῶν ἀπὸ θαλάττης ὄδόν ἢ Σεῦθης δὲ, ἄρχον ἐσοίτο ἐπὶ θαλάττη.

Ἄγεται Ἦμπεδοκλῆς εἰς τοὺς κρατήρας τῆς Λίττης ἐναλασθαι, καὶ ἀφανισθήσαται, βουλομένους τήν περὶ αὐτοῦ φήμην βεβαιώσαι ὅτι γεγονοὶ θεός.

31. The Subjunctive and Optative denoting the end, intention, or design, after ἵνα, ὅς, ὅποις, &c.

Διὰ τούτῳ δόῳ διὰ ἐξομεν, στόμα δὲ ἐν, ἵναι πλείω μὲν ἄκουόμεν, ἵπτος δὲ λέγομεν. — Αἱ τιθηναι ἐμπτύνουσι τοὺς παιδίους, ὡς μὴ βασιλεύσῃμεν.

Κόλαζε τὰ πάθη, ἵνα μὴ ὡς αὐτῶν τίμωρη. Σωκράτης λέγει τῶν ἄλλων ἀνθρώπων διαφέρειν καθόσον οἱ μὲν ζῶντες, ἵνα ἰσθίωσιν, αὐτῶς δὲ ἑσθεῖεν, ἵνα τὴν ζήσῃ.

Σωκράτης ἔλεγε τοὺς μὲν ἄλλους ἀνθρώπους ζήν, ἵνα ἰσθίωσιν, αὐτὸν δὲ ἑσθεῖεν, ἵνα τὴν ζήσῃ.

'Ο αὐτῶς ἥξιον' τοὺς ρέουσι συνεργός κατοπτρίζεσθαι, εἰ εἰ μὲν καλὸι ἠκούσατε, ἄξιοι γίγνοντο, εἰ δὲ αἰσχροί, παιδεῖα τὴν δυσειδεῖαν ἐπικαλύπτοιεν.

Θεὸρει ὅπερ ἐν κατάπτρω τὰς σαντοπράξεις, ἵνα τὰς μὲν καλὰς ἐπικομήτης, τὰς δὲ αἰσχρὰς καλύπτῃς.
32. Subjunctive and Optative in independent Propositions (§ 172, II).

Φαιλον μήτε λέξεις, μήτε ἐργασίς μηδὲν.—Μηδεν: συμφορὰν ὑπεδίσεθης.—Μηδέποτε φρονήσεις ἐπὶ σωματῶ μέγας.

Οὐκ ἂν δύνασθοι μὴ παμοῦν ἐνθαμονεῖν.—Εἴ θυ-σκοις, ὅταν σοι τὸ χρεών ἐλ θυ.—Πολλὰ μὲν ἵδοι τες ἐν ἐν Ἔλλαθι καὶ ἀκοῦσα θαύματος ἀξία.

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

Ἐὰν ἦν καὶ φιλομαθῆς ἔση πολυμαθῆς.— Γελὰ ὁ μῶρος κἀν τι μὴ γελοῖ ἔν ο.—Ἀρετῇ, κἀν ἦν θὰ ἄν ἦν τις, οὐκ ἀπόλλυται.

Εἴ ἀπαντῆς μερίσαιμεθα τῆς Ἀκαδαμιομοίῳ ἀγίᾳ καὶ πλεονεξίᾳ, εὑρίσκεις ἀν ἀπολοιμεθα εἰ δὲ τοῖς τῶν Ἀγνωτίων χρήσται νομίμως βουλῇ θείῃ μὲν, εὔθαμον ἄν τὸν βίον διατελοῦμεν.

Εὐκλείδης ὁ Σωκράτειος, ἀκοῦσα τοῦ ἀδελφοῖ λέγοντος· ἀπολοίμην, εἰ μὴ σε τι μορφησαιμην, ἐγὼ δὲ, εἰπεν, εἰ μὴ σε φιλεῖν ἡμᾶς πείσαμι.

Εἴ τις τοῦ τῆς εὐκλείας έρωτα ἐκ διάλοι ἐκ τοῦ βίου, τι ἂν ἀγαθὸν ἡμῖν γένοιτο, τῇ τίς τι λαμπρὸν ἔπιθυμόμεθεν.

Οἱ δραπεταί, κἂν μὴ διάκωνται, φοβοῦνται, οἱ δὲ ἀφροῖς, κἂν μὴ κακῶς πράττωσι, ταπάττονται.

34. Infinitive with a Subject (§ 175).

Οἱ Λεγειτοῦσιν ἡλιον καὶ τήν σελήνην θεοὺς εἶναι λέγουσι.—Η ἑφομία λέγει, παλιμπαίδεας τοὺς γὰρ ἑροντας γίνεσθαι.

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a Id. 80, 2. b Id. 63, 2. c Id. 117, 46. d Id. 105, 4. e Gr. 710, 1st. f Gr. 710, 6th. g Gr. 710, 1st. h Gr. 711, 2d. i Gr. 711, 8d. j Gr. 494, R. XIII. k Gr. 711, 1st. l Id. 50, Obs. 1, Ex. 6. m Gr. 781, R. LXV. n Gr. 710, 6th. o Gr. 729, R. LVIII. & Id. 91, 1. p Gr. 488.
Παλαιὸς μῦθος λέγει, τοὺς Μυρμιδόνας, εἰκὸς μυθικὸς ἄνδρας, γεγονέναι. — Ἀριστοτέλης ἔφη, τῆς παιδείας τὰς μὲν ὁ ἄλλος εἶναι πικρὰς, γλυκεῖς δὲ τοὺς καυσοὺς.

Δεινόν ἦστι τοὺς, χείροντες τῶν βελτίων ἀρχαῖας. — Εἰρήκως τινές, τὸν Ἡλίον ὕσσον εἰλαὶ, καὶ μύρων διάπυρον.

Οἱ Νάξιοι μυθολογοῦσι τὸν Διόνυσον παρ' αὐτοῖς τραφῆναι. — Ἀγός ἦστι Δήλον τὸν νῆσον, πρὸς μὲν ἄνθρωπος φανήσαι τὸν Ἀπόλλωνα, τῷ πελάγει κρύπτεσθαι.

Σίφυξις ὡς ἐπιάσατο τὸν Ἐλλήσποντον ἐξεύχθαι, καὶ τὸν Ἀθωνικέφαλον ἐπέρχομένος, οὐκ ἐφο, οὐκ ἐγείρειν, ἀλλὰ διὸ ἐξεύχθαι τὸ συμφέρον ὑπὸ σκέψεων. — Σωκράτης ἤγειτο πάντα μὲν θεοῦς εἰ δὲναι.

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

Γλαύκος, ἐπὶ νῆμος ὑπάρχων, μῦν διώκων, εἰς μελέτος πίθον πεσοὶ ἀπέθανεν. — Διογένης λέγειν μεθῇ ἡμέραν ἄψας, ἀνθρωπον, ἐφε, ἕμιῷ.

Οἱ Δάκωνες, τής τῆς παλαιᾶς διαίτης σκηνότητα κατὰ λύσαντες, εξώκειατ' εἰς τρυφῆν. — Δαίδαλος, ἀρχιγένετωσ ὁν, ἐν Κρήτῃ κατεσκεύασσε Αιαδώνθον. — Μίλων, ταύρον ἀράμενος, ἐφες διὰ τοῦ στάδιου μέσου. — Δισχύλος, ὡς λέγοντι, τάς τραγῳδίας μεθὸν ἐποίη.

Σχολαστικὸς οἰκίαν προάνεσο, τῆς θυρίδος προκεῖ̂-ψας, ἠφαίται τοὺς παρόντας, εἰ πρέπει αὐτῷ ἡ ὁπία.

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a Gr. 729, R. LVIII. & Id. 91, 1.
b Gr. 458.
c Id. 117, 46.
d Id. 90, 1.
e Id. 90, 2.
f Gr. 740, R. LIX.
g Gr. 627, R. XXXIV.
h Gr. 547, 1st.
i Id. 90, 1.
j Id. 102, 1.
k Id. 102, 9.
I Id. 101, 9.
m = Id. 101, 1.
n = Id. 103, 10.
o Id. 100, 1.
36. Participle expressing an accompanying action, as the Cause, Manner, or Means of accomplishing the leading action (§ 177. I, 2d).

Θάπτοντι οἱ Ἀιγύπτιοι τοὺς μεθροὺς ταριχεῦοντες; Ἡρωmai ̓ oι καὶ οὔντες. — Ἀνθρώποι τὸν θάνατον φεύγοντες διωκοῦσιν. — Ὀρφεὺς ἥδων ἐκὶ λίθους τε καὶ δένδρα.

Γοργίας ὁ Αεοντίνος ἔφωτηθες, ποίες διαίη ἡ χρώμενος εἰς μικρὸν γῆς ἦλθεν, οὐδὲν οὐδέποτε, ἐπὶ, πρὸς ἱδονή γαγων, οὔτε δράσας.  Ὁ θεὸς πολλάκις χαίρετο τοὺς μὲν μικροὺς μεγάλους ποιῶν, τοὺς δὲ μεγάλους μικροὺς.

Σωκράτης δαμωδάν ἔρη τοὺς μακτευμένους, ἀ τοὺς ἀνθρώπους ἔδωκαν οἱ θεοὶ μαθωσί διακρίνειν ἡ ἐξετι χρήματας, ἡ μετρήσαντας, ἡ στήσαντας εἰδέναι.

Τοιαύτα μέντοι λέγων τε, καὶ αὐτὸς ποιῶν, εὑσεβεστέρους τε καὶ σωφρονεστέρους τοὺς συνόντας παρεσκεύαζεν.

37. Participle as an attribute of a Noun.

Ἐλπίς ἑγρηγορότος ἐνυπνιόν ἐστι—Τὴν Ἀχιλλέως ἀσπίδα ὁμηρός ἐποίησε φέρουσαν ὅλον τὸν οὐραίον καὶ (ἀνθρώπους) γιγαντιοῦντας, καὶ γammaῦντας, καὶ διακαζομένους, καὶ πολεμοῦντας. — Ὄδυσσεως τὸν Κύκλωπα μεθοῦσαν ἐξετιφλοσεν.  

Γυνὴ τις ὁριν εἶχε καὶ ἐκάστην ἡμέραν ὄνων αὐτῇ τίκτουσαν. — Ἑλεονία ποτε Σωκράτους περί φίλων διαλθαμένου.
38. The Case Absolute (§ 178).

Πόνον a μετάλλαχθέντος b οἱ πόνοι γλυκεῖς.—Κυ-βερνήτου ῥωσόντος, c δὲν συμπάσχει τὸ σκάφος.

Πομπῆιον καὶ Καίσαρος d διαστάντων, e ὁ Κικέ-ρων ἔφθη, γηγώσκω ὄν φύγω, d μὴ γηγώσκων ἐπὶ τόν φύγω. a—
Τῶν ὄρνιθων βουλομένων b ποιῆσαι βασιλέα, ταῦτα ἵκεν τὸν ἥξιον b διὰ τὸ κάλλος χειροτονεῖν.

Νικάνικου πολλὰ ἱλαρῶν, b Ζήνων ἔφη, τὰ ὁδό-σευ εἰς τὴν γλώσσαν συνεδρύησεν.—Oι Γαλλικοὶ, τῶν δὲ 'πεσόντων' πολεμίων, ταῦτα: ἵκεν τὰς κεφάλας ἀφαιροῦντες περι-ἀπτονοι τοὺς αὐχέοι b τῶν ἰππῶν.

Τοῦ δὲ θέρους ἐφόδους ἀρχομένου b Πελοποννήσου εἰσβαλον b εἰς τὴν Ἀττικήν.—Καὶ ὅτων b αὐτῶν οὐ πολ-λάς πω ἡμέρας b εἰς τῇ Ἀττικῇ, ἡ νόσος πρῶτον ἠξειτο.

Φιλίππος ἔλεγε, κρείττον εὑρίσκει στρατόπεδον ἐλάφων, λέων-τος στρατηγοῦντος, εἱ λέωνων, ἐλάφου στρατη-γοῦντος.

'Ὁ κριόδειλος εἰς ἐλαχίστον γίνεται μέγιστος, a ὡς ἂν ὡλκὶ τοῦ ζώου τίκτοντος b τοῖς χνειοῖς παραπήσια, τοῦ δὲ γεγυνθέντος αὐξόμενον μέχρι πηχῶν ἐκκαίδεα. Πλῆθος δ' αὐτῶν ἀμύθητον ἐστὶ κατὰ τὸν Νείλον, ὡς ἂν πο-λυγόνων τε ὄντων b καὶ σπανίως ὑπὸ τῶν ἀνθρώπων ἀναιρομένων. a

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a Id. 112, 6.  b Id. 105, 2.  c Id. 112, 1.  d Id. 112, 4.  e Gr. 640, R. XXXVI.  f Gr. 701, R. LIV.  g Id. 31, 2.  h Id. 118, 2.  i Gr. 774, &
EXERCISES IN READING.

FABLES AND ANECDOTES.

I. AESOPIC FABLES.

1. The Wolf.

Λύκος ἵδαν πωμένας ἔσθιόντας ἐν σκηνῇ πρόβατον, ἔγγες προφήτησαν, ἡλίκος, ἕφη, ἣν ἦν ἄρρυμος, εἰ ἦγὼ τούτῳ ἐποίουν!

2. The Lioness.

Λέανα, ἀνεϊδίζομένη ὑπὸ ἀλόπεκος, ἔπι τὸ διὰ πάντως ἑνὰ τίκτειν, ἔφη, ἀλλὰ λέοντα.

3. The Gnat and the Ox.

Κώκως ἐπὶ κήρατος βοὸς ἐκαθέσθη καὶ ἦλθε· ἐπὶ δὲ πρὸς τὸν βοῦν, εἰ βαρῶς σου τὸν τένοντα, ἀναχωρήσω. Ὁ δὲ ἔφη, ἐπὶ δὲ ἦλθες ἔγγων, ὅτε ἐὰν μένῃς, ἐπιλήσει μοι.

4. The Peasant and the Serpent.

Γεωργὸς, χειμῶνις ἁφῇ, ὡς ἐνυφὸν ὑπὸ κρόνους πεπηγότα, τοῦτον λαβὼν ὑπὸ κάλπου κατέθητο. Ἑράμανθεὺς δὲ ἐκεῖνος, και ἀναλαβὼν τὴν ἰδίαν φύσιν, ἐπιθέλει τὸν ἐνθρέψῃ.

5. The Fox and the Grapes.

Βότρυνας πεπείγοντας ἀλώπηξ κρεμαμένους ἰδοῦσα τὸν νύμφατο καταφαγεῖν. Ὡς Πολλᾶς δὲ καμοῦσα καὶ μὴ δυνατεύσα φανεῖν, τὴν λύπην παραμυθοκεφήν, ἔλεγεν, ὅμοιος ἄλλοις ἐστὶ εἰσίν.

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* Id. 88, 4.  ** Id. 54, 1.  *** Id. 102, 9.  
* Gr. 102, R. 1.  ** Gr. 640, R. XXXVI.  *** Gr. 323, 1.  
* Gr. 711, 1st.  

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6. The Kid and the Wolf.

"Εφιαλτός ἔπηκατος Ἀκάματος ἵππος, ἐπειδή λύκον παρίποινα εἶδεν, ἐλοιπόνει καὶ ἐσπώπτων αὐτὸν. Ὁ δὲ λύκος ἔφη, ὁ δὲ αὐτός, οὐ σὺ με λοιπὸλέεις, ἀλλὰ ὁ τόπος.

7. The Boy bathing.

Παις ἱναυσάμενος ἐν ποταμῷ, ἔκινδυνες πυγήναι καὶ ἰδών τινα παραδίπην ἑπεφάγει, βοηθήσον. Ὁ δὲ ἐμέμφετο τῷ παιδὶ τὴν τολμηριάν. Τὸ δὲ παιδίον ἐλευθεροῦσα, ἀλλὰ τῶν μου βοήθησον, ὡστερον δὲ σωθέντε μέμφουν.

8. The Dog and the Fox.

Κύων θηρευτικὸς, λέοντα ἰδὼν, τοῦτον ἠδίκουν· ὡς δὲ ἐπιστράφησε ἐκεῖνος ἐβραχῆσατο, ὁ κύων φοβηθεῖς ἤδη ἐποδόσω ἐπεκεν. Ἀλόπης δὲ ἔθεασαν εὐτόν ἔφη, ὁ δὲ καθισμιφιλής, σὺ λέοντα ἠδίκους, ὁ δὲ κύων εὐδὲ τὸν βραχήθημον ὑπήγνας;


Αὐκος ἄμων ἠδίκουν. Ὅ δὲ εἰς ναὸν κατέφυγε. Προσκαλομένου δὲ τοῦ λύκους τὸν ἄμων, καὶ λέγοντος, ὁτι θυσιάσει αὐτὸν ὁ ἱερεὺς τῷ θεῷ, ἐκεῖνος ἔφη πρὸς αὐτὸν· ἄλλα αἱρεταμέτρον μοι ἐστι θεῷ! θυσίαν εἶναι, ἡ ὑπὸ σοῦ διαφθαρήσῃ.

10. The Ass in the Lion’s Skin.

"Ονός, δορὰν λέοντος ἑπινυθεῖς, λέων ἐνομίζετο πάσι, καὶ φυγὰ μὲν ἦν ἀνθρώπως, φυγὰ δὲ ποιμίνων. Ὁς δὲ ἄρεμος, βιαίτερος πνεύματος, ἐγχίμονον αὐτὸν τοῦ προκαλομέματος· τότε πάντες ἑπιθραμμέντες ξύλωσο καὶ φοβόλους αὐτὸν ἐπιμον.

Γυνὴ τὶς χίβα ὄρνισ εἶχε, καθὼς ἐκάστην ἡμέραν οὖν αὐτῇ τίκτουσαν. Νομίζασα δὲ, ὡς εἰ πλείους τῇ ὄρνιθι κρίσθα παραβάλοι, δις τέξεται τῆς ἡμέρας, τότε πεποίηκεν. 'Ἡ δὲ ὄρνις παλέλη γενομένη οὐδ' ἄπαξ τῆς ἡμέρας τεκείν ἡδύνατο.

12. The Birds and the Peacock.

Τῶν ὄρνιθων βουλομένων ποιῆσαι βασιλέα, τἀδε ἐαυτὸν ἔστιν διὰ τὸ κάλλος χειροτονεῖν. Αἱρομένων δὲ τούτων τῶν ἄλλων, ὁ κολοίῳ ὑπολαβὼν ἔφη ἄλλ' εἰ, σοι βασιλεύσοντος, ὁ ἀκούς ἡμῶς καταδιώκειν ἐπιχειρήσει, πῶς ἡμῖν ἐπαρκέσεις:

13. The Horse and the Groom.

Κριθὴν τὴν τοῦ ἱπποῦ ὁ ἰπποκόμος κλέπτων καὶ πωλῶν, τὸν ἱππὸν ἔτρεξε καὶ ἐκτένει πάσας ἡμέρας. ἔφη δὲ ὁ ἱππὸς, εἰ θύλη αὐτῷ καλὸν εἶναι μὲ τὴν κριθήν τὴν τρέφονσαν μὴ πώλει.

14. The Dog and the piece of Flesh.

Κύων κρέας φέρων ποταμὸν ὁδηγῶν θεοσκόμος δὲ τὴν έκατον σκιάν εἰς τὸν οἶκον, ὑπελαβεν ἐτέρῳ κύων εἶναι κρέας κατέχοντα καὶ ἀφεὶς τὸ ἱδ.stem, ὁμῆς τὸν ἐκεῖνον λαβεῖν, ἀπόλεσε δὲ ἀμφότερα. τὸ μὲν οὖν οὐκ ἦν δὲ κατείχεν ὑπὸ τοῦ ἄρματος κατεσφέρτο.

15. The Foxes.

Ἀλουπῆς ἐν παγίδι ἡρῴεισα, καὶ ἀποκοπεῖσα τῆς οὐρᾶς διαδράσα, ἀβιώτον, ὑπ' αἰσχύνης, ἢγεῖτο τὸν βίον. Ἐγνω οὖν καὶ τὰς ἄλλας ἀλουπῆς τούτων αὐτῷ νοθετῆσαι, ὡς ἄν πο

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* Gr. 102, Rule 3.  
  t Gr. 87, 2.  
  e Gr. 43, 3, 1, & 2d.  
  k Gr. 705.  
  c Gr. 547, 2.  
  l Gr. 641, R. XXXVIII.  
  d Gr. 588, R. XXXVI.  
  a Gr. 131, 5.  
  h Gr. 641, R. LVIII.  
  b Gr. 641.  
  i Gr. 728, R. LIX.  
  g Gr. 134, 18, κρίας.  
  h Gr. 449, R. V.  
  " Id. 16, κρίατα.  
  q Gr. 398, 3.  
  r Gr. 767, R. I.XII.  
  s Gr. 591, R. XXIX.  
  Id. 112, 1.

"Ελαφος διαφήσας ἐπὶ πηγῆν ἤλθεν· ἰδὼν δὲ τὴν ἑαυτοῦ σκίαν, τοὺς μὲν πόδας ἐμέμφητο ὡς λεπτοὺς δὲ ἀσθενεῖς ὄντας τὰ τὰ δὲ κέρατα αὐτοῦ ἔπνευ, ὡς μέγιστα καὶ εὐμήχη. Μηδέποτε πιὼν, κυνηγοὶ καταλαβόντος, ἐφευγεν. "Επὶ πολὺν δὲ τῶν δραμῶν καὶ εἰς ὅλην ἔμμαχος, τοὺς κέρασιν ἐμπλακεῖς ἔθησεν ὡς γιὸν ὁ μέτατος ἐγὼ! ὅς ἐκ μὲν τῶν ποδῶν ἐσώθησεν, ὁ ἐμεμφόμη, ἐκ δὲ τῶν κεράτων προεδόθησεν, ὁ ἐκανχρόμην.

17. The Grasshopper and the Ants.

Χειμῶνος ὀφρ. ὁ τῶν σιών βραχέτων, οἱ μύρηκες ἐφυρκὼν τέτειξ ἔλατον ἔτεις αὐτῶς τροφῆν. οἱ δὲ μύρηκες εἶπον αὐτῷ, διαί τῶν ἵππων συνῆγας τροφῆν; ὁ δὲ εἶπεν, οὐκ ἐσόρευ, ἀλλ' ὁ ἄρσιν μονασκός οἱ δὲ γελάσατες εἶπον, ἀλλ' εἰ θέρφος ὀφρας ἡλείς, χειμῶνος ὀρχὸς.

18. The Lion and the Ass.

Ἄλον καὶ ὄνος, κοινωνίαν ὁμενοὶ, ἐξῆλθον ἐπὶ Θηραν. Γενομένων δὲ αὐτῶν κατὰ τι σπῆλαιον, ἐν ὁ ἀγές ἀγωνιμί, ὁ μὲν λέων πρὸ τοῦ στομίου στὰς, ἐξιοῦσας τὰς ἀγας συνελάμβανεν ὁ δὲ ὄνος ἕνδον εἰςελθὼν ἑκτιλαμε ἀυταῖς, καὶ

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a Gr. 627, R. XXXIV.
b Id. 81.
c Id. 81.
d Gr. 472, R. X.
e Gr. 547, 1.
f Gr. 697, 2, 1st.
g Id. 99.
h Id. 118, 2.
i Id. 112, 4.
j Id. 102, 9.
k Id. 117, 46.
l Gr. 591, R. XXIX.
m Id. 71, 5.
n Gr. 375.
o Id. 112, 5.
p Gr. 693, R. LIII.
19. The Hungry Dogs.

Κύνες λιμόττουνσαι, οίς ἔθεσαντο ἐν τοις ποταμῷ βύρσας βρεχομένας, μὴ δυνάμεναι αὐτῶν ἐφικέσθαι, συνείθεντο ἄλλης ὁποίως πρὸ τοῦ ὑδαρέως, καὶ εἰ ὁ οὖτος ἐπὶ τὰς βύρσας παραγένωντα. Συνέβη δὲ αὐταῖς πιούσαις πρὶν διαφάνηται, ἣ τῶν βυρσῶν ἐφικέσθαι.

20. The Old Man and Death.

Γέφων ποτὲ ξύλα ταῦτα ἐξ ὀργῆς, καὶ τῶν ἁμαρτόν ἀρµάτων, ἡπειδὴ πολλὴν ὀδὸν ἐπιχειρησίματο ἐβάδισεν, ἀπετίθετο τῇ τὰ ξύλα, καὶ τὸν θάνατον ἔλῃθεν ἐπεκαλείτο. Τοῦ δὲ θανάτου εὐθὺς ἐπιστάντος, καὶ τὴν αἰτίαν πνευματικοῦ διῆ γὰρ αὐτῶν καλοί, ὁ γέφων ἔφη, ἵνα τὸν φόρτον τούτον ἄρας, ἐπιθύμηκεν μοι.


Ἐρµης, γνῶναι βουλόμενος ἐν τοῖς τιμητι καὶ ἀνθρώπως ἔστιν, ἤκειν εἰς ἀγαλματισμοῦ, ἐκατέρτοις ἀνθρώπως. Καὶ θεοσάμενος ἀγάλμα τοῦ Διὸς, ἄρατα, πόσον τῆς αὐτοῦ πρεσσαθήν ὑπαταί; Τοῦ δὲ εἰπόντος, δραχμῆς, γελάσας, πόσον τῷ τῆς Ἡρας; ἔφη. Εἰπόντος δὲ, πλείονος ἰδὼν καὶ τὸ ἑαυτοῦ ἀγάλμα, καὶ νομίσας, ὁς ἐπιθυμεῖ ἀγγελός ἔστι Θεών,

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* Id. 112, 4.  
* Gr. 503, R. XV.  
* Gr. 551, 1.  
* Id. 79.  
* Gr. 555, R. XXIV.  
* Gr. 120, 2.  
* Gr. 644, R. XXXVIII.  
* Id. 97, 2.  
* Id. 112, 4.  
* Gr. 701, R. LIV.  
* Gr. 451.  
* Gr. 586, R. XXVIII.  
* Gr. 648, R. XL.  
* Gr. 403, 18, ἀγαλμα.  
* Gr. 438, R. 6.
The Ass and the Lap-dog.

"Ονον τις ἐτρεφε καὶ κυνίδιον ὥραιον.
"Ο δ' ὄνος ἐν αἰλῇ παρὰ φάτναισι δεσμώτης
"Ετρωγε κριθὰς, χόρτον, ἄσπερ εἰώθει.
"Ἡν δὲ χαρίεν κυνίδιον, εὐφύσιμος παιζόν,
Τὸν δεσπότην τε ποικίλος περισκαιρὸν.
"Εκεῖνος δ' αὐτὸ κατέχον ἐν τοῖς κόλποις.
"Ο δ' ὄνος μὲν ἂεὶ νῦκτα πάσαν ἤλθεν
Πυρὸν φίλης Δήμητρος, ἡμέρας δ' ἦγεν
"Τὴν ἀφ' ύψους, ἐξ ἀγροῦ θ' ὄσον χρεία.
"Ἀλκηνὶς δὲ θυμῷ καὶ περισσὸν οἷμάξας,
Πάσῃ θεωρῶν ἐν ἀβρότητι τὸν σκύμνον,
"Φάτνης οὖνεϊς δεσμὰ καὶ κάλους ὤμαξας
"Ες μέσον αὐλῆς ἦλθεν, ἀμέτρας λακτίζων.
"Σαῖνον δ' ὄποιας καὶ θέλων περισκαιρίην
Τὴν μὲν τράπεζαν ἐς μέσον βαλὼν ἦλάσσεν,
"Ἀπαντὰ δ' εὖθὺς ἠλώθη ἢ τὰ σκεύη.
"Δειπνοῦντα δ' εὖθὺς ἦλθεν δεσπότην κρούσαν.
"Ναῦτοις ἐπεμβάς. Ἑσχάτον δὲ κυνιδόν
"Θεράποντες ἐν μέσοις ἰῶσαν, ὡς ἐλθον,
"Κρανείαις δὲ καρνίας ἀλλος ἀλλοθεν κρούσαν
"Εκτεινον. "Ὡς δὲ καυτὸς ὑσταί ἔξενει,
"Ετήνη, ἐλέξεν, οἷα χῷ με, δυσδαμὼν.
"Τί γὰρ παρ' σοφεσιν οὐκ ἐπολεμάμην,
"Βαίω δ' ὁ μέλεος κυνίδιον παρισοῦμην;

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[a] Gr. 408, 4, & Gr. 729, R. LVIII.
[b] Gr. 711, 1st.
[c] Gr. 365, R. I. & Id. 9, 4.
[d] Gr. 640, R. XXXVI.
[e] Id. 46, 1.
[f] Gr. 620, R. XXXIII.
[g] Gr. 323, I. 1.
[h] Id. 104, 8.
[i] Gr. 757.
[j] Gr. 693, R. LIII.
[k] Gr. 508, 8, & Gr. 509.
[l] Id. 48, 1.
[m] Gr. 547, 4.
ANECDOTES OF PHILOSOPHERS.

II. ANECDOTES OF PHILOSOPHERS.

Zeno.

1. Ζήνων δοῦλον ἐπὶ κλοπῆς ἐμαστίγον. Τοῦ δὲ εἰπότος, ἐξαιρετό μοι κλέψας, καὶ διαρέγας, ἔφη.-2. Πρὸς τὸ φλιναρότις μωράκιον, διὰ τοῦτο, ἐπεῖ, δύο ἡδονα ἔχομεν, στόμα δὲ ἐν, ἵνα πλεῖον μὲν ἀκούσωμεν, ἢττονα δὲ λέγωμεν.—3. Νεανίσκοις πολλὰ λαλοῦντος, Ζήνων ἔφη, τὰ ὅτα σου εἰς τὴν γλώσσαν συνεφόρησεν.—4. Ζήνων, Ἀντιγόνον προσθετεῖ 'Αθηναῖς περιφραστός, ἡλυθεὶς ὑπ' αὐτῶν σὺν ἄλλους ψυχοσφώς ἐπὶ δεῖπνον, κακείνων παρὰ πότον σπευδότων ἐπιδείκνυσθαι τὴν αὐτῶν πολυμαθίαν, αὐτὸς ἔσημα. Τὸν δὲ πρεσβέων ζητοῦσαν, τί ἀπαγγέλας περὶ αὐτοῦ πρὸς Ἀντίγονον; τοῦτ' αὐτῷ, ἔφη, ὅ βλέπετε, ψυχοσφών εἶναι ἐν Ἀθηναῖς συγγένεις ἐπιστάμενον.

Aristotle.

5. Ἀριστοτέλης, ὀνειδιζόμενος ποτε, ὅτι πονηρὸς ἀνθρώπῳ ἐκεκουσμόνην ἔδωκεν, ἓν ὑπὸ τὸν τρόπον, ἔφη, ἀλλὰ τὸν ἀνθρώπον ἠλέφθησα.—6. Τοῦτο 'Αθηναῖον ἐφασκένει εὐφράκτερον πυρός καὶ νόμος; ἀλλὰ πυρὸς μὲν χρήσται, νόμος δὲ μὴ.—7. Πρὸς τὸν καυχόμενον, ὡς ἀπὸ μεγάλης πόλεως ἐν, ὅν τοῦτο, ἔφη, δεῖ σκοτεινώς, ἀλλ' εἰ τῷ μεγαλῷ πατρίδος ἀξίως ἠστίν.—8. Ἐρωτηθεὶς, πῶς ἂν προχότοιοι οἱ μαθηταὶ, ἔφη, ἱνα, 'τοὺς προὼρστας διώκοντος, τοὺς ὑστεροῦντας μὴ ἀναμένονται.—9. Ἐρωτηθεὶς, πῶς ἂν τοὺς φίλους προσφερόμεθα, ἔφη, ὡς ἂν εὐχαίρεται αὐτοῖς ἡμῖν προσφέρεσθαι.—10. Ἀριστοτέλης ἐνοχλοῦμενος ὑπὸ ἀδολέσχον, καὶ κοπτόμενος ἀτόποις τινὶ διηγήμασι, πολλάκις αὐτοῦ λέγοντος, οὗ θαυμαστὸν δι τι λέγω; Οὐ τούτῳ, φησι, θαυμαστὸν, ἀλλ' εἰ τῷ ρᾶς ἔχουν σὲ ὑπομέναι.
ANECDOTES OF PHILOSOPHERS.

Plato.


Socrates.

13. Πρὸς Ἀλκιβίαδην εἰπόντα, οὐκ ἀνεκτῇ ἡ Ζανθίππη λοι- δοροῦσα,* οὐ καὶ σὺ, εἰπε, χρῆνοι βοάντων ἀνέχεις;—14. Ἡ Ζανθίππη ἔφη, μυρίων μεταβολῶν τὴν πόλιν καὶ αὐτοὺς κατασχονός, ἐν πάσαις ομοίων τὸ Σωκράτους πρόσωπον διέκασθαι, καὶ προϊόντος ἐκ τῆς οἰκίας, καὶ ἐπανότος.*

Diogenes.

15. Διογένης πρὸς τὸν εἰπόντα, "κακόν* εἰναι τὸ ζῦν, οὐ τὸ ζῦν, εἰπε, ἀλλὰ τὸ κακός ζῦν.—16. Διογένης ο Ὁνωπείας, ὁ Κύκον ἐπικαλούμεθα, παντὶ τόπῳ ἔχοντο εἰς πάντα, ἀριστωΝ τε καὶ καθεύθων, καὶ διαλεγόμενος. Βακτηρίς έπηρείσατο ἀσθενήσας εἴπεται μέντοι καὶ διαπαντὸς ἐφόρει αὐτὴν. Καὶ πήγαν ἐκομίσατο, ἐνθα αὐτῷ τὰ σητία ἐν. Ἐπιστείλας δὲ τινὶ, οἰκίδιον αὐτοῦ προνοοῦσαν, καὶ βραδύνοντος, πίθον τινὰ ἄχον ὁμίαν;—17. Διογένης ἦνικα ἀπελίπε τὴν πατρίδα, εἰς αὐτῷ τῶν οἰκετῶν ἥκολούθει, ὅνομα Μάνης· ὅς οὖ φέρων τὴν μετ' αὐτοῦ διατριβὴν ὄπειδρα. Προστρέποντον δὲ τινων ζητεῖν αὐ- τόν, ἔφη, οὐκ αἰσχρῶν ἐστι, Μάνης μὲν μὴ δεισίνοι Διογένεις; Διογένην δὲ Μάνους;—18. Θεσσαλόμενος ποτε παιδίον ταῖς χερσὶ πῖνον, ἐξεξάψατο τῆς πήρας τὴν κοτύλην, εἰπὼν, 'παιδίον μὲ τενίκηκεν σύμειρας. Ἐξέβαλε δὲ καὶ τὸ τρύβλιον, ομοίως

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* Gr. 499, R. X. IV.  
1 Gr. 547, 4.  
* Gr. 58, R. 4.  
* Gr. 547, 4.  
1 Gr. 527, R. XXXIV.  
* Gr. 58, R. 4.  
* Id. 102, 9.  
1 Gr. 533.  
1 Gr. 71, 5.  
* Gr. 588, R. XXVIII.  
1 Id. 9, 4, Obs.  
1 Gr. 472, R. X.  
* Id. 61, 1.  
1 Gr. 507, R. XVI.  
1 Gr. 693, R. LIII.  
1 Gr. 620, R. XXXIII.
παιδίον θεασάμενος, ἐπιθῇ κατέαξε ἵνα σκεύος, τῷ κοῖλῷ ἄρτος τὴν φακὴν ὑποδέχόμενος.—19. Δύναν μεθ' ἡμέραν ἄφας, ἀνθρώπου, ἐφι, ζησῶ.—20. Ὁ τε ἀλών καὶ πολυμεμένος ἤρωτήθη, τις οὖν ποιεῖ, ἀπεκρίνατο, ἀνδρῶν ἄφελε· καὶ πρὸς τὸν κήρυκα, κήρυσσε, ἐφι, τις ἐθέλει δισπότην αὐτῷ πρίασθαι.—21. Ἐλεγε τῷ Ξενίάδῃ, τῷ πριαμένῳ αὐτῶν, δεῖν πείθεσθαι αὐτῷ· εἰ καὶ δοῦλος εἶ, καὶ γὰρ ἰατρὸς ἢ κυβερνήτης εἰ δοῦλος εἶ, πεισθήναι δεῖν αὐτῷ.—22. Μοῖρησον τινος αὐτὸς ἀνθρώπου ἐπιγράφατος ἐπὶ τὴν οἰκίαν, μηδὲν εἰς τὸ κακὸν· ὁ οὖν κύριος τῆς οἰκίας, ἐφη, που εἰς ἑλεθοί ἄν.—23. Ἐκ τοῦ βαλανείου ἐξελεῖ, τοῦ μὲν πνευμάτων, τοῦ θεοῦ ἄφθασκέναι. Ἐξ ἐνδομομηντος τις ἐλεγξεν ἀποκαλούσα τῷ δέ, εἰ πολὺς ὑλίς, ἀμολόγησεν.—24. Πρὸς τὸν εἰρύσαντα· ἐπὶ τὴν τράπεζαν μῦς, ἱδοι, φησὶ, καὶ Διογένης παρασίτου τρέφει.—25. Πρὸς τὸν πνευμονοῦ, ποίει ὥρας δεῖ ἀριστάρην, εἰ μὲν πλοῦσιος, ἐφη, ὅταν θέλῃ, εἰ δὲ πένης, ὅταν ἔχει. —26. Πλάτωνος ὀρισμένου, ἀνθρώπος ἵστι ζωὴν δίπου, ἁπτερόν, καὶ εὐδοκιμοῦντος, τίλας ἀλεξίμανθα εἰς ἑβεργεῖν εἰς τὴν σχολὴν αὐτοῦ, καὶ ἐφη, οὕτως ἴστιν ὁ Πλάτωνος ἀνθρώπος.—27. Διογένης ἀσανθινὸν ἰτεῖ μνᾶς τοῦ δὲ εἰπόντος, διὰ τί τοῦς μὲν ἄλλους τριαίβολα, ἐμὲ δὲ μνᾶν αἰτεῖς· ἐφη, παρὰ μὲν τῶν ἄλλων ἐλπίζω πάλιν λαβεῖν, παρὰ δὲ σοῦ οὐκεῖται.—28. Αὐτικοῦ τινος ἐγκαλοῦντος αὐτῷ, διότι Αἰκαθαίρουσας μᾶλλον ἑπανα- νῶν, παρ' ἑκεῖνος οὐ διατρίβει· οὐδὲ γὰρ ἰατρὸς, εἴπερ, ἵππεια, ἐνο ποιησικός, ἐν τοῖς ὁμοιοῖς τὴν διατρίβην ποιεῖται.—29. Διογένης τὴν εἰς Ἀθηναῖς ἐν Κορίνθου, καὶ πάλιν ἐν Κόρινθῳ ἐκ Θηβῶν "μετάβασιν" αὐτοῦ παρέβαλε ταῖς τοῦ βασιλέως, ἰαρός μὲν ἐν Σούσοις, καὶ χειμῶνος ἐν Βαβυλών, Θῆρους δὲ ἐν Μηδίδι διατρίβατος·

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a Gr. 512, 1.
b Gr. 558, R. XXVIII.
° Gr. 547, 3.
f Id. 100, 2.
° Id. 134, 18, ἀνθρώπω. k Gr. 591, R. XXIX.
c Id. 22.
d Gr. 547, 3.
e Gr. 640, R. XXXVI.
h Gr. 701, R. LIV.
1 Gr. 547, 6.
m Gr. 102, R. 1.
Gr. 408, 5.
o Gr. 451, Sup. ὑφα.
Aristhenes

30. Ἀνισόθεν ἐπεινούμενος ὑπὸ πονηρῶν, ἦγοικών. ἢρη, μὴ τι κακὸν εἴγασμαι.—31. Ἐφωτηθεῖς, τί αὐτῷ περιγέγονεν ἐν φιλοσοφίᾳ, ἢρη, τὸ δύνασθαι ἀντίδεις ὀμιλεῖν.—32. Ἐφωτηθείς, τί τῶν μαθημάτων ἀναγκαίοτατον, ἢρη, τὸ κακὰ ἀπομαθεῖν.—33. Συνεβούλευεν Ἀθηναίοις, τοὺς ὅνους ἱπποὺς ψηφίσασθαι. Ἀλογον δὲ ἠγομένων, ἀλλὰ μὴν καὶ στρατηγοῦ, φοσί, γίγνονται παρὰ ὑμῶν μηδὲν μαθόντες, μόνον δὲ χειροτονηθέντες.—34. Αἱρετιστέρων ἠπεν ἢνα, εἰς κόραχας ἐμπεσαίν ἡ εἰς κόλακας. τοὺς μὲν γὰρ ἀποθανόντος τὸ σῶμα, τοὺς δὲ ξάνθος τὴν ψυχὴν λυμαίνεσθαι.

Aristippus.

35. Ἀρίστιππος, ἐφωτηθεῖς, τί αὐτῷ περιγέγονεν ἐν φιλοσοφίᾳ, ἢρη, τὸ δύνασθαι πᾶσι θαρρούντες ὀμιλεῖν.—36. Ἐφωτηθεῖς ποτὲ, τί πλέον ἔχουσιν οἱ φιλόσοφοι, ἢρη, ἐὰν πάντες οἱ νόμοι ἀναφερθῶσιν, ὁμοίως βιάζομεν.—37. Ἐφωτηθεῖς ποτὲ, τίνα διαφέρει ὁ σοφὸς τοῦ μὴ σοφοῦ, ἢρη, εἰς ἀγνωτὰ τόπον τοὺς δύο γυνικοὺς ἀπόσταλεν, καὶ εἶπε.—38. Ἐφωτηθεῖς, τίνα διαφέροντοι οἱ πεπαιδευμένοι τῶν ἀπαιδευτῶν, ἢρη, φίλον ὁ δεδαμασμένοι ἐπὶ τῶν ἀδαμάστων.—39. Ἐφωτηθεῖς, τίνα ἔστιν, ἡ δὲ τοὺς παῖδας μανθάνειν, ἢρη, διὰ τὸ ἀνδρὸς γενόμενοι χρήσονται.—40. Ἐφωτηθεῖς ὑπὸ τινὸς, τίνα αὐτῷ ὁ νῖος ἀμείνων ἢσται παιδευθεῖς, καὶ εἰ μηδὲν ἄλλο, ἠπεν, ἐν γούν τῷ ὑετῷ οὗ καθεδρεύσει λίθος ἐπὶ λίθῳ.—41. Ἄνωστατος τινὸς αὐτῷ νῖον, ζήσον πεπαιδευμένος δραχμαῖς· τοῦ δὲ εἰπόντος, τοσοῦτον δύναμαι ἀνδράποδον ἀνήσῳσθαι, πρὶς, ἢρη, καὶ ἔξεις δύο.—42. Τοῦ θεράποντος ἐν ὁδῷ βαστάζοντος ἀφρόνιον, καὶ
ANECDOTES OF PHILOSOPHERS. 101

βαφιομένων, ἀπόχει, ἔφη, 'τὸ πλέον, καὶ ὄσον δύνασαι βα-
σταζε.—43. Ἐρωτηθεὶς ὑπὸ Διονυσίου, διὰ τί οἱ μὲν φιλόσοφοι
ἐπὶ τὰς τῶν πλουσίων θύσιας ἔχονται, οἱ δὲ πλουσίοι ἐπὶ τὰς
τῶν φιλόσοφων οὐκέτι, ἐφὶ, ὅτι ὃι μὲν ἰδεῖς ὅπερ δέονται, οἱ
dὲ οὐκ ἰδεῖς.—44. Διογένης ποτὲ λάγανα πλύνων Ἀρίστιππον
παρίστα τὸ ἱκονισὶ καὶ ἔφη, ἐπεὶ ταύτα ἐμαθεῖς προσφέρεσθαι, οὐκ
ἀν τυφώναν αὐτὰς ἑθεράτευες· ὁ δὲ, καὶ οὐ, εἶπεν, εἶπερ ἢδεις
ἀνθρώπως ὁμοίως, οὐκ ἐν λάγανα ἐπλυνες.—45. Εἰς Κόρυ-
θων αὐτῶς πλέοντε ποτὲ, καὶ ἱεραμομένος, συνέβη ταραχὴν·
pρὸς ὁν τὸν εἰπόντα, ἢμεῖς μὲν οἱ ἰδιῶται, ὅι δεδοικαμεν,
ἡμεῖς δὲ οἱ φιλόσοφοι δειλιέτε· ὅι γὰρ περὶ ὁμοιας, ἔφη, ὑψίζης
ἀγωνίσαμεν ἐκαστοι.

Solon. Gorgias.

46. Σόλων ἀποβαλὼν νῦν ἐξαλουσεν. Εἰπόντος δὲ τινος
πρὸς αὐτὸν, ὡς οὖδ' ἐστο ἐπονομησιν 1 ποιή κλαίοιν," ὅτι αὐτὸ γὰρ
τούτο, ἐφη, κλαίοι. —47. Γοργίας ὁ Λεοντίνος ἑρωτηθεὶς,
ποιει διαίτην χρώμενος 2 εἰς μακρὸν γῆρας ἐνιαυτοῦ, ὁ ὁδὸν ὀδο-
pote, ἐφη, πρὸς ἑδονὴν ὅπερ φοιγον, 3 ὅπερ δράσας. —48. Γορ-
γίας, ἣν ὑγοίς ὑπάρχουν, ἑρωτηθεὶς, ἐπὶ ἢδεις ἀποηθησοι,
μάλιστα, εἶπεν. 4 ὅπερ γὰρ ἐκ σαπροῦ καὶ ἑοντος οἰκίδιον
ἀμένως ἀπαλλάττομαι. —49. ὁ αὐτὸς ἐπὶ τέρματι ὅν τοῦ
βίου, ὑπ' ἀσθενείας καταληφθεῖς, κατ' ὀλιγον 5 εἰς ὕπνον ἔπο-
λισθαίνων ἐκεῖο. Εἰ δὲ τοὺς αὐτὸν τὸν ἐπιστηθεῖν ὑποτε, 6 σε καὶ
πράττοι; ὁ Γοργίας ἀπεκρίνατο 7 ἢ ἢδη με ὅ ὕπνος ἀρέχεται πα-
ρακατατίθεσθαι τῷ ἀδελφῷ.

Pittacus. Xenophon.

50. Πιτακδος, ἀδικηθεὶς ὑπὸ τινος καὶ ἔχων ἐξουσίαν αὐτὸν

1 Id. 48 & 46, 8. 2 Gr. 854, 5, 3, & 3 Gr. 697, 2, 1st, &
3 Gr. 676, 1. 4 Gr. 555, R. XXIV. 5 Gr. 365, R. I.
6 Gr. 461, R. VI. 7 Id. 104, 3.
III. ANECDOTES OF POETS AND ORATORS.

52. 'Ἀναξίδον δωρεὰν' παρὰ Πολυκράτους λαβὼν ἕνεκε τιλαντα, ὡς ἐφόρτισεν ἐπὶ αὐτῶς δυνών νυκτοῦρι, ἀπέδωκεν αὐτὰ, εἰπών μισὸς δωρεάν ὑπὲρ ἀναγκαίας ἀγνούτων. —53. Σιμώνίδης ἔλεγεν, ὅτι λαλῆσας μὲν πολλάκις μετενόησε, σωπήσας δὲ οὐδεποτε. —54. Αἰσχύλος ο θραγδός ἑκρίνετο ἀσβείας ἐπὶ τὴν δράματι. Ἐτοίμων οὖν ὄντων Ἀθηναίων βάλλειν αὐτὸν λίθοις, Ἀμεινίας ὁ νεότερος ἀδελφός, διακαλυμμένος τὸ ἴματον, ἐδείξε ὅτιν πίθυν ἔριμον τῆς κεφαλῆς. —55. 'Ετυχε δὲ ἀριστεύων ἐν Σαλαμίνι ὁ Ἀμεινίας, ἀποβεβληκός τὴν κεφαλὰ, καὶ πρῶτος Ἀθηναίων τῶν ἀριστεύων ἔτυχεν. Ἐπεὶ δὲ εἶδον οἱ δικασταὶ τοῦ ἀνδρὸς τὸ πάθος, ὑπεμηνύσασθαι τῶν ἐργῶν αὐτῶν, καὶ ἀφῆκαν τὸν Αἰσχύλον. —56. Φιλόξενος, παραδοθεὶς ὑπὸ Διονυσίου ποτὲ εἰς τὰς λατομίας, διὰ τὸ φαντάζει τὰ ποιήματα αὐτῶν, καὶ ἀνακληθεὶς, ἔπειτα πάλιν ἔπι τὴν ἄρχο-σειν αὐτῶν ἐκλήθη. Μέχρι δὲ τινος ὑπομείνας, ἀνέστη. Πυθο-
ménou dè tou Lioνυσίων,ı ποί δή σύ; εἰς τὰς λατομίας, εἰπεν.—
56. Σοφοκλῆς, ὁ τραγῳδοποίος, ὑπὸ τοῦ Ἰοφώντος τοῦ νιός·
ἐκεῖ τελεῖ τοῦ βίου χαράνια, κυρόμενος, ἀνέγρω τοῖς δικα-
σταῖς. Οἰδίπουν τοὺς ἐπὶ Κολωνᾶ, ἐπιδεικνύμενος, διὰ τοῦ δρά-
ματος, ὡς τὸν νοῦν ὑμαινέν· ὅτι τοὺς δικαστὰς τὸν μὲν
ὑπερθανάσαι, κατασφιάσασθαι δὲ τοῦ νιῶν αὐτοῦ μανίας.,—57.
Φιλήμων, ὁ κομικὸς, ἐπὶ πρὸς τοῖς ἐνενήμορτα ἐτῆς βιῶν, ἱκα-
νειτὸ μὲν ἐπὶ κλίνεις ἱρεμῶν· θεασάμενος δὲ ὅνω τὰ παρεσχε-
σαμένα αὐτῷ σύν κατεσθίοντα, ὁρμησε μὲν εἰς γέλατα, καλέσας
dὲ τὸν οἰκέτην, καὶ σὺν πολλῇ καὶ ἄθροφῃ γελοιτε εἰπὼν,
προφώνου ὁ γάρ ἀκράτους ῥοφεῖν,1 ἀποπνευσὺν ὑπὸ τοῦ
gέλατος ἀπέθανεν.—58. Φιλήμων λέγοι τὸν Κόρων λεπτότατον
γενέσθαι τὸ σῶμα. ı 'Επεὶ τοῖνυν 'ἀνατραπήται' ἰδίος ἤν ἐκ
πάσης προφάσεως, μολίβδου, φασὶ, πεποιημένα εἶχεν ἐν τοῖς
ὑποδήμασι πέλματα, ἵνα μὴ ἀνατρέποντε ὑπὸ τῶν ἀνέμων, εἶ
ποτε σκληροὶ· κατένυξεν.—59. Φιλιππίδης ὁ κομικοῦς,
φιλοφρονούμενον τοῦ βασιλέας αὐτοῦ Λυκιώμον, καὶ λέγον-
τος, 'τινος' σοὶ μεταδῷ τῶν ἐμῶν; οὐκ βούλει, φησὶν, ὁ βασι-
λεῦ, πλὴν τῶν ἀποφήγητων.,—60. Ἰσοκράτης, ὁ ὀρτώρ, νεανίον
τινὸς λάλον 'σχολάζειν αὐτῶ βουλομένου, διττοὺς ἄρτησε
μαθόν. Τὸ δὲ τὴν αἰτίαν πυθομένου, ένα, ἐφή, μὲν, ἢν λαλεῖ
μάθης, τὸν δ’ ἐτερον, ἵνα σῆν.—61. Λυκίων τινὶ δίκη
ἔχοντι λόγον συγγράφας ἑδαχείν· ο ὃς πολλὰς 'ἀναγρών, ἢ
πρὸς τὸν Λυκίων ἄθμους καὶ λέγων, 'τὸ μὲν πρῶτον αὐτὸ
διεξέσθη θαναστόν φανῄνα τὸν λόγον, αὐθίς δὲ καὶ τρίτον
ἀναλαμβάνοιε παντελῶς ἁμβλῦν καὶ ἀπρακτον· ὁ δὲ Λυκίω
γελάσας, ὃ τί οὖν, εἰπεν, οὐχ ἀπαξ μίλλες λέγειν αὐτοῦ ἐπὶ τῶν
δικαστῶν;

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* Gr. 767, R. LXII.
  a Gr. 581.
  b Id. 31, 3.
  c Gr. 505, 1.
  d Gr. 505, 1.
  e Gr. 385, R. L.
  f Gr. 86, 1.
  g Gr. 87, 2.
  h Gr. 606, R. XXXI.
  i Gr. 617.
  j Gr. 585, R. XXXVIII.
  k Gr. 381.
  l Id. 32, 4 (ὄντα).
  m Id. 80, Obs. 5.
  n Gr. 622.
  o Gr. 472, R. X.
  p Gr. 741 (ṣo ὄτα).
  q Gr. 656, R. XLIII.
  r Gr. 542, R. XXII.
  s Gr. 79, 1.
  t Gr. 297, 2.
  u Gr. 323, 1. 1.
  v Gr. 729, R. LVIII.
  w Id. 102, 1.
IV. ANECDOTES OF KINGS AND STATESMEN.

62. Πυθόν τον Ἑπισκόπην οί νιότες, παίδες ὄντες, ήρωτος, τίνι καταλείψει τήν βασιλείαν; καὶ ο Πυθός εἶπεν: ὡς ἃν ὑμῶν ὀξυτών ἔχετε τήν μάχαιραν.—63. Χαριέτως ο βασιλεὺς Ἀρχέλαιος, ἀδολέαγον κουρέως περιβαλόντος αὐτῷ το ὁμόλογον, καὶ πυθομένου, πῶς σε κείρω, βασιλεῦ; Σιωπῶν, ἕφη.—64. Ὁ νεώτερος Αἰονύσιος ἐλεγε πολλοὺς τρέφειν σοφιστᾶς, ὡς θαν-μάζων ἐκείνοις, ἀλλὰ διὰ ἐκείνων θανάτευσαν βουλόμενος.

Philip, King of Macedonia.

65. Φιλίππος ἔλεγεν, κρείττων εἶναι στρατόπεδον ἠλάφως, λέοντος στρατηγοῦντος, ἡ λεόντων, ἠλάφων στρατηγοῦντος.—66. Φιλίππος, ο Ἀλεξάνδρου πατής, Ἀθηναίων μακαρίζειν ἐλεγεν, εἴ καθ' ἐκαστὸν ἐνίατον ἑβερίσθαι δέκα στρατηγός ἐφίσκοντοι· αὐτοῖς γὰρ ἐν πολλοῖς ἥσσον ἕνα μόνον στρατηγὸν ἐφηκέναι, Παρμενίων.—67. Φιλίππος ἐρωτόμενος, ούτως μάλιστα φιλεῖ, καὶ οὐσίας μάλιστα μισεῖ, τοὺς μέλλοντας, ἔφη, προδιδόναι μάλιστα φιλῶ, τοὺς δ' ἤδη προδιδότας μάλιστα μισῶ.—68. Νεστόλεμον τὸν τῆς τραγωδίας ὑποκριτήν, ἂν της τοις τῆς ἀνθρώπων ἱερατέων συν εἰσερχόμενοι, οὐδὲν μὲν τοῦτον, εἶπεν, ὡς αὐτὸς ἑθελάτω ἐπὶ μείζονος σκηνῆς, Φιλίππος ἐν τοῖς τῆς Θεάτρου Κλεοπάτρας γάμους πομπεύοντα, καὶ τρισκελέσκοντος θεῶν ἐνίκηθηντα, τῇ ἐκδήλωσιν ἔπως κατακατατέθη, ἐν τῷ θεάτρῳ, καὶ ἐφοίμηται.—69. Τριῶν Φιλίππων προσαγγελθέντων ἔνιατον ἕνα καθώς, πρῶτον μὲν, ὅτι τεθρίππους νεκρίκηκεν Ἱλίουπις· δευτέρου δὲ, ὅτι Παρμε-νίων ὁ στρατηγὸς μάχῃ Δαρδανεῖς ἐνίκησε· τρίτου δ', ὅτι ἀρχηγον

a Id. 31, 3.  
b Gr. 730 & 731.  
c Id. 112, 1.  
d Id. 102, 2.  
e Id. 104, 1.  
f Gr. 729, R. LVIII.  
g Gr. 365, R. I.  
h Gr. 730 & 731.  
i Gr. 591, R. XXIX. & Gr. 569.  
j Gr. 701, R. LIV.  
k Gr. 472, R. & Id. 32.  
l Id. 100, 2.  
m Id. 100, 2.  
a Gr. 598, & 
g Gr. 606, R. XXXI.  
o Gr. 606, R. XXXI.  
p Id. 112, 0.  
q Gr. 365, R. I.  
r Gr. 637, R. XXXIV.  
s Gr. 631.
Alexander.

71. 'Ο 'Αλέξανδρος 'Διογένεις εἰς λόγους ἐλθὼν, οὖτω κατεπλάγη τὸν βίον καὶ τὸ ἀξίωμα τοῦ ἀνδρός, ὡς ἐπολλάχιος αὐτοῦ μημοσοῦν λέγειν, εἰ μὴ 'Αλέξανδρος ἦμην, 'Διογένης ἦν ἦμην.—72. 'Αλέξανδρος μόνον ἐκέλευε Λύσιππον εἰκόνα αὐτοῦ δημιουργεῖν· μόνος γὰρ οὗτος 'κατεμήνυε τῷ χαλκῷ τὸ ἄθος αὐτοῦ, καὶ συνέζειρε τῷ μορφῇ τὴν ἀρετὴν· οἱ δὲ ἄλλοι τῆς ἀποστροφῆς τοῦ τραχήλου, καὶ τῶν ὑμάτων τῆς ψυχῆς μειώσαντες, οὐ διεφύλαττον αὐτοῦ τὸ ἄρθρον καὶ λεοντόδες.—73. 'Αλέξανδρος Ἀναξάρχον περὶ κόσμων ἀπειρίας ἄκουσαν ἐδάκρυε, καὶ τῶν φιλῶν ἐρωτησάντων αὐτοῦ, 'τι δακρύει, οὐκ ἄξιον, ἔφη, δακρύειν, εἰ, κόσμουν δυτικῶν ἀπείρων, ἐνδὸς οὐδέπώ κύριοι γεγονόμεν.

Successors of Alexander.

74. Πτολεμαῖον φασὶ τὸν Δάγον, καταπλυτῖζοντα τοὺς φίλους αὐτοῦ ὑπερχαίρων· 'ἐλεγε δὲ, 'ἄρωσον εἰς 'πλουτίζεσιν ἡ πλούτεια.—75. Ἀντίγονος πρὸς τινα μακαρίζονταν αὐτὸν γραίν, εἰ ὡδείς, ἐφη, ὁ μήτερ, δοσκον κακῶν μεστὸν ἔστι τούτον.
ΑΝΕΚΔΟΤΕΣ ΟΙ ΚΑΙΝΟΙ ΚΑΙ ΣΤΑΤΙΣΜΟΙ.  

τὸ ῥάκος, δεῖξας τὸ διάδημα, οὐκ ἂν ἐπὶ κορίας κείμενον αὐτὸ ἐβάστασας.—76. Ἀντίγονος ὁ βασιλεὺς, ἔρωτῆςαντος αὐτῶν τοῦ νιῶν, πηνίκα μέλλονοι ἀναζευγνύειν, τι δέδοικας; εἰπε, μη μόνος οὐκ ἀκούσῃς τῆς σαλπίγγος;"  

Alexander of Pherae.  

77. Ἀλέξανδρος, ὁ Φεραιῶν τύμνονς, θεάμενος τραγικήν, ἐμπαθέστερον διετήθη πρὸς τὸν σικτὸν ἀναψίδηςας οὐν ἐκ τοῦ θεάτρου ἀπίδων ὄχετο, δεινὸν εἶναι λέγων, εἰ τοσοῦτος ἀποσφάξας πολίτας ὀφθάλμους τοῖς Ἐκάρης καὶ Πολυθένης πάθεσιν ἐπιδιακόνων.  

Crassus.  

78. Ὁ τε Κροίσσος ἢχος Λυθῶν, τὸν ἄδελφον μεθ’ αὐτοῦ κατέστησεν ἄρχοντα. Προσελθὼν δὲ τὶς τῶν Λυθῶν, ὁ βασιλεὺς, εἶπε, πάντων ἐπὶ γῆς καλὸν ὁ ἦλιος ἀνθρώποις αἵτιος ἡσύχασε, καὶ οὐδὲν ἂν εἰ ηοῦν ἐπὶ γῆς, μὴ τοῦ ἦλιον ἐπιλάμποντος ἀλλ’ εἰ δῆλοις δύο ἦλιοι γενέσθαι, κίνδυνος πάντα συμφιλικὸν διαφάνηναι. Οὕτως ἐνα μὲν βασιλέα δῆχονται λυθῶν, καὶ σωτήρα πιστεύουσι εἶναι, δύο δὲ ἄμα ὅνικ ἂν ἀνάσχοντο.  

Themistocles.  

79. Θεμιστοκλῆς ἔτι μειράχων ἃν ἐν πότοις ἐκλινθείτο ἐπεὶ δὲ Μιλήσας στρατηγῶν ἐνίκησεν ἐν Μαραθῶι τῶς βαρ. βάρους, οὐκ ἂν ἦν ἑντυχείν ἀτακτοῦντι Θεμιστοκλῆς. Πρὸς δὲ τοὺς θαυμάζοντας τὴν μεταβολὴν ἔλεγεν, οὐκ ἐάν μὲ καθεδέας, οὔδε ὑσθεῖν εἴ το Μιλήσιον τρόπαιον.—80. Ἐρωτηθεὶς δὲ, πότερον Ἀχιλλεὺς ἐβούλεται ἄν εἶναι ἡ Ομήρος; σὺ δὲ αὐτὸς ἢρη, πότερον ἥθελες ὁ νικῶν ἐν Ὀλυμπιάδισιν ἢ ὁ κηρύσσων τοὺς  

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*a* — See 1 p. 104.  
*b* Gr. 494, R. XIII.  
*c* Gr. 323, I, 1.  
*d* Gr. 378.  
*e* Id. 102, 10.  
*f* Gr. 705.  
*gr. 693, R. LIII.  
*h* Gr. 512, 1.  
*i* Id. 9, 4, Obs.  
*k* Gr. 472, R. X.  
*l* Gr. 532, R. XXI.  
*m* Gr. 403, 18, & 472, R.  
*n* Gr. 729, R. LVIII.  
*o* Gr. 738, & 733.  
*p* Id. 100, 1.  
*q* Gr. 547, 5.  
*r* Gr. 746, R. LXI.  
*s* Gr. 334, 3.
Epaminondas.

85. 'Επαμινώνδας ἦν εἶχε τρίβωνα· εἰ δὲ ποτὲ αὐτὸν ἔδωκεν εἰς γναφείον, αὐτὸς ὑπέμενεν οἰκοι δὲ ἀπορίαν ἔτερον.—86. Ἐπαμινώνδας, ὁ Θηβαῖος, ἵδιν στρατόπεδον μέγα καὶ καλὸν, στρατηγὸν οὐχ ἔχων, ἡλίκοιν, ἐφή, θηρίον, καὶ κεφαλῆν οὐκ ἔχει!—87. Ἐλεγε πρὸς Πελοπίδαν, μὴ πρότερον ἀπαλλάττεσθαι τῆς ἁγορᾶς ἡμέρας, πρὸς ἢ φίλον τοὺς ἀρχαίους τινα προσπορίσαι νεώτερον.—88. Τὸν Ἐπαμινώνδαν ὁ Σπίνθαρος ἡμῶν, ἐφή, μὴ πείλον γιγαντίαν, μὴτε ἐλάττωνα φθεγγομένῳ ἔλειον ἐτύχειν ἔτερον.

Pelopidas and other Commanders.

89. Πελοπίδας, ἀνδρεῖον στρατιῶτον ὁ διαβληθέντος αὐτῷ, ὡς βλασφημήσαντος αὐτὸν, ἐγὼ τά μὲν ἔργα, ἐφη, αὐτοῦ βλέπω.
V. ANECDOTES OF SPARTANS.

93. " AGREIS ὁ βασιλεὺς ἦσθι, τοὺς Ἀκαδαμομοίονσιν ὑπ᾽ ἐρωτήματι, ὅπως εἰσὶν, ἄλλο ποὺ εἰσὶν οἱ πολέμιοι; καὶ ἐρωτῶντος τίνος, πούσοι εἰσὶ Λακεδαιμονίοι; ὅσοι, εἰ μὴ ἱκανοὶ τοὺς κακοὺς ἀπερέννειν. — 94. Ἀρμαράτος, ἀνθρώποις τῶν ποιημόνων ἄρχον τοῖσιν ἀνάλογως ἐρωτήμασι, καὶ δὴ τοῦτο πολλάξ ἐρωτάσθης τίς Ἀριστος Σπαρτιάτων, ἔρημος, δὲ σοὶ ἀνομοίωνος. — 95. Πλατατάραξι, ὁ Παυσάνιος, ὁ Αττικὸν τινὸς ὅρτος τοὺς Λακεδαμομοίονς ἀμαθεῖς ἀποκαλοῦντος, ὅρθος, ἔρημος, λέγεις, μὸνοι γὰρ τῶν Ἑλλήνων ἡμεῖς οὐδὲν κακὸν μεμαθήκαμεν παρ᾽ ἦμῶν. — 96. Ἀγασίπολις, ὁ Κλεομπρότον, εἰπότος τῳδής, ὅτι Φιλλίπος ἐν σχίσεις ἡμέρῃς Ὀλυνθῷ κατέσκαψε, καὶ τοὺς θεοὺς, εἰπεν, ἦλθεν τῷ ἵππῳ ἐν πολλαπλασίᾳ κρόσῳ σοιν οἴκοδομήσει. — 97. Χαρίλαος ἐρωτήμασι, διὰ τι τοὺς νόμους ὁ Δυνατομος ὅποις εἴη, ὅτι, ἔρημος, τοῖς ἄλγοις λέγομεν ὅλγον καὶ νόμον ἐστιν χρεία.
98. Ἀθηναίου τινὸς πρὸς Ἀσταλκίδαν εἰπόντος, ἀλλὰ μὴν ἡμις ἀπὸ τοῦ Κηφισοῦ πολλάκις ὑμᾶς ἐδίωξαμεν, ἡμεῖς δὲ οὐκ ἔδειτο, εἰπεν, υμᾶς ἀπὸ τοῦ Εὐρώπτα.—99. Ὁ αὐτὸς, σοφιστὸς τινὸς ἔμελλοντος ἀναγινώσκειν ἐγκάμον Ηρακλέους, ἐφη, τις γὰρ αὐτὸν ψῄει.—100. Ἀρχίδαμος πρὸς τὸν ἐπινοῦντα κιθαροῦ, καὶ θαυμάζοντα τὴν δύναμιν αὐτοῦ, ὁ λύστε, ἐφη, ποῖον γέρας παρὰ σου τοῖς ἀγαθοῖς ἀνθρακαὶ ἐστιν, ὅταν κιθαροῦ δύνατον ὑπηκοῦν—101. Ταῖς θυγατέραις αὐτοῦ ιματιαῖοι πολύτελη Διονυσίοι τοῦ τυράννου Σικελίας πέμψαντος, οὐκ ἐδώκατο, εἰπόν, φοβοῦμαι μὴν περιεθύνειν ᾧ κόραι φανώσι μοι αἰσχραί.—102. Ἀρχίδαμος, ὁ Ἀγριλάον, καταπελτών ἑδόν, τῶν πρῶτοι ἐκ Σικελίας κομμὸν ἀνέβοισαν, ὁ Ἰβρίκεμα, ἀπόλολεν ἄνδρος ἀρέτα.

103. Ἀγριλάος, παρακαλούμενος ποτὲ ἀκοῦσαι τοῦ τὴν ἀδόνα μιμομένον, παραήσατο, φίλος, αὐτῆς ἁλήμαν πωλάκις.—104. Καθηροῦσιν οἱ Λακεδαιμόνιοι Ἀγριλάον τοῦ βασιλέως, ὡς ταῖς συνεργείς καὶ πυκναῖς εἰς τὴν Βοιωτίαν ἐμπολαῖς καὶ στρατείας τοὺς Θηβαίους ἀντιπάλους τοῖς Λακεδαιμονίοις κατασκευάσατος. Λιοὶ καὶ τετραμένων αὐτὸν ἠδόν ὁ Ἀσταλκίδας, καλά, ἐφη, τὰ διδασκαλία παρὰ Θηβαίων ἀπολυμάτες, μὴ βουλομένων αὐτῶν, μήδε εἰδότας μάχεσθαι διδαξαί.—105. Ἀνὴρ ἐσι Λακεδαιμόνης ἀφίκετο Κέιος, γέρων ἄδη δόν, τὰ μὲν ἄλλα ἀλάζων, ἦδεῖτο δὲ ἐπὶ τῷ γίγα, καὶ διὰ τιμῶν, τὴν τρίχην, πολίαν οὔσαν, ἐπειράτο βαρφί ἀφανίζειν παρελθὼν οὖν, εἰπεν ἐκεῖνα ὑπὲρ οὕν καὶ ἀφίκετο. Ἀναστὰς οὖν ὁ Ἀρχίδαμος, ὁ τῶν Λακεδαιμονίων βασιλεὺς, τι δ' ἄν ἔφη, οὔτος υἱὸς οὗτος ὁ δ' οὐ μόνον ἐπὶ τῇ ψυχῇ τὸ ψεύδος, ἀλλὰ καὶ ἐπὶ τῷ κεφάλῃ περιφέρει.

106. Ἔλεγεν ὁ Κλεομένης, ὁ τῶν Λακεδαιμονίων βασιλεὺς, κατὰ τὸν ἀποχώριον τρόπον, τὸν Ὄμηρον Λακεδαιμονίων εἶναι

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* Gr. 77, Obs. 1.
* Gr. 182, 3.
* Gr. 767, R. LXXII.
* Id. 32, 1.
* Gr. 582, R. XXI.
* Gr. 706.
* Gr. 585, R. XXVIII.
* Gr. 670, 2, 5th.
* Gr. 701, R. LIV.
* Id. 102, 9.
* Gr. 494, R. XIII.
* Gr. 581.
* Gr. 774.
* Gr. 627, R. XXXIV.
* Gr. 528, R. XX.
* Gr. 749, II. & Id. 105, 2.
* Gr. 710, 6th.
* Gr. 729, R. LVIII.
ποιητήν, ὃς χρη πολεμεὶν λέγοντα, τὸν δὲ Ἡσίοδον τῶν Εἰλά-
των, λέγοντα, ὃς χρῆ γεωργεῖν.—107. Λυκοῦργος, ὁ Ακαδαι-
μόνιος, προμάχης ὑπὸ τινός τῶν πολιτῶν ὀφθαλμῶν τοῦ
ἐτεροῦ, καὶ παραλάβον τὸν νεανίσκον παρὰ τοῦ δήμου, ἵνα
τιμωρήσαι, ὅπως αὐτὸς βούληται, τούτους μὲν ἀπέχειτο,
παιδεύσας δὲ αὐτῶν, καὶ ἀπόφυγας ἄνδρα ἀγαθὸν, παρήγαγε
εἰς τὸ Θέατρον. Θανατιζόντων δὲ τῶν Ακαδαιμῶν, τὸν
μὲν τοὺς λαβὼν, ἐρήμων ὑπὸ ὑψίστης καὶ βίαιν, ἀποδί-
δομεν ὑμῖν ἐπιείκη καὶ δημοτικὸν.—108. Περσῶν τῆς Ἐλλάδας
λεημυκτῶν, Πανσανίας, ὁ τῶν Ακαδαιμῶν ἄστραγγος,
ἀπὸ Σιδέρου πεντακόσια τάλαντα χρυσίον λάβων, ἐξειλατ
προδίδοι εἰς τὴν Σφαρτήν. Τῶν δὲ ἐπιστολῶν μεσολαβηθεῖσαν,
Ἡράκλειος, ὁ πατὴρ τῶν προειρημένων, ἑπὶ τῶν συμβεβηκῶν
ἀκούσας, ὁ τὸν υἱὸν μέχρι τοῦ ναοῦ ἀντὶς χαλκοῦν συνεδριαξεν
Ἀθηνᾶς, καὶ τὰς θύρας τοῦ τεμένους πλάνθοις ἐμφαίαξεν,
μετὰ τῆς γυναικὸς τῆς εἰςαδον ἐφούρησε, καὶ λιμῷ τὸν προ-
δότην ἀνέιλεν, ὅ ς µή της αἴμασα ὑπὲρ τοὺς ὄρους ἔρχυαν.

109. 'Ὁ θρασύδας µὲν τινα συλλαβὼν ἐν ἔθνοις, καὶ δη-
νεις, ἀφηκέν τίτοις ἐκεῖ πρὸς εαυτὸν, ὁ 'Ηράκλειος, ἑφή, ὡς ὦν ἐστὶν ὑπὸ
πρὸς συμβεβηκῶν, ἑπὶ τῶν προειρημένων, ὁ μὴ ζησεῖ
τοῦ τοῦ ναοῦ ἀντὶς χαλκοῦν συνεδριαξεν ἐν Πύλαις, καὶ ὑπὲρ τῆς Ἐλλά
δος εὖ καὶ καθὼς ἀγωνισάμενοι τέλους ἐνχυκλεοῦν, καὶ δόξαν ἐντοῖς ἀθάνατον ἀπέλιπον,
καὶ φήμην ἁγαθὴν ὑπὸ αἰώνοις.—110. Αἰγοττός τινος, ἀπὸ τῶν
ἴστερινάτων τῶν βαρβάρων ὄντες τὸν ἡλιοῦ ἰδεῖν ἄν
τοι, ἑφί, χαρίζει, εἰ ὑπὸ σκιῶν αὐτῶς ἀπεξεμεθα.—112. Βουλό-
μενος ἢδη τοῖς πολέμωις ἐπιτίθεσθαι, τοῖς στρατιωταῖς παρ
ήγειλεν, ἀριστοποιεῖσθαι, ὡς ἐν ἔδον δειπνοποιησομένους.
Spartan Women.

113 Αἱ Ἀλκεδαιμονίων μητέρες, ἵνα ἐπυθάνοντο τοὺς παιδας αὐτῶν ἐν τῇ μάχῃ κείθαι, αὐταὶ ἀφικόμεναι, τὰ τραύματα αὐτῶν ἐπεκόπουν, τὰ τε ἐμπροσθεν, καὶ τὰ ὀπίσθεν. Καὶ, εἰ ἦν πλεῖον τὰ ἱναντία, αἰδε γαρ φοῦμεν τοὺς παιδας εἰς τὰς πατρίδας ἐφερον ταφάς. Εἰ δὲ ἐπέρως εἶχον τῶν τραυμάτων, ἐνταῦθα ἀιδοῦμενα καὶ θρηνοῦσαν, καὶ, ὁ ἐν μᾶλλον, λαθεῖν σπεύδουσα ἀπηλλάττοντο, καταλιπόουσα τοὺς νεκροὺς ἐν τῇ πολυναύλῳ θάρας, ἡ λάθρᾳ εἰς τὰ οἰκεῖα ἡρία ἐκόμιζον αὐτούς.—114. Λάκαινα γυνὴ, τοῦ νιῶν αὐτῆς ἐν παρατάξει χωλωθέντος, καὶ δυσφοροῦντος ἐπὶ τοῦτον, μὴ λυποῦντον, εἰπε· καθ' ἔκαστον γὰρ βῆμα τῆς ἱδίας ἄρτης ὑπομνησθῆσαι.—

115. Γογγὼ, ἡ Λακεδαιμονία, Λεωνίδος γυνὴ, τοῦ νιῶν αὐτῆς ἐπὶ στρατεύειν πορευομένων, τὴν ἁσπίδα ἐπιδιόδουσα, εἶπεν· ἡ ταῦτα, ἡ ἐπὶ ταῦτα.—116. Εἰπούσης τοῦτος, ὡς οὐκε, ἐγένης πρὸς Γογγὼν, τὴν Λεωνίδον γυναῖκα, ὃς μόναι τῶν ἀνδρῶν ἀρχετε χρείας. ἢ Λάκαιναι, μόναι γὰρ, ἔφη, ἄλτομον ἀνδρῶς.

117. Ἡ Βρασίδου μῆτρα, Ἀργιλεως, ὃς ἀρισκόμενε τίνες εἰς Ἀλκεδαιμονία τῶν διδομένω τῷ Αμφιπόλως εἰς θηλθόν πρὸς αὐτῆς, Ἧρωσσεν, εἰ καλῶς ὁ Βρασίδας ἀπέθανε, καὶ τῆς Σπάρτης καῖσως; Μεγαλονότον δὲ εἶχεν τῶν ἀνδρας, καὶ λεγόντων, ὡς οὐκ εἶχεν τοιούτον ἄλλον η Σπάρτη, μὴ λέγετε, εἶπεν, ὃ εὖνοι καλῶς μὲν γὰρ ἦν καὶ ἀγαθὸς ὁ Βρασίδας, πολλοὺς δ' ἀνδρας ἡ Ἀλκεδαιμονία ἤχει κείνουν κρηττονας. —118. Λάκαινα τις, ἐκπέμψα σα τοὺς νιῶν αὐτῆς πέντε ὡντας ἐπὶ πόλεμου, ἐν τοῖς προστασίοις εἰστήκη, καραδοκούσα, τι ἐν τῆς μέγχη ἀποβηθοντο, ὡς δὲ ψαραγεόμενος τις πνθομένης ἀπήγγειλε, τοὺς παιδας ἀπαντας τετελευτηκέναι, ἀλλ' ὁ τοῦτο ἐπιθυμῆν, εἶπε, κακῶν ἀνδράποδον, ἀλλ' τι πράσσει ἡ πατρίς. Φόραστος δὲ,
MISCELLANEOUS ANECDOTES.

119. *Apa. Τρωισις ἐν πολέμῳ καὶ βαδίζων ὦν δυνάμενος, τετραποδιστὶ ὀδενεν, αἰσχυνομένῳ οὗ τινως ἐπι τῷ γελοῖ, ἡ μήτηρ, καὶ πόσφε βελτιών, ὡς τέκνον ἐπι, μᾶλλον ἐπι τῇ ἁν-
δρείᾳ γεγονέναι ἡ αἰσχύνεσθαι ἐπι γέλοιοι ἀνοίητοι!—120. *Σεμ-
νυνομένης γυναικὸς τινὸς Ἰωνίκης ἐπι τινὶ τῶν ἀντικῆς ὕπασμά-
των ὁντι πολυτελεῖ, Ἀλκανα ἐπιδείξασι τοὺς τέσσαρες νιών ὄντων κοσμοτάτους, τοιαύτα ἔφη δεῖν εῖναι τα τῇ καλής καὶ ἀγαθής γυναικὸς ἔγχρα, καὶ ἐπὶ τούτων ἐπαισχέσθαι καὶ μεγαλ-
αχιῖν.—121. Γογγο, ἡ βασιλέως Κλεομένους θυγάτηρ, Ἀρ-
ισταγόρου τοῦ Μιλησίων παρακαλοῦντος αὐτὸν ἐπι τὸν πρὸς βα-
σιλέα πόλεμον ὑπὲρ Ἰωνίων, ὕπασμου τοῦ χριστάνον πλῆθος, ἢ καὶ ὁσοὶ ἀντέλει, πλείονα προστίθεντος, καταφθείρει σέ, ὁ πάτερ, ἔφη, τὸ ξενύλλον, ἐὰν μὴ τάχιον αὐτὸν τῆς οἰκίας ἐκβάλ-
λης.—122. Τὸν δὲ Ἀρισταγόραν ὑπὸ τινὸς τῶν σωτηρίων ὥπο-
δούμενον θεασαμενή, πάτερ, ἔφη, ὁ ξένος χείρας οὐκ ἔχει.

VI. MISCELLANEOUS ANECDOTES.

123. Ὡ Ζεῦξις, αἰτιωμένως αὐτὸν τινος, ὅτι ζωγραφεὶ βρα-
δέως, ὁμολογεῖ, ἐπει, ἐν πολλῷ χρόνῳ γράφει, καὶ γὰρ εἰς
πολὺν.—124. Οἱ ἔφοροι Ναυκλεῖδη, τὸν Πολυβιάδου, ὑπερ-
σηκούσαν τῷ σῶματι, καὶ ὑπέρπαχαν διὰ τρυφής γενόμενον,
εἰς τὴν ἐκκλησίαν κατηγοροῦν, καὶ ἤπειρον αὐτὸν νηφής
φιλῆς προ-
tίμησιν, ἐὰν μὴ τὸν βίον, ὅπως ἐβίων τότε, τοῦ λοιποῦ μεθαρμο-
σθαι: ἡφέση τὸν παῖς, καὶ τὴν τοῦ σώματος διάθε-
σιν, αἰσχύνει καὶ τῇ Λακεδαιμονίᾳ καὶ τοῖς τόμοις.—125. Αἰ-

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a Gr. 381.  b Gr. 585. R. XXVIII.  c Gr. 646. R. XXXIX.  d Gr. 878 (ιστίν).  e Gr. 472. R. X.

f Gr. 729, R. LVIII. Sup. αὐτῆς.  g Id. 112, 1.  h Gr. 711, 1st.  i Gr. 780 & 781.

k Gr. 451.  l Gr. 626.  m Id. 117, 25.  n Gr. 729, R. Sup. ἐφασαν.
miscellaneous anecdotes. 113

μάθης, ὁ ὢντωρ, ἱηθεὶς αἰχμάλωτος ἐν τῇ κατὰ Χαράμειν υπὸ Φιλίππου, καὶ συνταξεῖς αὐτῷ, ἐκεῖνον παρὰ πότον σεμνοσμένον, ποῦ ἦν ἐν γένεια καὶ ὑπεροχῇ τῆς Ἀθηναίων πόλεως; ἐγώ εὖ ἦν, ἐφη, τὴν τῆς πόλεως δύναμιν, εἰ Ἀθηναίων μὲν Φιλίππου, Μακεδόνων δὲ Χάρης ἐστράτηγε.

126. Σιμωνίδης, ὁ τῶν μελῶν ποιητὴς, Πανοσιάον τοῦ βασιλέως τῶν Αακαδαμιών μεγαλαχουμένου συνεχῶς ἐπὶ ταῖς αὐτοῦ πράξεις, καὶ κελεύοντος ἐπαγγεῖλαι τι αὐτῷ σοφῶν, μετὰ χειραμοῦ, συνεις αὐτοῦ τὴν ὑπερηφανίαν, συνεβούλευε μεμυθοῦσαι, ὅτι ἀνθρωπὸς ἐστι—127. Θηραμίτης ὁ γενόμενος Ἀθήνης τῶν τριάκοντα τυφώνων, συμπεσοῦσας τῆς οἰκίας, ἐν ἣ μετὰ πλευράς ἔδειπνει, μόνος σωθεὶς, καὶ πρὸς πίνακα εὐθυμοτήριον ἅμα τῇ φώνῃ, ὁ Τύχη, ἔπει, ἔσοι τίνι με καθόν ἀρα φυλάττει; μετ' οὗ πολὺν δὲ χρόνον καταστρέφοντας ὅπως τῶν συντρυπάτων ἐπελεύσεσαν.

128. Μενεκράτους τοῦ ἱατροῦ, ἔπει τακατυχῶν ἐν τισιν ὑπεγνωσμένωι θεραπεύεις Ζεὺς ἐπεκλήθη, φορτίως ταντῇ χωμένον τῷ πρωσωπιᾷ, καὶ δὴ πρὸς τὸν Ἁγησίλαον ἐπιστεῖλα τολμήσαντος οὕτω, Μενεκράτης Ζεὺς βασιλεῖ Ἀγησίλαῷ καὶ ζεῦξει οὐκ ἁγιοὶς τὰ λοιπὰ ἀντέγραψε, Βασιλεῖς Ἀγησίλαος Μενεκράτεις ὑγιαίνειν.—129. Μενεκράτης, ὁ ἱατρὸς, εἰς τοποῦ τὸν προῆλθε τύφον, ὡς τί ἐναυτῷ ὄνομάζετι Δία. Εἰσίται ποτὲ μεγαλοπρεπῶς ὁ Φιλίππος, καὶ δὴ καὶ τοῦτον ἐπὶ θοινὴν ἑκάστη, καὶ ἦδη κλίνειν αὐτῷ ἐκέλευσε παρεσκευάσθαι, καὶ κατακλιθέντι ὑθματικῶς παρέθηκε, καὶ ἐθυμιάτο ἀντίφων ὀϊ δὲ λοιπῶν εἰσίταιντο, καὶ ἰκανοπρεπῶς τὸ δείπνων. Ὁ τοῖνοι Μενεκράτης τὰ μὲν πρώτα ἐνεκαρτέρει, καὶ ἐγώρε τῇ τιμῇ ἐπεὶ δὲ κατὰ μικρὸν ὁ λιμὸς περίμῆλθεν αὐτῶν, καὶ ηλέγχετο, ὅτι ἦν ἀνθρωπός, καὶ ταῦτα εὐχηθη, ἔξανεστα ἀπίθων φύχει

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* Gr. 606, R. XXXI. &
Gr. 551, 1.
* Gr. 583, R. XXVIII.
* Id. 16, 51a.
* Id. 16, 51a.
* Gr. 636, R. XXXV.
* Gr. 112, 4.
* Gr. 697, 2, 1st.
* Gr. 513.
* Gr. 547, 4.

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m Gr. 598.
n Gr. 380.
o Gr. 692 (εν).
p Id. 117, 48.
q Gr. 693, R. LIII.
r Id. 103.

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καὶ ἔλεγεν ὑβρίσθαι, ἐμμελῶς πάντα τοῦ Φιλίππου τὴν ἄνωθεν αὐτοῦ ἐκαλύψατος.

130. Ὠράνυλλός τις παράδοξον ἑνόσης μανίαν. Ἀπολίπων γὰρ τὸ ἄστυ, καὶ κατέλαθαν εἰς τὸν Πειραιά, καὶ ἐνταῦθα οἰκῶν, τὰ πλοία τὰ καταίροντα ἐν αὐτῷ πάντα ἐκατοντάδες ἐνόμιζεν εἶναι, καὶ ἀπεγορφέτο ἀυτὰ, καὶ αὐτῷ πάλιν ἐξέπεμπε, καὶ τοὺς περισσοζομένους καὶ εἰσοδοντα ἐν τὸν λιμένα ὑπερήχασε. Χρόνον δὲ διετέλεσε πολλοὺς συνοικόν τῷ ἀδόκουσκε τοῦτο τούτῳ. Ἐν Σικελίᾳ δὲ ἀναχώθηκε ὁ ἀδελφὸς αὐτοῦ, παρέδωκεν αὐτὸν ἑστρωτικῷ ἱάσασθαι, καὶ ἔπαυσατο τῆς νόσου τὸν οὔτος. “Ἐμίρητάς δὲ πολλάκις τῆς ἐν μανίς διατριβής, καὶ ἔλεγε, μηδέποτε ἤσθησαι τοσοῦτον, ὅσον τότε ἦδε τοῖς ταῖς μηδὲν αὐτῷ προσηκούσαις κακοὶ ἀποσεζομέναις.—131. Τίμον, ὁ μισάνθρωπος, εὐμεροῦσαν ἱδὼν τὸν Ἀλκιβιάδην, καὶ προσεπιμομένον ἀπὸ τῆς ἐκκλησίας ἐπιφανώς, ὃν παρῆλθεν, οὖς ἐξέκλινεν, ὡς εἰσέλθη τούς ἄλλους, ἀλλὰ ἀπαντήσας καὶ δεξιωσάμενος, ἐν γ', ἐφ', ποιῶς αὐξόμενος, ὁ παῖς μέγα γὰρ αὐξεῖ κακὸν ἀπασι τούτῳ.

132. Σώστρατος, ὁ αὐλητής, ὅνειδιζόμενος ὑπὸ τοὺς ἑπὶ τῷ γονεῶν αὐτοῦ εἶναι, εἶπε, καὶ μὴν διὰ τοῦτο ἂφειλον μᾶλλον ὑμμάζεσθαι, ὅτι ἂν ἤμοι τὸ γένος ἀρχεται.—133. Ψάλτης Ἀντιγόνος ἐπεδείκτω τοῦ δὲ βασιλέως πολλάκις λέγοντος, τὴν νήμνην ἐπίσφηχθην, εἴτε πάλιν, τὴν μέσην, ὅσον ἀγανακτήσας, ἐφ' ἡμῖν γένοστο σοι ὑπὸ κακῶς, ὁ βασιλεῦ, ὅσο ἤμοι ταῦτα ἄρξοντας μᾶλλον.

134. Ἡ Φωκίδος γυνὴ ἑρωτηθεῖσα, διὰ τί μόνῃ τῶν ἄλλων ἐν συνίς ὡς φορεῖ χρυσών κόσμον, ἐφ', ὅτι αὐτῆς κόσμος μοι ἐστὶν ἡ τοῦ ἄνδρος ἀρετή.—135. Θεονό, ἡ Πυθαγορική

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* Id. 112, 4.  
1 Gr. 590, 2.  
2 Gr. 531, 1.  
3 Id. 87, 4.  
4 Gr. 716 &  
5 Gr. 451 (νίχζ).  
6 Gr. 704, 2.  
7 Gr. 710, 1st.  
8 Gr. 482, R. XI.  
9 Gr. 740, R. LIX.  
10 Gr. 472, R. X.  
11 Gr. 532, R. XXI.
1. 'En tē Ἀφρική τὰ πρόβατα τὰς οὐρὰς ἔχει ὁ πλάτος πήχως, τὰ δὲ οἴνα αἱ ἀλεγεῖς σπιθαμῆς καὶ παλαιοὶς καὶ ἔνιαι αὐθαμῆς τα ὁτα κατὰ ἄλληλους.

The Elephant.

2. Ὁ ἐλέφας τεράστην κρινὸν καὶ χοίρον βοσκ. Οὕτω τοῖνυν, φασι, καὶ Ῥωμαῖοι τους σὺν Πύρρῳ τῷ Ἡπείροις ἐγρέγατο ἐλέφαντας, καὶ η ἡκὶ σὺν τοῖς Ῥωμαίοις λαμπρῶς ἐγένετο. Τῷ ἐλέφαντι ὁ μυκητής ἔστι μαχρὸς καὶ ἀσχηρὸς καὶ χρῆται αὐτὸν ὁ ἄσπερ χειρὶ λαμβάνει γὰρ τοῦτο, καὶ εἰς τὸ στόμα προσφέρεται τὴν τροφὴν, καὶ τὴν ἱγανον καὶ τὴν ἤχον, μόνον τὸν ἄγον. Οἱ ἐλέφαντες μάχονται σφόν πρὸς ἄλληλους, καὶ τύπτοντο ὁδοὺς ἑαυτῶς ἀς ἀείον ὁ δὲ ἤμηθες δουλεύτων καὶ αὐὴ ὑπομένει τὴν τοῦ ἱεροσαμοῦς φανῆν. Διαφέρουσι δὲ καὶ τῇ ἀνδρείᾳ οἱ ἐλέφαντες ἡμαμαστὸν ὅσον. 5. Οἱ ἐλέφαντες ζῶσιν ἐτῆς πλεῖο τῶν διακοσίων. Τῶν ἄληθὼν οἱ Ἰνδικοὶ μείζον τε εἰσιν καὶ ἀρμαλεστεροί. Ταῖς γοῖν προβοσκίαις ἐπάλλεξες καθαιροῦσι καὶ δένδρα ἀνασπόσυν πρόδρομα, διανιστάμενοι εἰς τοὺς ὑποθεύσιν πόλεις. Τουσοῦν δὲ εἰσιν εὐπτοδοσεῖς καὶ θυμόσοφοι, ὅστε καὶ λιθαζεῖν ἐπὶ

NATURAL HISTORY.

Syrian Sheep.

The Elephant.

* Gr. 523, R. XX.
* Gr. 547, 1.
* Gr. 425, R. 1.
* Gr. 622.

f Gr. 643, R. XXXVII.
* Id. 9, 4.
* Gr. 627, R. XXXIV.
The Rhinoceros.

10. "Εστι ζώον, διαλέται μὲν ἀπὸ τοῦ σεμβεβηκότος μυτηκος, ἄλκη, δὲ φιλι βίας παραπλήσιον ἥφασσε, τῷ δὲ ὦφαν

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Gr. 547, 4.
Gr. 575, 1st.
Id. 32, 4.
Gr. 482, R. XI.
Gr. 641.
Gr. 627, R. XXXIV.
Id. 112, 4.
Gr. 520.
I. L. 85, 7 (et in alio).
I. L. 113, 2.
Gr. 522, R. XXI.
Id. 88, 4.
Gr. 722.
Gr. 701, R. LIV.
Gr. 547, 3.
Gr. 767, R. LXII.
Gr. 408, 19.
Id. 79.
Gr. 627, R. XXXIII.
Gr. 529, R. XX.
NATURAL HISTORY.

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The Hippopotamus.

11. 'O kalōmēnos ἵππος τῷ μεγέθει1 μέν ἐστιν ὁικ. ἐλάττων περιτοίην πέντε, τετράπονος δ ’ ἄν καὶ δίχηλος παραπλησίως τοῖς δοκεῖ,1 τοὺς χαλιλοδονταος ἔχει μειζονας2 τῶν ἀγρίων ὑπὸ, τρεῖς ἐξ’ ἀμφιτέρων τῶν μερῶν· ἄτα δ ’ καὶ κέρχων καὶ φωνήν ἑπτάνοις παραμερεῖς, 'τὸ δ ’ ὅλον κύτως τοῦ σώματος ὁικ. ἀνόμωσον ἐλέφαντι,3 καὶ δέμα πάντων σχεδὸν τῶν θηρίων ἰσχυρότατον. 

Ποτάμιον ὑπάρχον καὶ χερσαίοι, τὰς μέν4 ἡμέρας ἐν τοῖς ὑδαίς διατρίβει, τὰς δ ’ νύκτας ἐπὶ χώρας κατανεμεῖται τὸν τῆς ἀτόμον καὶ τὸν χόρτον· ἀφεῖ τοῦ "πολύτεκνον ἦν" τοῦτο τὸ ζώον, καὶ κατ’ ἐνιαυτὸν ἐκτετέρνη, ἐλευθερώθη ἀν οὐδοχοῦσα τὰς γεωργίας τὰς καὶ Αἰγυπτιον.

The Camel.

12. Αἱ κάμηλοι ἵδιον ἔχουσιν παρὰ τὰ ἀλλὰ τετράποδα τὸν καλομενον ἵππον5 ἐπὶ τῷ τοῦτῳ διαφέροντι δὲ αἱ Βάκχηιαι τῶν Αραβίων6 αἱ μὲν γὰρ δύο ἔχουσιν ὑδαίς, αἱ δ ’ ἕνα μόνον. 'Η
The Ape with a Dog's Head.

13. *Oi ὄνομαζόμενοι κυνοκέφαλοι τοῖς μὲν σάμασιν ἀνθρώπων δυσειδήσι παραμερεφείς εἶναι, ταῖς δὲ φωναῖς μυγμοὺς ἀνθρωπίνους προϊνταί. Ἀγριώταιτα δὲ ταῦτα τὰ ζώα καὶ παντελῶς ἀτιθάσσεται ἔστιν.*

The Crocotta.

14. Ὁ λεγόμενος παρὰ Αἰθίοις *κροκόττας* μεμιγμένοι ἔχει φύσιν κυνός καὶ λύκον, τὴν δὲ ἀγαθότητα φοβερωτέραν ἀμφιφότερον τοῖς δὲ ὀδούσι πάντων ὑπεράγει. Ἡ λαύρ γὰρ ὡστὸν μέγεθος συντρίβεται φραχίως, καὶ τὸ καταποθεῖ διὰ τῆς κοιλίας πάντες παραδόξως.

The Fox.

15. Οἱ Ὁρῖκες, διὰν *παγέτα* ποταμοὺν διαβάλειν ἐπιχειροῦσιν, ἀλώπεκα ποιοῦνται γνώμονα τῆς τοῦ πάγου σταθερότητος. Ἡ ἡσυχία γὰρ ὑπάγουσα παραβάλλει τὸ οὖς· κἂν μὲν αἰσθηται ψόφῳ τοῦ θρεμμάτος ἐγγὺς ὑποφορεμένον, τεκμιρομένη μὴ γεγονέναι διὰ βάθους τῆς πῆχυς, ἀλλὰ λεπτή καὶ ἀβέβαιων, ἰστατεῖ, κἂν καὶ τὰς ἐπανέχεται· τῷ δὲ μὴ φορεῖν θαλάσσουσα, διήλθεν.

The Deer.

16. Τῶν ἐλάφων αἱ θήλειαι μάλιστα τίκτουσι παρὰ τὴν ὀδον, ὅπου τὰ σαρκοβόρα θηρία μὴ προσείμον· οἱ δὲ ἄφθενες, οὐαὶ ταῖς ἀνθρώπους βαρεῖς ὑπὸ πιμελής καὶ πολυσαρκίας ὄντες, ἐκτὸς

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*b Gr. 131, 5.  Gr. 482, R. XI.  Id. 100, 2.  Gr. 729, R. LVIII.
e Gr. 620, R. XXXIII.  Gr. 701, R. LV.  Gr. 670, 2, 4th.
f Gr. 523, R. XX.  Gr. 627, R. XXXIV.  Gr. 670.
πίζονι, σωζοντες αυτον, τη λαυθάνειν, οι του φεύγειν ού πεποίθασιν.

The Hedgehog.

17. Ἡ τῶν φροσαίον ἔχων περὶ τῶν σκυμίων πρόνοια πάντως γλαφυρά ἐστιν. Μετοπώρος γὰρ ὑπὸ τὰς ἀμπελοὺς ύπονύμους, καὶ τοῖς ποσὶ τῶν ὄγας ἀποσειάς τοῦ βότρυος χαμάζε, 2 καὶ περικυλισθείς, ἀναλαμβάνει ταῖς ἀκάνθασις ἐτελευατὸς εἰς τὸν ψαλιέν, τοῦ σκύμοις χρήσθαι, 1 καὶ λαμβάνειν ἀντὶ αὐτοῦ ταμευομένους παράκτισεν. Τὸ δὲ κοιτάζον αὐτῶν ὀπὰς ἔχει δύο, τὴν μὲν πρὸς νότον, τὴν δὲ πρὸς βορείαν βλέπονσαν, ὅταν δὲ προαῖθωτα τῇ διαφορά τοῦ αέρος, εἴμφασσον τὴν καὶ ἀνεμον, τὴν δὲ ἐτέραν ἀνοίγονσιν.

The Dog.

18. Πύρρος, ὁ βασιλεύς, ὁδεύων ἑντυχε κυρὶ φρουρώντι σῶμα περιομένου, καὶ πυθόμενος τρῖτην ἡμέραν εἰκείνην ἀσυπτὸν παραμένει καὶ μὴ ἀπόλαπεν, τὸν μὲν εὐθὺς ἐκέλευσε θάνατον, τὸν δὲ κύνα μεθ' ἁγαυλούς κομίζεις. Ὁλίγας δὲ ὀστέρον ἡμέραν, ἐξέτασεν ἡν τῶν στρατιῶτων, καὶ πάροδος, καθημένου τοῦ βασιλέως, καὶ παρῆν ὁ κύνων ἑσεχεῖ ἐχών; 1 ἔπει δὲ τῶν φονέα τῶν δεσποτῶν παρώντας εἶδεν, εἰς ἐκδόμαμεν μετὰ φωνῆς καὶ θυμοῦ ἐκ αὐτοῦς, καὶ καθυλάκτε πολλάκις μετατρεφόμενος εἰς τὸν Πύρρον· ὡστε μὴ μόνον εἰκείνθα dι' ὑποψίας, ἀλλὰ καὶ πᾶσι τοῖς παρόντος τοῦ ἀνθρωποῦ γενέσθαι· διὸ συλληφθέντες εὔθυς καὶ ἀνακρινόμενοι, μικρῶν τινῶν τεκμηρίων, ἐξεσθεν προσγειομένοι, ὁμολογήσαντες τὸν φόνον, ἐκολόσθησαν.

19. Ἀνοίμαχος κύνα εἶχεν Τρικαλῶν. Οὗτος υπερῆς τοῦ μόνος παρέμεινεν αὐτῷ, καὶ καιμεμένοι τοῦ σώματος ἐνδραμοῦν, αὐ-
The Raven.

20. 'Ο κόραξ ὁ ἤδη γέρων, ὅταν μὴ δύνηται τρέφειν τοὺς νεωτέρους, διανόητος αὐτὸς προσερέσθη τροφὴν τοῦ δὲ ἐσθὶον τὸν πατέρα. Καὶ τὴν παρομίαν ἐνεπεθεῖν φασι τὴν γένεσιν λαβεῖν, τὴν λέγουσαν κακοῦ κόρακος κακὸν ὁῶν.

The Pelican.

21. Φασὶ τοὺς πελεκάνας τὰς ἐν τοῖς ποταμοῖς γενομένας κόραχας ὁρύττοντος κατασθείνειν ἐπειτα ὅταν πλῆθος εἰςφορῆσωσίν αὐτῶν, ἐξεμείνει, εἰδὴν ὁτοιο τὰ μὲν κρέα τοὺς ἔσθειν τῶν κογχῶν, τῶν δὲ ὀστράκων μὴ ἀπεσθαί.

The Ostrich.

22. Οἱ στροφοθοκάμηλοι μέγεθος ἔχουσι νεογενεῖ καμήλαποι παραπλήσιον, τὰς δὲ κεφαλὰς ἀποφυκώντας θρίξιν λεπταῖς, τοὺς δὲ ὀφθαλμοὺς μεγάλους, καὶ κατὰ τὴν χροὰν μέλανας. Μακροτράχηλον δ' ὑπάχουσιν, ἡγίσχος ἔχει βραχὺ παντελῶς, καὶ εἰς δὲν συνηγμένον. Ἐπέτεισται δὲ ταμασία μαλακοῖς καὶ τετριχωμένοις.
23. **The Magpie.**

24. **The Crocodile.**
The Ephemeron.

26. Περί τὸν "Τπανὶ ποταμὸν τῶν περὶ Βόσπορον τῶν Κιμμέριων, γίγνεται ζώον πτερωτόν, τετράπονον. Ζῷ δὲ τούτῳ καὶ πέτεται εἷς εὐθύνοι μέχρι δεῖλης" καταφερομένον δὲ τῷ ἥλιον, ἀπομαφάεται, καὶ "ἀμα δυνάμεν" ἀποδύηκει, βιοφυ ἕμφασε μίαν· διὸ καὶ καλεῖται 'Εφήμερον."
NATURAL HISTORY.

Bees. Geese.

27. Θάυματος ἢ δύναμις οὐ μόνον τοὺς θείοντες αὐτῆς ἐκπήγνουσιν, ἀλλὰ καὶ διὰ τῆς σαφῆς βαροθετῆας ναρκώθη ταῖς χερσὶ τῶν αντιλαμβανόμενων ἔμποι. "Ενωι δὲ ἱστοροῦσι, "πεῖραν αὐτῆς ἐπιπλέον λαμβανότες, ἄν ἐκπέσῃ ζῶσα, κατακειμένοις ὑδώρι ἀνώθες, αἰσθάνεσθαι τοὺς πάθους ἀνατρέχοντος ἐπὶ τὴν χεῖρα, καὶ τὴν ἀφήν ἀμβλύνοντος, ὡς ἔοικε, διὰ τοῦ ὑδατος τρεπομένου καὶ προποτοῦστος.—29. "Ο πινυτής ἤ πολύν ἐστὶχρισιῶδες, καὶ τῆς πίνης σύνεται, καὶ "πυλωρεὶ τὴν κόρην προκαθήμενος, ἐὼν ἀνεφιμένη καὶ διακεχηριαία, ἀρχι προεπέσῃ τοῖς ἀλασίμων αὐτοῖς ἤχους. τότε δὲ τὴν σάρκα τῆς πίνης δακών παρειμήλθεν ὡς ἔστεκες τὴν κόρην, καὶ κοινῶς τὴν ἄραν ἐντὸς ἕρκους γενομένην κατεσθιόσθην.

Of some Marine Animals.

The Pilot-fish and the Whale.

30. "Ο καλοῦμενος ἤγεμων ἀλασίμων αἰτὶ σύνετιν ἐνὶ τῶν μεγάλων κητῶν, καὶ προνύχτει, τὸν δρόμον ἐπινυμμον, "ὅπως οὐκ ἐνσχεθήσεται βραχέσις, οὔτε εἰς τίνα γαρ ἢ τῶν παρόμοιον ἐμπεστίται δυσζέδον. "Επεταί γὰρ αὐτῷ τὸ ἔτος, ὡς περ οἶκον ναυς, παραγόμενον εἰπειθῶς καὶ τῶν μὲν ἄλλων ὤ τι ἢν

a Gr. 469, R. IX.  
1 Gr. 701, R. LIV.  
f Gr. 551, 1.  
b Id. 89, 2.  
g Gr. 501, 1.  
c Gr. 627, R. XXXIV.  
1 Gr. 547, 5.  
d Gr. 494, R. XIII.  
1 Gr. 666, R. XLIII.  
* Gr. 585, R. XXVIII.  
1 Gr. 472, R. X.
The Tortoise.

31. Θαυμαστῇ η τῆς χελώνης περὶ τὴν γένεσιν καὶ σωτηρίαν τῶν γεννωμένων ἑπιμέλεια. Τίτκει μὲν γὰρ ἐκβαίνουσα "τῆς θάλασσης" πλησίον ἐπισάζειν δὲ μὴ δυναμένη, μῆδα χειροειδεῖν πολὺν χρόνον, ἐντίθησι τῷ ψάμμῳ τὰ ἁλὰ, καὶ τὸ λείοτατον ἐπαμάται τῆς θινός αὐτοῖς καὶ μαλακότατον. ἢ ὅταν δὲ καταχώσῃ καὶ ἀποκρύψῃ βεβαιῶς, οἱ μὲν λέγοντες τοὺς ποιεῖν ἀμύντειν καὶ καταστίζειν τὸν τόπον, ἐυθύμησιν ἑαυτῷ ποιοῦσιν, οἱ δὲ τῆς Θήλειας ὑπὸ τοῦ ἄρρενος τρεπομένην, τύπους ἰδίους καὶ σφαιριδάς ἐναπολείπετεν. Ὁ δὲ τούτου θαυμασιώτερόν ἐστιν, ἠμέρας ἐκφυλάξασα τεσσαρακοστή (ἐν τοσάτας γὰρ ἐκπετε- τεαι καὶ περισσότεραι τὰ ἁλὰ) πρόσεισι, καὶ γνωρίσασα τὸν ἑαυτῆς ἐκάστη θησαυρὸν, ὡς οὐδὲς χρυσῶν θήκην ἄνθρωπος, ἀσμένος ἀνοίγει καὶ προθύμως.

The Magnet. Nitre.

32. Ἡ λίθος, ἢν Εὐριπίδης μὲν μαγνήτων ἀνόρμασεν, οἱ δὲ πολλοὶ Ἡρακλεῖαν, οὐ μόνον αὐτοὺς τοὺς δακτυλίους ἀγιο τοὺς σιδηροὺς ἀλλὰ καὶ δύναμιν ἐντίθησι τοῖς δακτυλίοις, ὡστε δύνασθαι ταύτως τὸ τοῦτο ποιεῖται, ὅπερ ἡ λίθος, ἄλλος γὰρ δακτυλίους. ὡστε ἐνιστὸ ὀρμαθὸς μακρὸς πάντα σιδηρῶν δακτυλίων ἐξ ἀλλήλων ἤρθε τάς, πάσι δὲ τούτοις ἐκ ἐκείνης τῆς λίθου ἡ

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* Gr. 627, R. XXXIV.  b Gr. 698, R. LIII.  a Gr. 493, 11, its young.
* Gr. 408, R. XLIII.  b Gr. 523, R. XX.  c Gr. 641.
* Gr. 482, R. XI.  e Gr. 701, R. LIV.  f Gr. 461, R. VI.
* Gr. 656, R. XLIII.  g Gr. 585, R. XXVIII.  k Gr. 640, R. XXXVI.
* Gr. 523, R. XX.  h Gr. 740, R. LIX.  m Gr. 182, 3, & Obs.
MYTHOLOGY.

Mythological Notices.

1. Ὅ οὐρανὸς χαλκοῦς ἐστὶν τὰ Ἑξω. Ἀπερβάντει δὲ καὶ ἐπὶ τοῦ τοῦτον γενομένων φῶς τοῦ λαμπρότερον φαίνεται, καὶ ἐκεῖνοι καθαρώτεροι, καὶ ἄστρα διανυστέρα, καὶ χρυσὸν τὸ δάπεδον.

2. Εἰς ὅλους δὲ, προτότον μὲν οἰκούσιν ὧν ωραί πυλωροῦν γὰρ ἐπείτα δὲ, ἡ Ἰρίς, καὶ ὁ Ἐρυμην, δυντες ὑπηρέται καὶ ἀγγελιαρχοῦν τῶν Διός. 3 Ἐξῆς δὲ τοῦ 'Ηφαιστοῦ τὸ χαλκεῖον, ἀπάτησάντων ἀπάσης τέχνης μετὰ δὲ, τοὺς θεῶν οἰκίαι, καὶ τοῦ Διὸς τὰ βασίλεα, ταῦτα πάντως περὶ παλλὴ τοῦ 'Ηφαιστοῦ κατασκευασίας. Οἱ δὲ θεοὶ παρὰ Ζηνὶ καθήμενοι εὐωχοῦνται, νέκταρ πίνοντες καὶ ἀμβροσίαν ἐστάντες. Πάλαι μὲν οὖν καὶ ἀνθρώποι συνειστῶντο, καὶ συνείπων αὐτοῖς, τὸ Ἰχθυόν καὶ ὁ Τάνταλος. ἔπει δὲ ἦσαν ὑβρισταὶ καὶ λάλοι, ἐκεῖνοι μὲν ἐπὶ καὶ ὑπὸν κολάζοντο, ἄβατος δὲ τῷ θεντῶν γένει καὶ ἀπόδοτος οὐρανὸς.

2. Οἱ θεοὶ οὖν τοῦτον ἐδοξοῦν, οὔτε πίνοντι οὐν, ἀλλὰ τὴν ἀμβροσίαν παρατίθενται, καὶ τοῦ νέκταρος μεθύσκονται, μάλιστα δὲ ἱδονταί σαιομένοι τὸν ἐκ τῶν θυσίων καπνὸν αὐτὴς κλίσης ἀνηγεμένον, καὶ τὸ αἷμα τῶν ἱερείων, ὁ τοῦ βωμοῦ οἱ θύσεως παρεξενοῦσαι. 3. Ὁθυσίας ἄλλοι ἄλλας τοὺς θεοὺς προσάγοντο. βοῦν μὲν τὸ γενομένος, ἀρνα δὲ ὁ ποιμήν, καὶ αἰγὰ ὁ αἰπόλος ὁ δὲ τὶς λιβαντών ἡ πόλις ἐς δὲ πένθες ἱλασκεται τὸν θεὸν φιλήσας μόνον τὴν αὐτὸν δεξίαν.

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[* Gr. 507, R. XVI.  
+ Gr. 740, R. LIX.  
, Gr. 131, 5.  
* Gr. 617.  
+ Gr. 542, R. XXII.  
* Id. 117, 46.  
* Gr. 469, R. IX.  
* Id. 112, 4.  
* Gr. 551, 1.  
+ Gr. 527, R. I.  
+ Gr. 505, 1.  
+ Id. 104, 6.  
+ Gr. 627, R. XXXIV.  
+ Gr. 583, R. XXVIII.  
+ Id. 19, 2.  
* Id. 104, 3.  

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MYTHOLOGY.

4. "Oι πλάσται τόν μὲν Δίαν αναπλάστωσι γενειήτεροι και σκήπτορον ἔχοντα, Ποσειδώνα κανακραίτην, τὴν Ἀθηναίαν παρθένον καλήν, γλανκώσιν, αἰγίδα ἀνεξωσμένην, κόραν φερόνωσιν, δόρυν ἔχουσιν, τὴν Άρταν λευκόλευκον, εὐόπιν, εὐείμονα, βασιλικὴν, ἱδρυμένην ἐπὶ χοροῦ Θέουν, Ἀπόλλωνα μειράκιον γυμνὸν ἐν χλαμυδίᾳ, τοξότητα, διαβεβηκότα τοῖς ποιῶν ὀξίπερ θέοντα.—Εκαστος τῶν θεῶν τέχνην τινὰ ἔχει ἡ θεοῦ δὴ ἡ ἀνθρώποις χροσίμη. "Ὁ Ἀπόλλων μαντεύεται ὁ Ἀσκληπιὸς ἵππαι. ὁ Ἐρμῆς πελαίεις διδάσκει. ἡ Ἀρτεμίς μανεύεται. οἱ Δίσκουροι τοὺς ἐν θαλάσσῃ χειμαζομένους ναῦτας σώζουσιν, ἄλλοι δὲ ἄλλα τοιαύτα ἐπιτηδεύουσιν.

5. Τοὺς Δίδὺς ἱερόνους φασὶ γενέσθαι, θεῶς μὲν, Ἀργοδίτης καὶ Χάριτας, πρὸς δὲ ταύτας Εἰλεύθερας, καὶ τὴν ταύτῃς συνεργὸν Ἀρτεμίαν, καὶ τὰς προσκυνημονεῖς Υἱας, Εὐνώμιας τε καὶ Δίκην, ἢτι οἱ Εἰρήνης θεοῦς δὲ, Ἡσαίον καὶ Αρεα καὶ Ἀπόλλωνα, πρὸς δὲ τούτοις Ἐρμῆν.—Τοῦτον δὲ ἐκάστῳ μυθολογοῦσι τὸν Δίαν τῶν εὐθείων υπ' αὐτόις καὶ συντελομένων ἔχον τάς ἐπιστήμας καὶ τὰς τιμᾶς τῆς εὐφέσεως ἀπονεῖμαι, βουλὸμενον αἰώνιον αὐτοῦς περιποίησὶ μιμήμη παρὰ πάσιν ἀνθρώποις. Παραδοθήκαι δὲ τῇ μὲν Ἀργοδίτης τῇ τέ τῶν εὐθείων ὠλίμπειαν, ἐν οἷς χρόνοις δεὶ γαμεῖν αὐτὰς, καὶ τῆς ἄλλης ἐπιμέλειαν, τὴν ἐτι καὶ νῦν ἐν τοῖς γάμοις γυνομένης μετὰ θυσίαν καὶ σπονδῶν, ἀς ποιοῦσιν ἀνθρώποι τῇ θεῷ ταύτῃ. Ταῖς δὲ Χάρισι δοθήκαι τῇ τῆς ὁμοιοῦ κόσμησιν, καὶ τὸ κατάχειν εὐφεσίαν ταῖς προσηκούσαις χάρισι τοὺς εὐποιήσαντας.

6. "Εἰλεύθερας δὲ λαβεῖν τὴν περὶ τῶν τικτούσας ἐπιμέλειαν, καὶ θεραπεῖαν τῶν" ἐν τῷ τίκτειν κακοπαθοῦσῶν. "Θείοι καὶ τάς ἐν τοῖς τοιοῦτοι κενθυευοῦσας γυναῖκας ἐπικαλείοις ἐμάλιστα τὴν θεόν ταύτην. "Ἀρτεμίς" δὲ φασιν εὐφεύγη τὴν τῶν

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* Gr. 59S.
b Gr. 620, R. XXXIII.
c Gr. 472, R. X.
d Gr. 523, R. XXX.
* Id. 19, 2.
Gr. 729, R. LVIII.
Gr. 738.
Gr. 365, R. I.
Gr. 585, R. XXVIII.
Gr. 606, R. XXXI.
Gr. 512, 7.
Gr. 627, R. XXXIV.
Id. 32, 3.
Id. 88, 3.
7. Ἀθηνᾶς δὲ προσάπτωσέ τιν εἰς τὸν ἐλαίον ἰμέροσιν καὶ φυτεύαν παραδοῦναι τοὺς ἀνθρώπους, καὶ τὴν τοῦ καρποῦ ποτῶν κατεργασίαν προς δὲ τοὺς τὴν τῆς ἠθής τις κατασχεν, καὶ τὴν τεκτονικὴν τέχνην, ἐπὶ δὲ πολλὰ τῶν ἐν ταῖς ἀλλωσ ἐπιστήμῃσι εἰσηγήσομαι τοῖς ἀνθρώποις εὑρέθην δὲ καὶ τὴν τῶν αὐτῶν κατασκευὴν, καὶ τὴν διὰ τούτων συντελομένην μοναχικήν, καὶ τὸ σύνολον πολλὰ τῶν φιλοτέχνων ἐργῶν, ἀφ’ ὑπ’ Ἑμαγάνην αὐτὴν προσαγορέουσαν.

8. Ταῦτα δὲ Μοῦσαι δὲ δοθήκαν παρὰ τοῦ πατρὸς τῆς τῶν γραμμάτων ἐυρέσιν, καὶ τὴν τῶν ἐπίθεσιν, τῆν προσαγορευμένην ποιητικήν. Ἡφαιστος δὲ λέγονσιν ἐυρέθην γενέοντα τῆς ἐπὶ τῶν σίδηρον ἐργασίας ἀπάσης, καὶ τῆς περὶ τῶν χαλκῶν καὶ χορωδίων καὶ ἄργυρου καὶ τῶν ἀλλῶν ὅσα τὴν ἐκ τοῦ πυρὸς ἐργασίας ἐπιδέχεται. Τὸν Ἀρην δὲ μυθολογοῦσι πρῶτον κατασκευάσαι παρασπλάναν, καὶ στρατιώτας καθοπλισάν, καὶ τὴν ἐν ταῖς μάχαις ἐνεγάγον ἐνέγγειλαν εἰςηγήσομαι, φορεύοντα τοὺς ἀπειδουόντας τοῖς θεοῖς.

9. Ἀπόλλωνα δὲ τῆς κυθάρας ἐυρέθην ἀναγορεύοντας, καὶ τῆς καὶ αὐτὴν μουσικήν. ἔτει δὲ τῆς ἰατρικῆς ἐπιστήμης ἐξεγερχεί, διὰ τῆς ματαίης τέχνης γινομένη, δὲ ἦς τὸ παλαιόν συνεβαίνει θεραπείας τυχάνειν τοὺς ἀφλοκτονούσας. ἐφετέρῃ δὲ καὶ τοῦ τόξου γενόμενον, διδάσκαλος ἐγχώριος ταῖς περὶ τῆς τεχνίας Ἀπόλλωνος δὲ καὶ Κορωνίδος Ἀσκληπιόν γεννηθέντα, καὶ πολλὰ παρὰ τοῦ πατρὸς τῶν εἰς ἰατρικὴν μαθήτα.
προεξευρείν τὴν τε χειροφηγίαν, καὶ τὰς τῶν φαρμάκων σχενασίες, καὶ ἡδόνων δυνάμεις, καὶ καθόλου προβιβάσαι τὴν τέχνην ἐπὶ τοσοῦτον, ὡστε ὁ πρόηγος αὐτῆς καὶ κάτω παράπλασιον τυμᾶσθαι.

10. Τῷ δ' ἔριτρᾳ προσάπτουσι τὰς ἐν τοῖς πολέμοις γνώσεις ἔπικρουκείας καὶ διαλλαγάς καὶ σπουδᾶς. Φασὶ δ' αὐτὸν καὶ μέτρα καὶ σταθμὰ, καὶ τὰ ἐκ τῆς ἐμπορίας κέρδη προστον ἐπινοοῦσαι, 'καὶ τῷ λάθρῳ τὰ τῶν ἄλλων σφετερίζεσθαι. Εἰςγητὴν δ' αὐτὸν καὶ παλαιότροπα γενέσθαι, καὶ τὴν ἀπὸ τῆς χελώνης λίραν ἐπινοῆσαι. Διόνυσον δὲ μυθολογοῦσιν εὔφητὴν γενέσθαι τῆς ἀμύλου, καὶ τῆς περὶ τάυτην ἐργασίας, ἐτὶ δ' οἰνοποιίας, καὶ τοῦ πολλοῦ τῶν ἐκ τῆς ὀψώρας καρπῶν ἀπόθησανοις.

11. Αἱ Μούσαι Δίος καὶ Μημισσώνης θυγατέρες εἶναι λέγονται. Ἡσίοδος τὰ ὀνόματα αὐτῶν ἀποφαίνεται οὕτως. Κλειστὸ τ', Ἐντέρτη τε, Θάλεια τε, Μελπομένη τε, Τεφριχοίρετ' τ', Ἐρατό τε, Πολύμνια τ', Ὀρατή τε, Καλλιόπη θ', ἡ σφεων προφερεστάτη ἐστὶν ἀπασέων.

12. Ὁ πολὺς ὡμιλος, οὗ 'ἰδιώτας οἱ σοφοὶ καλοῦσιν. Ὄμιλος τε καὶ Ἡσίοδος πειθόμενοι, τότε τινὰ ὑπὸ τῇ γῇ πάντα βιαθὶν Ἀδηνεί πεπιελήφεσι, μέγαν τε καὶ πολύχρωμον τοῦτον εἶναι, καὶ ἕσορφον καὶ ἄνθιον. Βασιλεύουσιν δὲ τοῦ χώματος ἀδελφὸν τοῦ Δίος, Πλούτωνα νεκρόμενον. Περιφρεῖσθαι δὲ τῆς χώρας αὐτοῦ ποταμός μεγάλοις τε καὶ φοβεροῖς, καὶ ἐκ μόνων τῶν ὀνόματος. Κωκυτοῦ γὰρ, καὶ Πυρφλεγόθοντες, καὶ τὰ τοιαῦτα κέκληται. Τὸ δὲ μέγιστον, ἡ Ἀχέρουσια λίμνη πρόκειται, πρῶτῃ διχομένῃ τοὺς ἀπαντῶντας, ἂν οὖν ἐν διαπλέωμαι, ἡ παρεῖθείν, ἢ σημεῖον τοῦ πορθμεῶς. Πρὸς δὲ αὐτὴ τῇ καθόδῳ καὶ πύλῃ, 'οὐσι' ἀδαμαντίνη, ἀδελφίδος τοῦ βασιλέως Αἰακὸς ἔστι, τὴν φρουράν ἐπιτετραμμένος, καὶ παρὰ αὐτῷ
MYTHOLOGICAL NARRATIONS.

I. APOLLO AND DIANA.

1. Ἄπτω, ἢ τοῦ Κοίου Θυγάτηρ, κατὰ τὴν γῆν ἀπασαν ὑφ' Ἡρας ἡλαύνετο, μέχρις εἰς Ἀδηλον ἐλθοῦσα, γενναὶ πρὸς τὴν Ἀρτεμίν· ὑπ' ἡς μανιθείσα, ὑστερον Ἀπόλλωνα ἐγέννησεν.—Ἀρτεμίς μὲν ὦν, τὰ περὶ Θήραν ἀσχήσασα, παρθένος ἔμεινεν. Ἀπόλλων δὲ, τὴν μαντικήν μαθὼν παρὰ τοῦ Πάνδος, ἤκουεν εἰς Δέλφους, χωριμφοδύσῃ τότε Θέμιδος. Ὁς δὲ ὁ φρουρών τὸ μαντεῖον Πύθων ὄρις ἑκάλων αὐτὸν παρελθεῖν ἐπὶ τὸ χάσμα, τοῦτον ἀνελὼν τὸ μαντεῖον παραλαμβάνει.

2. Ἀπόλλων Ἀδμήτῳ, τῷ βασιλεῖ τῶν Θερών ἐν Θεσσαλίᾳ, ἰδὼν τετελειτω, καὶ ἤτισε τοὺς Μοῖρας, ἵνα, ἤτοι Ἀδμήτου μὴ λη τελευτήν, ἀπολογθῇ τοῦ Θανάτου, ἐν ἑκουσίως τὰς ὑπὲρ αὐτοῦ θυσίαις ἑλθαί. Ὁς δὲ ἤλθε τῇ τοῦ θυσίαις ἡμέρᾳ,
ΜΥΘΟΛΟΓΙΑ.

μήτε τοῦ πατρὸς, μήτε τῆς μητρὸς ὑπὲρ αὐτοῦ ὑφήσειν Θελόντων, Ἀλκηνίς, ἡ αὐτοῦ ἄλοχος, ὑπεραπέδωσε. Καὶ αὐτῆς πάλιν ἀνέπεμψεν Ἰ. Κόρη· ὥς δὲ ἐνιοὶ λέγοντες, Ἡρακλῆς μαχαίραν θησαυροῦ τῷ Θανάτῳ.

3. Ἀπόλλων καὶ Ποσειδῶν, τὴν Λαομέδοντος ὥραν 2πειράσαι θέλοντες, εἰκασθέντες ἀνθρώπους, ὑπέσχοντο ἐπὶ μισθῷ τε χειμεῖν τῷ Πέργαμον τοῖς δὲ τεχίσαι τοὺς μισθῶν οὐκ ἀπεθάνουν. Διὰ τοῦτο Ἀπόλλων μὲν λοιμὸν ἔπεμψε. Ποσειδῶν δὲ κῆτος, ὃ τοὺς ἐν τῷ πεδίῳ συνήφωσεν ἀνθρώπους. Χρυσοῦς δὲ λέγοντας, ἀπαλλαγῆν ἔσεσθαι τῶν συμφορῶν, ἐὰν προθῇ Λαομέδων Ἰσιώνθην, αὕτη θυγατέρα αὐτοῦ, βραχὺ τῷ κῆτε, οὕτως προθύμηκε, ταῖς πλασίον τῆς θαλασσῆς πέτραις προσαρχῆσαι αὐτῆς. Τωτὴν ἴδιν ἐνεκείμην Ἡρακλῆς, ὑπὲρ σωτήριον αὐτὴν, εἰ τὸν ἱππότα παρα Λαομέδοντος ὅλωσεν, ἢς ὁ Ζέας ποιήσῃ τῆς Γαμπρίδους ἀρπαγῆς ἔδωκεν αὐτῷ, ἀλλ᾽ ὅσει δὲ Λαομέδοντος εἰπόντος, κτείνας τὸ κῆτος Ἰσιώνθην ἔσωσε. Ἡ Μήδεις βουλομένου δὲ τὸν μισθὸν ἀποδοθῆναι, Ἡρακλῆς αὐτῶν ἀπέκτεινε, καὶ τὴν πόλιν εἶλεν.

4. Τανταλὸς μὲν Δίας ἡ παῖς, πλούτῳ δὲ καὶ δόξῃ διαφέρων, καταφεύγει τῆς Ἀσίας περί τὴν τῶν ὅμοιομενήν Παρθέναν γονίμων. Διὰ τοῦτο τὴν εὐγένειαν, διὸς φασὶν, φίλον ἐγένετο τῶν Θέων ἐπὶ πλεῖον. Τοσοτέρον δὲ τὴν εὐπρεπίν ὅφερον, καὶ μετασκῶν κοινῆς ὑποτεξίας καὶ πάσης παράκλησις, ἀπήγγελε τοῖς ἀνθρώποις τὰ παρὰ τοῖς ἀθανάτοις ἀπόρριπτα. Δι᾽ αἰτίαν τοῦ ἐκεῖνον ἡμῶν ἡμών ἡμῶν ὑποτέκτη, καὶ τελευτήσας αἰωνίων τιμωρίας ἐξειτήθη, καταχθείς εἰς τοὺς ἀσιβῆς. Τούτων δὲ ἕγεντο Πλούτου νῖος καὶ Νικῆ Θυγάτηρ. Αὕτη δ᾽ ἐγένεσθαι νῖος ἐπὶ ταῦτα, καὶ θυγατέρας τοὺς ὅπως ἐνεργεῖται διαφερόντως. Εἰπὶ δὲ τῷ πλῆθῳ τῶν τεκνῶν μέγα ἀφαντομένη, πλεονάκως ἐκαυχάτω, καὶ τῆς Λητοῦ ἐναντίον ἐνεκτυφθηκεν ἀπεφαίνετο. Ἐνῶ οὖς μὲν Λητό, χολωσαμένη, προφέτευε τῷ
μὲν Ἀπόλλωνι, κατατοξεύεσαι τοὺς νῦν ἀπὸ τῆς Νιόβης, τῇ ἀρτεμίδι, τὰς θυγατέρας. Τούτων δ' ὑπακοουσάτων τῇ μητρὶ, καὶ κατὰ τὸν αὐτὸν καιρὸν κατατοξευοῦσατων τὰ τέκνα τῆς Νιόβης, συνέβη αὐτῆς υφ' ἕνα καιρὸν ὄξεως ἀμα ἑστεκνὸν καὶ ἄτεκνον γενέσθω.—5. Νιόβη δὲ Θήβας ἀπολίπουσα, πρὸς τὸν πατέρα Τάνταλον ἤκεν εἰς Σίπυλον τῆς Ἀσίας καὶ καὶ Διὸς ἐνέξαμεν, τὴν μορφὴν εἰς λίθον μετέβαλε, καὶ χεῖται δάκρυα νύχτωρ καὶ μεθ' ἡμέρας.

6. Ἀκταίων, Ἀυτούχος καὶ Ἀρισταίον παῖς, τραφεὶς παρὰ Χείρων, κυνηγός ἐδιδάχθη, καὶ ὕστερον κατεβρώθη ἐν τῷ Κιθαιρών ὑπὸ τῶν ἴδιων κυνῶν. Καὶ τούτων ἐτελεύτησε τὸν τρόπον, ὅτι τὴν Ἀρτεμίνο τοιμομένην εἶδε. Καὶ φασὶ, τὴν θεὸν παραχρῄζω αὐτοῦ τὴν μορφήν εἰς ἑλαφὸν ἀλλάξαι, καὶ τοῖς ἐπομένοις αὐτῷ πεντήκοντα κυνῶν ἐμβαλεῖν λύσαν, υφ' ὧν κατὰ ἄγγον ἐβραθή ἀπολομένον δὲ Ἀκταίωνος, οἱ κύκες ἐπιζήτησαν τὸν δεσπότην, ἐκατοφόντο, καὶ ζήτησαν ποιοῦμενον παρεγένοντο ἐπὶ τὸ τοῦ Χείρωνος ἀντρόν, ὡς εἴδωλον κατασκεύασεν Ἀκταίωνος, δ' καὶ τὴν λύπην αὐτῶν ἔπαυσεν.

7. Ἀσιληπίδος Ἀπόλλωνος παῖς ἦν καὶ Κορονίδος. Τούτων, τῆς αὐτοῦ μητέρος ἀποθανοῦσης, ἦτο βρέφος ὄντα, πρὸς Χείρωνα τὸν Κένταυρον ἤγεγεν Ἀπόλλων, παρ' ὅς καὶ τὴν ἵπτρικήν καὶ τὴν κυνηγετικὴν τρεφόμενος ἐδιδάχθη. Καὶ γενόμενος χειρουργικός, καὶ τὴν τέχνην ἀσκήσας ὡς πολλ' οὕς μόνον ἐκοιλιά τινας ἀποθανοῦσιν, ἀλλ' ἀνέβησε καὶ τοὺς ἀποθανόντας. Ζεὺς δὲ φοβηθεῖς, μη λαβόντες οἱ ἄνθρωποι θεραπεῖαν παρ' αὐτοῦ, βοηθῶσιν ἀλλήλοις, ἐκεραυνώσας αὐτῶν, καὶ διὰ τοῦτο ὄργυσθε εἰς Ἀπόλλων καὶ εἰς Κύκλωπας, τοῦτ' τὸν κεραυνὸν Δι' κατασκευάσας. Ζεὺς δὲ ἐβλήσει δίπτειν αὐτὸν εἰς Τάρταλον, ἐθετείς δὲ Αἰτωλοῦς, ἐκέλευσεν αὐτὸν ἐνιαυτὸν ἀδριθ' θητεύσαι. Ο δ' ἐπὶ παραγενόμενος εἰς Φερᾶς πρὸς Ἀδριοῦν, τὸν Φε-
II. BACCHUS.

1. Ἀνθώργος, παῖς Δρύατος, Ἡδωρὸν βασιλέαν, οἱ Στρυμώνας ποταμῶν παροικοῦσιν, ἐξίφαλε Διόνυσου σὺν ταῖς Βάκχαις εἰς Θηρίαν ἐλθόντα. Καὶ Διόνυσος μὲν εἰς θάλασσαν πρὸς Θετίν, τὴν Νηρέως, κατέφυγε, Βάκχαι δὲ γένοντο αἰχμαλώτοι, καὶ τὸ αὐτὸν συνεπόμενον Σατύρων πλῆθος. Αἱ δὲ Βάκχαι ἐλύθησαν ἐξαίφνης, Ανκώργος δὲ μανίαν ἐνεποίησε Διόνυσος. Ὅδε γ᾽ ἀνέμην Αράτα τὸ παιδί, ἀμπέλον νομίζον κλῆμα κόπτετο, πελέκει πλῆξας ἀπέκτεινε, καὶ ἄκρωτημασι ἐσωθαφόνησε. Τῆς δὲ γῆς ἀνάρτον μενοῦς, ἤχωσιν ὁ Θεός, καρποροφόρως τὴν, ἄνθα τανατοθῆ Ανκώργος. Ἡδωρὸι δὲ ἀκούσαντες, εἰς τὸ Παγγαίον αὐτὸν ἀπαγαγόντες ὁροῖς, ἔδρασαν καὶ κατὰ Διόνυσον βουλήσαντο ὡς ἐπισώ ἀναφθαρεὶς ἀπέθανεν.

2. Διελθὼν δὲ Θηρίαν, καὶ τὴν Ἰνδηνὴν ἀπασαν, στῆλις ἐκεί στήσας, ἤκειν εἰς Ὑβης, καὶ τὰς γυναῖκας ἱράγκασε καταλιποῦσαν τὰς οἰκίας βαχχεῦνες ἐν τῷ Κιταφώνι. Πενθεΐς δὲ, Ἐχίνος νίδος, παρὰ Κάδμων εἰληφότα τὴν βασιλείαν, διεκάλυ ταῦτα γίγνοντα, καὶ παραγενόμενος εἰς Κιταφώνα, τὸν Βακχόν κυτάσκοπος, ὑπὸ τῆς μητρὸς Ἀγανής κατὰ μανίαν ἐμελείσθη. Ἐντομος γὰρ αὐτὸν θηρίον εἶναι.

3. Βουλόμενος δὲ ἀπὸ τῆς Ἰναρίας εἰς Νάξον διακομισθῆναι, Τυρφῆναν λιστρικὴν ἐμφανῶσατο τριφόρον ὁ δὲ ὁ αὐτὸν ἐνθέμενοι, Νάξον μὲν παρέπλευσ, ἡπείγοντα δὲ εἰς τὴν Ἀσίαν ἀπεμπωλόσσοντες. Ὁ δὲ τὸν μὲν ἵστον καὶ τὰς καίπες ἐποίησεν ὁρεις, τὸ δὲ σκάφος ἐπήλησε νισσοῦ καὶ βοῆς αὐλῶν, ὁ δὲ ἐμμανεῖς γενόμενοι, κατὰ τῆς θαλάσσης ἔφυγον, καὶ ἐγένοτο δελφῖνες.

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* Gr. 551, 2, 1st.
* Gr. 693, R. LIII.
* Gr. 436, R. 6.
* Gr. 730 & 731.
* Gr. 627, R. XXXIV.
* Id. 112, 1.
* Gr. 711, 1st & 334, 1.
* Id. 100, 2.
* Gr. 738.
* Gr. 120, 2, τριφόρα.
* Gr. 588.
* Gr. 507, R. XVI.
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4. Ἰκάριος τὸν Διόνυσον, εἰς τὴν Ἀττικὴν ἠλθόντα, ὑπεδέχατο, καὶ λαμβάνει παρ' αὐτοῦ κλῆμα ἁμέλευ. Καὶ τὰ περὶ τὴν οἰνοποιίαν μανθάνω, καὶ εἰς τὸν Θεοῦ δώρουσαν θέλων χάριτας ἀνθρώπους, ἄφικεν πρὸς τινας ποιμένας, οἱ γενναμενοὶ τοῦ ποτοῦ, καὶ χωρὶς ὑδάτων δὲ ἱδονὴν ἀφειδῶς ἡλύσαντες, περιφυμάχθων τοιούτως, ἀπέκτειναν αὐτὸν. Мεθ' ἡμέραν δὲ νοήσαντες, ἔθαψαν αὐτὸν. Ἡρακλῆς δὲ τῇ Θηγαγορᾳ τὸν πατέρα μαστευκόρον, κύων συνήθης, ὅνεμα Μάια, ὠ τῷ Ἰκαρίῳ αὐξείπετο, τὸν νεκρὸν ἐμήσετε καὶ εἰς ὅδυρομένη τὸν πατέρα, ἠδειγὴ ἀνήφινεν.

III. MERCURY.

'Ερями, Μαίας καὶ Δίος νῦν, ἔτει ἐν σπαργάνοις οὖν, ἐκδότας εἰς Πειρίαν παραγίγνεται, καὶ κλάπτει βόας, ὡς ἐνεμεν 'Απόλλων. Ἰνα δὲ μή φαρμαθεῖ τόπο τῶν ἱερῶν ἐποδήματα τοῖς τοσοὶ περείδηκε, καὶ κυμίσας εἰς Πύλον εἰς στηλαίων ἀπέκρυψε. Καὶ ταχέως εἰς Κυλλήνην ἄχητο, καὶ εὑρίσκει πρὸ τοῦ ἀντρον νεκρομένην χελώνην. Ταύτης ἐκκαθάρας, εἰς τὸ κύτωρ χορδάς ἐστείνας, λύσας ἐφέ καὶ πλήκτρον. 'Απόλλων δὲ τὰς βόας ζητῶν, εἰς Πύλον ἄμεινεται, καὶ τοὺς κατοικοῦντας ἀνέκρινεν. Οἱ δὲ ιδεῖν μὲν παῖδα ἐλαύνοντα ἐφικτοῖ, ὅπλα ἔχον δὲ εἰσείθειν, ποι τε ἠλάθησαν, διὰ τὸ μὴ εὑρέθην ἵππος δύνασθαι. Μαθὼν δὲ τὴς μαντικῆς τοῦ οἰκολογία, πρὸς Μαίαν εἰς Κυλλήνην παραγίγνεται, καὶ τὸν 'Ερμῆν ἐτίθεν τῇ ἀπάδει τοῖς σπαργάνοις. 'Απόλλων δὲ αὐτὸν τὸν παῖδα πρὸς Δία κυμίσας, τὰς βόας ἀπήτηε. Δίος δὲ κελεύστως ἀποδοθοῖ, ἂν ὁμελεῖτο. Μὴ πείθον δὲ, ἀγεὶ τὸν 'Απόλλωνα εἰς Πύλον, καὶ τὰς βόας ἀποδίδοσιν. 'Ακούσας δὲ τῆς λύσας' ο ὀ 'Απόλλων ἀντιδίδει τὰς βόας. 'Ερμῆς δὲ, γίνετας νέμων, σύρεγγα πηξάμενος ἐσφίξεν. 'Απόλλων δὲ καὶ ταύτην βουλόμενος λαβεῖν,

a Gr. 503, R. XV. b Gr. 780. c Gr. 885, R. XXVIII. d Gr. 551, 2 (1). e Gr. 745, R. LXI.

f Id. 81, 2. g Gr. 297, 2. h Gr. 108, I. Obs. 1. i Id. 100, 2. k Gr. 731-3. l Id. 88. m Id. 32, with ref. n Gr. 494, R. XIII.
IV. MINerva.

1. Κέκροφ ουτοχθων, νομα των σωμα άνθρωπος και δρώκοντος, της 'Αττικης εβασίλευσε πρώτος, και την γην, πρότερον λεγομένην 'Ακτήν, ἀπ’ έαντον Κέκροπιαν ονόμασεν. Εἰπὶ τούτων, φασίν, ἐδοξείη τοις θεοῖς πόλεις καταλαβέσθαι, ἐν αἷς ἐμελλὼν ἔχειν τιμᾶς ιδίας ἐκαστοσ. Ἡκεν οὖν πρῶτος Ποσειδῶν ἐπί την 'Αττικήν, καὶ πλέξας τῇ τριαίνῃ, κατὰ μέσην την ἀκρόπολιν ἀνέφερε θάλασσαν, ἦν τὴν 'Ερεχθηδα καλοῦσα. Μετά δὲ τούτων ἦκεν 'Αθηνᾶ, καὶ ἐφύτευσεν ἐλαίαν, ἣν ἐν τῇ Παιδροσίᾳ δείκνυται. Γενομένης δὲ ἐριθος ἄμφοις περὶ τῆς χώρας, 'Αθηνᾶν καὶ Ποσειδῶνα διαλύσας, Ζεὺς κρίταις ἐδωκε θεοῖς τούς δώδεκα. Καὶ τούτων διακόστων, ἡ χώρα τῆς 'Αθηνᾶς ἐκρίθη, Κέκροπος μαρτυρήσαντος, ὅτι πρῶτον τὴν ἐλαίαν ἐφύτευσεν. 'Αθηνᾶ μὲν οὖν ἀφ’ ουτ’ ἐαντῆς τὴν πόλιν ἐκάλεσεν 'Αθηνᾶς. Ποσειδῶν δὲ, θυμῷ ὁμοιωθείς, τὸ Θριάσιον πεδίον ἐπεκλυσεν καὶ τὴν 'Αττικήν ὕφαλον ἐποίησεν.

2. Ἡν παρὰ Θεβαίως μάντις Τεφεσίας, Εὐνίους καὶ Χαρικλοῦς νύμφης, γενόμενος τυφλός τοῦς ὁφθαλμοὺς. Ὅδε περὶ τῆς πηγάσεως καὶ μαντικῆς λόγοι λέγονται διάφοροι. "Αλλοι μὲν γὰρ αὐτοῦ ὕπό τὸν θεόν φανε τυφλωθήναι, ὅτι τοὺς ἀνθρώπους, ἃ κρύπτειν ἦθελον, ἐμίνυνον. Ἀλλοι δὲ, ὑπὸ Αθηνᾶς αὐτοῦ τυφλωθήναι, ὅτι αὐτὴν γυμνήν ἐν λουτρῷ εἶδε. Χαρικλοῦς δὲ θεεμένης τὴν θεόν (ἵν δέ προσφυγῇ τῷ 'Αθηνᾷ ἡ Χαρικλώ) ἀποκαταστήσας πάλιν τοὺς ὁφθαλμοὺς, μὴ δυναμένη τοῦτο ποίησαι, ταῖς ἀκοὰς διακαθάρασα, πᾶσαν ὀρνιθῶν
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φωνή ἐποίησε συνιέναι, καὶ σκήπτερον αὐτῷ ἐδωρήσατο, ὁ φέρων ᾧμοίως τοῦ, βλέπονσιν ἐβάδιζεν.

V. HERCULES.

1. Πρῶτα, μὲν ἐν Νεμέας βριαρὸν κατέπεφε λέοντα. Δεύτερον, ἐν Ἀέρῃ πολυαιχένων ἐκτανεύ ύδραν. Ἡ λύτρινον οὗτος ἐπὶ τοῦ, Ἐρυμάνθιον ἐκτανεύ κάπρον. Χρυσόκορον ἔλαβον μετὰ ταῦτα ἱμένος τέταρτον. Πέμπτων δ', ὄρνιθας Στυμφαλίδας ἐξεδίωξεν. Εὔνατος, Ἀμαζώνος κόμως ᾠστήρα φαῖνον. Ἐβδόμον, Αἰγείου πολλῆν κόπτον ἐξεκάθισε. Ὁ γόργος, ἐκ Κρήτης πυρίπνου ᾦλασε ταῦρον. Εὔνατος, ἐκ Θησεῦς Διομήδεως ἤγαγεν ἱππός. Γηρύνον, δέκατον, βοῶς ἔλασεν ἐξ Ἐπονήσεως. Ἐνδεκάτον, κύνα Κέρβερον ἤγαγεν ἐξ Ἀἶδου. Δωδέκατον δ', ἤργευεν ἐς Ἑλλάδα χρύσαις μίλα.

2. Ἡρακλέα μυθολογοῦσιν ἐκ Δίας γενέσθαι. Οὗτος, φαμὴ σῶματος πολύ τῶν ἀπάντων δινέγγας, ἐπῆλθε τὴν οἰκουμένην κολάζεν μὲν τοὺς ἄδικους, ἀνωτέρω δὲ τὰ τὴν τρίτην ἀσίκητον ποιοῦτα θηρία πάσι δ' ἀνθρώποις τὴν ἐλευθερίαν περιποίησας, ἀνήπτυγγος μὲν ἐγένετο καὶ ἀτρωτός, διὰ δὲ τὰς εὐθυγεσίας ἀθανάτον τιμῆς ἐνεχε παρ' ἀνθρώποις.

3. Ἡρακλέως παιδὸς ὄντος ἀκταμνιαῖον, δύο δράκοις ὑπεμεγέθεις Ἡρα ἐπὶ τὴν αὐτοῦ εὐφήμη ἔπεμψε, διαφθαρήσα τῷ βρέφος θέλουσα. Ἐπιθυμεῖς δὲ Ἀλκιμῆς Ἀμφιτρύώτικαι, Ἡρακλῆς διαναστάτας ἄγγον ἐκατέρως ταῖς χειρὶς αὐτῶς διεφθείρει.  })). Ἐπιστηθεὶς ἐπέταξε τῷ Ἡρακλεί τοῦ Νεμέον λέοντος τῷ δορᾶν κομίζειν. Τότε ὡς ζῶον ἤν ἄτρωτον, ἐκ Τυρώνος γεγεννημένον. Πορευόμενος οὖν ἐπὶ τὸν λέοντα, καὶ εἰς τὴν Νεμέαν ἀμφότερος, τὸν λέοντα ἐτόξευσε

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a Id. 194, 5. b Gr. 654, R. XLII. c Gr. 223, 1, 1. b Gr. 738, Sup. 19. a Gr. 585, R. XXVIII. x Gr. 516, 1. b Gr. 112, 5. m Id. 100, 1. n Id. 112, 2. p Gr. 627, R. XXXIV. p Gr. 547, 3. q Id. 100.
πρῶτον. Ὁς δὲ ἔμαθεν ἄπρωτον ὄντα, τῷ ὑπάλληλῳ ἔδωκεν. Ηρακλῆς δὲ τοῦ λέοντος εἰς ἀμφίστομον σπῆλαιον αὐτοῦ, Ἡρακλῆς τὴν ἰεράν ἀπροκοδόμησεν εἰς ὅδον, διὰ δὲ τῆς ἱερᾶς ἑτερίζηθε τῷ θηρίῳ, καὶ περιθεΐς τὴν χείρα τῷ ἱερᾷ τοῦ θηρίου κατεσχέν ἄγγις, έκεῖ ἐπηρίζει, καὶ θέμενος ἐπὶ τῶν ὁμών, ἐκομίζει εἰς Μυκήνας.—5. Εκτὸς ἐπέταξεν ἄθλον αὐτῷ τὰς Στυμφαλίδας ὄρνυθας ἐκδιώξαι. Ἡν δὲ ἐν Στυμφάλῳ, πόλει τῆς Ἀρκαδίας, Στυμφαλίδος λημένη λίμνῃ, πολὺ συνεργής ύλη. Εἰς ταύτην ὥραν συνείπηγον ἀπλετοῖ, Ἀμηχανοῦτος οὖν Ἡρακλέος, πῶς ἐκ τῆς ύλῆς τῶν ὄρνυθας ἐκβάλῃ, ἧλκε ἡρώτα τοιαῦτα δίδωσιν αὐτῷ Ἀθηνᾶ, παρ’ Ἡρακλῶν λαβοῦσα. Ταύτα χρόνῳ ἐπὶ τῶν ὁμών τῷ λίμνῃ παρακεχέοντο, τὰς ὄρνυθας ἑφάρμε. Αἰ δὲ τὸν δοῦν όμη ὑπομένουσαι, μετὰ δέονς ἀνίκητον καὶ τούτον τὸν τρόπον Ἡρακλῆς εἴτεξεν αὐτός. 

6. Αἰβύθης ἔβασιλεν παῖς Ποσειδόνος, Ἀνταῖος, ὁς τοὺς ξένους ἄντικοις παλαιόν ἀνήσει. Τοῦτοι δὲ παλαιόν ἀναγκάζομεν, Ἡρακλῆς, ἀράμενος ἄρμασι μετέφρου, ἀπέκτεινεν ποιεύοντα γὰρ ἢγη ἱσχυρότατον συνέβη γίγνεσθαι. Αἰδὸς καὶ Γῆς τινες ἔφαινε τούτοις εἶναι παῖδα.—7. Μετὰ Αἰβύθης Ἡρακλῆς Ἀγάπτην διέζει. Ταύτης ἔβασιλεν Βοῦσιρός, Ποσειδόνος παῖς. Οὗτος τοὺς ξένους ἔθεν τὴν ἀνθισὶς Αἰδος, κατὰ τι λόγον. Ἐντεὼ γὰρ ἔτη ἀφορὰ την Ἀγάπτην κατέλαβε. Θράσιος δὲ ἔλθων ἐκ Κύπρου, μάρτις τῆς ἐντολής, ἔρχεται, τὴν ἀφορὰν ποιεύοντα, ῥαν ξένον ἄνδρα τῷ Δίῳ σφάζω καὶ ἑστραφεῖ. Βοῦσιρὸς δὲ ἐκεῖνον πρῶτον σφάζων τῶν μάτων, πάντας τοὺς κυτιότας ξένους ἑσφάζει. Συλληφθεῖς δὲ καὶ Ἡρακλῆς τοῖς βαμβαίοις προσεφέρετο τὰ δὲ δεσμα διαφράζει, τὸν τε Βοῦσιρον καὶ τὸν ἐκείνον παῖδα Ἀμφιδάμαντα ἀπέκτεινεν.

8. Μεταστάντος δὲ Ἡρακλέους εἰς θεάν, οἱ παιδες αὐτοῦ, φυγόντες Εὐρυσέχη,  ἠλθον εἰς Ἀθηνᾶς, καὶ καθοδέοντες εἰς

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Referencias:

a Gr. 323, I, 1.
b Gr. 752, III, Sup. αὐτόν.
c Gr. 547, 5.
d Id. 102, 10.
e Gr. 365, R. L

f Id. 112, 1.
g Gr. 120, 2.
h Gr. 698, R. LIII.
i Gr. 699, κατά.
j Gr. 512, 1.
k Gr. 551, 2 (9).
m Gr. 381.

n Id. 104, 3.
o Gr. 494, R. XIII.
p Gr. 640, R. XXXVI.
q Id. 112, 4.
VI. EXPEDITION OF THE ARGONAUTS.

1. Φριξὸν, τὸν Ἀθάμαντος, μυθολογοῦσι, διὰ τὰς ἄποι τῆς μυτρικάς ἐπιβούλιας, ἀναλαβόντας τὴν ἀδελφὴν Ἑλληνίδα, φυγεῖν ἐκ τῆς Ἑλλάδος. Περιοικείονον δὲ αὐτῶν, κατὰ τινα θεοὺς προσομοίων ἐκ τῆς Εὐφώπης ἐπὶ τὴν Ἀσίαν ἐπὶ κρόνῳ χρυσομάλλων, τὴν μὲν παρατηρῶν ἀποπεφεύγειν εἰς τὴν Θάλασσαν, ἤν ἀπ' ἑκείνης Ἐλλησσοντος ὁμομοιώταταν· τὸν δὲ Φριξὸν ἐκ τῶν Πότνων πορευθέντα κατενέχθη μὲν πρὸς τὴν Κολθίδα, κατὰ τι λόγον θύσαντα τὸν κρόνο, ἀναθετίζει τὸ δέρμα εἰς τὸ τοῦ Ἁρταντείρων. Μετὰ δὲ ταῦτα βιολειόντας τῆς Κολχίδος Ἀιήτης χρυσὶν ἐκπέφευγεν, ότι τὸν βίον, όπως ξένων καταπλέοντος τὸν βίον, οἵνειν ἐξομολογήσεις τῷ κρόνῳ μάλιστα ἔπειν. Αὐτὸ δὲ ταύτας τὰς αἰτίας, καὶ διὰ τὴν ἑδίκην ὑμωτικὰ καταθείμενος ἱεράς τῶν ξένων, ἱκάνη διασειζώσεις τῆς φήμης εἰς ἀπαντά τὸπος ἐπὶ τῆς Κόλχων ἀγριότητος, ἡμεῖς τῶν ξένων ἐπιδημῆναι τολμήσαμε τῆς χώρας.

2. Τῷ Πελίτῃ, τῆς Ἡλικοῦ ἐν Θεσαλίᾳ βασιλεὶ, ἐδέσποτεν ὁ θεὸς, τὸν μονοσάμαλον φυλλάξασθαι. Τὸ μὲν οὖν πρῶτον ἤρεσε τὸν χρυσὸν δεντηρίον ἐκ τοῦ ἑλλήνων· ἐπιτρέπεται δὲ αὐτῶν ἔργω. Τέλος γὰρ ἐπὶ τῇ Θαλάσσῃ Ποσειδῶν τοὺς ἄλλους τε πολλοὺς ἐπὶ ταύτῃ, καὶ τὸν Ἰάσονα μετεπέμψατο. Ὅ δ' ἐπὶ πολὺ γεωργίας ἐν τοῖς χωρίοις διατείλων, ἐσπευσαν ἐπὶ τῆς θυσίαν. Διαβαίνουν δὲ ποταμὸν Ἀναρνοῦ, ἐξῆλθεν μονοσάμαλος, τὸ ἔτερον ἀπολέσας

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*a* Id. 731–3.  
*b* Id. 112, 1.  
*c* Id. 101, 1.  
*d* Id. 117, 46.  
*e* Id. 31, 3.  
*f* Gr. 647, 5.  
*g* Id. 81, 2.  
*h* Gr. 693, R. LIII.  
1* Gr. 585, R. XXVIII.  
2* Gr. 323, I, 1.  
3* Gr. 627, R. XXXIV.
Ιν τῷ δὲ θείῳ πάντων. Θεασάμενος δὲ Πελίας αὐτῷ, καὶ τῷ χρηματῳδῷ συμβαλλόν, ἡρότα προσελθὼν, 'τι ἄν ἐποίησεν, ἑξον-σιαν ἔχων, εἰ λόγιον ἦν αὐτῷ, πρὸς τίνος φονευθήσεσθαι τῶν πολιτῶν; 'Ο δὲ ἔφη, τὸ χρυσόμαλλον δέρας προσέτατον ἂν φέρειν αὐτῷ. Τούτῳ Πελίας ἀκούσας, ἔθεσι ἐπὶ τὸ δέρας ἔλθειν ἐκέλευσεν αὐτόν. Τούτῳ δὲ ἐν Κόλχοις ἦν, ἐν 'Αρέως ἀλεαὶ χρυσάμενον ἐκ δρυὸς, ἔφρουμετό δὲ ὑπὸ δράκωντος ἁγι- του.—Ἐπὶ τούτῳ πεμπόμενος Ἰάτος, Ἀρχόν παρέκαλε τὸν Φρίζον1 καλεῖνος, 'Αθηνᾶς ὑποθεμένης, πεντηκόντοναν ναῦς κατεσκεύασε, τῆς προσαγορευθείσαν ἀπὸ τοῦ κατασκευαστοῦ Ἀργοῦ2 κατὰ δὲ τὴν πρώταν ἐνῆμοσεν 'Αθηνᾶς φωνῆσαι φηγοῦ3 τῇς Λαδονίδος ἕιλον· ὡς δὲ ἦ ναῦς κατασκευάσθη, χρωμένος4 ὁ θεὸς πλεύν ἐπέτρεψε, συναθροίσαντι τοὺς ἀρίστους τῆς Ἐλ- λίδος.5

3. Οὔτωι ναυαρχοῦντος Ἰάσωνος ἄναχθέντες καταντόσιν εἰς τὴν τῆς Θράκης Σαλμυδράσου, ἐνθα ὄψει Φινείας μάντις, τάς ὀψεῖς πεπερασμένος. Τούτων οἱ μὲν Ἀργόρος εἶναι λέγοντιν, οἱ δὲ Ποσειδῶνος νιῶν1 καὶ προσβῆναι φανεῖν αὐτόν, οἱ μὲν ὑπὸ θεῶν, ὅτι προῆλεγε τοῖς ἀνθρώποις τὰ μέλλοντα, οἱ δὲ, ὑπὸ Βορείου καὶ τῶν Ἀργοναυτῶν, ὅτι, 'πεισθεῖς μητρόθυ,2 τοὺς ἱδίους ἑτύφλοσε παιδεῖς. 'Επεμφανεν δὲ αὐτῷ καὶ τὰς Ἀρμνίας οἱ θεοὶ. Πτερωταὶ δὲ ἦσαν αὐτοὶ, καὶ ἐπειδῆ τῷ Φινεί παρε- τίθετο τράπεζα, ἐξ ὑμνατοῦ καθιστάμενα, τὰ μὲν πλείονα ἱππαζόν, ὅλιγα δὲ ὅσα3 ὁσμῆς ἀνάπλεα κατέλειπον, ὡστε μη δύνασθαι προσενέκασθαι. Βουλομένους δὲ τοὺς Ἀργονα- υτας4 τὰ περὶ τοῦ πλοῦ μαθεῖν, ὑπονυμίσθακε τὸν πλοῦν ἐφ, τῶν Ἀρμνιών5 αὐτὸν ἐκαὶ ἀπαλάξασιν. Οἱ δὲ παρέδευσαν αὐτῷ τράπεζαν ἐδεσμάτων. Ἀρμνιαὶ δὲ ἐξαιρόθησαν βοῦν καταπτᾶσας τὴν τροφὴν ἱππαζόν. Θεασάμενοι δὲ οἱ Βορείου παιδεῖς, Ζήτης καὶ Κάλαϊς, ὄντες πτερωτοὶ, ὀπασάμενοι τα

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a  Id. 102, 9. 
b  Id. 105, 1.  
c  Gr. 532, R. XXI.  
d  Gr. 334, 3.  
e  Gr. 547, 8.  
f  Gr. 451, viâs. 
g  Id. 32.  
h  Gr. 436, R. 6 (acc.).  
i  Gr. 617.  
j  Gr. 451.  
k  Gr. 738.  
m  Gr. 604, R. XXX.  
a  Id. 37 & 38. Sup. πάντα.  
b  Gr. 469, R. IX.  
c  Gr. 508, 3, & 509.
MYTHOLOGICAL NARRATIONS.

4. Απαλλαγείς δὲ τῶν Ἀρπυών, Φινεὺς ἐμήνυσε τὸν πλοῦν τοῖς Ἀργοναύταις, καὶ περὶ τῶν Συμπληγάδων ἐπέθετο πετρῶν τῶν κατὰ τὴν τοῦ Πόντου εἰσοδον. Ἡσαν δὲ ὑπερμεγέθεις αὐταῖ, ἵνα κυριωτέραν ἀλλήλας, ὑπὸ τῆς τῶν πνευμάτων βίας, τὸν διὰ θαλάσσης πόρον ἀπεκλειον. Ἐσφέρετο δὲ πολλὴ μὲν ἀπὶ αὐτῶν ὡρίζηθε, πολὺς δὲ πάταγος· ἂν δὲ ἀδύνατον καὶ τοῖς πεπεινωμένοις δὲ αὐτῶν ἔλθειν. Εἰπεν οὖν αὐτοῖς ἄρειν πελειάδα διὰ τῶν πετρῶν, καὶ ταύτην ἐαν μὲν ἰδοὺς σωθεῖσαν, διαπλείν καταφρονύτας· ἢν δὲ ἀπολομένη, μὴ πλεῖν βιάζονται. Ταῦτα ἄρχοντο ἀκοῦσαντες, καὶ, ὡς πλησίον ἦσαν τῶν πετρῶν, ἠρίσσων ἐκ τῆς πρώτης πελειάδας· τῆς δὲ ἵπτα- μένης, τὰ ἄκρα τῆς οὐράς ή σύμπτωσις τῶν πετρῶν ἀπεθράψων. Ἀναγεροῦσας οὖν ἑπιτρέψασας τὰς πέτρας, μετ᾽ εἰρεσίας ἱκτόνου, συλλαμβομένης "Ἡρας," διήλθον, τὰ ἄκρα τῶν ἀφλάστων τῆς νῆς περικοπείσας. Αἱ μὲν οὖν Συμπληγάδες ἐκτοτε ἐστησαν χρεῶν γὰρ αὐτῶν, νηδίς περιοδεύσας, στῆναι παντελῶς.

5. Οἱ δὲ Ἀργοναύται, παραπλησίας Θερμόδοντα καὶ Καύκασον, ἐπὶ Φᾶσιν ποταμῶν ἠλθον. Οὕτως τῆς Κολχίδος ἐστὶ γῆς. Καθορμισθείσης δὲ τῆς νῆς, ἤκε πρὸς Αἰήτην Ἰάσων, καὶ ἐπὶ ἐπιταγέντα ὑπὸ Πελίου λέγων, παρεῖκάλει δού-
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ναὶ τὸ δέρας αὐτῷ· ὁ δὲ δόξας ὑπέσχετο, ἐκάνε τοὺς χαλκόποδας ταῦρους μόνος καταζεύξῃ· ἦσαν δὲ ἄγριοι παρ’ αὐτῷ οὖν ταῦροι δύο, μεγεθεὶς διαφόροι, δόξαν δὲ Ἡφαίστου, ὦ χαλκοῦς μὲν εἶχον πόδας, πῦρ δὲ ἐκ στομάτων ἔφυσον. 2 Τούτους αὐτῷ ζεύξαντες ἐπετάσσετο σπείρες δράκωνος ὀδόντας· εἰς γὰρ λευκόν· παρ’ Ἀθηνᾶς τοὺς ἡμῖνες οὖν Κάδμος ἐσπείρει ἐν Ὁμήρῳ.

6. Ἀπορούντως δὲ τοῦ Ἰάσονος, πῶς ἀν δύναιτο τοὺς ταῦρους καταζεύξαι, Μήδεια αὐτοῦ ἔρωτα ἱσχει· ἣν ἀν αὐτὴ θυγατὴρ Ἀιτήτου καὶ Ἰδνίας τῆς Ὀξεανοῦ, φαρμακίς. 4 Λεδοιναια δὲ, μή πρὸς τῶν ταῦρων διωθυραψ, κρύφα τοῦ πατρὸς συνεργήσεις αὐτῷ· πρὸς τὴν καταζεύξειν τῶν ταῦρων ἐπηγγελλατε, καὶ τὸ δέρας ἐγχειρεῖ, ἦλθαν ὁμοσή αὐτὴν εἶξεν γυναίκα, καὶ εἰς Ἑλλάδα σύμπλουν ἀγάγηται. 5 ὘μόσαντος δὲ τοῦ Ἰάσονος, φάρμακον δίδασκι, ὃ καταζευγνύναι μέλλοντα τοὺς ταῦρους ἐκέλευσε χρήσαι τινι· τε ἀπόσιδα, καὶ τὸ δόρυ, καὶ τὸ ὀμία τοῦτο, τότε γὰρ χοισθέντα, ἐφη, πρὸς μίαν ἡμέραν μήτε ὑπὸ πυρὸς ἀκινήτησεν, μήτε ὑπὸ σίδηρον. Ἐθέλοντες δὲ αὐτῷ, σπειρομένων τῶν ὀδόντων, ἐκ γῆς ἄνδρας μέλλειν ἀναβεβαιαὶ ἐν αὐτὸν κυστωπίσαντος, τοὺς ἐπείδαν ἄθροος θεᾶσθαι, ἐκέλευσε βάλλειν εἰς μεσον λίθους ἀπόθεν· ὅταν δὲ ὑπὸ τούτων μάχονται πρὸς ἀλλήλους, τότε κτείνειν αὐτοὺς.

7. Ἰάσων δὲ τούτο ἀκοῦσας, καὶ χρισάμενος τῷ φαρμακῷ, παραγενόμενος εἰς τὸ τοῦ νεοῦ ἄλσος, ἐμάστευες τοῖς ταῦροις, καὶ σὺν πολλῷ πυρὶ ὑμής αὐτῶς κατέζευξας. Σπειρομένως δὲ αὐτοῦ τοὺς ὀδόντας, ἀνετέλλων εἰς τῆς γῆς ἄνδρες ἐνοπλοί· ὁ δὲ, ὅπου πλεῖον ἐσώρα, βάλλων εἰς ἀφανές, λίθους πρὸς αὐτῶς μαχομένως πρὸς ἀλλήλους προσώπων, ἀνήρει. Κατεζευγνύμενοι δὲ τῶν ταῦρων, οὐχ ἔδιδον τὸ δέρας Αἰτήτης· ἐβοῦλετο

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a Gr. 620, R. XXXIII.  b Gr. 365, R. I.

c Gr. 564, R. XXV.  d Id. 108, 2.

e Id. 44, 3, Obs.  f Gr. 452, Pass.

g Gr. 656, R. XLIII.  h Gr. 551, 1.

i Gr. 731-3.  k Id. 9, 4, Obs.

l Id. 31, 3.  m Gr. 729, R. LVIII.

n Gr. 496.  o Gr. 196, 2.
p Gr. 88.

q Id. 112, 1.  r Gr. 323, Obs. 1, 1st.

s Id. 112, 6.
MYTHOLOGICAL NARRATIONS.

VII. MISCELLANEOUS FABLES.

1. Ὅρφεὺς, Καλλίκτης Μούσης καὶ Οἰλάγρου νίς, ἤδων ἐκή-νει λίθους τε καὶ δέντρα. Ἀποθανοῦσας δὲ Εὐρυδίκης, τῆς γυναικὸς αὐτοῦ, δηθείς ὑπὸ ὀρέως, κατῆλθεν ἐκεῖ ἄδων, καὶ Πούτσπο αἰτήθη άναπερπαραίτη. Οὐ δὲ ὑπέσχετο τοῦτο.
ποίησειν, ἄν μὴ πορεύομενος Ἀρείθως ἐπιστραφῇ, πρὸς εἰς τὴν οἰκίαν αὐτοῦ παραγενέσθαι. Ὁ δὲ ἀπιστῶς ἐπιστραφής ἔθελεν ἂν τὴν γυναίκα ἡ δὲ πάλιν ὑπεστρέψειν.

2. Πολλοὶ τῶν ποιητῶν ἔρχονται τὸν Ἡλίον μὲν νῦν, παιδὰ δὲ τῆς ἡλικίας οὖν, πεῖσα τὸν πατέρα, μίαν ἡμέραν παραχωρήσει τοῦ τεθρίππου. Ἡ νυχτερινή ἐλαύνοντα τὸ τεθρίππον, μὴ δύνασθαι κρατεῖν τῶν ἡμῶν, τοὺς δὲ ἱπποὺς, καταφρονήσαντας τοῦ παιδός, ἐξενεχθῆναι τοῦ συνήθους δρόμου καὶ τὸ μὲν πρῶτον κατὰ τὸν ὑφαντὸν πλακομένου ἐκπυρώσας τούτοις, καὶ ποίησα τὸν γυναῖκαν καλούμενον κύκλων μετὰ δὲ ταῦτα, πολλὴν τῆς οἰκουμένης κατακαίειν χάραν. Διὸ καὶ τὸν Δία, ἀγαπατήσαντα ἐπὶ τοὺς γεγονημένους, κεραυνῶσας μὲν τὸν Παύθοντα, ἀποκαταστήσας δὲ τὸν Ἡλίον ἐπὶ τὴν συνήθης πορείας. Τὸ δὲ Φαεθόντος πεσόντος πρὸς τὰς ἐκβολὰς τοῦ γυν, Πάθους καλομένων ποταμόν, τὸ δὲ παλαιότερον Ἡμίδαιου προσαγωγομένων, αὐξηθῆσαι μὲν τὰς ἀδελφὰς αὐτοῦ τὴν τελευτήν, διὰ δὲ τὴν ὑπερβολὴν τῆς λύπης μετασχηματισθῆναι τὴν φύσις, γενομένας αἰγείρους. Ταῦτα δὲ καὶ ἐναντίων κατὰ τὴν αὐτήν ὦραν διάκρινον ἀμφέατα, καὶ τούτω πηγνυμενοι ἀποτελεῖν τὸ καλούμενον ἔλεκτρον.

3. Προμηθέας, Ἱαπετοῦ καὶ Ἀσίας νῦν, ἐξ υδατος καὶ γῆς ἀνθρώπους πλάσας, ἐδωκεν αὐτοῖς καὶ πῦρ, λάθρα Αἰδος, ἐν νάρθηκι χρύσας. Ὁς δὲ ὁ Ἰγδέως Ζεύς, ἐπιτεύχθη Ηφαιστὸς τῷ Καυκάσῳ ὄρει τὰ σῶμα αὐτοῦ προσηλώσασι. Τοῦτο δὲ Σκυθικὸν ὄρος ἐστίν. Ἐν δὲ τούτῳ προηγηθεῖς Προμηθέας πολλῶν ἐτῶν ἀμιθῶν διετέλεσε. Καθ' ἐκάστην δὲ ἡμέραν ἂντος ἐφίπταμενος, τὸ ἡμεροφόρου ἐνέμετο, αὐξανόμενον διὰ νυκτὸς. Καὶ Προμηθέας μὲν πυρὸς κλαπόντος δίκην ἔτινα ταύτην, μέχρις Ἡμαξιλῆς αὐτὸν ἐλυσεν.

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* Gr. 740, R. LIX.  
b Gr. 339.  
c Gr. 640, R. XXXVI.  
d Gr. 508, 8.  
e Gr. 606, R. XXXI.  
    t Gr. 729, R. LVIII.  
    s Gr. 693, R. LIII.  
    g Id. 112, 4.  
    h Gr. 436, R. 6, & 438.  
    i Gr. 323, I, 1.  
1 Gr. 622.  
m Id. 25, 4.  
a Gr. 656, R. XLIII.  
o Gr. 647, 3.  
p Gr. 661.
4. Προμηθέως δὲ παίς Δενικλίως ἐγένετο. Οὕτως βασιλεὺς τῶν περὶ τὴν Φθίαν τόπων, γαμεῖ Πίθα, τῆς Ἐπιμηθέως καὶ Πανδώρας, ἣν ἐπλασαν οἱ θεοὶ πρὸ τῆς γυναῖκας. Ἐπεὶ δὲ ἀφανίσατε Ζεὺς ὁ κυλίων γένος ἤθελησεν, ὑποθεμένου Προμηθέως, Δενικλίων ἐκτενῆμενος λάφρακα, καὶ τὰ ἐπιτήδεια ἐνθέμενος εἰς ταύτην μετὰ Πύθρας εἰς ᾿Ερέτη. Ζεὺς δὲ πολὺν ἅπαν ἀπὸ οὐρανοῦ ἄρης, τὰ πλεῖστα μέρι τῆς ᾿Ελλάδος κατεκλύσεν· ὥστε διαφθαρῆται πάντας ἀνθρώποις, ὁλίγων χωρὶς, οἱ συνέφυγοι εἰς τὰ πλησίον ὑψηλὰ ὄρη. Δενικλίων δὲ, ἐν τῷ λάφρακι διὰ τῆς Θαλάσσης θερμόμενος ἐφ’ ἡμίρας ἐννέα καὶ νύκτας ᾿Ιππας, τῷ Πρανασοῦ προσίχθει, κάκει, τῶν ὄμμων παῖδαν λαβόντων, ἐκβάς ἔθνος Δίῳ Φυξίο. Ζεὺς δὲ, πέμφας ᾿Εμμήν πρὸς αὐτὸν, ἐπέτρεψεν αἰτεῖσθαι ὅ τι βούλεται· ὃ δὲ αἱρείται ἀνθρώποις αὐτῷ γενέσθαι. Καί, Δίῳ εἰπότος, ὑπὲρ κεφαλῆς αὐτῶν ἔβαλε λίθους, καὶ οὐκ ἐμὲ ἐβάλε Δενικλίων, ᾿αρδεῖς εὖ γένοντο· οὖν δὲ Πύθρα, γυναῖκες. οὗ θεὸ καὶ λαοὶ μεταφορικῶς ἀνομᾶδυσάν αὐτὸ τοῦ λᾶκα, ὁ λίθος.

5. Σαλμωνέως διὰ τὴν ἁσίβειαν ἐκολάσθη· Ἐλεγε γὰρ ἑαυτὸν εἶναι Δία, καὶ, τὰς ἐκείνου ἀφελόμενος θυσίας, ἑαυτῷ προφητεύσασθαι τοὺς· καὶ, βύρῳσας μὲν ἑξιστραμένας ἐξ ἀρματος μετὰ λεβητῶν χαλκῶν σύρων, ἔλεγε βροτῖν τ’ βάλλων δὲ εἰς οὐρανὸν αἰθρομένας λαμπάδας, ἔλεγεν ἀστράπτευν. Ζεὺς δὲ, αὐτοῦ κεραυνώσας, τὴν κτισθεῖσαν ὑπ’ αὐτοῦ πόλιν καὶ τοὺς οἰκήτορας ἥρανε πάντας.

6. Βῆλος, ὁ Αἰγύπτου βασιλεὺς, παῖδας εἰς διδύμους, Αἰγύπτων καὶ Δαναών. Αἰγύπτωρ μὲν ἐγένοντο παῖδες πεντήκοντα, ὑγιατέρες δὲ Δανᾶς πεντήκοντα. Σταυρισάντων δὲ αὐτῶν πρὸς ἀλλήλους περὶ τῆς ἀρχῆς υπέρ τούτων, Δανᾶς, τοὺς Αἰγύπτου παῖδας δηδοκικός, ὑποθεμένης Ἀθηνᾶς αὐτῷ, γαῖν κατεσκενάσσε πεντήκοντος παῖδες, καὶ, τὰς ὑγιατέρας ἐνθέμενος, ἔφυγεν εἰς ᾿Αργός. Οἱ δὲ Αἰγύπτου παῖδες, καὶ αὐτοὶ

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Gr. 512, 1.  Gr. 729, R. LVIII.  Gr. 532, R. XXI.
Gr. 408, 18.  Gr. 656, R. XLIII.  Gr. 436, R. 6.
Gr. 598.  Gr. 873, 2d.  Gr. 731–3.
Id. 112, 4.  Gr. 547, 5.  Id. 99.
7. Μίνως Θαλασσοκρατῶν ἐπολέμησε σέλος τὰς Αθηναῖς, καὶ Μέγαρα εἶλε, Νίσσων βασιλέωντος, τοῦ Πανδιόνος. Ἀπέθανε δὲ ο Νίσσος διὰ Θυγατρὸς προδοσίας. Ὁ ἐξοντι γὰρ αὐτῷ πορφυρῶν ἐν μέσῃ τῇ κεφαλῇ τρίχα (ἥς ἀφαίρεσθης αὐτῷ μοῖρα ἣν τελευτᾷ), ἦ Θυνατὸς αὐτὸς Σκύλλα, ἔρασθεία Μίνωος, ἐξεῖλε τὴν τρίχα κοιμαμένῳ. Μίνως δὲ, Μεγαρῶν κρατήσας, ἀπέπλευσε, καὶ τὴν Σκύλλαν, τῆς ὁμόμης τῶν ποδῶν ἐκδίδας, ἐποδρύχον ἐποίησεν.

S. Σφίγγα μυθολογοῦσι, Θηρίων δίμορφων, παραγενομένης εἰς τὰς Θῆβας, αὐτήμα προτιθέναι τῷ δυναμένῳ λύσαν, καὶ πολλοὶς ὑπ᾽ αὐτῆς δι᾽ ἀπορίαν ἀναφείσθαν. Ην δὲ τὸ προτεθὲν ὑπὸ τῆς Σφίγγας. Τὴ ἐστὶ τὸ αὐτὸ ἄποντα, τρίπον, καὶ τετράπον.

ἀλλ' ὅπως ἐποιήσαν βαίνει πλείστοι πόδεσιν.

"Ενθα μένος γυνίσσιν ἀφανιστάτον πέλει αὐτοῦ.
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'Αποφυμένον δὲ τῶν ἄλλων, ὁ Οἰδίπος ἀπεφώνατο, ἅπτομον εἶναι τὸ προβληθέν νῦν μὲν γὰρ αὐτὸν ὑπάρχοντα, τετράπουν εἶναι αὐξήσαντα δὲ, δίπου γηράσαντα δὲ, τρίπουν βαχτηρία γράμματα διὰ τῆς ἁσθενείας. Ἐνταῦθα τὴν μὲν Σφίγγα ἰσχύν καταχρησμίας, τὸν δὲ Οἰδίπος γῆμι τὴν ἀγνομενήν ὑπὸ ἑαυτοῦ μιτέρα, τῷ λύσατε ἐπαθὼν προτεθηκέναι.

9. Ἐλένη, Αἰδάς καὶ Τυνδάρεως θυγάτηρ, ὡς δὲ ἄλλοι λέγουσι, Δίς, κάλλει ἤν διαπρεπής. Παρεγένοντο δὲ εἰς Σπάρτην ἐπὶ τὸν αὐτὸς γάμον πολλοὶ τῶν βασιλεύοντων Ἑλλάδος. Τούτων ὁρὸν τὸ πλῆθος Τυνδάρεως, ἐδοκεί μὴ, κρίθηνες ἑνὸς, σταυριάσαντοι οἱ λοιποὶ, ἐξουργοῦσι τοὺς μνηστήρας βοηθήσαι, ἐὰν ὁ προκριθεὶς νυμφίος ἐπὸ ἄλλου τινὸς ἀδεικτοὶ περί τὸν γαμόν, καὶ ἀρείται τὸν Μενέλαον νυμφίον, καὶ τὴν βασιλείαν τῆς Σπάρτης αὐτῷ παραδίδοσιν.

10. Ἡ Θείας ἐν Πηλέως βρέφος ἐγένετο, τὸν Ἀχιλεῖα.* Ἀθάνατος δὲ θέλον σα ποίησαι τὸν, κρύφα Πηλέως εἰς τὸ πῦρ ἕχομοιος τῆς νυκτός, ἐφέρεις ὁ ὢν αὐτὸς θυμιἀ πατρικῷ: μεδὸ ἢ μέραν δὲ ἔχον ἀμβροσία. Πηλέως δὲ ἐπειρήσατο καὶ ἁπαθόροντα τὸν θα ἠδον ἐπὶ τοῦ πυρὸς, ἐβοήσε καὶ Θείας, καλείθεσι τὴν προσάξαν τελεώσαι, νῆμον τὸν παιδα ἀπολίπουσα, πρὸς Νηρείδας φίλο. Κομίζει δὲ τὸν παιδὸ πρὸς Χειρόνα Πηλέως. Ὅ δὲ λαβὼν αὐτὸν ἐτερῄσα σπλάγχνων λέοντος καὶ συόν ἁγιῶν καὶ ἀρκτῶν μυελῶν.

11. Ἀιάκος, ὁ Δίς ἐγγόνος, τοσοῦτον διήγεγκα, ἅπερ γεγομένων αἰχμῶν ἐν τοῖς Ἐλληνσι, καὶ πολλῶν ἀνθρώπων διαφοροεντὼν, ἐπειδὴ τὸ μέγεθος τῆς συμφορᾶς ἐνεργεῖλαν, ἵλον ὅι προεστοῖς τῶν πόλεων ἱκετεύοντες αὐτῶν, νομιζότας, διὰ τῆς εὐγενείας καὶ τῆς εὐσεβείας τῆς ἐκείνου, τάχιστο ἦν εἰ
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12. Θησευς, ὁ Ἄιγεως, Λαπίθαις σύμμαχος γενόμενος, καὶ στρατευόμενος ἐν Κενταύροις τοὺς δίφωνες, οἱ καὶ τάχει καὶ δούμη καὶ τόμη διέφερον, τούτους μέχρι νικῆσαι, εὐθὺς μὲν τὴν ὑβριν αὐτῶν ἔπαυσεν, οὐ πολλῷ δ᾽ ὑστερον τὸ γένος ἐξ ἀνθρώπων ἠφάνεσεν.—Κατὰ δὲ τοὺς αὐτῶν χρόνους οἱ Ἀθη-

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a Gr. 781–8.
b Gr. 505, 2.
c Gr. 548.
d Gr. 525.
e Gr. 685, R. LI.
f Gr. 760, IV.
g Gr. 747, I, 1st. h Gr. 693, R. LIII.
i Id. 32, 4, Sup. obiση. j Gr. 551, 1.
k Gr. 692, συν.
l Gr. 729, R. LVIII.
m Gr. 692, ιν.
 n Id. 112, 4. p Gr. 532, R. XXI.
q Gr. 512, 6.
r Gr. 489, R. IX.
s Gr. 482, R. XI.
t Gr. 518, R. XIX.
u Gr. 620, R. XXXIII.
w Gr. 646, R. XXXIX.

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MYTHOLOGICAL DIALOGUES.

I. JUPITER AND MERCURY.

Zeús. Τὴν τοῦ Ἰνάχου παίδα ὁλοθά, τὴν καλήν, ὁ Ἐρμῆ; Ἕμ. Ναί, τὴν Ἰω λέγεις.
Z. Οὐκέτι παις ἐκεῖν ἐστίν, ἀλλὰ δάμαλις.
Ἑ. Τεράστιον τούτο. τῷ τρόπῳ δὲ ἐνηλλάγη ἡ Ηρα μετέβαλεν αὐτὴν. ἀλλὰ καὶ ἄλλο τε δεινὸν ἐπιμεμρηχναίται τῇ κακοδαίμονι βουκόλων τινος πολυάμματος Ἁργον τούνομα ἐπέστησεν, ὃς νέμει τὴν δαμαλίν, ἀκένες ὀν.
Ἑ. Τι ὅν ὑμᾶς χοίροις ποιεῖτ.
Z. Καταπτάμενος ἐς τῇ Νεμέαν (ἐκεῖ δὲ πον ὁ Ἅργος βοικολεί) ἐκεῖνον μὲν ἀπόκτεινον, τὴν δὲ Ἰω διὰ τοῦ πελάγους ἐς τὴν Αἰγυπτον ἀπαγαγων, ἰσον τοίς τοῖς ἀνέμοις ἐπιπηπτεῖται, καὶ σωζέτω τοὺς πλέοντας.

II. VULCAN AND JUPITER.

Ἡφ. Τι με, ὃ Zeuv, δεῖ ποιεῖν; ἦκω γὰρ, ὡς ἐκέλευσαι.

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a Gr. 598. b Gr. 378. c Gr. 436, R. 6. d Gr. 519, &
f Id. 62, IX. g Gr. 627, R. XXXIV. h Id. 32, 4, Obs. ovi v.
! Gr. 561. k Gr. 583, R. XXVIII. l Id. 104, from being
* Gr. 512, 6. jealou.
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"Δίκων τον πέλεκυν ὦχαται, ει καὶ λίθους δέοι μηξ αἴρηται.

Ζ. Εὔξη, ο" Ἡφαιστε. "Ἀλλὰ διέλε μου τὴν κεφαλήν ἐς δίο κατενεχθῶν." ¹

"Ἡφ. "Πωρῇ μου, εἰ μέμηνα; Πρότατας δ' οὖν τάληθες, ἵππης θέλεις σοι γεννάσαι.

Ζ. "Διαφεύγαι μοι τὸ κρανίον" εἰ δὲ ἀπειθήσεις, οὐ νῦν πρῶτον ὄργιζομένῳ πεφάσας" μου ² ἀλλὰ χρῆ καθικείσθαι παντὶ τῷ Θυμῷ, μηδὲ μελλεῖν ἀπόλλυμαι γὰρ ὑπὸ τῶν ὁδίνων, αἰ μοι τὸν ἄγριόν ἀναστρέφοντι.

"Ἡφ. "Ορα, ο" Ζεῦ, μὴ κακὸν τι ποιήσωμεν ὡς γὰρ ὁ πέλεκυς εἰσὶ.

Ζ. Κατένεχτε μόνον, ο" Ἡφαιστε, θαφόντος ³ οἴδα γὰρ ἐγὼ τὸ συμφέρον.

"Ἡφ. "Ακού μὲν, κατοίσω δὲ τί γὰρ χρῆ ποιεῖν, σοῦ κελεύοντος;—Τί τοῦτο; κόρη ἔνσολος;—μέγα, ο" Ζεῦ, κακὸν εἶχες ἐν τῇ κεφαλῇ. "εἰκότως γοῦν ἐξύθυμος ἦσθαι, τιλικαῦτην ὑπὸ τῆς μήνης παρθένους ζωογονοῦν, καὶ ταῦτα ἔνσολον. ⁴ ἦς ποιεῖν οὐτοπέδου, οὐ κεφαλῆς, ἐλεληθεὶς ἔχων· ἢ δὲ πρὸς καὶ πυκνοsizei, καὶ τὴν ἀσπίδα τινάςει, καὶ τὸ δόξαν πάλλει, καὶ ἐνθουσιᾶ καὶ τὸ μέγιστον, καλὴ πάνω καὶ ἀκμαία γεγένηται ἤδη ἐν βραχεῖ ⁵ γλυκώπισι μὲν, ἀλλὰ κοσμεῖ καὶ τούτο ἡ κόρης.

III. JUPITER, ἈΣΚΟΛΙΠΙΟΣ, HERCULES.

Ζ. Παύσασθε, ο" Ἄσκληπιε καὶ Ἡράκλεις, ἐρίζοντες¹ πρὸς ἄλληλους ὁπεπ ἀνθραποι. ² Ἀφρεπὴ γὰρ ταῦτα, καὶ ἀλλότρια τοῦ συμποσίου τῶν θεῶν.

"Ἡφ. Ἀλλὰ ἐθέλεις, ο" Ζεῦ, ³τοινοί τὸν φαρμακεῖα προ- καταλίκνεσάθαι μοι ὃς.

"Ασκ. ⁴Νη Δία, καὶ ἀμείνων γὰρ εἰμι.

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¹ Id. 101, 3. ² Gr. 519. ³ Gr. 519. ⁴ Id. 50, Obs. 1, ἐπι-
² Gr. 499, R. XIV. ¾ Gr. 519, boldy. ⁵ Gr. 470, 2.
³ Gr. 682, R. XXI. ⁴ Id. 32, 4, Sup. ὅτι. ⁶ Gr. 185, 2.
⁴ Gr. 617, 2. ⁴ Id. 112, 1. ⁷ Gr. 693, R. LII.
⁴ Gr. 729, R. LVIII. ⁵ Gr. 758, 1st. ⁸ Id. 62, IX.
⁸ Gr. 711, 1st.
Hr. Kata ti, o ἢμβρόνης; ἡ δέ σύ το Ζεὺς ἐκφεύγωσεν, ἡ μὴ Θέμις ποιοῦται, τὸν δὲ καὶ ἔλεον αὖθις ἀθανασίας μετείληφας;

'Ασκ. Ἐσπιλήσατι γὰρ καὶ σὺ, ὁ Ἡρακλῆς, ἐν τῇ Οἰη καταφλεγεῖς, ὅτι μοι οὐνιδίες τὸ πῶς;

'Ηρ. 'Οδυσσεύς ἵκα καὶ ὁμοια βεβίωται ἡμῖν, ὁς Λιός μὲν νῦν εἶμι, τοσαῦτα δὲ πεπόνηκα, ἐπικαθαίρων τὸν βίον, θηρία καταγωνιζόμενος, καὶ ἀνθρώπους ἱβιστάς τιμωρόμενος. Σὺ δὲ ρατόνοις εἶ, καὶ ἀγώντας, νοοῦσι μὲν ἴσως ἀνθρώποις χρύσιμος ἐπιθύσας τῶν φαρμάκων, ἀνδράδες δὲ οὐδὲν ἐπιδεδειγμένος.

'Ασκ. Εὗ λέγεις, ὃς σου τὰ ἐγκαύματα ἱασάμην, ὅτι πρός ἀνίχθες ἡμιφλέκτος, ὅπερ ἀμφότερος διεφθαρμένος τὸ σῶμα, τοῦ χιτώνος, καὶ, μετὰ τούτο, τοῦ πυρός. 'Εγὼ δὲ, εἰ καὶ μὴ δὲν ἄλλο, οὔτε ἐδούλευα ὡσπερ σὺ, οὔτε ἔχων ἔρια ἐν Λυδίᾳ, πορευόμενος ἐνδεξιώς, καὶ παιόμενος ὑπὸ τῆς Ὀμφάλης χειρὸς σανδάλης, ἀλλ' οὐδὲ μελαγχολίας ἀπέκτεινα τὰ τέκνα, καὶ τὴν γυναίκα.

'Ηρ. Εἰ μὴ παύσῃ λοιδορούμενος μοι, ἀντίκα μάλα εἶσε, ως οὐ πολὺ σε ὄντος ἡ ἀθανασία, ἐπεὶ, ἀράμενος σε, βίωσι ἐπὶ κεφαλῆς ἐκ τοῦ οὐρανοῦ, ὡς τὸν Παιόνα ἱάσαμεθαί σε, τὸ κρανίον συντείβεται.

Ζ. Παύσασθε, φημί, καὶ μὴ ἐπιστράτητε ἡμῖν τὴν συνοπτικὴν, ἡ ἀμφοτέρους ἀποπείρασαι ἕμας τοῦ συμποσίου. 'Κατοι εὑγνωμον, ὁ Ὁρακλῆς, προοπάταλινθείς σου τὸν Ἀσκληπιόν, ἀτε καὶ πρὸς τὸν ἀπαθανότα.

IV. JUNO AND LATONA.

'Hr. 'Καλὰ μὲν γὰρ, ὁ Αἴτοι, καὶ τὰ τέκνα ἕτερας τῆς Διή.
Αντ. Οὐ πάσαι, ὁ Ἑρα, τοιοῦτος τίτκειν δυνάμεθα, ὄλος ὁ Ἑραίος ὦν.

Ἡρ. Ἀλλ' οὗτος μὲν ὁ χωλός, ὁμοὶς χρῆσιμοὶ γε ἐστι, τεχνη- 

tης ὕπ' ἄριστος, καὶ κατακεκόψηκεν ἡμῖν τὸν οὐρανὸν. οἱ δὲ 

ςοὶ παιδεῖς, ἡ μὲν αὐτῶν ἁγγεικὴ πέρα τοῦ μέτρου, καὶ ὄρεις, 

καὶ, τὸ τελευταῖον, ἐς τὴν Συνθῆσαν ἀπελθόντα, πάντες ἰδασίν 

σια ἐσθίεις ἐξομονῶσος, καὶ μιμομένη τοὺς Συνήθας αὐτοὺς, 

ἀνθρωποφάγους ὄντας. Ὅ δ' Ἀπόλλων προσποίηται μὲν 

πάντα εἰδέναι, καὶ τοξεῦει, καὶ κυθαρίζει, καὶ ἰατρὸς εἶναι, 

καὶ μακτεύεσθαι, καὶ καταστησάμενος ἐφαγητήρια τῆς μακτικῆς, 

τὸ μὲν ἐν Δελφοῖς, τὸ δ' ἐν Κλάρῳ, καὶ ἐν Διδύμοις, ἐξαπατά 

τοὺς χρωμένους αὐτῷ, λοξὰ ἀποκριθεὶς, ἡ γὰρ ἀνίδουν 

εἶναι τὸ σφάλμα. Καὶ πλούτες μὲν ἀπὸ τοῦ τοιοῦτος πολλοὶ 

γὰρ οἱ ἄνθρωποι καὶ παράγοντες αὐτοὺς καταγενευόμεθα. 

πλὴρ 

οὗ ἀγνοοῖται γε ὑπὸ τῶν συνετατέρων τὰ πολλὰ τερατονόμενος. 

αὐτὸς γοῦν ὁ μάρτις ἡμῶν, ὅτι φορεύει μὲν τὸν ἐρώμενον τῷ 

dίασφο, οὗ προμανεύσατο δὲ, ὡς φείδεται αὐτὸν ἡ Δάφνη, καὶ 

ταῦτα ὦν καὶ κρήτην ὄντα. Ὡς τε ὦν ὁρῶ καθότι 

καλλιτεκνοτέρα τῆς Νίδας ἐδοξασί. 

Αντ. Ταύτας 'μέντοι τὰ τέκνα," ἡ ἐξομονῶσος, καὶ ὁ ψευδό-

μαντις, οἶδα ὅπως λυπεῖμε σε, ὁμόμενα ἐν τοῖς θεοῖς, καὶ μά-

λιστα, ὡστε δὲ μὲν ἐπαινεῖται ἢ τὸ κάλλος, ὁ δὲ κυθαρίζη ἐν τῇ 

αὐτοίσιν ἄνθρωποι ἀπάντων. 

Ἡρ. Ἔγελασο, ὁ Ἀντόι. ἐκεῖνος ἰππαστός, ὃν ὁ Μαρκός, 

εἰ τὰ δίκαια αἱ Μούσαι δικάσαι ἦθελον, ἀπέδειξεν ἄν, αὐτὸς 

κρατήσας τῆς μονικῆς; τῶν δὲ κατασοφισθεὶς ἀθλιοὶ ἀπόκλει- 

λεν, ἀδίκους ἄλοχος· ἡ δὲ κλῆς σοὶ παρθένος ὄντω λιθῇ ἀιτίαν, 

ὀστε  ἐμφατεῖ ὀφθαλμὰ ὑπὸ τοῦ Ἀκταίωνος, φανερῶς μὴ 

ὁ νεανίσκος ἀξιοφέρους τὸ αἴσχος αὐτῆς, ἐπαφῆκεν αὐτῷ τοὺς 

κύνας.

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a Gr. 569, R. & Id. 78, 2. b Gr. 403, 19.

h Gr. 398, 7, & Id. 117, 20. i Gr. 738.

k Gr. 519. j Gr. 492, R. XI.

l Gr. 559, R. & Id. 78, 2. m Gr. 772.

n Gr. 365, R. L. o Gr. 403, 19.

p Id. 52. q Gr. 697, 2, 1st.

r Gr. 620, R. XXXIII. s Gr. 585, R. XXVIII.
MYTHOLOGICAL DIALOGUES

V. JUNO AND JUPITER.

Hr. Ἱπποὺς καὶ Ἰλίνην ἁμένα, αὐτῷ Ἰατρός ἦν Ἰατρός ἦν
χείρος, θήλες οὖν καὶ διεσθαρμένος ὑπὸ τῆς μέθης μίτρας μετὰ ἀναδεδεμένος τὴν κόμην, σωμάτων ἐκείνων, ἔφοβος αὖ ἐκείνων, ὑπὸ τυλώσων καὶ ἀυλοῦ καὶ κυμβάλους χορεύων· καὶ ὅλος παντὶ μάλλον ἐσοφής, ἕξος τοῦ πατρός.

Z. Καὶ μήν οὕτος γε ὁ θηλυκότερος, ὁ ἀνθρώπος τῶν γυναι-
κῶν, οὐ μόνον, ὁ Ἰατρός ἤμισυς ἐκφάντασθα, καὶ τοῦ κατοικοῦντας τὸν Ιούλιον ἠλέβη, καὶ τοὺς Ἐράκας ἐπηγάγετο, ἀλλὰ καὶ ἐπὶ Ἰνδίους ἐλάσσα τὸ γυναικεῖο τοῦτο στρατιωτικήν, τοὺς τε ἐλέφαντας ἐπὶ, καὶ τῆς χορᾶς ἐκφάνησε, καὶ τὸν βασι-
λέα, πρὸς ὅλον ἀντιστήθην τολμήσαντα, αἰχμάλωτον ἀπήγαγε καὶ ταύτα ἀπαντά ἐπραξέν, ἄρχομενος ἀμα, καὶ χορεύων, Θύρων χρώμενοι κυτίνως, μεθύσων, ὡς φῆς, καὶ ἐνδειχών. Ἐν γὰρ τὰς ἐπεχείρησας λοιπόν ἔστησά τινι αὐτῷ, τὸν τελε-
τήν, καὶ τοῦτον ἐμφάνισάν, ἡ καταδυσάς τοὺς κλήστης, ἡ διασφάσθηκε, ποιήσας ὑπὸ τῆς μητρὸς δέσπερ νεβρόν. Ὁρᾶς σὺς ἀνθρεία ταύτα, καὶ οἶκα ἀνάξια τοῦ πατρός; ἔνα γενοῦτα, καὶ τροφὴ προσετήσαι αὐτοῖς, σὺν φήσεις καὶ καλίστα ἐνοχή αὐτοῖς, διὸς ἐν νήφων οὕτως ἦν, ὅπως ταύτα μεθύσων ποιεῖ.
VI. MERCURY AND MAIA.

'Epm. Ἄστι γὰρ τις, ὃ μὴτερ, ἐν σύμφωνῃ θεὸς ἀθλιάτερος· ἐμοὶ;

Μαι. Μὴ λέγε, ὃ Ἐρμή, τοιοῦτον μὴδεν.

'Epm. ἂν μὴ λέγω, ὃς τοσαῦτα πράγματα ἔχω, μόνος καὶ μοῦν, καὶ πρὸς τοσαῦτα ὑπερείσχα διασπώμενος· ἐσθεν μὲν γὰρ ἐξαναστὰνα σαίρειν τὸ συμπόσιον ὅσιος καὶ, διαστροφὰς τὴν κλισίαν, εἶτα εὐθετήσαντα ἔκαστα, παρεστὰνα τῷ Διί, καὶ διαφέρειν τὰς ἁγελίας ταῖς παρ' αὐτοῦ, ἀνω καὶ κάτω ἁμεροδρομοῦντα· καὶ ἐπανειλθόντα ἐτι κεκοιμημένον παρατίθεναι τὴν ἀμβροσίαν. Πρὶν δὲ τὸν νεόνητον τοῦτον οἰνοχόν ἡμεῖς, καὶ τὸ νέκταρ ἐγώ ἐπέχεον. To δὲ πάντων δεινότατον, ὃτι μηδὲν ωκτὸς καθεύδω μόνος τῶν ἄλλων, ἀλλὰ δεῖ, καὶ τότε τῷ Πλούτωνι φυγαγογεῖν, καὶ τεκτοποιοῦν ἐναι, καὶ παρεστάναι τῷ διαστηρικῷ· Ὄδε γὰρ ἱκανὰ μοι τὰ τῆς ἁμερας ἔργα, ἐν παλαιστράς ἐναι, καὶ ταῖς ἐκλήσιαις κηρύττειν, καὶ ὅπερος ἑκδίδασκεν, ἀλλὰ εἶναι καὶ τεκρικὰ συνδιαιράται μεμερισμένον. Καὶ τὰ μὲν τῆς Ἀθήνας τέκνα παρ' ἡμέρας ἐν σύμφωνῃ ἐν ἑδονο ἐν ἑδονο εἰς, ἐμοί δὲ καθ' ἐκάστην ἡμέραν καὶ ταῦτα κάθεινα ποιεῖν ἀναγκαῖον. Καὶ οί μὲν Ἀλκιμής καὶ Σεμέλης, ἐν γυναικῶν δυστήνων γενόμενοι, εὐχαρίσταται ἀφρόντεις· ὃ δὲ Μαῖας τῆς Ἀτλαντίδος, διακονοῦμαι αὐτοῖς. Καὶ τῶν ἄρτι ἣκοντα· μὲ ἀπὸ Σιδῶνος παρὰ τῆς Ἀγγέλους θυγατρὸς, ἐφ' ἵν πέτομαι μὲ ὅσομεν ο τι πράττει ἡ παῖς, μηδὲ ἀναπνεύσατα, πέτομαι αὖθις καὶ τὸ Ἀργον ἐπισκευόμενον τὴν Λα- νάθῃ ἐκ' ἔκειθεν· εἰς Βοιωτίαν, σηκών, ἐληθων, ἐν παράδος τῆς Αντίονη ἢδ. Καὶ ὅλος ἀπηγορεύσα ἡδη. Εἰς γοῦν μοι δυνατὸν ἢν, ἢδος ἐν ἤξιον πεπράσθαι, ὅπερ οἴ ἐν ἡ κακὸς δουλεύστες.

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a Gr. 674, R. XLVI.
b Gr. 561, Exc. II.
c Gr. 297, 3.
d Gr. 693, R. LIII.
e Id. 32, 4, ὀφάσας.
f Gr. 729, R. LVIII.
g Gr. 740, R. LIX.
h Gr. 198, Obs. 2.
i Gr. 472, R. X.
j Gr. 641.
k Gr. 542, B. XXII.
l Gr. 523, R. XX.
m Gr. 451.

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o Id. 105, 2.
p Gr. 232, Obs. 1, Exc.
q Id. 106, 4.
r Gr. 320, 1, 2d.
s Gr. 697, 2, 2d.
t Gr. 624, 1st.
Maī. 1"Ει ταύτα, ὃ τέκνον ὑπηρέτειν τῷ πατρὶ, νεανίαν δοντα καὶ νῦν, ὃτερον ἵππομήδης, σῶβει ἐς Ἀργος, ἵτα ἐς τὴν Βοιωτίαν, μῆ καὶ πληγὰς βρεαδόνως λάβῃς ὄξυοι γὰρ οἱ ἔρρις. 2

VII. ZEPHYR AND NOTUS.

Zeφ. Οὔ πώποτε πομπὴν ἔγαρ μεγαλοπρεπεῖσθαι εἶδον ἐν τῇ θαλάσσῃ. 3ἀφ᾽ οὗ γε εἰμί, καὶ πνέω. Σὺ δὲ οὐκ εἶδες, ὃ Νότε;

Νότ. Τίνα ταύτην λέγεις, ὃ Ζέφυρε, τὴν πομπήν; ἡ τίνες οἱ πάρνοιτες ἦσαν;

Zeφ. 4"Ηδίστων θεάματος ἀπελεύθης, οἶδοι οὐκ ἂν ἀλλὸ ἴδοις ἐτί.

Νότ. Παρὰ τὴν ἑρυθρὰν 'γὰρ θάλασσαν εἰργαζόμην ἐπὶ έπεννασα δὲ τι καὶ μέρος τῆς Ἰονικῆς, ὥσα παράλα τῆς χώρας 5οὐδὲν οὖν οἶδα ὃν τί λέγεις.

Zeφ. 6Ἀλλὰ τὸν Σιδώνιον Ἀγίαρον οἶδας;

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

Zeφ. 7Περὶ αὐτῆς ἐκείνης διηγησόμαι σοι. 8

Νότ. 9Μων ὁτί ὁ Ζεῦς ἑρασθῆς ἐκ πολλοῦ τῆς παιδὸς; τοῦτο γὰρ καὶ πάλαι Ἕπιστάμεν.

Zeφ. 10Οὐκοιν τὸν μὲν ἔρωτα οἶδα· τὰ μετὰ ταύτα δὲ ἤδη ἀκούσαν. "Ἡ μὲν Εὐρώπη κατεληλύθει ἐπὶ τὴν ἡδύνα παῖζοναι, τῶς ἡλικίωτας παραλαβοῦσα· ὁ Ζεὺς δὲ, ταύρφοι εἰκάσας ἱαυτόν, συνέπαιξεν αὐτῶι; 11κάλλιστος φαινόμενος· λένας το γὰρ ἦν ἀκριβῶς, καὶ τὰ κέρατα εἰκομητής, καὶ τὸ βλέμμα ἡμερος. Ἑκτέρα οὖν καὶ αὐτός ἐπὶ τῆς ἡδύνα, καὶ ἐμναίτο ήδίστων, 12ο怊τε τὴν Εὐρώπην τολμήσιμον καὶ ἀναβήναι αὐτῶι. Ψε δὲ τοὺς ἐγένετο, ὁρμαίοις μὲν ὁ Ζεῦς ἀφιμησαν ἐπὶ τὴν θάλασσαν, δέχοντι αὐτῶι, καὶ ἐνήχετο ἐμπεσόν· ἦ δὲ πάνω ἐκπλαγεῖσα τῷ πράγματι 13

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1 Gr. 622. 2 Id. 48, Sup. tomoitou. 3 Gr. 620, R. XXXIII. 4 Id. 104, 1. 5 Gr. 585, R. XXVIII. 6 Gr. 408, 11, lovers. 7 Gr. 698, R. LXXIII. 8 Gr. 413, Exc. I. 9 Gr. 585, R. XXVIII. 10 Gr. 585, R. XXXIII. 11 Gr. 551, 1. 12 Gr. 380. 13 Gr. 740, R. LIX.
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mati, τῇ λαίῳ μὲν ἀγέτο τοῦ κέρατος, ὡς μὴ ἀπολυθάσαι τῇ ἐτέρῳ δὲ ἰμμωμένον τὸν πέπλον αναείχεν.

Nót. 2 Ἡθί τούτῳ θέαμα, οἱ Ζέφυροι, εἴδες.

Ζέφ. 3 Καὶ μὴν τὰ μετὰ ταύτα ἥδιον παραπολοῦ, ὁ Νότε, ἡ γὰρ Θάλασσα εὐθὺς ἀκύμων ἐγένετο, ἡμεῖς δὲ πάντες ἵππιαν ἀγοντες παρηκολουθοῦμεν. Ἕρωτες δὲ παραπετώμενοι μικρὸν ὑπὲρ τὴν Θάλασσαν, ὡς ἐντείον ἄρχοι τοῖς ποσὶ ἐπιφανεῖς τοῦ ἱδατος, ἦμιμανας τὰς δάδας φέροντες, ᾠδον ἀμα τὸν ὑμέναιον.

Αἱ Νηριδεῖς δὲ ἀναδύουσι παράππευνο εἰς τῶν δελφίνων, ἤπιοτούσας, ἡμῖνυμοι αἱ πολλαί τὸ τοῦ Τριτόνων γένος, καὶ 4 εἰ τι ἄλλο ἡ φοβερὸν ἰδεῖν τῶν θαλασσιών, ἀπαντά περιεχόμενος τὴν παίδα τοῦ γὰρ Ποσειδῶν ἐπιβεβηκὼς ἄρματος, παραγομένης τε καὶ τὴν Ἀμφιτρίτην ἀρχαὶ, προετι γεγενθάρως, προοδοιοποίησεν νηρόμενο τῷ ἀδελφῷ. 5 Ἐπὶ πάσαι δὲ τῆς Ἀρροδίτην δοῦ τρίτων ἐφεσον, ἐπὶ κόχυς κατακειμένη, ἀνὴρ παντοῦ ἐπιπάτησατ τῇ νύμφῃ. Ταύτα εἰς Φοινίκας ἄρχοι τῆς Κρήτης ἐγένετο. 1 Ἐπεὶ δὲ ἐπέβη τῇ νῆσῳ, ὁ μὲν ταύρος ὅποι πετάνετο ἡμεῖς δὲ, ἔμπυσοντες, ἀλλος ἄλλο τοῦ πελάγους μέρος διεκκυμαίνει.

Nót. 2 ᾿Ω μακάριε Ζέφυρος τῆς θέας! 3 Ἐγὼ δὲ γρότας, καὶ ἐλέφαντας, καὶ μέλανας ἀνθρώπους εὐφραίνω.

VIII THE CYCLOPS POLYPHEMUS AND NEPTUNE.

Κῦκ. ᾿Ω πάτερ, οἷα πέπονθα ὑπὸ τοῦ καταράτου ξένου, ὅσοι μεθόδες ἐξετύφλασε με, κοιμομένως ἐπιχειρήσας.

Ποσ. Τίς δὲ τούτῳ τολμήσας, ὁ Πολύφημε; Κῦκ. Τὸ μὲν πρῶτον Ὑστίῳ ἐκείνου ἀπεκάλει ἐπεὶ δὲ δεῖ ἑταῖρη, ἵκαι δέξου ἢ βέλως, ὁ Ὀδυσσεύς ὁνομαζόταρ εἴη.

Ποσ. Οἶδα ὅν λέγεις, τὸν Ἰππίκηςων εἰς Ἰλίου δ' ἀνέπλη Αλλὰ πῶς ταύτε ἐπροκεῖτο, οὐδὲ πάντων εὐθαρσοῦς οὖν;

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a Gr. 627, R. XXXIV.  b Gr. 494, R. XIII.  c Gr. 614, R. XXXII.  d Gr. 439.  e Gr. 380.  f Id. 41, 1.  g Gr. 698, R. LIII.  h Id. 117, 49.  i Gr. 425, R. 1.  k Id. 102, 4.  l Gr. 542, R. XXII.  m Gr. 656, R. XLIII.  n Gr. 620, 1.  o Gr. 598.  p Id. 50, 7, Obs. 2, θετ.  q Gr. 738.
Kūk. Kατέλαβον ἐν τῷ ἀντιφ, ἀπὸ τῆς νομῆς ἀναστρέφας, πολλοὺς τίνας; ἐπιβουλεύοντας δηλονίτι τοὺς πομμίως· ἐπὶ γὰρ ἐπέθηκα τῇ θύρᾳ τὸ πῶμα (πέτρα δὲ ἔστι μοι παμμεγέ- θης), καὶ τὸ πῦρ ἄνεκαυσα, ἐνανσάμενος ὁ ἐφερὼν δένδρον· ἀπὸ τοῦ ὄρους, ἔφαινεν ἀποκρύπτειν αὐτοὺς πειρώμενοι· ἐγὼ δὲ συλλαβὼν αὐτῶν τινας, ὁμπερ εἰκὸς ἦν, κατέφαγον, ληστὰς ὄντας. Ἑνταύθα ὁ πανοργότατος ἐκαίνως, εἴτε Οὐτίς, εἴτε Ὀδυσσεὺς ἦν, ἀδώσι μοι πιὰ διὰ φάρμακον τι ἐγχέος, ἠδὲ μὲν καὶ εὐσομον, ἐπιβουλότατον ἄν, καὶ ταραχωδέστατον· ἀπάντα γὰρ εὐθὺς ἐδόκει μοι περιφέρεσθαι πιόντι, καὶ τὸ σπήλαιον αὐτὸ ἀνεστρέφετο, καὶ οὐκέτι ὅλως ἐν ἰματιῷ ἰμην· τέλος δὲ ἐς ὅππον κατεσπάσθην. 'Ὁ δὲ, ἀποξύσας τὸν μοχλόν, καὶ πυρός τις τῇ προσεῖτι, ἐτύφλωσε μὲ καθεύδοντα· καὶ ἅπι ἐκαίνων τυφλὸς εἰμὶ σοί, ὁ Πόσειδον.

Ποσ. Ὁς βαθὺν ἐκομήνης, ὁ τέκνον, ὃς οὐκ ἔσθερες με- ταξὺ τυφλούμενος. 'Ὁ δ’ οὖν Ὀδυσσεύς πώς διέφυγεν; οὐ γὰρ ἄν, εὐ οἶδ’ ὅτι, ἐπιγιρήθη ἀποκυνύσαι τὴν πέτραν ἀπὸ τῆς θύρας.

Κūk. Ἀλλ’ ἔγω ἀφεῖλον, ὃς μάλλον αὐτὸν λάβοιμι ἐξίστασαι καὶ καθίσας παρὰ τὴν θύραν ἐθήρων τὰς χεῖρας ἐκπετάζει, μόνα παρεῖς τὰ πρόβατα ἐς τὴν νομὴν, ἐνεπιλάμμενος τῷ κρυῇ, ὁπόσα ἔχων πράττειν αὐτὸν ὑπὲρ ἐμοῦ.

Ποσ. Ἀφαινᾶν, ἵνα ἐκείνους ὅτι γε ἤλθεν ὑπεξελθόντας σε. Ἀλλὰ τοὺς ἄλλους γε Κύκλωπάς ο’ ἔθει ἐπιβοθήσασθαι ἐπὶ αὐτῶν.

Κūk. Συνεκάλεσα, ὁ πάτερ, καὶ ἤμοι· ἐπὶ δὲ ἱροῦτο τοῦ ἐπιβουλεύσαντος τοῦνομα, κἀγὼ ἄρην, ὃτι Οὐτίς ἔστι; ἀμαρ- χαλῖν οἰηθέντες μὲ, ἔχοντο ἀπάντες." Οὔτως κατεσφίσσατο μὲ τὸ κατάρατος τῷ ὄνοματι. Καὶ ὁ μάλιστα ἤνισε μὲ, ὅτι καὶ ὅνειδίζων ἐμοὶ τῇ συμφορὰν, οὐδ’ ὁ πατήρ, φησὶν, ὁ Πόσε- δών, ἰάσεται σε.

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a Id. 28, 2, & Gr. 397, 11.
b Gr. 517, 2.
c Id. 42, 1.
d Gr. 723.
e Id. 56.
f Id. 25, 1.
g Gr. 323, 2, Acc.
h Id. 81, 1.
i Gr. 547, 3.
j Id. 46, 2, & 48, τόσα.
k Gr. 561, Exc. II.
l Id. 107, 1.
m Id. 108.
o Gr. 582.
p Id. 65, 4.
Ποσ. Ἠθαίτι, ὁ θεός ἡμῶν, ἀμνιότι τοῦτο, ὡς μάθη, ὅτι, εἰ καὶ πήροσιν ὁμοιότατον ἵσθαι ἄνυστον, τὰ γοῦν τῶν πλεοντῶν ἐπὶ ἐμοὶ ἐστὶ· πλεῖ δὲ ἐτὶ.

IX. PANOPE AND GALENE.

Παν. Εἰδεθ, ὁ Γάλην, χθές, οίλα ἐποίησεν ἢ ἔρις παρὰ τὸ δείπνον ἐν Θεσσαλίᾳ, διότι μὴ καὶ αὐτὴ ἐκλήθη ἐς τὸ συμπόσιον; Παν. Οὐ συνειστοίην ὅμως ἔγραψε· ὁ γὰρ Ποσειδῶν ἐκεῖλέτσε με, ὁ Πανόπης ἀκύμανtau ἐν τοσούτῳ φιλάττειν τὸ πέλαγος. Τὸ δ' οὖν ἐποίησεν ἢ ἔρις μὴ παρούσα; Παν. Ἡ Θεότης μὲν ἦδη καὶ ὁ Πηλεύς ἀπελθόθεσαν. Ἡ δ' ἔρις, ἐν τοσούτῳ λαθοῦσα πάντας, ἐδυνάθη δὲ ὡραῖος, τῶν μὲν πινόντων, ἐνών δὲ προτούντων, ἡ τοῦ Ἀπόλλωνι κυθαρίζοντι, ἡ ταῖς Μοῦσαις ἄδούσαις προσεχόντων τὸν νῦν, ἐνέβαλεν ἐς τὸ συμπόσιον μηλὸν τὸς πάγκαλον, χρυσοῦν ὄλον, ὁ Γάλην ἡ ἐπεγέρσατο δὲ, Ἡ ΚΑΛΗ ΛΑΒΕΤΩ. Κυλινδομενον δὲ τούτο, άσπερ ἐξεπιτρέψε, ἦκεν ἐνθ' Ἡρα τε, καὶ Ἀφροδίτη, καὶ Ἀθηνᾶ κατεκλίνοντο. Κάπηδθ' ὁ ἕρμης ανελόμενος ἐπελέξατο τὰ γεγραμένα, αἱ μὲν Νηρίδες, ἡ μείζον ἀπεικονισμός τι γὰρ ἔδει ποιεῖν, ἐκείνον παρουσῶν; τὰ δὲ ἀντεποιοῦντο ἐκάστη, καὶ αὐτὴ ἐλείναι τὸ μήλον ζήσουν. Καὶ εἰ μὴ γε ὁ Ζεὺς διεστήσει αὐτὰς, καὶ ἄχρι γειρών οὐ προύχαρε τὸ πρᾶγμα. Ἀλλ' ἐκείνος, ἅπατός μὲν ὁ κραυγῶ, φησὶ, περί τοῦτον (κατεὶ ἐκεῖνα αὐτὸν δικάσαι ζήσουν), ἀπεί δὲ ἐς τὴν Ἡθήνα παρὰ τὸν Ποιάμον παίδα· δε τοι διαγινώσκει τὸ καλλίον, φιλόκαλος δὲ, καὶ οἶκον ἄν ἐκείνος δικάσει κακῶς.

Γαλ. Τί οὖν αἱ Θεοί, ὁ Πανόπη, τον Τήμερον, οἴμαι, ἀπίστας πρὸς τὴν Ἡθήνα, καὶ τὶς ἔξεις μετὰ μικρὸν ἀπαγγελοῦν ἡμῖν τὴν κρατουσάν.
MYTHOLOGICAL DIALOGUES.

X. XANTHUS AND THE SEA.

Σάν. Δέξαι με, ὁ Θάλασσα, δεινὸν πεπονθότα, καὶ καταφέσοι μου τὰ τραύματα.

Θάλ. Τί τούτο, ὁ Σάνθε; τίς σε κατέκανσεν;

Σάν. Ὡραίοσις ἄλλη ἀπηρθοκώμαι ὅλως ὁ κακοδαιψω, καὶ ζέω.

Θάλ. Διὰ τι δέ σοι καὶ ἐνέβαλε τὸ πῦρ;

Σάν. Διὰ τὸν τραυμῆς υἱὸν τῆς Θέτιδος ἔπει γὰρ φονεύοντα τοὺς Φρύγας ἱκέτευσα, ὃ δ' ὦκ ἐπαύσατο τῆς ὀργῆς, ἀλλ' ὑπὸ τῶν νεκρῶν ἀποφραττό μοι τὸν ῥόον, ἀλέσας τοὺς ἀθλίους ἐπήλθον, ἐπικλύσαι θέλων, ὡς φοβηθεῖς ἀπόσχισο τῶν ἀνδρῶν. Ἐσταύθα ὁ Ὡραίοσσ, ἔτυχε γὰρ πλησίον που ὄν, παῖ, ολίμω, ὥσον ἐν τῇ Αέρμῳ πῦρ εἶχε, καὶ ὥσον ἐν τῇ Αἰτη, καὶ ἐποθὶ ἄλλοθι, φέρων ἐπήλθε μοι καὶ κατέκανε μὲν τὰς πτελέας καὶ μνώκας ἄπνησε δὲ καὶ τῶν κακοδαιμονιῶν ἱχθύς, καὶ τὰς ἐγχέλιες. αὐτὸν δὲ ἔμα ὑπεραχλαίασε ποιήσαι μικρὸν δεῖν ὅλον ἔχον εἶργασται. Όρφης δ' ὄν, ὥσοι διάκειμαι ὑπὸ τῶν ἐγκαμπάτων.

Θάλ. Ὁθερφος, ὁ Σάνθε, καὶ θερμὸς, ὡς εἰκός τὸ αἷμα μὲν ἀπο τῶν νεκρῶν ἡ θέρμη δέ, ὡς φῆς ἀπὸ τοῦ πυρὸς. Καὶ εἰκότως, ὁ Σάνθε, ὃς ἐπὶ τὸν ἐμὸν νῦν ἀφριμάσας, ὥσικ αἰδεασθεὶς ὁ Νηρήσιδος υῖος ἦν.

Σάν. Ὡν ἢδει όν ἐλείσαι γείτονας ὄντας τοὺς Φρύγας;

Θάλ. Τὸν Ὡραίοσσ δὲ όν ἢδει ἐλείσαι Θέτιδος υἱὸν ὡστα τὸν Ἀχιλλέα;

XI. ΑΕACUS, PROTESTISLAUS, MENELAUS, PARIS
(In the Lower World.)

Αἰ. 12 Τί ἄγχεσθ', ὁ Προτεσιλας, τὴν Ἐλένην προσηθεῖν;
Πρωτ. ὁτι διὰ ταύτης, ὃ Αἰακὲ, ἀπέθανον, ἡμιτέλης μὲν τὸν δόμον καταλιπὼν, χήραν δὲ τὴν νεόγαμον γυναικά.

Αἰ. Ἄιτιοι τοῖς τὸν Μενέλαον, ὃς τε ὡμᾶς ὑπὸ τοιαύτης γυναικὸς ἐπὶ Τροίαν ἦγαγεν.

Πρωτ. Ἐν λέγεις  ἐκείνον μοι αἰτιατέον. 

Μεν. Οὐκ ἔµε, ὁ βέλτιστε, ἀλλὰ δικαίωτερον τὸν Πάριν, ὃς ἰμοῦ τοῦ ξένου τὴν γυναίκα παρὰ πάντα τὰ δίκαια ἄχθος ἀρµάσας. Ὅστος γὰρ οὐχ ἕως σεῦ μόνον, ἀλλὰ ὑπὸ πάντων Ἑλλήνων καὶ Βαρβάρων ἄξιος ἄγχεσθαι, τοσούτους ἡθανάτου αἰτίος γεγενημένον.

Πρωτ. Ἐν ἔργῳ οὕτω. Σὲ τοιχαροῦ, ὃ Δίσπαρι, οὐκ ἄφησαν ποτὲ ἀπὸ τῶν χειρῶν.

Παρ. Αἴσχυλος, ὁ Πρωτεσίλας, καὶ ταῦτα ὑμὸν ὑπὲρ ὑπὸ σοι: ἐρωτικὸς γὰρ καὶ αὐτὸς εἰμί, καὶ τῷ αὐτῷ θεῷ κατέσχημαι. Οἴοσα δὲ, ὡς ἀκουσάν τι ἔστι, καὶ διὶ ἡμῖν ὁ δαίμον ἁγι, ἐν δὲ ἐν ἔθελῃ καὶ ἀδύνατὸν ἔστιν ἀντιτάττεσθαι αὐτῷ.

Πρωτ. Ἐν λέγεις. ἐιδίᾳ οὖν μοι τῶν ἔρωτα ἐνταύθα λαβέιν δυνατὸν ἦν.

Αἰ. Ἐγὼ τοι καὶ περὶ τοῦ ἔρωτος ἀποκριθοῦμαί σοι τὰ δίκαια. Φήσαι γὰρ αὐτὸς μὲν τῷ ἐρωτῷ τῷ Πάριῳ ἰσός γεγενήθησαι αὐτός, τοῦ θανάτου δὲ σοι οὐδένα ἄλλον, ὁ Πρωτεσίλας, ἴσως σευτὸν. ὃς ἐκλαθήμενος τῆς νεόγαμου γυναικὸς, ἐπεὶ προσειρήσετε τῷ Τρώῳ ὁμοιούμενος καὶ ἀπονεγοθημένος προποθησάς τῶν ἄλλων, δόξῃς ἐρασθείς, διʼ ἣν πρῶτος ἐν τῷ ἀποβάσει ἀπέθανες.

Πρωτ. Ὅσκοιν καὶ ὑπὲρ ἔμαυτον σοι, ὁ Αἰακὲ, ἀποκριθοῦν.
μαί δικαίωται. Όν γὰρ ἐγὼ τοῦτον αἶτος, ἀλλ' ἡ Μεῖρα,
καὶ τὸ ἐξ ἀρχῆς οὕτως ἐπικεκλήσθαι·

Ἀλ. Ὅρθῶς· τί οὖν τούτους αἴτια;

XII. TRITON, IPHIANASSA, AND DORIS.

(The last two, Neretos.)

Τρ. Ὅτο κῆτος ὑμῶν, ὁ Νηρήδες, ο ἐπὶ τήν τοῦ Κηφαίας
Θυγατέρα τήν Ἀνδρομεδαν ἀπέμαθε, οὔτε τήν παιδὰ ἱδίκησεν,
οὐς οἶδεν, καὶ αὐτὸ ἕδει τεθνηκεν.

Νηρ. Ταῦτα τίνος, ὁ Τρίτων; ἢ ὁ Κῆπες, καθάπερ δήλαρ
προθείς τὴν κόρην, ἀπέκτεινεν ἑπιῶν, ἀ λοχήςας μετὰ πολλῆς
δυνάμεως;

Τρ. Οὐχ· ἀλλ’ ἵστε, οἴμαι, ὁ Ἰφάννασα καὶ Δωρί, τὸν
Περσία, τὸ τῆς Δανάης παιδίου; καὶ μετὰ τῆς μητρὸς, ἐν τῇ
κυβοτή ἐμβληθεν ἐν τὴν Θάλατταν ὑπὸ τοῦ μητροπάτορος,
δύσατε, οἰκείωσαι αὐτοῦς.

隹. Οἶδα δὲν λέγεις· ὡκιὸς δὲ ἕδει νεανίαν ἐλειναι, καὶ μάλα
γενναίον τε καὶ καλὸν ἱδεῖν.

Τρ. Οὗτος ἀπέκτεινε τὸ κῆτος.

隹. Διὰ τί, ὁ Τρίτων; ὃν γὰρ δὴ σῶστα ἢμῖν θοιάτα
ἀκτίνων αὐτῶν ἢμῖν·

Τρ. Ἐγὼ ὑμῖν φοίαζω τὸ πᾶν, ὡς ἐγένετο. Ἐστάλη μὲν
οὖν ἐπὶ τὰς Γαργόνας, ἀθλόν τινα τοῦτον τῷ βασιλείκτι ἐπιτι-
λών· ἐπὶ δὲ ἀφίκετο ἐς τὴν Λιβύην, ἔστα ἄσσων ...

隹. Πῶς, ὁ Τρίτων; μόνος, ἢ καὶ ἄλλους συμμάχους ἤγεν;
ἄλλως γὰρ ὑπόπορος ἡ ὀδύ.

Τρ. Διὰ τοῦ αἰρός· ὑπόπτερον γὰρ αὐτῶν ἡ Ἀθηνᾶ ἔθη-
κεν. Ἐστί δ’ οὖν ἢτεν, ὥσπον δυτίκειο, αἱ μὲν ἐκάθενδοι,
οἴμαι, ὁ δὲ ἀποτείμων τῆς Μεδούσας τὴν καρφήν φίλην ἀποτά-
μενος.

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a Id. 88, & Gr. 469, R. IX.
b Id. 88, 1.
c Gr. 365, R. I.
d Id. 101, 1.
e Gr. 436, & 438.
f Gr. 738.
g Id. 87, 1.
h Gr. 585, R. XXVIII.
i Gr. 561, Exc. II.
j Gr. 542, R. XXII.

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1 Id. 106, 1.
m Gr. 598.
a Gr. 207, 2.
Gr. 396, 3.

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p Id. 108, 1.
Τρ. 'Η Ἀθηνᾶ τὴν ἀσπίδα προφάνονσα (τοιαύτα γὰρ ἢκουσα διηγομένον αὐτοῦ πρὸς τὴν Ἀνδρομέδαν, καὶ πρὸς τὸν Κηφείαν ὑπερου), ἡ Ἀθηνᾶ δὲ ἐπὶ τῆς ἁσπίδος ἀποστιλθοῦσα, ὠμοίως ἐπὶ κατόπτρον, παρέσχεν αὐτῷ ἰδεῖν τὴν εἰκόνα τῆς Μедοῦσας· εἶτα λαβόμενος τῇ λαιᾷ τῆς κόρης, ἔσωσαν ἔε ἔς τὴν εἰκόνα, τῇ δεξίῃ τὴν ἀρπήν ἔχον, ἀπέτηε τὴν κεφαλὴν αὐτῆς· καὶ πρὶν ἀνεγέρθαι τὰς θεολαφῖς ἀνέπαυε. 'Επει δὲ κατὰ τὴν παράλοιπαν ταύτην τῆς Αἰδηποσίας ἐγένετο, ἦδη πρόσγειον πετομένος, ὁ ὃς τὴν Ἀνδρομέδαν προειμένην ἐπὶ τινὸς πέτρας προβλήτος, προπτεπατταλεμένην, καλλίστην, ὁ θεὸς, καθεμένην τὰς κόρας καὶ ἡμίγυμνον. Καὶ τὸ μὲν πρῶτον, εἰκασίας τὴν τύχην αὐτῆς, ἀνήφατα τὴν αἰτίαν τῆς καταδίκης· κατὰ μικρὸν δὲ ἄλογον ἔραστι βοηθεῖν διέγραμ. 'Ἡπειδὴ τὸ κήπος ἔπηε, μάλα φοβερὸν, ὡς καταπάτους τὴν Ἀνδρομέδαν, ῥυομαχοκρησίμως ἦ λεακίσκος, πρὸς κοπων ἔχον τὴν ἀρπήν, τῇ μὲν καθικνεῖται, τῇ δὲ προδικτὸν τὴν Γοργώνα λίθον ἐποίει αὐτὸν. Τὸ δὲ τεΰχεσθαι ὅμοιον, καὶ πέπηεν αὐτοῦ τῇ παλλᾶ, ὡς ἐδεὶ τὴν Μέδοῦσαν. 'Ο δὲ λόγος τὰ δεξιὰ τῆς παρθένου, ὄποσχόν τὴν χείρα, ὑπεδέξατο ἀφροποθεί κατιοῦσαν ἐκ τῆς πέτρας, ὀλυσθηρᾶς οὐσίας· καὶ τῶν γαμεῖ εἰν τοῦ Κηφείου, καὶ ἀπάξει αὐτὴν ἐς Ἀργος· ἀότε ἀντὶ Θανάτου γάμον ὃν τὸν τυχόντα αἰφέτε.
INcredible Stories.

(FROM PALEPHATUς.)

1. The Centaurs.

'Φασίν ός θηρία ἐγένετο, καὶ ἔπως μὲν εἴχον ὄλην τήν ἱδέαν, πλὴν τῆς κεφαλῆς ταύτην δὲ ἄνδρός. Εἰ τις οὖν πείθεται τοιούτων γενέσθαι θηρίον ἀδύνατον πεπίστευκεν, οὐτε γὰρ ἡ φύσις σύμφωνος ἐπον καὶ ἄνδρος, οὐτε ἡ τροφή ὀμοία, οὔτε διὰ στόματος καὶ φάρυγγος ἄνθρωπειον δυνατόν ἐπον τρωθῆνεν διελθεῖν. ἐἰ δὲ τοιαύτη ἱδέα τότε ἦν, καὶ νῦν ἂν υπῆρχε. Τὸ δ' ἀλήθες ἦχε ὁδός. Ἰξίωνος βασιλέας ὄντος Θησαυρίας, ἐν τῷ Πηλίῳ ὤριε ἀπηγγευτῇ ταύρων ἀγγέλῃ καὶ τὰ λοιπὰ τῶν ὄρων ἀβακά ἐπωείτε. Εἰς γὰρ τὰ οἴκουμενα κατιόντες οἱ ταύροι, ἔσσον τὰ δείδρα, καὶ τοὺς καρπούς, καὶ τὰ ὑποζυμία συνδέσθεραν. Ἐξορύξεν οὖν ὁ Ἰξίων, ὃς, εἴ τις ἀνύλοι τοὺς ταύρους, τούτῳ δόσει χρήματα πάμπολλα. Νεανίκοι δὲ ἔστε ἐκ τῆς ὑποθείας, ἐκ κόμης τυφός καλομενής Νεφέλης, ἐπινοοῦσιν ἔπως κέλητας διδάξαι πρότερον γὰρ ὅν ἢπίσταντο ἐφ' ἐπον ὑπείσθαι, ἀλλὰ μόνον ἀφίκασιν ἐχρώκτε. Οὕτω δὲ ἀναβάντες τοὺς κέλητας ἤλανυν, ἐφ' οὗ οἱ ταύροι ἦσαν καὶ ἐπιειβάλλοντες τῇ ἀγγέλῃ, ἤκόντιζον. Καὶ οὗτος μὲν ἐδιϊόκετο ὑπὸ τῶν ταύρων, ἀπέφευγον οἱ νεανίαι ποδακές τεροι γὰρ ἦσαν οἱ ἔποι. Οὕτω δὲ ἐστήσαν οἱ ταύροι, ὑποστρέφοντες ἤκοντιζον. Καὶ τούτων τὸν τρόπον ἤνειλον αὐτούς καὶ τὸ μὲν ἔφοιμα ἐνετειλέθη εἰμαθὸν οἱ Κένταυροι, ὡς τοὺς ταύρους κατεκέντουν. οὗτος γὰρ πρὸς ταύροι τοὺς Κένταυρος ἀλλ' ἔπως καὶ ἄνδρος ἰδέα ἦσεν, ἀπὸ τοῦ ἐχθροῦ. Λαβόντες γοῦν οἱ Κένταυροι παρὰ Ἰξίωνος χρήματα, καὶ γαρφωτες ἐπὶ τῇ πράξει, καὶ τῷ πλούτῳ, ὁ βρισταὶ ὑπῆρχον καὶ ὑπερφίγαρον.
καὶ πολλὰ κακὰ ἐφέξατο, καὶ δὴ καὶ καὶ αὐτῷ τοῦ Ἡξίονος, ὥς φίλει τὴν τῷ νῦν καλουμένην Ἀάρωσαν πόλιν. Οἱ δὲ τότε τοιοῦ τὸ χωρίον οἰκοῦντες, Λαπίθαι ἐκαλοῦντο. Ἐκεῖνοι δὲ οἱ Κένταυροι παρὰ τῶν Λαπίθων ἐπὶ θοῖνην, μεθυσθέντες ἀρπάζουσι τὰς γυναίκας αὐτῶν, καὶ ἀναβιβάζοντες ἐπὶ τοὺς ἱπποὺς αὐτῶς, ὥς καὶ τοῦς οἰκεῖον ἱπποὺς αὐτῶν. Ἐπολέμησαν οὖν τοὺς Λαπίθας, καὶ καταβάζοντες διὰ νυκτὸς εἰς τὰ πεδία, ἔνθισαν ἐποίουν ἡμέρας δὲ γενομένης, ἀρπάζουσι ἀπέτρεφον ἐπὶ τὰ ὄρη. Οὐτὼ δ' ἀπερχομένων αὐτῶν, ἱππῶν οὖραι, καὶ ἀνθρώπων κεφαλαὶ μοῦνον ἤφαίνοντο. Ἐνεχθέντες θέαν, ἔλεγον, οἱ Κένταυροι ἡμᾶς, κατατρέχοντες ἐκ Νεφέλης, πολλὰ κακὰ ἐφέξαντο. Ἐνεκὸς δὴ ταύτης τῆς ἱδέας καὶ λόγου ὁ μύθος ἀπίστως ἐπλάσθη, ὅπως ἐν τῆς νεφέλης ἵππος ἔδωκεν τε, καὶ άνηρ, ἐγεννηθη ἐν τῷ ὄρει.

2. Ἀκταίων.

Φασὶν Ἀκταίων ὑπὸ τῶν ἰδίων κυὶ οὖν καταβρασόμενοι. Τοῦτο δὲ ἐστὶν γενέσις κυὶ οὖν γὰρ τὸν δεσπότην, καὶ μᾶλλον φιλεῖς ἄλλους τε καὶ αἰτθερευτικοὶ πάντας ἀνθρώπους σαυτούς. Ἐμοὶ δὲ φασίν, ὅτι Ἀρτέμιδος αὐτὸν μεταβαλόμενος εἰς ἱλαρον, ἀνεῖλον κύνης. Εἰ μὲν δὲ δοκεῖ, Ἀρτέμις ὁ δὴ υἱὸς θεοῦ ποιήσαι τούτοις ἢ ἄλλης ἡμῶν ἢ ἵππον ἄνδρα. Τοὺς δὲ μὲν οὖν τούτους συνεῖδασαν οἱ ποιηταὶ, ἵνα οἱ ἄρχοντες μὴ ὑπέρφωσιν εἰς τὸ θέλον. Τὸ δὲ ἀληθεῖς, οὖν εἰς ἑρυθρὸν Ἀργαῖος, φιλοκόμης. Οὗτος ἔτρεψε σώζας πολλὰς καὶ ἐθηρευμέν ἐν τοῖς ὁρείς. Ὁ τῶν δὲ αὐτοῦ περαματῶν ἡμᾶς, ὅτε γὰρ τὸν ἄνθρωπον αὐτογεγορότας πάντες ἦσαν, οἰκεῖας δὲ εἶχον οὐδὲ ὄλος, ἀλλὰ αὐτοίς ἠγερόμενοι. Καὶ οὗτος ἦν πλούσιος τάτος, ὁς ἠγερμένης, καὶ ἠγερστικότατος ὑπῆρξε. Ἐν τῷ δὲ Ἀκταίων,


3. The Horses of Diomede.

Περὶ τῶν Διομήδους ἵππων φασὶν, ὅτι ἀνθρώπους κατηθιοῦν. Τὸντοδὲ γελοῦν: 1 τὸ γὰρ ζῶν τοῦτο κριθῇ καὶ χόρτῳ ἤθεται μᾶλλον ἢ κρέασιν ἀνθρώποις. Ἡ δὲ ἀλήθεια ἦδεν. b Τῶν παλαιῶν ἀνθρώπων δυτικών αὐτούς, καὶ τροφήν καὶ περιούσιαι πλείστην κεκτήμενον, ἀτε τὴν γῆν ἐγγυαζόμενον. 2 Ἰπποτροφεῖν οὔτος ἐπελάβετο, καὶ μέχρι τούτου Ἰπποὺς ἤδετο, ἐφῶ οὐ ταύτων ἀπόλεσε, καὶ πάντα πωλῶν κατηθάλωσεν εἰς τὴν τῶν ἰππῶν τροφήν. Οἱ οὖν φίλοι τούς Ἰπποὺς ἀνθροφάγους ἀνόμασαν: οὐ γενομένοι, προήχθη ὁ μύθος.


Φασὶν, ὡς Νιόβη ἢ ζῶσα λίθος ἤγενετο1 ἐπὶ τῷ τύμβῳ τῶν παιδών. Ὅστις δὲ πεῖθεται, ἐκ λίθου γενέσθαι ἀνθρώπον, ἡ εἰς ἀνθρώπον λίθον, εὕρης ἑστι. Τὸ δὲ ἀλήθες ἔχει οὖς. Νιόβη, ἂν τῶν ἑαυτῆς παιδῶν, ἀποθανόντων τῶν ἑαυτῆς παιδῶν,1 ποιήσασθαι ἑαυτῇ εἰκόνα λιθίνην, ἐστησεν ἐπὶ τῷ τύμβῳ τῶν παιδών. Καὶ ἡμεῖς ἱθεσάμεθα αὐτὴν, ὅσα καὶ λέγεται.

5. Lynceus.

Ἀγκέας2 λέγουσιν, ὡς τὰ ὑπὸ γῆς ἑώρα. Τὸντο δὲ ψεύδος. Τὸ δὲ ἀληθὲς ἔχει οὖς. Ἀγκέας πρῶτος ἤφαγε μεταλλεύειν χαλκὸν, καὶ ἄχυρον, καὶ τὰ λιοτά. Ἐν τῇ μεταλλεύσει, λύχνους καταφέρον ὑπὸ τὴν γῆν, τοὺς μὲν κατελίπε τοῖς τούτο οὕτως. Αὐτὸς δὲ ἀνέφερε τὸν χαλκόν καὶ τὸν σίδηρον. 3 Ἐκεῖ-

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a Gr. 500, 1.  b Id. 50, 7, Obs.  c Gr. 627, Gr. XXXIV.  d Id. 112, 1.  e Id. 113, 1.  f Gr. 656, R. XLIII.  g Gr. 408, 18.  h Gr. 598.  i Id. 78, 3.  j Id. 112, 4.  k Gr. 518, R. XIX.  l Id. 69, 2.
6. Cæneus.

'Καίνεα' φασίν, ὅτι ἄτρωτος ἦν. Ὅς δὲ ὑπολαμβάνει ἄτρωτον ἀπὸ σιδήρου ἄνθρωπον, εὐήθες ἐστὶν. Ἦ δὲ ἀλήθεια ἔχει οὕτως. Καίνεας ἦν ἀνήρ Θεσσαλὸς τῇ γένει, ᾧ ἀγαθὸς τὰ πολέμικα καὶ ἐπιστήμων τοῦ μάχησθαι. Γενόμενος δὲ ἐν πολλαῖς μάχαις, οὐδὲποτε ἑτρῶθη, οὔτε Λαπίδας, συμμαχῶν πρὸς τῶν Κενταύρων ἀπέθανεν, ἀλλὰ συλλαβόντες αὐτὸν μόνον κατέκοψαν, καὶ οὕτως ἐτελεύτησεν. Ἕλεγον οὖν οἱ Λαπίδαι, ἀνελόμενοι τὸν νεκρὸν αὐτοῦ, καὶ ἑφόρτες μὲ τετραμένον τὸ σῶμα, Καίνεας τὸν ἐλλον βίον ἄτρωτος ἦν, καὶ ἀπέθανεν ἄτρωτος.

7. Εὐρώπη.

Φασίν, Εὐφώπην τῇ Φοίνικος ἐπὶ ταῦταν ὅχομενην διὰ τῆς ἱλαττῆς ἐκ Τύρων εἰς Κρήτην ἀφικέσθαι. ᾧ Εμοὶ δὲ δοκεῖ, οὕτε ταῦταν, οὔθ᾽ ἵππον τοσοῦτον πέλαγος διανύσαι δύνασθαι: οὔτε κόρην ἐπὶ ταῦταν ἄρχον ἀναβίθαι. Ὁ τε Ζεὺς, εἰ ἔβολετο Εὐφώπην εἰς Κρήτην ἠλθείν, εὗρεν ἀνὴρ αὐτήν ἐτέραν πορείαν καλλίσταν. Τὸ δὲ ἄληθὲς ἔχει ὁδε. Ἀνὴρ Κλώσσιος, ὄνοματι Ταύρος, ἐπολέμημε τῷ Τυρίῳ χώραν. Τε λευταίον δὲ ἐκ Τύρων ἠρπασέν ἄλλας τε κόρας, ἀλλὰ δὴ καὶ τὴν τοῦ βασιλέως θυγατέρα, Εὐφώπην. Ἕλεγον οὖν οἱ ἄνθρωποι Εὐφώπην τὴν τοῦ βασιλέως Ταύρος ἔχσαν ὄχετο· τοῦτον δὲ γενομένου, προζανεπλάσθη ὁ μύθος.

8. Æolus.

Αἴγοναν ὅτι Αἴολος ἦν κυριότων τῶν πνευμάτων, ὅστις ἐδοκεῖ Ὑδωρείς τοὺς ἀνέμους ἐν ἀσκῷ. Περὶ δὲ τοῦτον ἀδρ.
οὐχ οἶν τε, δὴλον εἶναι πᾶσιν ὁμαί, εἰκός δὲ, ἀστρολόγοι γενομενον Ἀἰόλος θράσαι· ὁ δὲ τούς χρόνους, 'καθ' οὖς εἶπολαί τινες ἀνέμων γενόμενοι. Φασὶ δὲ, ὅτι καὶ ἀλὸχον τεῖχος τῷ πόλει αὐτοῦ περιβάλθο, ὅπερ ἐστι πενδές· ὅπλιται γὰρ, ὡς ομαί, ἐχε, τὴν πόλιν αὐτοῦ φυλάττοντας.


Ἀγοναίοιν, ὅτι γυναίκες τινες ἦσαν αἱ Ἑσπερίδες. Ταύτας δὲ ἦν μῆλα χειμά 'ἐπὶ μηλίας, ἂν ἐφύλασσε δράκων· ἐφ' αὐτὰ μῆλα καὶ Ἡρακλῆς ἔστρατεύσατο. Ἐξε ὅτι ἡ ἀληθεία ἄδε. Ἑσπερὸς ἦν ἀνήρ Μιλήσιος, ὃς ὕπερ ἐν τῷ Καρία, καὶ εἶχε θυγατέρας δύο, αἱ ἐκάλουντο Ἑσπερίδες. 'Τοῦτο δὲ ἦσαν δίς καλαί, καὶ εὐκαρποί· ὅταν καὶ τῶν αἱ ἐν Μιλήσι ἕπι τούτο δὴ ὄνομαζονται χρυσαί· κάλλιστον γὰρ ὁ χρυσός, ἦσαν δὲ ἐκεῖναι κάλλισται. Ἡμῖλα δὲ καλεῖται τὰ πρόβατα· ἀπερ ἢδον ὁ Ἡρακλῆς βοσκόμενα παρὰ τῇ Θαλάττῃ, 'περιελάσας ἐνθέτο εἰς τὴν ναῦν, καὶ τὸν ποιμένα αὐτῶν, ὄνοματι Δράκων, εἰρήγαγεν εἰς οἰκον, σωκέτι ζωντος τοῦ Ἑσπεροῦ, ἀλλὰ τῶν παιδῶν αὐτοῦ. Ἐλεγον οὖν οἱ ἄνθρωποι, ἑθεσάμεθα χρυσαὶ μῆλα, ἀ Ἡρακλῆς ἤγαγεν εἰς Ἑσπερίδων, τὸν φύλακα ἀποκτεινας δράκων. Καὶ ἐνθεν ὁ μύθος προσανεπλάσθη.

10. Geryon.

'Ἡρυόνην φασὶν, ὅτι τρικέφαλος ἐγένετο. Ἀδύνατον δὲ σώματε τρεῖς κεφαλαὶ ἔχειν. ἢν δὴ τοιῶνδε τοῦτο. Πόλις ἐστίν ἐν τῷ Εὐξέινῳ πόντῳ, Τρικαρνίων καλομένη. ἢν δὲ Γερυόνης ἐν τοῖς τότε ἄνθρωποι ὄνομασσος, πλούτῳ τε καὶ ἄλλους διαφέρον. Ἐλεγε δὲ καὶ βοῶν ἄγελθη θαναμαστήν, ἐφ' ἰν ἔλθον Ἡρακλῆς, ἀντιποιοούμενον Ηρυόνην ἐκτείνειν. Οἱ δὲ θεομενοί

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a Gr. 417, 10, 11.  b Gr. 523, R. XX.  c Gr. 729, R. LVIII.  d Gr. 585, R. XXVIII.  e Gr. 436, R. 6.  f Gr. 532, R. XXI.  g Gr. 425, R. 1.  h Gr. 126, 8, nom. pl.  i Id. 48, 1.  k Gr. 489.  l Gr. 378.  m Gr. 365, R. I.  n Id. 112, 1.  o Gr. 224, 6.  p Id. 69, 2.  q Id. 47, 2.  r Gr. 436 & 488.  s Gr. 620, R. XXXIII.
11. Orpheus.

Ψευδῆς δὲ ὁ περὶ τοῦ Ὀρφέας μύθος, ὁτι κιθαρίζοντι αὐτῷ ἐφείτετο τὰ τετράποδα, καὶ τὰ ὄρνεα, καὶ τὰ δένδρα. δὸ λοικεῖς δὲ μοι ταῦτα εἶναι. Κάριχαι μακενιάσαν πρόβατα διέσπασαν ἐν τῇ Περίξι πολλὰ δὲ καὶ ἀλλὰ βιαῖως εἰργάζοντο. Τρεπόμεναι τε 'εις τὸ ὄρος, διέτρησαν ἐκεί τινὰς ἡμέρας. 'Ος δὲ ἔμειναν οἱ πολίται, δεδώτες περὶ τῶν γυναικῶν καὶ Θεατέρων, μεταπεμφάμενοι τὸν 'Ορφέα ἐδόντο μηχανάζοντα, δὲν τρώον καταγάγοι αὐτῶς ἐκ τοῦ ὄρους. 'Ο δὲ συνταξάμενος τῷ Διονύσῳ ὡς Θεοῦ, κατάγη αὐτῶς βασιλεύοντας κιθαρίζοντας καὶ δὲ νάρθηκας τὸ τε πρῶον ἔχουσαι κατέβαινον ἐκ τοῦ ὄρους, καὶ κλώνας δένδραν παντοῦ ἐφαίνετο. Τοὺς δὲ οὖθροίς οὖθροίς οὖθροίς τὸ τε θεασμένους, ἐνεφαίνετο οὖθροίς πρῶτον τὰ σύλα καταγόμενα καὶ ἐφαίνετο ὁτι Ὀρφέας κιθαρίζοντας ἄγει τὴν ὕλην ἐκ τοῦ ὄρους καὶ ἐκ τούτου ὁ μύθος ἀνεπλάσθη.


'Αλκητῆς μυθοί τραγικῶν, ὡς δὲ μελλοντὸς ποτὲ τοῦ Ἀδμήτου θανεῖν, αὕτη ἐιλετὸ ὑπὲρ αὐτῷ θάνατον καὶ Ἡρακλῆς αὐτὴν διὰ τὴν εὐσεβείαν ἀφελόμενος, καὶ ἀναγονοῦν ἐκ τοῦ ἄδου, ἀπέδωξεν Ἀδμήτηρ. Ἀλλ' ἐγένετο τι τοιοῦτον. Ἐπειδὴ Πελιάν ἀπεκτείναν αὐτῷ Θεατέρων, καὶ Ἀκαστὸς ὁ Πελιόν ἄδιόχεν αὐτῶς, καὶ τὰς πένες ἄλλας λαμβάνει. Ἀλκητῆς δὲ καταφεύγει εἰς Φεραῖος πρὸς Ἀδμήτην, τὸν ἀνεφιοῦν αὕτης καὶ
ISOCRATES TO DEMONICUS.

Counsels to the Young.

"Εν πολλοῖς μὲν, ὁ Δημόκριτος, πολὺ διεστώσας εὐφύσομεν ταῖς τῶν σπουδαίων γνώμαις, καὶ τὰς τῶν φαύλων διανοίας. ¹ομὸν δὲ μεγάτηρ διαφορὰν εἰλήφασιν ἐν ταῖς πρὸς ἀλλήλους συνηθείς. Ὅτα, μὲν γὰρ τοὺς φίλους, παράντας μόνον, τιμῶσιν, οἱ δὲ καὶ μακρὰν ἀπόντας ἀγαπῶσι. Καὶ τὰς μὲν τῶν φαύλων συνήθειας ὁλίγος χρόνος ὑπέλευσε τὰς δὲ τῶν σπουδαίων φιλίας οὐδὲ ἀν ὁ πάσα αἰών ἐξελείφασιν. ²οναγόμενος οὖν πρέπειν τοὺς δόξης ὑρεγομένους, καὶ παιδείας ἀντιποιουν-
μέγους, ταῖν σπουδαίων, ἀλλὰ μὴ τῶν φαύλων, εἶναι μιμητὰς, ἀπεστάλκα ὑμῖν τὸν λόγον δόμον, τεκμηρίων μὲν τῆς πρὸς ὑμᾶς φιλίας, οὐκείον δὲ τῆς πρὸς Ἰππόνικον διδόμενα. Πρέπει γὰρ τοὺς παῖδας, ὀφείλει τῆς οὐσίας, οὕτω καὶ τῆς φιλίας τῆς πατρικῆς κληρονομεῖν.

"Ορνω δὲ καὶ τὴν τύχην ἡμῶν, συλλαμβάνοντας καὶ τὸν παραπάνω καιρὸν συναγωγίζοντες, σὺ μὲν γὰρ παιδείας ἐπιθυμεῖς, ἐγὼ δὲ παιδεύεις ἄλλους ἐπιχειροῦ καὶ σὺ μὲν ἀκμὴν πρὸς ἐφιλοσοφεῖς, ἐγὼ δὲ τῶν φιλοσοφοῦντας ἐπανορθῶ.

Ἀδυνάτῳ ἡμεῖς, οὐ παράκλησι κεφαλής, ἀλλὰ παραίνεσιν γραύσαντες, μεῖλον οὐκ οὐκουντείς, ὁμοσπονδίας συμβουλεύεσθαι, ὅλιγὰ γὰρ τῶν νεωτέρως ὁρείσθαι, καὶ τίνων ἔργαν ἀπέκεισθαι, καὶ "ποίοις τινῶν ἀνθρώπους" ὁμιλεῖν, καὶ πῶς τὸν ἐναντίον βίον οἰκονομεῖν ἐγώς ἐπιτηδευμάτων πλείστον πρὸς ἀρετὴν ἐπιδιούναι, καὶ παρὰ τοὺς ἄλλους ἀπας ἀνθρώπους ἐνδοκιμῆσαι.


Τοιοῦτος γίνον περὶ τοὺς γονεῖς, οίους "ἐν εὐξαιμ. περὶ σαυτῶν γενέσθαι τοὺς σαυτοῦ παιδας.

Μήτε γέλατο προπετή στῆρη, μήτε "λόγον μετὰ θράσους ἀποδέχον. Τὸ μὲν γὰρ ἄνοιγον τοῦ δὲ μανικών.

"Α ποιεῖις αἰσχρόν, ταῦτα νομίζει μηδὲ λέγεις ἐλναι καλὸν."

"Εσθε σαυτῶν εἶναι "μὴ σκυθρότατον." ἀλλὰ σύννυνον. "Διε ἐκεῖνος μὲν γὰρ, αὐθινᾶς " διὰ δὲ τοῦτο, φρόνιμος εἶναι δόξεις.

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a Gr. 436, R. 6.  
b Gr. 366, R. 1.  
c Ιδ. 117, 48.  
d Gr. 661, Exc. II.  
e Gr. 508, 2.  
f Gr. 547, 2.  
g Ιδ. 100, 2.  
h Ιδ. 33, 2.  
i Ιδ. 104, 5.  
j Gr. 200, 2.  
k Gr. 499, R. XIV.  
l Gr. 508, 6.  
m Ιδ. 551, 2, (1).  
n Ιδ. 461, R. VI.  
p Ιδ. 104, 5.  
q Ρ. 891, R. LIII.  
r Gr. 396, 3, &  
s Gr. 542, R. XXII.  
t Ιδ. 46, 4.  
u Ιδ. 710, II. 6th.  
v Ιδ. 378.  
w Ιδ. 85, 7.  
x Gr. 738.
COUNSELS TO THE YOUNG.

'Ἡγοῦ μάλιστα σεαντῷ πρέπειν, κόσμον, αἰσχύνην, δικαιοσύνην, σωφροσύνην. 'Τούτοις γὰρ ἀπασί δοξεῖ κρατεῖσθαι το τῶν ἔσεσθαι ἰδῶς.

Μηδεποτε μηδὲν αἰσχρόν ποιήσας ἐλπίζει λήσειν καὶ γὰρ ἀν τοῖς ἄλλοις λάθης, σεαντῷ γε συνειδήσεις.

Τὸν μὲν θεὸν φροβοῦ, τοὺς δὲ γονεῖς τίμα.

Τοὺς δὲ φίλους αἰσχύνου, τοὺς δὲ νόμους πείθου.

Τὰς ἠδονὰς θήρευε τὰς μετὰ δόξας. 'Τέρψε γὰρ, σὺν τῷ καλῷ μὲν, ἄριστον, ἄνευ δὲ τοῦτον, κάκιστον.

'Ἀπαντά δόξει ποιεῖν ὃς μηδένα λήσων καὶ γὰρ ἀν παραπτήκα κρυψῆς, ὕπατερ ὄρθισις.

Μάλιστα δ' αὖ εὐδοκιμοῖς, εἰ φαίνοια ταῦτα μὴ πρᾶττον, α τοῖς ἄλλοις ἀν πράττουσιν ἐπιτιμήση.

'Αὖ μὲν ἐπίστασαι, διαφύλαττε ταῖς μελέταις ᾧ δὲ μὴ μεμάθηκας, προσλάμβανε ταῖς ἐπιστήμαις.

Κατανάλωσε τὴν ἐν τῷ βίῳ σχολὴν εἰς τὴν τῶν λόγων φιλετοίν ἡμῶν ἄρα τὰ τοῖς ἄλλοις χαλεπῶς εὑρημένα συμβῆσαι σοι ὑπαρξίως μανθάνειν.

'Ηδεῶς μὲν ἔχει πρὸς ἀπαντακεῖν, 'χρῷ δὲ τοῖς βελτίστους ἐκτὸς γὰρ τοῖς μὲν ὀφείλεται ἐστι, τοῖς δὲ φιλὸς γενήσῃ.

Τὰς ἐντεῦξεις μὴ πυνώσας ποιοῦ τοῖς αὐτοῖς, μηδὲ μαχικὰ περὶ τῶν αὐτῶν. Πλησίον γὰρ ἀπάντων.

Γίμναζε σεαντὸν πόνοις ἐκουσίας, ὅπως ἂν δύναι καὶ τοὺς ἐκουσίους ὑπομένειν.

'Τφ' ἀν κρατεῖσθαι τὴν μυθή αἰσχρὸν, τοῦτον ἐγκράτειαν ἀσκῆ κάλτους, κέρδους, ὀργῆς, ἠδονῆς, λύπης.

Μᾶλλον τῆρει τὰς τῶν λόγων ἡ τὰς τῶν χρημάτων παρακατάθηκαι. Δει γὰρ τοὺς ἁγαθοὺς ἀνδρᾶς τρόπον ὅρκων πιστότερον φαίνεσθαι παρεξεμένους.

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a Gr. 555, R. XXIV.  b Gr. 378.  c Id. 117, 43, σεαντών.  b Gr. 729, R. LVIII.  d Gr. 547, 4.  e Gr. 627, R. XXIV.  f Gr. 523, R. XX.  g Gr. 620, R. XXXIII.  h Gr. 629, R. XXXIV.  i Gr. 711, 1st.  j Gr. 528, R. XX.  k Gr. 711, 3d.  l Id. 25, 4.  m Id. 39, 5, ταῦτα.  n Gr. 604, R. XXX.  o Id. 50, 4.  p Id. 39, 5, ταῦτα.  q Gr. 702.  r Gr. 385, R. I.
'Ορκον ἐπαιτῶν προδέχομαι διὰ δόο προφάσεως, ἢ σειατῶν
αἰτίας" αἰσχρᾶς ἀπολύων, ἡ φίλους ἐκ κινδύνων διασώζων.1
Ενεκα δὲ χειριματὸν μηδένα θεὸν ὁμόσῃς, μηδὲ ἂν εὐροκεῖν
μᾶλλης. Δόξεις γὰρ τοῖς μὲν ἐπιορκεῖν, τοῖς δὲ φιλοχρημάτως
ἐχειν.4

Μηδένα φίλον ποιῶ, πρὶν ἂν ἔξετάσῃς, πῶς κέχρηται τοῖς
πρότερον φίλοις.2 'Ελπίζε γὰρ αὐτῶν5 καὶ περὶ σὲ γενήσοσθαι
τοιοῦτον, οἷος καὶ περὶ ἐκείνους γένοε.6

Βραδέως μὲν φίλος γίνοιν, γενόμενος δὲ, πιειώ διαμένειν.
Ομοίως γὰρ αἰσχρῶν,7 μηδένα φίλον ἐχειν," καὶ 8πολλοὺς ἐταῖρο-
φοις μεταλλάττειν.8

Οὐτός δ' ἂν ἄριστα χρὴση τοῖς φίλοις, 'Αν μὴ περιμένῃς τὰς
παρ' ἐκείνους δεήσεις, ἀλλ' αὐτεπάγγελτος, εἰν τοῖς καίροις, αὐ-
τοῖς9 βοήθης.

'Αποδέχον τῶν ἑταίρων10 μὴ μόνον ἃ τοὺς ἐπὶ τοῖς κακοῖς
δυσχεραίνοντας, ἀλλὰ καὶ τοὺς ἐπὶ τοῖς ἀγαθοῖς μὴ φθονοῦν-
τας. Πολλοὶ γὰρ ἀντιχύσι μὲν τοῖς φίλοις11 συναχθοῦσαι, κα-
λὸς δὲ πράττον τοὺς φθονοῦσι.

Τῶν ἀπόντων φίλων12 μέμνησο πρὸς τοὺς παρὼντας13 ἵνα
δοκῆς μηδὲ τούτων ἀπόντων14 ὀλιγοφεῖν.

Εἶναι βούλου 'τα περὶ τὴν ἐσθήτα φιλόκαλος,15 ἀλλὰ μὴ
kallouπιστής. 'Εστι δὲ φιλοκάλον16 μὲν τὸ μεγαλοπρεπὲς καλ-
λωπιστοῦ δὲ τὸ πειρεγγον.

'Αγάπα τῶν ὑπαρχόντων ἀγαθῶν17 μὴ τὴν ὑπερβάλλουσα
κτῆσιν, ἀλλὰ τὴν μετικίαν ἀπόλαυσιν.

Καταφρόνει τῶν18 περὶ τῶν πλοῦτον σπουδαζόντων, χρήσθαι
dὲ τοῖς ὑπάρχοντι μὴ δυνάμενον.19 'Παραπλῆθοι γὰρ οἱ τοι-
ούντι πάσχοντι, ὡσπερ ἂν εἰ τὰς ἱπποὺς κτῆσιν ταλὸν, κακῶς
ἵππευεν ἐπιστάμενοι.

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1 Gr. 578, R. XXVI. 2 Gr. 578, 3 Id. 104, 1. 4 Gr. 709, 2d. 5 Gr. 117, 43, σιαντόν. 6 Gr. 647, 4. 7 Gr. 729, R. LVIII. 8 Gr. 587, 9 Id. 86, 1, ἑστίν. 10 Gr. 711, 1st. 11 Gr. 547, 2. 12 Gr. 472, R. X. 13 Gr. 551, 1. 14 Gr. 547, 6. 15 Gr. 499, R. XIV. 16 Gr. 788. 17 Gr. 491, R. XII. 18 Gr. 449, R. V. 19 Gr. 547, 4.
Σύμφωνα μὲν τὰ παρόντα, ἦτει δὲ τὰ βιβλία. a
Μηδενίβειν κυβερνᾶν οὐνείδισις. Κοινὴ γὰρ ἡ τύχη, καὶ τὸ μέλλον ἄρατον.
Τοὺς ἀγαθοῦς εὑρίσκοι, ἃν ἀληθής ἀγαθής ἀληθινῇς ἀγαθοΐσιν. Τοὺς κακοὺς εὑρίσκοι, ἃν ἄλλητον κακόν τοῦ ἀλλητοῦς κακόν στιῶοντος. Ἐκείνοι τέ γὰρ τοὺς διδοῦσιν, ἀφετέρους τοὺς τυχόντας, ὑλακτόνιοι νοεί τοὺς κακοίς ἀφελοῦσιν, ἀφετέρους τοὺς βλάπτοντας, ἀδικοῦσι.
Μίας τοὺς κολακεύοντας, ἀφετέρους τοὺς ἐξαπατῶντας. b Αμφότεροι γὰρ πιστεύοντες τοὺς πιστεύοντας ἀδικοῦσιν.
Ἄδοκαν μὲν φρόνεις τοῖς μεγαλοπρεποῖς ἔσεναι θετὰ δὲ, τοῖς συμμετροῖς τῶν ὑπαρχόντων ἀπολαύεσιν.
Βολεύουμενος παραδιείγματα ποιοῦ ταῖ παρελθούσα τῶν μελλόντων. Τοῦ γὰρ ἀφανεὶ ἐκ τοῦ φαινομένου ταχύτητα ἔχει τὴν διάγνοσιν.
Βολεύοντι μὲν βραδείως, ἐπιτέλει δὲ ταχέως ταῖ δόξαντα.
Ὅταν δὲ ὑπὲρ τῶν σεαυτοῦ μέλλης τοῖς συμβολεύοντοι, σκόπει πρῶτον, πῶς ὑπὲρ τῶν αὐτοῦ διάφθειν. c Ο γὰρ κακὸς διανοηθεῖς περὶ τῶν ιδίων, οὐδὲνος καὶ καλὸς βολεύεσθαι περὶ τῶν ἀλλοτρίων.
Πεῖθον μὲν καὶ τοῖς τόμοις τοῖς ὑπὸ τῶν βασιλεῶν καὶ μέσος, b ἰονυφρότατον μέσον τόμον ἢγον τὸν ἐκείνου τρόπον. d Ἀφετέρο γὰρ τοῦ ἐν δημοκρατίας πολιτεύομεν τὸ πλῆθος δεῖ f ὑπατείνην, οὐτοὶ καὶ τὸ ἐν μοναχίᾳ κατοικοῦντα τὸν βασιλεία προφητεῖ b ἡωμάλαζεν.
11 Εἰς ἄρχην κατασταθεῖς, μηδενίβειν χρόνον παράδοτος πρὸς τὰς διοικήσεις τοῦ γὰρ ἐκείνου ἀμάρτοι, e σοὶ τὰς ἀληθείς ἀναδείκνυσιν.
Ἐκ τῶν κοινῶν ἐπιμελεῖον ἀπαλλάθουν, μὴ πλοῦσιοτέρος,
άλλ’ ἐνδοξότερος. Πολλῶν γὰρ χρημάτων* κρείττων ὁ παρά
tοῦ πλῆθος ἐπαινοῦ.

Μηδεὶς πονηρῷ πράγματι μήτε παρίστασο, μήτε συνηγορεῖ
δόξες γὰρ καὶ αὐτῶν τοιαύτα πράττειν, ὁμάπερ ἂν τοῖς ἄλλοις
πράττοννι βοηθῆς.

Μάλλον ἀποδέχον δικαίων πενίαιν ἢ πλούτον* ἀδίκων. Τοα-
οῦτοι γὰρ κρείττων δικαιοσύνη χρημάτων, δοὺς τὰ μὲν* ζων-
tας μόνον ὡφελεῖ, ἢ δὲ καὶ *τελευτήσασι δόξαν παρασκευάζει.
"Κακεῖνοι* μὲν τοῖς φαύλοις* μέτεστι, ταύτης* δὲ τοῖς μοχθηρ-
οῖς ἀδύνατον μεταλαβεῖν.

Πάν ὁ τις ἀν μέλλῃς λέγειν, πρότερον ἐπισκόπει τῷ γρώμῃ. b
Πολλοῖς* γὰρ ἡ γλώττα προτρέχει τῆς διανοίας.c

"Δόν ποιοῦ καρδοῦς τοι* λέγειν, ἢ περὶ ὧν* οἶσθα σαρφῶς,
ἡ περὶ ὧν* ἀναγκαίον εἰπεῖν. Ἡν τούτως γὰρ μόνος ὁ λόγος
τῆς σιγῆς* κρείττων· ἐν δὲ τοῖς ἄλλοις ἀμείνων σιγάν ἡ λέγειν.

Νόμιζε μηδὲν εἶναι τῶν ἀνθρωπίνων* βέβαιον. Ὅτεω γὰρ
οὕτω, "εὐτυχῶν, ἐσθι περιχαρῆς* οὔπερ, δυστυχῶν, περίλυπος.
Μάλλον εὐλαβοῦ φύγων, ἡ κίνδυνον." d Αἱε γὰρ εἶναι φοβερὰν
τοῖς μὲν φαύλοις* τὴν τοῦ βίου τελευτήν, τοῖς δὲ σπουδαίοις τὴν
ἐν τῷ ξύν ἀδοξίαν.

"Οἷς χρη* παραδείγμασι χρημένοις ὁρέγονται τῆς καλοκάγα-
θίας* καὶ μὴ μόνον τοι* ὡς ἠμῶν εἰρημένους ἐμένειν, ἀλλὰ
καὶ τῶν ποιητῶν τὰ βέλτιστα μαθήσαι, καὶ τῶν ἄλλων σοφισ-
tῶν, εἰ τι χρήσιμον εἰρήκασιν, ἀναγιγνώσκειν. Ὅπερ γὰρ τὴν
μείτεραν ὀρῶμεν ὡς ἀπαντά μὲν τὰ βλαστήματα καθιζάνο-
sαν, ἃρ' ἐκάστοις δὲ τὰ χρήσιμα λαμβάνονται* οὕτω χρη* καὶ
τοὺς παιδείας* ὁρεγομένους μηδενὸς* μὲν ἀπείρως ἔχειν," παν-
tαχὺθεν δὲ τὰ χρήσιμα συλλέγειν. "Μόλις γὰρ ἂν τις ἐν ταῦ-
tης τῆς ἐπιμελείας τὰς τῆς φύσεως ἀμαρτίας ἐπικρατήσειν."

a Gr. 482, R. XI.
b Gr. 484.
c Gr. 646, R. XXXIX.
d Gr. 396, 3, the latter.
e Gr. 556, R.
f Gr. 508, R. XV.
g Id. 37, 1.
h Gr. 692, lv.
i Gr. 519.
j Gr. 633, R. LIII.
k Gr. 719, R. LV. & Id. 88, 2.
la Gr. 697, R. LII.
bm Gr. 472, R. X.
bn Gr. 484.
c Gr. 523, R. XX. Id. 16.
d Gr. 561, Exc. II.
e Gr. 508, 4.
f Id. 100, 2.
g Gr. 654, R. XLII.
h Id. 117, 48.
i Gr. 260, 1.
**XENOPHON’S MEMORABILIA.**

Evidences of Design in Creation and Providence.

(From Book I. Chap. IV.)

Λέξου δὲ πρῶτον, ἃ ποτε αὐτῶν ἡκούσα 'περὶ τοῦ δαίμονον διαλεγόμενον πρὸς Ἀριστόδημον τὸν Μιχρὸν ἐπικαλούμενον. Καταμαθῶν γὰρ αὐτῶν οὔτε θύσιν τοῖς θεοῖς, οὔτε μαντικὴ χρώμενον, ἀλλὰ καὶ τῶν ποιούντων ταύτα καταγελάστα. Εἰπὼ μοι, ἔφη, ὁ Ἀριστόδημος, ἅστιν οὐς τινας ἀνθρώπων τεθαύ- 

μαχας ἐπὶ σοφίας; 'Εγὼ, ἔφη.

5 Καὶ δὲ ἄλλων ἡμῶν, ἔφη, τὰ ὅνωματα αὐτῶν. 'Επὶ μὲν 

τοῖνυν Ἐπων ποιήσει Ὀμηρὸν ἔγραψε μάλιστα τεθαύμασα, ἐπὶ δὲ 

Ἀθηναίμβο Μελανπίδην, ἐπὶ δὲ Θραγυφία Σοφοκλεῖα, ἐπὶ δὲ 

Ἀνδριαντούποις Πολύκλειτον, ἐπὶ δὲ Ζωγραφία Ζεύξι.

5 Πότερὰ b σοι δοκοῦσιν οἱ ἀπεργαζόμενοι εἶδολα ἀφοράντα 

καὶ ἀκινητὰ ἀξιοθαναστὸτεροί εἶναι, ἢ οἱ ζῶα ἐμφοροὶ d 

τα καὶ ἐνεργά; d Πολυ, νῦν Αἰα, οἱ ζῶα, εἴπερ γε μὴ τύχῃ 

τινε, ἀλλὰ ὑπὸ γνώμης ταύτα γίνεται. 7 Τῶν a δὲ ἀκεμαρτω 

τῶν, c οἷον, e ἔτεκά ἔσται, καὶ τῶν, f φανερῶς e ἐπὶ ὀφθαλ 

ὲλεία ὡστόν, g πότερα τύχης καὶ πότερα γνώμης ἐγγύι 

κρίνεις; Πρέπει μὲν τὰ b ἐπὶ ὀφθαλεῖα γιγνόμενα γνώμης 

εἶναι ἐγγύα.

8 Οὐκοῦν δοκεῖ σοι d ὡς ἂρχης ποιῶν ἀνθρώπους, εἰ ὀφθ 

αλεία προσδείναι αὐτῶν, b δι' ὅν ἂν αἰσθάνονται, ἐκαστὰ, ὀφθαλ 

μοὺς μὲν, ὡς ὡρᾶς a τὰ ὀρατὰ, ὡτι δὲ, ὡς ἁκοῦσιν 

τὰ ἀκούστα; c ὁσμῶν γε μὴν, εἰ μὴ ὑπὲρ προσεσθένθεν, τι ἂν ἡμῶν 

ὀφελὸς ἦν; d τις b ἂν αἰσθήσεως ἦν γλυκεώς, καὶ δρόμου, καὶ 

πάντων τῶν διὰ στόματος ἦδεν, εἰ μὴ γλώττα τούτων ἓν 

μοῖρα 

μου ἑνειργάσθη; 

a Gr. 494, R. XIII. b Gr. 408, 8, & Id. 32. c Gr. 758, 2d. 

d Gr. 542, R. XXII. e Gr. 698, R. LI. III. f Id. 40, 7, & Note 2. g Gr. 180, 8. 

h Id. 62, V. i Gr. 598. f Gr. 627, R. XXXIV. 

Gr. 425, R. 1. m Gr. 472, R. X. n Id. 117, 43. o Gr. 656, R. XLIII. 

p Gr. 585, R. XXVIII. q Gr. 740, R. LIX. r Gr. 522, R. XXI. 

s Gr. 834, 3, indic. t Gr. 365, R. I.
Πρὸς δὲ τούτοις, ὅν δοξεῖ σοι καὶ τόδε προνοίας ἐγγένεις ὑπέθεται, τὸ, ἐπὶ ἀσθενῆς μὲν ἔστιν ἡ ὄψις, βλεφάροις αὐτῆς θυρίζεται, δὲ, ὅταν μὲν αὐτῇ χειρόθεα τῷ δεῖ, ἀναπετάννυνται, ἐν δὲ τῷ ὑπὲρ συγκλειστῷ ὁ χρόνος βλεφαρίδας ἐμφανίζεται, θρύμβῳ βλεφαρίδας ἐμφανίζεται, ὅπως τε ἀπογειωσόσσαι τῷ ὑπὲρ τῶν ὁμμάτων, ὡς μὴ δὲ ἐκ τῆς κεφαλῆς ἱδρῶς ἱκανογιῇ, τὸ δὲ τῇ ἀκοῆς δέχεσθαι μὲν πᾶσας φωνὰς, ἐμπίπτασθαι δὲ μίποτε· καὶ τοὺς μὲν πρόσθεν ὁδόντας πάσι ζώοις ὀίων τείνειν εἴλαι, τοὺς δὲ γορφίνους ὀίων παρὰ τούτοις δεξαμένους λειάνειν· καὶ στόμα μὲν, δι᾽ οὔ, ὅπως ἐπιθυμεῖ τὰ ζῶα, εἰςπέρπεται, πλησίον ὄφθαλμον καὶ πρινν καταθεῖναι· ἐπεὶ δὲ τὰ ἀποχωροῦντα δυνητέρα, ἀποστρέψαι τοὺς τούτοις ὁρέτους, καὶ ἀπενεκεῖν, ὑπὸ δυνατον προσωτάτος, ἀπὸ τῶν αἰσθήσεως ταῦτα οὖν προνοτικὸς πεπραγμένα, ἀπορεῖς, πότερα τῆς ἤ γνώμης ἑγγίνει ἔστιν; 17

Ὁ μὰ τῶν Δί᾽, ἐφη, ἀλλ’ οὗτοι γε σκοπομενήν πάνυ οἰκεὶ ταῦτα σοφοὶ τινος δημιουργοῦ καὶ φιλοζοῦν τεχνήματι. 8Τὸ δὲ ἐμφύοι καὶ ἔφεστα τῆς τεκνοποιίας, ἐμφύωσι δὲ ταῖς, γεναμεναίς ἔφεστα τοῦ ἐκπρεπέν, τοῖς δὲ ταφεῖσθαι μέγιστον μὲν πόθον τοῦ ζωῆς, μέγιστον δὲ φόβον τοῦ θανάτου; 9Αμέλει καὶ ταῦτα οἰκει μηχανήμασι τινος ζωᾶς εἴλαι βουλευσάμενον. 10Σὺ δὲ σαυτὸν φρονίμοις τι δοξεῖς ἔχεις;—ἄλλωθι δὲ οὐδεμον οὔδεν οἷο οὐρανοῦ ἔχεις;—11νῦν δὲ μόνον ἄρα οὐδαμοῦ ὅπερ σὲ εὐθυμοὶ ποις δοξεῖς συναρπάσαι; 12Καὶ τίδε τὰ ὑπερμεγέθη καὶ πλῆθος ἀπειρα δι᾽ ἀφοσιώθη τινά οὕτως οἷοι εὐνάκτως ἔχειν; 13Μὰ Δί’, οὗ γὰρ ὅρω τοὺς ξυφίους, ὃς περ τῶν ἐνθάδε γνωριμένων τως δημιουργοῦς. 14Οὕτε γὰρ τὴν σεαυτοῦ σὺ γε ψυχήν

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a Gr. 547, 4. 
b Gr. 729, R. LVIII. 
c Gr. 408, 14, with ref. 
d Gr. 373, 2d. 
e Gr. 428, R. 1. 
f Gr. 519. 
g Gr. 386, R. I. h Gr. 48, 2. 
i Gr. 408, 18, μιφη. j Gr. 656, R. XLIII. 
k Gr. 408, 11, see Note. l Gr. 393, 6. 
m Id. 28, 5. n Gr. 408, 8. 
 Gr. 593, 31. o Gr. 731–3. 
p Gr. 622. q Id. 117, 48.
όρας, ἡ τοῦ σώματος κυρία ἐστὶν· ὥστε, κατὰ γε τοῦτο, ἔστιν σοι λέγειν, ὅτι συνήθη γνώμη, ἀλλὰ τῇ πάντα πράττεις.

Καὶ ὁ Ἀριστοδήμος, Ὠδοι, ἔφη, ἔγω, ὁ Σῶκρατες, ὑπεροφόρῳ τὸ διαμόνιον, ἀλλ' ἐκεῖνοι μεγαλοπρεπέστεροι ἦγομα, ἡ ὡς τῆς ἑμῆς θεραπείας προσδείθομεν. Ὅσχοιν, ἔφη, ὅσφις μεγαλοπρεπέστερον ἂξιοί σε θεραπεών, τοσοῦτοι μάλλον τιμητέοιν αὐτῷ.

Εἴ ἦσθι, ἔφη, ὅτι, εἰ νομίζωμεν θεοὺς ἀνθρώπων τι φροντίζειν, ὅπως ἄν ἀμελοὶς αὐτῶν. Ὑπετεῖ εἰς φροντίζειν, οἴ πρῶτον μὲν μόνον τῶν ἰσών ἀνθρώπων ὅρθων ἀνέστησαν, (ἡ δὲ ὀρθότης καὶ προορίζων πλεῖον ποιεῖ δύνασθαι, καὶ τὰ ὕπερθεν μᾶλλον θεᾶσθαι, καὶ ἂν ἐκατοπτεῖν, καὶ ὄψιν, καὶ ἄκουσαι, καὶ στόμα ἐνεποίησαι; ἢ ἔστιν τοῖς μὲν ἄλλοις ἐρπετοῖς πόδας ἠδοκάνες, ὅτι τὸ πορεύεσθαι μόνον παρέχοντι ἀνθρώπων δὲ καὶ χεῖρας προσέθεσαι, αὐτὸ τὰ πλεῖστα, οἷα εὐθαυσοῦστεροι ἐκεῖνοί ἔσμεν, ἐξεργάζονται;

Καὶ μὴν γλαύτειν γε πάντων τῶν ἱσών ἐχόντων, ὕμνη τὸν τῶν ἀνθρώπων ἐποίησαν οἶκα, ἄλλοτε ἄλλαχι ψαυτόν ὁ πάντα τοῦ σώματος, ἀνθρώπου τῇ τὴν φωνῇ, καὶ σημαίνειν πάντα ἄλληλοις, ἐβολύμεθα. * * *

"Οὐ τοῖνυν μόνον ἠρξατο τῷ θεῷ τοῦ σώματος ἐπιμεληθῆναι, ἀλλ' ὅπερ μέγιστον ἄστι καὶ τὴν ψυχὴν κρατεῖσθαι τῷ ἀνθρώπῳ ἐνέφυσε. Τίνος γὰρ ἄλλων ἱσών ψυχὴ πρῶτα μὲν θεῶν, τῶν τὰ μέγιστα καὶ κάλλιστα συνταξάντων, ἔσοθηται, ὅτι εἰσί; τί δὲ φύλον ἄλλο, ἡ ἁθρωποὶ, θεοὶς θεραπεύουσι; ποιά δὲ ψυχὴ τῆς ἀνθρωπίνης ἰκανοτέρα προφυλάττεσθαι ἡ λύμον, ἡ δίψα ψυχῆς, ἡ ψύχη, ἡ θάλπης, ἡ νόσος ἐπικούρεσαι, ἡ ὀμίαν ἀσκήσαι, ἡ (τὰ) πρὸς μάθησιν ἐκπονεῖσαι, ἡ ὄσα ἃν ἀκοῦσῃ, ἡ ἱδρύωση, ἡ μάθησις, ἰκανοτέρα ἐστὶ διαμερίσθηναι;"
Οὐ γὰρ πάντα σοι ἐκάθεν, ὅτι παρὰ τὰ ἄλλα ζῶα, ἀδεσπὸν θεοὶ, ἀνθρώποι βιοτένουσι, φύσει καὶ τῷ σώματι καὶ τῇ ψυχῇ πρακτιστεύοντες; ὅστε γὰρ βοῶς ἄν ἔχων σῶμα, ἀνθρώπῳ δὲ γνώμη, ἠδύνατ' αὖ πράττειν, ἀ ἐξούλετο. οὖθε οὐσα χειρας ἔχει, ἄφρονα δὲ ἐστὶ, πλέον οὖν ἔχει. Σὺ δὲ ἀμφοτέρων τῶν πλείστων ἄξιων τετυχκάς, οὐκ οἶει σοῦ θεοὺς ἐπιμελεῖσθαι; **

Ω γαθέ, ἔφη, κατάμαθε, ὅτι καὶ ὁ σος νοῦς ἔνων, τὸ σὸν σῶμα, ὅπως βουλεῖται, μεταχειρίζεται. Οἰεσθάι οὖν χρὴ, καὶ τὴν ἐν (τῷ) παντὶ φρόνησιν τὰ πάντα, ὅπως ἂν αὐτὴ ἦσθι ὑπὸ ὧν οὐτω τίθεναι, καὶ μὴ, τὸ σὸν μὲν ὁμα δύνασθαι ἐπὶ πολλὰ στάδια ἐξεκνεῖσθαι, τὸν δὲ τοῦ θεοῦ ὀφθαλμόν ἀδύνατον εἶναι ἁμα πάντα ὅρην μιθῆ, τὴν σὴν μὲν ψυχὴν καὶ περὶ τῶν ἑνώσθηκε, καὶ περὶ τῶν ἐν Αἴγυπτο καὶ ἐν Σικελία δύνασθαι φρονίζειν, τὴν δὲ τοῦ θεοῦ φρόνησιν μὴ ἰκανὴν εἶναι ἁμα πάντων ἐπιμελεῖσθαι.

Ἡ μέντοι, ἀδεσπὸν θεραπεύον γιγνώσκεις τοὺς ἀντιθεραπεύον ἐσχέτοντας, καὶ χαρίζομεν τοὺς ἀντιχαρίζομεν, καὶ συμβουλεύομεν καταμαθόντες τοὺς φρονίμους, οὕτω καὶ τῶν θεῶν πείραν λαμβάνῃς θεραπεύον,—γνῶσι τὸ θεῖον, ὅτι τοσοῦτον καὶ τοιοῦτον ἐστιν, ὡσθ ἁμα πάντα ὅρην, καὶ πάντα ἀκούσαι, καὶ πανταχοῦ παρεῖναι, καὶ ἁμα πάντων ἐπιμελεῖσθαι αὐτοὺς.

Ἔμοι μὲν οὖν, ταῦτα λέγω, οὐ μόνον τοὺς συνόντας ὠδόκει ποιεῖν, ὅποτε ὑπὸ τῶν ἀνθρώπων ὁρῶν, ἀπέχεσθαι τῶν ἀνοσίων τε καὶ ἀδίκων καὶ αἰχμῶν, ἀλλὰ καὶ ὅποτε ἐν ἑρμῆι εἶν. ἐπείπερ ἡγήσασθαι μηδὲν ἂν ποτε, δὲν πράττοις, θεοὺς διαλαθεῖν.

a Gr. 528, R. XX.
b Gr. 620, R. XXXIII.
c Gr. 334, ἀν, 3.
d Id. 48, & 46, 1.
e Gr. 425, R. 1.
f Gr. 505, 2.
g Gr. 470, 1.
h Gr. 500, 1.
i Gr. 564, R. XXV.
j Gr. 403, 18.
k Id. 104, 5.
l Gr. 405, 3, & Id. 32.
m Gr. 711, 1st.

1 Gr. 500, 1.
2 Gr. 564, R. XXV.
3 Id. 104, 5.
4 Gr. 403, 18.
5 Gr. 500, 1.
6 Id. 49, 2.
7 Gr. 740, R. LX.
8 Gr. 729, R. LVIII.
9 Gr. 508, 6, &
10 Id. 16, 3.
11 Id. 44, 8, Obs.
THE CHOICE OF HERCULES.

(From Book II. Chap. 1.)

—Πρόδικος δὲ ὁ σοφὸς ἐν τῷ συγγράμματι τοῦ Ἡρακλέους, (ὁπερ b δὴ καὶ πλείστοις εἰπεῖκυνται,) ὡς αὐτὸς περὶ τῆς ἀρετῆς ἀποφαίνεται, ὡς πώς λέγον, ὡς ἕγαν μεμνημα. Φοινί γὰρ, Ἡρακλέ, ἐπεί ἐκ παιδών εἰς ἄβην ὄρματο, (ἐν ὑ ὦ νέοι, ἦδη αὐτοκράτορες γιγνόμενοι, δηλοῦσιν, εἴτε τὴν δὲ ἀρετῆς ὀδὸν τρέφοντα ἐπὶ τὸν βίον, εἴτε τὴν δὲ κακίας,) ἐξελθόντα εἰς ἅσχεν καθῆσθαι, ἀποροφοῦν, ὀποτέραν b τῶν ὀδῶν τράπηται.

'Καὶ φανὲραι αὐτοῦ δὸς γνωσίκας b προϊέναι μεγάλας, τὴν μὲν ἐτέραν εὐπρεπὴ τε ἴδειν καὶ ἐλευθέριον, φύει b θεοσωμίνην το μὲν σῶμα καθαρότητα, b τὰ δὲ ὦματα ἀιδοῦ, b τὸ δὲ σχῆμα σωφροσύνη, ἐσθητεὶ δὲ λειψὶν, τὴν δὲ ἐτέραν εὐθαμβωμένη μὲν εἰς πολυσκοριάν τε καὶ ἀπαλότητα, b κεκάλλωσιμίνην δὲ τὸ μὲν χρῶμα, ὃς λευκωτέραν τε καὶ ἐρυθροτέραν τοῦ t όντος δοκεῖν φαινέσθαι, b τὸ δὲ σχῆμα, ὃς δοκεῖν ὄρθοτέραν τῆς φύσεως εἰς, τὰ δὲ ὦματα ἔχειν ἀναπεπταμένα, ἐσθητα δὲ, ἐς ὃς ἐν μιλστα ἡ ὁρὰ διαλάμπουν κατάσκοπεῖσθαι δὲ θαμα ἐναίσθη, ἐπισκοπεῖν δὲ, καὶ εἰς τὸς ἄλλος αὐτὴν θεῖαν πολλάξιας δὲ καὶ εἰς τὴν ἐναίσθης σκιὰν ἀποβλέπειν.

'Ὡς δ' ἐγένοτο πλησιαίτερον τοῦ Ἡρακλέους, b τὴν μὲν πρόσθεν ὁρθυθέναι εἰς τοῦ αὐτὸν τρόπον b τὴν δὲ ἐτέραν, b πθάσαι βουλομένην, προσδραμεί τῷ Ἡρακλεῖ, καὶ εἰπεῖν, 'Ορῶ σε, ὃ Ἡράκλεις, ἀποφαίνεται, ποῖαν ὀδὸν εἰπὴ τὸν βίον τράπη, εἶπον ὡς ἐμὲ φίλην ποιήσῃς, εἰπὴ τὴν ἡδὸν τε καὶ φύσην ὀδὸν ἔξω σε, καὶ τῶν μὲν τερπνῶν οὐδενὸς ἀγνωστος ἐστι, τῶν δὲ κυλεούν ἀπειρος διαλισθεὶσ.
Πρῶτον μὲν γὰρ οὐ πολέμων, αὐτὶ πραγμάτων φροντιώς· ἀλλὰ σκοπούμενος διέσηκ, τί ἦν κεχαρισμένον ἡ σιτίων ἡ ποτῶν εὑρός· ἢ τί ἦν ἱδῶς; ἢ τί ἀκούσας τερψθείς· ἡ τίτων ὀφφρανόμενος, ἡ ἀπτόμενος ἱσθείς· τίσι δὲ παιδικοῖς· ὁμοίων μάλιστα· ἢ εὑρέανθε· καὶ πῶς ἦν μαλακώτατα καθεύ- δους· καὶ πῶς ἦν ἀπονότατα ταύτων· πάντων τυγχάνοις.

Εἰπὲ δὲ ποτὲ γένηται τις ὑποψία σπάνεως, ἂφι ὁ ποτὲ ἔσται ταύτα, ὡς φόβος, μὴ σὲ ἀγάγο ἐπὶ τὸ, πονοῦτα· καὶ τιαλα- παραυτήτω ὑπὸ σωματι καὶ τῇ ψυχῇ, ταύτα πορίζεσθαι· ἅλλοι εἰς· ἢ τί ἄλλους ἔργαζονται, τούτους σὺ ὁμοῦ, οὐδενὸς ἀπεχό- μενος, ὥθεν ὅτι κυτάτον· τί τι κερδάναι. Τειγεῖσθαι γὰρ ὀμφελεύσας τοῖς ἦμοι ἐξώθησιν ἐξουσίαν ἔγγονη ἀφέχθω.

Καὶ ὁ Ἡρακλῆς ἀκούσας ταύτα, Ὁ γύναι, ἔφη, ἐσομαι· δὲ σοι τί ἐστιν; Ἡ δὲ, ὅτι μὲν ἦμοι φίλοι, ἔφη, καλοῦσι με Ἐυ- δαμονίαν· οἱ δὲ μοσοῦντες με ὑποκορίζομενοι ὀνομάζονσι με Κακίαν.

Καὶ ἐν τούτῳ ὑπεράρχην προσέλθουσα εἶπεν. Καὶ ἔγγον ἔκτωσ σὲ, ὁ Ἡρακλῆς, εἰδοῦσα τοὺς γεννήσαντάς σε, καὶ τὴν φύσιν τὴν σήν ἐν τῇ παιδείᾳ καταμάθονσα. ἐξ ὁ πρὸς ἐλπὶς, εἰ τὴν πρὸς ἐμὲ ὀδὴν τράποις, ὁ σφόδρο ἄν σὲ τῶν καλῶν καὶ σε- μι- ρῶν ἐργάζονται· ἀγαθῶν γενέσθαι, καὶ ἐμὲ εἰτι πολὺ ἐντιμώτεραν, καὶ ὅτι ἀγαθοὶ διαπρεπέστεραν φανὴραι. Οὐκ ἐξαπατήσω δὲ σε προσμίους ἴδωνσί, ἀλλ' ἢπερ οἱ θεοὶ διέθεσαν, τὰ ὅτα διηγήσομαι μετ' ἀληθείας.

Τῶν γὰρ ὅστιν ἀγαθῶν καὶ καλῶν οὐδὲν ἄνευ πόνου καὶ ἐπιμελείας· τοι ἔδιδόσων ἀνθρώποις· ἄλλ' εἰτε τοὺς θεοὺς· ἔλεος εἰναι σοι βούλει, ἄραπιδεν τοὺς θεοὺς· εἰτε ὑπὸ φίλων ἔθελες ἀγαπᾶσαι, τοὺς φίλους ευεργετήσειν· εἰτε ὑπὸ τινός πόλεως ἐπιτημεῖς· τίμᾶσθαι, τὴν πόλιν ἀφελητέον· εἰτε ὑπὸ τῆς Ἐλλάδος πάσης ἀξίοις ἐπ' ἀρετῇ θαυμάζεσθαι, τὴν

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\[a\] Gr. 500, 1.  
\[b\] Gr. 710, H. 2d.  
\[c\] Id. 104, 5.  
\[d\] Gr. 494, R. XIII.  
\[e\] Gr. 551, 2, (1).  
\[f\] Gr. 505, 2.  
\[g\] Id. 44, 1.  
\[h\] Id. 58, 2.  
\[i\] Gr. 519.  
\[j\] Gr. 598.  
\[k\] Gr. 408, 11, parents.  
\[l\] Id. 118, 2.  
\[m\] Gr. 729, R. LVIII.  
\[n\] Gr. 436, R. 6.  
\[o\] Gr. 472, R. X.  
\[p\] Gr. 656, R. XLIII.
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'Ελλάδα περιτέον εἰς ποιεῖν· εἰτε τὴν γῆν φέρειν σοι βούλει καρποὺς ἄφθονους, τὴν γῆν θεραπευτέον· εἰτε ὀπλὸς βοσκήματον οἰεί δεῖ νοιτίζεσθαι, τῶν βοσκήματον ἐπιμελέτεοι· εἰτε διὰ πολέμου ὀμήν τεξεσθαι, καὶ βούλει δύνασθαι τοὺς τε φίλους ἐλευθεροῦν, καὶ τοὺς ἔχθρους χειροῦνται, τὰς πολεμικὰς τίγνας αὐτὰς τὰ παρὰ τῶν ἐπισταμένων μαθητῶν, καὶ ὅπως αὐτῶς δεῖ χρῆσθαι ἀσκητῶν· εἰ δὲ καὶ τῷ σώματι βούλει δυνατός εἶναι, τῇ γνώμῃ ὑπηρετεῖν ἐθιστέον· τῷ σῶμα, καὶ γυμναστέον σοι πόνοις καὶ ἱδρώτι.

Καὶ ἡ Κακία ὑπολαβοῦσα εἶπεν, (οὐ φησὶ Προδίκος·) Ἐν- νοεῖς, ὁ Ἡρακλεύς, ὡς χαλεπὴ καὶ μακρὰν ὀδὸν ἐπὶ τὰς εὐ- φροσύνας ἡ γνώμη σοι· αὐτὴ διηγεῖται; ἐγὼ δὲ ἄρδιαν καὶ βραχ- εῖαν ὀδόν ἐπὶ τὴν εὔδαιμον ἄξω σε.

Καὶ ἡ Ἀρετή εἶπεν· Ὡ τέλοι, τί δὲ σοι ἀγαθὸν ἔχεις; ἡ τι ἢδον οἰδὰ, μηδὲν τῶν ἐνεκα πράττειν ἑσέλουσα; ἢτις ὅπως ῥώττῃ τὴν τῶν ἔδεων ἐπιθυμίαν ἀναμεῖν, ἂλλα πρὸς ἐπιθυμῆσαι, πάντων ἐμπίπτασαι· πρὸς μὲν πεινήν· ἔσδιονοσάμ, πρὸς δὲ σιρῆν, πίνονσά· καὶ ὅνο μὲν ἔδεως φάγης, ὑποποινὸς μηκαρ- ακμένη· ἢν ἢ ἔδεως πίνης, οἴνους τε πολυτελεῖς παρασκευ- ἀζέ· καὶ τῷ θέρους μόνον περιθείνας ἔτεις· ἢν δὲ καθ- υπνώσις ἔδεως, ὁ μόνον τὰς στρομάς μαλακᾶς, ἂλλα καὶ τὰς κλίνας, καὶ τὰ ὑποβασθαρα ταῖς κλίνας παρασκευάζη· οὐ γὰρ διὰ τὸ πονεῖν, ἄλλα διὰ τὸ μηδὲν ἔχειν, ὅ τι ποιῆς, ὑπὸ τὸν ἐπιθυμησιν. Ὅπως γὰρ παιδεύεις τοὺς σαντῆς φίλους, τῆς μὲν νυκτὸς ὑβρίζονσα, τῆς δὲ ἡμέρας τὸ χρησμωτάτος κατακοι- μίζονσα.

'Ἄθανάτος δὲ ὡδε, ἐκ θεῶν μὲν ἀπέθριψε, ὅπο δὲ ἀνθρα- πων ἀγαθῶν ἀτιμάζει· τοῦ δὲ πάντων ἠδίστοι ἀκούσματος· ἐπαινοῦσα σεαντῆς· ἀνήκους εἰς, καὶ τοῦ πάντων ἠδίστον θεά·

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a Id. 116, 2.  b Gr. 411, ad fin.  c Gr. 116, Exc. 3.  d Gr. 740, R. LIX.  e Gr. 403, 8, & Id. 32.  f Gr. 507, R. XVI.  g Gr. 630, R. XXXIII.  h Gr. 251, Obs. 2.  i Gr. 100, 1.  j Gr. 547, 3.  k Gr. 85, R. XXVIII.  l Id. 100, 1.  m Gr. 652, διὰ.  n Gr. 120, 1.  o Id. 88, 4.  p Gr. 499, R. XIV.  q Id. 16, μια.  r Gr. 742, R. X.  s Gr. 469, R. IX.  t Gr. 865, R. I.
κατος ἄθεατος: οὔδὲν γὰρ πώποτε σαυτῆς ἔργον καλὸν τεθέασιν. Ὅτι δὲ ἂν σοὶ λεγοῦσι τις πιστεύσῃς; τίς δὲ ἂν δεομένη τινὸς ἐπαρκέσις; ἢ τίς ἂν εὖ φρονῶν τὸν σοῦ θιάσου τολμήσῃς; εἰς; οὐ, νεότιοι καὶ νέοις, τοῖς σώμασιν ἀδύνατοι εἰς, πρεσβύτεροι δὲ γενόμενοι, τοῖς ψυχαῖς ἀνόητοι: ἡ πόλις μὲν λιπαροὶ διὰ νεότητος τρεφόμενοι, ἐπιπόνοις δὲ αἰχμηροὶ διὰ γῆς περίοις πορεῶντες: τοῖς μὲν πεπραγμένοις αἰσχυνόμενοι, τοῖς δὲ πραττομένοις βαρυνόμενοι: τὰ μὲν ἠδέα ἐν τῇ νεότητι διαδραμόντες, τὰ δὲ χαλεπὰ εἰς τὸ γῆς ἀποθέμενοι.

'Εγὼ δὲ σύνεμι μὲν Θεοῖς, ἥ σύνεμι δὲ ἀνθρώποις τοῖς ἀγάθοις ἔργον δὲ καλὸν ὡς Θείοιν ὡς ἀνθρώπινον χωρίς ἐμοὶ γίγνεται. Τιμῶμαι δὲ μάλιστα πάντων καὶ παρὰ Θεοῖς, καὶ παρὰ ἀνθρώποις, ὡς προσήκει ἀγαπητη μὲν συνεργὸς τεχνιτας, πιστῇ δὲ φύλαξ οἴκων δεσποτας, εὐμενῆς δὲ παραστάτης οἰκέτας, ἀγαθῆς δὲ συλλήφθη τῶν ἐν εἰρήνῃ πόλων, βεβαιὰ δὲ τῶν ἐν πολέμῳ σύμμαχοι ἔργον, ἀρίστη δὲ φιλίας κοινώνος.

'Εστι δὲ τοῖς μὲν ἐμοὶς φίλοις ἡδεία μὲν καὶ ἀπάγαμοι σίτων καὶ ποτῶν ἀπόλαυσις, ἀνέχονται γὰρ, ἐως ἂν ἐπιθυμήσωσιν αὐτῶν. 'Τυγός δὲ αὐτοῖς πάρεσθιν ἢδίον, ἢ τοῖς ἀμόχοις καὶ οὕτως ἀπολυπότες αὐτῶν ἀχθοντι, οὕτω διὰ τούτων μεθίκοι τὰ δέοντα πράττειν. Καὶ οἱ μὲν νέοι τοῖς τῶν πρεσβύτερων ἐπιάγοις χαίρονται, οἱ δὲ γεραιτεροὶ ταῖς τῶν νέων τιμαῖς ἀγάλλονται καὶ ἥδεως καὶ τῶν παλαιῶν πράξεων μέμνηται, ἐν δὲ ταῖς παρούσαις ἢδοντα πράττοντες, δὲ ἐμεφιλοὺ μὲν Θεοῖς ὡςει, ἀγάπηται δὲ φιλοῦ, τίμοι δὲ πατρίσιον.

'Όταν δ’ ἔλθῃ τὸ πεπραμένον τέλος, ὃν μετὰ λήθης ἄτιμοι κεῖται, ἀλλὰ μετὰ μνήμης τὸν ἀεὶ χρόνον ὑμοὺςκειμένος θάλλουσι. 'Τοιαῦτά σοι, ὃ παὶ τοιχῶν ἀγαθῶν Ἡράκλειος, ἐξεστὶ διαπονησαμένῳ τὴν μακαριστότατην εὐδαιμονίαν κεκτήσθαι.
EXPEDITION OF CYRUS.
[FROM XENOPHON'S ANABASIS, BOOK I.]

CHAP. 1.

The Cause of the Expedition, and the Assembling of the Army at Sardis.

'Αρειον καὶ Παρνατίδος γίγνονται παιδες δύο, πρεσβυτέρους μὲν 'Αρταξέρξης, νεότερους δὲ Κύρου. 'Επει δὲ ἤσθενε Αρειος, καὶ ὑπόπτευε τελετήν του βιόν, ἱβούλετο τὸ παιδί ἀμφοτέρω παρεῖναι. 'Ο μὲν οὖν πρεσβυτέρος παρὰντ' εὐτύχαρεν Κύρον δὲ μετεπέμπετο ἀπὸ τῆς ἀρχῆς, ἵππον αὐτὸν σατράπην ἐποίησε καὶ στρατηγὸν δὲ αὐτὸν ἀπέδειξε πάντων, ὅσοι εἰς Καστωλοῦ πεδίον ἀθροίζονται. 'Ἀναβάνειν οὖν ὁ Κύρος, λαβὼν Τισσαφέρην ὡς φίλον καὶ, τῶν Ἑλλήνων δὲ ἔχουσι ὁπλίτας, ἀνέβη, τριακοσίους, ἀρχοντα δὲ αὐτῶν Ξενίαν Παχόσιος.

'Επιδιδ' δὲ ἐτελεύτησε Αρειός, καὶ "κατεστή εἰς τὴν βασιλείαν 'Αρταξέρξης, Τισσαφέρης ἄφθασσε" τὸν Κύρον πρὸς τὸν ἄδελφον, ὡς ἐπιβουλεύοι αὐτῷ. 'Ο δὲ πείθεται τε καὶ συλλυμβάνει Κύρον, ὡς ἀποκτηνών ἡ δὲ μήτηρ, ἐξαιτησιμένη αὐτῶν, ἀποπέμπται πάλιν ἐπὶ τὴν ἀρχὴν. 'Ο δὲ, ὡς ἀπῆλθε κινδυνεύον καὶ ἀτιμασθείς, βουλεύεται, ὅπως μήποτε ἐτι ἔσται ἐπὶ τῷ ἀδελφῷ, ἀλλ', ἡν δύναται, βασιλεύσει ἀντ' ἑαυτοῦ. Παρόηνς μὲν δὴ ἡ μήτηρ ὑπῆρξε τῷ Κύρῳ, μὴ φιλούσα αὐτὸν μᾶλλον, ἡ τὸν βασιλεύσα τ' 'Αρταξέρξην. 'Οτις δ' ἀφενεῖτο τῶν παρὰ βασιλέως πρὸς αὐτὸν, πάντως οὔτω διατίθεται ἀνεπέμπετο, ὡς ἐαυτῷ μᾶλλον φίλον εἶναι, ἡ βασιλεία. Καὶ τῶν παρ' ἑαυτῷ δὲ βασιλέων ἐπεμελεῖτο, ὡς πολεμεῖν τα ἑκατοντο, καὶ εὐφοίκος ἔχοις αὐτῷ. Τὴν δὲ Ἑλληνικήν

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a Gr. 491, R. XII.
b Gr. 393, 1.
c Id. 97, 3.
d Id. 107, 4.
e Gr. 449, R. V.

f Gr. 598.
g Gr. 411.
h Gr. 198, I. Obs. 1.
i Id. 102, 4.
j Id. 106, 3.

1 Id. 77, 1, & ref.
2 Gr. 547, 2.
3 Gr. 472, R. X. &
4 Id. 32, 4, ὑποτ.
5 Gr. 499, R. XIV.
δύναμιν ἠθροίζεν, ʰώς μάλιστα ἐδύνατο ἐπικυριτωμένος, ὅπως ὁτι ἀπαρασχενεστῶτατον λάβοι βασιλέα. — Ἔτε οὖν ἐποιεῖτο τὴν συλλογὴν, ὅπως εἶχε φύλακας ἐν ταῖς πόλεσι, παρήγγειλε τοῖς φρουράρχοις ἐκάστους λαμβάνειν ἄνδρας Πελοποννησίους, ὅτι πλειόστους καὶ βελτίστους, ὅως ἐπιβουλεύοντος Τισσαφέρσων ταῖς πόλεσι. Ὡς γὰρ ἦσαν αἱ Ἰωνικαὶ πόλεις Τισσαφέρσως τὸ ἄρχαίον, ʰ εἰ βασιλέως δεδομέναι· τότε δ᾿ ἀπέστησαν πρὸς Κύρον πᾶσαι, πλὴν Μιλήτου. Ὁ ἐν Μιλήτῳ ὁ Τισσαφέρνης, προσιδόμενος τὰ αὐτὰ ταῦτα βουλευμένους, ἀποστῆναι πρὸς Κύρον, τοὺς μὲν ἀπέκτεινε, τοὺς δ᾿ ἐξέβαιλεν. Ὁ ὁδὸς Κύρος, ὑπολαβῶν τοὺς φεύγοντας, συλλέξας στρατεύμα, ἐποιήσας Μιλήτον καὶ κατὰ γῆν καὶ κατὰ πλῆθος, καὶ ἐπεφάντασε κατάγειν τοὺς ἐκπεπτωκότας.— Ἀλλὰ οὖν ἔλιθη πρόφασις ἢν αὐτῷ τοῦ ἠθροίζεν στρατεύμα. Πρὸς δὲ βασιλέα πέμπον, ἠξίζου, ἀδελφὸς ὃν αὐτοῦ, δοθῇ τι οἱ ταῦτας τὰς πόλεις μᾶλλον, ἡ Τισσαφέρην ἄρχειν αὐτῶν· καὶ ἡ μὴν συνεπάρτεν αὐτῷ ταῦτα· ὥστε βασιλεὺς τῆς πρὸς ἰατρὸν ἐπιβουλῆσθαι εἰς ἡς ὁδὸν, ἢς ἠθροίζετο, ἢς ἠθροίζετο δ᾿ ἐνόμιζε πολεμοῦντα αὐτὸν ἀμφὶ τὰ στρατευματα δαπανῶν· ὥστε οὔθεν ἥκιστο αὐτῶν πολεμοῦντων· καὶ γὰρ ὁ Κύρος ἠπέπεμπε τοὺς γενομένους δασμοὺς βασιλεί ἐκ τῶν πόλεων, ὅως ὁ Τισσαφέρης ἐτύγχανεν ἔχων. Ἔπες δὲ στρατεύμα συνελέγετο αὐτῷ ἐν Χειρονήσῳ, ἰτῆ καταντιπέρας Ἀράγδου, τόνδε τὸν τρόπον.—Κλέαρχος ἤν Λακεδαιμόνιος, ἡ πυγάς· τοῦτο συγγενόμενος ὁ Κύρος ἡγάσθη τε αὐτὸν, καὶ διδώσας αὐτῷ ἵμαρτις δαρεικοῦς. Ὁ δὲ λαβὼν τὸ χρυσίον, στρατεύμα συνελέξεν ἀπὸ τούτων τῶν χρημάτων, καὶ ἐπολέμησε, ἐν Χειρονήσου ὁρμώμενος, τοὺς Θραξίτος· τοῖς υπὲρ Ελλήσποντον οἰκοῦσι, καὶ ὁφελεῖ τοὺς Ἔλληνας· ὥστε

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a Id. 81. 1.  
b Gr. 598.  
c Id. 71, 5.  
d Id. 113, 2, & Gr. 774.  
* Gr. 551, 2, (2).  
  f Gr. 380.  
  G Gr. 656, R. XLIII.  
  h Gr. 403, 19.  
  i Gr. 532, R. XXI.  
  k Gr. 719, R. LV. & 723.  
  l Gr. 606, R. XXXI.  
  m Gr. 499, R. XIV.  
  n Id. 44, 2.  
  o Id. 107, 5.  
  p Gr. 606, R. XXXI.  
  q Gr. 548, κατά.  
  r Gr. 403, 8, & Id. 82.
EXPEDITION OF CYRUS. 183

καὶ χρήματα συνεβάλλοντο αὐτῷ, εἰς τὴν τροφὴν τῶν στρατιωτῶν, αἱ Ἑλλησποντικαὶ πόλεις ἐκούσαν. Ὅτουτο δὲ αὐτῷ τρεφόμενον ἐλάνθανεν αὐτῷ τὸ στρατεύμα. Ἀριστίππος δὲ ὁ Θεσπαλὸς ἔτυγχαν ξένους ὅπως αὐτῷ, καὶ πιεζόμενος ὑπὸ τῶν οἰκῶν ἀντιστασιωτῶν, ἔρχεται πρὸς τὸν Κῦρον, καὶ αἰτεῖται αὐτῷ εἰς δισείλιον ξένους, καὶ τριῶν μηνῶν μισθών, ὡς ὤν τρεφόμενος ἄν τῶν ἀντιστασιωτῶν· οἷς Κῦρος διδόσαν αὐτῷ εἰς τετρακισέλιον, καὶ ἐξ μηνῶν μισθών· καὶ δεῖται αὐτῷ, ὃ πρόσθεν καταλύσαν πρὸς τοὺς ἀντιστασιώτας, πρὶν ἂν αὐτῷ συμβουλευθῆται. Οὕτω δὲ αὐτῷ ἐν Θεσπαλία ἐλάνθανεν αὐτῷ τρεφόμενον στρατεύμα. Προξενίον δὲ τὸν Βοιώτην, φιλὸν ὅτα ἄν τῷ, ἐκέλευσε, λαβόντα ἀνδρας ὑπὲρ πλείστους, παραγενέσθαι, ὡς ἐπὶ Πεισίδας βουλόμενος στρατεύεσθαι, ὡς πράγματα παρεχόμενα Πεισίδων τῇ ἕνατο τῷ. Σοφαίτων δὲ τὸν Συμφάλιον, καὶ Σωκράτην τὸν Ἀχαίον, ἐξέθεν ὅτα καὶ τοῦτον, ἐκέλευσεν ἀνδράς λαβόντας ἐλθεῖν ὑπὲρ πλείστους, ὡς πολεμικόν Τίσσαφρης σύν τοῖς φυγάσι τῶν Μιλήσιων. Καὶ ἐποίον ὅτας ὤντοι.

CHAP. II.

The Army being collected, commences its march.

Ἐπεὶ δὲ έδόσει αὐτῷ ἥδη πορεύεσθαι ἀνώ, τὴν μὲν πρόφασιν ἐποιεῖτο, ὡς Πεισίδας βουλόμενος ἐκβαλλείς παντάπασιν ἐκ τῆς χώρας· καὶ ἀθροίζει ὡς ἐπὶ τοῦτον τὸ τε βασιλικόν καὶ τὸ Ἑλληνικὸν ἑνταῦθα στρατεύμα· καὶ παραγέλλει τοῦ τοῦ Κλεάχχου, λαβόντι, ἥκειν, ὅσον ἦν αὐτῷ στρατεύμα· καὶ τῷ Ἀριστίππῳ, συναλλαγέντι πρὸς τοὺς οἴκους, ἀποπείμασι πρὸς ἑαυτόν, ἐκεῖ τρατεύμα: καὶ Σωκράτης τῷ Ἀρχάδῳ, ὡς αὐτῷ προεισέχθη ἐκ τοῦ ἐν ταῖς πόλεσι ξένικοι, ἥκειν παρῆγγειλε, λα-

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a Gr. 585, R. XXVIII.  b Gr. 329, 6, about.  c Gr. 729, R. LVIII.

b Id. 18, 8.  c Gr. 512, 6.  d Gr. 42, 1.

e Id. 107, 1.  e Gr. 548, Exc.  f Gr. 512, 4.

Gr. 591, R. XXIX.  g Gr. 117, 47.  h Gr. 733.
βόντα τοὺς ἀνδρας, πλην ὅποσοι Ἰκανοὶ εἴσαυν τῶν ἀκοπόλεις
φιλάττευεν.  ἩΕκάλεσε δὲ καὶ τοὺς Μίλητον πολιορκοῦντας·
καὶ τοὺς φυγάδας ἐκλεγεν οὖν αὐτῷ στρατεύσθω, ὑποσχό-
μένου αὐτοῖς, εἰ καλῶς καταπράξειεν, ἐφ᾽ ὧν ἐστρατεύστω, μη
πρόσθενε παύσασθαι, πρὶν αὐτοῖς καταγάγω οἶκαδε.  Ὅι ὃς
ἡδεός ἐπείθοτο. ἔπιστευν γὰρ αὐτῷ καὶ λαβότες τὰ ὀπλα,
προσήγασαν εἰς Σάρδεις. Ἐξελαῖας μὲν δὴ, ὅτους ἐκ τῶν πόλεων
λαβὼν, παρεγένετο εἰς Σάρδεις, ὁπλίτας εἰς τετρακιλίους·
Πράξενος δὲ παρῆν, ἔχων ὁπλίτας μὲν εἰς πεντακισίους καὶ
χιλίους, γυμνήτας δὲ πεντακισίους· Σοφάινετος δὲ ὁ Στυμ-
φάλιος, ὁπλίτας ἔχων γυμνός. Ὁστράτης δὲ ὁ Ἀχαῖος, ὁπλί-
τας ἔχων ὡς πεντακισίους· Πασίων δὲ ὁ Μεγαρεὺς, εἰς ἐπτα-
κισίους ἔχων ἀνδρας, παρεγένετο. Ὅν δὲ καὶ ὁ Σω-
κράτης τῶν ἀμφὶ Μίλητον στρατευμένοις. Ὅτοι μὲν εἰς
Σάρδεις αὐτῶν ἀφίκοντο. Τισσαφέρης δὲ, κατανοήσας ταῦτα,
καὶ μειζόνα ἡγησάμενος εἶναι, ἦ ὡς ἐπὶ Πεισίδας, τὴν παρα-
σκευὴν, πορεύεται ὡς βασιλέα, ἦ ἐδύνατο τάχιστα, ἵππεις ἔχων
ὡς πεντακισίους. Καὶ βασιλεὺς μὲν δὴ, ἐπεὶ ἦκονεν παρὰ
Τισσαφέρου τὸν Κύρου στόλον, ἀντιπαρεσκεύαζε.  Ὅτου δὲ ἔχων,
ὑπὸ εἰπον, ὁμοίως ἀπὸ Σάρδεων· καὶ ἐξελαύνει διὰ τῆς Ἀνδρίας, ἦ
σταθμοὺς τρεῖς, παρασάγγας εἰκοσι καὶ δύο, ἐπὶ τὸν Μαίανδρον θυσαμὸν.  Τοῦτον τὸ
ἔως δύο πλεύρας γέφυρα δὲ ἐπήν ἐξενυμένη πλοῖος ἐπτά.
Τοῦτον διαβάζει, ἐξελαύνει διὰ Φεργάς, σταθμὸν ἕνα παρα-
σάγγας ὄκτω, εἰς Κολοσσᾶς, ἐποιήσεις οἰκουμένης, εὐδαιμονα
c καὶ μεγάλην. Ἠσαῦ θα ἐμείναν ἡμέρας ἐπτά· καὶ ἤκει Μένων
ὁ Θεσσαλὸς, ἔχων ὁπλίτας κιλίους, καὶ πελταστὰς πεντα-
κισίους, Δόλοπας καὶ Αἰνάνας καὶ Ὀλυμπίους. Ἠσαῦ τε ἐξε-
λαύνει σταθμοὺς τρεῖς, παρασάγγας εἰκοσι, εἰς Κελαινᾶς, τῆς
Φεργάς πόλιν οἰκουμένην, μεγάλην καὶ εὐδαιμονα. * * * 

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a Id. 85, 6.  b Gr. 491, R. XII. &  c Gr. 644, R. XXXVIII. 
b Gr. 260, 1.  d Id. 32, also 1.  e Gr. 644, R. XXXIV. 
Id. 117, 47.  1 Gr. 408, 8.  f Id. 99.  2 Id. 102, 4.  3 Gr. 640, R. XXXVI.
EXPEDITION OF CYRUS.

CHAP. VI.

The Trial and Death of Orontes.

'Ἐντεύθεν προϊόντων,' ἐραίνετο ἢν ἵππων καὶ κυπροσ. εἰκάζετο δὲ ἐλεῖν ὁ στίβος ὡς δοξιλίων ἵππων. Οὔτοι προϊόντες ἑκατον καὶ χίλιοι, καὶ εἰ τι ἄλλο χρήσιμον ἤν. Ὡρόντης δὲ, Πέρσης ἀνής, γενέστε τε προσήκοι βασιλεῖς, καὶ ἡ τὸ πολεμικὰ λεγόμενο ἐν τοῖς ἀρίστοις Περσῶν, ἐπιβουλεύει Κύρα, καὶ πρόσθεν πολεμήσας. Καταλαμβάνει δὲ οὗτος Κύρα, εἰπεν, εἴ μὲν δοίη ἱππεῖς χιλίοις, τῶς προκατακαίνωσα ἵππεις ἢ κατακαίνω ἐν ἐνδρέσσας, ἡ ζωντας πολλοὶς αὐτῶν ἔλοι, καὶ καλός εἰς τῶς καινῶ ἐπιστας, καὶ ποιήσεις, ὅστε μὴ δυναται αὐτῶν, ἵδι οὗ το Κύρα στράτευμα, βασιλεῖ διαγείλαι. Τῷ δὲ Κύρα ἀκούσαντι ταύτα ἔδοκεν ὡφείλα εἶναι καὶ ἐκέλευσεν αὐτῶν λαμβάνει μέρος παρ' ἐκάστου τῶν ἴχνων.

"Ο δὲ Ὡρόντης, νομίσας ἐτοίμους αὐτῷ εἶναι τοὺς ἵππεις, γνάπησεν ἐπιστολὴν παρὰ βασιλείᾳ, ὅτι ηζοε ἤχι τῶν ἵππων ὡς ἄν δίνηται πλεῖστος, ἀλλὰ φράσας τοῖς ἑαυτῷ ἱππεύσιν ἐκέλευς, ὡς φίλοις αὐτῶν ὑποδεχέσθαι. Εὖν δὲ ἐν τῇ ἐπιστολῇ καὶ τῇ πρόσθεν ἱππεῖς ὑπομόνημα καὶ πίστεως. Ταύτην τὴν ἐπιστολὴν διδῴσαντι πιστῷ ἀνδρί, ὡς ὅτε ο δὲ λαβὼν, Κύρα δεικνύσαν. Ἄναγγειλές δὲ αὐτὴν ὁ Κύρας, συλλαμβάνει Ὡρόντην, καὶ συγκαλεῖ εἰς τὴν αὐτοῦ σκηνὴν Περσῶν τοὺς ἀρίστους τῶν προ τοῦ ἐπιτά, καὶ τοὺς τῶν Ἑλλήνων στρατηγοὺς ἐκέλευον ὑπλίτες, ἀγαγίει τοὐτοὺς δὲ θεσάμας τὰ ὅπλα περὶ τὴν αὐτοῦ σκηνῆς. Οἱ δὲ ταύτα ἐποίησαν, ἀγαγίτες ὡς τρικλίους ὑπλίτας. Κλαρχέων δὲ καὶ εἰσο παρεκάλεσε σύμβουλον, ὡς γε καὶ αὐτῷ καὶ τοῖς ἄλλοις ἐδοξει προτιμηθῆναι μᾶλτα τῶν Ἑλλήνων. Ἐπεί δ' ἐξήλθεν, ἐξήγγειλε τοῖς φίλοις τὴν κρίσιν

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a Id. 112, 4.  b Gr. 620, R. XXXIII.  c Gr. 519.  d Gr. 551, 2, (2).  e Gr. 551, 2, (1).  f Gr. 260, 1.  gr. 508, 5, & Gr. 719, R. LV.  h Gr. 729, R. LVIII.  i Id. 55, 2.  k Gr. 472, R. X.  l Gr. 378, 2d.  m Id. 32, 4, Obs. οντων.  n Gr. 347, 9.  o Gr. 172 & 173 & Gr. 555, R. XXIV.
τοῦ Ὄροντος, ὡς ἔγενετο· ὦ γὰρ ἀπόδημον· ἦν. Ἐφι δὲ Κῦρον ἄρχειν τοῦ λόγου δὲ·

"Παρεκάλεσα ὑμᾶς, ἄνδρες φίλοι, ὅπως σὺν ὑμῖν βουλευόμενος, ἵνα τι δικαιότατον καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων, τούτῳ πράξον προς Ὀρόντον τουτούρα. Τοῦτον γὰρ πρῶτον μὲν ὁ ἐμὸς πατήρ ἔδωκεν ὑπέκοου ἐμοὶ ἐλεῖ· ἐπεὶ δὲ, ταχέως, ὅσος ἐγὼ ἀνδρὸς, ὑπὸ τοῦ ἐμοῦ ἀδελφοῦ, ὁτιοῦ ἐπιλήμεσεν ἐμοὶ, ἔχων τὴν ἐν Σάρδης ἀκρόπολιν, καὶ ἔγιν αὐτὸν προσπολεμὸν ἐποίησα, ὡστε δοξαί τούτων τοῦ πρὸς ἐμὲ πολέμου παύσασθαι, καὶ δεξιῶν ἐλαβὼν καὶ ἐδοξά. Μετὰ ταύτα, ἔφη, ὁ Ὀρόντα, ἔστω δέ τι σε ἦδύκρεια;—Ο δὲ ἀπεκρίνατο, ὅτι σὺ. Πάλιν ο Κῦρος ἤρατα.—Οὐκοῦν ὑστερον, ὡς αὐτὸς σὺ ὁμολογεῖς, οὐδὲν ὑπ᾽ ἐμοῦ ἀδικοῦμενος, ἀποστάς εἰς Μυσοῦς, κακοῦς ἐποιεῖς τὴν ἐμὴν χώραν, ὁ τι ὑδώρος;—Εφι ο Ὀρόντας.—Οὐκοῦν, ἔφη ο Κῦρος, ὁποῖ τι αὐτὸς ἐμὺς τὴν σεαυτῷ ἐνύμωσιν, ἔλθων ἐπὶ τὸν τής Ἀρτέμιδος βωμὸν, μεταμελεῖν τε σοι ἐφησθα, καὶ πείσας ἐμὲ, πιστὰ πάλιν ἐδοξάς μοι, καὶ ἐλαβὼν παρ᾽ ἐμοῦ;—Καὶ ταῦθ᾽ ὁμολογεῖ ὁ Ὀρόντας.—Τί οὖν, ἔφη ο Κῦρος, ἀδικηθέν τι ὑπ᾽ ἐμοῦ, τῶν τοτέων ἐπιβουλευόν μοι φανερῶς γέγονας;—Ἐιπότος δὲ τοῦ Ὀρόντος, ὅτι οὐδὲν ἀδικηθεὶς ἤρωτήσαν ὁ Κῦρος αὐτῶν;—Ομολογεῖς οὖν περὶ ἐμὸ ἀδικοῦς ἐλεῖ· ἦν ὁ γὰρ ἀνάγχη, ἔφη ὁ Ὀρόντας.—Εἰς τούτον πάλιν ἤρωτήσαν ὁ Κῦρος;—Ἐις οὖν ἂν γένοι τῷ ἐμῷ ἀδελφῷ πολέμοις, ἐμοὶ δὲ καὶ φίλος καὶ πιστὸς;—Ο δὲ ἀπεκρίνατο, διτί—οὐδ', εἰ γενοίμην;—ο Κῦρε, σοι γὰρ ἐπὶ τοτὲ δοξαίμην."

Πρὸς ταύτα ο Κῦρος εἶπε τοῖς παροῦναν.—Ο μὲν ἄνηρ τιμῆτα μὲν πεποίηκε, τοιαῦτα δὲ λέγει· ὑμῶν δὲ σὺ πρῶτος, ὁ Κλέαρχος, ἀπόφημα γνώμην, ὁ τι σοὶ δοξέα.—Κλέαρχος δὲ εἶπε τάδε;—Συμβουλεύω ἐγὼ, τὸν ἀνδρα τούτων ἐκποδοῦν ποιεῖσθαι ὡς τάχιστα· ὡς μηκέτι δευτέρων τούτων φιλάττεσθαι, ἀλλὰ

a Gr 378.
b Gr 530.
c Gr 185, 2.
d Gr 555, XXIV.
e Gr 508, 5.
f Gr 622.
g Gr 592.
h Gr 274, Table.
i Gr 787.
j Gr 738.
k Gr 738.
l Gr 528, XX.
m Gr 711, 8d.

a Gr 472, R. X.
b Gr 742.
c Gr 729, R. LVIII.
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CHAP. VII.

Approach of the Enemy—Preparation for Battle.

Ἐντεῦθεν ἔξελαυνε διὰ τῆς Βασυλωνίας, σταθμοὺς τρεῖς, παρασάγγας δώδεκα. Ἐν δὲ τῷ τρίτῳ σταθμῷ Κύρος ἔξετασιν ποιεῖται τῶν Ἐλλήνων καὶ τῶν βαρβάρων ἐν τῷ πεδίῳ, περὶ μέσας νύκτας,—ἐδόκει γὰρ, ἐις τὴν ἐπίουσιν ἢ ἢμιν βασιλέαν σὺν τῷ στρατεύματι μαχοῦμενον—καὶ ἐκέλευε Κλέαρχον μὲν τοῦ δεξίου κέρας ἤγετο, Μένωνα δὲ τὸν Θετιλὸν τοῦ εὐνοῦμου ἄντος δὲ τοὺς ἑαυτοῦ διετάττε. Μετὰ δὲ τὴν ἔξετασιν, ἀμὴ τῇ ἐπιουσίᾳ ἡμέρα αὐτοῦ μολινί παρὰ μεγάλου βασιλέως ἡκοντες ἀπηγγέλλων Κύρον περὶ τῆς βασιλείας στρατιῶς. Κύρος δὲ, συγκαλέσας τοὺς στρατηγοὺς καὶ λοχαγοὺς τῶν Ἐλλήνων, ἐσυνεβουλεύετο τε, πῶς ἀν τὴν μάχην ποιοῖτο. καὶ αὐτὸς παρῆλθε θαρσόνων τούτω. "Ὡς ἄνδρες, Ἐλληνες, οὐκ ἀνθρώποισιν ἀποροῦν βαρβάρων συμμάχους ὑμῖν ἔχω, ἀλλὰ νομίζων ἀμέινον καὶ κραίττων πολλῶν βαρβάρων ὑμᾶς εἶναι, διὰ τοῦτο προσέλαβον. Ὡς ὁποῖς οὖν ἔσεσθε ἄνδρες.
ἀξιοὶ τῆς ἐλευθερίας, ἦς κέκτησε, καὶ ὑπὲρ ἡς ὑμᾶς ἐγὼ εὐδαιμονία. Εὖ γὰρ ἵστα, ὅτι τὴν ἐλευθερίαν ἐλοίμην ἄν.

ἀντὶ ὅν ἦ σῶ ἐπὶ πάντων καὶ ἄλλων πολλαπλασιών. Ὅπως δὲ εἰδήτε, εἰς ὁνὸν ἐρχομένως ἀγῶν, ἐγὼ ὑμᾶς διδάξω. —Τὸ μὲν πλῆθος πολὺ, καὶ πολλὴ κραυγὴ ἐπίασιν. ἂν δὲ ταύτα ἀνάχρησθε, τὰλλα καὶ αἰσχύνεσθαι μοι δοκῶ, ὅιον ἦμων γνώσεσθε τοὺς ἐν τῇ χώρᾳ ὅταν ἀνθρώπον. Ὅμων δὲ ἄνθρωπον ὅταν, καὶ εὐτύλωμον γενομένων, ἐγὼ ὑμῶν τὸν μὲν ὄντως βουλόμενον ἀπιέναι τοὺς ὀίκους ἥλιοτον ποιήσω ἀπελθεῖν. πολλοὺς δὲ οἴμαι ποιήσειν τὰ παρ’ ἐμοὶ ἐλέσθαι ἀντὶ τῶν ὀίκων.

Ἐνταῦθα Γαυλίτης παρὼν, φυγὼς Σάμιος, πιστὸς δὲ Κύρος, εἶπε: "Καὶ μὴν, ὁ Κύρος, λέγοντι τινες, ὅτι πολλὰ ὑπισχύῃ τοῖς, οὐκ ἂν τὸ ἐν τοιούτῳ ἐλαῖον τοῦ κυνὸν τοῦ προφόστου ἃν δὲ εὖ γένηται τι, ὃν μεμνησθαί σε. ἐνίοι δὲ, οὐδὲ, εἰ μέμνηπο τε καὶ βούλοι, ὑπασόθηται ἂν ἀποδοθῇ, ὅσον ὑπισχὺς. "Ἀκούσας ταύτα ἔλεξεν ὁ Κύρος: "Ἀλλ’ ἔστι μὲν ἡμῖν, ὁ ἄνθρωπος, ἡ ἀρχὴ ἡ πατρῴα, πρὸς μὲν τὴν μεσομβρίαν, μέχρις οὗ διὰ καθαμα υἱὸν ὄντως οἱ ἀνθρώποι πρὸς ἀρκτόν, μέχρις οὗ διὰ τίς ἡμῶν. τὰ δὲ ἐν μίσοι τούτων ἀπαντά σαρκαπλεύσουσιν οἱ τοῦ ἑμοῦ ἀδελφοῦ φίλοι. Ἑν ν’ ἡμεῖς νικήσωμεν, ὑμᾶς δεῖ τοὺς ἡμετέρους φίλους τούτων ἐγκρατεῖς ποιῆσαι. Ὑπέτε οὐ τοῦτο δέδοικα, μὴ οὐκ ἦ σῶ, ὃ τι δοῦ ἐκάστο τῶν φίλων, ἂν εὐ γένηται, ἄλλα μὴ οὐκ ἦ σῶ ἰκανοῦς, οἷς δό. ἀκούσας δὲ τῶν Ἑλλήνων καὶ στέφανον ἐκάστοφρ χρυσοὺς ἐδόομα. Οἱ ταύτα ἀκούσαντες, αὐτοὶ τῇ ἢσαν πολύ προθυμότεροι, καὶ τοὺς ἄλλους ἐξηγησαν Ἒργησαν δὲ παρ’ αὐτῶν οἱ της στρατηγοῖ καὶ τῶν ἄλλων Ἑλλήνων τινες, ἡμεῖς εἰδότες εἰδέναι, τὴ σφισὶν ἔσται, ἐὰν κατηθώσω τὸ δ’ ἐμπιπλάς ἀπάντων τὴν γνώμην ἀπείπτε. 10Παρεκκλεόντο δ’ αὐτῷ πάντες, δοσουρέ διελέγοντο, μὴ μάχεσθαι,
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ἀλλ' ὅπισθεν ἰαυτῶν τάττεσθαι. Ἔν δὲ τῷ καυφὶ τοῦτο 
Κλέαρχος ὁδὲ πώς ἦρετο Κύρον. Ὅμει γὰρ σοι, ὅ ἄρε, μα-
χείσθαι τὸν ἀδελφὸν; Ἡδ' Αὐ', ἔφη ὁ Κύρος, εἰπερ γε 
Δαρείου καὶ Παρνασσίδος ἔστι παῖς, καὶ ἐμὸς ἀδελφὸς, οὐκ ἀμάχη 
ταύτα ἐγὼ λήφομαι.

Ἐν τῇ ἡξοπλισίᾳ, ἀφικομος ἐγένετο τῶν μὲν Ἐλ-
λήνων ἀσπίς μυρία καὶ τετρακοσία. πελτασταὶ δὲ δωχίλιοι καὶ 
tετρακόσιοι: τῶν δὲ μετὰ Κύρον βασιλέων δέκα μυριάδες, καὶ 
ἀρματα δραπανηφόρα ἀμφὶ τὰ εἴκοσι. Τῶν δὲ πολεμίων ἐλέ-
γοντο εἰναι ἐκατόν καὶ εἴκοσι μυριάδες, καὶ ἄρματα δραπα-
νηφόρα διακόσια. Ἀλλοι δὲ ἦσαν ἔξακοικοι ἱππεῖς, ὃν Ἀρ-
ταγήρας ἤχειν· οὐκοι δὲ πρὸ αὐτοῦ βασιλέως ετεαγμένου ἦσαν. 
Τοῦ δὲ βασιλέως στρατεύματος ἦσαν ἀρχοντες καὶ στρατηγοὶ 
καὶ ἡμέσινίκες τέταρας, τριάκοντα μυριάδων ἕκαστος, Ἀβροκό-
μας, Τισσαφείρης, Γωβεφάς, Ἀρβάκης. Τούτων δὲ παρεγε-
νόντο εν τῇ μάχῃ ἐντενύκτονα μυριάδες, καὶ ἄρματα δραπα-
νηφόρα ἐκατόν καὶ πεντάκοντα. Ἀβροκόμος γὰρ ὀστείρησε τῆς 
μάχης ἡμέρας πέντε, ἐκ Φοινίκης ἐλαῦντος. Ταῦτα δὲ ἢγγελλον 
πρὸς Κύρος οἱ αὐτομολήσαντες εκ τῶν πολεμίων παρὰ μεγάλον 
βασιλέως πρὸ τῆς μάχης καὶ μετὰ τὴν μάχην, οἱ ὀστερον ἐλήφ-
θησαν τῶν πολεμίων, ταῦτα ἢγγελλον. Ἐντευθὲν δὲ Κύρος 
ἐξελαύνει σταθὸν ἕνα, παρασάγγας τρεῖς, συντεταγμένοι τῷ 
στρατεύματι παντὶ, καὶ τῷ Ἑλληνικῷ καὶ τῷ βασιλεικῷ φέτο 
γὰρ ταύτῃ τῇ ἡμέρᾳ μαχεῖσθαι βασιλεῖα. κατὰ γὰρ μέσου τῶν 
σταθμῶν τοῦτον τάφρον ἦν ὀρυκτή, βασθεια, τὸ μὲν εὑρὸς ὁρ-
γιαί πέντε, τὸ δὲ βάθος ὁργιαί τρεῖς. Παρέτατο δὲ ἡ 
tάφρος ἄνω, διὰ τοῦ πεδίου, ἐπὶ δόδεκα παρασάγγας, μέχρι 
tου Μηδίας τείχους. Ἔνθα δὴ εἰδὼν αἱ διώρυχες ἀπὸ τοῦ 
Τίχρητος ποταμοῦ ἐρέυναν· εἰδὲ τέταρας, τὸ μὲν εὑρὸς 
πλεθριαίαι, μὲ αὐτὰς 

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a Gr. 656, R. XI.III.
b Gr. 512, 1.
c Id. 25, 2.
d Gr. 640, R. XXXVI.
Gr. 472, R. X.
Gr. 627, R. XXXIV.
Id. 13, Obs. 6.
Id. 50, Obs. 2, ἴν.
Gr. 436, R. 6.
Gr. 656, R. XLIII.
Gr. 425, R. 1.
ΧΕΝΟΦΩΝ.

σιταγωγά· εἰσβάλλοντι δὲ εἰς τὸν Ἔφρατην· 'διαλείποντι δὲ ἐκάστη παρασάγγη· γέροντε ἡ ἐπείσιν.

'Ἡν δὲ ἀπ' αὐτὸν τὸν Εὔφρατην πάροδος στενὴ, μεταξὺ τοῦ ποταμοῦ καὶ τῆς τάφρου, ὥς εἰκοσὶ ποδῶν ἄτο κύρος. Ταύτην δὲ τὴν τάφρον βασιλεύς μέγας ποιεὶ ἀντὶ ἐρύματος, ἐπειδὴ πυθόθηκε Κύρος προκελάφοντα. Ταύτην δὴ τὴν πάροδον Κύρος τε καὶ ἡ στρατιὰ παρῆλθε, καὶ ἐγένοντο εἰσώ τῆς τάφρου. Ταύτη μὲν ὁν ὔτη ἡμέραν, οὐχ ἐμιχείατο βασιλεύς, ἀλλ' ὑποχωρούστων φανερὰ ἦσαν καὶ ἱπποι καὶ ἀνθρώπων ἦσαν πολλά. 'Ενεαυθὰ Κύρος Σιλανὸν καλέας, 'τὸν Ἀμβροσίατός μάντιν, ἔδοξεν αὐτῷ δαρεικὼς τριχιλίον, ὅτι τῇ ἐνδεκάτῃ ἀπ' ἐκείνης τῆς ἡμέρας πρότερον οὐνόμην εἶπεν αὐτῷ, ἵνα βασιλεὺς οὐ μαχεῖται δέκα ἡμέραν. Κύρος δὲ εἶπεν,—Οὐχ ἄρα ἐπὶ μαχεῖται, εἰ μὴ ἐν ταύταις ταῖς ἡμέραις μαχεῖται· ἐὰν δ' ἀληθεύσῃ, ὑποσχοῦμαι σοι δέκα τάλαντα. —Τούτῳ τὸ χρυσὸν τὸν ἀπέδωκεν, ἐπεὶ παρῆλθον αἱ δέκα ἡμέραι. 'Επεὶ δ' ἐπὶ τῇ τάφρῳ οὐκ ἐκολὼν βασιλεὺς τὸ Κύρος στράτευμα διαβαίνειν, ἔδοξε καὶ Κύρος καὶ τοὺς ἄλλους ἄπεγκοκέναν τοὺς μαχεῖσθαι· ὅτε τῇ ὑστεραιᾷ Κύρος ἐπορεύετο ἡμελημένος μᾶλλον. Τῇ δὲ τριτῇ ἐπὶ τὸν ἄρματος καθήμενος τὴν πορείαν ἐποίητο, καὶ ὅλιγος ἔν ταξίν ἔχων πρὸ αὐτοῦ ὁ δ' ἐπὶ πολὺ αὐτῷ ἀνατεταραχμένον ἐπορεύετο, καὶ τῶν ὀπλῶν τοὺς στρατιώτατος πολλά ἐπὶ ἀμαξῶν καὶ ὑποκυνόκαν ἤγετο.

CHAP. VIII.

The Battle—Death of Cyrus.

Καὶ ἦδε τε ἦν ἅμως ἄγωραν πλήθουσαν, καὶ πλησίον ἦν ὁ σταθμὸς, ἐνὶ συν ἑμίλες καταλύσεις, ἡμῖνα Παταγώας, ἀνὴρ Πέρσης, τὸν ἅμως Κύρον πιστῶν, προφαίνεται ἐλαύνων κατὰ κράτος ἱδροῦντι τῷ ἱππῷ καὶ εὐθὺς παύων, οἷς ἐνετύχατον, ἐβόα

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a Gr. 658, R. XLIll.  b Gr. 483, R. VII.  c Gr. 622.  d Gr. 610, R. XXXVI. &  e Gr. 555, R. XXIV.  f Gr. 264, (1).  g Gr. 642.  h Gr. 508, 8.  i Gr. 472, R. X.  k Gr. 519.  l Gr. 477.  m Gr. 627, R. XXXIV.  n Gr. 21, ἡμέρα.
EXPEDITION OF CYRUS.

καὶ βαρβαρικῶς καὶ Ἑλληνικῶς, ὅτε βασιλεὺς σὺν στρατεύματι
πολλῷ προσέχεται, ὡς εἰς μέγαν παρασκευασμένος. ἔσκα 
πολὺς τάφρος ἐγένετο τὰ ἄγαμας, τὸν θάραξα ἐνεκδύον, 
καὶ Κύρος τε, καταπεμπόμενος ἐκ τοῦ άρματος, ὄπλος τινὸς ἐπὶ τὸν ἰππον, τὰ παλτὰ εἰς τὰς χέρις ἔλαβε, τοῖς τε ἄλλοις
πᾶσι παρῆγγελλεν ἐξοπλιζέσθαι, καὶ καθίστασθαι εἰς τὴν ἱστοῦ
tῶν τάξεων ἡκαστῶν. ἔσκα δὴ σὺν πολλῇ σπουδῇ καθίσταντο,
Κλέαρχος μὲν τὰ δεξία τοῦ κέρατος ἔχον, πρὸς τὸν Ἔφρατη
ποταμὸν, Πρόξενος δὲ ἐχόμενος· οἱ δ’ ἄλλοι μετὰ τοῦτον.
Μέ
νων δὲ, καὶ τὸ στράτευμα, τὸ ἐν αὐτῷ κέρας εἶχε τοῦ Ἑλλη

κοῦ. Τοῦ δὲ βαρβαρικῶς, ἵππες μὲν Παρθαγόνες εἰς χιλίους
παρὰ Κλέαρχον ἠστάσαν ἐν τῷ δεξιῷ, καὶ τὸ Ἑλληνικὸν πελ
ταστικὸν ἐν ἑαυτῷ ἐισώμηψι τῷ Κύρῳ ἑπάρχος, καὶ τὸ ἄλλο βαρβαρικὸν. Κύρος δὲ, καὶ ἵππες μετ’ αὐτοῦ ἐξακό
σιοι, κατὰ τὸ μέσον, ὀπλισμένοι θάραξιν μεγάλοις, καὶ παρα
μηνίδιοι, καὶ κράνοι πάντες, πλὴν Κύρου. Κύρος δὲ, πρῶτος
ἐξον τὴν κεφαλήν, εἰς τὴν μάχην καθίστατο. Λέγεται δὲ καὶ
τοὺς ἄλλους Πέρσας θύεις ταῖς κεφαλαῖς ἐν τῷ πολέμῳ δια

κινώντες. Οἱ δ’ ἰπποὶ ἄπαντες, οἱ μετὰ Κύρον, εἰχον καὶ
προμετοπίδαι καὶ προστερνίδαι· εἶχον δὲ καὶ μαχαίρας εἰς ἵπ

πεις Ἑλληνικάς.

Καὶ Ἰὸν τῇ τὴν μέσον ἑκέρας, καὶ οὔπω καταφανεῖς ἤσαν οἱ
πολέμιοι· ἴνα καὶ θεῖλε ἐγένετο, ἐφάνη κοινοτός ὡσπερ νεφέλη
λευκῆ, ἤχον δὲ οὐ συχνὸ ὑπεροκόφοι τοῖς ἐν τῷ
πεδίῳ ἐπιπολέον. Ὁτα ἐγένετο ἐγίγνοντο, τάχα δὴ καὶ ἤ
χοι τις ἠστράπτε, καὶ αἱ λόγχαι καὶ αἱ τάξεις καταφανεῖς
ἐγίγνοντο. Καὶ ἦσαν ἵππες μὲν λευκόδωρακες ἐπὶ τοῦ ἐναθύμου
πολέμιον· (Τισαφέρνης ἐλέγετο τοῦτών ἀρχεῖν.)
ἐχόμενοι δὲ τούτων γερόφοροι ἐχόμενοι δὲ ὀπλίται 10:10 
ποδή-

ρεσὶν ἐξόνων ἀσπίσιν· (Ἀίγυπτοι δὲ οὕτωι ἐλέγοντο ἐναι.)
ἄλλοι δ’ ἵππες, ἄλλοι τοξόται. Πάντες δὲ οὕτωι κατὰ ἐθνή,

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*a* Gr. 693, R. LIII.  
*b* Gr. 689.  
*c* Gr. 388.  
*d* Gr. 627, R. XXXIV.  
*e* Gr. 642.  
*f* Id. 32, 4, ἀντικ.  
*g* Gr. 397, 10.  
*h* Gr. 436, R. 6.
ἐν πλαίσιον πλήρει ἀνθρώπων ἐκαστὸν Ἠθος ἐπορεύετο. Πρὸ
δ' αὐτῶν, ἄριστα διαλείποντα συνηχῶν ἀπ' ἄλλῃς, τὰ δ' ὁρι-
σαντικὰς λειτύρουν ἔχον δὲ τὰ ὁρισμένα ἐκ τῶν ἄξονων εἰς
πλάγιον ἀποτεταμένα, καὶ ὑπὸ τοῖς διώρους εἰς γῆν βλέποντα,
καὶ διακρίνειν, ὅποθ' ἐντύχειν. Ἡ δ' γραμὴ ἦν, ως εἰς τὰς
tάξεις τῶν Ἑλλήνων ἑλάττων καὶ διακριότερως. Ο μέντοι
Κύρος εἶπεν, ὅτε καλέσας παρακελεύεσθε τοῖς Ἑλλησ, τὴν κραυ-
γὴν τῶν βαρβάρων ἀνασχίσασθαι, ἐφευρήσῃ τούτο αὐτὸν, ὃς ἔχω κραυ-
γὴν, ἀλλὰ σιγῇ ἡμῖν ἄνωτε, καὶ ἡ σιγή, ἐν ἵνα καὶ βραδέως
προσήκῃ. Καὶ ἐν τούτῳ, Κύρος παρελθὼν αὐτὸς αὐτῷ
Προῆγε τῷ ἐμφανεῖ, καὶ ἄλλοις τρίοι οἱ τέταρτοι, τῷ Κλεάρχῳ
νῦν, ἄγεις τὸ στράτευμα κατὰ μέσον τὸ τῶν πολεμίων, ὅτι
ἐκεῖ βασιλέως εἰς τὰς τούτο, ἐφι, νικῶμεν, πάνθε' ἡμῖν πεποι-
ηται. Ὀροῦν δὲ ο Κλεάρχος τὸ μέσον στῆρος, καὶ ἀκούν
Κύρον ἔσων ὑπὸ τοῦ Ἑλληνικοῦ εὐωνυμίου βασιλέα, (τοσοῦτο
γὰρ πλήθει περὶ βασιλέως, ὅστε, μέσον τὸ ἑαυτοῦ ἔχων, τοῦ
Κύρου εὐωνύμου ἔσων ἦν,) ἀλλ' ὁμοὶος ο Κλεάρχος οὐκ ἦθελεν
ἀποσπάσαι ἀπὸ τοῦ πολεμίου τὸ δεξίον κέρας, φοβούμενος μὴ
κυκλωθεῖ ἐκτέρωσθεν· τῷ δὲ Κύρο χαίροντα, ὅτι αὐτῷ
μέλος, ὅπως καλῶς ἔχοι.ο

Καὶ, ἐν τούτῳ τῷ καιρῷ, τὸ μὲν βαρβάρικον στράτευμα όμα-
λοις προῆγε. τῷ δ' Ἑλληνικῷ, ἂν ἔτι ἐν τῷ αὐτῷ μέγαν, συνε-
tάττετο ἐκ τῶν ἑτε προσίόντων. Καὶ ο Κύρος παρελθὼν οὐ
πάντω πρὸς αὐτὸ τῷ στρατεύματι, κατεθεῖτο ἐκατέρως ἀπο-
θεν, τοὺς τῆς πολεμίως ἀποβλέπωσι, τοὺς τε φιλίους. Ἡ Ἰδοὺ
δὲ αὐτὸν ἀπὸ τοῦ Ἑλληνικοῦ Ἑνορᾶν Ἀθηναίων, ὑπελάσας
ἐκεῖ συναντῆσαι, ἦρετο, ἐξε παραγγέλλοι. ο

Ταύτα δὲ λέγων, ὁφοῦ τοῦ ἥκουσε διὰ τῶν τάξεων ἱόν-

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a Gr. 408, 8, & Id. 32.  
b Gr. 436, R. 6.  
c Gr. 740, R. LIX.  
d Gr. 190, Obs. 2, A & Id. 37, 1, & Gr. 547, 5.  
e Gr. 622.  
f Gr. 627, R. XXXIV.  
g Gr. 586.  
h Id. 81, 4.  
i Gr. 656, R. XLIII.  
j Id. 64, Obs. 2, 2.  
k Gr. 558.  
m Id. 117, 43.  
a Gr. 723 & Id. 86.  
o Gr. 701, R. LIV.  
p Gr. 586.  
q Gr. 494, R. XIII.
EXPEDITION OF CYRUS.

τος, καὶ ἦρετο, τίς οἱ θόρυβος. ὁ δὲ Ἑσοφόλος εἶπεν, ὅτι τὸ σύνθημα παρέχεται δεύτερον ἄδη. ὁυί καὶ ἔθαύμασε, τίς παραγγέλλει, καὶ ἦρετο, ὁ τι καὶ εἰ ὁ σύνθημα. ὁ δὲ ἀπεκτέινε, ὁτι ΖΕΤΣ ΣΩΤΗΡ καὶ ΝΙΚΗ. ὁ δὲ Κυρος ἀκούσας,—Ἀλλὰ δέχομαι τε, ἔφη, καὶ τούτο ἐστω.—Ταύτα δὲ εἴπον, εἰς τὴν ἑαυτὸν χώραν ἀπῆλανε. Καὶ οὐκ ἔτι τρία ἡ τέταρτα στάδια ἀπεισεῖν τὸ φάλαγγε απ' ἄλληλον, ἰνπικα ἐπαινίγαν τε οἱ Ἐλληνες, καὶ ἥρετον ἑαυτὸν ἰνεῖν τοῖς πολεμίοις. ὡς δὲ πορευόμενον ἐξεικόμασε τι τῆς φάλαγγος, τὸ ἐπίλειπόμενον ἤξευο θειῶθεν καὶ ἀμα ἐφθαγαντο πάντες, οἶνος περ τῷ Ἑναλίφε ἐλελθονοι, καὶ πάντες δὲ ἔθεον. Δέχονται δὲ τινες, ὡς καὶ ταῖς ἀσπίδις πρὸς τὰ δόρατα ἐθούνζαν, φόβον ποιούντες τοῖς ἵπποις. Πρὶν δὲ τάξειμα ἐξεικνεῖσθαι, ἐκκλη- σίσαναι οἱ βάρβαροι τοῦ ἱπποῦς καὶ φεύγονται. Καὶ ἑνδυαθα δὴ ἐδώκον μὲν κατὰ κράτος οἱ Ἐλληνες, ἠθώνον δὲ ἄλληλοι, μὴ θείν τοθμω, ἀλλ' ἐν τάξει ἐπεσθαυ. Τὰ δὲ ἁρματα ἐφέρετο, —τὰ μὲν δὲ ἑαυτὸν τοῖς πολεμίοις, τὰ δὲ καὶ διὰ τῶν Ἐλλήνων, κενα ἤπιον. Οἱ δὲ, ἐπεὶ προοίμων, ἀμάσταντο· ἔστι δ' ὅστη καὶ κατελήφαν, ὡσπερ εν ἰπποδόμῳ, ἐκπλαγείς καὶ οὐδὲν ἐντὸι οὐδὲ τοῦτον παθείν ἐφάσαν· οὐδὲ ἄλλος δὲ τῶν Ἐλλή- νων ἐν ταύτῃ τῇ μάχῃ ἐπαθεῖν οὐδεὶς οὐδὲν, πλὴν ἐπὶ τῷ εἰω- νεύμῳ τοξευνόμαι τις ἐλέγητο.

Κύρος δὲ, ἀρᾶτι τοὺς Ἐλλήνας νικῶντας 'τὸ καθ' αὐτοὺς καὶ διακοντας, ἱδόμενος καὶ προσκυνούμενος ᾧ ἡ ός βασιλεὺς ὑπὸ τῶν ἁμαρ' αὐτῶν, οὖν ὡς ἐξήχθη διώκεται· ἀλλὰ συνεπαιρα- μένην ἔχον τὴν τῶν σιν ἑαυτῷ ἐξακοσίων ἵππους ταξιν, ἐπεμελ- είτο, δ τι ποιήσαι βασιλεὺς. Καὶ γὰρ ὃδε αὐτῶν, εἰ δὲ μέσον ἔχοι τὸν Περσικὸν στρατεύματος. Καὶ πάντες δὲ οἱ τῶν βαρ- βάρων ἀρχοντες μέσον ἔχοντες τοῦ αὐτῶν ἤγουντο, νομίζοντες οὕτως ἐν ἀρσαλαστάρῳ εἶναι, ἢν ἡ ἰσχὺς αὐτῶν ἐκατέρωσθεν ὑ, κ.χι, εἰ τι παραγγελίας ἡμῖν οὔ, ἡμῖν ἐν χρόνῳ αἰσθάνεσθαι τὸ στράτευμα. Καὶ βασιλεὺς δὴ τότε μέσον ἔχον τῆς ἑαυτοῦ

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a Gr. 569, R.  
b Gr. 523, R. XX.  
c Gr. 692, siv.  
d Gr. 588.  
e Id. 63, 2.  
f Id. 69, 2.  
g Gr. 408, 18.
στρατιάς, ὅμως ἐξε ἤγεντες τούτον Κύρον εὐσήμουν κέρατος. Ἅπαξ δὲ ὑδεῖς αὐτῷ ἐμάχεστο ἐκ τοῦ ἐναντίον, 'οwhereIn τοῖς αὐτῶν τεταγμένως ἐμπροσθεν, ἐπέκαμπτον ὡς εἰς κύκλον. Ἐνθα δὲ Κύρος διάσας, μὴ ὁπισθεν γενόμενος κατακόψῃ τὸ Ἑλληνικὸν, ἐλαύνει ἀντίος καὶ ἐμβακὼν σὺν τοῖς ἐξακοσίοισιν, νῦν τοὺς πρὸ βασιλέως τεταγμένους, καὶ εἰς φυγὴν ἐτρεψε τοὺς ἐξακοσίους καὶ ἀποκτείνει λέγεται αὐτῶς τῇ ἑαυτοῦ χειρὶ Ἀρταγύρου, τῶν ἀρχοντῶν αὐτῶν.

Ὡς δὲ ἡ τροπὴ ἤγεντο, διασπείρονται καὶ οἱ Κύρον ἐξακοσίων, εἰς τὸ διάκειν ὀρμήσαντες· πλῆρες πάνω ὅλιγοι ἀμφ' αὐτῶν κατελείψαν, σχέδον οἱ ὀμοτράπεζοι καλούμενοι. Σὺν τούτοις δὲ ὅσον, καθορίζει βασιλέα καὶ τὸ ἀμφ' ἐκείνον στίφος καὶ εὐθὺς οὐκ ἤρεχτο, ἀλλ' εἰπὼν,—Ὅρο τὸν ἄνδρα,—ιετο ἐπ' αὐτὸν, καὶ παίει κατὰ τὸ στίφος, καὶ τιτρόσκει διὰ τοῦ θώρακος, ως φθορὰ Κηθοίας ὁ ἀρτρός καὶ ἰάςθαι αὐτῶς τὸ τραυμά φθοι. 'Παῖοντα δ' αὐτὸν ἀκοντὶς τις παλτῷ, ὑπὸ τὸν ὀφθαλμὸν βιαῖος καὶ ἐναύθα ὑμοῦντο καὶ βασιλείς καὶ Κύρος καὶ οἱ ἀμφ' αὐτῶς ὑπὲρ ἐκατέρθων, ὅποιοι μὲν τὸν ἀμφ' βασιλέα ἀπέθανων, Κηθοίας λέγει· (παρ' ἐκείνῳ γὰρ ἤν) —Κύρος δὲ αὐτὸς τοὺς ἀπέθανε, καὶ ὀχιότα οἱ ἁριστοὶ τῶν περὶ αὐτῶν ἑκείνῳ ἐπ' αὐτῷ. Ἀρταγύρους δὲ, ὁ πιστότατος αὐτῷ τῶν σκηπτροῦχων θεράπων, λέγεται, ἐπειδὴ ἔδει πεπτισκότα Κύρον, καταπηδήσας ἀπὸ τοῦ ἅπατον, περιπεσεῖν αὐτῶν. Καὶ οἱ μὲν φασὶ, βασιλεὰ κελεύσαι τινα ἰπποφάζαι αὐτὸν Κύρον· οἱ δὲ, ἵππων ἐπιφάζοντο, σπασμένον τὸν ἄκινακην εἰς γὰρ χειροὺς καὶ στρεπτέον δὲ ἐφοίτη, καὶ φέλλα καὶ τὰ ἀλλα, ὡς τις ἁριστοὶ τῶν Περσῶν, ἐστείμητο γὰρ ὑπὸ Κύρον δι' εὐνοίας τε καὶ πιστότητα.
EXPEDITION OF CYRUS.

CHAP. IX.

The Character of Cyrus.

Κύρος μὲν οὖν οὕτως ἔτελεντησεν, ἀνήρ ὁν Περσῶν, τῶν
Διός Κύρων τὸν ἄρχαίον γενομένων, βασιλευκάτατος τε καὶ
ἀρχηγόν ἀξιότατος, ὡς παρὰ πάντων ὁμολογεῖται. τῶν Κύρων
δοκούντων εἰς πείρας γενέσθαι. Πρώτον μὲν γὰρ αὐτὸ ἐπὶ ὁσ,
ὅτε ἐπαιδεύοντο καὶ σύν τῷ ἄδελφῳ καὶ τοῖς ἀλλοις παις,
πάντως πάντας κράτιστος ἐνομίζετο. Πάντες γὰρ οἱ τῶν ἀρίστων
Περσῶν παιδεῖ εἰς ταῖς βασιλείας θύρας παιδεύονται: εἰ σὰ
πολλὴν μὲν σωφροσύνην καταμάθαι ἃν τις, αἰχμῶν δ' οὐδὲν
οὔτε ἀκούσαι οὔτε ἰδεῖν ἐστι. Θεόντωσι δ' οἱ παιδεῖς καὶ τοὺς
τιμωμένους ὑπὸ βασιλέως καὶ ἀκούσαι, καὶ ἀλλοις ἀτιμαζο-
μένους· οὔτε εὐθὺς παιδεῖς ὅστε μαθάνουσιν ἄρχειν τε καὶ
ἀρχηγεῖαι. ἃνθι Κύρος εὐμαθέστατος μὲν πρῶτον τῶν ἥλι-
κων ἐδόκει εἶναι, τοῖς τε πρεσβυτέροις καὶ τῶν ἑαυτοῦ ὑπο-
δεστέρων μᾶλλον πείθεσθαι· ἐπεῖτα δὲ φιλοπότατος, καὶ
tοὺς ἵππους ἀρίστωτα ἠρώτα τε, καὶ ἀκοινώμενος, χρῆσθαι. Ἔφυγον δ' αὐτῶν καὶ τῶν εἰς
τὸν πόλεμον ἔργον τε καὶ ἀκοινώμενος, χρῆσθαι. ἐπεὶ δὲ τῇ ἡλικίᾳ ἐπεξερεῖται, καὶ
φιλοθερότατος ἦν, καὶ πρὸς τὰ θερία μέντοι φιλοκυν-
dυνότατος. Καὶ ἄρκτων ποτὲ ἐπιφρομένην ὧν ἤτρευε, ἀλλὰ συμπενθῶν κατασκόπη ἀπὸ τοῦ ἱπποῦι τα καὶ τὰ μὲν ἐπα-
θεῖν, ἃν καὶ τὰς ἀτυχίας φανερὰς εἰς τέλος δὲ κατέκατε·
ὑπὸ τὸν πρῶτον μέντοι βοηθήσαντα πολλοῦ μακαριστῶν εἶναι
ἐποίησεν.

Ἑπεὶ δὲ κατεπέμφθη ὑπὸ τοῦ πατρὸς σατράπης Ἀνδρέας τε
καὶ Φυγίας τῆς μεγάλης καὶ Καππαδοκίας, στρατηγὸς δὲ καὶ
πᾶντων ἀπεδείχθη, ὡς καὶ Κασπολοῦ παιδόν ἄθροι-
ζεσθαι, πρῶτον μὲν ἐπέδειξεν αὐτὸν, ὅτι περὶ πλείστον ποιοῦτο,
Περιτριπάτησαν οι μάχες και οι συμβάσεις, και καί τρεις πόλεις ἔπληθεν ἡ πόλη ὑπό εὐθηνίας. Καὶ γὰρ οὐν ἐπίστευσεν μὲν 'αυτὸς αἱ πόλεις ἐπίστευσαν, ἐπίστευσαν δὲ οἱ ἄνδρες καὶ εἰ τῷ πολέμῳ ἔγινε, συνεισέχει τὸν Κύρον, ἐπίστευε μηδὲν ἂν παρὰ τὰς σπηλαίας παλαιὰς. Τοιγάροι ἐπὶ Τισσαφέρης ἔπολεμον, πᾶσαι αἱ πόλεις ἐκόψανον. 2 Κύρον εἰλονται ἀντὶ Τισσαφέρης, πλὴν Μιλησίων. οὕτω δὲ, 3 διὸ οὐκ ἦσαν τοὺς φέροντας προδότας, ἐφόβουντο αὐτόν. Καὶ γὰρ ἵππο ἐπεδείκτητο, καὶ ἠλεγχω, ὅτι οὐκ ἦν ποτὲ προεῖτο, ἑπεῖ άπαξ αὐτοῖς φίλος ἐγένετο, οὔτ' ἐτι μὲν μείον γ' γένοιτο, ἐτι δὲ καὶ κάκιον πράξειαν. 4 Φανερῶς δ' ἦν καὶ εἰ τὸν ἀγαθὸν ἢ κακὸν ποιήσεως αὐτόν, νικῶν πειρόμενον καὶ εἰγὴν δὲ τινος αὐτοῦ ἐξέβρασεν, ὡς εὐχοῦτο τοσοῦτον χρόνον. 5 Καὶ ἦσαν νικήκατο καὶ τοὺς εὐδ' καὶ τοὺς κακοὺς ποιήσατο ἀλεξόμενος. Ὁ Κύρος οὖν πλεῖστοι δὴ αὐτῷ εὖ, 6 καὶ γὰρ οὐδ' ἢτοί τῶν ἡρῴων ἐπιθυμεῖν καὶ χείματα, καὶ πόλεις, καὶ τά ἐναυτῶν σώματα προεῖταν.

"Οὐ μὲν δὴ οὐδὲ τοῦτ' ἄν τις εἴποι, ὡς τοὺς κακούργους καὶ ἀδίκους εὶς καταγελάν, ἀλλ' ἀφεδέστατα πάντων ἐκμικρέστο. 7 Πολλάκις δ' ἦν ἵδεν παρὰ τὰς στειβομένας ὅδους καὶ ποδοῦμα καὶ χειρόμα καὶ ὑφαλμῶν. στερομένους αὐνθρώπους οὔτε ἐν τῇ τοῦ Κύρου ἀρχῇ ἐγένετο καὶ Ἐλλην καὶ βαρβάρῳ μηδὲν ἀδίκουν ἀδελφός πορεύεσθαι, ὅποις τοῖς ἦσαν, ἐξοντι δ' τι προχωροῖ. Τοὺς μὲν τοὺς ἀγαθοὺς εἰς πόλεμον ὑμολογητὸν διαφερόντος τιμῆς. Καὶ πρὸ τοῦτο μὲν ἦν αὐτῷ πόλεμος πρὸς Πεισίδας καὶ Μινυοῦ. 8 στρατευόμενος οὐκ καὶ αὐτός εἰς τινας τὰς χώρας, οὐχ ἐνάρῃ ἐθέλοντας κυνυνεῖν, τοῦτον καὶ ἀρχοῦσας ἐποίει, ἦν κατεστράφητο χώρας, καὶ ἄλλοις διάφοις ἐτίμω. 9 οὔτε φαίνεσθαι τοὺς μὲν ἀγαθούς, εὐθυμομετοπίτους, τοὺς δὲ κακοὺς, δούλους τοῦτον ἄξιονον εἶναι. Τοιγαροῖν

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a Gr. 622. b Gr. 547, 5. c Id. 112, 1. d Gr. 381. e Gr. 519. f Gr. 181, 5, for μείονες. g Gr. 764. h Gr. 260, 1. i Gr. 640, R. XXXVI. k Gr. 251, Obs. 2. l Gr. 592. m Gr. 585, R. XXVIII. n Gr. 472, R. X. o Gr. 880. p Gr. 606, R. XXXI. q Gr. 582, R. XXI. r Id. 36, 1. s Gr. 42, 1.
πολλή ἦν ἀφοσία τῶν ἑθελόντων κυρινεῖν, ὅπως τις οἴοιτο Κύρου αἰσθάνομαι.

1Εἰς γα μὴν δικαιοσύνην, εἰ τις αὐτῶς φανερῶς γένοιτο ἐπι-
δείκνυσθαι βουλόμενος, περὶ παντὸς ἑποίειτό τούτους πλουσιο-
tέρους ποιῶν τῶν ἐκ τοῦ ἁδίκων φιλοκερδοῦντον. 2Καὶ γὰρ
αὐτὰ ἄλλα τε πολλά δικαίως αὐτῶς διεχωρίζετο, καὶ σπαρατῶ-
ματι ἄληθῶς ἔχονσε. Καὶ γὰρ σπαρατηγοῖ καὶ λοχαγοὶ ὁι
χημάτων ἕνεκα πρὸς ἐκείνου ἐπελεύσασθαι, ἡ ἄλλα ἐπεὶ ἐγνωσαν κερ-
δαλεότερον εἶναι Κύρος καλῶς πειθαρχεῖν, ἡ τὸ κατὰ μήνα
χέρδος. Ἀλλὰ μὴν εἰ τις γιὰ τι αὐτῶς προσταύσατε καλῶς ὑπηρε-
τήσειν, οὐδεὶς πάσοτα ἄρειστον εἰσάε τὴν προθυμίαν. 3Τοι-
γαροῦν κράτιστον δὴ ὑπηρετεῖ παντῶς ἔργον Κύρου ἐλέγχθησαν
gενέσθαι. Εἰ δὲ τινα ὁρῆσε δεινὸν ὡστε αἰώνομον ἐκ τοῦ
dικαίου, καὶ κατασκευάζωντα τε, ἡ ἄριστος χώρας, καὶ προ-
σόδους ποιοῦντα, οὐδένα ἂν πάσοτα ἀρείετο, ἀλλὰ καὶ πλείον
προσεδίδον ὡστε καί ἡδέως ἐπάνου, καὶ θαρρόλεος ἐπιτέντο,
καὶ ἀ πέπατο αὐτικ ἡ χίστα Κύρου ἐκρυβέντων ὅπωρον ζοῦνο
τοῖς φανερῶς πλούτωσιν ἐφαίνετο, ἀλλὰ πειρώμενος
χρῆσθαι τοῖς τῶν ὑποκρυπτομένων χρήμασι. 4Φιλοὺς γα μὴν,
ὅσον ποιήσατο, καὶ ὅσον γαῖνή ὡστα, καὶ ἱκανοῦς κρίνεις
συνεργοῖς εἶναι, τὸν τι τυγχάνει βουλόμενος καταργάζεσθαι, ἄμο-
λογεῖται πρὸς πάντων κράτιστος δὴ γενέσθαι ἐρατεύσει. 5Καὶ
γὰρ αὐτὸ τοῦτο, ὃπερ αὐτῶς ἐνεκα φιλοὺς φηεῖ δεῖξαι, ὥς
συνεργοῖς ἔχοι, καὶ αὐτὸς ἐπειράτο συνεργὸς τοῖς φιλοὺς κρά-
τιστος εἶναι τούτου, ὅτου ἐκαστον ἀἰσθάνοντο ἐπιθυμοῦντα.

6Δῶρα δὲ πλείονα μὲν, ὁμαί, καὶ αὐτὸ ἄνευ, ὅπως ἐλάμβανε διὰ
πολλά· ταῦτα δὲ ἦν πάντα μάλιστα τοῖς φίλοις διεδίδον, πρὸς
τὸν τρόπον ἐκάστον σκοπῶν, 1τα καὶ ὅταν μάλιστα ὦρῆ ἐκαστον
δεόμενον. Καὶ ὅσα τῷ σώματι αὐτοῦ κόσμον πέμποι τις, ἡ

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a Gr. 523, R. XX.
b Gr. 711, 2d.
c Gr. 482, R. XI.
d Gr. 604, R. XXX.
e Gr. 425, R. 1.
f Gr. 647, 4.
g Id. 85, 7.
h Gr. 532, R. XXI.
i Id. 42, 1.
j Gr. 591, R. XXIX.
k Gr. 542, R. XXII.
l Gr. 760.
m Gr. 507, R. XVI.

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Gr. 788.
Gr. 190, Obs. 2, A. &
Gr. 499, R XIV.
Gr. 521.
ως εἰς πόλεμον, ὡς εἰς καλλωπισμὸν, καὶ περὶ τούτων λέγειν αὐτὸν ἐφασαν, ὅτι τὸ μὲν ἑαυτοῦ σώμα οὐκ ἂν ἦν προτὸσ τούτων· πάσιν κοιμῆσαι, 'φίλους δὲ καλὸς κεκοσμημένους μέγιστον κόσμον ἀνθρώποι. Kαὶ τὸ μὲν τὰ μεγάλα νικῶν τὸ οὐφροσύνη, οὔτεν ἤγεον, ἀπειθή γε καὶ δυνατοτέρον ἦν· τὸ δὲ τῆς ἑπιμελείας παρειμὴν τῶν φίλων, καὶ τῶν προσώπων ἄριστων ταῦτα μαλλόν ἔμοιγο δοκεῖ ἀγαστά εἶναι. Κύρος γὰρ ἑπερμέτει βίμονοι εἰνόν ἑμιδεῖτι πολλάκις, ὅπως πάντοτε ἢδον ἱάμοι, λέγων δὲ οὕτως δὴ πολλοῦ χρόνου τούτοις ἢδοιοι οἴνος ἑπιτόχοι· τούτων οὖν σοὶ ἐπηρέασα, καὶ δεῦται σοὶ τούτων ἑπιεῖν τίμημα, σὺν οἷς μάλιστα φιλεῖς. —Πολλάκις δὲ χήρας ἑμιδράτοις ἐπηρέασα, καὶ ἀρτοὺς ἡμίστα, καὶ ἄλλα τοιαῦτα· 'ἐπιλέγειν κελεύων τὸν τρόπον· —Τούτοις ἢδοι Κύρος· βούλεται οὖν καὶ σὲ τούτων τεῦσασθαι. —"Οποιοὶ δὲ χιλὸς σπάνιος πάνω εἰς, αὐτὸς δὲ ἐδίνατο παρασκευάσασθαι, διὰ τὸ πολλοῦς ἔχειν ύπηρέτας, καὶ διὰ τὴν ἑπιμελείαν, διαπερισσόν ἐπέλευν τοὺς φίλον, τοὺς ἑαυτῶν σώματα ἄγονον ἰπτοὺς ἐμβάλλειν τούτων τὸν χιλοῦ, ός μὴ παντοῦντες τούς ἑαυτῶν φίλονς ἄγονον. Εἰ δὲ δὴ ποτὲ πορεύοτα, καὶ πλεῖστοι μᾶλλον οὕσασθαι, προσκαλῶν τοὺς φίλοις ἑπευδαμολογεῖν, ὡς δηλοῖ, οὐδ' εἰμι. 'Αλλ' ἐγώ, εἰ δὲν ἄνωσον, οὕδενα κρίνω ὧπο πλεῖόν των περιλήπτω, οὔτε 'Ελλήνων, οὔτε μαραθανῶν. Τεκμηρίον δὲ τούτον καὶ τὸν χαῖρε· παρὰ μὲν Κύρον, 'βούλου ὄντος, οὐδεὶς ἀπήγερ πρὸς βασιλέα· ἀλλ' Ὀρέστης ἑπεμβαρεῖ· (καὶ οὕτως δὲ, δὲν ὄφεσον ποτέ οἴνος εἶναι, ταχὺ αὐτὸν ὧπε Κύρος· φιλαιτερον, ἢ ἑαυτῷ) παρὰ δὲ βασιλέως πολλοὶ πρὸς Κύρον ἀπηλθοῦν, ἐπὶ πολέμου ἄλληλοι ἐρώτοτο· καὶ οὕτωσι μέσωσι, οἱ καταστάσας, παρὰ Κύρος ὄντες ἀγαθοὶ, ἀξιωτέρας ἂν τιμήσαντον, οὐ παρὰ βασιλεῖ· 'Μέγα δὲ τεκμήριον καὶ τὸ ἐν τῷ

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a Gr. 627, R. XXXIV.  
b Gr. 519.  
c Gr. 620, R. XXXIII.  
d Gr. 512, 6.  
e Gr. 642.  
f Gr. 482, R. XI.  
g Gr. 548.  
h Id. 44, 1.  
i Gr. 508, R. XV.  
j Id. 88, 4.  
k Gr. 729, R. LVIII.  
m Gr. 605.  
n Gr. 472, R. X.  
o Gr. 523, R. XX.  
p Gr. 505, 2.  
q Gr. 488, R. 6.  
r Gr. 421.
τελευτητὴ τοῦ βίου αὐτῷ γενόμενον, ὅτι καὶ αὐτὸς ἦν ἄγαθος, καὶ
κρίνειν ὁρθῶς ἑδύνατο τοὺς πιστοὺς καὶ εὔνους καὶ βεβαιοὺς.
'Αποθνῄσκοντος γὰρ αυτοῦ, πάντες οἱ ποι ἀυτὸν φίλοι καὶ
συντράπεζοι μαχόμενοι ἀπέθανον ὑπὲρ Κῦρον, πλὴν 'Αριαίον·
οὗτος δὲ τεταγμένος ἔτυγχανεν ἐπὶ τῷ εὐωνύμῳ, τοῦ ἱππικοῦ·
ἄρχον· ὡς δὲ ὑσθετο Κῦρον πεπτωκότα, ἔφυγεν, ἔχον· καὶ τὸ
στράτευμα πᾶν, οὗ ἡγεῖτο.

a Id. 32, 4, ὅταν.  b Gr. 780.  c Gr. 512, 1.  d Id. 102, 4.
POETICAL EXTRACTS.

ODES OF ANACREON.

1. To his Lyre.

Θύλοι λέγεις 'Αντρείδας,
Θύλοι δὲν Κάδμου ἄδειαν.
'Α βάρβιτος δὲ χορδάεις,
'Eρωτα μοῦνον ἤχειν.

5 Ἡμείρα νεώρα πράγμαν,
Καὶ τὴν λύρην ἀπασάν.
Κάγω μέν ᾦδον ἄθλοὺς,
Ἡρακλέους' λύρη δὲ
'Eρωτας ἀντερφάνει.

10 Χαίροιτε λοιπὸν ἤτιν,
'Ἡρωες' ἡ λύρη γὰρ
Μόνων ἐρωτας ἄδεια.

2. To Woman.

'Φύσις κέρατα ταύρους,
'Οπλὰς δ' ἠδοκείν ἰπποὺς,
Ποδωκίην λαγωῶς,
Λέοντα 'χάσμι' ὀδόντων,
5 Τοῖς ἱχθύσιν τὸ νητῖν,
Τοῖς ὀρνέως πέτασθαι;

Tois ἀνθρώπι φρόνημα:
Γυναιξί,—οὐχ ἤτιν ἐλεη.
Τί οὖν δίδωσι;—καῖλλος,
'Αν' ἀσπίδων ἀπασάν,
'Αν' ἠχεόν ἀπάντων.
Νικᾷ δὲ καὶ σιδήρος,
Καὶ πύρ, 'καλή τις οὖσα.

3. To Cupid.

'Μεσοπυκτίους ποθ' ὁραῖς,' Στρέφεσθαι οὖ' Ἰακχος ἀκη
Κατὰ γείρα της Βοστόν,
'Μερόσων δὲ φίλα πάντα
'Νεῖνται κόσμη δαμέντα' το
Τοῖς Ἔρως ἐπισταθεῖς μεν
Θυρέων ἐκσεῖρ' ὀχῆςς.
Τίς, ἄρις, θύρας ἀφάσσει;
'Ιακχὰ μὲν σχέσεις ἄνειροιμ.
'Ὁ δ' Ἔρως, ἀνοιγε, φιλεῖ, 10
Βρέφος εἰμι, ἰδίην ἀφήσοι.
Βρέχομαι δὲ, κασπελὴν

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a Gr. 388.
a Gr. 388, R. XXVIII.  e Id. 32, 4, οἴσαν.
b Gr. 627, R. XXXIV.   f Gr. 640, R. XXXVI.
c Gr. 585, R. XXVIII.  g Gr. 670, 2, 2d.
d Gr. 569, R.  h Gr. 693, R. LIII.
Κατά νίκτα πεπλάνημα.
'Ελέσσα ταύτ' ἀκούσας,
15 Ἄνα δ' εὐθὺν λύχνον ἄψας,
'Δνέφθα, καὶ βρέφοσ μὲν
'Εφορῷ φερόντα τόξον,
Πτέρυγάς τε, καὶ φαρέτρην,
Παρὰ δ' ἑστήν καθίσας,
20 Παλάμαιοι χείρας αὐτοῦ
'Ανεθαλλοῦν, ἐκ δὲ γαίης
'Απέθαλμον ὑγρὸν ὕδαρ.
'Ο δ' ἐπεὶ κρύος μεθύκε,
Φέρε, φησί, παράσωμεν
25 Τόδε τόξον, ἓς τι μοι τῶν
Βλάβεσθαι βραχέσσα τενεῖ.
Ταύτες δὲ, καὶ μὲ τόπτει
'Mέσον ἴππας, ὡσπερ ὀλότρος,
'Ανὰ δ' ἀλλειτε κακάζων,
30 Ζέε, δ' εἰπε, 'συχάρητι.
Κέρας ἀβλαβές μὲν ἢσι.—
Σῦ δὲ καρδίην πονήσεις.

4. On Himself.

'Επὶ μυραίναις τερέιναις,
'Επὶ λοτίναις ποιαίς
Στορέσαις, θέλω προσένειν.
'Ο δ' 'Ερως, χιτῶνα δήσας
5 Τπέρ αὐχένος παπύρῳ,
Μέθυν μοι διακονεῖτο.
Τρόχος ἀρματος γὰρ ολὰ

10 Βιότος τρέχει κυλισθείς.
'Ολίγη δὲ καυσόμεσθα
'Κόνις, ὡσπερ ὀλότρος.
15 Τῆς σθείκ λίθων μυρίζειν;
Τῆς γη τίν' ἄκειν μαίαι;
'Εμὲ μᾶλλον, ὡς έτη ξόδων
Μόριον, φόδοις δὲ κράτα
Πύκνασον, κάλει δ' ἑταίρην.
19 Πρὶν Ἐρως, ἐκεὶ μ' ἀπελ-θείν.
Τηλ' νεφελών χορείας,
Εκείνας θέλω μερίμνας.

5. To the Rose.

'Tὸ φόδον τὸ τῶν ἐφάγων
Μίξωμεν Διονυσί.
Τὸ φόδον τὸ καλλίφυλλον,
Κρατάσσοις ἀφοῦς στατεῖς,
Πίνωμεν' ἀβαίρα γελώστης.
5 Ῥόδον, ὁ χέριστον ἀνθοῦς,
14 Ῥόδον εἰρήσας μέλημα.
Ρόδα καὶ θεοῖς' τερπά.
Ρόδα ἑπὶ παις ὁ τῆς Κυθήρης
Στέφεται καλοῖς ἑιλοῖς.
10 Χαρίτεσσι συγχορεύειν.
Στέφου ὅγμε, καὶ ἑλυρίζων
Παρὰ σοῖς, Διόνυσος, σηκοῖς,
Μετὰ κούρης βαθυκάλλων,
Ῥοδίνοις στεφανικοῖς.
15 Πεπυκασμένος, χορεύσω.
6. Anacreon's Dove.

'Ερασμή 'πελεια,
Πόθεν, πόθεν πέτασιν;
Πόθεν μύρων τοσούταν,
'Ει τήρος θέουσα,
5Πνεύμα τε καὶ πνεύματος;
Τις εἰς;—τι σοι' μέλει δε;
'Ανακρέον μ' ἔπεμψε
Πρὸς παιδα, πρὸς Βάθυλ-
λον,
Τὸν ἄρτι τῶν ἀπάντων'

10Κρατοῦσα καὶ τέμπανος.
'Πέπρωμα μ' ἡ Κυθήρη
Λαβόςσα μικρὸν ὕμιον,
'Εγὼ δ' Ἀνακρέοντι
dιάκονον τοσάμενα.

15Καὶ νῦν, ὄραμα ἐκεῖνον
'Επιστολάς κομίζων
Καὶ φησίν ενθέως με
'Ελευθέρῳ ποιήσων;
'Εγὼ δέ, καὶ ἄρθη με,
20Δούλη μενῶ πας αὐτῷ.
Τι γὰρ με δεῖ πέπτασαι
'Ορὴ τε καὶ κατ' ἀγρόν,
Καὶ δένθρους καθίζειν,
Φαγοῦσαν ἀγρόν τι;
25Ταῦτα έδω μὲν οὕτων,
Ἀφαρπασάσαμαι χεράν;

7. On Himself.

'Ανακρέοντος αὐτοῦ·
Πιάνη δὲ μοι δίδωσι
Τὸν οἶχον, ὅτι προσευξή
Pινώσα δ' ἀν χρυσάω,
Καὶ δεσπότην ἐμοίας
Περιοῦσι συσκίαζω.
'Κομομέμνη δ' ἐν αὐτῷ
Τῷ βαρβίτῳ καθεύδα.
'Εξες ἀπαντᾷ ἀπελθείς.

10'Αλλιστέραν μ' ἐθηκας,
Ἀθροπά, καὶ κορώνης·

8. To Cupid.

Θέλω, θέλω φιλήσωι:"Επιθ' 'Ερώς φιλεῖν με·
"Εγώ δ' ἔχων 'νόημα Ἀβουλον, οὐκ ἱππείσθην.
'Ο δ' εὔθυ τῶν ἄρας Καὶ χοισθέν φαρέτρον,
Μάχη με προφακεῖτο. Καγώ λαρδών ἐπ' ὀμοίων
'Θυρίς, ὥπειρ' Ἀμιλεύς,
10 Καὶ δοῦρα, καὶ βοεῖν, Ἐμαραύνη "Ερωτή.
"Εραλλ', ἐγώ δ' ἐφευρον, "Ὄς δ' οὐκ ἐπ' εἶχ' διστούς,
"Ησαλλεν' εὖθ' ἔκατον
15 Αφίκενεν εἰς βελεμνον. Μέσος δὲ καρδίας μεν
"Εθνε, καὶ μ' ἐλυσέ.
Μάχην δ' ἔχο βεοεῖν.
"Τ' γὰρ βαλώμεθ' ἔξω,
20 Μάχης' ἔσω μ' ἔχοσης;

9. To a Swallow.
Σὺ μὲν, φίλη χελιδών,
"Ετησίη μολούσα, Ὁφεις πλέκεις καλήν.
Χειμῶνες δ' ἐλεύ σφαντὸς
δ' Η Νείλοις ἦν πεῖ Μέμφιν.
"Ερως δ' ἦτε πλέκει μεν
Ἐν καρδία καλήν.
"Πόθος δ' ο μὲν πεταοῦται,
'Ο δ' οὖν ἐστιν άμιρα,
10 'Ο δ' ἠμέλετος ἤδης.
Βοηὶ δὲ γίνετ' αἰς

Κεχρυτῶν' νεοττῶν.
"Εφωτιδεῖς δὲ μικροὺς
Οἱ μεῖζονες τρέφοντιν.
Οἱ δὲ ὑραφέασιν εὔθε 
15 Πάλιν κύουσιν ἄλλοις.
Τι μήχος οὖν γένηται Οἱ γὰρ σθένω τοσούτος
"Ερωτας ἐκοβήσαι.

10. To Spring.
"Ιδε, πῶς ἰαρος φανετος
Χάριτες ὅδα βρόουσιν.
"Ιδε, πῶς κύμα θαλάσσης
Ἀπαλύνται γαλήνη π
"Ιδε, πῶς νῆσα κολυμβῆ.
5 "Ιδε, πῶς γέρανος
"Αφελῶς δ' ἐλαμψεν
Τιτάν. Νεφελῶν ἕως δονοῦται.
11 'Τά βροτῶν δ' ἐλαμψεν ἐγγα.
Καρποῦσι 'γαία προκύντητε.

Καρπὸς ἐλαιίς προκύπτει.
Βρομῖον στέφεται ἐν νάμα.
12 Καὶ καθ' ὑπολος, κατὰ κλόταν,
Καθελὼν ἤρθησος καρπὸς.

11. Cupid stung by a Bee.
"Ερως ποι' ἐν ᾱρόδωσιν
Κοιμωμένη μιλιτταν.
Οὐκ εἰδεν, ἐ' ἀλλ' ἐπιβῆν.
Τὸν δάκτυλον δὲ δαχνεῖσ
5 Τὰς χειρὰς ὀλόλυσεν.
'Αραμὼν δὲ καὶ πετασθείς
Πρὸς τὴν καλὴν Κυθήρην,
'Ολωλα, μάτερ, εἶπεν,
'Ολωλα, κἀποθήκησα.

10 Ὁφις μὲ έτυμη μικρὸς
Πετασθείς, ὦν καλοῦσιν
Μέλιτταν οἱ γεωργοί.
'Ας έδίπτευσαν, εκ τοῦ νεώτερον
Πονεῖ τό τῶν μελίττων.

15 Πόσον, δοκεῖς, πονοῦντι,
'Εφος, δόσους σὺ βάλλεις.

12. To the Cicada.

'Από μηνδενᾶς τι βλάπτειν
10 Σὺ δὲ τίμιος βροτοῖς,
Θέρεις γλυκὰς προφήτης.
Φιλέώς μὲν σὲ Μοῦσαι,
Φιλέις δὲ Φοίβος αὐτῷ,
Ἀγωνὶς δ' ἐδιώκεσκα οἴμην.

Τὸ δὲ γῆρας οὗ σε τείρει,
'Αποκθής, ἀναμοόσαρχε·
Σχέδον αἱ θεοί οἵμοιος.

13. To Cupid.

Χαλεπὸν τὸ μὴ φιλήσαι,
Χαλεπὸν δὲ καὶ φιλήσαι.
Χαλεπάτερον δὲ πάντων,
'Αποτυγκάνειν φιλοῦτα.

10 'Γενος οὐδέν εἰσ' Εφοτα. 5
Σφιγή, τρόποι πατεῖται
Μόνον ἄργυρον βλέποναι.
'Απόλοίτον πρώτος αὐτῷ,
Ο τὸν ἄργυρον φιλήσαι.

Διὰ τοῦτον οὐκ ἄδελφος; 10
Διὰ τοῦτον οὐ τοκῆς;

Πόλεμοι, φόνοι δ' αὐτῶν.
Τὸ δὲ χείρων, ὀλλύμεος θα
Διὰ τοῦτον οἱ φιλοῦντες.

14. Cheerful Old Age.

Φιλῷ γέρουτα τερπνὸν,
Φιλῷ εἶναι χορευτὴν.
Γέρων δ' ὅταν χορεύῃ,
13 Τρίχας γέρων μεν ἐστὶ.
Τὰς δὲ φρένας νεαζει.

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a Gr. 142, for τῆς.
b Gr. 195, Obs. 5.
Gr. 598.
d Id. 32, 4, 504.
e Gr. 491, R. XII.
f Id. 38, 3.
g Id. 37, 4.
h Gr. 436, R. 6.
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To Gr. 739, R. LVIII.
* Gr. 710, 1st.
* Gr. 408, 8.
1 Id. 50, Obs. 2, 7.
1 Id. 50, Obs. 2, 9.
3 Gr. 365, R. I, ἡμείς.
5 Gr. 622.
IDYLS OF BION.

I. The Dirge of Adonis.

1. *Aiaj'w o'x "Aduon*· epaiadzousin "Eroatc.
2. *Kavtau kalde "Aduonis evi airesi, mhrón* o'docti
Leukó leukon o'donti tupocid, kai *Kúporon anía
3. *Lexidov áposynou*· to dé oí mélan eibetai aima
Xionías kata sarkós· óp' *drfusí d' ommata narkh,
Kai to ódoux feýgei to xeiídes· *ámfé dé t'éf
Thnaski kai to philam, to* mhptes Kúporis áphsi.
Kúpori mé to philama kai ou *kóntos* áréasei,
4. *All' oux olde "Aduonis 'o mn-ónmakoin* efilasei.

6. *Ox wèn, ox enóthei "Adouindos ásgêton ékox,
Ox ide foíon oíma maphainoméno peri mhrf,
7. *Pánèeas ámpetásasa kynfeto,—meínon "Adouin
Áfespoa, meínon "Adjouin, pánástatoi ox se xwra,
Ox se periéntw, kai xeiída xeiídes miw.
8. *Fýgeiws makhon, "Adouin, kai érgheai eis "Afóronta
Kai sthygon basilhna kai árgion· *á dé talanw
Zwpw, kai Thèos émwi, kai ou dýnamai se diakhein.
9. *Lámpwv, Persefóna, tòn émón pósou, ésoi gar autâ
Pallon émwi kreuíson· to dé páv kalow éis oi katatfèi.
Soi* ò aima kestos ólabo· ti gáro, tolmhre, knháwe;
Kalow éon *toosóvton émynav Íhroí palaíwv;
*Vd* olófróto Kúporis· émpaiázon "Ereatc.


12. *Dútovν 11' à Pafía tòson éxhóei, ósoov "Adjouin
dwanna.

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a Gr. 622.
b Gr. 627, R. XXXIV.
c Gr. 619.
d Gr. 692, esp.
e Gr. 408, 20.
f Gr. 547, 1.
g Gr. 142, R. V. (Sup. aitwv).
h Gr. 850, R. XLI.
i Gr. 380.
j Gr. 182, 1.
k Gr. 664, R. XIIIV.
m Gr. 650, R. XLI.
IDYLS OF BION.

\[ \text{Id. 50, Obs. 1, t \textit{tite}.} \]
\[ \text{Gr. 521.} \]
\[ \text{Gr. 886.} \]
\[ \text{Gr. 547, 1.} \]
\[ \text{Gr. 547, 5.} \]
POETICAL EXTRACTS.

Τὸς καλάμως δῆφας, ποτ' ἀφορέᾳ πρέσβυν ἱκανον, ὦς νῦν τάνδε τέχνας εἰδιδαξασκ. καὶ λέγειν αὐτῷ, καὶ οἷς διέξει Ἑρστα καθήμενον. Ἀυτῷ δ' πρέσβυς 10 Μειδιάσσων κόσμας κάρης, καὶ ἀμεμβεῖτο πάιδα. Φείδειο τὰς θύρας, μηδ' ἐς τόδε τῶν θυσίων ἔσχεν. Φίλην μακρὰν ἀνακόν ενί τὸ θηρίον. ὡς ώσ τοῦ έτούς ἐσσα, Εἰσέκει μὴ μην ἄλη. ἢν δ' ἁντόρος ἐς μέτρον ἄλης, Οὗτος δ' ὅτι φέραν καὶ ἀπάλμενος, αὐτὸς ἀφ' αὐτῷ 15 Ἑλθὼν ἐξαπίνως, κεφαλαὶ ἐπὶ σεῖο καθίζει.

III. Cleodamus and Myron.

Κ. Ἔιαρος, ὀς Μύρσων, ἡ χείματος, ἡ φθονοπόρον, Ἡ θέρος, τί τοι ἀδό; τίς δὲ πλέον εὐχεῖι ἐλθεὶν; Ἡ θέρος, ἀνίκα πάντα τελείται δοσα μοιχείς; Ἡ γλυκερὸν φθινόπωρον, ὃς ἀνδρασία λυμὸς ἐλαφρὰ; Ἡ καὶ χείμα δύσερην, ἐπεί καὶ χείματι πόλλοι Θαλάνεμοι τελείται μεγείς 5 τε καὶ ὄνοφ; Ἡ τοι καλὸν ἑαρ πλέον σώδεις; εἰπὲ τί του φην λαρείται; ἱλαένω γὰρ ἐπέ τραπεν ἀ σχολὰ ἄμμων.

Μ. Κρίνειν όν εἰπεῖν θεία ἐγκα βροτοῖς. Πάντα γὰρ ἐφ' ἐκτατα καὶ ἁδέα. σεῦ δὲ ἐπικα Ἐξέρειν, Κλεόδαμε, τὸ μου πέλεν ἄλοιον ἄλλον. 10 ὂν εἵθελοι ἁρος ἦκεν, ἐπεὶ τόκα μ' ἄλοιο ὅπη. ὡν εἵθελοι φθινόπωρον, ἐπεὶ νόσον ὀφρια τίκτει. ὂντον χείμα φέρειν, νιφεῖν κρυμοῦς ὑσ φοβεῖναι. Εἶπε ἐμοί τριπότατον ὅλο λυκάσαντι παρεῖ, Ἀνίκα μήτε ἄρος, μήθ' ἄλοιο ἄμμε ναρμένει. Εἶπα καντα κυνί, πάντ' εἱαρος ἁδέα βλαστεῖ, 15 ἢ δ' νυξ ἄνθροποισμεν ἰσα, καὶ ὀμοίως ἀδός.

a Gr. 591, R. XXII.
b Gr. 546.
c Gr. 587.
d Gr. 644, R. XXXVIII.
(ὁδον).
e Gr. 36, Dor. gen.

Gr. 519.
Gr. 523, R. XX.
Gr. 482, R. XI.
Gr. 425, E. I.
IDYLS OF MOSCHUS.

I. The Runaway Cupid.

A Kύριος τον Εφοτα τὸν νύεα ἐκ τοῦ μακρον ἐβαστεῖ. 1 Ἐτις ἐν τρίῳ δοσὶ πλανῶμεν ελθὲν Εφοτα, Ἀραπετίδας 2 ἐμὸς ἐστίν· ὁ μαντάς γέρας ἔχει.

'Εστι δ' ὁ παῖς περίσσας· ἐν εἴκοσι πάσι μάθης νῦν. Χρόνα 5 μὲν οὐ λευκὸς, πυρὶ δ' ἐκελός· ὁμματα δ' αὐτῶ 6 Ἀρμύλα 7 καὶ φλογοί αὐτὰ· κακὰ 8 φρένες, ἀδὴν λάῆμα.

'Ον γὰρ ἵσων νοεῖ καὶ φθάγγεται· ὥς μελη φωνᾶ. 9 Ἡν δὲ χολῆ, νόος ἐστὶν ἀνάμερος· ἠπεροπτετάς, ὧν 10 ἀλατείνων, δόλιον βρεφός, ἄγρια 11 πείδει.

Εὐπλόκαμον 12 τὸ κάρανον, ἔχει δ' ἰαμὸν τὸ πρόσωπον. 15 Μικρύλα μὲν τήνω 13 τὰ χερύδρα, μαχαὶ 14 δὲ βάλλει. Βάλλει κ' εἰς Ἀχίροντα, καὶ εἰς Ἀιδέω βασιλῆα. Γυμνὸς μὲν τὸρ σώμα 15 νόος δὲ οἱ ἱματούκασται·

Καὶ πτερόσθε, ὄσον ὅρως, ἐφιάσταται ἀλλοτ' ἐπ' ἄλλους Ἀνέρας ἢ δὲ γυναικας, ἐπὶ σπλάγχνους δὲ κάθηται. 20 Τὸξον ἔχει μάλα βαίων, ύπὲρ τὸξο δὲ βέλεμνον·

'Tυθὸν δ' ὅτι τὸ βέλεμνον, ἐς αἴθωρα δ' ἀχρι φορεῖται. Καὶ χρύσον περὶ νότα φαρέτριον, ἐνδοθεί δ' ἐντι 25 Τοι πικροὶ κάλαμοι, τοῖς πολλαὶ κημὲ τιτρόσκει. Ταῦτα μὲν ἄρχια πάντα· πολὺ πλεῖον δὲ οἱ αὐτῷ Βαϊά λαμπάς ἐσοά, τὰ ἔλιον αὐτὸν ἀναίθει·

'Ην τὸ ν' ἤλιος τήνων, 'δάσας ἄγε, μηδ' ἓλεγχοις. 30 Κήν ποτὶ ἢδος κλαίοντα, φυλάσσει μὴ σε πλανήσῃ.

'Ην γελάγη, τὸ νυν ἔλξε· καὶ, ἦν ἐθέλη σε φιλάσαι, Φεῦγε· κακὸν τὸ φίλαμα, ἃ τὰ χειλα φάρμακον ἐντι. 35 'Ην δὲ λέγη, λάβε ταῦτα, χαρίζουσιν δοσα· μοι ὅπλα, Μήτι ψήγε, ἐπλάνα δώρα· τὰ γὰρ πυρὶ πάντα βεβαιται.
II. From the Dirge on Bion.

"Ἀρχετε, Σικελικαι, τω πένθεος ἄρχετε, Μοῦσαι.
Αἰδώσει, αἱ πυκνωθεὶν ὀδυρόμεναι ποτὶ φύλλοις,
Νάμασι τοῖς Σικελιῶις ἀγγείλατε ταῖς Ἀρεσθούσας.
Ὅτι Βίων τέθνακεν ὁ βασιλός, ὅτι σὺν αὐτῷ
Καὶ τὸ μέλος τέθνακε, καὶ ὀλετο Δαιρὶς ἀουδά.

"Ἀρχετε, Σικελικαι, τω πένθεος ἄρχετε, Μοῦσαι.
Κεῖνος ὁ ταῖς ἀγέλαισιν ἐφαύμασιν οὐκέτι μέλπει,
Οὐκέτι ἐρημιάσαι ὑπὸ δραύν ἡμενὸς ἄτει,
Ἀλλὰ παρὰ Πλοντῖ τὸ μέλος λάθαιον ἀείδει.

"Ἀρχετε, Σικελικαι, τω πένθεος ἄρχετε, Μοῦσαι.
Τὸ στόμα δεμαίνοι, μὴ δεύτερα σεῖον φέρηται.
Τοῦτό τοι, ὅτι ποταμῶν λιγνωτάτε, δεύτερον ἄλγος
Τοῦτο, Μέλη, νέον ἄλγος· ἀπὸλετο πρῶ τοι."Ομηρος,
Τὴν τὸ Καλλίστας γλύκερον στόμα, καὶ σὲ ἵππον
Μύρεσθαι καλὸν νῦν πολυκλαντώσις φεῖθροι,
Πάσαν δ’ ἐκλήσαις φωνῆς ἀλα· τῶν πάλιν ἄλλον
Τίθα δακρύσεις, καὶ ὅτι ὑπὶ πένθει τάχυ.
Ἀμφότεροι παγαιῖς πεφλαμένοι· ἦσεὶς μὲν ἐνωε
Παγαίδως κράνας, ὅτι ἐχεν πομή τὰς Ἀρεσθούσας.
Χῶ μὲν Τυρσάρεω καλὰν ἀείσος θύγατερ,
Καὶ Θέρεδος μέγαν νῦ, καὶ Ἀτρείδαν Μενελάν.
Κεῖνος δ’ ὁ πολέμως, ὁ δ’ ἄκρων, Πᾶνα δ’ ἐμελεῦ,
Καὶ βαύτας ἐλίγανε, καὶ αἰείδον ἐνόμενε,
Καὶ σύριγγας ἐτυχε, καὶ ἀδέα πόρτων ἀμέλγη.

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a Gr. 511, R. XVII.
b Gr. 79, Dor. gen.
c Gr. 523, R. XX.
d Id. 50, Obs. 1, ἡ σύριγγα.

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h Gr. 507, R. XVI.
i Gr. 604, R. XXX.
j Gr. 503, R. XV.

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IDYLS OF MOSCHUS. 211

Καὶ παῖδον ἴδιάσως φιλάματα, καὶ τὸν Ἐρωτα ἔτρεψεν ἐν κόλποις, καὶ ἰδέες τῆς Ἀφροδίτης.

"Ἀρχετε, Σικελικαὶ, τῶν πένθερος ἄρχετε, Μοῖσαι. Πᾶσα, Βίων, θρηνεὶ σε κλατὴ πόλις, ἀστεα πάντα."

"Ἔσσαρα μὲν γοάει σε πολὺ πλέον Ἡσιόδοιο."

Πίνδαρον οὐ ποθέοντι τόσον Βοιωτίδες ὤλαι.

Οὐδὲ τόσον τὸν ἄουδον ἐμύρατο Τήιον ἄστων.

Σὲ πλέον Ἀρχιλόχοιο ποθεὶ Πάρος. ἀντὶ δὲ Σασφών

Εἰς τε σεῦ τὸ μέλισμα κυνᾶται ἡ Μινυλάνα.

"Ἀρχετε, Σικελικαὶ, τῶν πένθερος ἄρχετε, Μοῖσαι. Αἴ, αἴ, ταῖς μαλάχαι μὲν ἐπὰν κατὰ κάποιον ὀλανται, Ἡ τὰ χλωρὰ σέλινα, τὸ τ᾽ εὐθαλῆς οὖλον ἄνηθον, "Τιταρον αὖ ζῶοντε, καὶ εἰς ἔτος ἄλλο φύοντε." "Ἀμμεῖς ἵ, οἱ μεγάλοι καὶ καρτεροὶ ἤ σοφοὶ ἄνδρες, Ὠππότε πράττα σάνωμες, ἀνάκοι ἐν χθονὶ κοίλας

Εὐδομεῖς εὐ μάλα μακρὸν ἀτέρμονα νήγχετον ὑπὸν."

Καὶ σὺ μὲν ἐν σιγῇ πεπυκασμένος ἐσσεῖς ἐν γῇ.

a Gr. 482, B. XI.  b Gr. 575, Ist.  c Gr. 200, 4, & Id. 108.
NOTES.

MARKS AND ABBREVIATIONS.

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<th>a.</th>
<th>active.</th>
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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. ἐστιν, pres. ind. 3d sing. of ἔσμαι, with ν added § 6, 1.—2. ἦν, imperf. ind. 3d. sing. of ἔσμαι.—3. ἐνέργει, from ἐνέργεια.—4. ἔγινε, 2 aor. of γίνομαι.—5. Supply ἐστιν.—6. εἶστιν, pres. ind. 3d pl. of ἔσμαι, § 6, 1.—7. ὄρος, from ὄρος;—γένος, from γένος;—Ἀργος, from Ἀργος, § 37, 2.—8. πλακοῦσθαι, gen. pl. of πλακός; § 40, 7.

P. 72.—1. ἐπελεύσομαι, imperf. ind. a. of πολεμέω.—2. ἐπελεύσόμαι, 1 aor. ind. a. of τελευτάω, sup. βλέπω.—3. ἔφεξα, 1 aor. ind. m. of ἔφαξα.—4. ἐπέφυγε, plup. ind. a. of φυγα.—5. ἐπίκειμον, imperf. ind. a. of ἐ πικέιμον, gen. sing. of ἐ δύορ.—7. ἔκρυβε, plup. ind. a. of ἐ κρυβέω.—8. ἔγινε, 2 aor. ind. p. of τρίφη.—9. κατέπληγα, 2 aor. ind. p. of καταπλήγω.—10. κατεβρώθη, 1 aor. ind. p. of καταβρέομαι.—11. πληγεῖ, 2 aor. pt. p. of πλήγω.— ἐπεφώθη, 1 aor. ind. p. of τεφώθη.—12. γεγονότα, 2 perf. inf. of γίνομαι;—γεγόναμεν, 2 perf. ind. of the same.—13. κατάθηκα, 2 aor. ind. a. of καταθήκαμεν, go down, from κατά and ἔγραμαι.—14. ἐκλήθη, 1 aor. ind. p. from καλέω.—15. θανοῦσιν, 2 aor. pt. a. from θάνησιν.—16. ἦ τι καθαρὸς, on the head to him; i.e. on his head, § 146, Obs. 1, with reference.

P. 73.—1. γονέω, acc. pl. of γονέως, § 37, 1.—2. τίμα, pres. imp. a. of τιμάω, contr. for τίμαι.—3. ἐνέκρισα, 1 aor. ind. a. of νικάω.—4. ἐπέστειλεν, 1 aor. ind. a. of ἐπέστείλας.—5. γεφρέωσθαι, 1 aor. inf. m. of γφρύω, followed by two accusatives, § 153, Obs. 5.—6. ἐλαβοῦ, pres. imp. m. of ἐλαβεῖμαι, contr. for ἐλαβοῦ, § 7. Πάρε, 2 aor. ind. a. of λαμβάνω.—8. μὲν, ὅ, see Idioms, 117, 46.—9. ἔκφυσαν, 1 aor. ind. a. of ἔκφυσω.—10. ἐκεῖνος, supply ἐστιν, Idioms, 50, Obs. 2, with examples.—11. ἔφερε, imperf. ind. a. of φέρω, § 117.—12. ἔφασκεν, imperf. ind. a. of μασχύω.—13. ἔφημεν, 2 aor. ind. p. of ἔπισκεψε.
P. 74.—1. ὁδίου, gen. sing. of ὁδιος, contr. for ἀοδίος.—2. ἀοίδος, gen. sing. of ζώος.—3. ἁπτούσα, gen. sing. of ἁπτώς.—4. ἀπεκτυχθήκε, 1 aor. pt. p. οἱ ἀπεκτυχόμενοι, 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. πλεῖον, Ionic for πλέον, from πλέος.—7. γαία, Ionic for γῆ.

P. 75.—1. ὠδίς, nom. predicate after εἶναι (§ 175, Obs. 5). The order is, Θέλω εἶναι ὠδίς, &c.—2. ἀρετῆς οὐχ ἀνάξιος, is not an equivalent for virtue.—3. ἐκαμαρτάνονσι, pres. pt. a. dat. pl. of ἐκαμαρτάνω, arrange, ἑπιλέξτε τοὺς συγκρύπτοντας, &c., consider those who conceal a crime, worthy of the same punishment with those who commit it.—4. ἐπελεύθησον, sup. βίον, died, lit. “ended his life,” 1 aor. ind. a. of ἐπελεύσθη, &c.—5. μεμαρτύρων αὐτῷ, you would have been chastised.—6. ὀργιζόμενος, imperf. ind. m. of ὀργιζόμενος.—7. ἐντειτε, imperf. ind. m. of σέειν, ate from time to time, i.e. lived on, § 76, Obs. 2.—8. ξύλοσων οἰκτιμοῦ φόνος, 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. ζῶον, pres. ind. a. of ζῷον.—10. ἄφθον, comp. of φόνος, § 56, 3.—11. οἶον, fut. ind. a. of φέρω, § 117.

P. 76.—1. τάλησθαι, for τά λήσθαι, contr. for λήσθαι, § 37, 2.—2. τῆς σεαυτοῦ, scil. σεόν, your own, lit. “which is,” or, “belongs to yourself.”—3. ἀπειρέσται, imperf. ind. m. of ἀπείρω, kept himself from, i.e. refrained.—4. παρόντων, pres. pt. of παρέμειναι, to be present.—πάραιτον, from παρέμειναι.—5. μεμνημένος, perf. imp. p. μνημής.—6. ἡμιώνθησαν, 1 aor. ind. p. of ἡμιώνθησα.—7. διηγήσθη, 1 aor. ind. a. of διηγέρω, was distinguished above, excelled.—8. ἔγινε, obtained, 2 aor. ind. a. of γίνομαι.—9. τῆς αὐτῆς ἡμέρας, on the same day, § 62, 3.—10. ἄφθον, was seen, 1 aor. ind. p. of ἄφθονοι.—11. ἐσώσατο, perf. ind. a. of ἔσωσα, to see, § 90, 5.

P. 77.—1. ἐκολοθησάτο, 1 aor. ind. a. of ποιέω.—2. γυναικαί, acc. pl. of γυνή.—3. ἡ φύσις, lit. “nature,” here it means, natural talents.—4. τυφλόν, sup. εἰσίν, is a blind thing, § 131, Obs. 4.—5. ἔμπλαι, 2 aor. ind. a. of λαμβάνω, men usually obtain, § 76, Obs. 6.—6. πολεοδομήσαι, 1 aor. imp. p. of πολεοδόμω, let the wicked be punished.—7. ὀξὺς, in a manner worthy.—8. οἰκονομία, pres. ind. a. of οἰκονομία.

P. 78.—1. ἀνδρὶ (ἁνδρὶ) φυλακτομένῳ, to a man on his guard.—2. οἱ ὑμνοκρόμοι, those who are called, ἱλιώμα 32.—3. ἔσωσή, 1 aor. ind. a. of νίημαι, has imparted to, bestowed on.—4. βοῦλον, pres.
INTRODUCTORY EXERCISES.

imp. m. of βούλωμαι, be desirous: strive.—5. ἥτοι, is in: yields to, ἴπτεῖν.—6. φῶς, sup. ἀπελευ.—7. ζωή, 2 pe.: 1. ind. in the sense of the present, resembles, from ἴπτεῖ.—8. ἄνοιγμα, 1 aor. ind. a. of νοσίω.—9. δοθήσας, 1 aor. inf. p. of δίδωμι, was given.—10. τοῦτο μίν—τοῦτο δὲ, sometimes—at other times.—11. διὰ τάς πόλεις κοσμεῖν, it is proper to adorn cities, i.e. cities ought to be adorned, &c.—12. τῶν οἰκονόμων, of those inhabiting them, i.e. of the inhabitants.

P. 79.—1. διανόγω, 2 aor. pt. a. of διαφέρω, being distinguished.—2. ἔφρων, 1 aor. ind. a. of ἔφρω, entered the lists, contended.—3. εἰποτάται, pres. ind. m. of εἰποτάμας, § 112, Obs. 5.—4. ὁδόντω, from ὁδοῦ, § 25, Obs. 2.—5. κεφαλή, from κεφαλήν, gen. κεφαλῆς.—6. κεφαλή, dat. pl. from κεφαλήν.—7. προμετωπισθείς, π. τ. λ., frontlets and breast-plates.—8. κεφαλός, perf. ind. p. of κεφαλίσαμαι, in the middle sense; see χρῶ.—9. ψιφλώκτης, perf. ind. a. of ψιφλώ, to owe; see the word, § 117.—10. ὅδος, from ὅδωρ.—11. φυσικῶν, 1 aor. ind. a. of oίκειος.

P. 80.—1. κατάλιπτε, 2 aor. ind. a. of καταλίπσαι.—2. ἔγαγε, 2 aor. ind. a. of ἔγαγο, with a reduplication of the first syllable.—3. ἀνάμαχος, from ἀναμάχομαι.—4. ἐπηρώθη, from περίω.—5. κατόντι, pres. imp. a. of κατακόντι.—6. περιεύθυνσις, perf. ind. m. of περιεύθυνε, contr. for περιεύθυνε.—7. μίν—δὲ, Idioms 117, 46.—8. ζώον, pres. ind. a. of ζώω, contr. for ζώουν.—9. πλέον, contr. for πλέον, § 37, 5.—10. ἄριττο, 1 aor. ind. m. of ἄριττον.—11. κερύπτης, perf. pt. m. of ραβίνω, to be eager for, earnestly to seek after.—12. εἰδός, pres. pt. of oίδα, § 112, IX. he who knows.

P. 81.—1. θεοὶ ἦν ὀνείς, the immortal gods, lit. “always existing.”—2. ἵκον, pres. ind. a. 3d pl. of ἱκέω, § 112, IX.—3. γεγονός, perf. pt. p. of γίνομαι, the things that have been.—4. ἀποθησάται, from ἀποθανόμαι, will result.—5. ἀετίς, (with the gen.) belongs to, is the property of, § 144, R. XII.—6. ἀποθανεῖσθαι, 2 aor. inf. a. of ἀποθανεῖμαι.—7. η ὕψος ἄπινείματος, Nature (i.e. the God of nature) alloteth, 1 aor. ind. a. of ἅπανεῖμαι, § 76, Obs. 6.—8. ἐφάνη, 2 aor. ind. p. of αἴφανος, or αἴφας.—9. καταβρέθηκε, from καταβρέψωσαι.—10. ἐπήχωσα, from περιέχω.
NOTES.

8. αὐτὸν, sup. ἵστι—9. ἄραν τῆς θεωραῖας, without the knowledge, the study.—10. δίνας, you could, from δίνωμαι.—11. καμώνω, 2 aor. pt. a. of καμώνω.

P. 83.—1. ἄριστον, from ἀρχω—2. ὑμνώναι, pres. inf. a. of ὑμνῶμαι, to swear by the gods.—3. ἐδιδάχθη, 1 aor. ind. p. of ἔδιδακα, was taught.—4. νοήσας μὲν, even to form a conception.—5. ἀπόλλυσαν, 1 aor. ind. a. of ἀπόλλυμι, usually destroy, § 76, Obs. 6.—6. δισισσάκα, tore in pieces, from δισσαῖος.—7. ἄλω, Attic Dec. § 21, acc. sing. of ἄλως—διακαθάρατι, 1 aor. pt. a. Attic, of διακαθάρεσθαι, § 97, 2. Rm.—8. ἐπήστη, stood by, 2 aor. ind. a. of ἐφιστημι.—9. τιμήθη, praised, commended, imperf. ind. a. of ἕταμαι, § 76, Obs. 3.

P. 84.—1. ἀσφαλῆ, contr. for ἀσφαλές, acc. sing. of ἀσφαλῆς.—2. κρέατον, sup. εἶναι (of which ἔνα φίλον ἔχειν τ. λ., is the subject), is better.—3. πολλοῦ ἄξιον, of great worth.—4. εὐλαβείον, pres. imp. m. of εὐλαβεύομαι.—5. ἀντέχεις εἰς 2 a. ind. a. § 117, he himself cut.—6. ἀπεδήμησε, went abroad.—7. τροφοῦσκε, 2 aor. subj. a. of τροφίζομαι.—8. ἄξιον, τ. λ., contr. for ἄξιον, I entreat, I beg that you yourselves would do for your own selves, etc.—9. εὐλαβεῖσθαι, 2 perf. ind. in the sense of the present, of εἶναι, § 117.—10. ὀδὸς, pres. ind. a. of ὀδὸς, § 112. IX.—11. ἐπικείομαι, 2 aor. impf. m. of ἐπικινδύνωμαι, reach, attain to, § 76, Obs. 6. ἰδυνήσωσαν, § 90. 4.

P. 85.—1. πός, about.—2. διδότας, διδόω, which see, § 117.—3. γονέως, acc. pl. contr. for γονέας, § 37, 1.—4. εὐχίαν, you would wish, from εὐχομαι.—5. εὑρωσας, ever desolated, from κενῶ.—6. ἰσώνως, annihilated, 1 aor. ind. a. of ἰσώνως.—7. ἐφι, ἐφί—8. μέμονον, perf. imp. p. of μεμοῦμα, dep. § 113.—9. ἡξίω, 1 aor. ind. m. 2d sing. of ἄρχω.—10. ἀπολλεῖσθαι, ἀπόλλυμι, and ἀποδίκωμι, 1 aor. ind. a. of ἀποδίκωμι, § 110, 2.—11. ἐνυξυκτος, τ. λ., imperf. ind. a. of ἐνυξυκτεῖν, shook Greece to its centre.—12. εὑρέθηκεν, 2 aor. inf. a. of εὑρίσκω—13. ἔδινα, pres. ind. m. of ἔδωκα, sup. ἐδωκα.—

P. 86.—εἰδότας, pres. inf. a. and ἐστι, pres. imp. a. of ἐστι, from ἔστω, § 112, IX, and § 117.—2. παρεῖμι, pres. opt. of πάγειμι.—3. ἔκοιτο, would be, fut. opt. of ἔκριμι.—4. εὐκάλυθα, 1 aor. infm. m. of εὐκαλυπτεῖν.—5. γεγονος, 2 perf. opt. of γίνομαι.—6. πιέζω, contr. for πιέλω, § 37, 5.—7. ἔδρα, requested, contr. for ἔδρα, imperf. ind. a. of ἔδραω.—8. θεώρει, look at, examine, pres. imp. a. of θεωρεῖν.

P. 87.—1. οὖς ὦν δίνα, you could not, δίναμαι.—2. ἡμερί, ἡμέρα, διήμους.—3. ἔδω, 2 aor. opt. of ἔδω, which see, § 117.—4. ἔγι, fut. ind. m. 2d sing. of ἔγι, you will be.—5. δάρμη, 2 aor. subj. a. of
INTRODUCTORY EXERCISES.

P. 88.—1. γεγονότα, became, perf. inf. m. of γινομαι. — 2. γλυκίς, acc. pl. contr. for γλυκιας, § 40, 1, sup. ειναι. — 3. χιλιος, acc. pl. contr. for χιλιονας, § 37, 5, and 1, that the worse should rule the better. — 4. εἰρήκασι, perf. ind. a. from obsol. ἔρω, which see, § 117. — 5. τραφήναι, 2 aor. inf. p. of τρέφω, was brought up. — 6. φανήναι, 2 aor. inf. p. of φαίνω, was shown—appeared—to men; i.e. was born. — 7. εὑρέθησο, 2 aor. ind. m. of παύεινουμαι, found out, learned. — 8. Ἀθώ, acc. sing. of Ἀθως, § 21, Examples of Attic Dec. — 9. διαναφαι, perf. inf. p. of διαναφαίτω. — 10. εἰδίναι, pres. inf. a. of εἰδιδα, from εἰδω, which see, § 112, IX. and § 117. — 11. πιστοί, 2 aor. p. a. of πίστω, see § 117. — 12. ἐξώχειλαν, 1 aor. ind. a. of ἐξώχιλλω. — 13. ἀφαίνομαι, 1 aor. pt. m. of αἴφαι, having taken up, having lifted. — 14. ἐρώτα, imperf. ind. a. of ἐρωτάω, contr. for ἐρωτεία. — 15. παρίσταται, pres. pt. a. of παρεῖμι, irreg. to pass by, § 112, II.

P. 89.—1. ἐκίνει, imperf. ind. a. contr. for ἐκίνεσε, from κινέω. — 2. ἠλθέν, from ἠφινομαι. — 3. τοὺς μὲν μικροὺς μεγάλους ποιῶν, in making the little great; two accusatives after verbs of making, constituting, &c. § 153, Obs. 5. — 4. Arrange, Σοκράτης ἤρθε διμονοῖς τοῖς, n. t. l., Socrates said that those were mad who consulted the oracle.— ἄ, i.e. κατὰ ταῦτα ἄ, respecting the things which. — 5. μαθοῦσα, 2 aor. pt. a. dat. pl. by learning, ἄριστομησαντας, by calculating, &c., Idioms, 104. — 6. τοὺς συνότας, those associating with him, i.e. his associates. — 7. ἐγκορβότος, sc. ἀνθρώπου, of a man awake, 2 p. part. of ἐγινώσκω, 2 p. ἐγκορβόσα, anomalous for ἐγκορβοσα. — 8. ἐκτυφλοσφεν, ἐκτυφλώ. — 9. ἀνασκόπω, 2 aor. pt. a. of ἀνασκέπω, think, § 117. — 10. τοῖς γαμουσις παράπλησις, 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, Iddmon 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. ἦλθος ἐν Ὑπερφοβός, what an uproar there would be. Here notice the effect of ἐν on the indicative: Ὑπερφοβός, there was, ἐν Ὑπερφοβός, there would be; see ἐν, § 125, and § 170, Obs. 1.—2. ἐπὶ τὸ διὰ παντὸς ἔνα τίτκειν, x. t. l., for bringing forth only one young one during all her life; with παντὸς supply χρόνον, and with ἕνα supply σώματον.—ἕνα, ἀλλὰ ἱέντα, sup. τίτκειν, one, it is true, but a lion.—3. ἐκαθισθη, 1 aor. ind. p. of καθίζομαι, in a middle sense, seated himself.—πολύς, imperf. ind. a. of αὐλήω, and continued buzzing, § 76, Obs. 3.—4. οὕτω ὐπὶ ἠλθεὶς ἔγγον, x. t. l., I neither knew when you came, nor if you remain will I care; lit. “will it be a care to me,” ἔχομαι,—γιγνόμοι,—μέλες.—5. ἐφόν, 2 aor. pt. a. of ἐφίσσω.—πεπηγότα, stiffened, benumbed, from πηγάω.—6. τοῦτον λαβόν, x. t. l., took it up, and placed it in his bosom, § 177, 1, Idioms. 101.—7. Θεμανθεῖς, x. t. l., when it became warm, Θεμανθῶ.—καὶ ἀναλάβας, and having recovered,—ἀναλαμβάνω.—8. βότρυς πεπείρισεν, x. t. l., having seen clusters of grapes hanging ripe, χρυσάριον, perf. pt. p. of χρυσάριζομαι, in an active intransitive sense, augment not used.—9. ἐπωράτω, imperf. ind. m. of πωρῶ, he continued trying (viz. for himself, for his own benefit, as indicated by the middle voice).—10. πολλά δὲ καμοῦσα, x. t. l., having laboured much, and not having been able to reach them, καμώ, δυναμαι.

P. 92.—1. ἑτοῖς, perf. pt. a. of ἑτοῖμος, for ἑτοῖς, § 101, 7 having taken his station; standing.—2. ὡς σώματος, you silly creature, or, hark ye,—with τοιοῦτον supply λοιδορέω.—3. εἰκονίζεμεν πνεύματι was in danger of being drowned, πνεύμα, 2 aor. inf. p. of πνεύμα.—4. ἐμφανίσεσθαι τῷ παιδί, x. t. l., blamed the boy for his rashness, § 151, Obs. 3.—5. ἀλλά, referring to a concession understood, such as "true," but, help me now, σωθείτε (μοι), 1 aor. pt. p. of σώζω.
6 ἐπιστρέφεσθαι, 2 aor. pt. p. of ἐπιστρέφω, having turned upon him.
7 καὶ τὰ ὑπόσω ἔφυγεν, fled back, lit. “to the places behind,” sup.
κόραι.—8. ὁ κακὴ κεφαλὴ, O cowardly fellow.—9. οὐκινος τὸν βρυ
χηθὸν, whose roaring even.—ὑπένεγκας, 1 aor. ind. a. 2d sing. of
ὑποφέρω.—10. ἀλλ', referring to a concession, such as, “it may be
so,” but still.—(ἐμὲ) ὑναλάν ἐναν, that I should be a sacrifice, or
simply, to be a sacrifice. ὑναλάν is the predicate after ἐναν in the
same case with ἐμὲ understood; ὑναλάν, in the dative, to agree with
μοι, would have been equally proper, § 175, Obs. 5, with ref.—
11. ἐπιδραμότες, 1 aor. pt. p. of ἐπιδρόμω, in the middle sense, having
put on.—βιαίτηρον, more strongly, viz. than usual.—12. ἐπιδραμό
τες.... ἐπαυν, ran upon.... and beat him, § 177, I, 1st.
ἐπιδραμότες, 2 aor. pt. of ἐπιστρέφω; see τρέχω, § 117.

P. 93.—1. τικτουσα, which laid, lit. “laying,”—δις τῆς ἐπε
ρας, twice a day,—τέστα, would lay, § 172, Obs. 3, Idioms, 77.
tέστα, fut. ind. m. of τικτω.—2. ὑπολαβὼν, 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. ἐπιβάις καὶ ἐπίτενις,
kept rubbing and combing his horse, § 76, Obs. 2.—πάσας ἴμισας,
for whole days.—4. τὴν τρέφουσαν, which nourishes me, § 134, 8.—
5. διείσαις ποταμόν, was crossing a river, § 169, R. LIII., imperf.
ind. a. of διαβαίνω, ὑπέλαβεν ἑτορον, x. t. l., he supposed it was
another dog holding a piece of flesh, ὑπολαβῶν.—καὶ ἀφίς τὸ
ἵναν, x. t. l., and having let go his own (piece of flesh, κρέας).
ὑφήθησα τὸ ἑκατόν λαβίν, he made an effort to seize his piece; with
tο το φρέας.—6. τὸ μὲν οὖν οὐκ ἦν, ὃ δὲ κατείχεν, the former, of
course, was not (had no existence), and that which he had.—
7. ληφθέλα, 1 aor. pt. p. of λαμβάνω, having been caught.—8. ἐπο
κοπείς τῆς οὐρᾶς διαδράσας, running about with his tail cut off,
διαδράσας.—9. ἵππος ἄβλωτος βλεόν, thought his life wretched.
10. ἤγεν οὖν, accordingly he resolved.—τοῦτο αὐτό, this same thing
here; ρυθεῖσα is followed by two accusatives, § 153, R. XXIX.

P. 94.—1. παραών, imperf. ind. a. of παραώνω, he began to
exhort.—2. ὃς οὖν ἄπερπες, x. 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 ὃς, see § 178, Obs. 6.—3. ὃ αὐτή,
hark ye, sir! § 133, 9, “fox,” fem. in Greek, is commonly masc.
in English. This mode of address, ὃς οὖτος, 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 οὖ
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οὐ τοῦτο συνέφερεν, if this did not profit yourself, you would not recommend it to us.—5. ὥς...ὁτις, because they were, § 178. Obs. 6.—6. ὥς, sup. ὁτις, because they were, lit. "as being."—μηδέπω πῶν, having not yet drunk, 2 aor. pt. a. of πίνω.—7. ἐν πολίν δὲ τόπον ὁρμῶν, when he had run a great distance, τρέχω, ὁμπολόω.—8. ἐμπλασκομεν, 2 aor. pt. p. of ἐμπλασκομαι, being entangled,—ἐκρηγοῦν, was taken.—9. ἐσώθην, was saved, σώζω.—προεδόθην, have been betrayed, προδιδομεν.—10. τῶν σιτῶν βραχεῖται, when food was wet (covered with snow), 2 aor. pt. p. of βρέχω.—ἐπιχορεύειν, were dry.—11. τὸ Θάρσος, in summer, § 160, Obs. 2, συνήγεις, from συνόγονος.—12. ἦδον, I was singing, imperf. ind. a. of ἀδωμαι, ἐπὶ Θάρσος ὁρμῶν, if you piped in the time of summer; χειμῶνος (ὁμας) ὁρχοῦ, dance in the time of winter; συνέφθης, συνέχομαι.—13. αὐλώνιος ἐλέμονας, having formed a partnership, 2 aor. pt. m. of τίθημι.—14. ὁμος, having taken his stand, standing.—ἐξουσας τὰς αἰγὰς συνελάμβανες, caught the goats as they came out, ἔξημαι, συλλαμβάνω.—15. ἑνελμάτω αὐταῖς, jumped, danced among them, 1 aor. ind. m. of ἑνελμάτω."
raised, lifted up 1 aor. pt. a. of ἐφύη, 2 aor. subj. a. of ἔπιθημα. — 10. γυνῶα, 2 aor. ins. a. of γυνώσκει. — οὕτως, in what estimation. — 11. εἰς ἄγαλματοποιοῦ, sup. ἔργαστήριον, in the acc. sing., governed by εἰς. — εἰκόνας ἦν ὁ θάρσης, having assumed the appearance of a man; in human form. — 12. τοῦ δὲ εἰπὼντος, τ. τ. τ., 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, τόσον τις δύναται πριασθαι τὸ ἄγαλμα τῆς ἱερᾶς.

P. 96.—1. περδής, the god of gain; arrange τὸν λόγον αὐτοῦ ἔνας πολίν παρὰ τοῖς ἀνθρώποις, that his estimation was great among men. — ἰπτετο, asked, ἐρωμε. — 2. ἐπὶ τούτους ἐκφάγη, τ. τ. τ., if you purchase these, I will give you this one into the bargain, lit. "as an addition." διδάσκω, the present in the sense of the future. — 3. τίς (ἀνθρώπος), a certain man; ἐν αὐλῇ, in the court-yard. — 4. ὡσεῖρ εἰώθε, as was customary; 2 plup. ind. a. ἔδω. — 5. σφαλματικώς πάτζον, played gracefully; πάτζον ἦν (the participle with the verb εἰώ) is equivalent to ἐπαιζε, § 177, 5; so the following περισκάτωσ, and κατέχον, sup. ἦν = περισκαπέρε, and κατέχερ. — 6. ἡμεθής τ. τ. τ., continued grinding (i.e. from time to time) the whole night; observe the force of the imperfect mentioned, § 76, Obs. 2. —πυρὸν ὀλίγης Δήμητρος, lit. wheat, (the gift) of friendly Ceres, or simply, "wheat," poetically expressed by the periphrasis in the text. — 7. ἵκ ἄγρος ἰ' ὁσον χελα (i.e. τόσον ὅσον χελα) ἄγερ, and from the field whatever it was needful (to bring). — 8. φατνὺς ὀνῆς, of the ass's crib. — 9. αὐλῆς, of the hall (or, parlor). — ἀμέμπτα, violently. — 10. σαῦνων, τ. τ. τ., farming as (the lapdog) and trying to frisk around. — 11. ἠλεός κρίσον δεσπότης, τ. τ. τ., 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. Τραχάστοις ἐν μέσοις, the servants interfering; ἄλλος ἄλλοσ, one from one side, another from another (§ 131, Exc. 7), i.e. on all sides. — 13. ἔδην (τοῖς) οἷς χρή με (ἰδονέαν), § 149, Exc. II., I have suffered what (lit. "such things as") I deserved (to suffer). — 14. οὐρέσσων (for ὀρείον), in the mountains. — 15. βασνής ἡ 'ο μέλος, τ. τ. τ., 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 παρασύμπρη.
II. ANECDOTES OF PHILOSOPHERS.

P. 97.—1. εἰμαιρτό, x. t. λ., plup. ind. p. of μελόμαι, 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.”

—διδόναι, 2 aor. inf. p. of διδω and δίω.—2. ἄτα, acc. pl. of οὗς.—συνεπόθην, perf. ind. a. of συνεπός.—3. κίνητες, having been invited, 1 aor. pt. p. of καλίω.—εἰδεικνυόμαι, x. t. λ., to show off (to make a display of) their great learning; viz. for their own advantage, as indicated by the middle voice.—4. τούτω αὐτῷ ἐγνή δὲ βλέπε, this same thing, said he, which you see (namely).—συγγίνομαι, who knows how to be silent.—συγνώμη, pres. inf. a. of συγνώμη, frequentative from σύμω, was wont often to say.—εἰπερθύμησα from εἰπλοκα, had discovered.—7. οὗ τούτο δει αὐτοῖς, x. t. 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 προϊσχάδες, those who are before; τοὺς ὑπερούσας, those who lag behind.—προσφευομένω, we should conduct ourselves.—9. ἐνοχλομένω, being pestered, annoyed; καὶ κοπτόμενος, and tired out.—10. τοῖς ἀπόθεος διηγήματι, with certain out of place (ill-timed) stories.—ὅτι λέγω, what I say.—11. ἀλλ' εἰς τό, x. t. λ., but (it is wonderful) if any one who has feet endures you, i.e. does not run away from you.

P. 98.—1. ἔρωνομένω, behaving insolently.—2. δι᾽ ὅν μέγα φρονεῖν ἀξίος, lit. through whom thou thinkest thyself entitled to be proud, i.e. to whom thou owest all thy consequence, Idioms, 117, 45.—3. μακρύγωνος, ἐγὼ γὰρ δρυίζομαι, 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. οὗ ἄνεξα, not to be endured, intolerable, Idioms, 114, 1.—οὗ καὶ σιν, εἰτε, x. t. λ., and yet, said he, do you not bear geese cackling.—ἄνεξα, pres. ind. m. 2d sing. of ἄνεξα, Attic for ἄνεξα, § 101, 8.—5. κατασχονομέν, having fallen, 2 aor. pt. a. of καταχω, ἐν πάσῃς (συμβολαίοις), ἐρωσάχομαι, x. t. λ., that in all these changes, she had beheld the countenance of Socrates the same.—6. καὶ οὖν ἦνα
ANECDOTES OF PHILOSOPHERS.

1. τὸ ἐξήναι, τ. τ. λ., that to live is an evil, he replied, not to live, but to live wickedly (is an evil).—7. βασιλεύτω ἐπηχοῦσατο ἀσθενήσας, when he was sick he supported himself on a staff, ἐπείδη—ἔσθα, in which.
—8. καὶ (ἐπαίνου) βραδύννοντος, and he (viz. the person to whom he sent) being dilatory.—9. ἀπόδειξα, ran away, 2 aor. ind. a. of ἀποδειξα-δέκας.—10. Διογένης δὲ (δίδασκα) Μάνον, that Diogenes should want Manes.—11. παιδίον μὲ νείληνες εὐτελεία, a boy has surpassed me in economy.

P. 99.—1. τὸ σχισαῖος, his platter.—τῷ κοίλῳ ξίφῳ, in a hollow piece of bread.—2. οἱ ἄλοιχοι, τ. τ. λ., when having been taken captive, and being exposed to sale, 2 aor. pt. a. of ἀλυκομαι, § 117.—3. τί οἴδε ποιεῖν, what he could do: lit. "what he knew to do."
—(ἐίδω, or, ὅτι οἴδε) ἄνεφτον ἀρχίν (I know, or, that he knew) to govern men.—4. τί καὶ δοῦλος εἶ, even if he were a slave.—5. καὶ γάρ, and (it is proper) for, § 125. γάρ, 2.—διέθην εὐσκόμοις αὐτῷ, that it was necessary to obey him, 1 aor. inf. p. in the middle sense.—6. ὅσον κυρίος τῆς εἰκόμος, τ. τ. λ., where then, said he, might the master of the house enter? Gr. 710. 3d.—7. λοιπόν, are bathing; ἰθνα-σατο, he said, no—he answered in the negative.—τῷ δὲ (sup. πν-Θομένῳ) εἰ πολύς ὁχλός (λοιπῶν) ὁμολογήσων, but to one asking if a great crowd is bathing, he said, yes!—he answered in the affirmative.—8. πρὸς, with reference to.—ἰδον καὶ Διογένης, lo! even Diogenes.—9. ὁμοιεσθον, having given as a definition, "Μανίος," &c., ὁμιλέω.—τίλας, 1 aor. pt. a. of τίλλω—εἰς, λεγεῖσθαι, see εἰς, &c.—10. ἐπανών, since he praised, lit. "praising."—ὑγείας ὃν ποιητικός, being a restorer of health, a promoter of health.—11. περισσαῖας ἀνίκείμενος, τ. 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. ἀγωνία, I fear greatly.—μη τι καθόν εἰσίναιμα, that I have done some evil, perf. ind. p. in the middle sense, § 116, 2, 5th.—2. τί αὐτῶν περιγέγονεν, what advantage had accrued to him.—3. τούς ὅνοις ἑπτῶν χρησιμοῖς, 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.—ἄλλα is elliptical, supply thus, "you seem to think this proposal a foolish one;" ἄλλα, but, and yet, &c.— 4. ἐμπεσάντες, 2 aor. ind. a. of ἐμπίπτων.—5. τοῦς μὲν, the former—τοὺς δὲ, the latter, § 133, 3. Idioms, 26.—6. τῇ πλεῖν ἤκοψαν οι φιλόσοφοι, what more philosophers have (than others), i.e. what advantage philosophers have over others.—7. ἀναφεδθῶσιν, should be abolished.
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—ὅμως βιωτομεν, we (philosophers) would live in the same manner (as we now do). Idioms, 77, with ref.—8. εἰς ὧνοτα τόπον, into a strange place.—καὶ ἔτοι, and thou wilt know, fut. ind. m. of εἰδο. Attic for εἰσα.—9. διαφέροντα, excel, are superior to.—ὅπερ οἱ διαμαραμένοι, x. τ. l., in the way in which (i.e. just as) tamed horses excel those that are untamed.—10. ἄνδρες γενόμενοι, when they become men.—11. τι (i.e. κατὰ τι) in what?—παιδευόμενοι, from (or, by) being educated, if he is educated, § 177, I, 2d.—ἐπος ἐπὶ λίθῳ, a stone upon a stone; alluding to the seats of the theatre, which were of stone.—12. συνιστανόν τινος αὐτῷ νίκω, a certain man placing his son with him (as a pupil). Five hundred drachmas are equal to about eighty-eight dollars.—πνεύμα, imp. o. of πνεύματι.—δίο (scil. ἄδιδόποδος) two (slaves).

P. 101.—τὸ πλέον (sup. μέρος), the greater part.—2. οἱ μέρες, the former, viz. philosophers.—οἱ δὲ, the latter, namely, the rich.—3. εἰ ταύτα ἐμαθεῖς, x. τ. l., if you had learned to bring yourself to these things (to put up with them, be satisfied with them).—οὐχ ἐν ἑκατέρες, you would not now be attending on, § 170, Obs. 1.—4. ἡμῖν μὲν οἱ ἰδιώται, we unlearned persons.—5. οὗ γὰρ πρὶν ὁμολογοῦσας, x. τ. l., (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. ἐκλαυσάριον, from ἱλατο.—οὐδὲν προοφγου ἐπις, he does no good.—7. δι’ αὐτοῦ γὰρ τοῦ τούτο, ἐφ’ ἱλατο, (it is true) for on this very account indeed do I weep; see No. 5, with ref.—8. οὐδὲν οὐδέποτε, anything at any time, Idioms, 63.—9. εἰ ἕδωκαν ἀποθνῄσκει, whether he would die willingly.—μάλιστα, εἰπεῖ, certainly, said he.—10. ὡς ἦν γὰρ, x. τ. l. In this sentence γὰρ introduces a reason for the affirmation expressed by μάλιστα, and ὡς ἦν introduces a conclusion of which the apodosis may be supplied thus: γὰρ ἀπαλλαττήσητον σου τῆς βίος σου μενείον ὡς ἦν, x. τ. l., 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. τι πρᾶς τοι, what he was doing.—τῷ ἀδελφῷ, to his brother, i.e. to death, beautifully represented as the brother of sleep.

P. 102.—1. ὁφήκεν, let him go (unpunished), 1 aor. ind. a. of ὁφήκα.—2. χτειμένον, crowned with garlands, perf. pt. p. of στεφαν.—3. ἀποστεφανώσαντο, (they say) that he put off his crown.—ὅμως γενόμενος, sc. ἀπεθανεῖ, that he died bravely.—4. άλλα γὰρ εἰκέν
ANECDOTES OF POETS AND ORATORS.

5. πέντε τάλαντα, five talents—about two hundred and seventy-eight dollars.—ὅς ἐφρόνησεν ἐν αὐτοῖς, when, or, after he thought upon them.—6. ἀπίδωκεν αὐτῷ, he gave them back, returned them.—7. ἔχοντας ἀσβεστάκης, was put on his trial for impiety.—8. βάλλειν αὐτὸν Ἰάκω, lit. to strike him with stones, i.e. to stone him.—9. τὸν πέντεν ἄρημνον τῆς χειρός, his arm deprived of the hand.—10. ἤσυχος δὲ ἀριστεῖον, x. t. l., happened to have distinguished himself (§ 177, 4), and first of the Athenians.—τῶν ἀριστερῶν ἔτυχε, obtained the prize of valor.—11. τοῦ ἀνδρός τὸ πάθος, the misfortune of the man.—ἀφῆκαν, dismissed, sent away from the tribunal, discharged from custody, ἱππομιμήσεως, ἀφήκα, 1 aor. ind. a. § 110, 2.—12. διὰ τὸ φαυλίζειν, on account of his disparaging.—ἀνακληθήσεις (ἀνακλίνειν), being recalled.—μήτηρ δὲ τινος, sc. χρόνου, for some time, § 165, R. XLIII.—ποί δὴ σὺ (ἔρχησθ), x. t. l., whither art thou going? he replied, “to the quarries.”

P. 103.—1. παραφώλακας χρυσόμενος, being accused of dotage.—ἀνέγνω, read over, 2 aor. ind. a. of ἀναγνώσκω.—ὅτις ὑμαῖνην, how sound he was.—ὅς, so that, καταφησίσας τινα, x. t. l., adjudged insanity against his son.—2. βίους, x. t. l., having lived ninety-seven years, i.e. when he was ninety-seven years old, 2 aor. pt. a. of βίου.—3. κατέκαυσεν ἡμών, lay resting himself.—προσδοκῶν, to give also, to give in addition (to the figs).—ἀφάτου (ὁλου) φορέων, some undiluted wine to drink (to sup up), § 144, R. XV., φορέων, i.e. ὦτε φορέων, § 174, Obs. 2.—4. ἀνασταπῆναι, to be turned over, overset; ἀναφέρω.—ἐκ πάσης προφασίας, from every cause.—5. πηνος σοι μετατέθω τῶν ἤμων; of what part of my possessions may I make a present to you? he replied.—οὐ βοίλει, x. t. l., of the part which (i.e. of what part) you please, &c.—6. ὁχολοίζων, to be a pupil, to go to school.—διίτους μισθούς, two fees.—7. ἀναγνώσκω having read it over, 2 aor. pt. a. of ἀναγνώσκω.—8. τὸ μὴ προδοτοῦν αὐτῷ, x. t. l., that to him going over it (reading it over) the first time.—αὐτῷ is here governed by φανερα, in a middle sense, to seem, to appear, and of course, like δοκεώ, is followed by the dative,
as explained, § 149, Obs. 3, 2d.— ἰμβλίνων καὶ ἅπαχτων, dull (without point), and inefficient.—9. τι οὖν, κ. τ. λ., what then, art thou not going to read it once for all (i. e. only once) before the judges?—ἐν τῷ, before, § 124, 9.

IV. ANECDOTES OF KINGS AND STATESMEN.

P. 104.—1. ἠρωτών, imperf. ind. a. of ἠρωτάω, asked, continued to ask, were in the habit of asking, § 76, Obs. 2.—τίν, κ. τ. λ., to whom, i. e. to which of them he intends to leave the kingdom? lit. “will leave.”—2. ὦς ἐν ὑμῶν, κ. τ. λ., (i. e. τούτῳ ὦς ἐν), to him who (i. e. to whomsoever) of you may have the sharper sword.—ὑμῶν is here governed by ὦς in a partitive sense; see Mathias, § 354, 5.—3. πῶς σε κελέω; how shall I trim you? pres. subj. a.—κελέω, in silence; lit. “in being silent,” the participle expressing manner, § 177, 1, 2d.—4. θανάμων, not because he admired them; the participle expressing cause, see as above.—βουλόμενος, because he wished.—5. ἦ λεύτων, supply κρατάτωδον.—6. Ἀθηναίους μακρόθυμων, 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 αἰρέσθαι.—αὐτός γαρ εὐφημήναι, for that he himself had found; the subject of the infinitive αὐτός in the nominative, § 175, R. LVIII. Exc.—7. οὐκίναι, sc. ὅν θαμώνυμος, whom, what men.—τοὺς μελλόντας, ἐρώτησε, 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 ἐνὶ Δασφύλου, κ. τ. λ.; which of the events spoken of by Ἀeschylus, &c. he admired?—ὁ δὲ αὐτὸς, κ. τ. λ., but (he admired) that which he himself had seen, &c.—Φιλιππος, κ. τ. λ., namely, Philip, viz. as further described in this clause, the whole of which is in apposition with ὁ, or its antecedent, and sets forth the event to which Neoptolemus refers.—9. τῇ (sc. Ἰμαρκῷ) ἔξῆς, on the following day;—ἐπισυφάντω, murdered, 2 aor. pt. p. of ἐπισύφαντο;—ἐςάμιμων, cast out as worthless, perf. pt. p. of ἐπισάμων.—10. εὐτυχισμάτων, fortunate events; πρόβον, δευτέρου, and τρίτου, are all in apposition with εὐτυχισμάτων.—11. Ὀλυμπία, i. e. κατα Ὀλυμπία (ἀγωνολόματα), at the Olympic games.

P. 105.—1. Οἱ δαίμονες, εἰπτε, κ. τ. λ., O fortune, said he, oppose some moderate reverse to these fortunate events.—2. φθονίνων πάρον—
ANECDOTES OF KINGS AND STATESMEN. 227

καί, 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. ἐπαρθείς, being elated, 1 aor. pt. p. of ἔπαθεν. —4. διεινείς ἐκ λόγους ἔθεν, having come into conversation with Diogenes,—having an interview with him.—καταπλάγγια, was astonished, 2 aor. ind. p. of καταπλάγγιον. —τὸν βλέπ, i. e. κατὰ τὸν βλέπιν, at the life.—5. κατεμένην τὸ ἔθος αὐτοῦ, represented his character; συνειδήσει αὐτής μορφῆς, κ. τ. λ., brought out (gave expression to) his bravery in (or, with) his form.—ου διεφύλαττον αὐτοῦ τὸ ἀθάνατον καὶ λεοντίδος, did not preserve his manly, and lion-like expression of countenance. —6. τὸ δακρύει (i. e. κατὰ τὸ), κ. τ. λ., why he wept.—εἰ γεγόναμεν, κ. τ. λ., since we have not yet become masters of one.—7. πλουτίζεσθαι ἓν πλουτίζειν, to enrich (others) than to become rich ourselves.—8. τοῦτο τὸ ὀφέγος (§ 65, 2), this rag here.

P. 106.—1. ἀναξιωνυνεῖν, to break up the encampment; μὴ μόνος, that you only, § 166, 2, 5th.—διδοίκας, perf. ind. a. of διδᾶκα, § 117.—2. τραγῳδὸς, a tragic actor (performing his part), ἱππα-Θέατρον διετίθη, was moved more tenderly than usual, 1 aor. ind. p. of διετίθημι. The play was the Troades of Euripides.—3. ἀπ-τῶν ὤχεῖτο, departed, § 177, Obs. 7.—δεῖνον εἶναι, it would be dangerous, dreadful, ominous of evil.—4. ἡμέρα, was king.—5. μὴ τῶν ἥλιον ἐπιλαμποντος, if the sun did not shine, § 166, 2, 3d.—6. εἰ δε-λώσω δύο ἥλιοι γενέσθαι, if there should be two suns; ἢλων with the infinitive, is sometimes used as an auxiliary, as in English, § 78, 2.—κλίνουσα, sup. ἢν εἶναι.—αὐχεωθύνειν διαφαραζήναι, would be consumed and destroyed, or, of all things being consumed, &c. § 177, I, 1st.—7. οἷς ὁ ἀνάσχοιτο, they will not likely endure, 2 aor. opt. m. of ἄσκω, the optative instead of the indicative ἀνίκοιν, Gr. 710. 3d.—8. εἰ νότος εὐκληροῦσα, 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. οἷς ἐστιν ἦν, κ. τ. λ., it was no longer possible to find Themistocles acting disorderly.—ἤν is here used impersonally for ἦν, Idioms, 117, 33, or some such nominative as δύναμις, or ἑνοῦλος is understood.

P. 107.—1. ἐλεύθερος καὶ ἐπιστολεῖον, κ. τ. λ., gave an opinion contrary to (that of) Eurybiades.—2. πάντας μὲν ἄνους οὖς, strike (as quickly as thou wilt) but hear (first). Note the force of the imperative aorist denoting rapidity, § 75, Obs. 5.—ἐδεί δὲ, for he knew.—3. δὲ αὐτὸν, through himself; viz. Themistocles; or, on his own account.—ἀληθῆ λέγεις, εὖς, you are right, said he, (Themis-
socles,) &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. ἐξουσιοῦμεν, importuning him (viz. for his own advantage, as the middle voice indicates).—ἀδοντα παρά μέλος, by singing (or, if he sang) contrary to melody.—5. αἷς ὑποτρέχουσι χειμερίζομενω, under which persons overtaken by a storm, run for shelter.—6. καὶ κεφαλὴν οἷς ἔχει, and yet it has no head.—7. Ἡλει, he recommended.—τῆς ἄγορᾶς, from the market-place, the mart, or place of public resort.—πρότερον—πρὶν ἣ, before that, § 117, 47.—τινὰ νεοτέρον (φίλον), some new friend, lit. "some more recent."—8. μὴ τοις ἡμῖν ἐπιθυμεῖ, n. t. l., that he had not easily met with another person, either, &c., 2 aor. inf. a. of ἐπηνόην.—9. διαβιβάζοντος, having been accused, 1 aor. pt. p. of διαβάλλω,—ὡς βλασφημήσαντος, as having reviled him.

P. 108.—1. τὸ στρατευμα, that the army, i. e. this class of bodies, or, every army, § 134, 2.—συνταξάθηναι, to be marshalled, (and to remain so, § 76, Obs. 8.), perf. inf. p. of συντάξομαι.—θωγεγκα, as a corset, the predicate, see § 134, 4.—2. ἤργηρε, bore, 1 aor. ind. a. of φέρω.—ἐνθυμότερον, more courageously, more cheerfully, with more resignation, § 121, 2, Notes.—3. τῶν μετὰ Φωκίωνος, n. t. l., those about to die with Phocion.—ἐὰν oίχ ἄγαπης, n. t. l., are you not then content (pleased) at dying, &c., Idioms, 62, IV. & § 177, 1, 2d.

V. ANECDOTES OF SPARTANS.

4. μὴ ἤρωταί, do not ask, never ask, § 166, 2.—ὅσοι, i. e. τῶσοι ὅσοι, as many as, Idioms, 48.—5. κύπτοντος, teasing him.—ἀξιοῦ, unseasonable.—καὶ δῆ, and in particular.—6. ἅμαθεῖς, unlearned, acc. pl. contr. for ἅμαθεῖς, § 40, 1.—οὐδὲν χαῦρον, nothing evil, meaning, no cowardice.—μεμαθηκοί, perf. ind. a. of μαθαίνω.—7. ὁ Κλεομβρότου, sup. vióς, § 142, Obs. 1.—8. μὰ τοὺς Ἰτουίς, 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. τὸ γὰρ; for who? referring to some such expression as, "what need of this?" "for who finds fault with him?"—3. ὦ λύστε, my good friend, spoken ironically.—4. μη ἀι ἡδόνα, that my daughters.—φανῶν μοι, would appear to me, "in my sight," 2 aor. subj. p. governing the dative, as p. 103, 8.—αἰσχρός, ugly, i.e. contrasted with the splendour of the garments, or, ridiculous, from their unsuitableness.—5. καταπτισμὸν βίλος, an arrow (or javelin) for the catapulta, lit. "a missile."—ἀπόλοισεν ἄνδρος ἄριστος, the bravery of man is ruined, i.e. is no longer of any avail.—6. ἀκίνητος, x. τ. λ., 2 perf. ind. of ἀκονίω, I have heard the bird itself.—κατηγοροῦσι, blame; for the genitive Ἀγγελάνων, see § 151, Obs. 2.—συνεχέσι, in close succession, continuous.—πυκνός, frequent.—ἐμπολάτας, incroach, sudden attacks; σπαρταῖς, expeditions.—ἀντιπάλους, a match.—7. τιτρω-μένον, wounded, perf. pt. p. of τιτρωσκεῖ.—καλὰ τὰ διδοκαλία, 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. διάδος, for having taught.—9. τὰ μὲν, i.e. κατὰ τὰ μὲν ἀλλὰ ἀλαξίων, in other respects vain, conceived.—ἡδίετο, was ashamed, ἡδίεοιμα.—ἀφαιρεῖν, to conceal, to hide it.—καλ., emphatic, not connective, and expressed in translating, simply by emphasis on the relative.—10. τι δ’ οὖν; ἐγὼ; σιν; but what could this man say worthy of confidence? that can be trusted.—δι, in this place is adversative, and seems, like ἀλλὰ, to refer to something previously said, but not reported, such as, "these statements seem to be fair," "but," &c.—11. κατὰ τὸν ἐπιχώρον τρόπον, after the manner of his country, i.e. with Laconic brevity.—λίγοντα, x. τ. λ., since he told how war should be carried on.

P. 110.—1. τοῦτον μὲν ἀπέσχετο, restrained indeed from this, viz. from punishing him.—δι, but, ἀπόφηνας, having showed him; i.e. having made him.—2. τοῦτον μὲνιο λαβὼν, having received this man from you, as you remember—μὲνιον is emphatic.—3. ἐμείλε προδιδόναι, intended to betray; was on the point of betraying.—τοῦ προτηκόμον, of the before mentioned, viz. Pausanias.—4. περὶ τῶν συμβιβασμῶν ἀκούοντας, having heard concerning these events—the things that had taken place.—5. τῆς χαλκοκυνίας Ἁθηνᾶς, of Chalcidian Minerva, lit. "of Minerva of the brazen house."—ἐμφαζεῖας, having blocked up, 1 aor. pt. a. of ἐμφαζέσθω.—ἀνεῖλεν, destroyed, 2 aor. ind. a. of ἀνείλεια.—ἀπάγων, 1 aor. pt. a. of ἀπάγω, same as
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atrim.—όπερ τοὺς ὅρους, beyond the boundaries (of his country);—a traitor was not suffered to be buried in his native country.—6. μῶν τινα, a mouse, § 133, 10.—δυσχέρας, being bitten, 1 aor. pt. p. of δάνης, § 117.—ὡς οὐδὲν ἔτυν, x. t. l., there is nothing.—τοιμωνία ἀμυνασθαι, by daring, by being bold enough to defend itself.—7. ἐν Πήλαις, at Thermopylae. The pass of Thermopylae was, as it were, the gates (πύλαι) of Greece. It was called Thermo (θερμός; warm), from the hot-baths or springs in the neighbourhood.—τιλοντο, seized, 2 aor. ind. m. of αἰχέω.—8. οἰδὲ ... ἔστω, it is not ever possible; ἔστω for ἔστων, Idioms, 117, 33.—οὐκοῦν χαριέν, x. t. l., then it is well, since we shall fight with them in the shade. Observe οὐκοῦν means, therefore, and is affirmative, but οὐκοῦν means, therefore not, and is negative.—ἐπιτιθέσθαι, to attack.—ὡς ἐν ζώου, x. t. l., since they would sup in Hades.—δεινοποιοσμένους, acc. agreeing with αὐτοῖς understood as the subject of the infinitive ἀμυνασθαι, instead of the dative agreeing with στρατιώταις, § 175, Obs. 2, and Rem.

P. 111.—1. (τόσο) ὅσα, as many as, i. e. all who.—αὐταί ἀφικόμεναι, coming in person.—τὰ ἐναντία, sup. τραύματα, the wounds before.—γαυοτόμους, with a lofty air.—2. τι δὲ τίρως εἶχον, sc. ταυτάς (Idioms, 67, 1), but if they (their sons) were (lit. "had themselves") otherwise in respect of their wounds, § 157, R.—3. ὡς ἦν (i. e. ἦσσε) μάλιστα (Idioms, 117, 34), as much as possible.—λαθεῖν σπεύδουσιν anxious to escape observation.—θάψατε, to be buried (§ 174, Obs. 5) by others.—4. ἐν ποιματέα χωλωθέντος, having been lamed in the battle.—ὑπομνήσθησαί, you will be reminded, 1 fut. ind. p. of ὑπομνήσασθημεν.—5. ἡ ταύται (Dor. for ταύτη), ἤ 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 Lacedemonian, than to leave his shield on the field of battle.—6. ὡς κοικε, probably.—εἶναι, a stranger, a foreigner, one of another country.—μόνοι γάρ, "very properly," for we alone.—7. τινὲς τῶν ὅτον τίτων εἶκεν Ἀμφιπόλεως, some men of Amphipolis.—8. μὴ λέγετε, say not so.—9. καραδοκοῦσα, x. t. l., waiting anxiously to see what would result from the battle; what the issue would be.—πυθόμενος, sc. αὐτής, she inquiring; on her inquiry, 2 aor. pt. m. of πυθόμενος, gen. absol.—10. ἀλλ' οὗ τούτο ἐπιθυμοῦν, x. t. l., "indeed!" but, vile slave, this I did not ask; but how my country fares? here ἀλλ' refers to something understood, such as, "indeed!" "it may be so," "possibly," or the like.—φιλοσοφεῖ δὲ, but when he said.
VI. MISCELLANEOUS ANECDOTES.

7. ο Ζεύς; lit. the Zeusis, i.e. the celebrated Zeusis, § 134, 5.— ἐν πολλοῖς χρόνοις γράφειν, καὶ χάρ, κ. τ. λ., that I paint in a long time, and (with reason) for (seeing that) I paint for a long time. Sup. χρόνον.—§ 160, Obs. 8.—τοῦ λοιποῦ (χρόνου), for the future, § 160, Obs. 2.—9. φησιν γάρ, κ. τ. λ., for (they said) that his form brought disgrace, both on Lacedaemon and its laws.

P. 113.—1. λῃστεῖς, λαμβάνω.—συστάθησις αὐτῷ, being brought before him, I aor. pt. p. of συστάθημαι.—2. σεμνονόμενον, boasting arrogantly (and saying).—3. ἔγνως ἦν, you would know, 2 aor. ind. a. of γνωσκέω.—ἐστρατηγεύ, commanded, were the leader.—4. τό δὲ τῶν μελῶν ποιητῆς, the lyric poet.—τὸ σοφὸν, something wise, witty, clever.—μετὰ χλευασμοῦ, with scornful derision.—συνέλυς, perceiving, 2 aor. pt. a. of συνέλυμι.—5. δὲ γενόμενος, κ. τ. λ., who was (one) of the thirty tyrants, § 143, Obs. 4.—6. εἰς τῶν μὲ χαῖρον ἄφα, κ. τ. λ., for what occasion then dost thou now preserve me? For the force of ἀφα, see Idioms, 62, II.—πετελεύσαι (τῶν βλαχ), he died, lit. “ended his life.”—7. κατατυχὼν ἐν τισὶ, κ. τ. λ., having been successful in some desperate ares.—8. Μενεκράτης Ζεύς, βασιλεῖ Ἀγασιλάω, (the ancient style of beginning a letter,) Menocrates Juno, to Agesilaus the king, greeting, i.e. wishes happiness; the infinitive for the imperative, § 176, Obs. 2, lit. “be happy.”—ἰδοὺνεῦτε, wishes a sound mind.—9. εἰσίτια πότε, κ. τ. λ., once gave a splendid entertainment.—καὶ δὲ καὶ, and especially, and in particular.—ἰδιαίτερ, by itself, separately.—καὶ ἑγώματο αὐτῷ, and offered incense to him; or, impersonally in the passive, “incense was offered to him.”—10. ἡλέχωσκε, he fell convinced.—καὶ ταύτα, and that too, § 133, 7.—ἐγείρεις πάνω, very neatly.
NOTES.

P. 114.—1. ἐνοσοῖς, was afflicted with, laboured under; intransitive verb used transitively, § 150, Obs. 8, 1st.—Πυθαγόρας, the Piraeus,—the largest of the three harbors of Athens.—2. τὰ καταλογοῦντα, coming into it.—κατούντας, were his own.—τοῖς περισσομένοις, on account of those being saved (from shipwreck).—3. οὐνοσσω, n. t. l., dwelling with, i. e. labouring under.—ἀναγεγερές, having sailed, 1 aor. pt. p. of ἀναγω, in a middle sense.—τῶν ἀσθενίων, to be cured, Idioms, 87, 4.—4. ἐμεμνητό, he remembered, plup. ind. p. in a middle sense.—τῆς διατριβής, n. t. l., lit. his stay, meaning the kind of life he led in his insanity.—μηδέν αὐτῷ προσγεγοίησα, not at all belonging to him, lit. "in nothing pertaining to him," with μηδέν supply κατά, § 157, Obs. 1.—5. ἐνεμφάνισαντα, having been successful, having gained his point.—προτετμόμενον, n. t. l., and being conducted home with great honour.—6. οὐ παρέχθετο, n. t. l., 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?"—μή γαρ αὐξῆτο, n. t. l., for you are increasing a great calamity to all these (at a future day).—7. εἰ τῷ ἐναί, n. t. l., for being (the son) of obscure parents.—καὶ μὴν, and indeed, why truly.—τὸ γένος, my family.—8. μὴ γένσοις 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 Πυθαγόρας, the female Pythagorean philosopher.—οὖσα παλαφιά, being bald.—ἀγώνα προσήκηξε, n. t. l., proposed a contest among the poets for a talent.—οὕτως, (to any one) who.—ἀμέσως, better (than the others), i. e. best.

NATURAL HISTORY.

P. 115.—1. τὸ πλάτος πῆχως, a cubit in breadth, § 161, R. XXXVII.—συμβältουσι, n. t. l., strike their ears against each other below, i. e. as they hang down.—2. φοιλ, they (people, men,) say. i. e. it is said.—σὺν Πυρρῷ τῷ Ἡπείρῳ, 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. προφητεύει τὴν τροφήν, n. t. l., conveys its food both wet and dry. Observe the force of the middle voice, denoting for its own use or advantage.—4. σαρᾶν ἀλτούς, each other, the same as κατούντας, and used in a reciprocal sense, § 63, 5.—τοῖς ὁδοίοις, with their rails.
but the conquered elephant becomes subject to, and cannot endure —5. ἔθαμασσόν ὅσον, ὥς a surprising degree, i.e. τὸ σον ὅσον ἔθαμασσον ἔτη. —6. ἔτη πλείω, κ. τ. λ., lit. more years than two hundred. —7. ταῖς προβοσκίων, with their proboscies, from πρό, before, and δοκιμαζέω, to feed, lit. “the forefeeders.”—διαμαστάμαν, standing upright.—8. τοσοῦτον, to such a degree, i.e. ἐπὶ τοσοῦτον.

P. 116.—1. στάσεις τών ἔστοσθαι παραβολόνων, to place themselves in certain bold attitudes; lit. “to stand certain bold standings,” § 150, Obs. 8.—2. ἀνακαλέω, to repeat, to go over and over, to practise.—3. ἔς ὁ διυμαθήσατος, one, the slowest in learning.—ἀκούστα κακώς ἰκάστοτε, being scolded on every occasion, lit. “hearing himself spoken ill of.”—αὐτὸς ἀφ’ ἑαυτοῦ, alone of his own accord; αὐτὸς is here equivalent to μόνος.—4. προπηλασθεῖσθαι, being insulted.—τοῖς γραφεῖοις, 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. μεταίφρων ἐξάρας, κ. τ. λ., having lifted him high in the air, was thought to be about to dash him to pieces.—ἀπηρείοσατο, laid him down.—φοβηθῆναι, to have been frightened.—6. ἱστόροις, they (that is, men, people,) relate.—καὶ τὰ, and especially those.—7. ἐπιφοίνις κατὰν, having committed himself (i.e. τὸ ποταμῷ, to the stream).—ἀποθαυρώνυμι, look from (viz. the bank of the river).—8. Arrange, ὡς... πολλὺ περισσοίσιν τῆς ἀραιότητας οὖσιν τοῖς μείζοις, πῶς τὸ διψάτω, because, or, since great abundance of security is to the larger (ones) as to venturing boldly, if, &c.—9. ἐπιθάντις (scil. ὑπαταῖς, the hunters,) having mounted.—τύπτειν (αὐτοῖς) προστάτων τουτοίς, they cause (lit. “they command”) these (the tame ones) to strike them (the wild ones).—ἐσκο ὅν ἐκλύσωσιν, until they tire them out.—10. ἐπιβραδήκτος, κ. τ. λ., when the elephant-driver mounts, perf. pt. a. of ἐπιβραδύναμον. —οἱ μὲν (scil. πραξεῖς ἐκεῖν) οἱ δ’ οὖ, some are gentle, others not.—11. ἐπιγυμνομένων, of the very fierce ones.—12. ὑπὸ τοῦ συμβραδήκτος, from its peculiarity; lit. “from that which has happened to it,” namely, its having a horn on its nose; ἔστιν, rhinoceros, from ἔστι, ὅνος, the nose, and κρας, a horn.

P. 117.—1. τοῦτο, this (animal).—διαφορούμενον, differing, i.e. contending, being at war.—ἀναμενόν εἰς μέγιρν, coming to an encounter, 2 aor. pt. a. of συμπέπτεσθαι.—ἐπαναδοῦνα, getting down.—2. φάναις 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. su
**NOTES.**

τοῦ ποταμοῦ, or, ποτάμος, the river horse.—δίχρυλος, cloven footed, this is not correct, the foot of the hippopotamus has four toes, terminated by little hoofs.—ἐξ ὀμφατῶν, κ. τ. λ., on both sides, i.e. on each side.—4. τὸ δ’ ὀλον κύτος τοῦ σῶματος, the whole trunk (or, cavity) of the body.—5. ποτάμων ὑπάγων καὶ χερσᾶον, as it lives in the river and on land; lit. "being of the river and of the land," i.e. "amphibious."—6. πολύτεκνον, prolific.—καὶ ἔναντι, every year, year by year, annually.—7. ἐλμαλντεόν ἐν ἄλοχερος, he would utterly destroy.—8. οἶνον . . . τὸν καλοὺμενον ὕδων, a peculiarity called a hump; lit. "that which is called a hump, peculiar (to them)."—οἱ μὲν, the former; οἱ δὲ, the latter.

P. 118.—1. τοῖς δὲ φωναῖς, κ. τ. λ., and in their cries they send forth human moanings.—παντελῶς ἀντίθασεντα, absolutely untameable.—2. κροκόττας, the crocotta, supposed to be the hyena.—τοῖς δὲ ὀδόνων πάνων (ἐως) ὑπερήψει, it surpasses all (other animals) in (the strength of) its teeth.—3. πᾶν ὀστῶν μέγεθος, every size of bones, i.e. the largest bones.—τὸ καταπόθυν, that which is swallowed, 1 aor. pt. p. of καταπίνω.—4. παγίντα, frozen, 2 aor. pt. p. of πάγνυμι.—5. γνώμονα, the test.—6. ἂν τῇ αὐτῇ ὑπάγουσα, κ. τ. λ., for proceeding softly he applies his ear.—τεκμαίρους τὴν πείζων μη γεγονέναι διὰ βαθῦς, conjecturing that the freezing has not taken place through (much) depth, i.e. that the ice is not sufficiently thick.—7. τῷ δὲ μὴ φορεῖν θαρσοῦσιν, κ. τ. λ., but taking courage from its not sounding (near) he passes over.—8. οὐκ ὅρουνται, they perceive themselves, 2 aor. subj. m. of οἰωνομάκα, § 172, Obs. 4.

P. 119.—1. τῷ λαοθάνειν, ὥστε τῷ φώγειν οὐ πετάθασιν, by lying concealed, when they cannot trust to flight.—2. χρησαλων ἔχινων, of the land echini, viz. hedgehogs.—μετοπόρων, 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. ἐμφάνισονεν τὴν καὶ ἄνεμον, they block up the (opening) opposite the wind.—6. ἐνίτυχε, fell in with, came upon, 2 aor. ind. a. of ἐνιτύχω.—παρανυσμένων, sup. ἀνθρώπου, of a person murdered.—πυθόμενος, having been informed, learned on inquiry, 2 aor. pt. m. of πυθάνομαι.—τὸν δὲ κύνα μὲν ἰαντοῦ κομιζέων, and to take the dog with him.—7. ἐξίστατος, inspection.—πάροδος, a parade, or, review.—ὑπογείαν ἔχων, lying at rest, lit. "keeping quiet."—8. ἔξεδρας μετὰ φωνῆς, κ. τ. λ., he instantly rushed forth with noise and rage, and continued barking.—ἔξεδρας, 2 aor. ind. a. of ἐκπέμψω.—καθο-
lástu, imperf. ind. a. Observe the force of the aorist to express momentary action, and the imperfect to express a continued action, § 76, Obs. 3.—μετατρεφόμενος, turning himself round.—δι' ὑπο-γλασ, under suspicion, were suspected.—9. αὐτὸς λατινὸν ἐπικύρωσε, himself threw himself, i. e. of his own accord threw himself upon it.

P. 120.—1. καὶ αἰωνόφορος, x. t. l., and moving anxiously about the bier of him when they were carrying him out.—τίλος, a last.—2. τὸν πρωτοτόκιον κύνα, x. t. l., that the best of the Indian dogs, a dog of a superior breed.—τισαχθητα, having been brought, εἰσάγω.—3. ἰσορροπεῖ ἄριστα, x. t. l., lay still and took no notice of them, lit. "looked around."—4. καὶ φανερῶν εἶναι, x. t. l., and showed (§ 176, Obs. 4) that he regarded (§ 177, Obs. 3) him (the lion) as a (fit) antagonist of himself.—5. ὁ ἵδη γίγαν (sup. ὁ), that is now old.—6. τὴν γένους λαβεῖν, τὴν λέγονταν, x. t. l., took its origin, which says, "a bad egg of a bad bird."—7. τὸ χόρας ὁμι-τοντας κατεσθείν τὸς ἐν τοῖς, x. t. l., dig up and devour (§ 177, 1, 1st), the shell-fish which are found in the rivers.—8. περιπυγίας ὁμιλητὰς, rough with thin hairs.—9. καὶ εἰς ὅξι συνηγμένας, and brought (gathered) to a point, perf. pt. p. of συναγώ, with ὑπάρχον supply ζῶν, ἐπίτρωτα, it is winged.

P. 121.—1. κατὰ τὴς γῆς ὄξεως ἀκροβατικό, it moves on tiptoe swiftly along the ground.—2. τοῖς ποολ, x. t. l., and with its feet, hurls, as if from a sling, the stones lying under it (in its course), with so skilful an aim.—ὅπερ αὐτοὺς, x. t. l., as that they (the pursuers) often meet with, &c.—3. πρὸ τοῦ τιμῆσαι, in front of the public square.—4. θαυμαστῶν τι χρῆμα, x. t. l., a wonderful thing (creature) of a talkative magpie.—5. ἀναπειδεύεται, repeated, imitated.—αὐτὴν ἐπιλέξειν, accustoming itself (to do this).—6. ἠτύχε δέ τις, x. t. l., a certain rich man (lit. "a certain one of the rich men") there, happened to be carried out (for burial), § 177, IV.—7. καὶ ἐπιστάσεως γενομένης, a halt having been made.—ὡς περι εἰσώθα, 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. εὐδοκιμοῦν-τες, gaining applause.—9. ἀφθονος καὶ ἀναυδος, voiceless and silent.—10. ὑποφαί δέ, x. t. l., and there were suspicions of magic (witchcraft) against those of the same trade.—ἐκτίθεται, supposed, conjectured.—ἐκπλήξοι τὴν ἀκοήν, had stunned or deafened it; lit. "had struck out its hearing."—συγκαταστίσθαι, was destroyed, perf. inf. p. of συγκαταστίσθημι.—11. ἀσκησις, a silent practising
NOTES.

12. ἀντίς περίοδος φθαγγομένη, ν. τ. λ., uttering (them) with the very turns, and going through all the changes (variations).—13. εἰ ἐλαχίστοι τῶν ἄγων γίνεται μέγιστος τῶν ἄγων, § 143, R. X.

P. 122.—1. τοῖς χειροίς, to those of a goose, Sup. ὕοις.—τοῦ δὲ γεννηθέντος αὐξουμένου, and since it, when hatched (lit. “when born”) increases.—2. τῇ συκεροτης διαφέρουσα, surpassing in hardness.—εἰ ἀμφότερον τῶν μερῶν, from (i. e. projecting from) both (each of the) parts, meaning, the upper and lower jaw.—3. ὡς ἂν πολυγόνων ἡ ὄντων, both because (or, since,) they are prolific, § 178, Obs. 6; ἂς 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, ἄν, 3, with inf. and participles).—4. γεφ, for, assigning the reason why crocodiles are rarely destroyed by men.—τοῖς μὲν ... τοῖς πλησίοντος, to some, and these the majority.—5. μέγα βοηθημα τοῦ πληθοῦς τούτον φυομένου, ν. τ. λ., a great aid of (i. e. against) this multitude increasing to the injury of men.—πλησίοντος τοῦ ἄγων, as the animal usually lays (them); lit. “the animal laying.”—6. ὁ χρονόδιδωλος, the preceding part of this description is taken from Diodorus Siculus, what follows is from Herodotus.—7. κατὰ λόγον, ν. τ. λ., in proportion to its body.—γλῶσσαν οὐκ ἔφευρας ἔχωσι has not a tongue; lit. “does not cause a tongue to grow.”—τῇ κατῳ γνάθῳ, 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. ὥσ(τῷ ἡλιῷ) δυσμένω, just as the sun goes down; lit. “with (the sun) going down.”—βιν, having lived, 2 aor. pt. a. of βιν.

P. 123.—1. τα (πράγματα), ν. τ. λ., the actions, the doings, the practice, the habits.—ἐκεῖνα μὲν, the former, i. e. the bees.—2. ὑπερ τοῦ (αὐτὸς) μὴ παραφέροςθαι, in order that they may not be carried out of their course.—3. οἶνος, as it were.—4. ὥσως λάθοι, ν. τ. λ., that they may escape observation by passing over in silence, λαθείως.—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.—ἐκπίγγυναι, benumbe.—βαφύτητα ναρκώδη, a benumbing heaviness, i. e. a numb and heavy sensation. 6. πίθανεν αὐτῆς, ν. τ. λ., making an experiment of it to a greater extent.—ἀν ἐκπέφασιν ἄγον, if it is, i. e. whenever it is thrown out (of the water) alive, ἐκβιπτο.—ἀυτοὶ καταπαθάνουσι, that (they) pouring out, &c., the subject of the infinitive in the nominative,
because the same with the subject of the preceding verb (ἐνοει), § 175, Exc.—7. τοῦ πάθους, the effect, the torpidity.—8. διὰ τὸν ὑδατος, κ.τ.λ., on account of the water being changed, and having been previously acted upon, viz. by the numbing 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. πυλοφεὶ ην ηνόχη, κ.τ.λ., watches (at the mouth of) the shell-fish, sitting before it.—τῶν (αὐτήν εἶναι) ἄνωγμένη, κ.τ.λ., permitting it (to be, to remain) open and gaping, perf. pt. p. of ἄνωγμω.—προσπέπτει αὐτοῦς, may come in contact with them, προσπέπτει.—10. παρειχήθην, passes to the inside, § 76, Obs. 6.—ἐντὸς ἐνκοποῦ, within the enclosure (of the shell).—11. ὅποιος οὐκ ἐνσυχήσεται βράχεσιν, in order that it may not be held fast (run aground) in shallows.—δἰπερ πάθος (ἐπιταί) οἰακί, κ.τ.λ., being led along submissively, as a ship (follows) the rudder.

P. 124.—1. ζόον ὁ σκίας ὃς ἔλθερ, (whether) living creature or boat or stone.—πᾶν ὑμβιβασθεὶσιν, being completely engulfed, swallowed up.—2. ἐκεῖνο (ζόον) γυγώσκον, but knowing that (namely, the pilot-fish).—καθάπερ ἀκυκρον ἐντὸς, as (a ship takes) its anchor within.—3. ἐστιχον, remains stationary.—καὶ ὅψι, and lies at anchor.—ἀναπαυομένοι, while it (the pilot-fish) is resting.—προελθόντος δὲ, but when it advances.—ἡ ὕμβαται, or else it wanders.—πολλὰ (scil. κητῶν) διερθάσθη, many (whales) are destroyed, 2 aor. ind. p. of διερθάσθη.—καθάπερ (sup. πλοῖα) ἄνυβδρησα, as ships without a pilot.—4. τῆς Θαλάττης πλησίον, near the sea.—5. ὅπως δὲ καταμάχωσον, κ.τ.λ., but when it has covered up, and concealed them carefully.—οἱ μὲν λέγουσιν, some say,—οἱ δὲ, others say.—δὲ δὲ, but that which, but what.—6. γνωρίσασιν τὸν θαντὸς ἐκεῖνος ἑτησάθρον, and having recognized each her own treasure.—7. Ῥαχίλεσσα (ἐλθον), the Heraclean stone; so called from the city of Heraclea in Lydia, where it was found in great abundance.—ἄγει, attracts.—οίκη (αὐτοῖς) δύνασθαι, so that (they) are able.—ταύτας (for τὸ αὐτῶν = τὸ αὐτὸ) τοῦτο ποιεῖν, to do this same (this very) thing, § 62, 3, and Obs.—ἀλλοὺς, κ.τ.λ., namely, to attract other rings.—8. ἐξ ἀλληλῶν ἢντῃς, is suspended from (or, connected with) one another.—πάν . . . . . ἢντῃς, is connected with (or, imparted to) these throughout, from this stone.

P. 125.—1. μηρόδες, nitrous, saturated with nitre.—ἔγιμματος, cleansing.—πλεοῦ (for πλεοῦνα) χρόνος, longer time (than is proper), too long.—διακλίται, they fall in pieces.
NOTES.

MYTHOLOGY.

2. τὸ ἔξω, i.e. κατὰ τὸ ἔξω μέρη, as to the external parts, externally.—ἐπὶ τοῦ ναὸν, upon the back, i.e. on the upper or convex side of the arch. 3. εἰσίν, to one entering, or, as you enter.—πυλεωτοὶ γὰρ, for they keep the gates.—4. εἰς δέ, next in order.—ἀνά-άσις τις νῦν, of every work of art.—μετὰ δέ, next after this, further on.—5. ὁ Ἡσίων καὶ ὁ Τάνταλος, (such as) Ixion and Tantalus.—ἀβατος καὶ ἀποθέτος, inaccessible and forbidden.—6. ἀλλὰ τὴν ἀμφιβολίαν παρατίθενται, but they set ambrosia beside themselves, i.e. they cause ambrosia to be served up to them.—7. ἀνηφιμένον, ascending, carried up, lit. “being made to ascend,” perf. pt. p. of ἀναφέρω.—8. θυσίας ἄλλοι ἄλλας, x. t. λ., different men offer different sacrifices; lit. “some men offer one sacrifice, others another.”—9. ὁ δὲ τις, and another.—φιλήσας μοῦν, by only kissing.

P. 126.—1. οἱ πλασταὶ, artists.—αἰγίθα ἀντίφωσμίνην, girt with a breastplate, § 153, R. and § 154, R. XXXI., ἀναζώνυμι.—ἰδρυ-μίνη, seated, sitting.—2. διαβεβηκότα τοῖς ποσίν ὀψιν Θέων, stepping forth with his feet (having his legs extended), as if running.—3. ἄλλοι δὲ άλλα, x. t. λ., and other gods attend to other employments of a similar kind.—4. καὶ τὰς προσαγορευμομένας ἴδρας, and the goddesses called Hours.—5. τῶς ἐπιστήμως καὶ τῶς τιμῶς x. t. 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 ἐπιμελεῖν τὴν, and the other care which.—7. καὶ τὸ καταρχαῖα ἐνεργεῖας, and the beginning (i.e. the being the first to do) a good act.—8. Εἰλεθυλίαν, sup. μυθολογοῦσιν.—9. διὸ καὶ (μυθολογοῦσι), wherefore also they (mythologists) say.—εἰσὶν, invented, 2 aor. inf. a. οἱ εὐφίσκω.—αἱ ὅς αἰτες, from (i.e. for) which cause.

P. 127.—1. τὴν ἐπώνυμον τάξιν, x. t. λ., the employment suites to her name, as well as the regulation of life.—2. τῆς Ἑίροπας, x. t. λ., than Wisdom of legislation, Justice and Peace.—3. Ἀθηρῆ δὲ προσκύπτου, x. t. 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. ἐπὶ δὲ ... τοῖς ἀνθρώποις, and moreover also, the having made known (introduced) to men, many of the things belonging to other branches of knowledge.—τὴν κατασκεύην, the construction.—καὶ τὸ σύνολον, and in a word.—Εργάνη, Ergane, an epithet of
Mythology.

Minerva.—5. τὴν προσαγωγέωμενήν ποιητικήν, called poetry.—6. περὶ τὸν σιδήρον, 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.—ἔναγωμεν ἐνίαυταν, the energetic striving in battles.—7. καὶ αὐτήν, on it, belonging to it.—ἐν δὲ τὴν ἱατρικήν, 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,” (οὕτων) γενόμενον ἐφετέρῳ τοῦ τῶν, that he, being the inventor of the bow.—τὰ περὶ τὴν τοξίλαν, the things concerning archery, i. e. archery, § 134, 12.—9. καὶ πολλά τῶν εἰς ἱατρικήν, 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. Ἡλοδός, Ἡσιόδ. This quotation is from Hesiod’s Theogony, v. 77, &c.—φιέων and ἀπασθῶν, Ionic for φιόνων and ἀπασθῶν.—4. ἄθωτος; unlearned.—οἱ σοφοὶ, the wise men, philosophers.—πειθέμενοι (agreeing with σοφοί), trusting, confiding in, following.—ὑπειλήφασι, have taken up (the notion), have supposed, perf. ind. a. of ὑπολαμβάνω.—κακλήμενον, perf. pt. ἐν ταῖς.—5. περιφρέσθη τε δὲ τὴν χώραν αὐτοῦ, and that his territory is flowed around.—καὶ ἐκ μόνον τῶν ὄνομάτων, even from their names alone.—6. τὸ δὲ μέγατον, but above all, lit. “and that which is the greatest thing.”—ἔνι for ἔνωσι (Idioms, 117, 33) impersonal, it is lawful, it is possible.—οὖν ἔνι, it is not permitted, it is not possible.—7. οὐκ ἂναμαρτήσῃ, which is of adamant.—ἀιδεύθηκεν, the nephew of the king (Pluto), being the son of Jupiter.—8. ἐπιπεσιαμένος τὴν φρουρόν, being entrusted with the guard. For this accusative after the passive voice, see § 154, Obs. 2, 3d.

P. 129.—1. περιομαθήτας, κ. τ. λ., a large meadow receives.—καὶ ποτὸν μένης πολέμιον, and a drink destructive of memory awaits those who have passed over the lake. Here ἑπιδέχεται properly applies only to its subject λειμῶν, but is also by a kind of Zeugma (Lat. Gr. § 150, 1, 2d), put also with ποτὸν; with which, of course, it must be differently translated.—2. τῷ ἄριστῳ βίῳ συνεσχομένους, to lead the best mode of life; lit. “to be present with.”—3. τὸν τοῦτον τρεβόντος ἐν (δόμω) ὧδον, a gloomy region in Hades.—4. τὰ περὶ θήραν ἀκωάσα, having practised the things pertaining to the chase, i. e. having lived as a huntress, § 134, 12.—τὴν μαντ—
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Ἀνέσθη, the art of divination.—χρησμοφοδούσης, delivering oracles.—where Themis was then delivering oracles.—5. ἐνώπιον, continued presenting, § 76, Obs. 2.—τὸ χῶμα, 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. —ἀνέσθη, having killed, 2 aor. pt. a. of ἀναφέρομαι, the present for the past, § 76, Obs. 1.—6. ἔδησεν, 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. ἔλησεν, should choose, undertake, 2 aor. subj. m. of αἰρέω.

P. 130.—1. οἴλοντας, being willing; in the plural, referring to πατρός and μητρός, § 131, Obs. 1.—ὁς δὲ ἦνος λέγοντιν, but as some say,—Ἡηρακλῆς ἀνέσθησαν.—2. πιεῦσαν, to make trial of, to test.—σικσοθέντες ἀνδρόνως, having assumed the appearance of men, 1 aor. pt. p. of σινάζω, in the middle sense.—3. τεχνίν, for τεχνήν, § 101, 4, Obs. 1, (1) and (2), that they would incline with walls; lit. "that they would wall."—οἷς ἀειδίδου, did not pay, imperf. ind. a. of ἀειδίζω, from the primitive, with the reduplication, § 109, 6.—4. προδοθέντες, contr. for πρὸ δοθέν (§ 89, Obs. 2), exposed her, 1 aor. ind. a. of προδίδωμι, § 110, 2.—5. εἰ λήσεται, if he should receive, λαμβάνω.—ποιήν Γαυμήγιδου ἀφαινής, as a satisfaction for the abduction of Ganymede.—6. μή (αὐτοῦ) βονλοφένου, but he. (namely, Laomedon,) not being willing, i. e. refusing.—ἐῖλεν, 2 aor. ind. a. of αἰρέω.—7. κατέκει (τὴν χώραν) τῆς Ῥωσίας, κ. τ. λ., inhabited a region of Asia.—περί, κ. τ. λ., near that which is now called.—ἐκεί πληθῶν, to a greater degree (than others).—8. οὐ φίλων, not bearing (seil. with moderation), being too much exalted by.—μεταχάων, having shared, i. e. having been admitted to.—τὰ παρά, κ. τ. λ., the secrets of the gods; lit. "the things kept secret among the immortals."—9. καὶ ζῶν ἐνολάσας, he was both punished when alive.—καταχάνει, having been driven down, 1 aor. pt. p. of κατάγως.

—10. τὰς ἑσας (οὗσας), being equal, viz. in number.—καὶ τῆς Ἀντώνας, κ. τ. λ., and proclaimed herself more fortunate in respect of offspring than Latona.—ἐίδε for εἶπα.

P. 131.—1. συνέβη, it happened, 2 aor. ind. a. of συμβιβασμένει, used impersonally.—οἷς ὀντέκων καὶ ὀντέκων, both (or, together) happy in respect of children, and childless, i. e. one moment happy in her children, and the next, childless.—2. χρησμὸς ἐδιδάχθη, was
educated, brought up a hunter. — 3. ἔτελεύης (τὸν βλέψ, κατὰ) τοῦ τοῦ τοῦ τετράον, and he ended his life in this manner. — 4. εἰς ἔλαιον, into that of a stag. lit. "into a stag." — ἔμπελαιν ἔλαιον, infused a madness. — ἔμπελαιν, he was devoured, 1 aor. ind. p. of βιβρύσαμαι. — 5. κατωφύνοντα, continued howling. — the imperfect expressing continued action, § 76, Obs. 3. — 6. ἔμπελαιν, brought, 1 aor. ind. a. of φέρων. — τὴν ἱππαγόν, (τήρην), the art of healing, §§ 153, and 154, R. XXXI. — 7. μὴ λαβόντες οἱ ἄνθρωποι θεραπεύειν, that having received the art of healing, § 166, 2, 5th. — ἔπαινον, for a year.

P. 132. — 1. βασιλεύων Ἑδώνων, while ruling over the Edonians. — παροιμοῦσα, live near. — ἐδήνοντα, on his coming, when he came, lit. "having come." — 2. τὴν (Ἑγατέρα) Νηρίως, the daughter of Nereus. — ἐγατέρων αἰχμαλώτως, were made prisoners. — 3. μηνυόμενος, being frantic. perf. ind. m. of μανομαι. — νομίζων κόπτων, supposing, thinking that he was cutting. — 4. ἀποκρήτηκας ἀκτίνον, and (afterwards) having cut himself. — ἔφησον ὁ θεός, the god (viz. Apollo at Delphi) declared by an oracle. — αὐτῷ, that it (seil. τὴν γῆν, the earth). — ἐδήσαν, they bound him. — διαφθοράς, being torn to pieces. 2 aor. pt. p. of διαφθορά. — 5. εἶχον, having received, perf. pt. a. of λαμβάνω. — διαφθορὰς, endeavoured to prevent. § 76, Obs. 4. — 6. τῶν Βαγκύων κατάσκοπος, as a spy on the Baccanals. — 7. αὐτῶν ἐνθισμοῖς, having taken him on board, 2 aor. pt. m. of ἐνθισμοῖς. — 8. ἔμεινον, κ. τ. l., and they made haste into Asia. — ἀπειθησόμενες αὐτῶν, in order to (or, intending to) sell him, § 177 Obs. 5. — 9. κατὰ τῆς θαλάσσης, beneath the sea.

P. 133. — 1. τὰ περὶ τὴν ὀινοποιίαν, the things pertaining to the making of wine, i. e. the making of wine, § 134, 12. — 2. τὰς τῶν Θεοῦ χάριτας, the favors of the god, viz. Bacchus, meaning "wine." — 3. μεθ' ἡμίραν δὲ νοησάντες, but on the next day, having thought of it, (having reflected upon what they had done). — μαστευοῦσα, seeking for. — δικηθῆναι, for καὶ δικηθῆναι. — 4. ἤτο ἐν σπαραγάνω ὁ ὡς, while yet in his swaddling clothes. — ἐκδύς, having come out (of his cradle). — ὅπο τῶν ἴχνων, by his tracks. — 5. τοῖς ποσὶ (τῶν βοῶν), on the feel (of the cows). — 6. ἐκαθάρισε, having eviscerated, ἐκκαθάρισε, 1 aor. pt. a. — εἰς τὸ κύτταρον χορδῶν ἐντείνας, having stretched strings into (across) the cavity (of the shell). — 7. οἷς ἐξεν δὲ ὅποι, but that they could not tell. Idioms, 67, 2. — ἡμᾶς ἄρνεται, they were driven, 1 aor. ind. p. of ἀπειλῶ. — διὰ τὸ μὴ δίωνας ἑρείπων ἤπνος, on account of not being able to find a track. — 8. τῶν κυκλοφότης, him who had stolen them, perf. pt. a. of κυκλοφοῦ. — κύκλος, Attic for the regular κύκλος, not used, § 101, 5. — καὶ τὸν Ἐρμήν ἰμάτιο, and complained of Mercury.
—τας βούς ἀνένε, demands (claims) his cow.—10. ἤρεινο, he denied (that he had them).—μὴ πειθῶν ὅτα, but not convincing him (that he did not have them).—11. ταῦτας 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 χρυσὴν φέβδον, the golden rod (or, caduceus). —ὅν ἔκτισε δήμος, which he had used while tending his flocks, plup. ind. p. of κτάσαμαι.—θιῶν ὑπόξονωμι, of the gods under the earth.—2. συμφύξεις σώμα, the united body, i. e. a body of a man and a dragon growing together.—3. ἐπὶ τούτου, in his time, under his reign.—ἐδοξα τοὺς θεοὺς, it seemed fit to the gods.—ἐμείλου ἦσαν.... ἔκαστος, they were about (they intended) each to have, § 131, Exc. 7.—4. ἀνέφησαν Θάλασσαν, caused the sea to appear. This was only, however, a salt spring or well.—5. η ἄφορα τῆς Ἀθηνᾶς (ἐνω) ἐνεργήθη, the country was decided, or adjudged (to belong) to Minerva.—6. τὸ Θρακικὸν πείδον, κ. τ. λ., inundated the Thracean plain, (a plain of Attica extending northward from Eleusis to Boetia,) and laid Attica under water.—7. οὔ περὶ τῆς, κ. τ. λ., concerning whose privation (of sight).—8. ἀποκαταστήσας, to restore, ἀποκαταστήσας.—9. πάνων ὑπὸλογῶν φωνῆς, every note of birds, i. e. the notes of all birds.

P. 135.—1. ὅμολος τοῖς βλέψεων θάδισεν, he walked as well as those who see; lit. “in a manner similar to those who see.”—2. κατέκανε, he slew, 2 aor. ind. a. by syncope and reduplication for κατέκανε from κατακάνω.—ἐκτάνειν from κτεῖνο.—3. τὸ τρίτον αὐτῆς ἐπὶ τοὺς, and thirdly (in the third place, § 120, I. 1), again in addition to these.—4. χρυσόχειρων ἐλαφὼν, κ. τ. λ., after these, fourthly, he captured the golden-horned stag; χρυσόχειρων, acc. sing. masc. Attic for χρυσόχειρωτα, see § 21, Obs.—5. ἤεδωκεν, he chased away.—6. ἐκ Κρήνης, for ἐκ Κρήνης, with the adversial ἐκ denoting motion from, § 119, 1, 2d.—ἐλαυνε, 1 aor. ind. a. of ἐλαυνε.—7. Ἀλ- δαο, poetic for ἄδον.—ἐνεγκεν, 1 aor. ind. a. of φέρω.—8. τὴν οἰκου-μένην, scil. γῆν, the habitable world.—9. ἀρετής καὶ ἀτρωτός, invincible and invulnerable.—10. ἐπισβομένης δὲ Ἀλκμήνης, κ. τ. λ., while Alcmena (the mother of Hercules) was crying out to Amphitryon (his reputed father).—αὐχεὶν ἐκατέρως, κ. τ. λ., by squeezing them with both his hands, i. e. one in each hand, as the word ἐκατέρως indicates.

P. 136.—1. ἔμαθαν, he perceived, 2 aor. ind. a. of μαθᾶν.—2. τὴν ἱστέαν, the one.—τῆς ἱστέας, the other.—3. καὶ περιῆς τὴν κάθε, κ. τ. λ., having put his hand around his neck, he held on.
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... until he choked him, προντός, harsh, brazen rattles.—οὐκ ἐπομένουσα, not enduring, not being able to endure.—μετὰ δὲν, through fear.—τοῦτο δὲ γαλαγων ἀναγκαζόμενος, being compelled to wrestle with him.—πατοῦσα γῆς, by touching the ground.—when he touched the earth.—μισῆς, from Libya.—πότε, went over, traversed, imperf. ind. a. Attic of διέξειμαι. 7. Ἐσπαν, was accustomed to sacrifice, i.e. from time to time, § 76, Obs. 2.—κατά τι λόγον, according to, to compliance with, a certain oracle.—9. (κατά) τὴν ἑπιστημήν, as to, or, by his knowledge.—κατὰ εἰς, every year, yearly. In such phrases κατὰ has a distributive power; see § 51, Distributives. 9. τοῖς βασιλεῦσι προσερέθετο, 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 καθιστῶσιν, and having seated themselves, 1 aor. pt. p. of καθισμός, in the middle sense.—ἐξεσειράρθαν, prayed to be assisted.

P. 137.—1. οὐν ἐκδιδόντες, κ.τ.λ., not giving them up, sustained, Idioms, 101, 1.—ἀποτεκμόνω, κ.τ.λ., cut off and gives; as in the preceding ref., 2 aor. pt. a., commonly ἀποτομῶν, see τέμνω, § 117.—2. διὰ τοῦ ὑπὸ τῆς μητρότητος, through, i.e. on account of the plots of their step-mother; lit. "proceeding from," &c.—3. κατὰ τινα πρὸςων Θεών, in accordance with a certain warning (providential admonition) of the gods.—4. ἀποστάσεως, fell off, ἀποπλητω.—ἀναθείναι, consecrated, laid up, 2 aor. inf. a. of ἀναθέματι. 5. Ἀνέπηκτον ἐκπεσόν, that an oracle was imparted to Ἑστες.—καταπλῆσαντες, sailing thither.—6. καταδίδαι Θύσιν τοὺς θεάν, (they say) that he gave out (published abroad), that he sacrificed strangers.—7. μηδεύς τῶν ἔλεγχων τολμήσαι, no stranger would venture, 1 aor. opt. a. of τολμᾶν, the infinitive is τολμῆσαι.—8. γυμνασθο, to beware of.—9. τελῶν,—τουλάν, offering sacrifice, sacrificing.—10. πόδως γυμνάζεις, κ.τ.λ., remaining some time in the country, through a fondness for agriculture, hastened, &c.—συμβαλλόν τῶν χρησμῶν, recollecting the oracle.

P. 138.—1. τι ἐν ἐποληθῆν ἔσολεν ξένα, what he would do if he had the power; lit. "having the power," Idioms, 105, 1.—2. πρὸς τίνος—τῶν πολιτῶν, by one (some one) of his countrymen.—προσποτάττων ἐν αὐτῷ, I would order him. 3. Ἀθηνᾶς ὑποτριμῆς, Mi-
nerva suggesting it, at the suggestion of Minerva.—Ἄγγελος, acc. sing. of Ἀγγέλος, contr. for Ἀγγέλος. 4. Ἀδηνάς ἐν ἑσυχείᾳ, εἰς τὸν ἄνα, τ. τ. λ., the god directed him (Jason), on his consulting the oracle, to set sail, having collected together, &c.—5. ἀνάκτωσις, having weighed anchor, 1 aor. pt. p. in the middle sense.—6. τῶς ὑπόθεσεν πενθερμοῦς, deprived of his sight; lit. “being mutilated as to his sight,” § 157. Obs. 1.—οἱ μὲν, some,—οἱ δὲ, others.—προφυλασαίης, by contraction for πρὸ ἔλεγχος, or combined προφυλασίας, foretold.—7. πεπόθθες μητροῦ, persuaded by, yielding to, their stepmother.—8. (κατάλειπαν) ὀλίγα ὀσά, τ. τ. λ., and (they left all) the little which they did leave, full of stench.—ὡστε μὴ (αὐτῶν) δύνασθαι, τ. τ. λ., so that he could not bring it to (his lips), i. e. “could not use it.”—9. τῷ περὶ τοῦ πλοῦ, the things concerning their voyage.—ὑποθεσαυραὶ τῶν πλοίων, that he would direct their course, instruct them as to their voyage.—πράπετζαν (ἀνάπλεσσαν) ἵδεσμάτων, a table (full) of meats.

P. 139.—1. ὅπε δὲ τῶς Ἀργείας χρόνων, it was fate to the Harpies.—2. τῶς δὲ Βορέου παιών (χρόνων), and to the children of Boreas (it was fate).—3. διώσματος μὴ καταλάβοντων, pursuing, they should not overtake (the object pursued), sup. τῷ δισταμένων.—3. καὶ γενομένῃ κατὰ τὴν ἡώνα, and having reached the shore.—4. καὶ ἐδήν παθῶν, and suffered nothing.—5. καὶ ὑπέθησε, and instructed them, 2 aor. ind. m. of ὑποθέσαμι.—ἐν, sup. ὁντως, which are. The Symplegades (from σύν, together, and πλῆς, to strike), were two rocks at the entrance of the Euxine sea, so called because they were said to close, or “strike together.”—6. συναγορούσαι δὲ ἀλλ᾽ ἦλθασι, and when they were dashed against each other, Iddioma, 102, 10. —ἀπέκλειον, they blocked up, shut.—7. διαστείλατο καταφρονοῦντας, to sail through boldly, fearlessly; lit. “despising them.”—ἐν δὲ (αὐτοῦ) ἐπολομένα (ὑπάτω), but if they saw it perish.—μὴ πλεῖν βιάζονται, not to force a passage; lit. “not to force sailing.”—8. ἀναχωροῦσα ὁν, τ. τ. λ., therefore watching the rocks receding, with vigorous rowing, Juno assisting.—9. τὰ ἄκρα, τ. τ. λ., the ship having lost the extremities of her stern ornaments; lit. “being cut off as to the extremities,” &c., ἐστησαν.—10. τὰ ἐπιταγέντα, the things ordered, 2 aor. pt. p. of ἐπιτάσσω.

P. 140.—1. ἐφώνω, and breathed, imperf. ind. a. of φώνω.—2. τούτον αὐτῷ ἑξετάζον, τ. τ. λ., he commanded him, after he had yoked them, to saw the dragon’s teeth.—3. ἔρισες (τούτων) ἀν (by attraction for ὁν), the half of those which.—4. δεδομένα μὴ διαφανεῖς, fearing that he would be destroyed, § 166, 2, 5th.—5. ἐπηγγελ-
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P. 141.—1. ἀπογνωσάμενος τὴν ἰσπιστοφροσύνην, having given up all idea of the return.—2. αἰτιομαύρος ταυτών ἄνθρωπον, requesting (to be allowed) to put himself to death.—3. ἐκατοχρασίας Πήλλην, uttering curses against Pelias.—4. καταλείπον, having returned (from Colchis).—5. περὶ (τῶν ἀδικημάτων) ἐν (by attraction for ἐν), διὸ ἡδικημόθη, κ. τ. λ., wishing to be revenged (on Pelias) for the things in which he had been injured by him.—6. αὐτῷ διὰ τὸν ὑποκίνητο, he waited his opportunity.—7. αὐτῷ δίκαιον ὑποκίνητο, should render satisfaction to to him, i. e. “be punished by him,” (so the Latin, ei passus daret), 2 aor. subj. a. of ὑπέχω.—8. ποιήσας χῶν, for the sake of gaining their confidence; lit. “of their trusting her.”—9. εἰς (δόμον) Ἐδέου, into Hades.—Ἐπιστραφές, turning (himself) round, 2 aor. pt. p. of ἐπιστράφησα in the middle sense.

P. 142.—1. (κατά) τὴν ἠλικίαν, at the age of manhood.—παραχωρήσας τοῦ τεθρησκοῦν, to give up to him his four-horse chariot, lit. “to retire from.”—2. ἐξωικάρθρως, κ. τ. λ., were carried out of (i. e. departed from) the accustomed path, ἐκφέω.—3. ἐπὶ τοῖς γεγυνημένοις, on account of what had taken place, i. e. at these occurrences.—4. τὰς ἐμφολίας, the mouths.—(φως) τὰς ἄδελφας, (they say) that his sisters.—5. καὶ ἐνωτῷ, yearly.—μαζὶ τοῦτο παγημόνον ἀποτίθηκα, and this becoming hard makes, &c.—6. εἰς ναόθυμι, in a reed,—the reed here intended is the stalk of the giant serula, the pith of which is used as tinder, which probably is the origin of the fable.—7. ἰσοθέσω, perceived, 2 aor. ind. m. of αἰσθάνομαι.—8. αὐξημόμον, which grew again; lit. “increasing.”—αὐξομένης ἀλλοιτίνως δίκην ἐστιν ταύτῃ, this punishment for (of) the stolen fire did Prometheus suffer.
P. 143.—1. τὸ χαλκοῦν γίνεται, the brazen age; meaning, “the men of the brazen age.”—2. χαλκός, having poured out, 1 aor. pt. a. of χάλκος.—ς τὰ κάθεταν ἤγετα ὀρθό, to the high mountains near at hand, § 130, Obs. 1, 2d.—κατέληκα, for καὶ κατέληκα, and there.—Διὸ Φόβεσ, to Jupiter the god of escape.—3. Δίος εἰπόντος, Jupiter ordering, at the command of Jupiter.—αἰτεὶ ἔστηκεν ὁ, he took up and threw, Idioms, 101, 1. —δὲν καὶ λαοὶ, κ. τ. λ., whence also they were metaphorically called λαοί from λάος, a stone,—a derivation about as near the truth as the story on which it is founded.—4. ταύτικ ώς ἄλα, that he himself was Jupiter. Here the subject of the infinitive (ταύτικ), though the same with the subject of the preceding verb, is in the accusative, § 175, Obs. 1.—τὰς ἔστηκεν, κ. τ. λ., having abolished, taken away, the sacrifices of that deity.—5. βύσσας μὲν ἐξηραμμένας, dried hides, perf. pt. of ἔξηραμαι.—6. καὶ αὐτοῖς, themselves also, i. e. in like manner.

P. 144.—1. ἄμα μὲν ἄμα δὲ καταληκται, both.....and also.—μητρικαῖον, cherishing a desire for revenge.—μητρικαῖον, κ. τ. λ., (apparently) agrees to the marriages.—2. ὡς δὲ εὐλογοῦσαν τοὺς γάμους, when they drew lots for the nuptials, i. e. for their brides.—εὔπορος, (he) having made a feast.—3. τοὺς νικῶσι, to those who conquered, pres. pt. a. of νικάω, contr. for νικᾶται.—4. ἔξωχη 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 ἔστηκεν, § 152, R. XXVIII., with which both ἔστηκεν and κομμοῦσαι agree.—5. ἐποδρόφυχου ἐστὶν ἐσώμεν, drowned her.—6. τῷ δυνατῷ λυτοὺς, to him who was able to solve it.—7. ἦν δὲ τὸ προτερὲυ ὑπὸ τῆς Σφιγγώς, and that which was proposed by the Sphinx was (this), 1 aor. pt. p. of προτερέυω.—8. ἐστιν τοῦ αὐτοῦ διότι, what (animal) is at the same time two-footed; lit. “what same animal,” &c.—9. ἐνδα μένος γυναῖκας.....αὐτοῦ, then the strength of its limbs, lit. “to its limbs”—τοις, &c., πέλει, same as ἑστὶ.

P. 145.—1. τὸ προσβιβασθεὶν, κ. τ. λ., that the thing proposed was man; with τὸ supply ὤμοια. 2. τὴν μητέρα ἐγνουμενίνῳ ὑπὸ ἑαυτοῦ, his mother being unknown by him.—τῷ λύσαντι, to him who should solve it.—3. Τυρσάρως (nom. sing. Attic for Τυρσάρως), Tyndarus.—ἐστὶν ὡς, was afraid that, § 166, 2, 5th.—4. ἐν ὡς προκριθεῖα, κ. τ. λ., if he who was preferred as bridegroom, προκρίθη,—5. ἵχνουσα, κ. τ. λ., by covering him with the fire by night; lit. “by concealing him in the fire,” 2 aor. pt. a. of ἰχνύσαι.—πατρικός, derived from his father.—μεθ᾽ ἰμικαίρῳ, after day (was come), i. e. by day.—6. ἰππίσβαλεν, exceeded, was excessive.—7. οἱ
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 pro-
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. οἶδα; knowest thou? § 112, IX.—λέγω, thou speakest of, thou meanest.—τῷ τρόπῳ, in what manner, τῷ Attic form of τίνι.—ἐνθαλάγη, from ἐναλάγον.—5. ἄλλα καὶ, by ellipsis for οὐ μόνον δὲ τούτο..., ἄλλα καὶ, and not only (has she done) this, but also.—6. Ἀργον τούτων (i.e. το θυμα), Argo by name; lit. "as to name," § 157, Obs. 1.—7. καταπτέμοις, having flown down, or, fly down, § 177, I, 1st, 2 aor. pt. m. of καθίσμι, see πετομαι, § 117.—8. ἀπαγαγών, having brought, 2 aor. pt. a. of ἀπαγοῦν, with Attic reduplication for ἀπαγαγόν. The second aorist participle is known from any other, having the same letters, by the accent on the final syllable.—9. τοῖς ἑαυτῷ (ὑπερὶ), to those who are there.—ἐναγεῖτω, let her raise.

P. 148.—1. ἔχων τὸν πέλεκυν, x. t. l., having this very sharp axe, or, wrapt this, &c., Idioms, 102, 4.—εἰ καὶ λίθον, x. t. l., this clause is evidently elliptical and may be supplied thus, ἀλικ δέν διαίη, εἰ καὶ, x. t. l., being sharp enough, even if it were necessary.—2. ἄλλα refers to some such idea understood as, "delay not," "waste not words," but.—διελ. κατενεχόν, having brought it down, divide, i.e. bring it down quickly, and divide, § 177, I, 1st, διαικεί., καταικείω. 3. πειρᾶ μον ἐς μέμναν; art thou making trial of me if I be mad? pres. ind. m. 2 sing. of πειρῶμαι.—καθίσμι, for κατὰ τὸ καθίσμι. 4. (προεταττο) διαιρέθηκα, x. t. l., I order that this skull be split for me.—μηδὲ μικελ, and not to delay.—5. ὀρα μὴν κακῶν τι ποιήσωμεν, take care that we do not some mischief.—Θαφθῶ, fearlessly, lit. "being bold."—το συμφίλων, what is good for me.—6. ἔχων μὲν, κατούσω δὲ, 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, το τούτο!—7. εἰκότως γοῦν, with good reason then, indeed.—ὁ[θή]ς, Αἰολικ for ὦς, see Dialects, § 112.—ζωογονῶν, engendering, nourishing alive.—καὶ ταῦτα, and that too, § 133, 7.—8. ήκον expresses strong probability, approaching to certainty, and may be rendered, it would seem indeed.—ἐκλήθεται ἔχων, without knowing it that thou hadst, § 177. 4, Idioms 107, 2. 2 plup. ind. of λαρθάω.—προφυκεῖεν dances the Pyrrhic dance, i.e. a dance performed in full armor, with
the clashing and brandishing of weapons.—9. ἀθροισθεὶς, is filled with martial fury.—10. ἐπικεφαλέος μὲν, κ. τ. λ., she is, to be sure, azure-eyed, but the helmet sets off even this.—11. τούτων τὸν φαρμακείον, that this drug-dealer, the emphasis imparted by \( δ \) annexed to τούτων here, renders it expressive of contempt, § 65, 2.—προκατακλινόμενοι, should take precedence of me (at table), should sit down (recline) before me.—12. ὑ Ἀλα, καὶ γὰρ, yes indeed, and (with reason) for, &c.

P. 149.—1. ἐμφρονήτης, 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. ἐπικεφαλέος γὰρ, κ. τ. λ. (how can you say so?) for have even you forgotten? &c.—γὰρ, for, here refers to some such expression understood, as is here put in parenthesis, perf. ind. p. of λανθάνω.—οί, seeing that.—4. ὀφειὼν ἵσα, κ. τ. λ., we have by no means lived on an equal footing, and in the same way.—οὶ, κ. τ. λ., i. e. ἵσα ὅς, I who.—τοσοῦτα δὲ πεπόνημα, have performed so many labours.—5. τῶν φαρμάκων, some of your drugs, perf. pt. p. in a middle sense, ἐπικεφαλέος.—6. εἰ λέγεις, οί, you are right, seeing that.—ἐπὶ ἀμφοῖν, by both causes, viz. ἐπὶ τοῦ χιτώνος, by the tunic, the poisoned robe sent by Dejanira to Hercules.—ἐπὶ μιθέον ἐλλο, scil. ἐπικεφαλέος, if I did nothing else.—7. πορφυρίδα ἐνδυθέος, having put on a purple garment, ἐνδύω.—παίωνος, being beaten.—μελαγχολήσας, in a fit of madness, Idioms, 102, 2—8. αὐτίκα μάλα ἐτεί (Aetie for έτει), you shall very soon know, fut. ind. m. 2 sing. of εἰμι.—ἐπὶ κεφαλήν, headlong.—9. καταμεμειγμων, and yet it is reasonable.—10. κακὰ μὲν γὰρ, κ. τ. λ., (you may well be proud) O Latona for, &c., with τίνα in the next clause supply κακά. 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 Πυραμος by the article, making the irony still keener.

P. 150.—1. οἱ δὲ 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 δὲ Ἀπόλλων.—ἀφροτίκη, like a virago.—2. προσποιομένη, pretends.—ἀγωστηρία τῆς μαντικῆς, oracle-shops; lit. "workshops of divination."—τοὺς προφητέους αὐτοῖ, those consulting him.—λοξά, ambiguous (words).—4. ὡς τὸ σφάλμα εἶναι ἀκίνδυνον, so that the deception may be in no danger (of being detected), § 176—ἐντὸς τοῦ τοιοῦτο (ἔγγον οἷον τοιότο ἵππων,) from such (an employ
ment as this is). Supply some such words as those in parentheses.—
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 ἔρωμαν, his loved friend (Hya-
einthus).—καὶ ταύτα οὕτω καλόν, although being, (i. e. although he
was) so beautiful.—καλλιτεχνώτερα ἔδοξας, thou shouldst think thy-
self having more beautiful children.—τὴς Νιόβης, than that unhappy
Niobe; the article with "Νιόβης" calls particular attention to her
sufferings.—7. μὴν τοι, and yet.—ἡ σενοκτόνος, this slayer of stran-
gers, in apposition with τέκνα, the nom. to λυκεία.—8. ἔγελασα, 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.—ἐκεῖνος
Σαμοσσότος ὕστε; is he an admirable person? &c.—ἀπέδειξεν ἂν,
would have stayed.—9. ἁθλίος ἀπόλολεν, the wretched man has
perished.—ὑδίκος ἄλος, having been conquered unjustly.—10. ἐπεὶ
ἐμαθεν ὁφθείσα, when she learned (knew that) she was seen, Idi-
mns, 110, 1.—φοβηθείσα μή, κ. τ. λ., fearing that.—ἐπαρφῖον αὐτοῦ
tοὺς κόνας, she set his own dogs upon him. See the story, p. 131,
1 aor. ind. a. of ἐπαφῆμι.

P. 151.—1. ξύνε, thou associatest with.—πλὴν ἄλλ', but never-
ethless.—καθ’ he (Jupiter) comes down, pres. subj. a. of κάθειμι,
§ 112, II.—2. ἔγω μὲν, κ. τ. λ., I for my part would be ashamed,—
referring to Bacchus.—τὰ πολλὰ δέ, and for the most part.—3. καὶ
ἄλος παντί, κ. τ. λ., and in a word, resembling every thing (or, any
thing) rather than, &c.—4. καί μὴν, and yet.—5. ὑπηγαγον, sub-
jected, brought under his power.—ἐλασα, having gone, ἐλαύνω,—
πρὸς ὅλγον, for a little.—6. ὐδοχοῦμενον ἄμα καὶ χρειῶν, at the
same time dancing, and leading choruses.—ἐνθιαζόμενος, raving.—
7. ὕδρας ἐς τὴν ταλάντη, treating his mystery with insult.—τοῖς
κλῆμασιν, with vine branches.—ἐπὶ τῆς μητρός, by his mother, allud-
ing to the story of Pentheus, p. 132.—8. συνέχεις φθόνος (ἔστω), no
matter, lit. "let there be no grudging."—9. οἶνος ἀν νήφων οὕτως ἢν,
what sort of a person he would be when sober.

P. 152.—1. ἰτι 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 (ἔρι),
it is necessary that I, i. e. I must.—4. τὰς ἄγγειλας τὰς παρ' αὐτοῦ
(ὄνομαῖς), the messages which are from him, or more briefly, his
messages.—παρατηθένα, to serve up.—5. τεκνοποµένων, an escort of
the dead.—6. οὐ γὰρ ἴνανά μοι, κ.τ.λ., for, as if the labours of the day were not enough for me (supply οὐ μόνον διὶ με) εἶναι, κ.τ.λ., (not only is necessary for me) to be, &c.—ἀλλ' εἰς καλ., but moreover also; supply again διὶ με, before μεμηχανόν, (it is necessary that I), distracted as I am, &c.—7. οἰκείος ἐν οὐρανῷ, κ.τ.λ., are by day (alternately), the one in Heaven, and the other in Hades.—8. καὶ οἷς μὲν,—the reference is to Hercules and Bacchus.—ὁ δὲ Μαῖας, but (I) the son of Maia; here ὁ Μαλας, is for ὑώ, ὁ νός Μαλας, § 129, Obs. 1.—9. ὅψωμαι, κ.τ.λ., to see, i. e. in order to see, Idioms, 106, 4.—10. ἐν παρθένῳ …… ἕδι, by the way, pay a visit to Antiope.—11. καὶ ὅλως, κ.τ.λ., and now I am completely tired out.—ἀν ἦσσαν παρθένωδι, I would desire immediately to be sold into slavery.

P. 153.—1. έα ταῦτα, never mind these things; ἐκ προι. imp. a. of έκα, contr. for έκειν.—Arrange καὶ γὰρ χρή (σι) ἂν ταῦτα νεκραν ὑπη-
φέτειν τῷ πατρί κατα πάντα.—σῦδι, make haste.—2. ἀφ' ὑπ' ἐν οἴμων, ever since I at least exist; supply thus, ἀπὸ τοῦ χρόνου ἀφ' ὑπ', κ.τ.λ.
καὶ πνεύμω, and blow.—τών ταύτην τὴν πομητήν λέγεις, what pro-
cession is this thou speakest of? lit. "what procession this thou
speakest (of)."—3. ἢδιστου, κ.τ.λ., you have lost the most pleasing
spectacle; "you have been left by," "you have been away from," &c.—4. γὰρ, refers to the reply supposed, thus, "I have lost this
eight for," &c.—τῆς Ἰνδίκης (τοὐστι κρήνη) ὁσα (ἐστὶ) παράλια τῆς χώρας, of India, (so much) as lies along the sea-shore of that
region.—ἀν λέγεις, by attraction for τούτων (§ 143, R. X.) ἂ λέγεις.
—τι 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 πολλῶν, scil. χρόνου, for a
long time (if so you may save yourself the trouble), γάρ, for, &c.
—7. οὐχινὲν, then.—τα μέτα ταῦτα, what followed, lit. "the things
after these things."—παλιόνα, in playful mood, lit. "playing."—
8. ἐνίκητο ἐμπεσών, having plunged in, swam off, or, plunged in.
and swam off.

P. 154.—1. ὥς μὴ ἀπολλειώθησαν, that she might not fall off.—
ὑπεμημένον τῶν πίπτον συνέχεσθ, held together her robe swelled out
with the wind.—2. ἢδον τούτο, 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 τα μέτα ταῦτα, κ.τ.λ., yes indeed, and the things which
followed these were still more pleasant, ἦδος contr. for ἦδον, § 37,
5.—ἀνέμων without a wave.—4. παραπλήσιον, flying beside them,
along side of them; contr. for παραπετασμένοι.—5. ἡμένας τὰς δόξας, lighted torches, perf. pt. p. of ἄπτω, contr. for ἱδον, imperf. of ἀείδω.—ἀναβόω, rising or emerging (from the deep), 2 aor. pt. a. of ἀναβάω.—6. εἶναι ἄλλο (γένος), and if there was any other (race).—προῆγε γεγυγούμενα, joyfully led the way.—7. ἐπὶ πᾶσι βίῳ, and last of all; lit. "after and close upon these things."—8. ἄλλος ἄλλο τοῦ πελάγους μέρος, x. t. l., one at one part of the sea, and another at another (§ 131, Exc. 7), caused a swell.—9. τῆς θάλας, in respect of the sight (which thou sawest), § 157, I.—10. μεθύων, having intoxicated.—11. καὶ ἔξω ἦν βίλον, and was beyond the reach of any missile, § 165, R. XLIII.

P. 155.—1. ἁναστρέψας, when I returned.—πολλοὺς τινας, a number of fellows; τινας here is used to express a feeling of contempt.—2. ἱερασμένος, δ᾽ ἔφερον δέντρον, having lighted the tree which (tree) I brought from the mountain, § 135, 2, 2d, Idima, 42, 1.—3. ὡσπερ εἰκός ἦν, as was proper.—4. διότι μοι μιήν, x. t. l., having poured into (a cup), gives me to drink a kind of poison.—περιφέρομεν, to whirl round; κατεσπάσθη, I was overpowered with (lit. "I was dragged down into") sleep.—5. ἄπε ἐκέλον (χρόνου), from that time.—τυφλὸς εἶμι σοι, I am blind as you see, for this usage of σοι, see § 145, 2.—6. ὡς βαθύν (ὕπνον) ἐκομψήθης, how deep a sleep you slept, § 150, Obs. 8.—μεταίχθη τυφλοῦμενος, whilst being blinded, i. e. "whilst he was blinding you."—ἐκ οἴδ᾽ ὅτι—is a parenthetic clause of the same import with διηλότι, and by supplying the ellipsis would be, ἐκ οἴδ᾽ ὅτι τούτο ἀληθῶς ἦσσιν, I know well that this is true.—7. ἀλὰ ἐγὼ ἄφειλον, ("true") but I took it away.—ἀλὰ refers to a concession understood.—8. μόνα πάροικη τὰ πρόσβατα, sending out the sheep alone.—δύσω ἐχοῦν, x. t. l., what he should do; lit. "as to all the things which," &c.—9. μανθάνω, x. t. l., I perceive that he escaped you by secretly getting out under them.—10. μελαγχολῆ, x. t. l., supposing that I was mad, that I had lost my wits, ὀδομαὶ.—κατασφωμάτῳ με, overreached me.

P. 156.—1. Ἐφοσε, never mind.—ὅτι—τὰ γοῦν (i. e. γε οὐν) τῶν πλεόντων, x. t. l., that at least, then, the fate of those who sail is in my power.—2. δοτι μὴ καὶ αὐτῇ, x. t. l., probably because she was not invited, viz. on the occasion of the nuptials of Peleus and Thetis.—3. ἐν τοσοῦτο (χρόνῳ), for so long (a time).—μὴ παρόουσα, not being present.—4. ἀπεληλύθωσαν, had departed, plup. ind. m. Attic for ἀπεληλύθεσαν (§ 102); ἀπέρχομαι.—λαθοῦσα πάντας, unperceived by all; lit. "escaping the notice of all."—5. πρεσβύταιρον τὸν νοῦν, listening, applying their mind, giving their attention.
6. ἐπεγγέγραπτο, κ.τ.λ., and there had been inscribed upon it—Let the beautiful one have me. The subject of ἐπεγγέγραπτο is the inscription ἸΗ ΚΑΛΗ, κ.τ.λ.—7. αἱ δὲ ἀντεποίματο ἱκάστη, κ.τ.λ., they however each claimed it, and insisted that the apple belonged to her.—ἔρχοι χιοφόην, to blows, lit. "to fists."—8. αὐτὸς μὲν οὖ πρῶτος φησι, κ.τ.λ., I will not myself, said he, decide concerning this.—τὸ καλλίον, that which is more beautiful.—9 ἄπαγγελὼν ἤμιν τὴν κορατοῦσαν, in order to announce to us the victor.

P. 157.—1. ἧν μὴ τε, unless in some way or other.—2. δεινὰ πεποιηθότα, having suffered terribly, πάσω.—τι τούτο; what is this (that I see)?—ἀπηνθαμάω, I am burned to a cinder.—καὶ ζῶο, and I boil.—3. ταύτης τῆς Θητίδος, of this Thetis here, of this Thetis, spoken of as near, because a goddess of the sea.—4. ἐπέλθον, I went against him.—ὅς, in order that.—φοβήθεις ἀποσχομίοτο τῶν ἄνδρων, he might be frightened and refrain from men, Idioms, 101, or, he being frightened might, &c.—5. ἔσθη γὰρ πλήσιον ποὺ ἄνω, for he happened to be somewhere near, Idioms, 107, 4.—6. καὶ ὦμαι—arrange φέρων πάν, οἴμα, κ.τ.λ., with (or, bringing) all the fire, I very believe, which, &c.—7. καὶ εἰπόθι ἄλλως, and if (he had any more) any where else, i.e. in other places than in Lemnos and Ἀθήναι, the two celebrated workshops of Vulcan.—8. αὐτὸν δὲ ἐμε, even me myself.—μὴροῦ δέν, κ.τ.λ., he has made me almost wholly dry, Idioms, 117, 26.—ὄνος διάσωμαι, how I am affected, i.e. in what situation I am.—9. θελέμενος, supply εἰς,—ὡς εἰκὸς, as it is natural.—τὸ ἀἷμα, supply ἐστῶ.—καὶ εἰκός, and justly (art thou in this condition).—ὡς ὡρμησας, since thou didst make an attack; lit. "who didst rush onward against."—10. οὐχ ἀδισεθεὶς ὅτι, not having respected (him) because, since or seeing that.—11. οὐχ ὶδει οὖν (ἦν) ἔλησαν; ought I not then to have commiserated; lit. "was it not proper then that I should commiserate?"—12. τὸν Ἡρακλῆστον, κ.τ.λ., and was it not proper that Vulcan? &c.—13. τὶ ἀγχος, κ.τ.λ., why having made an attack upon Helen art thou strangling her?—τι; i.e. κατά τι; for what? why?—ἡμεῖς, half finished.

P. 158.—1. αἰτίω τοῖνος τὸν Μενελάον, blame then this Menelaus here. The article with Μενελάον, renders it emphatic, as also with Ἐλενῆν as above.—αἰτίω, pres. imp. m. of αἰτεῖσθαι, contr. for αἰτεῖα.——2. τοῖνοι μοι, κ.τ.λ., I ought to blame him, Idioms, 116, 3.—οὐχ ἔρι (σοι αἰτιατόν), κ.τ.λ., you ought not to blame me, good sir, but Paris more justly.—ἀξιότα ἄριστος, κ.τ.λ., carried off (§ 177, Obs. 7,) the wife of me his host.—3. ὄμων ὦν, it is better,
so, i. e. this is the best advice.—σι τοιμαφοῦν, κ. τ. λ., wherefore then, ill-fated Paris, I shall never let you go out of my hands.—4. ἀδίκα (μι) ποιών, you are acting unjustly towards me, § 153, R. XXIX.—καὶ ταῦτα, although, and that too.—5. ἐρωτικὸς γὰρ καὶ αὐτός εἰμι, for I myself also am a lover.—κατίσχυμα, am held in subjection.—6. ὡς ἀνοιχτὸν ἔστιν, how involuntary a thing it is.—7. ἢ δὲ οὖν μου δυνατὸν ἦν, would therefore that it were possible for me, i. e. that I could, § 172, 710. Rem.—8. φίλη γὰρ αὐτός, for he will say that he, the subject of the infinitive in the nominative, § 175, Exe.—οὐδένα, the subject of the infinitive in the accusative, because different from the subject of the preceding verb, § 175, R. LVIII.—9. ὡς ἐκλεηρομένος, who having completely forgotten, ἐκλανθάνω.—ἐπὶ προσφέρεσθε, when you arrived at (lit. "brought yourself to") Troy.—10. προσέποθενσας τῶν ἄλλων, you leaped ashore before the rest.—ἐν τῇ ἀποβάσει, at the debarkation.—11. οὐκοῦν καὶ, κ. τ. λ., wherefore I will reply to you even more justly in my own behalf.—καὶ τῷ ἐπικελωθέας ὦτος, and its having been so decreed.—αἰτιᾶ, do you blame? pres. ind. m. 2 sing. of αἰτιῶμαι.

P. 159.—1. τὸ κῆτος ὑμῶν, that sea monster of yours.—καθάπευ δέλεα, κ. τ. λ., having exposed the maiden as a bait.—(αὐτὸ) ἀπείκετεν ἑπίων; did Cepheus . . . . . come upon and kill it? viz. the monster.—2. ὅ (παιδὸν) μετὰ τῆς μητρὸς, κ. τ. λ., who, with his mother in a chest having been thrown into the sea.—ἐμβιβάσθηνιν ἀπὸ τὸν ἐμβάλλω.—3. εἰκός δέ, but it is probable.—καλὸν ἴδιον (Idioms, 87, 1), beautiful to behold.—4. οὐ γὰρ ἔτη . . . . . . ἔχθη, κ. τ. λ., for surely it was not seemly that he, &c.—5. ἓσταλη, he was sent.—ἐπιτείλων τούτων τισι αὖθισ, in order to perform this as a certain service to the king, (namely, Polydectes, king of Seriphus).—ἐπιτείλων, 1 fut. pt. a. contr. for ἐπιτεἴλων from ἐπιτείλω, § 101, Obs. 2, (1), Idioms, 106, 1.—ἐν τῷ ἱερῷ, where were,—he was going to add αἱ Γοργώνει, the Gorgons, but was interrupted by the eager inquiry following.—ἄλλως γὰρ, for otherwise.—6. ὅπου διηγεῖτο, where they (the Gorgons) dwelt; imperf. ind. m. of διηγεῖσθαι.—ἐξείτε ἀποπτώμενος, flew away, § 177, Obs. 7.

P. 160.—1. πῶς ἴδιον; in what manner having seen them, got a view of them?—2. ἢ δὲ ἴδιον ἴδιν, or else he who beholds them would not likely see any thing else after these things (i. e. afterwards).—3. τὴν ἀσπίδα περιφαλνουσα, displaying her shield before him.—παράφες αὐτῷ, enabled him, lit. "gave to him."—4. λαβόμενος τῇ λαϊκῇ κόμψῃ, having seized her by the hair with his left hand, § 144, 3.—καὶ πρὶν ἢνεργισθοῖ, κ. τ. λ., and before her sisters awoke, 2 aor. ind. m. of
INCREDIBLE STORIES.

FROM PALLAEPHATUS.

PALLAEPHATUS, 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 "Anistra, (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 Pallaephatus 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. ἑαυτὴ ὡς (οἱ Κινταυροὶ) Θηρία, κ.τ.λ., they (i.e., mythologists) say that the Centaurs were wild beasts, and that they
NOTES.

had.—οἶνον τὴν ἴδιαν, the entire form, or, appearance.—τοινὶ δὲ ἄνδρος, and this (viz. the head) of a man.—2. ἄδυναν πένθενει, he believes an impossibility, for the perf. translated as the present, see § 76, Obs. 8.—οὗτος γὰρ ἔστι, x. τ. λ., for neither is there any congruity between the nature of a man and a horse; οὕτως, nor &c.—3. εἰ δὲ ταυτία ἴδεα τὸτε ἤν, x. τ. λ., and if such a form existed then, it would exist now.—ἔχει οὕτως, is thus. Idioms, 117, 43.—4. ἰππορίωθῃ, became wild, ferocious.—ἀβατὰ, impassable.—εἰς καὶ οἰκούμενα (μέρη) κατιόντες, going down into the inhabited parts.—τά ὑποπύλα (ὢντα), their cattle, viz. working cattle.—5. ἐκήρυξαν, made proclamation.—6. ἐπινοοῦσιν ἕποιος κύλτης διδάσκει, constrive to train riding horses.—οὗξ ἤπισταντο, x. τ. λ., they did not know how to ride on horseback.—7. ἀναβάτες τοὺς κύλτης ἤλαινον, having mounted their horses, they rode; lit. “they drove,” viz. themselves and horses.—ἔφ' οὖ, i. e. τέτῳ τὸ μέρος, ἐφ' οὖ, to the place where.—καὶ ἑπιβαλλόντες (scil. δικτούς) τῇ ἀγέλῃ, and making an attack upon the herd.—8. οὔτε δὲ ἐστιναι οἱ ταῦται, but when the bulls halted; lit. “stopped themselves.”—9. ἐπέπεσαν...ὁτι τοὺς ταῦρους κατεκίνησαν, from this that, (or, because) they transfixed the bulls (with their javelins).—ἀπό 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. ἱβρισταὶ ἔπεξε αὐτὸς καὶ ἐπερήφανοι, became insolent and haughty.—καὶ δὲ καί, and moreover also, &c.

P. 162.—1. κελαμένοι, having been invited, perf. pt. p. of καλόω.—μεθυσθέντες, and having become intoxicated.—καὶ ἀναβιβασάρτες...αὐτῶς, x. τ. λ., and having set them (viz. the wives) upon the horses.—2. φιγοντα φεύγουσεν, fled quickly, § 177, Obs. 7.—εἰς τὴν οἰκείαν (χώραν), into their own country.—3. ἐνδέσσας ἐπολούς, they laid snares, lay in ambush.—4. βίπτην Θέαν, a strange sight.—οἱ Κένταυροι, x. τ. λ., the Centaurs.—ἡμῶς, x. τ. λ., the Centaurs, by making incursions from Nephele, do us much evil.—5. ἀπὸ δὲ τάς τῆς ἴδεας, x. 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.—ἀλλὰς τοι καί, and especially.—7. οὐ μίντοι δὲ ἁληθικός, but at all events it is not true.—8. τοῖς δὲ μῦθοις τούτοις συνεθέσθαι, framed these same fables.—μὴ ὅσπερ ἦσαν εἰς τὸ Θέλομαι, might not act insolently (or, in an arrogant manner) towards this divinity, viz. Diana.—9. το γένος, i. e. κατὰ το γένος Ἀρκάδιος, by birth an Arcadian.—10. τὰς δὲ αὐτῶν πραγμάτων ἴμαλα, but he neglected his affairs, his business.—οἷς γὰρ τότε, x. τ. λ.,
for in these days men all laboured with their own hands.—11. ἐς Ἀρτάῶν, κ.τ.λ., but the substance (ὁ βοῦς) of Actaeon, while neglecting his own business, or rather, while engaged in hunting, wasted away,—was destroyed.

P. 163.—1 τὸ γὰρ ζῶν τοῦτο, for this animal (namely, the horse).—ὅν τις αὐτουργόν, being their own workmen.—ἡν τρόφιμον καὶ, κ.τ.λ., possessing both food and great abundance.—ὅτι τήν γὰρ εὐσχετείμενον, since, or, because they cultivated the ground.—2 ἵπποτρεφέων οὖν ἐπιλαβότο, he (namely, Diomēdes) betook himself to raising horses.—καὶ μέχρι τοῦτου (τοῦ χρόνου). . . ἐς οὖ, κ.τ.λ., and up to the time when (i.e. simply until) he lost his property.—3 καὶ τοῦτο πωλῶν κατηράλωσεν, and selling all, he consumed it, 1 aor. ind. a. of κατατελεῖν.—οὗ γενόμενον (quo facto), and this having been done, i.e. from this fact, the story originated.—4. ζῶσα, while yet alive.—5 ἐποθανόντων τῶν ιαυτῆς παιδῶν, when her children died.—ποιήσασα ιαυτῆς, κ.τ.λ., made a stone statue of herself; lit. “made a likeness to herself of stone.”—6. οὖν, κ.τ.λ., i.e. τούτῳ οὖν 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 κατάλαμπε ἐπὶ τοῦ τόπου, he usually left them (the lamps) at their place.—αὐτὸς δὲ, but he himself.

P. 164.—1. Κανέα, ὅπι ἄτρομος ἦν, they say that Cacus was invulnerable, Idioms, 69.—ὅς δὲ, but (he) who, Idioms, 39, 1.—2. ἀγαθὸς τὰ πολεμικὰ (ἐρχόμενα), κ.τ.λ., brave in warlike deeds, and skilled in fighting.—3. ἱπποῦθης, was wounded, 1 aor. ind. p. of ἱπποῦθημα.—οὗτος (ἐν) Ἀπειληθεὶς, συμμαχῶν πρὸς, κ.τ.λ., nor did he die among the Lapithae, while fighting on the side of the Centaurs.—4. τὸν γὰρ ἄλλου 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 Φολικοῦ (Θύγατερα), the daughter of a Phoenician, viz. Agenor.—ἐπὶ ταῦτα ὄξωμεν, being carried on a bull.—6. τελευτάων δὲ, and at last.—ἀλλὰ δὴ καὶ, but especially.—7. Εὐφώνιος . . . Ταῦρος ἐξών ὀξέος, Taurus went away having Europa, i.e. Taurus eloped with Europa, Idioms, 102, 4.—προσαναπλάτηθη, 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 ἄνω, in a bag, see Odyss. x. 19.—9. ὡς οὖν οἶον τε (ἂν), κ.τ.λ., that it was not possible I think is manifest to all, § 136, 10. Here the substantive phrase ὡς οὖν οἶον τε ἦν, is to be regarded as the accusative and the subject of εἰμι.
P. 165.—1. καθ' οίς, at which.—ἐπιτολαλ τινς ἀνέμων, κ. τ. λ., certain rising or setting 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 περιεβιβασμεν, had been built (lit. "thrown") around his city, see Odysseus ν. 3, et seq.—3. ὁπερ, which (statement). The antecedent to ὁπερ here, is the preceding statement; for this construction, see § 135, 1.—ἐπιλίζω, heavy armed foot-soldiers, a phalanx of which placed around, or guarding a city, might be called "a wall of brass."—4. ἐπὶ μηλίας, on an apple tree.—5. τούτῳ δὲ ἦσαν, and this man had, § 148, R. XXI.—6. οἷς καὶ, i. e. τοιαύταις οἷς καὶ αἱ (δίς εἰςα), just such as the sheep are, Idioms, 117, 50, 4.—7. μῆλα δὲ καλεῖται τὰ πρόβατα, and sheep are called μῆλα.—8. περιελάτων ἐκέντετο εἰς τὴν ναῦν, collected and put on board of his ship, Idioms, 101, 1.—περιελατῶν—ἐντέρυμα.—ἀλλὰ τῶν παιδών αὐτοῦ, but his daughters (scl. γυνῶν) being alive.—9. φασὶ Γερυόνων, ὁτι, κ. τ. λ., they say that Geryon was three-headed, Idioms, 69, 2.—10. ἦν δὲ τοιαύτα τούτα, but this was after this manner.—11. ἦν δὲ Γερυόνως, κ. τ. λ., famous among the men of that time was Geryones, distinguished for wealth as well as on other accounts.—12. ἀντιποιούμενοι, opposing him, resisting him.—οἱ δὲ Θεσσαλοί, κ. τ. λ., but those who saw the cattle collected together were astonished.—Θεσσαλοί contr. for Θεσσαλοῖ.

P. 166.—1. οὕςας Γερυόνων τοῦ Τρικαρφίου, belonging to Geryones of Tricaria, ἰδιαλόσον αὐτῶν, κ. τ. λ., they suppose that he had three heads,—the adjective τρικαρφίος, which here means "of Tricaria," signifying also, "having three heads." For another explanation of this fable, see Anthon's Lexprière, Geryon.—3. δοξεῖ δὲ μοι ταύτα ἑνα (τοιάδε), these things appear to be (thus).—μανίσατε, in their frenzy, 2 aor. pt. of μανιάω, deponent, Idioms, 102, 2.—4. εἰς τὸ ὄρος, to the mountain, viz. the Pierian mountain, sacred to the Muses.—διδοίης, fearing, 2 perf. pt. of διδώ, which see, § 117.—5. (καθ') ὅν τρόπον, in what manner, i. e. τρόπον καθ', ὅν, a method by which, Idioms, 42, 1.—6. κυθαρδίζων, by playing on the harp.—νάρθηκας, reeds, made of the stalks of the giant fennel.—7. Θαμματά τοῖς Θεσσαλοῖς, who then beheld these wonderful things, Idioms, 100, 3.—ἀνθρώποις is governed in the cative by ἄνθρωπον, § 148, R. XXII.—8. ἐνπερτευότω, παρόν ταῖς ξύλα καταγόμενα, it appeared that the trees were, (or, the trees appeared to be) coming down, Idioms, 55, 2.—9. λίγεις τοῖς μουχός τραγικῶδης, a tragical story is related; a story fit for the tragic muse. On this story the Alcestis of Euripides is founded.—
Isocrates was at one time certainly about to die.—silico, chose, 2 aor. ind. m. of  
waqin. —10. alli' eivinn tvi toioittov, but the fact was nearly thus; 
lit. "somewhat such (oilov toito) as this," for the effect of tvi in 
such sentences, see § 133, 11.—11. toq miv allas, the rest of them, 
i.e. all the daughters of Pelias except Alcestis.—ton wvpiqv qv' 
her cousin.—12. kai xaouoqimav upi tis iolqas, n.t.l., and Adme- 
tus refused to give her up, while a suppliant at his hearth, to Acas- 
tus demanding her.—xidovor, as surrendered, agreeing with ovpr', 
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 Cresus, and 
of Medea with Ageses.

P. 167.—1. evnvoi ovtw, scil. toq politas, he ravaged 
them (the citizens) with fire, i.e. he set fire to their possessions and 
thus drove them from them.—2. di' ovp' , on her account.—el- 
woyno bapq paridome, she came forth and delivered herself up, 
Idioms, 101, 1.—Adpwtov ovplnov, lets Admetus go.—3. vndew' qv 
Alqas, the heroic Alcestis.—4. toioito mpq oiv eivnqto, n.t.l., 
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. Kata qoq in toq wvpiqv toioito, accord- 
ingly about this time.—6. eivnqto, n.t.l., attacks Acastus, lit. 
"puts himself against."—tiv qtratq ovtw, his army, i.e. the 
army of Acastus.—7. tih ovtw qtratq, to his own army, namely, 
the army of Hercules.—8. eiva, having met with her.

Isocrates's Discourse to Demonicus.

Isocrates, a distinguished orator, or rather oratorical writer, was born at Athens, 
B. 0 438. 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 sen-
tences. Twenty-one of his pieces only now remain, of which three are of the parenthesis 
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. ev polloqs, in many things.—poliv diostotess, n.t.l.
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. —σπουδαίος, means, the active, the diligent, the useful.—φαύσιος, the frivolous, trifling, and foolish.—10. πολὺ δὲ μεγάλην, x. t. l., 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 φαύσιοι, the latter word, and οἱ δὲ, to σπουδαίοι, 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 illē and Μη, but when this departure from the rule occurs, the reference is so clear in the sense as to prevent mistake.—12. διότι, usually breaks up.

§ 76, Obs. 6.—τὰς δὲ τῶν σπουδαίων, x. t. l., but all time could never obliterate (or destroy) the friendship of the good.—13. τοὺς δὲ γεῖρος ὄργωμανοις, x. t. l., those who seek (lit. "those seeking") for glory, and strive after knowledge.

P. 168.—1. σημεῖον δὲ, x. t. l., and as a token of my friendship for Hipponicus (your father).—τῆς οἴνος, the substance, the property.—2. ἀκμὴν φιλοσοφεῖς, i. e. κατ’ ἀκμήν, x. t. l., diligently study philosophy.—ἐπανορθῶ, assist.—3. οὐ παρακλησυν εἰρόςτες, x. t. l., not by finding an encouragement to learning, but by writing an exhortation to good conduct. Such seems to be the distinction between παρακλήσεις and παρακλησις, indicated in the preceding context.—ὅν, i. e. κατὰ ταύτα, ὅν, as to those things which.—4. πολοῖς τοῖς ἄρθροισι, with what sort of men generally. τῶν added to πολοῖς gives an indefinite character to the expression, here indicated by the word "generally," § 133, 11.—5. ὡς ἠκολούθησαν πλεῖστον, x. t. l., to devote the most of your attention to virtue.—6. εὐθεῖα τὰ πρὸς τοὺς θεούς, 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 θεάν αὐτοῦ, nor approve of (countenance) bold (or harsh) speech, § 130, Obs. 2.—9. μὴ σκυθρῶμεν, ἀλλὰ σύννομοι, not morose, but serious.

P. 169.—1. τούτῳ γάρ ἄπασι, x. t. l., for by all these, the characters of the young (lit. "of the younger") appear to be governed.

—2. ὡς μηδένα λέγοντας, as if you were to be seen by all; lit. "about to escape the observation of no one."—κρύψης, scil. σαυτοῦ, you should conceal yourself.—3. μάλιστα δ' ὄν εἰδοκιμοῖς, x. t. l., 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. προσέλθαίτε τοὺς ἐπιστήμους, ac-
quire by study.—εἰς τὴν τῶν λόγων, φιλοσοφίας, in listening to discourses.
—5. χρώ-δε τοις βελτίστοις, but be intimate with the best.—6. τὰς
ἀνείξεως μὴ πειρᾶς ποιοῦ, do not make frequent visits.—πλησοφία,
an overdoing, an excess.—7. ύφ' ὄν, κ.τ.λ., arrange ὅσεϊ ἰχθυ̣-
tειαν πάντων τοῦτων, ύψ' ὃν αἰχμῆν (ἐστι) τὴν ψυχήν κρατεῖσθαι,
practise moderation in all those things, &c.—8. μᾶλλον τίμη τὰς
παρακαταθήκας τῶν λόγων, guard more diligently the pledges of
your words.—παρασμοῦνας τρόπον πιστότερον ὄρκου, showing that
their character is more to be relied on than their oath.

P. 170.—1. ὄρκον ἑπικτὸν προσδέχου, take an oath required of
thee (tendered to thee).—μηδένα Θεόν ὁμός, swear by no god.—
2. ἐπιτε γάρ, for you may be sure, lit. “expect.”—3. πολλοὺς ἐκα-
τον τοὺς μεταλλαττεῖν, to change your companions often; lit. “to change
many companions (one for another),” i.e. to be always chang-
ing one’s friendships.—4. ἂν μὴ πειράμενας τὰς παρ’ ἑκεῖνον δεήσεις,
if you do not wait for requests from them,—ἀν ὁ ἔστι, § 125, ὃν, 1.
—ἀλλ’ αὐτεπάγγελος, but of your own accord.—5. τοὺς δυσχεραί-
νοτας ἐν τοῖς καυχόις, κ.τ.λ., those who are distressed for their
friends on account of misfortunes, but also those who do not enter
them on account of prosperity.—ἀνακινοῦνται τοῖς φίλοις μὲν ἀτυχούσι,
sympathize with their friends, when unfortunate.—6. Arrange φιλό-
καλὸς 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.—περιεργάς, excess of effort.—
8. παραπλησίουν πάσχοναίν, ὡστε ὃν ἐν εἰς τις, are in the same situa-
tion as if a person, or, with a person who.

P. 171.—1. καλὸς γάρ, arrange γὰρ χρώς ὀφειλομένη παρ’ ἄνδρι
σπουδαῖο (ἐστι) καλὸς θησαυρός, for favour due to you from (more
closely, with) a worthy man is a good treasure.—2. πεῖον ὀμοι
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.—πεῖον ὄμω,
ind. m. 2d. sing. of πᾶσχω.—ἀκέφαλοι τοὺς τυχόντας ἑλαχιστοῦσιν,
as they bark at any body else.—3. ἀμφότεροι γὰρ πιστευόντες, τοῖς
πιστεύοντας ἀθικοῦσιν, for both (i.e. flatterers and deceivers) being
trusted, injure those who trust them.—4. δὴ ἔνια μὲν (φρονήματα)
φρόνει, think as an immortal, aspire to immortality; lit. “think
immortal thoughts.”—Θητα ἔνσε, but think as a mortal, i.e. φρόνει
Θυτα δὲ φρονήματα.—5. ουσελεμονος, in forming resolutions, draw-
ing conclusions, devising plans.—6. ταχεῖαν ἥκι τὴν διάγνωσιν, is
most speedily discerned (or, understood), lit. "has the quickest explanation," "illustration."—7. ἐπερ τῶν σεαυτοῦ, about your own affairs.—8. δὲ γὰρ κακῶς διανοηθέλετο, for he who has managed badly.—9. ἰσχυρότατον μέντοι νόμον ἔγραφον τὸν ἐκείνων πρόπολον, nevertheless consider their character (or disposition) the strongest law.—10. τῶν πολιτευόμενον, the citizen, lit. "him who takes part in public affairs."—θησαυρεῖν τὸ πλῆθος, to pay court to the multitude.—οὔτως καλ., x.t.l., just so it becomes him who lives under a monarchy. 11. εἰς ἀρχὴν κατασταθέλετο, having been appointed to office, having been placed in power.—πρὸς τὸς διοικήσεως, in the management of affairs.—όν γὰρ ὁν ἐκείνος ἀμαρτωλοί, x.t.l., for of the things which he may have done wrong, men will impute the blame to thee.

P. 172.—1. μηδεὶς πονηρῷ, x.t.l., neither countenance nor defend any base action.—δόξας γὰρ αὐτοῦ, x.t.l., for you yourself will be thought; lit. "will seem," or, "appear."—2. τελευτάσσεται (τὸν βίον), to the dead; lit. "to those who have ended their life."—3. κάτεινον μὲν τοῖς φαυλοῖς μέτετε, x.t.l., 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 χρημάτων, the last mentioned, and ταύτας to δικαστήρια, 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 τὸ μὲν and ἢ δὲ in the preceding sentence.—4. δύο ποιοῦ καυροὺς τοῦ λάγειν, avail yourself of two occasions, for speaking.—περὶ ὧν, i.e. λέγει ἡ ταύτα περὶ ὧν, x.t.l., speak either things concerning which you know well, or, &c.—συγγίνον ἀμειβόν (ἔστιν) ἢ λάγειν, to be silent is better than to speak.—5. εὔτυχῶν, if you are fortunate, Idioms, 105, 1.—δυστυχῶν, if you are unfortunate.—6. δὲ γὰρ, for it must be.—τοῖς δὲ, x.t.l., arrange δὲ τὴν ἀδοξίαν ἐν τῷ εἴρεται (ἐίναι φασίδον) τοῖς στουδαλοῖς, but that dishonour in life is terrible to the good.—7. οἷς παραδείγμασιν ξαφνίζοντο, making use of these as examples, namely, Hercules and Talus, 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.—χρῆ (ἡμᾶς) ὄρεγεσθαι τῆς καλοκαγαθίας, it is proper for us to aspire after all that is fair and good.—8. μηδενὸς μὲν ἀπέλεγον (ἵνα χωτε ν) ἢ ἐξειν, to be (lit. "to have themselves") ignorant of nothing.—9. μόλις γὰρ ἐν τῷ, x.t.l., 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, opposite, 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 δαμωδοῦν, concerning the divinity.—αὐτὸν οὖς ἐνόητα, that he (viz. Aristodemus) neither offered sacrifice.—ἀλλὰ καταγελώντα, but ridiculed, § 177, III. 2d.—2. ἐστιν οὖς τινα ἀνθρώπων τεθαύμαξας 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.—Ἑῳς, certainly I do, Idioms. 62, IX.—3. καὶ ὧς ἔφη, and he said.—ὦς is often used in the sense of αὐτὸς, § 60, Obs. 3.—4. ἐπὶ μὲν Ἐπὸν ποίησις; for Epic poetry; lit. "for the making of epics."—Ἑῃς τεθαύμαξα, I for my part have admired and do admire, i.e. "I admire."—μᾶλιστα, especially.—5. ποτὲρα σοι δοκοῦσιν οἱ ἀπεργομένους; whether do you think that those who make; lit. "whether do those who make, &c. seem to you."—ἡ οἵ (ἠγογομένοι) ζῶα ἔμφρονας τι καὶ ἐνεργά, or those who make living beings endowed with intelligence and activity.—6. πολύ νῦν Ἀλα, κ. τ. λ., arrange and supply thus, νῦν Ἀλα, οἵ (ἀγογομένοι) ζῶα (δοκοῦσι μοι εἶναι) πολὺ (ὕξιοναλματότερα) most certainly those who make living beings appear to me to be much
more worthy of admiration.—εἰκερ γε, κ.τ.λ., if at least these are not made by chance, but by design.—7. τὸν δὲ ἀπεκατορτὸς ἔχοντων, of those things which do not clearly indicate; lit. “which have themselves without clear indications.”—8. οὐκοίν ὁσεί 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. οὐκ ὡς γε μὴν—τί ἂν ἐμὶν ἄρειος ἤν; and truly what benefit would we have had from odours?—εἰ μὴ, unless.—10. γνώμων, as the discernor or judge.

P. 174.—1. οὐ δοκεῖ σοι καὶ τόδε πρόονας ἔχεις δοικεναι; and does not this seem to you to resemble a work of design? viz.—τὸ, ἐκεῖ ἀνθρώπης, 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 ἡφέσαι as a noun, is in apposition with τόδε.—2. ὃς δὲ κἂν μὴδὲ ἄνεμοι, κ.τ.λ., and that the winds may not hurt it.—τὸ ἐμφύσαι, κ.τ.λ., the causing eyelashes to grow as a sieve.—ὀρφή τε ἀπογεισάσωσαι, κ.τ.λ., and by means of eyebrows defending, as with a penthouse, the parts above the eyes.—3. τὸ δὲ τὴν ἁκοῦν, 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 ὀδόντως πᾶν ζωικὸν and that the front teeth to all animals, εἰσὶ (τοιούτους) οὕνεις τέμνειν, are such as to cut, i. e. are adapted to cutting.—5. καὶ στόμα μὲν, κ.τ.λ., arrange καὶ τὸ καταθέναι στόμα μὲν, δι’ οὐ (τόδε) ὅποι τὰ ζώα ἐπιθυμεῖ, εἰςπεμπτεῖν, πλησιόν, κ.τ.λ., and the having placed the mouth through which those things which animals require, enter, near the eyes and nostrils.—6. εἰπὲ δὲ τὰ, κ.τ.λ., and since the excrements are loathsome.—(τὸ) ἀποστράγγεια, κ.τ.λ., the having turned away the passages of these.—καὶ (τὸ) ἀπενεχθέν, κ.τ.λ., and the carrying them off as far as possible from the senses.—ἀπορεῖς; are you at a loss?—7. οὐ μὰ τὸν Αἴτ, certainly not.—ἀλλ’ οὖν γε σκόπουσιν, 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 ἐμφύσαι, moreover also the implanting.—9. ἄμελεν καί, κ.τ.λ., undoubtedly these also resemble the contrivance.—10. οὐ δὲ σουτῶν; κ.τ.λ., but do you think that you are (lit. “that you have yourself?”) in some degree intelligent,—endowed with intellect?—οἷς δὲ οὐδὲν ἔχεις φρονίμον ἄλλοθ᾽ οὐδέμοι, and do you think that there is nothing intelligent anywhere else.—11. οὐν δὲ, arrange ὅσα δὲ δοκείς σοὶ εὔτυχῶς ποις συναρτάσαι οὐν ὕπτα οὐδαμοῖ; and you think that you, by some good fortune or other.
obtained intelligence, which however nowhere exists? (lit. "being nowhere.").—12. μὴ τὰδε 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. μᾶ δέ, they are not (the effect of design). μᾶ 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—οὔ γὰρ ὅρω.—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 κυριούς, sup. τοὺς κύριους, the rulers (of the world), οἶκερ (ὁμός) τοὺς δημοσιοὺς, 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. ηδὲ τῆς ἐπός Θεωσίας προσδείςθαι, than to require (stand in need of) my service, § 143, Obs. 10.—2. οὐκοίπτω, therefore.—He takes advantage of the concession to lead to an opposite conclusion—therefore, for that very reason, said he.—οὔσις μεγαλοπρεπήςτερος, 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. ἐπειτὶ οίνι σοι (τοὺς Θεούς) φρονίης ἄνθρωπων οἱ, κ.τ.λ., do you not then think that the gods care for men who, or, since they (the gods).—πρῶτον μέν, first of all.—4. ἐπειτὰ, in the second place, and further,—this word is generally used to introduce a further reason, argument, or statement.—5. οί τὸ πορεύεις, ὅτα κίνων παρέχουν, which furnish only the power of walking.—6. τὰ πλέοντα (τῶν πραγμάτων, § 143, R. Χ.) οἷς, the most (of those things) by which.—7. μόνην τὴν (γλώτταν) ἄνθρωπων ἐπιοίκος (τοιαύτης) οἷαν, 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. οὔ τοιοῦτο μόνον ἔκτος τῶν Θεῶν, 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 ἐστιν καὶ, x.τ.λ., for of what other animal, first of all, does the soul
perceive the existence of the gods? lat. "perceive the gods that they are," Idioms, 69, 2.—τὰν, who.—ἡ νόσος ἐπικονικηθείη, or provide for sickness.

P. 176.—1. ὅτι παρὰ τὰ ἄλλα ζῴα, κ.τ.λ., that in comparison with the other animals men live as gods.—2. οὔτε γὰρ βοῶς ἄν ἔχων, κ.τ.λ., for neither would a person having the body of an ox, i.e. if he had, &c.—οὔτε οὖν κύριας ἔχει, κ.τ.λ., nor do (those animals) which have hands, but are without intelligence possess any more (advantage).—ἄμφοτέρων τῶν πλείουν ἄξιον, both (these) which are of the greatest importance,—with τῶν supply οὗτων.—3. οὔτε καὶ ὅσος νοῦς ἔχει, τὸ σῶν 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 τῶ παίτι φρονήματι, 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. οὐκ ἔσθαι χρή, and you ought not to think.—5. ἢν μέντοι, ὡς ἅν-φρονοις ἑραπετοί γνώσισις, if indeed as by serving men, you know, &c.—οὔτω καὶ τῶν Θεῶν πεῖραν (ἐὰν) λαμβάνης θεραπεύων, if you in like manner make trial of the gods by serving them.—γνώσις 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 τοὺς Θεῶς, equivalent to τὸ Θεῖον in the preceding clause.—6. ἐμὸι 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.—ἐπειδὴ ἰδῆσώμαι, 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 fall 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. ὥσπερ εἴτε πριν ἂν ημεῖς ἀποφαίνηται, in like manner, (as above, viz. in the preceding part of the discourse from which
this extract is taken) shows his opinion concerning virtue.—ὅσα πως λέγω, x. τ. l., speaking nearly thus, as far as I remember.—ὅπα, i. e. κατά τοιαύτα ὀσά.—2. ἐξ παιδῶν εἰς ἤθην, from boyhood into youth; lit. "from the boys."—3. ἐίτε τὴν δὲ ἀρετῆς ὀδὸν τρέφονται τῷ βίον, x. τ. l., whether they shall turn themselves to life (i. e. enter on life) by the way of virtue, or by the way of vice.—κινήσει, into a retired place, a solitude.—(εἰς) ὄποιαν τῶν ὀδῶν, to which of the ways he should turn.—4. καὶ (φησι) φανερά εἰτο, 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 φησι, he (viz. Prodicus) said.—5. ὑποτεθήτω το ἰδείν ἄλενθειτον, of a noble and dignified appearance; lit. "noble and dignified to behold."—φύσει κακομημένην, x. τ. l., adorned by nature as to her person with neatness.—6. τεθραμμένη μὲν εἰς πολλαρχίαν, x. τ. l., pampered into corpulence and effeminacy, perf. pt. p. of τρέφω, § 93, Excep.—7. κακαλοπαχημένη, set off, embellished, improved.—τὸ ὅντος, than it was in reality; lit. "than that (colour) which was," Idioms, 32.—8. τὸ δὲ σχῆμα, x. τ. l., and as to her figure, so as to appear to be more erect than nature, i. e. than she naturally was.—τὸ δὲ ὄμμα ἐκεῖν, x. τ. l., and to have her eyes glaring wide open, perf. pt. p. of ἀναπτάνειμι.—ἐκεῖνο δὲ ἐκεῖ, x. τ. l., and her dress from which her beauty might show forth to advantage.—9. τὴν μὲν πρόσθεν ἄρσειαν, (he said) that the woman first mentioned advanced in the same manner (as at first).—10. φθόγων βουλομένη, wishing to get the start of her.—προφυλακτικῶν, ran towards, 2 aor. inf. a. of προφυλάξω. —(διὰ) πολλὰ ὀδόν, by what way.

P. 178.—1. πρῶτον μὲν γάρ, x. τ. l., for in the first place you shall not concern yourself about wars, or business.—φροντίας, Attic future for φροντίζεις, § 101, 4, (1 & 2).—2. ἀλλὰ σκοπούμενος διήσος — but you shall be through (life) i. e. always — considering, fut. ind. m. of διέμι.—3. καὶ πῶς ἄν ἀπονεώτατα τῶν ἰδίων τυχάνων, and how you might obtain all these things with the least trouble.—4. οὖ φόβος μὴ σε ἐγάγῃ εἰπὶ τὸ προέρχεσθαι ταῦτα, there is no fear that I should lead you to procure these things.—πονοῦντα, by labouring, &c.—ἀλλ᾽, x. τ. l., arrange thus: ἀλλ᾽ οὖ χρήσι οὕτως ὁς ἄν, x. τ. l., but you shall enjoy these things for which others labour.—6. πανταχόθεν γὰρ ἐφιλειθήσατε, x. τ. l., for I furnish power to those following me, (lit. "being with me,") to derive advantage from every quarter.—7. οἱ μὲν φίλοι καλῶν με Εὐδαιμονίας, my friends call me EUDAIMONIA, (i. e. Happiness,) but those who hate me and misrepresent me call me
KAIA, i.e. Misery or Wretchedness,—a term which expresses the very opposite of ἔθνονθελναι, and which fully represents the effect of a life spent in vice and sensuality.—8. ἐν τοῦτῳ (χρόνῳ), at this time, at this point in the conversation.—εἰδοθα τῶν γεννα-σανίας σε, having known your parents.—9. σφόδρον ἀν σε, x. t. l., that you would certainly become an illustrious performer of honorable and glorious deeds.—προομαιος ἵππος, by promises of pleasure, lit. "preludes."—10. μετα (scil. ὅδε) οἱ θεοί διδόνεια, x. t. l., but I will relate with truth the things that are, in what way the gods have ordained (arranged) them.—11. διδότων, Ion. for δίδοντων, give, pres. ind. a.—εἰς τοὺς θεούς ἵππος (Attic for ἱπποῦς, § 21), εἶναι σοι βούλες, if you wish the gods to be propitious to you; βούλες, pres. ind. m. 2 sing. Attic for βούλης, § 101, 8. So also οἰρ. for οἰρ.—Σεφίστιον τοὺς θεούς, sup. σοι, you must worship the gods, Ido-λος, 116, 2.—12. τὸν ἔλλαθα πειναίων ἐν ποιεῖν, you must endeav-our to benefit (to do well for) Greece, § 153, Obs. 1.

P. 179.—1. καὶ ἵππος αὐταῖς δεῖ χρήσθαι ἀσκητίζων, you must learn by practice, how it is necessary to use them.—2. ἱππομονά, interrupting.—ἡ γυνὴ σοι αὐτὴ διηγείται, this woman herself (i.e. by her own account) points out to you.—3. ἓνις οὖν τὴν τῶν ἱππῶν ἐπιθυμίαν ἄρμαν, x. t. l., who dost not wait for the desire of pleasant things, but satiatest thyself with all things before desiring them, eating before being hungry, &c.—ἐμπιστεύσαι, pres. ind. m. 2d sing. of ἐμπιστεύω.—4. καὶ τοῦ θεοῦ χῶνα, x. t. l., and in the summer time running about, thou seekest for snow, viz. for cooling your wines, περιθώ.—5. καὶ τὰ ἰππαθρία ταῖσι κλίνας περιπα-τευτῶν, and thou providest carpets (or cushions) under thy couches.—ἀλλὰ διὰ τὸ ἔχειν μηδὲν ὡς ποιεῖς, but from having nothing to do; lit. "which thou canst do."—6. οὖν τὰ παιδεῖς τῶν σα-ντικής φίλους, for thus thou instruecst (trainest up) thy friends.—τῆς μὴν νυκτὸς ὑποξίζωνα, x. t. l., 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 οὖν, x. t. l., and though an immortal, thou art an outcast from the gods; lit. "thou hast been cast out," &c.—8. ἀνοιγός οὖ, thou hast never heard; lit. "thou art without the hearing."—ἀθάνατος οὖ, thou hast never seen; lit. "thou art without the seeing."—οὐδὲν γὰρ ἑκατεραῖος σοφαίς, x. t. l., for thou hast never seen a single good action of thy own.—τεθέωσαι, perf. ind. p. 2d sing. of θεάωμαι.

P. 180.—1. τὸς θ' ἀν σοι ἵλιγγον τι πιστεύσως; who would believe thee saying anything? i. e. "who would believe anything
thou sayest?" for this form of the 1 aor. opt., see § 101, 1.—η τίς εἶναι φρονόν τοῦ σοῦ διάσον τολμῆσαιν; or what prudent person would venture to belong to thy company. The plural relative οἱ, who, having διάσον for its antecedent, refers to the persons forming the company, § 135, 6, 3d.—2. ταῖς ψυχαῖς ἀνόητοι, imbecile in mind, foolish, stupid.—3. οἵς προσῆκει, as it is their duty; lit. 'whom it becomes.'—4. ἔστι δὲ τοῖς μὲν ἔμοις φίλοις, x. t. l., my friends also have (lit. "there is to my friends") a sweet and quiet enjoyment of their food and drink.—ἀνέχονται γάρ, x. t. l., for they refrain from them until they have a desire for them.—5. καὶ οὕτω ἀπολίποντες, x. t. l., and neither when they lose it are they distressed.—6. ευ δὲ, x. t. l., arrange, δὲ ἡδοναί εὐ πράττοντες τῶς παρούσας (πράσεις), and they take delight in doing well their present duties.—τίμωι δὲ πατρίδαν, honoured by their country.—τίμωι here has a passive signification, equivalent to τιμητι, and governs the dative on the same principle, § 147, Obs. 2, R. I.—7. τὸ πεπρομένον τίλος, the end decreed by fate, perf. pt. p. of πρόω.—8. οὐ μετὰ λήθης ἄνεμωι κείσαι, x. t. l., they do not sink unhonoured into oblivion, but flourish forever, celebrated in the memory (of posterity).—9. τοιαύτα οὐ, x. t. l., 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
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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 Boiotian 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. Δαρίου καὶ Παρθιδότης, κ.τ.λ., Darius and Parysatis had two sons; lit. "two sons belonged to Darius and Parysatis." — (ὅν) πρεσβύτερος μίν 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 ἡς, 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. — ἀρχηγὸς, appointed (designated) him. — πάντων στρατιωτῶν, of all the troops. — 3. ἀνάβαλλε, 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. ὑπίτατος, heavy armed soldiers. — The Grecian army consisted of ὑπίτατοι, or heavy armed soldiers, ψελεῖ, light armed soldiers, and the πελάται, or targeteers, so called from wearing the πέλτη, a short buckler or target. — 5. Εὐρωκὸς Παρθιδότου, Xenias the Parrhasian. — The Parthasians were a people of Arcadia, in the Peloponnesus. — 6. κατέστη, sup. κατέκτησεν, established himself. — 7. διαβάλλει, falsely accuses. ὡς ἐπισκέπτων αὐτός, that he was conspiring. — ὡς ἀπεκτένα, with a view to put him to death. — 8. ἐξαιτιολογήσας, having begged him off for herself. Notice here the force of the middle voice, § 74, 2, and Obs. 3, 2d. — 9. οὐκέταί, διαλέγει, deliberately or deliberates how he shall no longer, at any time, be dependent upon his brother; ἐκι, with the dative, here signifies, in the power of, dependent upon. — ἀντὶ ἔνδον, in his stead. — 10. ἐπείραξεν Κῦρον, favoured Cyrus. — 11. ἐπὶ δὲ ἀριστεύων τῶν πατρὸς βασιλέως, and whoever of those (courtiers or delegates) came from the king to him. — πάντως οὗτος διαμεῖται ἀντικείμενο, he sent them all back, treating them in such a manner as to be more friends to him than to the king. — 12. πολλῶν οὔτως ἐξισώσει...
αὐτῷ, and might be friendly disposed to him, sup. δι’ αὐτοῦ, see Idioms, 67, 1, & 117, 43.

P. 182.—1. ὁς μάλιστα ἐδύνατο ἐπιφυντόμενος, as secretly as he could; lit. “concealing himself,” i.e. his doings. Notice the force of the middle voice, viz. for his own advantage.—ὁτι ἀπαγορευσθάτος, as unprepared as possible. For the force of ὁς, ἄτι, κ. τ. λ., with the superlative degree, see § 132, 6.—2. ὁπόσους, i.e. τοσοῦτων στρατιωτῶν ὁπόσους, of so many soldiers as.—3. ὁτι πλείστους καὶ βέλτιστους, as many and as good as possible.—4. ὃς ἐπιθουλιστόντος, κ. τ. λ., because (as he insinuated) Tissaphernes had a design upon these cities, § 178, Obs. 6.—5. προαιρόμενος τὰ αὐτὰ ταύτα βουλευόμενος, having perceived beforehand that they (the people of Miletus) were purposing the same things, namely, to revolt to Cyrus.—6. κατάγειν τοὺς ἐπιπάτοτας; to lead back those who had been forced to flee, i.e. the exiles, ἐπιπάτω.—7. αὐτῇ αὐτῷ ἄλλη πρόφασις ἐστι, κ. τ. λ., this therefore was another pretext to him for collecting an army.—8. ἡξίκον ἄδικοφος ἐν αὐτῷ, being his brother, he besought him, nom. absol. § 178, Obs. 4.—9. Τισσαφρήνιος δὲ ἐνομίσε, 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. ἀπέκτησεν τοὺς γυναικάριους, κ. τ. λ., sent to the king the tributes arising from the cities (ἐν, by attraction for ὁς) which Tissaphernes happened to have, § 177, IV.—11. τῇ ὁμον ὁμον., κ. τ. λ., which is over against Abydos.—12. φυγάς, an exile. Clearchus was banished from Lacedaemon for the crimes of tyranny, robbery, and murder. He had a violent passion for war.—13. τοῦτο συγγενεύμενος, κ. τ. λ., having met with this man, he (Cyrus) admired him.—14. μέρος δαρεμένος, 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. ἀρχεῖ τοὺς Ἑλλήνας, assisted the Greeks.—ἐξοῦσι, willingly, cheerfully.

P. 183.—1. τούτο δ’ αὖ ἡτατέμα, and this army again was in this manner secretly supported for him.—2. ἐπὶ τῆς πόλεως ἐποίης ἀὐτοῦ, happened to be a guest to him. The term πόλις 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 ξένος,
and πρόξενοι. The persons here spoken of were friends of Cyrus
in this sense. As foreigners were hired as soldiers by the Athen-
ians, the term also signifies foreign troops or mercenaries.—ὅπο
τῶν οἶκων ἄντ., by those of an opposite faction at home.—ός οὗτο
περιγεγόμενος ἄρ, κ.τ.λ., because thus, (he thought) he would be
superior.—3. μή πρόσθεν καταλύσας, not to put an end to the war,
not to come to a settlement with the insurgents—till he should
consult with him.—αὐτῷ δὲ, see above, No. 1.—4. ὃς βουλέμενος, as
wishing, i. e. as he wished.—ός πράγματα παρεχόντων, κ.τ.λ., be-
cause the Pisidians were giving trouble to his province, § 178, Obs. 6.
—5. ξένους δόνας καὶ τούτοις, these also being friends.—ός πολε-
μίσον, 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 34 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. ὃς ἐπὶ τούτοις, as if against these (viz. the Pisidians).
—8. λαβόντι δόσον, i. e. τὸ σοφότερον στρατευμα δόσον, κ.τ.λ., having
taken as large a force as was with him, i. e. all the army that he
had.—hydrate, to come (to him).—9. συναλλαγέντι πρὸς τοὺς ὀίκους,
having made an agreement with his citizens at home.—10. τοῦ Ξεν-
κοῦ (sc. στρατευματος), the mercenary army.

P. 184.—1. οἱ δὲ ἰδίως ἐπιθυμοῦν (ἐκπεινεῖον γὰρ αὐτῷ), and
they willingly obeyed, for they had confidence in him.—2. τοὺς ἐν
τοῖς, κ.τ.λ., arrange λαβὼν τοὺς ὀπλίτας, ἐκ τῶν πόλεων παρεχέντων, κ.τ.λ., having taken the heavy armed sol-
diers, about four thousand, out of the cities, he came to Sardis.—
eis, with numerals, signifies about, § 124, 6.—3. γυμνῆτας, light
armed soldiers.—4. ἢν δὲ καὶ οὗτος, κ.τ.λ., and both he and Socra-
tes were of those who had fought at Miletus.—5. Arrange καὶ ἤγα-
σάμενος τὴν παρασκευὴν ἔτι ἐμβὰ ἡ ὡς ἐπὶ Πεισίδας, and
thinking that the preparation was greater than (was necessary) as if against the Pisidians.—πορεύεται ὡς (Attic for πρὸς) βασιλεία, sets out to the king.—ἡ εὕρητο τάχατο, i. e. ἐν τῇ ὤψ τῇ εὐθύνατο πορεύεσθαι, by the way in which he could go quickest, i. e. as quickly as he could, § 132, 6.—6. Κύρος δὲ ἐξον (τούτον) οὐς εἶπον, Cyrus, with those whom I have mentioned, Idioms, 102, 4.—7. τρεῖς σταθ-μοὶς, three stations, or, days' march. Σταθμὸς from ἵστημι, to stand, properly signifies the place where an army halted and encamped for the night, after the day's march. Hence three σταθ-μοὶ, or stations, means "three days' march."—8. παρασάγγας εἰκοσι-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. τὸ τοῦ τοῦ χρόνο πλῆθος, the breadth of this was two plethra. The "plethron" was a measure of a hundred feet.—10. πόλις οἰκουμένη, an inhabited city, i. e. well inha- bited or populous.—εὐδαμόνα καὶ μεγάλη, opulent and large.—ἐξων, 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 Pylae 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 certai- in indications they considered themselves not far from the enemy. At this crisis, the event recorded in the next chapter took place.

CHAPTER VI.

Onontes, 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. ἐπενέθει προϊόντων, as they were advancing from this place (Pylae), the tracks and dung of horses were seen.—εἰκό-ζετο δὲ ἢνα ὑπερβος ὡς δικαλων ὑπων, and the foot-print seemed to be (the foot-print) of about two thousand horse.—2. προϊόντες ἕκαστον καὶ χιλίων, 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 πολημικὰ λεγόμενον, κ. τ. λ., ranked in military affairs among the bravest of the Persians.—4. οἱ ......... ἡ κατακαλοῦμεν ἐν ἐνεργίας, that by lying in ambush, he would either kill those horsemen that were burning up every thing in their course.
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—τοῦ κατὰ τοῦτοι επιτίθης, from going about and burning; Idioms, 191.
—εἰκόνας δὲ τῶν δύνατων, with as many as he could; Idioms, 102, 4.—6. ἀναγεννούς δὲ αὐτὴν, δό Κῦρας, κ.τ.λ., and Cyrus having read it, apprehends Orontes.—7. τούτους δὲ ἔσθαν τὸ ὀπλα, κ.τ.λ., and that these should place themselves in arms around his tent.—8. προτιμηθήναι μάλιστα τῶν Ἑλλήνων, to possess the highest honour of all the Greeks.—9. εἰτε δὲ ἠξιλήθης, 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. τὸ τοῦτο πράξεω περὶ Ὀρόντου τοῦτοι, I may do concerning this Orontes now before you, that, δʼ τι, which, &c.—2. ταχθεῖς δὲ ἔτη αὐτοῦ ὑπὸ, κ.τ.λ., being commanded, as he says, by my brother.—καὶ ἔγιναν αὐτῶν προσπολίμοι, 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. ἔστω δὲ τι σε ἑξίκεια; have I injured you in anything? δὲν οὖ, “No,” Idioms 78, 4, Obs.—4. οὐκοῦν ὑπέρσον; κ.τ.λ., did not you then afterwards, though injured by me in nothing, as you yourself acknowledge, having revolted to the Mystans, do all the injury you could to my province?—ἔτη δὲ Ὀρόντης, Orontes answered in the affirmative, Idioms, 62, IX. 1.—5. οὐκοῦν....μεταμέλειν τί σου ἐφησόδω; κ.τ.λ., did you not even say that you repented (of what you had done)?—πάσας ἤμι; 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. τίνι τοτεριον ἐπισφοίεσθον 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 γάρ ἀνάγεται, (I confess it) for I cannot do otherwise; lit. “for there is necessity.”—γάρ refers to the direct answer understood, and here supplied, “I confess it.”—8. ἐπὶ οὖν ἐν γένοις; 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. ἀπόφθεγμα γρώμην, i.e. εὐχόμηλ οὐ ἀπόφθεγμα, κ.τ.λ., I beg you to express your opinion.—10. τὸν ἄνδρα τούτον, 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 οὖν
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. ἐς τὴν ἐπιοῦσαν ἦν (acc. sing. Attic of ἔσεσθαι), on the next morning.—βασιλέα ἦσαν ...... μακροῦσαι (Attic fut. pt. m. by elision of σ, and contraction for μαχοῦσαν, § 101, 4 (1), that the king would come to make an attack, § 117, Obs. 5.—7. αὐτῶς δὲ τοῖς βασιλείαις διετέλεσε, while he, in person, drew up his own men.—8. συνεβολευότοι τοὺς πόλεις οἱ καθίσασθαι, and at the same time he himself; encouraging them, addressed them thus.—9. ὁδὸς ἀνδρών ἀποφέρων, x. t. l., not for want of foreign troops.—ὡς ὑμᾶς συμμάχους, do I take you as my auxiliaries,—my fellow combatants.—διὰ τούτο προσέλθων, x. t. l., for this reason I have taken you into my service.—10. ὅπως οὖν, i. e. ὅτι οὖν ὅπως ἐστίν ὁδός, see then that ye be men, § 172, Obs. 3.

P. 188.—1. καὶ ὤπερ ὃς ὑμᾶς ἔχω εἰςθεασάμενος, and on account of which I deem you truly happy.—2. ἢν ἐκ πάντων καὶ, x. t. l., i. e. ἢν πάντων ἐκ τῶν ἔχω, x. t. l., in preference to all things which I have, and others manifold.—ὅπως, by attraction for ὅπως,
they advance to the attack.—ἀν δὲ ταύτα ἀνάγκησθε, and if you withstand these.—4. (κατὰ) τάλλα καὶ αἰσχύνομαι μου δοξῶ, as to other things, methinks I am even ashamed.—οἶνος, ἔν χ. ὧν, (that) you should know what sort of men they are in our country. Observe the difference between the term ἀνάγκησθε in this sentence, as applied to the Persians, and ἀνδρῶν in the next, as applied to the Greeks.—5. τοῖς οἰκος ζηλωτῶν, 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. ἵνα δ’ εὖ γενήται ὑμῖν, οὐ σε μεμορήσῃ, but if the event be successful, that you will not remember (your promises).—εἰ μὴ ὁμολογῇ, if you should remember; an uncommon form of the perf. opt. p. for μέμνη (§ 101, Obs. 4), for which see Buttman’s Gr. § 98, Note 9.—8. τὸ δ’ ἐν μέσῳ τούτων ἀπαντᾶ, κ. τ. λ., all the places between (these extremes) the friends of my brother govern.—9. ἐπιπλάς ἀπόντων τὴς γνώμης, having satisfied the minds of all.—10. παρεδόθηναι δ’ αὐτῷ πάντες, κ. τ. λ., and all who conversed with him advised him not to fight (in person).

P. 189.—1. οἴει γὰρ σοι; for do you really think? γὰρ here gives emphasis to the question, § 125, γὰρ, 1; for the use of σοι in such expressions, see § 145, 2.—μαχεῖσθαι, contr. for μαχεῖσθαι, § 101, 4 (1).—2. τῇ Ἀλ’, most certainly, Idioms, 62, IX.—3. εἰ τῇ ἴδιπλοιᾷ, in the review,—in the getting ready for action.—ἀσπίς, μνῆσα, κ. τ. λ., ten thousand four hundred bearing shields, i. e. heavy armed soldiers; ἀσπίς is here used by metonymy for ἀσπιδοφόρος.—4. ἀλλοι δὲ ἰσαμ, and there were others, or, “and besides these there were.”—5. ἡσαν ἀρχιερές καὶ στρατηγοὶ καὶ ἰσχυόν τίσαρος, there were four generals, commanders and leaders, each of thirty myriads (or 300,000), namely, &c.—6. ὄστερον τῆς μάχης ἡμῖν πίντις, came up five days after the battle; lit. “was later than the battle;” μάχης is here governed by the comparative, implied in ὄστερον, from ὄστερος, 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. παρετείνατο δὲ ἡ τάφρος ἄνω, κ. τ. λ., and the trench had been cut up through the plain, &c., plup. ind. p. of παρετείνειν.—9. ἐν δὴ τῆς ἑδών αἱ διώρυξες, there also there are canals flowing from the river Tigris, and they are four.—πλοῖα . . . . σταγωγά, vessels laden with provisions.

P. 190.—1. διαλείπουν δὲ ἐκάστῳ, κ. τ. λ., and they are distant
(each from the other) a parasang, and there are bridges over them. —2. παρ’ αὐτῷ τὸν Εὐφράτην, along the Euphrates itself. —3. ἀντὶ ὥμωτος, instead of (i.e. by way of) a fortification. —4. τὸν Ἀμφιμακίωτινός, the soothsayer of Ambracia. —οἵ βασιλεῖς οὖ μαχεῖται δὲν ἔμοιῶν, that the king will not fight in ten days; for μαχεῖται, as above, n. p. 189, 7. —οὖν ἄρα ἐκ μαχεῖται, then he will not fight at all. —5. ἀντιγραφήναι τοῦ μαχεῖσθαι, that he had given up the idea of fighting. —6. καὶ ὀλίγοις ἐν τοῖς ἄξον πρὸ αὐτοῦ, with a few before him in their ranks, lit. “in order.” —τὸ δὲ πολὺ αὐτῷ, π. 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 ἄρον πλήθουσαν, 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. ἐνάντια ἐμελλε παλαίσειν, where he was about to encamp; lit. “to stop, or, to end his march,” sup. τοῦ πορθελ—κατὰ κράτος, at full speed; lit. “with force.” —καὶ βαρβαρικὸς καὶ Ἑλληνικὸς, both in Persian and in Greek.

P. 191.—1. ἀνάπτυχος σφινει σπεισιοῖσθαι, that he (the king) would fall upon them before they put themselves in order of battle. σπεισιοῖσθαι, fut. inf. m. of ἔπισται, see πίσται, § 117. The form πισόμαι 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 πεσοῦμαι from ΠΕΣΩ. The Attic formation from ΠΕΣΩ, § 101, 4 (1), will give the same result. —2. καὶ καθίστοσιν, π. τ. λ., and each man to take his stand in his own rank, i.e. “to take his post.” —3. τὰ δὲξία (sc. μίρη) τοῦ πτέρατος, the right wing. —Πρόξενος δὲ ἔχομενος, and Proxenus was next to him; lit. “adhering (or holding himself) to him.” —4. τοῦ δὲ βαρβαρίκου, π. τ. λ., of the barbarian army, Paphlagonian horsemen about a thousand, and the Grecian targeteers stood next to Clearchus on the right. —5. Κυρος δὲ ψιλὸν ἐξομ θερωλή, but Cyrus with his head undefended (i.e. without a helmet, lit. “bare”). —καθίστατο σις τὴν μάχην, took his station for the battle. —6. διὰ,
mid-afternoon (about three o'clock).—7. ὤψευ τοῦ τῆς ἐν τῇ πεδίῳ ἐπιστείη, like a darkness generally over the plain, i.e. covering nearly the whole plain.—8. χαλκός τῆς ἡστραπτῆς, brazen armour (lit. "brass") began to gleam. τῆς with χαλκός here has a collective signification, § 133, 10, "all the armour," "every piece of brazen armour."—9. ἔχοντες δὲ τούτων γέφυραμοι, and next to these, soldiers armed with Persian bucklers, see above, Note 3.—10. οἳ ποδερεῖσα κύλλειν ἄσπις, with wooden shields reaching down to the feet.—κατὰ ἕθνη, by nations.—ἐν πλασμῷ πληρεῖν ἀνθρώπων ἐκαστὸν ἐθνός ἐπορεύετο, each nation marched in a solid square of men.

P. 192.—1. διαλείποντα συργὸν ἀπὸ ἄλλοισιν, leaving a considerable space from the one to the other, i.e. at a considerable distance from each other.—τὰ δρομανθρόφορα λέγομεν, which are called Drapanephora, or, scythe-chariots.—2. ἐκ τῶν ἄξωνων εἰς πλάγιον ἀποτεταμένον, extended obliquely from the axles, perf. part. p. of ἀποτέλεσα.—3. ἢ δὲ γνώμη ἢν ὡς εἰ, τὰς τάξεις τῶν Σέλληρων ἔλατον, (Attic lat. pt. a. for ἔλασαν, from ἔλασσα, § 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. ἔψευσθαι τοῦτο, in this he was mistaken.—ὡς ἀνωτέρως, as much as possible.—ἐν τῷ, equally, i.e. "at the same pace."—κατὰ μίσον τοῦ (ὅν) τῶν πολεμικῶν, against the centre of the enemy; lit. "the centre which is (the centre) of the enemy."—5. πᾶν ὡς ἡμῖν πεποίηται, our work is done, meaning, will then be done, § 172, Obs. 7, 1st, lit. "every thing has been accomplished by us."—6κόλ λακοῦν (ἐκ) Κύρου, and hearing from Cyrus.—βασιλεία ὄντα ἐκ τοῦ, x. t. l., that the king was beyond the left wing of the Grecian army.—7. ὄστε μίσον τοῦ ἱλατοῦ ἄξων, x. t. l., so that having (or being in) the centre of his own troops, he was, &c.—ὅτι αὐτῷ μᾶλλον, x. t. l., that he would take care that it might be well.—8. αὐτῷ ἐν τῷ αὐτῷ (τόπῳ), since it still remained in the same place.—συνετάτητο ἐκ τῶν, x. t. l., was formed in order of battle, of those still coming up, i.e. "as they came up."—9. οὐ πάνω πρὸς, a little in front of.—10. ἦδον δὲ αὐτῶν . . . Ξενοφών 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.—ἐπιστάσας (sc. τὸν ἤπειρον ἱλατοῦ), riding up to him, or lit. "so as to be opposite him."—11. ὅ δὲ ἐπιστάσας (sc. ἱλατοῦ)
and he, having halted, said.—οτι τα ίσα και τα σφάγεα και ου, 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. οτι το σύνθημα παράχεται δεύτερον ἡμη, that the word (or private signal) was now passing round the second time.—2. καὶ ὦ, 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, ἀλλὰ, 1.—4. ὡς δὲ πορευομένων ἐξελ κυμαί τι τῆς φάλαγγας, κ. τ. λ., and as they were advancing, a part of the line began to fluctuate.—το εὐπλειτόμενον, that part which fell behind.—ἐφθαίησαν, they shouted.—οἴς τε ἐκείνως ἐκλήζοντι, just as when they raise the battle-cry to the god of war.—5. πρὶν δὲ τούτων ἐκκαίνισθαι (εἰς αὐτοὺς), but before the arrows could reach (them), i. e. before they came within bow-shot.—κατὰ πρᾶτος, as fast as they could; with all their might.—ἐφέστο, were borne along, rushed along.—καὶ ἐστὶν ἐστὶ δ' ἐστι δ' ἐκδίκησις ἡ ἀπόκτενα, κ. τ. λ., while another (lit. "and there was one who"), amased as in the Hippodrome (i. e. the chariot race-course), was taken unawares; ἐστι δ' ἐστις, is equivalent to τίς, some one, § 136, 11.—7. το (βασιλικῶν στράτευμα ὁν) καθ' αὐτοὺς, that part of the barbarian army which was opposed to them.—ιδοὺμενος καὶ προφυλακτόμενος, κ. τ. λ., was delighted and was already saluted as king.—8. οὐδ' ὡς εἶδον ἐπέστη, but he was not transported (excited) so as to join in the pursuit.—ἀλλὰ ἐνταχθηκαμένην ἔχειν, κ. τ. λ., but with the body of six hundred horsemen with him,—collected around him, perf. pt. p. of συστηφόμενος.—9. μέσον ἔχοντι το αὐτός (στράτευμα) ἰθαυμάζοντο, occupying the centre, led their own army.—ἐν ἀσφαλείᾳ ἐστάτω (τόπῳ), in the safest place.

P. 194.—1. οἴδα τοῖς (στρατιώταις) αὐτοῖς τεταγμένοις, not with the soldiers drawn up there in front of him.—ἐπέκαμπτος ὡς εἰς πύλαις, wheeled round as if for surrounding around the army (of Cyrus). μὴ ὁπωσόν γενόμενος κατακόψῃ το Ελληνικόν, that he might get behind him, and cut off the Grecian army.—2. διασπείρωσε καὶ οἱ Κύριον ἔκαστοι, κ. τ. λ., and the six hundred of Cyrus are scattered abroad, (observe the change of tense,) having hastened to the pursuit.—3. οἷς οὖν ἔλλογοι, κ. τ. λ., but still, a very few were left around him.—καθώς ἐπίδειξε, he sees the king,—καὶ κύκλος σύν
NOTES.

\( \text{ενεπερχόμενος, and immediately could no longer contain himself. — 4. ποιο-} \\
\( \text{ντα ὁ αῖτων ἀκανθίζει τώς παλτῷ, κ.τ.λ., and while in the act of} \\
\( \text{striking, some one hits him (Cyrus) with great force under the eye,} \\
\( \text{with a javelin. — καὶ ἑπτάγδα μαχόμενος, καὶ βασιλεὺς καὶ Κύρος,} \\
\( \text{and thereupon they, having engaged in battle, both the king and} \\
\( \text{Cyrus, and those who were with them, in behalf of each, Ctesias} \\
\( \text{relates how many of those with the king fell. — 5. Arrange, Ὁρῶν} \\
\( \text{ὁ πιστότατος αὐτῷ τῶν σπειτούχων, a servant the most faithful to} \\
\( \text{him of his sceptred attendants. — 6. ἐπισφαξαί αὐτὸν Κύρος, to kill} \\
\( \text{him (Artapates) upon Cyrus.}

CHAPTER IX.

THE CHARACTER OF CYRUS.

P. 195.—1. ἐπελεύσθην (τὸν βιον), ended his life.— 2. μετὰ 
Κύρον τὸν ἀρχοῦν, since the ancient Cyrus.— 3. τῶν δοκοῦντων 
γενίσθαι ἐν πείρα Κύρον, of those appearing to be well acquainted 
with Cyrus.— ἐν πείρᾳ γλυγγεσθαι, signifies “to be on intimate terms 
with any one,” “to have made trial of one.”— 4. πάντων πάντων 
κράτιστος, the best of them all in all things.— 5. εὑρασθέντας, the 
most docile.— 6. Arrange, μᾶλλον πείθεσθαι τοῖς τε προσβητόροις, 
καὶ τῶν εὐποροί ὑποτεθετέρων, and to be more submissive to his super-
iors in age, than those who were inferior to him.— 7. καὶ (ἐδοκεί) 
tοῖς ὑποφις ἀριστα χρησθαι, and he seemed to manage horses in the 
best manner.— 8. τῶν ἔργων εἰς τὸν πόλεμον, of those exercises re-
lating to (preparatory for) war.— 9. ἐπεὶ δὲ τῇ ἢλικίᾳ ἔφεσε, and 
when he was in the flower of his age.— 10. καὶ ἐφέτερον τοῖς ἐπιφα-
θομίνην οὐκ ἔφεσε, 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 καθήκε, whom it behoves (i. e. whose 
duty it is, who are obliged), to assemble in the plain of Castolus.— 
13. πρῶτον μὲν ἐπίδειξεν αὐτοῦ, κ.τ.λ., he from the first made it 
manifest (lit. “showed himself”) that he considered it of the great-
est importance to deceive in nothing, i. e. never to deceive.— εἰ τῇ 
σπειραίτω, if he entered into a league with anyone; τῷ here for τῷ. 
—σπειραίτω, 1 aor. opt. m. of σπέρνω, properly, to pour out a libra-
tion; and, as such offerings were made at the ratification of trea-
ties, hence this word means, “to make a treaty,” or, “to enter 
into a solemn compact.”
P. 196.—1. αὐτῷ ἐπιτεθεῖμεν, subject to him, under his government; lit. "entrusted to him."—2. Κύρον ἠλώσα τινὶ Τίσσα-φέρους, took part with Cyrus against Tissaphernes.—3. δι' ὅν ἦτοι τοὺς φεύγοντας προσόθηκα, because he would not desert (abandon) their exiles.—4. φανέρος δ' ἦν ... νικῶν περίμοιο, he showed (it was evident) that, if any person did him any good or evil, he endeavoured to exceed him.—5. καὶ γὰρ οὖν πλείστοι, κ. τ. λ., 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 οὖν τοῦτ' ἀν τις ἦτοι, nor, truly, could any one say this.—κατα-γελάν, to triumph, to escape with impunity.—αὐθεντάτα, 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 δ' τι προχωροῖν, having what might be of advantage to him, i. e. carrying with him whatever he wanted.—9. ὄμολογητο, it was acknowledged. 10. στρατευόμενος οὖν καὶ αὐτός, κ. τ. λ., 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. ὡστε τοὺς μὲν ἀγαθοῖς φιλότητα εὐδαιμονεστή-τος, so that brave men appeared to be the most fortunate.—πολλή ἦν ἀφθονία, there was a great abundance.

P. 197.—1. εἰς γε μὴν δικαιοσύνην, κ. τ. λ., but particularly as to justice, if any one appeared to him disposed to show a regard for it.—ἐποιῶθ᾽ ποιών, he endeavored to make.—2. καὶ γὰρ οὖν, κ. τ. λ., wherefore also many other things were managed by him justly, and he possessed an army deserving the name; lit. "a true army."—3. ἀλλ' ἐπὶ ἕγγορων, κ. τ. λ., but because they knew that to serve Cyrus faithfully, was of more advantage than, &c.—Here πεθάνο-χεῖν with its clause, is the subject of εἶναι.—ἀχάριστον, unrewarded.

4. τοιγαροῦ χράσιμος δὴ ὑπηρετᾶ, κ. τ. λ., 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. εἰς τὸν δικαλοῦν, justly, with justice.—καὶ κατασχενάζοντα τι (ἡν χοῖρον) ἦς ἄρχον γεροᾶς, and, moreover, improving the province which he gov-erned, Idioms, 42—here supplied as in 43.—καὶ προφόδοις ποιοῦντα, and increasing the revenue.—6. οὐδένα (τούτων) ἦν ποῦτος ὑπερήφανο, he took none (of these things) away (from him) at any time for his own advantage. Observe here the force of the middle voice ὑπερήφανο—ἀλλὰ πλεῖον προσεῖδον, but added more.—7. οὐ γὰρ φθορῶν
tois faineōs ploutoùsin ἑφαίνετο, ἀλλὰ (ἑφαίνετο), 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.—3. φίλους γε μὴν, κ.τ.λ., arrange, ὁμολογεῖται πρὸς πάντων γενέσθαι κράτιστος δὴ Θεατεύειν (τοσοῦτος) ὅσους φίλους γε μὴν ποιήσαιτο, 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 κρίνει, κ.τ.λ., and who he thought would be proper assistants to him, (πράγματός τινος) ὅτι τυχαίον ἄνθρωπος κατεργάζεται, of any enterprise which he might wish to undertake.—9. καὶ γαρ (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. δῷξα δὲ πλῆθος 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 ἐκαστὸν δεόμενον, and of which he saw each one most in need.

P. 198.—1. φίλους δὲ καλῶς κεισκομήμανοι μέγιστον κόσμον ἀνδρὶ νομίζον, 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) γενέσθαι τοὺς φίλους εὖ ποιοῦντα τὸ μεγάλα, and indeed that he should surpass his friends.—3. διόνυσος δὲ διοίκητο, small vessels half full, lit. “half empty.”—ὅποτε πάν τὸν ἀνάβοι, when he received (any) very good.—4. εἴπερ γενέσθαι τῶν φίλων, δεόμενος, directing the hearer to say.—5. ὅποιον δὲ χέλος, κ.τ.λ., and where hay was very scarce.—ός μὴ πεινῶντες, κ.τ.λ., so that starving horses might not carry his friends.—6. ἐσπευδάμολογέτο, ὃς δηλοίη, οὗς τιμᾷ, he conversed earnestly with them, that he might show whom he honoured.—7. δοῦλον ὅντος, though a subject.—πλὴν Ὀρόντης ἐπικάλεσεν, except that Orontes attempted it.—8. καὶ οὗτοι μέντοι, and these especially.—9. νομίζοντες παρὰ Κύρρη, 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 γενόμενον αὐτῷ ἢ τῇ τελευτῇ τοῦ βλου (ὅρη) 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. 391.

P. 201.—1. Ἄτρηδας, the sons of Atreus, viz. Agamemnon and Menelaus, the leaders of the Grecian forces at the siege of Troy.—
Κάδμος,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. Ἢμερω, I changed.—
ἠδον, I began to sing, I attempted to sing, § 76, Obs. 4.—3. χαράτεις
λουτρόν ἡμῖν, Herowc, farewell henceforth for us (viz. himself and his lyre), ye Heroes.—
λουτρόν, 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.—
ποδωκήν, swiftness of foot, Ion. for ποδωκίαν.—5. χαρῆς ὀδώρων, fearful teeth, lit. "wide opening of the teeth."—τὸ ἥχον, the faculty of swimming.—6. οὐχ ἐί ἔχει, she had nothing more.—
ἀνθ' (for ἀντί) ἀσπίδων ἀπισχὼν, κ. τ. λ., (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 ὑδα, any beautiful woman.

8. μεσωνυτίος ποθ' ἕκας, on a certain time about the season of midnight.—στρέφεται, κ. τ. λ., is turning (lit. "turns itself") at the hand of Bootes.—9. μερόπων, of men,—"beings endowed with speech," as the word signifies, from μιρέω, to divide, and ὤς, the voice.—10. κεῖται, Ion. and Dor. for κεῖτο, § 101, 12, and Obs. 8.—
κόρα διαμίται, overpowered by weariness, 2 aor. pt. p. of διάμιται, as if from διάμια.—ἐπιστολῆς, coming up, lit. "having placed himself near," 1 aor. pt. p. (in a middle sense, § 74, Obs. 5,) of ἐπιστρέψαι.—μεῦ, ὑφελῶν, ἄχθας, Ionic forms of μοῦ, ὑφῶν and ἄχθας, from ἄχθας, see tables of dialects.—11. κατὰ μεῦ φίλος, by tmesis
for κατασχίσεις μεθ, x. t. l., § 5, 7, 7th, you will interrupt my dreams.
—12. μὴ φόβησα, be not afraid, 1 aor. imp. m. of φοβέω.—κάστ−
ληνον κατά νύκτα πεπλάνημαι, and I have lost my way (I wander)
in the moonless night.

P. 202.—1. ἀνά, a prep. in composition with ἄγας, and sepa−
rated from it by tmesis. See above, N. 11, p. 201.—ἀνέστη, I
opened, 1 aor. ind. a. of ἀνολύω, for this augment, see § 90, 5.—
2. φέροντα (masc.), agreeing in sense with βρίσκω (neut.), but in
form with ἔρωτα, § 131, Exc. 1.—ἰστίπ, Ion. for ἱστίων, the hearth,
 hence, the fire.—3. ἐτεκνος μεθὲς (ἐκατοῦ), and when the cold
abated, i.e. “when he grew warm,” 1 aor. ind. a. of μεθέιμι.—φρές,
come.—4. τι τί μοι νῦν, x. t. l., how far the string by having been wet
is now injured to me.—5. μίσον ἡπα, in the midst of my heart.—
6. ἀνά δ᾽ ἀλλετα, by tmesis for δὲ ἀναλετα κακᾶζων (for κακὰζων),
and bounds up with a loud laugh.—7. συγχάορθι, congratulate me,
rejoice with me, 1 aor. imp. p. of συγχάω.

8. This ode, like several others of this poet, and also some of Horace,
is of a Bacchanalian or voluptuous character, and expresses the feel−
ings 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 couns−
els tendered to us, 2 Pet. i. 4—11.—8. ἐπὶ μυρσίνας, x. t. l., arrange,
στορίας (ἐκατοῦ) ἐπὶ τρεῖλας μυρσίνας, x. t. l., reclining upon
tender myrtles and the leaves of the lotus tree, I wish to indulge in
the social cup.—μυρσίνα, 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. ὁ ἐν Ἐφες ἡμέρα ἡς, x. t. l., let Cupid, having bound
his tunic over his head with a rush, serve me with wine.—10. βίος
tρέχει πυλώντες, life revolving runs (its course).—11. τί σε δέι, i. e.
διὰ τι, x. t. l., why should you anoint the stone.—μάτια (δωρήματα),
useless offerings.—12. πρῶτος Ἐφες ἡμέρα, x. t. l., I wish to dissipate my
cares, O Cupid, before I go away there, to the choirs of the in−
ferrals.

13. τὸ ῥόδων τὸ τεν Ἐφες, x. t. l., let us mingle with wine the
rose—the rose of the loves.—Ἀμοῦσι, lit. “with Bacchus,”—the
god of wine, put for wine itself.—κρατάφοιδιν, Ion. for κρατάφοις,
to our temples.—14. ῥόδων ἐλάφος, μέλημα, O rose, favourite of the
spring; lit. “the care of spring;” ἐλάφος for ἐλαφος.—15. παῖς ὁ
(νόος) Κυθήρης στέφασται ῥόδα καλοῖς ἀλλοιοῖς, x. t. l., 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.—Χαριτωσι γείτων ἐν δημοστέοιοι, τιναὶ τοῖς ... σημαίας, playing on the pipe ... near thy shrine, or, I will play on the pipe, &c.—πεπνυμωμένος χορήγοις στεφανίσκοι, adorned profusely with rosy chaplets.

P. 203.—1. πέλας. This ode is addressed to Anacreon’s carrier pigeon. The poet represents himself as meeting with his dove—aske, whence it is, and what it is,—and the remainder of the ode is the reply of the dove to these inquiries.—πέλας ἐρασιδή, κ. τ. λ., lovely dove, whence, whence dost thou fly?—2. πάθειν μύρων, κ. τ. λ., whence, moving swiftly upon the air, dost thou breathe, and diffuse odours from so much ointment.—3. τις ἄρα, who art thou?—τι σοι μίλει δέ, and what is your employment? lit. “what is a care to you?”—4. τον ἄρτι πρατοῦντα καὶ τυφάνων τῶν ὀπάντων, who now rules and is monarch over all, i.e. “who is now the universal favourite.”—5. πεπρακεῖ με, κ. τ. λ., sold me (to Anacreon) for a small hymn; lit. “having received a small hymn.”—τοσιάθα, such services (as this).—6. καθ_Id (for καθ_ι, i.e. καθ_ἄν) ὑφῆ με, and if he dismiss me, set me free.—7. ἄριστος, something wild.—7. τά νῦν, i.e. κατὰ τὰ νῦν ὄντα, at present, as things are now.—8. οὐ προσόντι, which he drinks first, before me.—πιούσα δὲ ἄν χορήγων, and when I have drunk, perhaps I may dance, pres. subj. a. So also σοικαϊζω, καθένα, καθ'τιμά, καθ'τιμά, καθέθα.—9. κοιμώμενη, betaking myself to repose.—10. λαλιστέραν μί ἐθίμας, κ. τ. λ., you have made me more loquacious than even the crow.

11. λεγονίν (μοι), say to me.—12. λαβὼν ἵπποτροφὸν ἅθρευς, take the mirror and examine carefully, Idioms, 101, 2.—σευ, Ion. for σευ.—13. ὡς τῷ γέφοιτε, κ. τ. λ., arrange, ὡς προίπτε τῷ γέφοιτε παλ-ζέων τα τερών (τοσιάθα) μᾶλλον ὡς τα μοίρας (§ 134, 18.) ἀστι 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 ἑσοῦλον, a wayward, an unteachable disposition.—2. θρόφη, Ion. and by euphony for θωρακα.—δόφρα, Ion. for δόφρα, gen. δόφατος, a spear.—βολὴν, Ion. for βολαῖον or βολαῖον, properly an adjective, but used as a substantive, a shield (made of an ox’s hide—δόφρα is understood).—3. βαλλει, he began to shoot, and continued shooting. Notice the import of the imperf.—4. ἐβαλλει, κ. τ. λ., he flew into a passion, and threw himself at me as a dart.—ἐνει, penetrated.—5. τι γὰρ βαλώμεθα ἔσω, κ. τ. λ., for what avails it if we be darting without, when the contest is within? lit. “the battle having itself within.”
6. ἐπισήμη μαλακὸς, coming every year.—7. ἐς ἄφαντος, x.t.l. 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, x.t.l. and one passion is just fledged, another is yet an egg, and another is just half hatched.—9. ἕρωτιδες μικροῖς, the little loves.—κύονσιν ἄλλοις, bring forth, hatch others.—10. τι μὴν οὖν γίνηται; what remedy then can there be?—ἐκσώβησαι, to drive away

11. ἔφεσθος φαινότας, when the spring appears; lit. "spring appearing."—όφαδα βρύουσιν, scatter roses in profusion.—ἀπαλάνεια γαλήνη, settles down into a calm.—12. ὦδεις, proceeds on its way (to the northern regions).—Ελαμψα, is wont to shine, § 76, Obs. 6.—13. τὰ βροτῶν δ' ἔλαμψεν ἔργα, and the labours of men appear in their beauty.—14. γαία προνύτετι, the earth swells, is proverbial.—γαία, poetic for γῆ.—καρπὸς ἐλατὰς προνύτει, the fruit of the olive swells forth.—15. κατὰ φύλλον, x.t.l., along the leaf, along the bough, the fruit bending them down, flourishes.

16. ἄλλο ἐρώτηστι, but was stung (by it), lit. "was wounded."—τὸν δάκτυλον δὲ δαχθεὶς, x.t.l., thrusting the finger of his hand into his mouth, he screamed aloud; lit. "having bit the finger," 1 aor. pt. p. of δάκτυο, 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. δραμὼν δὲ καὶ πετασθεὶς (p. in a middle sense), running and flying.—2. αὐτῷ, but she, Dor. for ἑτί'.—τὰς μελίττας, of the bee, Dor. for τῆς μελίττης.—πονῆ, pains, i.e. "causes pain," an unusual application of the word for λάπες.—3. πόσον δοκίς (πάντες τούτοις 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. μακροζωοῖς συ ἄτιτλῳ, we deem you happy, O cicada. The cicada is larger than the grasshopper, and produces its song with its wings.—ἐπὶ δέντρων ἄκουσ, on the tops of trees.—5. σὰ γὰρ οὐκ ἔναι πάντα ὑπόσω, for all those things are thine which thou seest. &c.—6. ἀπὸ μεθανός (equivalent to έν μηθαλ)] βλαστῶν, in no respect injuring any thing.—τιμωσ βροτοῖν, honoured by mortals.—7. θάρσεως γλῶς προφήτης, sweet harbinger of summer.—8. σωμάτων γενησί, x.t.l., O skilled insect, spring of earth, exempt from
suffering, with bloodless flesh, thou art almost like the gods themselves.

9. ἀποτυχίαν φιλοῦντα, that a lover should be unsuccessful, should fail of obtaining the object of his affection.—10. γίνον ὁδῶν ἵς ἑρωτα, birth is nothing to Cupid.—σοφὴ (for σοφία), learning—τρόπος; character.—πατήτω, is trodden under foot, is despised.—11. τὸ δὲ χείρον, κ.τ.λ., and what is worse, we lovers perish by this means.

12. νέον χορευτὴν, a youthful dancer.—13. τρίζεις γίρων μὲν ἕστι 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 contemporaries 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. Αἰαῖς τοῦ Ἀδονὶ, 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. κεῖσον ἐπὶ ὀψει, lies upon the mountains, Dor. for ὁρει.—3. λεπτὸν ἀπο-ψίκων, breathing faintly.—ἐβηταί, poetic for λεβηταύ.—φαγῇ, pres. ind. a. of φαγόν, Dor. and contr. for φαγόνει.—tā, Dor. for τοῦ.—4. ἄμψοι δὲ τίνος (Dor. for ἄμψοι), and around that (lip).—Θάνατος, Dor. for θάνατος, dies.—5. ὃ μὲν θάνατος ἐφίλος, who kissed him when dying.—ὁ is sometimes used for ὁς, and that again for τις, and ὃς, who.—6. ἄι, αἱ, τῶν Κυθῆριοι, alas! alas! for the goddess of Cythera.—7. πίεσας ἄμετανασα κυνῆτο, extending her arms she mournfully exclaimed, Dor. for πίεσας ἄματες σας. —πιγείω, Dor. for πιγείω, pres. subj. a.—8. ὁ δὲ, for ἕωδ ὁ δὲ, κ.τ.λ.—τοῖς, poetic for τοῖς, contr. for τοῖς.—ἐμεῖ, Dor. for ἐμεῖ, I, the wretched one, live, and am a goddess, and cannot follow thee, viz. to the lower world, being immortal.—πολλῶν, poetic for πολὺς, used adverbially, from the old form πολλός.—9. πόθος δὲ μοι, my love, i.e. "the object of my love," namely Adonis.—σοι δ' ἀμα κείστος ὀλυς, and the cestus, (the girdle of Venus, supposed to have great power in exciting emotions of love,) has perished with thee.—10. τοσοῦτον ἐμηραυ, why didst thou madly desire so much, 1 aor. ind. m. 2d sing. of μαίνομαι.—11. ἀ (for ἂ) Παφία, κ.τ.λ., the Paphian goddess, i.e.
NOTES.

Venus.—τὰ δὲ πάντα, and all these, namely, the blood of Adonis and the tears of Venus.—πολ, Dor. for πρός.

P. 207.—1. ἄγαθα συμβόλα, a beautiful couch.—φυλλάς, a bed of leaves.—2. κίτλητα, has been laid down, i.e. reclines, § 76, Obs. 9.—κεφαλέμονι χαλτας, having shorn their locks.—3. χω μέν (for καὶ ω μέν), κ. τ. λ., and one trampled on his arrows, another on his bow.—ὁγς, (Dor. for ὤγς, imperf. ind. a. of ὤγω for ὤγμωι), broke.—4. φορήμιον (for φορήμι from φορήμι, for φορέω), brings.—5. αὐτίνι τάν for αὐτήν τίνι.—εἰπὶ φλοιάς, upon the thresholds.—6. ἐξεπέτασε, has untwined and thrown away.—ουκέτι δ’ ἱμάν, κ. τ. λ., the song of "Hymen, Hymen!" being no longer sung, "Alas, alas!" is chanted.—7. ἱλαίνης, Dor. for ἱλαίνου, see table of dialects, § 102.—8. δὲ σφόν σὺν ὑπακούσει, κ. τ. λ., but he hears them not.—οὐ μάν, κ. τ. λ., no indeed, even if he wished.—Κόρα, Dor. for Κόρα.

9. ζευτιας κώφος δενδρόφυτα ἐσόμενον, Dor. for ζευτις κούφος δενδρὸν ἐσόμενον.—10. τὸν ἀπόστροφον, who ought to be shunned. ὁς δ’ ἐνώριον (for ἐνώριον), when therefore he (the bird-catcher) saw him (Cupid).—ἐσόμενον for ἐσόμενον.—11. ὠνεκα, Dor. for ὠνεκα, because.—τῶς καλάμως, for τοὺς καλάμως, κ. τ. λ., joining all his rods (viz. his birdlime twigs), together; lit. "to each other."

—12. τῇ καὶ τῇ, for τῇ καί τῇ (scil. ὀδῷ), this way and that way, i.e. "skipping about."—μετάλλομεν, by syncope for μεταλλόμενον, 2 aor. pt. m. of μετάλλομαι.—13. οἱ τέκνοι ὑδάν ἀπάντη, because he effected nothing; lit. "because no end met him."—ἀπάντη, Dor. for ἀπήντη, imperf. ind. a. of ἀπαντάω.—ποτ’, Dor. for πρός.—τὰν τῆς γονιμότητας τὸν τίς ναν for τὴν τίμηταν.—κῦλος, without the augment, for κῦλος.

P. 208.—1. τὰς for τῇς, ταφενοῦν, for τὸ ὅρενον.—ἐντι, Dor. for ἐστι.—2. διέβλος ἐσθή (for ἐσθή) ἐσθικὰ μη, κ. τ. λ., happy will you be, so long as you do not take him.—3. ἀπάλλομεν, by syncope for ἀπάλλομενον, and springs from thee, 2 aor. pt. m. of ἀπάλλομαι.—κεφαλαν ἐπὶ σεῖο, for κεφαλὴν ἐπὶ σοῦ, κ. τ. λ., will alight upon thy head.

4. ἀθρόος for ἀθρός, in spring, &c.—τί τοι ἀδύν; (ἡδύ) what is pleasing to you?—τὶ δὲ, κ. τ. λ., and which of these, &c.—5. ἢ Θάρος, κ. τ. λ., (do you wish) that summer (should come)?—ἡ καὶ χείμα διετείχον, or even winter difficult for labour.—θαλάμονοι, while they warm themselves.—7. ἢ τοι καλὸν ἐσχισμὸν ἐναίδευ; (Dor. for καθευ, 2 aor. ind. a. of ἀνδαίνω,) or does the beautiful spring please thee more?—αἰσχῶς, prefers.—8. λαλοῦμεν γὰρ, κ. τ. λ., for leisure has permitted us to converse.—ἀμφών for ἠμών.—9. Θῆλη ἡγεμ., the
works of the gods; for θεία.—σέ δέ ἔκαπτι, but for your sake.—παλιν, was, for ἔπελεν, imperf. ind. a. of πάλεω.—10. οὐκ οἶαλ ὀφείτοις ἕμεν (for ἐμεῖ), I do not wish it to be summer.—11. οἴκων χείμα φέρων, ἑτ. ἑ., I dread to endure destructive winter, its snows, and its colds.—εἴπαρ εὔολ, ἑτ. ἑ., let thrice lovely spring be present to me the whole year.—όντως for ὀντίκα.—12. χαμ (καὶ ἦ) ρύθ, ἑτ. ἑ., 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. μαχαίρος ἀστετερί (ἀγονετα), made long proclamation (for Cupid her son), saying.—μαντάτις (Dor. for μαντιτις), the informer.—περὶσμος, Dor. for περίσμος, very remarkable.—αιτίαν for αυτοῖς.—2. οὐ γὰρ ἐκὼν νοεῖ καὶ ψεύτες, for he does not think and speak alike, in the same way, i. e. he does not speak as he thinks.—3. ἢν (for θαυμάζεις) δὲ χολιγ., but if he is angry, pres. subj. a. contr. for χολιγ.,—οὓς ἀλαθίνους, saying nothing with truth.—παλαπεῖ, Dor. for παλεῖε.—4. μικράλλα μὲν τὸν (Dor. for εὐνοῦ) τὰ χειρότητα, his little hands are very small.—κὼς for καὶ κεῖτο.—'Αδικεῖ for 'Αδικοῦ.—5. ἄλλοι ἐπὶ ἄλλους, κ.τ.λ., at one time to one person, at another time to another, of men and women.—6. ταυτὸν οἴη τὸ βίλεμνον, his arrow is small; οἴη for οἴη, to him.—ἐντο, Dor. for εἰς.—κήρια for καὶ θεία, even me.—7. πολὺ πλεῖον δὲ οἱ αὐτῶν βεβαία λαμπάς τοίσα (for οὐσα), but far more so is the little torch which he has; lit. “being to himself”—τῷ, Dor. for τῇ, used as a relative, with which.—8. δόταις ὑστεροῖς (for δησας), bind him and bring him, Idioms, 101.—κυρίον (for καὶ ἄν) γελούσα, and if he laughs, pres. subj. a.—9. τὰ χείλεα φόμασαν εὐτίκει, his lips are poison.—10. πλάνα δόρα, they are deceitful gifts.—χορομαίνων σου πάντα δόσα ὑπό μοι, I make a present to you of all my weapons; lit. “weapons which are to me.”

P. 210.—1. Ἀρχέτρον Σικελικαλ, κ.τ.λ., begin ye Sicilian muses, begin (the song) of wo. “Sicilian muses,” i. e. the muses of pastoral song.—άδόνες, Dor. for ἄδονες, ye nightingales.—ποτί, Dor. for πρός.—τιθάνετες τῷ ὀφθηκεῖ τῷ τρόπῳ κατοργάζοντες; (Dor. for μελεσάντας,) who now will play upon thy pipe?—Θάση, Dor. for Θάσοι, 1 fut. ind. a. of τρόπος.—εἰσίν οὐρανὸς πνεῦμα ταῦτα χείλεα, for it still breathes of thy lips.—3. Ἀρχέτρον τῇ δόξᾳ καταδάσωσι (for δόξας), κ.τ.λ., and Echo among its reeds feeds on thy songs.—4. Ποταὶ φέρετο τὸ μέλισμα, I offer thy strain (meaning, “thy pipe”)
to Pan.—μὴ διότι ὁ σῖον ὑπὲρ, lest he may bear the prize second to thee, i.e. lest he be, or, prove to be inferior to thee.—5. ὁ ποταμός λιγυρὸς, 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. λιγυρὶς (Dor. for λιγυρωτός) σὲ μύρωσθαι, x.t.l., they say that thou didst mourn for thy son, with thy much lamenting waters.—τάξις, Dor. for τίμη, thou art wasting away, pres. ind. m. 2d sing. of τίμηω.—7. δος μίν, the one, namely, Homer; δ’ δ’, the other, viz. Bion.—καὶ μίν for καὶ δ’ μίν, the one, referring to Homer, καὶ νόες δ’, the other, referring to Bion.—πολύμως, Dor. for πολύμονς.—8. καὶ ἀείδον ἑνόμενος, and pastured his flocks as he sang.—ἡμες, x.t.l., pleased (i.e. was pleasing to) Venus.

P. 211.—1. Ἀσκρής, Ascra (a town of Boeotia) laments for thee much more than for Hesiod.—2. ποθέοντι, Dor. for ποθέωνι.—3. τὸν ἀοιδόν, its bard, viz. Anacreon.—4. ἄνει δ’ Ἐαρφοῦς εἰς εἶ, x.t.l., and Mytelene still mourns for thy song instead of Sappho’s.—5. τὰι (for αἱ) μαλάγας, x.t.l., when they perish in the garden, and the green parsley, and the blooming crisp-leaved anise.—ζόοντα, for ζῶοντα, poetic for ζύοντα, contr. ζῶοντα.—φύοντα for φύοντα, ᾠμεν, Dor. for ημεν.—6. ὅποις πρῶτα θάνωμες, for ὅποῖς πρῶτα θάνωμεν, x.t.l., 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.—ὑπὲρ γιγας, fut. ind. m. 2d sing. of ὑπέρ.—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.

Odes I. This ode is Iambic Dimeter Catalectic, (§ 193, and 204, I.) consisting of three iambic feet and a syllable; thus,

Θυλάθι μεθύτο Αρτέαν ἤς.

In the same manner are scanned Odes 2, 6, 7, 8, 9, 11, and 14, of this selection.

Odes III. This ode is Anacreontic, and may be resolved into Trochaic Dimeter Brachycatalectic, (§ 194, and 204, II.) with a disyllabic, sometimes a monosyllabic anacrusis prefixed; and consists of the anacrusis of two short, or one long syllable, followed by three trochaic feet; thus,

Μικρὰ λειτωρὶς ὑπὸ τὸν Ἀρκάδικας.

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.

v, ñ, rd. Masc., Fem., Neu., § 22, Obs. 5. 2 p. 2d Perfect.
πt. Participle.
μa. From, i. e. derived from.
π. Aorist.
ε. Future.
π. Perfect.

§ 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.

3. Denoting union (for ἀμφι, together). Together with.—Used only in composition, § 122, 1. Before a vowel it becomes ἄν—.
α, fem. article, Dor. for ἦ. The. ἀ, interj. Ah! oh! alas!
ἀβιασος, or, adj. (ἀ, nor, and βεστις, accessible, fr. βεστιαν, obsol., to go). Inaccessible, not to be trodden.
ἀβίασις, or, adj. (ἀ, nor, and βεστιαλος, firm). Insecure, unfaithful.
ἀβιαστις, or, adj. (ἄ, not and βεστις, vital, fr. βεστιαν). Lifeless, wretched, miserable.
ἀβιδιγις, és, adj. (fr. ἄ, nor, and βλασκω, to hurt). Unhurt, uninjured.
ἀβουλος, or, adj. (fr. ἄ, not, and βουλι, counsel). Inconsiderate, imprudent. wayward.
ἀβοξομας, or, ἀ. Abrocosmas, a Persian general.
ἀβρός, ἀ, ó, adj. Splendid, delicate, luxurious; ἀβρα, neut. pl. as an adv., guilty, delicately; hence, ἀβρόθης, ποτις, ἀ. Splendor, delicacy, luxury.
ἀβύδος, or, ἦ. Abydos, a city on the Hellespont, opposite to Sestos.
ἀγάδομα (R. αγαθ), ἐ. ἀγαθομα, p. ἀγαθεῖν. To wonder at, to admire.
Ἀγαθοκλῆς, ἵος, ὁ. Agathocles, a Sicilian distinguished for his military talents.
ἀγάθος, ἦ, ἐν, adj. (comp. irr. § 57). Good, virtuous, brave, excellent.
Ἀγαθίως, ἐνερ, ὁ. Agath, an
Athenian tragic poet, the contemporary and friend of Euripides.

ἀγαθλυτός, ὁν, adj. (fr. ἀγαθός, very, and κλυτός, famous). Very renowned, far-famed, illustrious.

ἀγάλλω (R. ἀγαλλά), ὁ ἄγαλλα, p. ἄγαλλα, tr. To make splendid. Mtv. To make one's self splendid, i.e. to exult, to triumph, to exult in.

ἄγαλμα, ἄγος, τὸ (fr. ἄγαλλα, to honor). A statue, an image.

ἄγαλματοποιός, ὁν, ὁ (fr. ἄγαλμα, and ποιέω, to make). A statutory.

ἀγάμα (R. ἄγα), ὁ ἄγαμα, p. ἄγαμος. To admire, to revere, to wonder at:—to honour, to esteem, to prize.

Ἀγαμήμονος, ὁν, ὁ. Agamemnon, king of Mycènes and Argos, and leader of the Grecian forces against Troy.

ἀγάνακτος (R. ἄγανακτος), ὁ ἄγανακτος, p. ἄγανακτειν (fr. ἄγανακτος, very much, and ἄγανακτος, distress). To feel pain, to be indignant, to be displeased, to complain.

ἀγάμος (R. ἄγα), ὁ ἄγαμος, p. ἄγαμος, (same as ἄγαμος). To admire, to revere, &c.

ἀγάλλω (R. ἄγαλλω), ὁ ἄγαλλος, p. ἄγαλλα (fr. ἄγαλλω, to revere). To love, to treat with kindness, to be content.


ἀγαυτός, ὁ, ὁν, adj. (fr. ἀγαυτοῖ, to admire). Admired, admirable, enviable.

Ἀγαύη, ἡ, ἡ. Agavé, daughter of Cadmus, and mother of Pentheus.

ἀγγεῖος, ὁ, τὸ (fr. ἀγγεῖος, a vessel). A vessel, a basket.

ἀγγεῖον, ἄγγεῖον, τὸ (fr. ἀγγεῖος, a messenger). Intelligence, tidings, a message.

ἀγγελιάρφος, ὁ, ὁ (fr. ἀγγελία, and φέρω, to carry). A messenger.

ἀγγέλλω (R. ἀγγέλλω), ὁ ἀγγέλλοις, p. ἀγγέλλοι (fr. ἀγγέλλω, to bring). To bring intelligence, to announce, to declare; hence, ἀγγέλος, ὁ, ὁ. A messenger.

ἀγγέλος, ὁ, τὸ. A vessel, a bag.

ἀγέρω (R. ἀγέρω, ἅγερω, ἅγερω), ὁ ἅγερως, p. ἄγερως, (fr. ἀγείω, to drive). To gather together, to collect, to assemble.

ἀγέλη, ἡ, ἡ (fr. ἀγείω, to drive). A herd.

ἀγέρνης, ὁ, ὁν, adj. (ἀ, not, and γέρνης, begotten). Unbegotten, unborn, uncreated.

ἀγνός, ὁ, ὁν, adj. (ἀ, not, and γεύομαι, tasted, fr. γεύω). Un tasted, unexperienced, unenjoyed.

Ἀγεύς, ὁ, ὁ. Agénor, son of Neptune, and father of Cadmus and Europa.


Ἀγεσίλαος, ὁ, ὁ. Agesiláus, a celebrated king of Sparta.
Ἀγισοπόλες—Ἀγώ.

Ἀγισοπόλες, ἵς, ὁ. Agesipolis, a king of Sparta.

ἀγις, ὁ, ἀ. Adj. Sacred, venerable, holy.

Ἀγίς, ἦς, ὁ. Agia, a name of several Spartan kings.

ἀγκυστῳδής, ἄς, ἄ. Adj. (fr. ἀγκυστῶν, a fish-hook, and ἠδός, the form). Barbed, hooked.

ἀγκύρα, ἄς, ἡ. An anchor.

ἀγλαύς, ὁ, ὁ. Adj. (probably by transposition for ἀγλάος, from ἀγλάω, to make splendid).

Splendid, brilliant, illustrious.

ἀγροεί (R. ἀγρος), f. -ῆσα, p. ἀγρώνησα, ὁ, ἡ, ον. (from ἀγροκέρ, to know). Not to know, to be ignorant of, to be unacquainted with.

ἀγροία, ἄς, ἡ (fr. ἀγροῖο). Ignorance, unskilfulness.

ἀγροκές, -ῶτος, ὁ, ἡ, adj. (fr. ἀγρῶς, and γροῦς, known). Unknown.

ἀγροστός, ὁ, ὁ. Adj. (fr. the same).

Unknown.

ἀγορά, ἄς, ἡ (fr. ἀγορα, 3d root of ἀγιεῖσθαι, to assemble). A market place, a public place, a forum.

ἀγοράζω (R. ἀγοράζω), f. -ῶσα, p. ἀγοράζων, (fr. ἀγορά). To frequent the market, to buy, to traffic.


ἀγω, ἄς, ἡ. The chase, hunting, game, prey.

ἀγωνία, (R. ἀγωνί) f. -ῶνα, p. ἀγωνίζομαι (fr. ἀγωνία). To hunt, to catch, to capture, to take.


ἀγωνίς, ἦς, ὁ (fr. ἀγιος). Rusticity, savageness, wildness, &c.

ἀγώνος, ὁ, ὁ. A field, land, country, region.


ἀγώνεσης, ἄς, ἡ, adj. (fr. ἀγως, region). Rustic, pertaining to the country, wild.

ἀγωνείαι (R. ἀγώνειαι), f. -ῆσα, p. ἀγωνείαισα (fr. ἀγώνειαιος, sleepless). To be without sleep, to be restless, to watch carefully.

ἀγωνιζόμαι, ὁ, ὁ (fr. ἀγωνιζομαι, to collect, et. a crowd). A juggler, a mountebank, a quack.

ἀγνί, adv. Near.

ἀγνίοις, ἄς, ἡ (fr. ἀγνίον, having presence of mind). Acuteness, intelligence, cunning, wit.

ἀγνιστῆς, ἄς, ἡ, and ἀγνιστίνος, ἐς, or, adj. (fr. ἀγνιτος, very near). Close together, crowded.

ἀγων (R. ἀγων), f. ἁγιεῖα, p. ἐγχα To choke, to strangle, to hang.

ἀγων (R. ἀγων), f. ἅγια, p. ἐγχα, with Attic reduplication ἀγχά, 2 a. ἐγχαν, p. pass. ἐγχα. To lead, to drive, to bring.—ἀγχαν ἔγησ, to be at leisure; ἐγχάν ἔγησ, to be at peace.—ἀγυς, imp. as. an adv., come on, &c.
ἄγων, ἄρει, ὁ (fr. ἀγω). A contest, a combat, a game.

ἀγωνία, (R. ἀγωνία) f. ἄσω, p. ἠγώνικα (fr. ἄγων). To contend, to strive earnestly:— to be anxious or troubled, to fear.

ἀγωνίζομαι (R. ἀγωνίσαμ) f. ὑσομαι, p. ἠγώνισμαι (fr. ἄγων). To contend, to strive (as it were) in agony, to combat for a prize.

ἀγωνιστής, οῦ, ὁ (fr. the same). A combatant (at the games), an opponent.

ἀδαμάντιος, η, ὁ (fr. ἄδαμας, hardest iron). Made of the hardest iron, hard, strong:— adamantine, invincible.

ἀδάμαστος, οὖ, adj. (ἀ, not, and δάμαστος, not used, fr. δαμάω, to subdue). Unsubdued, untamed, unconquerable.

ἀδερής, ἐς, ἡ (fr. ἄδερφος). A sister.


ἀδερφός, οὖ, ὁ (fr. ἄ, for ἄμμα, together, sg. 122, 1, 3d, and ἔρυς, a womb). A brother.

ἀδερῆς, adv. (fr. ἀδερής). Fearlessly, securely, calmly.

ἀδηλος, οὖ, adj. (ἀ, not, and ἄδηλος, manifest). Obscure, uncertain, unknown.

ἄδης, οὖ, ὁ, Attic (Ionic, ἄδη, ἄοι, and ἐστι, contr. ἄοις, οὐ). Also, ἄις, obsol. gen. ἄιδος, e. (fr. ἂ, not, and ἰδίων, to see).

Pluto, the Shades, the lower regions. εἰς (δόμον) ἢδον, into Hades. ἐν (δόμῳ) ἢδον, in Hades, e. c.


ἀδίκημα, ἄτοκ, τὸ (fr. ἀδίκημος). An act of injustice, an injury, a wrong.

ἀδίκια, ας, ἡ (fr. ἀδίκος). Injustice.

ἀδίκος, ἡ, ἢ, ὁ, adj. (ἀ, not, and δίκας, justice). Unjust.


ἀδίκος, ἡ, ὁ, ὁ, adj. (fr. ἀδίκησ, excessively). Dense, abundant, frequent, vehement, intense.

ἀδίνα, neut. pl. adv. Densely, in great numbers, e. c., loudly.

Ἀδμήτων, οὐ, ὁ. Admētus, king of Phere in Thessaly.

ἄδολος, οὐ, ὁ (fr. ἄδος, satiety, and ἱππη, idle talk). One who wears with idle talk, loquacious, talkative, a prater.

ἄδοξα, ας, ἡ (fr. ἄδοξος, ignoble). Disgrace, dishonour, infamy.

ἀδυνάτος, οὖ, adj. (ἀ, not, and ἀυτός, able). Impossible, unable.

ἄδος, Dor. for ἄδος.

ἀδος (R. ἄδος), οὐ, ὁ (fr. ἀδος, p. ἀνα
Aδαν, ʹιδος, d. Aδονις, a beautiful, youth, beloved by Venus. ʹαίνι, adv. Always, poet. aινι.
Aίδω (R. αίδω), f. αίδω, p. άιδω. To sing.
Aίδης, ας, adj. (α, not, and ειδος, becoming). Undecoming, unseemly, mean.
Aίεω (R. αίεω, 2 αίεω), f. αίεω, p. άιεω (poet. for αίεω). To raise, to take up, to lift, 1 a.
άιεω, without aug. αίεω.
Aίεργησ, ης, η, Ion. and poet. for αίεργα (fr. α, not, and έργον, work). Idleness, laziness, strictly, want of employment.
Aίτος, ou, d. An eagle.
Aίδην, ας, η (fr. αίδης, displeasing). Displeasure, disgust.
Aίδην, ας, η (fr. αίδης). The nightingale.
Aίγε, ερος, η, Att. d (fr. αίγα, αω, to blow). The air.
Aίγτης, ou, adj. (fr. α, not, and έγις, to vanquish). Unconquered, invincible.
AΘάμας, ατος, d. Aθάμας, king of Thebes in Boeotia.
Aθήνα, ας, η. Immortality, from Aθήνας, or, adj. (α, not, and άισις, death). Immortal, everlasting.
Aθανατος, ou, adj. (α, not, and άντω, to bury). Unburied.
A contest, a combat, a game.

A contest, to strive earnestly:—
to be anxious or troubled, to fear.

A contest, a struggle, a single combat.

A combatant (at the games), an opponent.

A combatant, an opponent.

A combatant, a sister.

A combatant, an uncle.

A combatant, an aunt.

A combatant, a disciple, a student.

A combatant, an associate.

A combatant, an ally.

A combatant, a fellow; a companion.

A combatant, an enemy; an antagonist.

A combatant, a helper; a supporter.

A combatant, a follower; a disciple.

A combatant, a pupil; a learner.

A combatant, a follower; a disciple.

A combatant, a pupil; a learner.

A combatant, a follower; a disciple.

A combatant, a pupil; a learner.

A combatant, a follower; a disciple.

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A combatant, a follower; a disciple.

A combatant, a pupil; a learner.

A combatant, a follower; a disciple.

A combatant, a pupil; a learner.
Adon—Adροος.


ἀδών, Dor. for ἀνδών.

Ἀδωνις, ἠδος, 5. Adonis, a beauti-
ful youth, beloved by Venus.

ἀεὶ, adv. Always, poet. aiel.

ἀεὶδω (R. ἀεὶ), f. ἀεῖσσα, p. ἡσ-
κα. Tho sing.

ἀεχθς, ἢς, adj. (ἡ, not, and εἰκός, 
becoming). Unbecoming, un-
veemly, mean.

ἀείφω (R. ἀείφ, 2 ἀείφ), f. ἀείφε,
p. ἄσφαξ (poet. for ἀείφω). Tho 
raise, to take up, to lift, 1 a.

ἴσημα, without aug. ἀείμα.

ἀειγείν, ης, ἢ, Ion. and poet. for 
ἀεγίλα (fr. ἂ, not, and ἐγγον, 
work). Idleness, laziness, strict-
ly, want of employment.

ἀεισειδῆς, ἢς, adj. (fr. ἢείδ, and 
ἐιδος, appearance). Airy, 
dusky, dark.

ἀετός, οῦ, ὁ. An eagle.

ἀνδία, ος, ἢ (fr. ἄνδης, displeas-
ing). Displeasure, disgust.

ἀνδόσα, ὁνος, ἤ (fr. ἀείδω). The 
nightingale.

ἀνη, ἠνος, ἡ. Att. ὁ (fr. ἀείμα, ἂ, 
to blow). The air.

ἀνήττητος, ὁνος, ἅ, adj. (fr. ἄννα, not, and 
ἀντίω, to vanquish). Un-
quered, invincible.

Ἀθηνας, ἀτρογς, ὁ. Athens. The 
Hebes in Bos.

ἀθήνα, ἡ. Athens.

Ἀθηνας, ἀτρογς, ὁ. Athens.

ἀθήνης, ἢς, ἣ, ἢ. Att. ὁ (fr. ἄθης, ἂ, 
to blow). The air.

ἀθήνης, ἢς, ἣ, ἢ. Att. ὁ (fr. ἄθης, ἂ, 
to blow). The air.

ἀθήνης, ἢς, ἣ, ἢ. Att. ὁ (fr. ἄθης, ἂ, 
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to blow). The air.

ἀθήνης, ἢς, ἣ, ἢ. Att. ὁ (fr. ἄθης, ἂ, 
to blow). The air.

ἀθήνης, ἢς, ἣ, ἢ. Att. ὁ (fr. ἄθης, ἂ, 
to blow). The air.

ἐς, ἢ (contr. for ἐσω). Unseen, in-
visible.

Ἀθηνᾶ, ἡ, ἡ (contr. for ἐσω).

Minerva, the goddess of 
wisdom, war, and the arts;
said to have been produced 
from the brain of Jupiter.

Ἀθηνάς, adv. (=Ἀθηνᾶς, 
§ 119, 1, 3d). Th. or, towards
Athens.

Ἀθηνάς, ἡ, ἡ (fr. ἐσω). 
Athens, the capital of Attica;
hence,

Ἄθηναίος, α, 5i, adj. Athenian.

Ἀθηναίος, ου, ὁ. An Athenian.

Ἄθηνης, ου, ὁ (fr. ἄθης, a 
contest). A champion, a prize-
fighter, a wrestler.

ἄθλος, 5i, and ἄ, 5i, adj. (fr. 
ἄθλος, toil). Wretched, mis-
erable.

ἄθλος, οῦ, νέο (fr. ἄθλος). The 
prize, a reward, a recompen-
se, o. A contest, combat, 
tool, labour.

ἀθήνης, ἢς, ἣ, ἢ. Att. ὁ (fr. ἄθης, ἂ, 
to blow). The air.

ἀθήνης, ἢς, ἣ, ἢ. Att. ὁ (fr. ἄθης, ἂ, 
to blow). The air.

ἀθήνης, ἢς, ἣ, ἢ. Att. ὁ (fr. ἄθης, ἂ, 
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ἀθήνης, ἢς, ἣ, ἢ. Att. ὁ (fr. ἄθης, ἂ, 
to blow). The air.

ἀθήνης, ἢς, ἣ, ἢ. Att. ὁ (fr. ἄθης, ἂ, 
to blow). The air.

ἀθήνης, ἢς, ἣ, ἢ. Att. ὁ (fr. ἄθης, ἂ,
Aθυμέω (R. ἀθυμέω), s. — ἁσιφίς, p. ἀθυμία (fr. ἄθυμος, dispirited). To despond, to be dispirited, to be dejected.

'Αθώς, ὦ, ὁ (Dor. Dec. § 21).
Aθώς, a mountain in Macedonia.

αἱ, interj. Ah! alas! expressing a wish, O that, would that.

αἷα, η, ἧ (Ion. and poet. for γαῖα). The earth.

αίακω (R. αἰακω), s. — ἀκω, p. ἀκάκα (fr. αἴ, to lament).

Αίακός, ὦ, ὁ. Αἰακος, one of the judges in the lower world.

Αἴας, ἄντος, ὁ (§ 25, Obs. 2).
Ajax, the name of two Greek chieftains in the war against Troy; one, the son of Telamon, the other, of Oileus.

Αἴγυπτος, ὦ, ὁ. A poplar.

Αἴγυπτος, ἄντος, ὁ. Αἴγυπτος, king of Athens, and father of Theseus.

Αἰγιαλός, ὦ, ὁ (fr. ἄγιαλος, to break, and ἄλεος, the sea). The shore, the coast.

Αἴγινα, η, ἦ. Αἰγίνη, an island near the coast of Argolis; hence,

Αἴγινη, η, ὦ, ὁ. A native of Egina.

Αἰγιος, ὦ, ὁ (fr. Αἰγίας, the Aegina, and ἄγω, to bear). The Aegibearer, an epithet of Jupiter and Minerva.

Αἰγς, ἄγος, ἦ (from κτά, 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 aegis, or shield of Jupiter.

Αἰγύπτιος, ὦ, ὁ, adj. Egyptian.

Αἰγύπτιος, οἱ, the Egyptians, from

Αἰγύπτως, ὦ, ὁ, ἦ, ὁ, Egypt.

Αἰδέωμα (R. αἰδέω), s. — ἀμις, and — ἀμιτα (fr. Αἰδώς, respect). To reverence, to respect, to dread: to be asumed.

Αἴδος, ᾱ, ὁ, adj. (fr. αἴδη, ever)
Lasting, uninterrupted, everlasting.

Αἴδος, ᾱ, ὁ, adj. (fr. αἴδης).
That inspires awe, revered, venerable.

Αἴδης, ἄνδρος, ἦ (ἀ, not, and ἄνδρος, skilful). Ignorant, unskilful.

Αἴδως, ὄς, contr. ὄς, ἦ. Shame, reverence, respect, modesty.

Αἴδη, adv. (poet. for αἴδη). Always, ever.

Αἴδης, ὦ, ὁ. Αἴδης, king of Colchis.

Αἴδης, ἄνδρος, ἦ (fr. αἴδη, to burn). The upper air, the sky, æther.

Αἴδωσις, ας, and Αἴδωνη, ἦ, ἦ. Αἰδώνια.

Αἴδωψ, ὁ, ὁ (fr. αἴδως, to burn, and ὄψ, the countenance).
An Αἰδωνια.

Αἴδοια, ἀς, ἦ. Clear weather.

Αἴδονος, ὦ, ὁ, adj. (fr. αἴδολα, clear weather). Fair, clear, under the open air.

Αἴδω, (R. αἴδω) used only in pres. and imperf. To burn, to blaze, to set in a blaze.

Αἴμα, ἀίμος, τό. Blood.
Aíreias, ou, δ. ΄Ενιάς, a Trojan prince, son of Anchises and Venus.
aívew (R. aive), f. -έων, p. ΄ήρηκα
(fr. αἰνος, praise). To praise, to commend, to approve.
Aīnāνα, Ὠν, οἱ. The ΄Ενιάνες,
a tribe of Thessalians.
aínigma, ατός, τό (fr. aíniosomai,
to speak enigmatically, R. aínw).
An enigma, a riddle.
aínos, η, ὁ, adj. (Ion. and poet.
for δεινός). Dire, wretched, dreadful.

aínos, ο, ὁ. Approbation, praise.
aię, aínos, η (fr. aísw, to move
rapidly). A she goat, a goat.
Aíolos, ou, δ. ΄Εόλυς, the god of
the winds.
aípólos, ou, δ (fr. aię, and πω-
λέω, to tend). A goatherd.
aírestós, εως, η (fr. aírómaa, to
select). A choice, a selection,
a sect.
aírestos, ἐν, ἄν, adj. (from the
same). Chosen, selected, eli-
gible, desirable.
aíre (R. aippe, 2 ἢ), f. -έων, p.
γένηκα, 2 a. εἶλον, 2 a. mid.
εἰ-
λόμην. To take, to catch, to
seize, to choose, to prefer.
aírn (R. ὁφ), f. -άφην, p. γρηγα,
1 a. ἤρα (contr. fr. aírwn). To
lift, to raise, to pull up.

Aię, nom. obsol. gen. Δίδος, &c.
Pluto, Hades; see Δίδης.
Aίσα, ης, η. Destiny, fate.
aisóthamai, (R. aisōς, 2 aisó)
f. -όσομαι, p. γρηγημα, 2 a.
γρηγημήν. To perceive, to see,
to observe, to understand; hence,
aísēs, ή, η. Perception, feeling, a sense.
aisxos, adv. (aisxion, § 120,
I. 1, superl. of aisxos).
Most disgracefully, most shamefully.
aisxos, ος, τό. Baseness, dis-
grace, deformity; hence,
aisxos, ἐν, ἄν, adj. (aisxion
aisxion). Base, disgraceful,
shameful — deformed, ugly; hence,
aisxos, adv. (comp. aisxion,
aisxion). Basely, shamefully.
Aisxhlos, ou, δ. Δασχύλας, a
celebrated tragic poet of Eleu-
sis in Attica, born 525, B. C.
aisxhýn, η, η (fr. aisxos). Shame.
disgrace, infamy.
aisxhlos (R. aisxhν), f. -ένω,
p. γρήγηκα (fr. aisxos).
To make ashamed, to disgrace.—
Mid. aisxhnomai. To feel a-
shamed, to dread.—to revere-
ence, to respect.
Aisos, ovos, δ. Δασων, brother
of Pelias, and father of Jason.
aitsos, (R. aite), f. -έων, p. γρηγα.
To ask, to request, to demand.
aisia, ος, η. A cause, a motive, a fault: — a charge, a com-
plainant.
aisiamai (R. aiťa), f. -όσοι
p. γρηγημα (fr. aitai). To
charge, to blame, to accuse,
&c.; hence,
aitsiátos, ος, or, adj. Deserving
to be blamed.—μοι aitiatos.
I must blame, Idioms, 116.
aítios, ος, or, adj. (fr. aitai). In
fault, culpable, blamed:—that
which causes, or produces.
Αϊτη, ης, η. Ἑτνα, a volcano in Sicily.
aἰφρνίδιος, adv. (fr. αἰφρνίδιος, sudden). Suddenly, on a sudden.
aἰμμάλωτος, or, adj. (fr. αἰμμά, a spear, and ἀιματός, taken). Taken with the spear, a captive, a prisoner of war.
aἰσχρα, adv. Quickly, speedily.
aἰών, ἀιώνος, ὁ, poet. ἂ (fr. αἰώ, always, and ἄο, being). Time, an age, eternity.
aἰώνιος, or, and ος, α, ον (fr. αἰών). Permanent, enduring, eternal.
aἰορέω (R. αἰορεύς), s. -άος, p. ἀιρότα (poetic form of αἰρω). To raise, to lift up, &c.—Mn. αἰορέωμα. To expect anxiously, to be in anxiety, or suspense.
αὖχαρος, or, adj. (α, not, and καρός, season). Unseasonable, untimely.
αὖχαρπτος, or, adj. (α, not, and καρπτό, to bend). Unmoved.
αὖχαρθα, ης, ἡ (fr. αὖχ, a point). A thorn, a prickle;—a quill of a porcupine.
αὖχαρος, or, adj. (α, not, and καρπός, fruit). Unfruitful, unproductive.
Ἀκαστός, ὁ, ὁ. Acastus, son of Pelias, king of Thessaly.
ἀκέραντος, or, adj. (α, not, and κακόνπυμ, to mix). Unmixed, pure, unharmed, uninjured.
ἄκην, adv. Silently, still, quietly.
ἀκυάδης, ος, ὁ (Persian). A scimitar.

ἄκινδυνος, or, adj. (fr. α, not, and κινδύνος, danger). Without danger, secure.
ἀκινδυνός, adv. (ἀκινδύνος). Safely, securely.
ἀκινῆτος, or, adj. (α, not, and κινέω, to move). Unmoved, unshaken, immovable.
ἀκμαίος (R. ἀκμαῖος), s. -άω, p. ἀκμάξα (fr. ἀκμή). To be at the height, to bloom, to flourish, to prevail, to be important.
ἀκμαίος, α, or, adj. (fr. ἀκμή). At the height:—ripe, blooming, seasonable.
ἀκμή, ης, η (fr. ἀκη, a point). A point, an edge:—the highest degree or point, bloom, full vigour.
ἀκμήν, adv. (ἀκμήν, i.e. κατά ἀκμήν). Instantly, as yet, still.
ἀκνή, ης, ἡ (fr. ἀκονῦ, to hear). The hearing:—report, rumor.
ἀκολούθεω (R. ἀκολούθησε), s. -ήσω, p. ἀκολούθηκα (fr. α, i.e. ἁμα, together, and κινεύω, a path). To follow.
ἀκοντίζω (R. ἀκοντίζη), s. -τω, p. ἀκόντιζα (fr. ἀκω, a javelin). To hurl the javelin:—to hurl, to sling.
ἀκόντις, ος, η (ἀκοντίζω). The casting a spear:—a casting, a darting.
ἀκούσιος, or, adj. (fr. α, not, and ἀκόνυς, voluntary). Involuntary, unwilling, forced, reluctant.
ἀκούσμα, ἄτος, τό (fr. ἀκούω). Something heard, a rumor, a narrative.
high, and πόλεις, a city.) A citadel, an acropolis. The Acropolis of Athens.

άρχος, a, or, adj. (fr. ἄχη, a point)
Lofty, on high, extreme, hence, excelling, superior.—ἄφως (ac. χωρά), summits, heights.

άρχωτηριάς (R. ἀρχωτηριόν),
f. -έων, p. ἀρχωτηριάξα (fr. ἀρχωτηρίων). To cut off the extremities, to mutilate.

The extreme point, a promontory.

Ἄξαταιος, ονος, ὃ. Actaeon, a famous hunter, changed by Diana into a stag.

Ἅπτη, ἤς, ή (fr. ἄγω, or ἄγνυμι, to break). A shore where the waves break,—the bank of a river; hence,

Ἄπτη, ἤς, ή. Attica.

ἄνροπερνας, ον (fr. ἄ, not, and νυσερνα, to pilot). Without a pilot, unguided.

ἄνθρωπος, ου, adj. (fr. ἄ, not, and νυσερνα, to rise in waves).

Waveless, calm, smooth.

Ἅνθρωπος, ου, adj. (fr. ἄ, not, and νυσερνα, a wave). Without waves, still, tranquil.

ἄνω, ονων, ου, adj. (ἄ, not, and ἔως, willing). Unwilling, reluctant.

ἄλαζων, όνος, ὁ (fr. ἄλαζωμα, to wander). One who roams about, a boaster, a vain person.

ἄλαζωος, ὁ. Dor. for ἄλαζων.

'Αλβανοί, ὁν, οι. The Albanians.

'Αλγός (R. ἄλγος), f. -ήσω, p. ἄλ-
Àíâí, ù, ë. Ætna, a volcano in Sicily.

Àífróiòs, adv. (fr. àífróio, sudden). Sudden, on a sudden.

Àímìáloços, or, adj. (fr. àímu, a spear, and ìámò, taken). Taken with the spear, a captive, a prisoner of war.

Àírâ, adv. Quickly, speedily.

Àíòv, åíòs, ó, poet. ë (fr. ài, always, and åò, being). Time, an age, eternity.

Àííniòs, or, and åc, å, åv (fr. åí-òv). Permanent, enduring, eternal.

Àíòfíî (R. àíòps), f. -íòv, p. åíòíka (poetic form of àíòão). To raise, to lift up, &c.—Mtr. àíòfíiàmu. To expect anxiously, to be in anxiety, or suspense.

Àíòpioç, or, adj. (å, not, and ìáforé, season). Unseasonable, untimely.

Àíòmìptòs, or, adj. (å, not, and åámtò, to bend). Unmoved.

Àíònu, ùs, ë (fr. àíni, a point).

A thorn, a prick—: a quill of a porcupine.

Àíòpòs, or, adj. (å, not, and ìáforó, fruit). Unfruitful, unproductive.

Àíòusos, or, å. Acastus, son of Pelias, king of Thessaly.

Àíótopos; or, adj. (å, not, and ìápariòw, to mix). Unmixed, pure, unharmed, uninjured.

Àíyâ, adv. Silently, still, quietly.

Àíváxòs, or, ó (Persian). A scimitar.

àívávòs, or, adj. (fr. å, not, and åvávòs; danger) Without danger, secure.


àívòs, or, adj. (å, not, and åvò, to move). Unmoved, unshaken, immovable.

àímàíçò (R. àímàd), f. -íòò, p. åímàíka (fr. àímu). To be at the height, to bloom, to flourish, to prevail, to be important.

àímàíòs, å, or, adj. (fr. åímu). At the height—ripe, blooming, seasonable.

àímu, ùs, ë (fr. åíni, a point). A point, an edge—the highest degree or point, bloom, full vigour.

àímu, adv. (àímu, i.e. xeta àímu). Instantly, as yet, still.

Àíònu, ùs, ë (fr. àíòuò, to hear).

The hearing—report, rumor.

àíòlòuò (R. àíòlòuè), f. -òò, p. åíòlòòka (fr. å, i.e. åmu, together, and xèlûðòs, a path). To follow.

Àíònuò (R. àíònuòd), f. -òò, p. åíònuòka (fr. åíòuò, a javelin). To hurl the javelin—to hurl, to fling.

Àíònuòsòs, èwòs, ë (àíònuòòs). The casting a spear—a casting, a darting.

Àíònuòsòs, or, adj. (fr. å, not, and åvòsòs, voluntary). Involuntary, unwilling, forced, reluctant.

Àíònuòsà, åtoò, tò (fr. åíòuò). Something heard, a rumor, a narrative.
'Ακουστός—'Αλγέω.

 Heard, audible.

'Άκουος (R. 'άκου, 3 'άκο), f. mid. 'Άκουσμα, p. act. 'Ήκουσα, 2 perf. 'Ήκος, with Att. rēdup. 'Ηκισκα, p. pass. 'Ηκουσμα. To hear.—'Είν' 'Ακουστικ, to be well spoken of.—'Ακούς 'Ακουστικ, to be ill spoken of.

'Ακρα, α, η (prop. fem. of 'Ακρος, as if 'Ακρα χώρα). A height, a summit, a citadel.—Also: 'Ακρα, ov, neut. pl. of 'Ακρος. Summits, heights.

'Ακρότος, ov, adj. (ά, not, and χρότος, mixed). Unmixed, pure, strong.

'Ακριβής, ες, adj. (fr. 'Ακρος). Accurate, exact, precise, pure.—'Είν' 'Ακριβές. With precision.

'Ακριβος (R. 'Ακρίβο, f. -ός, p. 'Ακρίβω (fr. 'Ακριβής). To examine accurately, to know exactly, to be well versed in.


'Ακριτος, ov, ο. Acrisius, king of Argos, father of Danae.

'Ακροάομαι (R. 'Ακροάω), f. -όμαι. To hear, to listen or attend to, viz. for instruction; hence,

'Ακροάω, εις, η. The act of hearing, hearing, listening to.

'Ακροβάτεω (R. 'Ακροβάτε, f. -βω, p. 'Ακροβάτευμα (fr. 'Ακρος, and βάτο, to go). To walk on the toes, to walk on tiptoe.

'Ακροποδητή, adv. (fr. 'Ακρος, and ποδή, a foot). On tiptoe.

'Ακροπολίς, ες, η (fr. 'Ακρος, on high, and πόλεις, a city). A citadel, an acropolis. The Acropolis of Athens.

'Ακρος, Α, ov, adj. (fr. 'Ακτή, a point) Lofty, on high, extreme, hence, excelling, superior.—'Ακρα (ος. χώρα), summits, heights.

'Ακροτηρίαζω (R. 'Ακροτηριαδ), f. -άω, p. 'Ακροτηρίαξα (fr. 'Ακροτήριον). To cut off the extremities, to mutilate.

'Ακροτηριον, ov, το (fr. 'Ακρος). The extreme point, a promontory.

'Ακταίον, ονόμ, ο. Actaeon, a famous hunter, changed by Diana into a stag.

'Ακτή, ης, η (fr. 'Αγων, ή Αγών, to break). A shore where the waves break,—the bank of a river; hence,

'Ακτή, ης, η. Attica.

'Ακυβέρνητος, ov (fr. ά, not, and κυβερνάω, to pilot). Without a pilot, unguided.

'Ακώματος, ov, adj. (fr. ά, not, and κυματεω, to rise in waves). Waveless, calm, smooth.

'Ακύμων, ov, adj. (fr. ά, not, and κυμα, a wave). Without waves, still, tranquil.

'Ακόν, ονόμα, ov, adj. (ά, not, and κων, willing). Unwilling, reluctant.

'Αλαζών, ονός, ο (fr. 'Αλάζων, to wander). One who roams about, a boaster, a vain person. 'Αλάζων, Dor. for 'Αλαζών.

'Αλβανόι, ον, οί. The Albanians.

'Αλγέω (R. 'Αλγε), f. -όω, p. 'Αλ-
γῆς (fr. ἀλγός). To suffer pain, to grieve, to be sad.

ἀλγός, σος, τό. Pain, suffering, sorrow, grief.

ἀλέγω (R. ἀλέγυ), f. -έω, p. ἄλεξα (fr. ἄλε, i.e. ἄγων, very much, and λέω, to gather). To reckon, to compute, to care for, to recompense.

ἀλείφω (R. ἀλείψ, 2 ἀλίψ, 3 ἀλίψ), f. -έιψω, 2 p. ἄλειψα. Attic p. ἀλιέσθαι, p. pass. ἀλιέσθησαι. To anoint, as for a contest; hence, to prepare.

ἀλεκτροίνω, ὁνος, ὁ, ἡ. A cock, a hen.

Ἀλεξάνδρες, ἵος, ὁ. An Alexandrian.

Ἀλεξάνδρος, οῦ, ὁ. Alexander, surnamed the great, also a tyrant of Phœre in Thessaly.

ἀληθεία, ας, η (fr. ἀληθής).

Truth.

ἀληθέω (R. ἀληθεύω), f. -ύσω, p. ἀληθεύσα (fr. ἀληθής). To speak truth, to be true, to be sincere.

ἀληθής, ἅ, adj. (fr. ἄλη, not, and ἀθῶ, to lie concealed). True, sincere.

ἀληθινός, ὁ, ὁ, ὁ, ἡ, ὁν, adj. (fr. ἀληθης). True, certain: said of things.

ἀλήθω (R. ἀληθῦ), f. ἀλήθω (same as ἀλέω). To grind.

ἀλήθως, adv. (fr. ἀληθής). Truly, really, honestly.—ὡς ἀληθῶς, in reality.

ἀληθιμένω; p. pt. pass. of ἀλείφω.

ἀλος, α, ον, adj. (fr. ἄλς, the sea). Marine, pertaining to the sea.

ἀλος, Dor. for ἄλως. The sun.

ἀλος, adv. In great numbers, enough.

ἄλλησω, obsol. in pres. act. for which αἰρέω is used. See.

ἄλλησμαι (R. ἄλλῃ), f. ἄλλωσμαι, p. act. ἄλλωνα, Att. ἄλλονα, 2 a. ἄλον (from ἄλομαι), inf. ἄλλωναι, pt. ἄλοντις. To take, to seize. The 2 a. and p. act. are used in a passive sense, § 117.

ἄλης, ἔς, η. Strength, courage, power.

Ἀλκιστής, ἱς, ἡ. Alcestis, daughter of Pelias.

Ἀλκισθής, ου, ὁ. Alcibiades, an illustrious Athenian general.


Ἀλκίνη, ης, η. Alcmēna, the mother of Hercules.

ἄλλα, conj. (fr. ἄλλος, other).

But, notwithstanding, wherefore.—ἄλλα μήν, and yet.—ἄλλα γάρ, but indeed.

ἄλλασσω (R. ἄλλαγ), f. -άω, p. ἄλαξα (fr. ἄλλος, another). To change, to alter.

ἄλλαχθι, adv. (ἄλλος). In another way, otherwise:—elsewhere, at or in another place.

ἄλλαχθεν, adv. (fr. ἄλλαχθι and θεν, § 119, 1, 2d). From another place.

ἄλλαχθι, adv. (fr. ἄλλος). Elsewhere, on a different side—ἄλλος ἄλλαχθι, one in on
place, another in another.

ἀλλη, adv. (fr. ἀλλος). Elsewhere, in another place.—ἀλλος ἀλλη (scil. χωροφ), one in this quarter, another in that.

ἀλληλον, recip. pron. § 64, from ἀλλος. Of one another.

ἀλλοθεν, adv. (fr. ἀλλος). From another place, § 119, 1, 2d.


ἀλλομαι (R. ἂλ), f. ἀλομαι, p. wanting, 1 a. ἀλομαι, 2 a. ἀλομαιν. To leap, to spring.

ἀλλος, η, o, adj. pron. Another, other.—τὸ ἄλλο, as to the rest.

—τὰ ἄλλα, in other respects, what being understood.—οἱ ἄλλοι, the rest.

ἀλλοτρες, adv. (fr. ἀλλος, and ὅτε, when). At another time, at one time, at times.—ἀλλοτρί ἐπ’ ἄλλος, now on these, now on those.

ἀλλοτριος, α, ov, adj. (fr. ἀλλος).

Belonging to another, unsuitable to, alienated, § 143, Obs.14.1.

ἀλλοφυλος, ov, adj. (fr. ἀλλος, and φυλη, a tribe). Of another tribe, race, or nation, strange, foreign.

ἀλλως, adv. (fr. ἀλλος). Otherwise, besides.—ἀλλως το καθ, especially.

ἀλογιστος, ov, adj. (fr. α, not, and λογισμα, to consider). Inconsiderate, thoughtless, foolish.

ἀλογος, ov, adj. (fr. α, not, and λογος, reason). Without reason, irrational, senseless, absurd.

ἀλοιάω, Att. ἀλοιάω (R. ἀλοιαω).

f. —ηω, (poet. of ἀλοιω fr. ἀλω, a threshing-floor). To thresh, to strike, or beat round.

ἀλογγης, ς, adj. (fr. ἀλς, the sea, and ἑγων, a production). Purple, a dye obtained from the murex, a species of shellfish.

ἀλοχος, ov, η (fr. α for ἄμα, with and ἱχος, a couch, § 122, 1, 3d).

A wife.

ἀλς, ἄλος, ὅ. Salt, the sea.—In pl. witty sayings, repartees.

ἀλος, εος, το. A grove, a sacred grove.

ἀλοστελης, ἐς, adj. (fr. α, not, and λοστελης, profitable). Unprofitable, disadvantageous, in jurious.

Ἀλοες, ἢς, ὅ. Aldeus, a giant, the son of Neptune and Ca-nace.

ἀλοπης, εος, η. A fox.

ἀλος, ο (Att. Dec.) and οος, η.

A threshing floor.

ἀλοσιμος, ον, adj. (fr. ἀλοσιμαι, to take). Easy to take or to capture.

ἀλοσις, εος, η (fr. the same).

A conquest, a capturing, a taking.

ἅμα, 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.—ἀμα μεν...

ἁμα δι, partly .... partly.

Ἀμαζονίς, ἰδος, η (fr. Ἀμαζών, an Amazon). An Amazonian female, an Amazon.
Ἀμαθής—Ἀμοθὸς.

Ἀμαθής, ἵ, ἀμαθῆς, adj. (fr. ἄν, not, and μαθάνειν, to learn). Unlearned, ignorant.

Ἀμαθής, ἀμαθής, ἤ, ἀμαθῆς, ἅ. A wagon, the Wain or Great Bear, (Ursa Major).

Ἀμαρτίνω (R. ἄμαρτιν), 2. ἄμαρτιν, f. mid. ἄμαρτινομαι, p. ἄμαρτινα, 2 a. ἄμαρτινον (as if from ἄμαρτιν, obsoel.) To miss, to err, to do wrong, to sin.

Ἀμαρτημα, ἄτος, τό (fr. ἄμαρτημα). A failure, a fault, an error, a sin.

Ἀμαρτία, ἀς, ἡ (from the same). An error, a fault, a crime.

Ἀμαχεί, adv. (fr. ἄ, not, and μάχη, a battle). Without a contest, without a blow.

Ἀμελέω (R. ἄμελεω), 2-νῶ, p. ἄμελευχα (fr. ἄμελες). To blunt, to render dim of sight, to weaken.

Ἀμέλης, είς, ὑ, ἀμέλες, adj. Blunt, dull, weak, feeble, obtuse.

Ἀμέλοιντο (R. ἄμελοιντ), f. -οιντ (fr. ἄμελος). To be weak of sight, to be blind.

Ἀμφικιάτης, οῦ, ὁ. The Ambraiciote, i.e. belonging to Ambra西亚.

Ἀμφιμοσία, ας, ἡ (i.e. ἄμφιμοσία, τροφή, ambrosial food). Ambrosia, the food of the gods.

Ἀμφιμύριος, α, ὁ, adj. (fr. ἄμφιμύριος, immortal). Ambrosial, divine.

Ἀμεθώ (R. ἄμεθώ, 2 ἄμεθώ, 3 ἄμεθώ), f. -ω, p. ἄμεθος. To change, to exchange, to repay, to requite.—Min. to answer.

Ἀμενίας, οῦ, ὁ. Aminias, the brother of Æschylus.

Ἀμέλεων, or, adj. (irreg. comp. of ἄμελος, § 57). Better, braver, superior to.

Ἀμέλητος (R. ἄμελελτος), f. -ελτον, p. ἄμελελτα. To milk.

Ἀμέλες, adv. (properly imp. of ἄμελεω, do not concerned). Certainly, assuredly.

Ἀμελῶν (R. ἄμελων), ἀμελῶν, ἀμελών, p. ἄμελων (fr. ἄμελης, free from care). To be free from care, to be unconcerned, to neglect.


Ἀμεμπτός, οῦ, ὁ, adj. (fr. ἄ, not, and μέμπτος, blamed). Blameworthy, not to be blamed.

Ἀμεπτός, ὁ, adj. (fr. ἄ, not, and μέμπτον, measure). Without measure, immoderate.—Ἀμεπτος, adv. immeasurably, greatly.

Ἀμηχανεύς (R. ἀμηχανεύς), f. -ου, ἀμηχανεύχα (fr. ἀμηχανος, at a loss). To be at a loss, to know not what to do, to be without means.

Ἀμηχανός, οῦ, ὁ, adj. (fr. ἄ, not, and μηχανή, an expedient). At a loss, helpless.—invincible by any expedient, irresistible, wonderful.

Ἀμίμητος, οῦ, ὁ, adj. (fr. ἄ, not, and μίμητος, imitated). Not imitated, inimitable.

Ἀμωθή, adv. (fr. ἀμωθος). Without recompense or reward, for nothing.

Ἀμωθος, οῦ, adj. (fr. ἄ, not, and
μοθός, a reward. Unre-
warded.

ἀμμα, ἄτος, τό (fr. ἀπτο, to fast-
en). A fastening, a band, a
knot, a tie.

ἀμμος, Ἀελ. and Dor. for ἀμας.

ἀμμος, Ἀελ. and Dor. for ἀμες.

ἀμνὸς, οῦ, ὀ. A lamb.

ἀμοιβή, ἤς, ἦ (fr. ἀμείβω, to ex-
change). A recompense, a re-
turn, exchange.

ἀμος, ἦ, ὡ, Ἀελ. and epic. for

ἀμογχὸς, οῦ, adj. (fr. ἀ, not, and
μοχθος, toil). Without trouble
or effort, easy.

ἀμπελος, οῦ, ἦ. The vine, a vine-
yard.

ἀμπελάντημι, by syncope for
ἀμπελάντημι.

ἀμπελώς, and ἀμπελω, ἀμφιμεν, p. ἀμφισχῖα (ἀμφι and ἔκα, to hold).

To surround, to in-
close, 2. a. ἀμπελοχών.—Min. to
cover one's self round, to put on.

ἀμφιθος, οῦ, adj. (fr. ἀ, not, and
μθιόμαι, to utter). Un-
utterable; hence, immense, in-
numerable, infinite.

ἀμφιον, οῦ, adj. (fr. ἀ, not, and
μθιος, fault). Blameless, fault-
less.—eminent, distinguished.

ἀμφῖος (R. ἄμφιο), f. ὠν, p. ἄ-
μφιοιχα. To ward off, to repel,
to defend, to assist, to avenge.

—Min. to defend one's self.

ἀμφύσω, and ἀμύτω (R. ἄμυν) f. –ύσω, p. ἄμύσα. To scratch,
to abrade, to wound slightly,
as with the nails.

ἀμψι, prep. with the gen. dat. and

ace., see § 124, 1.—With the gen.

About, round about, of, con-
cerning, with the dat., round,
about, near, close to; with the
ace., round, round about, with
respect to, nearly; see § 134,
12 and 13.—In composition, around.

ἀμφύζολος, on, adj. (fr. ἀμφιβάλ-
λος, to be in doubt). Doubtful,
questionable, fluctuating.

Ἀμφιδέμας, ατος, ὀ. Αμφί-
δαμας, son of Busiris.

ἀμφιδοκενο, f. –ευω, p. ἀμφι-
διδοκενα (ἀμφι and δοκενω, obseol.) To watch, to spy all
around, to look out on all sides.

ἀμφεόνυμυ, f. ἀμφιός, p. pass.

ἀμφεομας and ἀμφεμας, (ἀμ-
φι and ἔκω, to clothe, § 117).

To put on, as clothes.—Min.
to clothe one's self, Att. f. ἀμ-
φιός, § 101, 4 (1).

ἀμφείπω, and ἀμφείω, 2 a. ἀ-
μφεπων and ἀμφεπων.—Min.
ἀμφειπόμεν, the only forms in
use (fr. ἀμφι and ἔκω, obseol.,
to attend to). To be busy with,
to attend to, to prepare.

Ἀμφίπολις, ἢς, ἦ. Amphipolis,
a city of Thrace.

ἀμφίπολος, on, ἦ (fr. ἀμφι, a
round, and πόλεω, to be). A
handmaid, a female attend-
ant.

ἀμφής, adv. (fr. ἀμφι) Around,
round about, on both sides.

ἀμφίστομος, on, adj. (fr. ἀμφι,
and στόμα, a mouth). Having
a mouth or outlet on both sides,
or at both ends.
Ἀμφιτήτης, ης, ἥ. Amphitrite, wife of Neptune.
Ἀμφιτρόνος, ἄρος, ὁ. Amphi-
τρύων, a Theban prince.
Ἀμφίων, ἄρος, ὁ. Amphion, famed for his skill in music.
ἀμφότερος, ὁ, ἡ, ἢ, adj. (fr. ἄμφω). Both.
ἄμφως, nom. and acc. dual,—gen.
and dat. ἄμφως, of all genders.
Both, § 51, Obs. 3.
ἀμφότερος, ὁ, ἡ, ἢ, adj. (fr. ἄ, not, and
μόνος, a fault). Blameless, faultless.
ἄν, conj. (for ἄν, Attic poets, ἃν).
If; see § 125, ἄν, 1.
ἄν, particle expressing contin-
gency 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 accusa-
tive, and in the epic and lyric
poets, the dative also. With
the dative it means, on, upon,
at the top of.—With the accusa-
tive, through, throughout,
along, up along, in.—It makes
numerals distributive; as, ἄνα
dίσακ, ten by ten.—In composi-
tion generally, up, aloud, tho-
roughly, again, back. See
§ 124, 2.
ἀναβάνω, s. ἀναβήσω, p. ἀνα-
βήσηκα, 2 a. ἀναβήσθη, of the 2d
conj. § 103, Obs. 4, (ἀνά and
Baίνω, from Baίνω, to go). Tb
go up, to ascend, to mount—
to embark.
ἀναβάλλω, s. ἀναβάλλω, p. ἀνα-
βήσημα (by syncope for ἀνα-
βήσηλμα) 2 a. ἀναβήσθην ἄνα
and βάλλω, to cast; § 117). Tb
throw up, to heap up:—to put
off.—Min. to defer:—to risk,
to hazard.
ἀνάβασις, ἡ, ἡ (fr. ἀναβάειν). An ascent, a going up:—a
rising.
ἀναβάζω, s. ἀναío, (ἀνά and βαῖ-
ζω, from Baίζω, to cause to go).
To raise or set up, to place on
a seat, to put on horseback;
intr. to go up, &c. as ἀναβάειν.
ἀναβλέπω, s. ἀναβλέω, p. ἀναβλέψω, ἀναβλέψω, (ἀνά and βλέπω, to look). To
look up at.
ἀναβοώ, s. ἀναíω, ἀναβάονικα,
(ἀνά, aloud, and βώ, to cry).
To cry aloud, to shout, to crow.
ἀναγγέλων, s. mid. ἀναγγέλω-
μαι, 2 a. ἀναγγέλω, of 2d conju-
gation (ἀνά, through, and γγ
γγέλω, to know). To know
thoroughly, to know again, to
recognize:—to read.
ἀναγγέλω (R. ἀναγγελ). f. ἀν-
αγγέλων, p. ἄγγελα (fr. ἀνά-
γχη, necessity). To compel, to
force.
ἀναγκαῖος, s. ἔρος, adj. (fr. ἀνά-
γχη). Necessary, unavoidable.
ἀνάγκη, ης, ἡ. Necessity.—καὶ
ἀνάγκη, from necessity.
ἀναγγελέω, f. ἀναíω, p. ἀναγγέ-
έων (ἀνά, aloud, and γγελεῖν,
to proclaim). To proclaim a-
loud, to make known publicly,
to announce.
ἀναγγέλω, f. ἀναíω, p. ἀναγγέ-
έων (ἀνά, up, and γγελεῖν, to
Ανάγω—Αναροθώ.

To write up, to make a list of, to enrol, to record.

Αναγω, f. ἀνάῳ, p. ἀνήγα, 2 a. ἀνηγορ, Att. Red. ἀνηγαγον (fr. ἄνα, up, and ἄγω, to bring).
To bring up, to bring back.—
Mid. to set sail.

Ἀναδέο, f. -δεο, p. ἀναδεῦκα (ἄνα, up, and δεᾶ, to bind).
To bind up, to tie, to surround, to wreath.

Ἀναδέουμ, f. ἀναδέους, &c. 2 a. ἀνεδώ (ἀνά, up, and δώ, to give).
To give up, to present.—to yield, to distribute.

Ἀναδόν, f. -δόν, &c. 2 a. ἀνέδω (ἄνα, up, and δῶ, to enter).
Lit. to ascend from one place to another, to emerge from, to rise up out of (the sea).

Ἀναίσχω, f. ἀνάῃχο, p. ἀνέσκευα (ἀνά, up, and ἁσκεῖν, to raise).
To raise, to lift up.

Ἀναίεγγυμ, and ἀναίεγγυς, f. ἀναίεγγες, p. ἀναίεγγυς, (ἄνα, again, and ἐγγυμ, to yoke).
To yoke again, to break up an encampment, to decamp.

Ἀναῖα νυμ, f. ἀναῖν, &c. (ἀνά, up, and ινυμ, to gird).
To gird up, to gird.—ἀναῖωμ, p. pt. pass., girt with, arrayed in.

Ἀναὖάλω, f. -ψω, (ἄνα, again, and οὖαλω, to warm).
To warm again, to warm thoroughly.

Ἀναὖθμα, ΄τος, τό (fr. ἀναὐθημ, to set up).
A thing given up, a votive offering, an ornament.

Ἀναίσθω, used only in pres. and imperf. (ἀνά, up, and αἰσθῶ, to kindle).
To kindle up, to kindle.

Ἀναμος, or, adj. (fr. ἄ, without, and αἷμα, blood). Bloodless.
Ἀναμοσάρχος, or, adj. (fr. ἀναμος, and σάρξ, flesh). Having flesh without blood.

Ἀναφέω, f. -φεω, &c. 2 a. ἀναφέων (ἀνά, up, and ἀφέω, to take).
To take or lift up, to remove, to destroy.

Ἀναίσθητος, or, adj. (fr. ἄ, not, and αἰσθάνομαι, to perceive).
Without perceiving, without feeling, insensible.

Ἀναισσω, f. ἀναῖς (Att. ἀναισσω, f. ἀνῆς, p. ἀνῆκα), (fr. ἄνα, up, and ἄζω, to rush).
To rush up, to start or spring up, to move rapidly.

Ἀνακαίω, f. ἀνακάινο, 1 a. pass. ἀνεκαίνητη (ἀνά, and καίνω, to burn). To kindle up, to rekindle, to excite again.

Ἀνακλείον, f. -κλείον, p. ἀνακλείες (ἄνα, again, and καλέω, to call).
To call again, to call back, to call aloud.

Ἀνακληταιν, f. -εταιν, &c. (ἄνα, again, and καλεῖν, to call).
To call back, to turn back, to return.

Ἀνάκοος, Dor. for ἀνάκοος.

Ἀνακρατεῖν, f. ἀνακράτεῖν, &c. (ἀνά, aloud, and κρατέω, to cry).
To cry aloud, to cry out.

Ἀναφέων, οντος, ὅ. Anacreon, a celebrated lyric poet of Teos.
a philosopher of Abdéra, intimate with Alexander

\(\alphaν\alphaξιός, \alpha, \text{ or, adj. (\(\alpha\), not, and \(\alphaξιος\), worthy). Unworthy, unworthy.} \)

\(\alphaν\alphaπαντώς, \text{ adv. \(\eta\) (fr. \(\alphaν\απαντώ) \)}\)

Cessation, rest, repose, quiet.

\(\alphaν\απαντώς, \text{ f. \(\alphaν\απαντώ\), &c. (\(\alphaν\), again, and \(\alphaπαντώ\), to cause to cease). To cause to cease, to put to rest, to still, to pacify.} \)

Min. to cease, to rest.

\(\alphaν\απείθω, \text{ f. \(\text{-πείθω, &c. (\(\alphaν\), thoroughly, and \(\piείθω\), to persuade). To convince, to prevail upon, to gain over.} \)}\)

\(\alphaν\απέμπω, \text{ f. \(\text{-πέμπω, &c. (\(\alphaν\), up, and \(\piέμπω\), to send). To send up, to send forth, to send away, to release.} \)}\)

\(\alphaν\απεσχομένος, \text{ p. pt. passive of} \)

\(\alphaν\απεσκόντω, \text{ f. \(\alphaν\απεσκόνω, \text{ p. wanting, p. pass. \alphaν\απεσκόνω, by syncope, \alphaν\απεσκόνω (\(\alphaν\), thoroughly, and \(\piόντω, to open). To open wide, to throw upon, to spread, to extend.} \)}\)

\(\alphaν\απεκδάω, \text{ f. \(\text{-δόω, &c. (\(\alphaν\), up, and \(\piέδω, to leap). To leap up, to spring upon.} \)}\)

\(\alphaν\απείπτω, \text{ f. \(\alphaν\απείπτω, \text{ Att. for \αν\απείπτως (§ 101, 4 (1), \(\alphaν\), back, and \(\πέπτω, to fall). To fall back, to recline, to lie down.} \)}\)

\(\alphaν\απελάττω, \text{ and \(\text{-σω, f. \(\alphaν\απελάττω, &c. (\(\alphaν\), again, and \(\πέπτω, to make). To form anew, to change the form, to} \)}\)
form carefully, to shape, to represent.

ἀναπλέω, f. ἀναπλήσθωμαι, &c. (ἀνά, back, up, and πλῶ, to sail). To sail back, to sail up, i.e. to sail out, to put to sea.

ἀνάπλεος, ws, adj. (Dor. Dec.) (ἀνά, up to the top, and πλής, full). Full up, full.

ἀναπνέω, f. ἀναπνεύσω, &c. (ἀνά, again, and πνεύμω, to breathe).

To breathe again, to breathe forth, to recover breath.

ἀνάστω, f. -άσω, &c. (ἀνά, up, and ἀντίω, to tie). To tie up, to bind up, to connect;—to kindle up, to set on fire.

ἀναγκαίω, f. ἀναγκάκω, &c. (ἀνά, up, and ἀγκάζω, to seize). To snatch up, to seize, to carry away, to plunder.

ἀναγκάζω, and ἀναγκάζομαι, f. ἀνακτίζω, &c. (ἀνά, up, and ἀγκάζω, to tear).

To tear up, to tear amunder, to burst open.

ἀναγκάζω, f. -γιος, &c. (ἀνά, up, and ἀγκάζω, to throw). To throw up, to fling up;—to risk, to incur.

ἀνάρτω, f. -ρῶ, &c. (ἀνά, up, and ἀρτίω, to hang). To hang up, to suspend, to attach.

ἀνασκευάζω, f. -σκευάζω, &c. (ἀνά, up, and σκευάζω, to leap). To leap up, to jump, to frisk about.

ἀνασπάω, f. -σπάω, &c. (ἀνά, up, back, and σπάω, to draw). To draw up, to draw, to draw back.

ἀνάσω, (R. ἄνας) f. ἄνας, p.

ἦγαγα (fr. ἄγαγ, a ruler). To reign, to rule.

ἀνωτέρω, and ἀνωτέρώζω, f. -έρω, &c. (ἀνά, aloud, and οτέρω, to lament). To lament, aloud, to utter loud groans or lamentations.

ἀναστρέψω, f. -στρέψω, (ἀνά, up, back, and στρέψω, to turn). To turn back, to return, to turn about, to overturn, to subvert.

ἀναταφάσω, Att. -ταφάσω, f. -τάφω, &c. (ἀνά, up, and ταφάσω, to stir). To stir up, to harass, to put into confusion, to route.

ἀνατίνω, f. ἀνατίνι, p. ἀνατίναι (ἀνά, up, and τίνω, to hold). To hold up, to stretch upward, to raise;—to stretch out, to extend.

ἀνατίλλω, f. ἀνατίλλω, p. ἀνατίλλω (ἀνά, up, and τίλλω, to produce). To cause to come forth, to come forth, to rise, to grow out of; 1 a. ἀνάτιλλω.

ἀνατίθημι, f. ἀνατίθημι, p. ἀνατίθημι (ἀνά, up, and τίθημι, to place). To place up or on;—to consecrate;—to ascribe, to lay up, to deposit.

ἀνατόλη, ἃς, ἡ (fr. ἀνατίλλω). The rising of the sun, the morning, the east.

ἀνατίρεσσω, f. -τίρεσσω, &c. (ἀνά, up, and τίρεσσω, to turn). To turn up, to overturn, to destroy.

ἀνατρέψω, f. ἀνατρέψω, &c. (ἀνά, up, and τρέψω, to nourish). To rear up, to nurture, to educate.
for ἡδομα. To please, to gratify, to delight. (R. ἔδε, 2 ἔδε).
ἀναθεματισμός, ou, o (fr. ἀναθεματισμός, to enslave). An enslaving.
ἀνάποδος, ou, τό (fr. ἀνάφη, a man, and πέδη, a fetter). A slave, a captive, taken in battle.
ἀνάξια, ας, η (fr. ἀνάξιος).
Bravery, manliness, valour.
ἀναξίος, α, ου, adj. (fr. ἀνάφη, a man). Manly, brave, courageous.
ἀνάξιατοποίησις, ας, η (fr. ἀνάξια, a statue, and ποιεῖν, to make). The making of statues, the art of statuary.
ἀνάξιας, αντός, o (fr. ἀνάφη, a man). A statue, an image.
Ἀντιγέωδα, ας, η. Andromèda, daughter of Cepheus, king of Αἰθiopía.
ἀντιγόνος, ou, adj. (fr. ἀνάφη, a man, and φάγω, obsol. to eat). That eats or feeds on men, a cannibal.
ἀντιδήθης, ής, adj. (fr. ἀνάφη, a man, and ἐδής, the look). Of manly appearance, manly, noble.
ἀνεβαίνω, f. ἀνεβαίνω, &c. (ἀνά, up, and ἐβαίνω, to go). To rise up, to awaken, to excite, to encourage. —2 a. inf. m. ἀνεβαίνω.
ἀνεμού, (ἀνά, up, &c. and ἐμοῦ, to go). To go up, to ascend, to go back, to return.
ἀνεκτός, ου; and η, ον, adj. (fr. ἀνέκχωμαι). Endurable, supportable, to be endured.
آنيليوثروس, ov, adj. (fr. à, not, and ἀλευθέρος, free). Not free, servile, illiberal, base, ignoble. ἀνέλλιπής, ες, adj. (fr. à, not, and ἂλληπός, failing). Unfail-ing, continued, incessant.

ἀνέμος, ov, ὤ. Wind; hence, ἀνέμοιο, (R. ἀνέμου) s. -ῶς, p. ἄνεμωα. To blow, to inflate, to swell out with wind.—Pass.

To be swelled forth with wind. ἀνεμοῦδης, ἐς, adj. (fr. ἀνέμος, and ἐλιδός, appearance). Windy. ἀνεμοῦν, ἡ, ἢ (fr. ἀνέμος). The anemone or wind rose.

ἀνεφόροι, f. ἀνεφόροια, &c. (ἀνά, up, and ἐφοροῖ, to come, &c.). To come up, to go up, to mount, to go on board, to embark.

ἀνεφορτάω, s. -ῆς, p. ἀνεφορτήμα (ἀνά, thoroughly, and ἐφορτάω, to inquire). To inquire thor-oughly, to question repeatedly, to ask, to inquire.

ἀνενεύω, adv. (gov. gen.). Without. ἀνενεύρεσα, το, ἀνενεύρεσα, &c. (ἀνά, thoroughly, and ἐνεύρεσα, to find). To find out, to discover. ἀνέγαγο, το, ἀνέγαξα, or ἀναγχάσω, p. ἀνέχαρτα (ἀνά, back, and ἄχαρτος, to hold). To hold back, to re-strain, to hold up.—Min. lit. "to hold up one's self," i.e. to endure, to bear.

ἀνέμοος, οὗ, ὤ. A cousin.

ἀνήθον, ov, τό. Anise.

ἀνήθεστος, ov, adj. (fr. ἄ, not, and ἀνέθετον, to heal). Incu-rable, irreconcilable, not to be remedied.

ἀνήκοος, ov, adj. (fr. à, not, and ἀκόη, hearing). Not hearing, not listening, not attending to. Passively, not heard.

ἀνήκω, s. ἀνήκω, &c. (ἀνά, up, and Ἑκόω, to come). To come up to, to reach to, to extend to.—τα ἀνήκοντα, suitable for.

ἀνήλιος, ov, adj. (fr. ἄ, without, and ἦλιος, the sun). Sunless, not illuminated by the sun.

ἀνήμερος, ov, adj. (fr. ἄν for ἄ, not, and ἐμέρος, tame). Not tame, wild, savage, uncultivated, harsh, severe.

ἀνήρ, ἀνήρ, contr. ἀνήρ, ὁ. A man.

ἀνθέω (R. ἀνθέο), s. -ῆς, p. ἄνθηκα, 2 p. ἀνθέως (as fr. ἀνέθω). To bloom, to flourish, to flower, to abound.

ἀνθιστήμι, f. ἀνθιστήσιμον, p. ἀνθ. ἰστήμι (ἀντι, against, and ἰστήμι, to place). To place against, to oppose.—to compare, to resist; perf. and 2 a. act. intr., to withstand.

ἀνθός, σος, τό. A flower.


ἀνθρώπος, ἡ, ov, adj. Human, from ἀνθρωπος, ov, ὁ and Ἑ. A hu-man being, a man.

ἀνθρωποφάγος, ov, adj. (fr. ἄνθρωπος, and φάγω, to eat). Man-devouring, cannibal.

ἀνόίγω (R. ἀνώ), s. -ῶς, Ion. ἢς (fr. ἄνώ, trouble). To trouble, vex, to grieve.

ἀνίμης, f. ἀπῆσα, p. ἀνίμησα (ἀνώ
up, and ἐμύς, to send). To send
up, to send forth, to let loose, to
relax:—to yield, to give up:—
ἀνεμίζονα, loose, hanging down.
ἀνίκα, Doric for ἀπίκα.
ἀνικάμα, (ἀν, up, and ἵππος, to fly). To fly up, to bound
up.
ἀνιστήμη, s. ἀναστήσαμεν, &c. (ἀνά,
up, and ἵππος, to place). To
set up, to raise, to establish; 2 a.
ἀνιστήμη, p. ἀνιστήμα, both intr., I stood up.—ἀνιστήσας, 2 a. pt., having arisen.
ἀνίσχω, same as ἀνίσχω, used in
the pres. and imperf. only.
Ἀρμανο, ἐμος, ὁ. Hannu, a Car-
thaginian.
ἀνόητος, or, adj. (fr. ἄν, not, and
νοεῖ, to think). Thoughtless,
senseless, not understood, unin-
telligible.
ἀνοικτή, ἀς, ἡ (fr. ἄνοικτος, foolish).
Foolishness, want of under-
standing, ignorance.
ἀνοίγω (R. ἄνοιγω), f. ἀνοίξα, p.
ἀνοίχθα, 1 a. ἀνοίχτα, 1 a. inf.
ἀνοίχτα, 2 p. ἀνοίκθα. To open,
to uncover, to reveal.
ἀνόμοια, ἀς, ἡ (ἀ, not, and νόμος,
law). Lawlessness, licentious-
ness, injustice.
ἀνόμοιος, or, adj. (fr. ἄν, for ἅρ,
not, and ἀνόμοιος, like). Unlike,
different.
ἀνόσιος, or, and ἄ, or, adj. (fr.
ἀν for ἅρ, not, and ἀνόσιος, holy).
Unholy, wicked.
ἀνταγωνίζομαι, s. ἀντιμα, &c.
(ἀντίλ and ἀντιμικα, to con-
tend). To contend against, or
with, to fight against; hence,
ἀνταγωνιστής, oú, ὁ. An anta-
gonist, an opponent, competi-
tor.
Ἀραῖος, ou, ὁ. Antaeus, a giant
of Lybia, killed by Hercules.
Ἀρεαλίδας; α (§ 16, Obs. 1).
Antalcidas, a Spartan, who
made a disadvantageous peace
with the Greeks and Persians.
ἀράξιος, ou, adj. (ἀριθ, equally,
and ἄξιος, worth). Of equal
value, equivalent.
ἀρτανοδίδωμι, s. ἀρτανοδίδωμι,
&c. (ἀριθ, in return, and ἄθνο-
dίδωμι, to give). To give in
return, to repay, to retaliate.
ἀρτι, prep. governs the gen. and
acc., § 124, 3. Primarily, in
front of, against, contrary to;
hence, for, instead of. In com-
position, instead of, against, in
return, in reply, equally.
Ἀρτίγγως, ou, ὁ. Antigonus,
one of Alexander's generals.
Ἀρτιγγάραμ, f. —γάραμ, &c. (ἀρτι,
in reply, and γάραμ, to write).
To write in reply, to answer
in writing.
ἀρτιδίδωμι, s. ἀρτιδίδωμι, &c. (ἀρ,
in return, and δίδωμι, to
give). To give in return, to
give in exchange, to repay
ἀρτιδίος, ε, η (fr. ἀρτιδίδωμι).
An exchange, a giving in re-
turn, a retribution.
ἀρτικατανέω, s. —κατανέω, &c.
(ἀρτι, in return, and ἀθα
νέω, to serve). To requite a
kindness, to serve in return.
Αντιχρώνος, f. -χρώνος, &c. (ἀντί, against, and χρόνος, to strike).
To oppose, to clamour against.
ἀντιλαμβάνω, s. ἀντίληψις, &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. -λέγω, &c. (ἀντί, against, and λέγω, to speak).
To speak against, to contradict, to deny:—to oppose, to dispute.
Ἀντίοπη, ἦς, ἥ. Antiope, mother of Amphion and Zethus by Jupiter.
ἀντίος, α, ον, adj. (fr. ἀντί, opposite). Coming towards, coming against, meeting, contrary. ἀντίλος and ἀντίς, adv., against, face to face. ἀντίλος εἰμί, I go to meet. ἀντίλος εἰπῶ, to contradict. ἀντίλος ἰδίων, to see before one.
ἀντιπάλος, ον, adj. (fr. ἀντί, against, and πάλιν, wrestling). Wrestling with, contending against.—Subst. an opponent, an antagonist, a rival, a match. ἀντιπαρακενάζω, s. -κενάζω, &c. (ἀντί, against, and παρακενάζω, to prepare). To prepare against, to prepare for resistance.
ἀντιποιεώ (R. ποιέω), f. -ποιεώ, &c. (ἀντί, in turn, and ποιεώ). 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.
Ἀντισθένης, ου, ο. Antisthenes, an Athenian philosopher.
ἀνιστασίας, ου, ο (fr. ἀνιστασία, to belong to an opposite party). One of an opposite party, or faction.
ἀνίσχω, poetic form of ἀνίχω (ἀντί, against, and ἵχω, to hold).
To hold against, to resist, to endure.
ἀνιστασιος, ἀττ.-ττω, s. ἀνιστάσιος, &c. (ἀντί, against, and τάσις, to marshal). To marshal against, to draw up against.—Mid. to oppose, to resist.—οἱ ἀνιστασιοί, the enemy.
ἀνισθήμι, s. ἀνισθήμω, &c. (ἀντί, against, in return, and θήμι, to place). To place against, or opposite, to compare:—to substitute.
ἀνισφωνία, s. -ήων, &c. (ἀντί, in return, and φωνέω, to speak).
To reply, to answer:—to contradict.
ἀνισφώνεω, s. -φώνεω, &c. (ἀντί, in return, and φωνέω, to do a favour). To do a favour in return, to be grateful.
ἀντρόν, ου, τό. A cave, a grotto.
ἀνύδρος, ος, ον, adj. (fr. ἀν, for ἀ, not, and ὕδρω, water). Without water, dry, barren.
ἀνυδρόγυτος, ου, adj. (fr. ἀν, for ἀ, not, and ὑδρόγυτος, to fasten under). Without sandals, barefoot.
ἀνυστός, ον, adj. (fr. ἀνύσω, to effect). Effected, completed,
practicable.—ός ἀνωτόν ἑστι, as much as possible.

ἀνω, adv. governs the gen. (fr. ἄνω, up). Above, on high.—ἀνω καὶ κάτω, upward and downward.

ἀνώγω (R. ἄνωγα), f. -άξω, p. ἄνωγα, § 117. To order, to bid, to command.

ἀνωθεν, adv. (ἀνω, and θεν, from, § 119, 1, 2d). From above. ἀξία, ας, ή (fr. ἀξίος, worthy).

Worth, merit, desert.—παρά ἀξίων, undeservingly.

ἀξίοθαυμάστως, ον, adj. (fr. ἀξίος, worthy, and θαυμάζω, to admire). Worthy of admiration, admirable.

ἀξίος, α, ον, adj. Worthy, sufficient for, good, deserving.—ἀξίος πολλόν, worth much, valuable.—ἀξίος μηδένος, of no value, worthless.

ἀξίω (R. ἄξιον), f. -ώνα, p. ἄξιωνα (fr. ἄξιός). To think worthy, to think one's self worthy of a thing, to claim, to desire, to ask for, to request:—to think right.

ἀξίωμα, ἁτός, τό (fr. ἄξιώ). Dignity, rank, importance.

ἀξίως, adv. (fr. ἄξιος). In a worthy manner, deservedly, suitably.

ἀξιω, σω, δ (fr. ἄγω, to drive).

An axle-tree, the wheels, the chariot.

ἀοιδά, ἡς, ἡ, Dor. for ἀοιδή (fr. ἀείδω, to sing). A song, a strain.

ἀοιδός, ου, δ (fr. same). A bard. ἀοικητός, ος, adj. (fr. ἀ, not, and

οἰκίω, to inhabit). Uninhabited, uninhabitable.

ἀόρατος, ου, adj. (fr. ἀ, not, and ὑπάρχω, to see). Not seen, invisible, not to be seen, i.e. forbidden (to be seen).

ἀπαγγέλλω, f. -ελή, p. ἀπηγγέλλα (ἀπό, from, and ἀγγέλλω, to announce). To bring tidings from, to announce, to declare.

ἀπαγορεύω, f. -ερεύω, &c. (ἀπό, from, and ἀγορέω, to declare).

To deny, to forbid, to prohibit:—to give up or over (through fatigue), to be discouraged.

ἀπαγορίσω, f. -όρισω, &c. (ἀπό, from, and ἀγορίζω, to render wild). To render perfectly wild, to exasperate.

ἀπαγορίζω, f. ἀπάγω, &c. (ἀπό, from, and ἀγορίζω, to lead). To lead away, to carry away, to drive off.

ἀπαθής, ης, ές, adj. (fr. ἀ, not, and πάθος, suffering). Free from suffering, unconcerned, uninjured, insensible, tranquil.

ἀπαθέντως, ος, adj. (fr. ἀ, not, and πάθεια, to instruct). Not instructed, uneducated, ignorant, inexperienced.

ἀπαιτέω, f. -ήσω, p. ἀπαιτήσα ἀπό, from, and αἰτεῖν, to ask).

To ask from, to demand back, to seek, to claim.

ἀπαλλάγῃ, ης, ή (fr. ἀπαλάττω).

Release, deliverance, discharge. —ἀπαλλάγῃ τοῦ βλου, death.

ἀπαλάττω, and -σω, f. -σω, &c. (ἀπό, from, and ἀλλάττω, to change). To deliver from, to
Send away.—Mind to depart.

ἀπάλλομαι, f.—ούμαι, &c. (ἀπό, and ἀλλοιμα). To spring from.

ἀπάλλος, ἡ, ὁ, adj. Tender, soft.

ἀπάλοτρος, τος, η (fr. ἀπάλλος).

Tenderness, delicacy, softness.

ἀπαλύομαι (R. ἀπαλύω), f.—ομαι, p. ἀπαλύνυμα (fr. ἀπαλύς). To soften, to render mild, or calm.

Mind to grow calm, to become tranquil.

ἀπάνευθε, adv. (ἀπό, from, and ἀνεύθε, apart). Far apart from, far away:—apart, away from.

ἀπασφαλεώ, f.—σφαλω, &c. (ἀπό, from, and ἀσφαλεώ, to burn to coals). To burn completely to a coal, to reduce to a cinder.

ἀπασφαλεώ, f.—σφαλω, &c. (ἀπό, from, and ἀσφαλεώ, to meet). To go to meet, to meet, to encounter:—infr. to occur, to succeed.

ἀπαξ, adv. Once, for once, once for all.

ἀπαραίτητος, or, adj. (fr. ἀ, not, and παραίτως, to conciliate).

That cannot be conciliated, inflexible, inexorable, inevitable.

ἀπαρακτικός, or, adj. (fr. ἀ, not, and παρακτικός, to prepare). Unprepared, unprovided.

ἀπασ, ἄσος, or, adj. (fr. ἀ, for ἄσα, together, and πασ, all). All together, all, the whole, every one.

ἀπατάω (R. ἀπάταω), f.—σαμ, p. ἀπατήσαμα. To lead astray, or astray, to deceive.

ἀπίστη, ς, ὦ. Deceit, deception, fraud, artifice.

ἀπειδον, (ἀπό, from, and εἶδον, 2 a. of εἶδον, obsol. to see). Primarily, to look from; hence, to look at attentively, to regard.

ἀπειθέω (R. ἀπειθεῖα), f. ἀπειθῆα, p. ἀπειθήσαμα (fr. ἀπειθῆς, disobedient). To be disobedient, not to be persuaded.

ἀπεικόνιζω, f. ἀπικόνιζω, &c. (ἀπό, from, and εἰκόνιζω, to liken). To imitate, to liken, to compare.

ἀπειλέω (R. ἀπειλεῖα), f. ἀπειλῆα, p. ἀπειλήσαμα. To threaten, to intimidate, to drive by threats.

ἀπειμύ, irregular and def. imper. ἀπηλθεῖν, inf. ἀπειμάτω, pt. ἀπειμάτω (ἀπό, from, and εἴμι, to go, § 122, II). To depart, to go away.

ἀπειμύ, irreg. f. ἀπείσομαι (ἀπό, from, and εἴμι, to be). To be away from, to be absent, to be away.

ἀπεινον, inf. ἀπεινών (ἀπό, from, and εἶνον, 2 a. of εἶνα, obsol. to say, used as 2 a. to ἀπογοβεῖνω). To forbid, to dismiss, to abandon, to renounce.

ἀπειρία, ας, ἡ (fr. ἀπειρός, infinite). Infinity, immensity.

ἀπείρος, or, adj. (fr. ἀ, not, and πείρας, an end). Endless, infinite, boundless.

ἀπειρός, or, adj. (fr. ἀ, not, and πείρας, a trial). Not having made trial of, ignorant of, inexperienced, unskilled.

ἀπειρός, adv. (fr. ἀπειρός). End
lessly, infinitely:—ignorantly, in an unskillful manner.

ἀπελείνω, s. ἀπελέεισθαι, &c. (ἀπό, from, and ἔλεω, to drive). To drive away, to drive off. ἀπυμολάω, s. ἀπομολάσθαι, ἀπομολάσσω, &c. (ἀπό, from, and μολάω, to trade). To sell off, to sell. ἀπογάζωμαι, s. ἀπογάζομαι, &c. (ἀπό, from, and γιαζόμαι, to work). To work off, to complete, to finish, to bring to perfection.

ἀποκοίμω, s. ἀποκώ, &c. (ἀπό, from, and κοίμω, to fix on). To place down upon, to fix steadily.—Min. to place one's self upon, to lean upon, to lie upon.

ἀπερείω, s. ἀπερείω, &c. (ἀπό, from, and πείω, to fix on). Infinite, countless, immense.

ἀπερέω, obsol. in pres. s. ἀπερείω, contr. for ἀπερέω, § 101, 4, (1.) Used as a future to ἀπορθομι, as 2 a. ἀπείποι, (ἀπό, from, and ἐπει, to declare). To say forth, to relate, to forbid, to deny, &c. ἀπερείχω, s. ἀπερεύχω, &c. (ἀπό, from, and ἐφύ, to keep off).

To keep off from, to drive off, to prevent.

ἀπερήχομαι, s. ἀπερίχωμαι, p. ἀπερήχθη, (ἀπό, from, and ἐρήχω, to go). To go away, to depart, to withdraw. ἀπερίπο, contracted future. See ἀπερίψω.

ἀπεικόνισμα, s. ἀπεικονισμός, p. ἀπεικονίσθη (ἀπό, from, and ἐκονισμός, same as ἐκονισμός, to be hated). To be bitterly hated, to be odious to. Also, actively, to hate.

ἀπευθύς, ἀπευθυς, ἀπευθύουσα, &c. (ἀπό, from, and ἐπευθυς, hatred). Odious, hateful, hostile.

ἀπίθυμος, s. ἀπιθυμέω, and ἀπισχύμεω, p. ἀπιθυμήσα (ἀπό, from, and ἐπιθυμώ, to have or hold). To hold or keep off, to repel, to receive: —intr. to keep away from, to be distant.—Min. to keep one's self from, to refrain.

Ἀπίξιος, ov. ὁ. Apicius, a Roman noted for gluttony.

ἀπιστεύω (R. ἄπιστη), s. ἀπιστος, p. ἀπίστη (fr. ἄπιστος). To disbelieve, to mistrust, to disbelieve.

ἀπιστος, ov. and Dor. ἀπίστως, ov. adj. (fr. ἄ, not, and πίστις, belief). Unbelieving.—Passively, unworthy of confidence, faithless, perfidious, incredible.

ἀπιστος, ov. Ion. ἀπίστος, ov. adj. (by syncope for ἀπιστός, fr. ἄ, not, and πίστις, to approach). Not to be approached, hence, immense, terrible, vast.

ἀπλύος, ὁ, ὧν, contr. ὅς, ὁ, ὅν, adj. (fr. ἄ, not, and πλησι, obsol. whence, πλήσια, 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.—ἀπο μπεδος, in no respect.
ἀποβαίνω, f. ἀποβαίνω, &c. (ἀπό, and βάλειν, to 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. ἀποβάλλω, &c. (ἀπό, and
βάλλω, to cast). To cast
away, to cast off, to loose.
ἀποδέξοις, ἐκς Ἡ (fr. ἀπαθαλών).
Descent, disembarkation, de-
parture.
ἀποβλέπω, f. ἀποβλέπω, &c. (ἀπό,
and βλέπω, to look). Primarily
to look away, viz. from other
objects to fix the attention on
one. Hence, to look at atten-
tively, to regard, to observe, to
look towards.
ἀπογοιεύομαι, f. ἀπογοιεύομαι, &c.
(ἀπό, completely, and γοιεύομαι, to
furnish with eaves). To fur-
nish completely with coping or
eaves.—Min. to put out.
ἀπογιγνώσκω, f. ἀπογιγνώσκω, p.
ἀπογιγγήσαμαι (ἀπό, and γιγγήσω, to
know). Not to acknowledge,
to renounce, to relinquish, to
despair of.
ἀπογράφω, f. ἀπογράφω, &c. (ἀπό,
from, and γράφω, to write).
To write from (one book into
another), to copy, to transcribe,
to enter into a register.
ἀποδείκνύμαι, f. ἀποδείκνυμαι, &c.
(ἀπό, from, and δείκνυμι, to
show). To show forth, to de-
clare, to appoint, to assign.
ἀποδείξεις, ἐκς Ἡ (fr. ἀποδείκ
νυμί). A showing forth, de-
monstration, proof.
from, and ἐλθω, to press). To press out;— to bruise, to afflict.

ἀποθνήσκω, s. -θνοῦμαι, &c. (ἀπό, from, and θνίω, to die). To die, to perish, to lose one's life.

ἀποξία, ac. η (fr. ἀποξίωσα, away from home). Departure from home, emigration—a colony.

ἀποκεδομέω, s. -κέω, &c. (ἀπό, from, and οἰκοδομέω, to build).

To block up by a wall, to build up, to obstruct.

ἀποκαθαρίζω, εις, η (fr. ἀποκαθαρίζω, to purify). Cleansing, purification, expiation.

ἀποκαθίστημι, s. ἀποκαθιστήσω, &c. (ἀπό, κατά, down, and ἰστήμι, to place). To replace, to restore.

ἀποκαλέω, s. -κάλλω, &c. (ἀπό, from, and καλέω, to call). To call forth, to call, to name.

ἀποκείμαι, s. -κείμοι, &c. (ἀπό, from, and κεῖμαι, to lie). To be laid away, or treasured up, to be thrown aside, to be neglected.

ἀποκινεῖσθαι, s. -κίνω, &c. (ἀπό, from, and κινεῖ, to move). To move from, to remove, to displace.

ἀποκλείω, s. -κλείω, &c. (ἀπό, from, and κλέω, to shut up).

To shut up from, to confine.

ἀποκομίζω, s. -κομίζω, &c. (ἀπό, from, and κομίζω, to carry).

To carry away, to transport.

ἀποκόπτω, s. -κόπω, &c. (ἀπό, from, and κόπω, to cut). To cut off, to mutilate, to shorten.

ἀποκόμισμαι, s. -κομίσκω, &c. (ἀπό, from, and κομίσκω, to cut). To cut off, to mutilate, to shorten. To suspend from, to attach to.

ἀποκρίνω, s. ἀποκρίνω, &c. (ἀπό, from, and κρίνω, to separate).

To separate from, to select.—Mind. to answer, to reply, to adjudge.

ἀποκρύπτω, s. -κρύψω, &c. (ἀπό from, and κρύπτω, to hide). To hide from, to conceal.

ἀποκτείνω, s. -κτεῖνω, &c. (ἀπό, from, and κτείνω, to kill). To kill, to slay, to destroy, to put to death.

ἀποκύνεω, s. -κύνεω, &c. (ἀπό, from, and κύνεω, to be pregnant). To bring forth, to produce.

ἀπολαμβάνω, s. -λαμβάνω, &c. (ἀπό, from, and λαμβάνω, to take). To receive from, to obtain, to intercept, to seize upon.

ἀπόλαυσις, εις, η (fr. ἀπολαύω). Advantage, pleasure, enjoyment.

ἀπολαύω, s. -λαύω, &c. (ἀπό, from, and λαύω, obsol. to take).

To partake of, to enjoy.

ἀπολείπω, s. -λείπω, &c. (ἀπό, from, and λείπω, to leave).

To leave behind, or remaining, to abandon, to leave out, to cease.—Mind. to remain behind, to quit, to fail of, to be absent from.

ἀπολίς, s. gen. ἰδος, adj. (fr. ἀ, not, and πόλις a city). Without a city.
ἀπολλαίνω, f. -ολαίνῃς, &c. (ἀπό, from, and ἀλω, to slide). To slide away, to slip from, to escape.

ἀπολλύω, f. -ολυσ, p. ἀπολύει. Att. red. ἀπολύεισα (ἀπό, from, and ἄλυς, to destroy). To destroy utterly, to ruin, to lose.
—Mid. intr. to perish, to be undone, to be lost, to die.

Ἀπόλλων, ὁ νεός, ὁ. Apollo, son of Jupiter and Latona, the god of archery, poetry, music, and medicine.

Ἀπολλέως, ου, ο. Apollonius, (Rhodius,) a poet of Alexandria.

ἀπολύω, f. -λυσ, &c. (ἀπό, from, and λύς, to loose). To loose from, to set free, to acquit, to discharge.

ἀπομαθήμαω, f. -μαθήματα, &c. (ἀπό, from, and μάθημα, to learn). To unlearn, to forget.

ἀπομαθάινω, f. -μαθάινω, &c. (ἀπό, from, and μάθαινω, to wither). Tr. to dry up, to wither up, to cause to decay.
—Mid. intr. to decay, to perish.

ἀπονέω, f. -νεώ, &c. (ἀπό, from, and νεώ, to divide). To share among, to allot, to assign, to distribute.


ἀπώπισι, f. -πισ, &c. (ἀπό, from, and πίσις, to wash). To wash off, to cleanse by washing.
Αποφαίωσις, ας, η (fr. α, not, and πότος, a way through). Perplexity, embarrassment, want, uncertainty.

Αποφήγημα, f. -φήγημα, &c. (ἀπό, from, and φήγημα, to break).
To tear asunder, to break in pieces, to tear off, to cast away. Απόφήγημα, or, adj. (fr. ἀπό, from, and φέγω, to speak). That cannot be spoken, secret, prohibited, forbidden.—Pl. τὰ άποφήγημα, secrets.

Απόφηγμα, f. -φήγμα, p. ἀπόφηγμα (ἀπό, from, and φήγμα, to cast). To cast away, to tear off, to reject with disdain.

Αποφέβεσθαι, f. -θεύω, &c. (ἀπό, intens., and σβέω, to suppress, quench). To suppress, to extinguish, to remain silent.

Αποθέσιμον, f. δοτάρης, &c. (ἀπό, from, and στέλω, to shake). To shake down, to shake off, ἀποθέσημα, f. -θῆμα, &c. (ἀπό, from, and σωπάω, to be silent.)
To become silent, to remain silent.

Αποκαθάνενίμος, f. -καθάνενίμος, &c. (ἀπό, from, and καθάνενίμος, to scatter). To scatter, to disperse, to banish.

Αποσκύπτω, ἡς, ἡ (fr. ἀπόσκυπτω, to pack up in order to send away). A packing up for removal, baggage.

Αποστάσις, f. -στάσις, &c. (ἀπό, from, and σπάω, to drag). To tear off, to pull asunder, to drag away by force.

Αποστάζω, f. -στάζω, p. αποστάζω-
χά (ἀπό, from, and στάζω, to drop). To fall in drops, to exude, to distil from.

Αποστελλω, f. -στελῶ, p. ἀποστέλλω (ἀπό, from, and στέλλω, to send). To send away to, or from, to dismiss.—To send on a mission, to invest with command abroad.

Αποστερεῖ, f. ἢνω, p. ἀπεστέρηκα (ἀπό, from, and στέρεω, to deprive). To deprive of, to spoil.

Αποστερεῖνόν, f. -στερεῖνόν, &c. (ἀπό, from, and στερεῖνον, to crown).
To deprive of a crown.—Μίαυσι, to lay aside a crown, or garland.

Αποστιλβῶ, f. -στιλβῶ, &c. (ἀπό, from, and στιλβῶ, to make shining). To make brilliant, to glitter, to reflect.

Απόστολος, ou, o (fr. άποστελλω).
One sent, an apostle.—An expedition, a commander of an expedition.

Αποστρέφω, f. -στρέφω, &c. (ἀπό, from, and στρέφω, to turn). To turn from, to remove, to turn back.—Μίαυσι, intr. to turn back, to return.

Αποστροφή, ἡς, ἡ (fr. ἀποστρέφω). A turning away from, aversion, a defection, a turning aside.

Αποστύγω, f. -στύγω, and ἀποστύγω, π. ἀποστύγηκα, and ἀποστύχεα, 2 a. ἀποστύγων (ἀπό, from, and στύγω, to hate). To hate bitterly, to abhor, to detest.

Αποσφάξω, f. -σφάξω, &c. (ἀπάξω,
To go away from, to withdraw, to retire.

dephysw, f. -ψίζω, &c. (ἀπό, from, and ψίζω, to breathe). To breathe out, to breathe forth, to cool, to refresh.

ἀπράγματ, or, adj. (fr. ἀ, not, and πράγμα, business). Without occupation, averse to action, quiet, peaceable, indolent.

ἀποκαταστά, or, adj. (fr. ἀ, not, and πράσσω, to perform). Not capable of performing, weak. Passively, that cannot be performed, impracticable.

ἀπειθής, is, adj. (fr. ἀ, not, and πίθο, to become). Unbecoming, unseemly, disgraceful.

ἀπεργός, or, adj. (fr. ἀ, not, and πτω, a wing). Without wings, without feathers.

ἀντα (R. ἀντω), f. ἀντω, p. ἀντηστ, p. pass. ἀντηστ. To bind to, to fasten to, to apply to, as fire, hence, to kindle.—M�ν. to lay hold of, to seize, to touch, to enjoy.

ἀπομέλεω, and ἀπόμελε, f. ἀπόμελε, &c. (ἀπό, from, and ἀμέλε, to push). To drive away, to repel, to exclude.

ἀο, epic for ἄο, and used before a vowel.

ἀο, conj. Then, therefore, yet. ἄο, interrogative. Is it that? Is it so? whether?—Sometimes, forsooth, to wit.

Ἀραβία, ac,  Ἄραβια, a large country of Asia.

Ἀράβιος, la, iov, adj. Arabian.

Ἀράβικος, ἃ, ov, adj. Arabian.
tygia, into which the nymph Arethusa was changed by Diana, to avoid the pursuit of the god Alpheus.

Ἀρείων,  ἀριστός ὁ (fr. ἄρης, Mars).

Ἀρτα, a fountain in Boeotia sacred to Mars.

ἀρέσκω (R. ἄρες), f. ἄρεσθ, p. ἄρεσθα (fr. ἄρεσθ, to fit). To suit, to please, to gratify, to appease. ἄρετή, ἄς, ἆ (fr. ἄρεσκω, to fit).

Primarily, fitness, ability. — Hence, virtue, merit, valor, bravery, excellence of any kind. ἄρη, ἄς, Ion. for ἄφα, ἄς, ἅ. A curse, an imprecation.—Hence, evil, injury, ruin.

ἀρήν (R. ἄρης), f. ἄρης, p. ἄρηςχα. To ward off from, to lend aid to, to assist.

ἀρήν (Nom. not in use), gen. ἄρης, dat. pl. ἄρης αὐτου, Homeric, ἄρησι. A ram, mostly a lamb.

Ἀρης, ὁς (contr. ὸς, Ion. ἂς), ὁ. Mars, the son of Jupiter and Juno, and god of war.

ἀρηθέω (R. ἀρηθής, f. ἀρηθοῦρ, &c. (fr. ἀρηθος, a joint). To fasten by joints, to articulate distinctly.

Ἀριάδνη, ἀρίσταρχα, Ariadne, daughter of Minos, king of Crete.

Ἀριάδνη, ου, ὃ. Arians, an officer in the army of Cyrus the younger.

ἀριστεύω (R. ἀριστεύει, f. ἀριστεύω, p. ἀριστευμένα (fr. ἀριστεύω). To count, to number, to reckon.

ἀριστήρος, οὐ, ὁ (fr. ἄρης, union). A regular order, a series of numbers, enumeration, number.

ἀριστήρης, ἂς, ἃς, adj. (fr. ἄρης, intensity, and πρατεῖν, to be eminent). Very eminent, very distinguished.

Ἀριστάγορας, οῦ, ὁ. Aristagoras, a nephew of Histiaeus, tyrant of Miletus.

Ἀρισταῖος, οῦ, ὁ. Aristaeus, son of Apollo, and father of Acteon.

ἀριστάς (R. ἀριστάς), f. ἀριστάς, p. ἀριστάτης (fr. ἄριστος, break- fast). To breakfast.

ἀριστείον, οὐ, τὸ (fr. ἀριστείον). The palm of valour, the prize of bravery.

ἀριστερός, ἄς, ὁ, adj. The left.— ἄριστερά (κεφ), the left hand.

ἐν ἀριστερά (κεφ), on the left, to the left.

ἀριστεύς, ἄς, ὁ (fr. ἀριστος, the best). The bravest warrior.

ἀριστεύω (R. ἀριστεύει, f. ἀριστεύω, p. ἀριστεύμενα (fr. ἀριστος, best). To be the best, to be eminent, to excel, to be distinguished for valour.

Ἀριστίππος, οῦ, ὁ. Aristippus, a disciple of Socrates, and founder of the Cyrenaic sect.

Ἀριστοδήμος, οῦ, ὁ. Aristocles, called the Less, a disciple of Socrates.

ἀριστοποιέω (R. ἀριστοποιεῖ, f. ἀριστοποιεύω, p. ἀριστοποιημένα (fr. ἀριστοποιεῖ, breakfast, and ποιεῖ, to prepare). To prepare breakfast.—Μιν. to breakfast.

ἀριστος, ὁ, ὁ, adj. (sup. of ἀγά-
"Αριστοτέλης—Αφένωπος.

Θός, good, § 57). Best, most virtuous, bravest, most excellent—ἀριστοστ,a. adv. best.

'Αριστοτέλης, κοσ, δ. Aristotle, a celebrated philosopher, born at Stagyra, 384 B. C.

'Αριστοφάνης, κοσ, contr. ouc, Ὠ. Aristophanes, a famous comic poet of Athens, born at the island of Αἰγίνα.

'Αρκαδία, ας, ἦ. Arcadia, a country in the centre of Peloponnesus.

'Αρκάδιος, la, in. Belonging to Arcadia.—ὁ, An Arcadian.

'Αρκάς, ᾠδος, δ. An Arcadian. ἀρχέω, (R. ἀρχεω), f. ἀρχεόω, p. ἀρχέκα. 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, ἀρχέω, it is sufficient.—Mund. to be content with, to acquiesce in.

ἀρκτος, ου, ὤ and ἦ. A bear.

Ἀρκτος, ου, ἦ. The greater bear, the Ursa Major, the north. ἂμα, ἄτος, τό (fr. ἂμω, to join).

A chariot.

ἀμαμαξα, ης, ἦ (fr. ἂμα, and ἂμαξα, a wagon). A covered chariot, for women and children, a coach, a travelling coach.

ἀμαμαξα, (R. ἂμαμαξα), f. ἄμω, &c. (fr. ἂμα, and ἂμαξα, to drive). To drive a chariot, to drive.

ἀμοδῖνος, adv. (fr. ἂμοδιος, fitting). In a fitting manner, conveniently, suitably.

ἀμογεύω (R. ἂμογεύω), f. ἂμογαύω, p. ἂμογεύω (fr. ἂμω, to fit). To fit, to adapt, to be fitted for, suited to.—Mund. to adapt one's self to, to construct for one's self.

Ἀγονία, ας, ἦ. Harmonia, more commonly called Hermione, the daughter of Mars and Venus, and wife of Cadmus.

ἀρέσιμα (R. ἀρέσιμα), f. ἀρέσισμα.

To refuse, to deny.

Ἀρέσιμα, Dep. Mid. from ἀρέσιμα, obsol. used only in the present and imperf. To obtain, to acquire, to strive to gain—to sustain, to maintain, to protect.

ἀρότος, ου, ἦ. Arable land (properly an adj. from ἀρόω, to plough, with γη understood).

ἀροτρεῖς, έως, ὤ (fr. ἄρω, to plough). A ploughman, a farmer.

ἀρονος, ας, ἦ (fr. same). Tilled or cultivated land, a field.

ἀρουγή, ης, ἦ (fr. ἄρος, ἂρω). Robbery, rapine, pillage.

ἀρούς (R. ἄρος, f. ἄρος (Attic, ἄρω), p. ἄροιχα, and ἄροικα, 2 a. ἄροικος, p. pass. ἄροικος. To seize, to carry off by violence, to rob, to plunder.

ἀρη, ης, ἦ. A sickle.

Ἀρηνια, ου, αι (fr. ἄρη, obsol. for ἄρηκω). The harpies, three winged monsters, having the faces of women and the bodies of vultures.

ἀρήνικος, ἦ, άν, adj. (fr. ἄρη, male). Masculine, male.

ἀρήνωκος, ου, adj. (fr. ἄρη,}
male, and ἄψ, the aspect). Of a manly aspect, of a bold look.

ἄφηντος, ov, adj. (fr. ἄ, not, and ἵγνυμι, to break). Unbroken, not to be broken, impenetrable.

ἄφην, ev, adj. Male, manly—οἱ ἄφηνες, the males.

ἄφηνς, ov, adj. (fr. ἄ, not, and ἵτος, said). Unsaid, unuttered—not to be said, not fit to be said, shameful.

ἄφισσει (R. ἄφισσε), f. -ῆσω, p. -ῆκα (fr. ἄφισσεν). To be feeble, to be sick, hence ἄφισσεμα, ἅτο, τό. Sickness, a disorder.

ἄφισσες, ov, adj. (fr. ἄ, not, and ἵναι, to be strong). Weak, sick, feeble.


'Αρτάγερσης, ov, δ. Artageres, an officer in the army of Artaxerxes.

'Αρτάγερσης, ov, δ. Artaxerxes, king of Persia, son of Darius, and brother of Cyrus the younger.

'Αρτάπατης, a (§ 16, Obs. 1), δ. Artapates, a faithful adherent of Cyrus, who fell with him in the battle of Cunaxa.

ἀρτάω (R. ἀρτάω), f. ἀρτήσω, p. ἀρτίστα (fr. ἄρτω, to join). To attach, to hang to, to connect.—Pass. to be connected, or attached.

'Αρτέμις, ἡ. Artemis, a name of Diana.

ἀρτή, adv. Lately, just now.—ἀρτή...ἀρτη, now...now.

ἀρτος, ov, δ. Bread, wheaten bread.—Barley bread is μᾶζα. ἀρτόω, and ἀρτησίω (R. ἄρτω or ἄρτη), f. ἄρτησω, p. ἄρτισκα. To draw up.—Mind. to draw up for one's self.

ἀρχαιός, a, ov, adj. (fr. ἀρχή). Ancient, old—οἱ ἀρχαιοὶ, the ancients.

'Αρχελάος, ov, δ. Archelaus, a king of Macedonia, and friend of Euripides.

ἀρχή, ἦς, ἡ. The beginning, an origin—the kingdom, the government.—αἱ ἀρχαι, the magistrates.—ἐς ἀρχής, from the beginning, from the first.

ἀρχήσες, ov, δ. (fr. ἀρχή, and ἄγω, to lead). A chief, a leader— an author, a founder, an inventor.

'Αρχιδάμος, ov, δ. Archidamus, the son of Agesilaus.

'Αρχίλαος, ov, δ. Archilochus, a Greek poet, noted for his keen satire. He flourished 688, B. C.

ἀρχιτέκτων, ovos, δ (fr. ἀρχω, and τέκτων, a builder). A head builder, an architect.

ἀρχω (R. ἀρχω), f. ἀρχησω, p. ἀχει, p. pass. ἀχεμ. To begin, to take the lead, to rule, to govern.—Mind. to begin, for one's self.

ἀρχων, ovos, δ (properly the pres. pt. of ἀρχω). A ruler—an Archon.

ἀσαφής, ες, adj. (fr. ἄ, not, and
σάφής, clear). Not clear, obscure, uncertain. 

ἀσβεία, ας, η (fr. ἀσβῆς). Impiety, irreverence towards the gods.

ἀσβῆς, ος, adj. (fr. ἄ, not, and σέβω, to worship). Impious, irreligious.

ἀσιλήνος, ov, adj. (fr. ἄ, not, and σελήνη, the moon). Without the moon, dark.

ἀσμος, ov, adj. (fr. ἄ, not, and σῆμα, a mark). Not marked, undistinguished, obscure, unimportant.

ἀσθενεία, ας, η (fr. ἀσθενής, weak). Weakness, feebleness, illness.

ἀσθενεῖα (R. ἀσθενεῖα), l. ἡσυχασμένη, p. ὑστεροκοιμία (fr. ἀσθενής). To be weak, to be feeble, to be sick, &c.

ἀσθενής, ος, adj. (fr. ἄ, not, and σθένος, strength). Without strength, weak, feeble, sick.

ἀσθμα, ἀσθμα, τό (fr. ἀσθμα, to blow). Breath, breathing, asthma, difficult breathing.

Ἄσια, ας, η. - Asia, Asia Minor. ἄσιτος, ov, adj. (fr. ἄ, not, and σίτος, food). Without food, fasting.

Ἄσκανια (λυμνη), η. The Ascanian lake, in Asia Minor.

ἄσκεω (R. ἄσκεω), l. ἁσκάω, p. ἁσκηκα. To exercise, to practise.

ἄσκησεις, εως, η (fr. ἀσκίω). Exercising, practising, practice, exercise.

ἀσκητέος, εα, εν (fr. ἀσκίω).

To be practised, that ought to be practised.—ἀσκητέον (ἡμῖν), we must practise.

Ἀσκληπιός, ου, ο. Aesculapius son of Apollo, and the god of medicine.

ἄσκος, ου, ο. A wine-skin, a bottle made of goat's skin.

Ἀσκρα, ας, Ιω. Ἀσκρος, ης, η Ascro, a town of Boeotia, the residence of Hesiod.


ἀσπάζομαι (R. ἀσπαζόμαι), l. ἀσπαδόμαι, p. ἀσπασμαι (fr. ἄ, intens. and σπάω, to draw). To draw close to one, to embrace, to greet.—βλέπω ἄσπασοσθανα, to adopt a mode of living.

ἀσπάζω (R. ἀσπάζω, 2 ἀσπάζω), l. ἀσπάζω, p. ἀσπάζω (ἄ, intens. and σπάω, to pant). To pant heavily, to be convulsed, to struggle against.

ἀσπιδοφόρος, ov, adj. (fr. ἀσπίς, a shield, and φέρω, to bear). Bearing a shield.—Subst. a shield-bearer, a soldier.

ἀσπίς, ἅδε, η. A shield.—an asp. ἀστεροπη, ἡς, η (poetic for ἀστερα-νή). Lightning.

Ἄστος, ου, ο. Astus, the name of a dog.

ἄστραπτω (R. ἄστραπτω), l. -παι, p. ἄστραφα (fr. ἄ, intens. and ἀστράπτω, for στράφω, to whirl). To lighten, to flash forth lightning.
'Αστρολογεία—Άγρείδης.

'Αστρολογεία (R. 'Αστρολογεία), f. —ης, p. 'Ηστρολόγεια (fr. 'Αστρον and λέγω, to discourse). To study astronomy; hence, 'Αστρολόγος, ov, δ. An astronomer;—an astrologer.

'Αστρον, ov, τό. A star, a constellation.

'Αστυν, εος, τό. A city;—the city of Athens.—'Αστυνευς, adv. to the city, § 119, 1, 3d.

'Αστυνάγγυς, εος, contr. ov, ὁ, acc. 'Αστυνάγγης. Astyages, son of Cyaxares, and last king of Media.

'Ασυνεσία, ας, ἡ (fr. ἄ, not, and σίνεως, understanding). Want of understanding, folly, stupidity.

'Ασφάλεια, ας, ἡ. Security, safety; from 'Ασφαλής, ες, adj. (fr. ἄ, not, and σφάλλωμαι, to totter). Safe, secure, steadfast.

'Ασφαλός, adv. (fr. ἀσφαλής).

Safely, securely, with safety.

'Ασχαλάω (R. 'Ασχαλα), f. —ης, p. 'Ησχάλης;—and 'Ασχάλω (R. 'Ασχαλ), f. 'Ασχαλός, p. Ἀσχάλης. To be indignant, or impatient at, to bear impatiently. 'Ασχητός, ov, adj. (ἄ, not, and σχιόω, to hold). Intolerable.

'Ασχημοσύνη, ης, ἡ (ἀσχήμων, unseemly). Indecency, deformity.

'Ασωτός, ov, adj. (ἄ, not, and σω-ζω, to save). Not to be saved, abandoned, prostrigate.

'Αστακεύω (R. 'Αστακεύω), f. —ής, p. —ης (fr. 'Αστακος). To be in disorder, not to keep the ranks.

'Αστακός, ov, adj. (fr. τάσσω, to arrange). In disorder, irregular, dissolve.

'Αταλάντη, ης, ἡ. Atalanta, daughter of Schœnus, famed for her speed in running.

'Ατάω, conj. But.

'Ατε, conj. (fr. ὅτε, as if καθ' ἅτε). Since, inasmuch as, seeing that, because, whereas.

'Ατεκμαρτός, adv. (fr. ἀτέκμαρτος, inconsiderate). Inconsiderately, without distinction.

'Ατέκνος, ov, adj. (fr. ἄ, not, and τέκνον, a child). Childless.

'Ατέρμως, ov, adj. (fr. ἄ, not, and τερμα, a limit). Unlimited, boundless.

'Ατη, ης, ἡ (fr. ἄω, to injure). Injury, harm, evil, wrong;—a curse, a calamity, a misfortune.

'Ατιθάσσοντος, ov, adj. (fr. ἄ, not, and ἄθασσον, to tame). Untameable, untamed, fierce.

'Ατημάζω (R. 'Ατημάζω), f. —ης, p. ἄτμακτα (fr. ἄ, not, and ἀμακτόω, to honor). Not to honor, to despise, to disgrace.

'Ατιμος, ov, adj. (fr. ἄ, not, and τιμή, honor). Unhonoured, deprived of civil rights, infamous.

'Ατλαντίς, ἰδος, ὁ (a patronymic from 'Ατλας). A daughter of Atlas.

'Ατοπος, ov, adj. (fr. ἄ, not, and τοπός, a place). Out of place, misplaced; hence, unbecoming, improper, silly;—uncommon, extraordinary.

'Ατρείδης, ov, ὁ (a patronymic
from Ἄτρεύς). Son of Atreus.
—ording, ón, oil, the Atridae,
or, sons of Atreus, viz. Agamemnon and Menelaus.

άτρεχεύς, adv. (fr. ἀτρεφής, ex-
act). Truly, faithfully.

ἄτρεφων, adv. (fr. ἄτρεφος, to
vowel ἄτρεφος, to
tremble), Without emotion,
quietly, gently, softly.

ἄτροφος, adv. (fr. ἄ, not, and τρόφω, to
wound). Not
wounded, invulnerable.

'Ἀττική, ἡ, ἡ (Ἀττικὴ γῆ). At-
tica, a country of Greece.

'Ἀττικός, ὁ, ὁ (Ἀττικὸς ἄντ. Attic, of
Attica.

ἀτυχεῖ (R. ἀτυχεῖ), l. -ἄα, p. ἄτυχον. To be unfortunate; from,

ἀτυχης, est. (fr. ἄ, not, and τυχή, fortune). Unfortunate,
unhappy.

ἀτύχεια, ας, ἡ (fr. ἄτυχειος). Mis-
fortune, adversity, failure.

αὐτ, adv. Primarily back; hence,
again, back again, anew:—
on the contrary.

Ἀγγεία, οῦ, ὁ. Augēas, king of
Elis, the cleansing of whose
stables was effected by Her-
cules in one day, by turning a
river into them.

Ἀγγεῖος, α, οῦ, adj. Augēan, of
Augēas.

αὐθάδης, ες, adj. (fr. αὐθάς, and
(HttpContext, to please). Self-
pleasing, self-sufficient, arrogant,
proud, stubborn.—rash, cruel.
αὐθάδης, adv. (fr. αὐθάδης).
Arrogantly, obstinately, &c.

αὐθής, adv. (another form of αὐθή).
Again, anew, &c.

αὐλέω (R. αὐλέε), l. -ῶς, p. ἀ-
λῆα (fr. αὐλός, a pipe). To
play on a pipe:—to buzz, to
hum, as insects.

αὐλή, ἡ, ἡ (fr. ἀω, to blow). A
courtyard:—a porch, or hall,
a palace.

αὐλητής, οῦ, ὁ (R. αὐλεῖος). A
piper, a musician.

αὐλός, οῦ, ὁ (R. αὐλεῖος). A
pipe.
ἀυτεπάγγελτος, ου, ὁ (fr. αὑτός; self, and ἐπαιγγέλλω, to promise). A voluntary undertaker, one who promises of his own accord.

αὐτή, adv. (fr. αὑτός, this).

This instant, immediately, straightway.

αὐτὸς (Ion. and Dor. for αὐθής).

Again.

αὐτοθεν, adv. (poetic for αὑτοθεν, adv.) There, in that very place.

αὐτορρατω, ὁ, ὁς, adj. (fr. αὑτός, self, and ρατω, to rule).

One who is his own master, acting from his own authority.

—Subst. an autocrat.

Αὐτόλυκος, ου, ὁ. Autolycus, a son of Mercury. Also the name of an Athlete at Athens.

αὐτομολέω (R. αὐτομόλεω), f. -ησω, &c. (fr. αὑτός, self, and μόλεω, to go). To go of one's own accord, to desert to an enemy;—hence,

αὐτομολος, ου, ὁ. A deserter.

Αὐτονόη, ης, ἡ. Autonoe, daughter of Cadmus, and mother of Actaeon.

αὐτόνομος, ου, adj. (fr. αὑτός, self, and νόμος, a law). Self-governed, independent.—Of animals, feeding at large.

αὐτός, ὁ, ὁ. Self, he himself, she herself, itself.—In the oblique cases without a substantive, him, her, it.—With the article prefixed, same:—αὐτό for το αὐτό, the same thing.—αὐτά, for τα αὐτά, the same things.

αὐτοῦ, adv. (gen. of αὑτός, as if το αὐτοῦ τού τόπου). On the very spot:—here, there.

αὐτός, contr. for διατός, § 63, 4. αὐτοφέρω, ὁν, adj. (fr. αὑτός, self, and φέρω, to work). Doing one's own work, that lives by his own labour, not by that of servants, accustomed to labour.

αὐτόχθων, ου, adj. (fr. αὑτός, and εἰςω, the earth). Sprung from the earth, born in the land, native, indigenous.

αὐτός, and αὐτώς, adv. (fr. αὑτός). Thus, so:—like, in vain.

αὐχής, ἡν, ὁς, ὁ. The neck.

αὐχυμός, α, ἡ, ὁ, adj. (fr. αὐχυμός).

Dry, squalid, ill-looking, dirty, poor, rude, rough.

αὐχύμος, ὁ, ὁς, ὁ (fr. αὐχώ). Dryness, drought, squalidness.

αὐχο (R. αὐ), f. αὐχο, p. ηχα. To dry up, to parch.

ἀφαιρέομαι, f. ἀφαιρέσω, &c. (ἀπό, from, and ἀφίημι, to take). To take away, to remove, to deprive, to rob, to abrogate.

ἀφάνης, ἵς, adj. (fr. ἄ, not, and φανομαι, to appear). Unseen, not visible, unknown, obscure.—

ἐς ἀφάνος, adv., unobserved.

ἀφανίζομαι (R. ἀφανίζω), f. -θω, p. ἀφάνισα (fr. ἀφάνης). To render invisible, to conceal, to annihilate.—Mind. to disappear, to vanish.


ἀφαντάσω, f. ἀφαντάσω, &c. (ἀπό, from, and ἀφάναι, to
αφανός—αφρωσύνη.

To seize, or snatch from, to rob, to plunder.

άφανός, ἀ· ὄν, adj. (fr. ἀφανός, to dry up). Weak, feeble, powerless.

ἀφεδὴς, ἡ, ἡ, adj. (fr. ἀφ, not, and φεδομαι, to spare). Unspiring, lavish, profuse, liberal, wasteful:—rigorous, harsh, cruel.

ἀφεδισός, adv. (fr. ἀφεδὴς). Unsparingly, profusely, &c., rigorously, &c.

ἀφεκτός, ἐν, ἐν, adj. (fr. ἀπεκτόω, to keep from). To be abstained from.—ἀφεκτόν (ἡμῖν), we must abstain from.

ἀφέλεια, ἀς, ἡ (fr. ἀφελης, simple, clear). Simplicity, candour, sincerity.—purity, brightness.


ἄφη, ἡ, ἡ (fr. ἀπω, to touch).

Touch, the sense of touch, feeling.

ἄφθογγος, ὁ, ὁ, adj. (fr. ἀφ, not, and φθόγγος, sound). Without sound, dumb, mute, silent.


ἄφθονος, ὁ, ὁ, adj. (fr. ἀφ, not, and φθόνος, envy). Not penurious, abundant, opulent.

ἄφθιμος, ῥ. ἄφθιημος, p. ἄφθηκα (ἀπό, from, and ἤκουμ, to send). To send away, to dismiss, to let go, to throw away, to abandon, to omit, &c.—1 a. ἄφθηκα, § 110, 2. —2 a. ἄφθηκα, § 112, III.

ἄφωσμαι, f. ἄφωσμαι, p. ἄφυ-

μαι, 2 aor. m. ἄφωσμαι (ἀπό, from, and ἤκουμ, to come). To come from, to come to, to reach.

ἀφίσταμαι, f. ἀποστήσωμαι, 1 a. ἀποστήσημον, pt. ἀποστησμένος, 2 a. ἀπείπτημι, from ἀφίστημι, not used in the pres. (ἀπό, from, away, and ἵπταμαι, to fly). To fly away, to escape.

ἀφίστημι, f. ἀποστήσω, p. ἀφίστηκα (ἀπό, from, and ἵπτημι, to place). To put away from, to put aside, to remove, to repell.—Mind. to give up, to withdraw, to retire.

ἄφιλαστον, υ, τό. The bent part of the poop of a vessel, decorated with ornaments.—τὰ ἀφιλαστά, the stern ornaments.


ἄφρως, adv. Suddenly.

ἄφρωμα, f. ἀφρώμια, and ἀφρώμα, &c. (ἀπό, from, and ὄμα, to see). To see far off, to look down, to look from.

ἀφρόνια, υς, ἡ (fr. ἀφρώς, unfruitful). Unfruitfulness, unproductiveness.

Ἀφροδίτη, ς, ἡ. Aphrodite, or Venus, the goddess of love and beauty, said to have sprung from the foam (ἀφρός) of the sea.

ἀφρονις, ἰδός, adj. (fr. ἀ, not, and φονις, care). Free from care.

ἄφρως, οῖ, ὅ. Foam.

ἀφροσύνη, ς, ἡ (fr. ἀφρων). Want of sense or reason, folly.
ἄφων, or, adj. (fr. ἀ, not, and φόνη, judgment). Without judgment or reason, foolish.

ἀφύλακτος, or, adj. (fr. ἀ, not, and φυλάσσω, to watch). Not watched, unguarded, not on his guard.

Ἀχαία, ας, η. Achaia, a country of the Peloponnesus; hence,

Ἀχαιός, ὁ, ὁ, adj. Belonging to Achaia.—οἱ Ἀχαιοί, the Achaeans, or people of Achaia.

ἀχαρίστα, ας, η (fr. ἀχάριστος).

Ingratitude, unthankfulness.

ἀχάριστος, or, adj. (fr. ἀ, not, and χαρίζωμαι, to thank). Ungrateful, thankless.—Passively, unrewarded.

Ἀχερώνιος, α, or, adj. Acheronian.

Ἀχέρων, ους, ο (fr. ἄχος, sorrow, and ἄέω, 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. ἄχθος), ἤ. ἄχθος-μαι, and ἄχθόμαι, p. ἄχθη-μαι, 1 a. pass. ἄχθον (fr. ἄχθος, a burden). To be burdened with sorrow, to grieve: to be disgusted, to be displeased.

Ἀχιλλεύς, εός ὁ (and Ion. Ἀχιλλ-λεύς, ἦς, ὁ) Achilles, son of Peleus and Thetis, and the bravest of the Greeks in the Trojan war.

ἄχλις, ους, η. Gloom, darkness.

ἄχυμι (R. ἄχυος). Active not used.—Mid. ἄχυμαι, l. ἄχυ-σμαι, p. ἄχυμαι (fr. ἄχυς, same as ἄχος). To grieve, to be sad, to be distressed:—to be indignant, to be angry.

ἄχος, ους, τό. Grief, pain.

ἄχρηστος, or, adj. (ἀ, not, and χρηστός, useful). Useless, unprofitable, valueless.

ἄχροι (before a vowel, ἄχρος), adv. Up to, even to, as far as; ἄχροι οὐ, until; ἄχροι οὖν, until now.

ἄχω, Dor. for ἄχοι.

ἄχυ, adv. Back, backward.

ἀψανωτος, or, adj. (fr. ἀ, not, and ψανω, to touch). Not touched, not to be touched.

Ἀψυρτος, ου, ὁ. Absyrus, son of Αἰθης, and brother of Medea.

ἄψυχος, or, adj. (fr. ἀ, not, and ψυχή, life). Without life, lifeless, inanimate, senseless.

ἀώς, ους, contr. οὔς, η, (Doric for ἦς). The dawn.

B.


Βασιλεία, ας, η, (γη). Babylon, the region of Babylon.

Βασιλικός, α, or, adj. Babylonian.

βαδίζω (R. βαδίδω), l. βαδίσσω, p. βεβήλω, (fr. βάδος, a step). To go, to move along, to travel.
Bados, voc. τό (fr. βαθός). Depth.

βαθύκολος, voc. adj. (fr. βαθός, and κόλπος, a bosom). Deeply.

Bathyllus, ou, ὁ. Bathyllus, a favourite of Anacreon.

βαθύς, τώς, τό, adj. Deep, dense.—

βαθύν νυξίουσαι, to sleep soundly.

βαίνω (R. βαίνω), s. βάνωμαι, p. βάρκα, 2 a. ἐβαίνω. To go.

βαίνως, ὁ, ὁ, adj. Small.

βαρηήανία, άς, ἡ (fr. obsoles. βάρω, to go). A staff.

Βαρηήανιος, ος, ou, adj. Bactrian.

βαρηήανος, ou, τό (fr. same as βαρηήαν). A staff.

βαρηήανεύω (R. βαρηήανεύω), s. -έωσ, p. βαρηήανεύσα (fr. Βαρηήανος). To be inspired by Bacchus, to rave, to celebrate the orgies of Bacchus.

Βάρηήανη, ης, ἡ. A female Bacchanalian, a Bacchante, from

Βάρηήανος, ou, ὁ. Bacchus, the god of wine. He was the son of Jupiter and Semele.

βαλάνειος, ou, τό. A bath.

βάλλω (R. βαλλω, βάλε, 2 βάλλ, 3 βαλλε, p. βαλείω, 2 a. βελλω). To throw, to cast, to strike, to beat down, to lay down.

βάλτω (R. βάλω), s. βάλω, p. βέλτω. To dip, to plunge, to immerse;—hence, to dye.

βάραθρον, ou, τό. A gulf, an abyss, a deep cavern.

βαρβαρός, η, ὁ, adj. (βάρβαρος). Barbaric, foreign, -ικός, adv., in a foreign tongue.

βάρβαρος, ou, adj. One who is not a Greek, foreign,—hence, uncultivated, rude, barbarous; hence,

βαρβάρος, ou, ὁ. A foreigner, a barbarian, applied particularly to the Persians.—οἱ βαρβάροι, foreign troops, auxiliaries.

βαρβάτος, ou, ὁ, ἡ, & βαρβάτος, τό, A lyre.

βαρέω (R. βαρέω), s. βάρεσσω, p. βερέχω (fr. βάρος, a heavy burden). To burden, to load heavily, to weigh down;—hence, to oppress, to afflict.


βάρος, σος, τό. A weight, a load, a burden;—hence, affliction, distress.

βαρυνα (R. βαρυνα), s. βαρυνα, p. βαρυναύξαι (fr. βαρύς). To load heavily, to burden, to press down, to incommode;—hence, to grieve, to afflict, to distress.

βαρύς, έως, ὁ, adj. (fr. βάρος)

Heavy, burdensome, grievous.

βαρθής, ητώς, ἡ (fr. βάρος). Weight, heaviness, distress, difficulty.

βασίλειος, ou, ὁ, A touchstone;—hence, a test, a trial, an inquiry.

βασίλεια, άς, ἡ (fr. βασίλευς)

The sovereign power, royalty a realm, a kingdom.

βασίλεια, άς, ἡ (fr. βασίλευς)

A queen.

βασίλειον, ou, τό, pl. βασίλεια, ου, τα. A royal mansion, a palace.
(properly an adj. with δέμα, or δόματα, understood; from βασιλεύς, on, adj. (fr. βασιλέως.)
Kingly, royal.

βασιλεύς, άς, ο. A king, a monarch; the king of Persia.

βασιλεύω (R. βασιλεύ), f. -ύω, &c. (fr. βασιλέως.) To reign.
βασιλικός, ή, ον, adj. (fr. βασιλεύς.) Kingly, royal, regal.

βασιλικαίω (R. βασιλικαίω), f. βασιλικάνω, p. βασιλικάνα (fr. βασιλικός, to speak). To bind with a spell, to bewitch.


βέβαιος, α, ον, adj. Secure, firm, steady, permanent, to be relied on.

βέβαιοω (R. βέβαιοω), f. -ώω, p. βέβαιωνα (fr. βέβαιος). To render secure, to make firm, to strengthen, to confirm.


βέλεμνον, 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.

βαδίστω, ον, adj. (comp. irreg. to ἀγαθός). Better, braver, more virtuous, preferable.—Superl. βαδίστος, η, ον. Best, bravest, &c. § 57.

Βέλος, ου, ο. Bēlos, a king of Egypt.

βήμα, άτος, τό (fr. βαίνω, to go). A step, a pace, a step (to mount upon); hence, a judgment seat, a tribunal.

βία, ας, η. Strength, force, power, violence, constraint.

βίαζω (R. βίαζω) f. βιασω, p. βιασάνα (fr. βία). To force, to compel, to perform by violence.

βίαιος, άς, ον, adj. (fr. βία). Violent, powerful, oppressive; hence,

βίαιος, adv. Violently, powerfully, &c.

βιβλίον, ου, τό. A small book, a treatise, a tablet, a letter.—Dim. of

βιβλιός, ου, η. A book, properly, the inner bark of the papyrus.

βιβλίσκω (R. βιβλίσκω), f. βιβλίω, p. βιβλίσκωνα, 2 aor. βιβλίων, from βιβλίος. To eat, to devour, to consume.

βίχος, ου, ο. A wine vase (with two handles).

βίος, ου, ο. Life, a mode of life, means of supporting life, a livelihood.

βιός, ου, ο. A bow.

βιοτεύω (R. βιοτεύω), f. -ύω, p. βιοτεύωνα (fr. βίος). To live, to procure a livelihood or subsistence.

βιοτός, ου, ο. Life, means of subsistence, livelihood, condition of life.


Βίον, ους ο. Bion, a Greek.
poet; see p. 237.—Also, a native of Borysthenes.

βλάβη, γυ., ἅ (fr. βλάπτω). Injury, wrong, harm.

βλάβω, same as

βλάπτω (R. βλαβᾶ), f. βλάφω, p. βλαφά. To injure, to harm, to wrong.

βλαστάω, and βλαστέω (R. βλάςτε, 2 βλαστεῖς). f. βλαστήμω, p. βεβλαστήμενα. To bud, to sprout, to shoot forth, to grow; hence, βλάστημα, ἄτος, τό, and βλάστημος, ou, 6. A bud, shoot, sprig, branch:—leaf.

βλασφημέω (R. βλασφημεῖ). f. βλασφῆμω, p. βεβλασφήμενα (fr. βλάσφημος, 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. βλέπει, 2 βλέπει, 3 βλέπω), f. βλέψω, p. βλέφα. To see, to behold, to look at, or towards; hence,

βλεφάτρις, ἄδος, ἡ, pl. βλεφάτριδες, on, ai. The eye-lashes.


βοῖο (R. βοι, f. βοίη, p. βοινχρω (fr. βοι, a loud cry). To cry aloud, to shout, to call upon for aid, to roar, to chirp, to cackle.

βοῖα, ac, ἅ, ἢ. Ion. βοῖη, ἢς, contr. βοῦ, ἢς, ἅ (properly an adjective with ὁμός, a skin, understood). An ox's hide, a shield (made of ox's hide).

βόες, ἀς, ἢ, Ion. βοῖη, ἢς, same as βοῖα.

βόες, α, ov, adj. (fr. βοῦς, an ox). Made of ox's hide, ox hide.

βοή, ἱς, ἢ. A loud cry, a shout, a cry for help, a noise, a sound.

βοήθεια, ac, ἅ (fr. βοηθόω). Assistance, succour, support.

βοηθέω (R. βοηθεῖ), f. βοηθήμω, p. βεβοηθήμενα (fr. βοηθεῖ, and ἰήμω, to run). To run at one's cry for aid, to bring assistance, to aid, to help.

βοηθημα, ἄτος, τό (fr. βοηθέω). Assistance, aid, a remedy.

Βοιωτία, ac, ἅ. Βαστία, a country of Greece, N.W. of Attica.

Βοιωτικός, α, ov, adj. Βαστικός.

Βοιωτική, ἄδος, ἡ. Βαστική woman;—adj. f. Βαστική.

βορά, ἀς, ἅ (fr. βιβράσκω, to eat).

Food, fodder, provisions.

Βορέας, ou, 6 (Att. Βόρεᾱς, ἀ, ἐ). Borean, the north wind, the north.

βορέως, α, ov, and ος, ov, adj. (fr. βορέας). Of the north, northern.

βόσκημα, ἄτος, τό (fr. βόσκω, to feed). A herd.

βόσκω (R. βόσκει), f. βοσκήμω, p. βεβόσκημενα (fr. βός, obso. or βοῦς, an ox). Tr. to cause to feed, to graze, to supply with fodder.—MID. intr. to feed, to graze, &c.

Βόσπορος, ou, 6 (fr. βοῦς, an ox, and πόρος, a passage). Bosporus, a narrow strait over which an ox may swim.

βόστρυχος, ou, 6. A lock of hair, a tress.
bótrous, voc., d. The grape, a cluster of grapes.

boukoléō (R. boukoló), f. boukolóν, p. beβoυλόνθηκα. To pasture oxen, to tend a herd, to be a herdsman; from boukolós, ou, ó (fr. βοῦς, an ox, and κολος, food). A herdsman.

boulevu, útòs, tò (fr. bouleu). The result of deliberation, a resolve, counsel.

bouleu̱w (R. bouleu), f. bouleí̱so, p. beβouleí̱saxa (fr. bouλή, counsel, will). To counsel, to deliberate, to advise, to plan.—Mid. to deliberate with one's self, to determine.

bouλή, ús, û. Will, counsel, intention, purpose, resolution.

bouλησις, eòs, ë (fr. bouλομα, to wish). Wish, desire, intention.


bouλομαί (R. boule), f. bouλήσομαί, p. beβouλήσαμαι (fr. bouλί, will). To will, to wish, to desire, to resolve, to prefer.

boulos, bósís, ó. An ox, a bull.—ῆ bous, a cow.—Also, cattle.

Bouσίριως, iðós, ó. Bustris, a king of Egypt.

Bouσίτης, ou, ó. Boötes, a northern constellation.—Also, a ploughman.


bódataivas (R. βόδαδυν), f. βόδαδυνν, p. beβοδάδυνακα. To render slow, to retard; intr. to delay, to wait, to loiter; from

βραδύς, ús, ú, adj. Slow, tardy, heavy, dull, stupid.

Βράδις, ou, d. Brasidas, a famous Lacedemonian general.

βράχη, ou, d. The arm.

βράχος, éos, tò (fr. βραχίς). A shoal, a quicksand.—tò βράχεα, shoals, quicksands.

βραχύς, ús, ú, adj. Short, small, little, brief, scanty.—βραχύ, neut. as adv., briefly, shortly, etc.—tò βραχί, in a short time.

βρέφος, eòs, tò. An infant, a young child, a child.

βρέφω (R. βρεφ, 2 βρεφ, 3 βροχ), f. βρεφίω, p. βρεφίγκα, 2 p. βρ-βροχα, 2 a. ἔβροχον. To wet to moisten, to bedew, to shower upon, to soften.

βριάρος, ú, ón, adj. (fr. βριάω, to strengthen). Strong powerful, violent.

βροντάω (R. βροντά), f. βροντη‐

βροντή, ou, d. Bromius, a name of Bacchus.

βροντή, ús, û. Thunder, the noise of thunder; as opposed to θε-καυνός, the thunderbolt, i.e. lightning.

βροντός, ou, ó. A mortal, a mortal being, a man.

βροντάομαι (R. βροντά), f. βροντη‐

βροντή, ou, ó (fr. βρόκα, to roar). To roar, to below, to low, to howl.

βροντήσμος, ou, ó (fr. βρόκα, to roar loudly). A roaring.

βρόκα (R. βροχ), f. –ως, &c. To roar.

βρόκω (R. βροχ), f. βρόκα, p. βρ-
γατεύχα. To bubble up:—to spring up, to bud forth, to be in full bloom.

βύθος, oú, ó (Æolic for βθός). Depth, the deep, the sea.

βρύσι, ης, ή. A hide, a skin.

βούκολος, ou, ò. Dor. for βουκ-λος, ou, ò. A herdsman.

βαυμός, oú, ò (fr. βαυω, to go).

A step, an elevation, an altar.

βουτρέω (R. βουτρε), f. βουτρή-σω, p. βουτρήσκα (fr. βουω, to call out). To call aloud for, to make proclamation for.

βύτας, α, Dor. for βούτης, ou, ò. A herdsman.

Γ.

γῦρ, Dor. for γῆ.

γαθέ, for ἀγαθέ, voc. of ἀγαθός.

γαία, ας, ἡ (poetic for γῆ). The earth.

γάλα, ακτός, τό (as if primarily γαλαξ). Milk.

γαλαξιάς, ou, ò (fr. γαλα). The milky way, the galaxy.

Γαλαται, οί, οί. The Galatians.—Also, the Gauls.

γαλήνη, ης, ἡ. A calm at sea, a calm.

Γαλλίκοι, οί, οί. The Gauls, the people of Gaul.

γαμείο (R. γαμε and γαμ), s. γαμήσω, and γαμέω, r. γαμήσκα, Att. f. γαμώ, 1 a. έγαμησα, and έγιμα. To take to wife, to marry (said of the man).—Mid. To marry, to be given in marriage (said of the woman).—

γάμφιλος, ou, adj. (fr. γαμίεω). Of or belonging to marriage nuptial.

γαμος, ou, ò (fr. γαμίεω). The marriage ceremony, marriage, nuptials.

Γαμήλιος, εος, contr. ou, ò. Gamêlê, 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.

γὰρ, 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, τις γὰρ, who then? § 125.

γαστήρ, σίρος, by syncope, γα-στρός, ἡ. The belly, the stomach;—hence, appetite, greediness.

Γαυλίτης, ou, ò. Gaulite, a Samian of great fidelity in the army of Cyrus.

γαυριαίο (R. γαυρια), s. -άοι, p. γαυριάναι (fr. γαυρός, proud). To be puffed up with pride, to exult.—Mid. to bound, to rear.

γαυρὸς (R. γαυρ), s. -άοι, p. γαυρίσκω (fr. same). Tr. to make proud.—Mid. intr. to behave arrogantly, or proudly.

γεί, enclitic particle, which limits or renders emphatic. Indeed, truly, at least, yet, &c.—ἐγείρε, I for my part, I at least, § 125.

γείσομαι (R. γει), poetic form
Γείτων—Γεωργία.

γένος, έος, contr. ους, τό (fr. γενώ, obsol. to beget). Birth, a race, descent, a family, a tribe, a species.

γεραιός, ά, έν, adj. (fr. γεράς, old age). Old, venerable.—Subs. An old man, an elder.

γεραίτερος, comp.; —γεραίτερος, superl. of γεραιός, § 59, 1.

γέρανος, ου, ó. A crane.

γέρας, άτος (by syncopae, γέρας, contr. γέρας, §35, Obs.3), τό. A reward (of merit), honour, dignity, rank, &c.

γέρον, ου, τό. A shield (made of osier twigs interwoven).

γεροφόρος, ου, ó. A soldier wearing a shield (γέρον), a shield-bearer.

γέρων, ου, adj. Old, aged.—Subs. an old man;—οί γέρωντες, the aged.

γεύω (R. γεύω), f. γεύσω, p. γεύσιμια, § 97, 3, Exc. To be filled, to be loaded, to be full.

γενεά, ἡ, ἥ (fr. γένος). Generation, birth, a family, a race.

γενεάτης, ου, ὁ (fr. γενεάω, to have a beard). Bearded.

γένευον, ου, τό. A chin, a beard.

γένεσις, έως, ἡ (fr. γένος, obsol. to beget). Generation, origin, birth.

γενετή, ἡ, ἡ (fr. γένος). Birth, origin.

γενναίος, α, ου, adj. (fr. γέννα, poetic for γένος). Of a noble race, noble, excellent, generous, brave.—Subs. γενναίος, ου, τό, a noble disposition, a generous sentiment.

γενναίος, adv. (fr. γενναίος). Generously, nobly, bravely.

γεννάω (R. γέννα), f. -ήσω, p. γεννάμηνα (fr. γένος). To beget, to bring forth, to produce.
tivation of the soil, husbandry.
—Pl. agricultural operations.
γεωργός, οὗ, ὃ (fr. γῆ, γῆ, the
earth, and ἔγορος, work). A
husbandman, a farmer.
γῆ, γῆς (contr. for γία, γίας, § 19,
R. 1). ἡ, The earth, the ground,
land, soil; — also a proper
name, Γας, a divinity.
γηγενής, ἵν, adj. (fr. γῆ, and γίνος,
a race). Earth-born, sprung
from the earth, aboriginal.
γηγένω, and γηγενώ (R. γηγένω), f.
-ον, p. γηγενήσασα (fr. γαλάζ, to
rejoice). To rejoice, to be glad.
—2 perf. γηγενθα (fr. γηγενώ),
with a pres. signification.
γηγεμένος, οὗ, ὃν, adj. (fr. γηγεδις).
Old, aged, advanced in years.
γηγενες, ὁτος, (by syncope, γηγεος,
contr. γηγενως, § 35, Obs. 3), το.
Old age.
γηγεσκεω, and γηγησω (R. γηγέσω),
f.-σηω, p. γηγεσκέσα (fr. γηγεω).
To grow old, to be old.
Γηρωνής, ou, ὁ. Geryon, a
monster having three bodies
and three heads.
γίγας, αντος, ὁ (§ 25, Obs. 2). A
giant.
γίγνομαι, and γίνομαι (R. γίνει,
2 γει, 3 γει), f. γεγόνομαι, p.
γεγονόται (fr. γίνοι, obsol. to
beget). To become, to exist,
to be, to be born, to arise.
γιγασκεω, and γιγασκεω (R. γιγασκεω),
f. γιγασκέσαι, p. γιγασκέσα, 2 a.
γιγασκει (fr. γιγασκεω), pt. γιγασκεται (fr.
γιγασκεω, same as νοσεω, to per-
ceive). To know, to perceive, to
understand, to decide.
γνώριμος—Γυμναστής.  339

p. γνώριμος (fr. γνώ, to know).
To know, to recognize.

γνώριμος, ou, adj. (fr. γνωρίζω).
Known, recognized, famous, distinguished.

γοάω (R. γοάω) s. γοάω, p. γοάσα, 1 a. irreg. ἱγόσα; 2 a. ἱγοῶν. To lament, to bewail, to deplore.

γομφός, ou, ὁ (fr. γόμφος, a peg).
A back tooth, a grinder.

γοεύς, ἵες, ὁ (fr. γόενα, obsol. to beget). A father.—Pl. parents.

γόυ, γόνης, poet. gen. γούνης, to. The knee.

γός, ou, ὁ, and γόνη, νῆ, ἡ (fr. γοάω). Lamentation, wailing, mourning.

Γοργίας, ou, Dor. ὁ, ὁ. Gorgias, a celebrated rhetorician of Athens, called Leontinus, from Leontini, in Sicily, the place of his birth.

Γοργώ, οὐς, contr. οὔς, ἡ. Gorgo, the daughter of Cleomenes.

Γοργώ, οὖς, contr. οὔς, and Γοργών, ὁν, ἡ. A Gorgon; oi Gorgones, the Gorgons, three sisters, Stheno, Euryale, and Medusa.

γόν, adv. (for γς, οὖν). Then at least, therefore, certainly, then, for, at least, now, accordingly.

γοάζα, ας, ἡ (properly fem. of γοάζος, for γοαῖς, old, with γοά 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.

γοάς, αος, ἡ (fr. γοαῖς, old).
An old woman, an aged female attendant.

γράφειν, ou, τό (fr. γράφω, to write). A stylus or style, an instrument for writing.

γράφη, γῆ, ἡ (fr. γράφω). A writing, a drawing, an indictment, or accusation.

γραφίκος, ὁ, ὁ, adj. (fr. γραφή). Pertaining to writing, graphic, γραφική τέχνη, art of painting.

γράφω, (R. γράφω) s. γράφος, p γράφῳ. To scratch, to trace marks or lines;—hence, to paint, to draw;—to write, to write down, to prepare a law.

—Min. to accuse, to prosecute.

Γρύλλος, ou, ὁ. Gryllus, a son of Xenophon, slain at the battle of Mantinea.

γρύψ, ὑπός, ὁ. A griffin, a fabulous animal, partly lion and partly eagle.

γυνίος, ou, τό. A limb, a member.

γυμνάζω (R. γυμνάω) s. γυμνάζω, p. γυμνάζειν (fr. γυμνός, naked). To strip naked:—to exercise naked:—to exercise, to practise.

γυμνάσιον, ou, τό (fr. γυμνάζω).
A place for gymnastic exercises, a school for exercise, a gymnasticum;—pl. gymnastic exercises.

γυμναστής, α, ος, adj. (fr. γυμνατέος).
Exercised, to be exercised;—γυμναστήον, we must exercise.
γυμνός, ἄνικος, ὁ (fr. γυμνός). Naked, poorly clad, bare.

γυμνῆς, η, ὁ, καὶ γυμνήτης, ηδος, η (fr. γυμνός). Naked, bare, destitute.

γυμνικός, η, ὁ, adj. (fr. γυμνός).

Pertaining to gymnastic exercises, gymnastic.

γυμνός, η, ὁ, adj. Naked, bare, thinly clothed, without an outer garment:—destitute, poor:—hence,

γυμνόνος (R. γυμνόν), Σ. ὁ, οὐ, p. γυμνύμνησα. To make bare, to strip, to uncover, to expose to view.

γυμνακεῖος, α, οὐ, adj. (fr. γυνή).

Of, or pertaining to women, feminine, female, effeminate.

γυνή, γυναῖκα (from old nom. γυναικεῖος), η. A woman, a female, a wife. Voc. γυναῖ.

γυς, γυπός, ὁ. A vulture.

Γοβρικος, οὐ, ὁ. Gobryas, a Persian nobleman.

γωνία, οὐ, ὁ, and γωνία, ας, ἡ. An angle, a corner, a retired place.

Δ.

δαιδάλεος, α, οὐ, adj. (fr. δαιδάλλος, to work skillfully). Skillfully wrought, highly ornamented, variegated.

Δαιδάλος, οὐ, ὁ. Daedalus, 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.

δαιμόνιον (R. δαιμόνιον), Σ. ὁ, οὐ, p. δαιμόνισα (fr. δαίμον). To be in a state of frenzy, to rave like one possessed with a demon, to act foolishly.

δαιμόνιον, οὐ, τό. The Divinity, Providence:—a tutelary genius.

δαιμόνιος, α, οὐ, and ος, οὐ, adj. (fr. δαίμων). Proceeding from the divinity, divine, godlike:—strange, infatuated.

δαίμων, οὐς, ὁ. A divinity, a deity, a genius, or guardian spirit.—Also, fortune, chance, fate.

δαίς, δαῖδος, contr. δᾶς, δᾶδος, ἡ. A torch, see δᾶς.

δαιτίς, ὁ, τό (Ion. for δαῖς, a feast, from δαίω, to divide). A feast, entertainment, a banquet.

δάκνω (R. δηκνω, 2 δακνός) f. m. δηκνωμεν, p. δηκνωσα, 2 a. ἐδακνώ. To bite, to sting, to wound.

δακρυ, οὐς, τό (poetic for δάκρυον). A tear; pl. tears, lamentations, &c.

δακρυώς, εσσά, ες, adj. (fr. δάκρυον). Shedding tears, weeping, tearful; neut. as adv., tearfully, amid tears.

δάκρυον, οὐ, τό. A tear, weeping, a drop (exuded from trees).

δακρύω (R. δακρύω), Σ. ὁ, οὐ, p. δεδακρύσα (fr. δάκρυον). To weep, to shed tears, to lament.

δακτυλίθρος, ας, ἡ (fr. δακτύλος,
the finger). A covering for the
fingers, a glove, a ring.
δακτύλος, ou, ó (fr. δακτύλος).
A finger-ring, a ring.
δακτύλος, ou, ó. A finger.—ó
μέγας δακτύλος, the thumb.—
δακτύλος ποδός, a toe.
δαμάζω, and δαμῶ (R. δαμαδ,
and δαμα), f. -δαμα, p. δαμάκα
(fr. δάμω), 2 a. ἔδαμαν. To tame,
to subdue, to bring under the
yoke, to break (as horses).
δαμάλις, ἡ, ἡ. A heifer, a calf.
δαμάω, see δαμάζω.
Δάνιθ, ἡ, ἡ. Danae, mother
of Perseus by Jupiter.
Δανίδος, ou, ó. Dundæus, an
Egyptian, who, with his fifty
daughters, settled at Argos,
and from whom the people
were called Δαναός.
δανάω (R. δανάος), f. -άω,
p. δαναάκα (fr. δαίω, to di-
vide). To expend, to squander,
to lavish.
δαπάνη, ἡ, ἡ (fr. δαπάνω). Expense, waste, prodigality, cost.
δαπεδος, ou, τό (fr. δα, Dor. for
γῆ, earth, and πεδ, a basis).
A floor, a pavement, a founda-
tion, a piece of ground.
Λαρδανίς, ou, οἱ. Dardani,
habitants of Dardania.
Λαρδανός, ou, ó. Darlus, the name
of three kings of Persia.
Δαρεικός, ou, ó (fr. Δαρείος). A
daric, a Persian gold coin,
worth about three dollars and
a half.
δῆς, δῆς, ἡ (contr. fr. δεῖκε, and
that—from δαίω, to burn). A
torch, a firebrand.
δαιμός; ou, ó (fr. δαίω, to divide).
Division, allotment:—tax, trib-
ute.
δαυς, εἶα, ὑ, adj. Thick, close
set:—covered with hair, brist-
ly, shaggy.
Δάφνη, ἡ, ἡ. Laurel, bay:—lau-
rel tree, a bay tree.
Δάφνη, ἡ, ἡ. Daphné, daughter
of the river Penēus. She was
changed into a laurel to avoid
the pursuit of Apollo.
δὲ (a particle). But, however,
yet, moreover, therefore, while, now. Usually opposed to μέν,
in the first clause of a sentence.
See § 125, μέν and δὲ.
δε, an enclitic particle annexed
to the accusative of nouns, and
denotes motion, to or towards;
as, ἄγρονς, to the field, § 119, 1.
δείκται (poetic, formed from
dιαώ, perf. διαόντα). I fear.
δείσις, ἡ, ἡ (fr. δεῖσι, to want).
Want, need:—Also, prayer,
supplication.
δεῖ (impersonal), f. δεῖσις, 1 a.
δεῖσις, &c. pres. inf. δοῦρ, pt.
dεῖν (fr. δεῖ, to want). It is
necessary, it is fitting, or pro-
per, it must.—Δεῖ τινα, one
should, one must.—δεῖ τινος,
there is want of something.—
μικρός δεῖ, to want but little;
used as an adverbial phrase,
meaning, almost, nearly.
δεῖγμα, ἄτος, τό (fr. δείκνυμι). A
specimen, an example, a sam-
pile.
Deidô (R. deid, 2 déi, 3 déi), f. déis, p. déisika, 2 perf. déisika (for déisodêa), déisía, and déisía, imp. déisidêi. To fear, to dread, to stand in awe of:—

To be anxious, see § 117.

Deisými, and deisítos (R. déis), f. déisía, p. déisixe. To show, to point out, to represent.

Deisíasos, a, ov, adj. (fr. déisós). Fearful, timid, wretched, miserable.

Deítê, et, ê. The evening, the decline of day, the afternoon.

Deítêa, a, e, (fr. déisós). Timidity, cowardice.

Deílimó (R. déilima), f. -áw, p. déílima (fr. déilós). To be timid, to act in a cowardly manner.

Déilós, ë, ón, adj. (fr. déiwm). Fearful, timorous, cowardly: wretched, miserable.—Subst. déilós, the coward.

Démâiôn (R. démaiv, 2 démâv), f. démâiâ, p. démâiâna (fr. déima, fear). To fear, to stand in awe, to be terrified.

Dévôs, ë, ón, adj. Frightful, terrible, dreadful:—strong, powerful:—dire, vexatious:—wonderful:—Neut. pl. as subst. ta démá, evils, calamities:—Neut. sing. as adv. dévôn, sternly, &c.

Dévôntês, ëtos, ë (fr. dévôs). The power of causing terror:—

power, force, skill, cunning:—difficulty, danger.

Dévôs, adv. (fr. dévôs). Terribly, dreadfully, greatly, &c.

Dêivnêa (R. dêivne), f. -în, p.

Dêivnêka, Att. 2 p. dêivnêa

(fr. dêivnôv). To take supper, to dine.

Dêivnôv, óu, tô. A supper, a meal, a feast, an entertainment. The dêivnôv was the principal meal among the Greeks, and was taken about 3, r. m.

Dêivnôpôiów (R. dêivnôpiou), f. -îos, p. dêivnôpôleka (fr. dêivnôv, and poîêî, to make).

To prepare supper.—Min. to sup.

Dêinô, another form of dêív, which see.

Dêka, num. adj. indec. Ten.

Dêkânnûs, ùs, adj. (fr. dêkâ, and πûs, a cubit). Ten cubits long.

Dêkátôs, ë, ón, num. adj. ordinal (fr. dêkâ). The tenth.—Neut.

sing. as adv. tenthly.

Dêleûr, ûtôs, tô, A bait, a lure.

Dêlgin, and dêligs, ÷nos, ò. A dolphin.

Dêlphoi, òn, òi. Delphi, a small city of Phocis, on the south side of Mount Parnassus, famous for the celebrated oracle of Apollo.


Dêndrêm, òu, and dêndrôc, eisô, tô. A tree.

Dêxia, a, ë (fem. of dêxiôs, with xilç understood). The right hand.—în dêxi, on the right.

Dêxiôma (R. dêxiô, f. -ôsôma, p. dêxiôma (fr. dêxiôs). To take by the right hand.
Deiios, α., έν, adj. (fr. δεικνύω, to take). The right, on the right; —dexterous, auspicious. — τα δεξιά (μύθη), the right.

Deixteros, α., έν, adj. (poetic for Deiios). On the right, &c.

Deima (R. deis), f. Deiromai (mid. of dein). To need, to wish anxiously for, to solicit, to implore, to supplicate.

Deios, εος, το (fr. deidω, to fear). Fear, dread.

Deiphas, ἄτος, and Deipna, εος, το (poetic for Deima). A skin, a hide.


Deipno (R. deq, 2 deq, 3 deq), f. Deiphe, p. Deipukia, 2 a. Deipour, 2 p. Deipora. To skin, to flay, to bare;—to flay by scourging, to scourge.

Deioma, átòs, τó (fr. deis, to bind). A bond, a fastening.—Pl. τα δειμάτα, ornaments for the head.


Deimós, ou, ὁ (fr. deis, to bind). A fetter, a chain, a bond.—Neuter in plur. τα δειμά.


Deimasthmos, ἡρος, and Deimasthno, ou, ὁ (fr. same). A prisoner, one in bonds.

Deipótis, ou, ὁ (fr. Deipó, to rule absolutely). A lord, a master, a despot.

Deukalion, οivos, ὁ. Deucalion, son of Prometheus. When Jupiter destroyed mankind by a flood, Deucalion and his wife Pyrrha alone were saved.

Dei'no, adv. Hither, as a note of encouragement, addressed to one.

Dei'ne, adv. Hither, as a note of encouragement, addressed to more than one.

Dei'terós, α., or, num. adj. Second. —Neut. as adv. secondly.

Dei'nos (R. deis), f. Deinou, p. Deinóikia (poetic for deIó). To want.—Min. to be in want.

Dei'mnu (R. deis), f. Dei'mnu, p. Dei'mnu. To receive, to take, to succeed to;—to receive an attack;—to lie in wait for.


Deis (R. deis), f. Deis, p. Deis. To want, to need.—Usually impersonal in the active.

—Min. see Dei'mnu.

Dei, conj. Now, certainly, truly, indeed:—yet, but then, in fine.
—Ironically, forsooth, § 125. Dei. —All ἡγε ὁ, but come then.—πὴ δὴ, where then?—και δὴ, and even.—ἐνταῦθα δὴ, thereupon, then.

Deis, obsol., for which see Deis.

Delvontos, adv. (for Deis, it is evident that). Evidently; without doubt, namely.

Deilos, ou, ὁ. Delos, one of the Cyclades, the birth-place of Apollo and Diana.
Δηλος, &c. The people, the populace, a territory, a democracy.
Δημοσθενης, &c. Demosthenes a celebrated Grecian orator.
Δημοσιος, &c. Public, belonging to the people.
Δημοτικος, &c. Of the people: well-disposed, affable.
Δημοκρατικος, &c. Democrae, a philosopher of Crete.

Δηλος, particle (for δηλος). Then, now, in a word, without doubt, surely, very likely, probably.—Ironically, forsooth.

Δια, 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 δια τουτο, on this account.—δια τι, on what account? wherefore?—In composition, through, asunder, over;—intensively, thoroughly.

Διαβαλει, &c. & beta, &c. (dia, and beta, to go). To go through or over, to cross.
Διαβαλλει, &c. & beta, &c. (dia, and beta, to cast). To throw, or cast through, to pierce,—to slander.


Διαβατις, &c. & beta, (fr. same). To be crossed, or passed, passable.

Διαβιωμε, &c. & beta, &c. (dia, and beta, to live). To live through, to pass.
Διαβλεπω, &c. & beta, &c. (dia, and beta, to look). To look earnestly, to see clearly.
diaβoω, f. ἰσομ., & c. (δια, thoroughly, and βοω, to shout). To shout aloud, to noise abroad, to render famous, or infamous. *Pass. to be celebrated, to become famous.

diaβοτικός, ὁν. adj. (fr. diaβοω). Noised abroad, celebrated, rendered famous:—notorious, infamous.

diaβολή, ἡς, ἡ (fr. diaβύλλω, to slander). Slander, calumny, a slanderous accusation.

diaγγελλω, f. diaγγελῶ, & c. (δια, through, and γγελλω, to bring intelligence). To announce publicly, to spread a report.

diaγγερομαι, f. diaγγερόμαι, & c. (δια, through, and γγερομαι, to exist). To hold out, to subsist, to continue:—to intervene, to elapse.

diaγγώνωκο, f. diaγγώνωκαι, & c. (δια, thoroughly, and γγώνωκω, to know). To know thoroughly, or accurately, to distinguish, to discriminate, to ascertain, to decide.

diaγγωνις, ἡς, ἡ (fr. diaγγώνωκο). The act of distinguishing, discernment, distinction, determination.

diaγράφω, f. diaγράφω, & c. (δια, throughout, and γράφω, to write, to delineate). To delineate, to describe:—to draw up a list:—to distribute, to assign.

diaγω, f. diaγω, & c. (δια, through, and γω, to lead). To lead through, to transport:—to pass, to spend one's time, to continue.

diaγωνίζομαι, f. diaγωνίζομαι, & c. (δια, thoroughly, and ἀγωνίζομαι, to contend). To contend earnestly, to fight vigorously, to strive resolutely.

diaδήμα, ἅτος, τό (fr. diaδέω, to bind round). A diadem, a band or fillet around the brow.

diaδίδρασκω, f. diaδίδρασκοι, & c. (δια, through, and διδρασκω, to run). To run away, to escape, 2 a. pass. diaδέρνω.

diaδίδομι, f. diaδίδωκα, & c. (δια, through, and διδομε, to give). To transmit, to pass from one to another, to spread, to distribute.

diaξωνωκε, f. diaξωνωκα, & c. (δια, thoroughly, and ξωνωκω, to encircle). To encircle, to gird about.

diaθέσις, ἡς, ἡ (fr. diaθίζω, to arrange). Condition, state:—delivery, action, gesture.

diaθήκη, ἡς, ἡ (fr. same). A will, a testament.

diaφέω, f. diaφήω, & c. (δια, through, and αἰφέω, to take). To cut through, to divide, to separate:—to distinguish, to determine.

diaφω, f. diaφω, & c. (δια, through, and αἰφω, to raise). To lift up, to raise, to encourage.

diaίτα, ἡς, ἡ. A mode or plan of life, subsistence, diet, regimen, a dwelling, an apartment.

diaίτασιν (R. diaίτα), f. ἰσομ., p. diaίτητα (fr. diaίτα). To feed, to maintain:—to act as umpire, to settle differences.
Διακρίνον, f. διακρίνω, &c. (διά, between, and κρίνω, to judge). To judge between, to separate, to discern, to determine.

Διασχίσαι, f. διασχίζω, p. δια-

διακομῶναι, s. διακόμων, &c. (διά, through, and κομίζω, to carry).

To convey through or over, to transport.—Min. to pass over, to pass.

Διακομίζω, s. -τιμῶ, &c. (διά, through, and κομίζω, to carry).

To convey through or over, to transport.—Min. to pass over, to pass.

Διακοπέω (R. διακόπη), s. -κόπω, p. διακόπηκα (fr. διακόπη). To wait upon, to serve, to manage, to perform a service for another.

Διακοπή, s. -τιμώ, &c. (διά, thoo-

roughly, and κόπω, to cover with dust). To cover with dust.—Min. t. cover one's self with dust, as the Athlete before combat.—Hence, to prepare for combat, to raise a dust.

Διακόπτω, s. διακόπω, &c. (διά, asunder, and κόπω, to cut).

To cut asunder, to cut off, to cut in pieces.

Διακόσιον, α, α, num. adj. Two hundred.

Διακόσμησις, εως, ή (fr. διακοσ-

μίσω, to arrange). Arrangement, regulation, administration.

Διατάσσω, f. διατάσσω, &c. (διά, between, and τάσσω, to arrange).

To arrange, to set in order, to put in order.

Διατάσσω, f. διατάσσω, &c. (διά, roughly, and χωλώ, to cover with dust). To cover with dust.—Min. t. cover one's self with dust, as the Athlete before combat.—Hence, to prepare for combat, to raise a dust.
Διαλανθανω—Διαπέμπω.

Διαλανθανω, s. διαλήσω, &c. (dia, thoroughly, and λανθάνω, to be concealed). To be completely concealed, or unknown, to escape.

Διαλέγω, s. -λέγω, &c. (dia, between, and λέγω, to choose). To choose between, to select, to set apart.—Min. to discover, to converse.

Διαλείπω, s. -λείπω, &c. (dia, asunder, and λείπω, to leave). To intermit, to omit, to leave off, to forbear.

Διαλεκτος, ou, o (fr. διαλέγω). A dialect, a language, discourse.

Διαλλαγή, ἡ, ἡ (fr. διαλάλω). A reconciliation.

Διαλλασσον, Att.-ttm, s. διαλλάσσω, &c. (dia, thoroughly, and ἀλλάσσω, to change). To change, to substitute, to depart from, to distinguish.—Min. to become reconciled, to exchange with one another.—Pass. to be reconciled.

Διαλύονται, ενς, η (fr. διαλύω, to separate). A separation, of contending parties:—hence, a reconciliation, a pacification.

Διαλύω, s. -λύω, &c. (dia, thoroughly, and λύω, to loosen). To dissolve, to separate thoroughly, to loosen, to discharge, to destroy, to reconcile.—Min. to become reconciled, to enter into a treaty.

Διαμένω, s. διαμένω, &c. (dia, thoroughly, and μένω, to remain). To remain, to continue, to last, to persevere.

Διαμνάμαι, s. διαμνήσσωμαι, &c. (dia, thoroughly, and μνάμαι, to remember). To remember distinctly, to continue to recollect.

Διαμνήσσωμαι, s. -νήσσω, &c. (dia, intens. and μνήσσω, to remember). To remember, to recollect, to call to one's mind, to relate.

Διανέμω, s. διανομή, &c. (dia, asunder, and νέμω, to assign). To divide, to distribute, to assign.

Διανίστημι, s. διανιστησια, &c. (dia, thoroughly, and ἀνίστημι, to place up). To make to stand up, to arouse, to erect:—to stand upright.

Διανοιγόμαι, s. διανοίχομαι, &c. (dia, thoroughly, and νοίκου, to reflect). To reflect carefully, to conceive in the mind, to design, to intend.

Διάνοια, άς, η (fr. διανοιγόμαι). Thought, reflection, consideration.

Διανύω, s. -νω, &c. (dia, thoroughly, and ἄνω, to perform). To do completely, to finish.—Διανύω ένδον, to perform a journey, to travel over.

Διαπαντός, adv. (fr. dia, through, and παντός, i. e. παντός χρόνου, all time). Always, continually:—every where (scil. παντός τόπου). Thoroughly, wholly.

Διαπέμπεται, s. διαπέμπω, &c. (dia, through, and πέμπω, to send). To send through, across, or over, to send away.—Min. to send for, to send to each other.
Διαπέτομαι, s. διαπέτησομαι, by syncope, διαπέτησομαι, etc. (διά, through, and πέτομαι, to fly). To fly through, to fly.

diáπετω, s. διαπετωμαι, &c. (διά, through, and πέτω, to fall). To fall through, to fall to pieces, to decay, to fall away.

diáπλεκω, s. -πλέξω, &c. (διά, through, and πλέκω, to weave). To interweave, to intertwine, to weave, to braid.

diáπλεω, s. -πλέωσομαι, &c. (διά, through, and πλέω, to sail). To sail through, to sail over, to sail to.

diáπνεω, s. -πνεύσω, &c. (διά, through, and πνέω, to breathe, to blow). To breathe through, to blow through, to recover breath, to revive.

diáπνοικω, s. -πνοίκω, &c. (διά, thoroughly, and πνοία, to labor). To labor diligently, to perfect, to toil, to procure by toil, &c.

diáπορεω, s. -πορέω, &c. (διά, thoroughly, and ἄπορεος, to be at a loss). To be in great perplexity, want, or trouble, to be embarrassed, to be greatly at a loss.

diáπρασσω, Att. -πτώ, s. διαπράσσω, &c. (διά, thoroughly, and πράσσω, to do). To finish, to complete, to effect, to put an end to, to destroy.

diáπρεπής, ἐς, adj. (διά, thoroughly, and πρέπω, to become). Very becoming, distinguished, conspicuous, remarkable, excellent.

diáπνοθρομαι, s. διαπνοθομαι, &c. (διά, thoroughly, and πνεύμα, to inquire). To make diligent inquiry, to examine thoroughly, to inquire.

diáπτρος, or, adj. (fr. διά, thoroughly, and πτός, fire). Glowing, red hot, fiery.

diáρκης, ἐς, adj. (fr. διάρκεια, to suffice). Sufficient equal to, lasting, durable, constant.

diáρπαιτω, s. -παιω, and -άω, &c. (διά, thoroughly, and ἀπαίτομαι to seize). To plunder, to seize, to carry off, to tear in pieces.

diáρφησω, s. διαφέρω, &c. (διά, through, and ἀφίσω, to flow). To flow through, or away, to escape, to perish.

diάρρυμι, s. διάρρυται, &c. (διά, thoroughly, and ῥυταίμαι, to break). To break in pieces, to tear, to burst asunder, to break through.

diάρροιτος, or, adj. (fr. διάρρησω). Well watered.

diάσκαπτω, s. -σκάπω, &c. (διά, through, and σκάπτω, to dig). To dig through, to dig into, to undermine.

diάζωσα, s. -άσω, &c. (διά, asunder, and σπάω, to draw). To draw or pull asunder, to tear in pieces, to distract, to harass.

diάσπειρω, s. διασπερω, &c. (διά, thoroughly, and σπειρόω, to sow). To scatter widely, to disseminate, to disperse.

diάστάτης, εῶς, ἦ (fr. διά, apart, and ἠτάτης, to stand). Dis-
tance, intermediate space, an internal:—disagreement, discord.

Diástēma, ἄτος, τό (fr. same), Intermediate space, distance, &c.

Diástēma,  @, τό (fr. same), Intermediate space, distance, &c.

Diastéma, ἀτος, τό (fr. same), Intermediate space, distance, &c.

Diastémmē, f. Diastēma, p. Diastēmata (dia, thoroughly, and στάντεμι, to spread). To spread out, to smooth down, to lay out, to prepare.

Diastēme, ὁ, -σως, &c. (dia, thoroughly, and σώς, to save). To save (from danger), to carry through safely.

Diastēmēs, Att. -της, τέ, f. Diastēmē, &c. (dia, thoroughly, and τάσις, to arrange). To arrange in order, to regulate, to appoint:—to draw up an army in battle array.—Mind to ordain, to decree, to determine.

Diastēmu, f. Diastēmu, &c. (dia, through, and τελείω, to extend). To stretch out, to extend, to aim at, to tend to, &c.

Diastēleō, f. Diastēleo, &c. (dia, thoroughly, and τελείω, to complete). To finish completely:—to continue, to persevere, to remain.—Diastēlos poīōn, I continue doing, § 177, 4.

Diastēmu, f. Diastēmu, &c. (dia, through, and τάμω, to cut). To cut through, to split, to divide, to sever.

Diastēri, adv. for dia τή, see dia.

Diastāthēmi, f. Diastēthō, &c. (dia, and τίθημι, to place). To dispose, to arrange, to set in order.

Diastēthō, f. Diastēthō, &c. (dia, thoroughly, and τίθημι, to place). To dispose, to arrange, to set in order.

Diastēthēs, ἂς, ἡ (fr. Diastēthō). Delay:—a mode of life, abode, sojourn, occupation:—a place of amusement.

Diastēthos, f. -τήσω, &c. (dia, thoroughly, and τίθω, to spend). To abide, to tarry, to live, to spend time.


Diastēthō, f. Diastēthō, &c. (dia, through, and τέρω, to bring). To bring through, to carry:—to differ (from another), to surpass, to excel, to be eminent.

Diastēthō, f. m. Diastēthō, &c. (dia, through, and φεύγω, to flee). To flee through, to flee across, to escape.

Diastēthō, Diastēthō, &c. (dia, thoroughly, and φιδίω, to destroy). To ruin totally, to destroy, to corrupt.

Diastēthēs, ἂς, ἡ (fr. Diastēthō). A difference, a change:—a controversy, a feud.

Diastēthos, or, adj. (fr. same). Different, distinguished, eminent, excelling.

Diastēthē, f. Diastēthē, &c. (dia, thoroughly, and τίθημι, to place). To dispose, to arrange, to set in order.
Diatrophonos, αναθρομμωσ.

λέξιν, &c. (δια, thoroughly, and φυλάσσω, to guard). To preserve, to watch over carefully, to watch, to observe narrowly.

Diachyno, s. -χνῶ, &c. (δια, thoroughly, and χαίρω, to gape).
To gape widely, to gape.

Diachemizó, s. -ζει, &c. (δια, thoroughly, and χειρίζω, to handle).
To handle, to manage, to take care of.

Didaskáleion, οὐ, τὸ (fr. didaskalos).
A school, a place of instruction.

Didaskalion, οὐ, τὸ (fr. same).
The fee of a teacher, tuition fee.

Didaskalos, οὐ, ο̣ (fr. didaskalos).
A teacher.

Didasko (R. didax, and didaske), s. didaskalos, p. didaskhα. To teach, to instruct.—Min. to cause to be instructed.

Dido (R. diō), s. didoow. To give, same as didōmi.

Didymatos, οὖν, adj. (fr. didymos, twin, and τίτω, to bring forth). Bringing forth twins, the mother of twins.

Didymos, οὖ, adj. (fr. δίκ, twice).
Double, twin.—Subst. one and ο̣. A twin child.

Didomu (R. do), s. diō, p. didoxa, 1 a. dōxα, § 110, 2 ; 2 a. dōn. To give, to bestow, to grant; p. pass. didomai, § 110.4.

Dizei, s. dieiow, &c. (δια, and εἰμι, to go). To go through, to penetrate—to relate.

Dizei, s. diesow, &c. (δια, and εἰμι, to be). To be always.

Dizeimi, s. -eisow, &c. (δια, completely, and εἰμι, to go forth). To go altogether out of, to pass through, to go over:—to read over, to narrate.

Dizegechomai, s. diegeleusomai, &c. (δια, through, and εγκομαι, to go). To go completely out of, to go through, to pass over, to come forth.

Dizegronomyi, s. diegronomyi, &c. (δια, thoroughly, and γράφω, to achieve). To perfect, to accomplish:—to destroy.

Dizegchomai, s. diegchomai, &c. (δια, through, and εγχω, to go).
To go through, to cross over:—to consider, to relate, to treat.

Dizeko, s. dieko, &c. (δια, asunder, and εκω, to have, or hold). To divide, to open, to cleave.—Intr. To stand asunder, to be distant.

Dizekhsomai, s. -eiskomai, &c. (δια, through, and ἔκχω, to lead).
To lead through; hence, to relate, to recount, to declare.

Dizekhsma, ἄτος, τὸ (fr. diekeksma).
A narration, a recital.

Dizekhsa, s. -eiskh, &c. (δια, through, and ἐκκω, to come). To come through, to traverse, to reach through, to extend to.

Dizekhs, &c. adj. (fr. δια, through, and ἐκκω, extended). Extended throughout, continuous, perpetual:—persevering.

Dithyrambos, οὐ, ὁ. Dithy-
Diuscymi—Diosxouros.

Rambus, a name of Bacchus. Hence odes in honour of Bacchus are called Dithyrambs.

To separate, or put asunder, to cause dissension.—Intr. to be distant, to be at variance.

Dixaio, f. Dixastos, &c. (dia, asunder, and isthma, to place).

To render justice, to judge, to decide.—Min. to go to law, so as to obtain justice for one's self.

Dixaios; a, ov, adj. (fr. same). Just, upright.—D Dixaios, the Just, an epithet of Aristides.—Paqà to Dixaiov, contrary to justice.—Ex tov Dixaiou, justly.


Dixasthion, ou, to (fr. Dixaios).

A judgment-seat, a tribunal.

Dixastis, ou, δ (fr. same). A judge.

Dickhis, ης, η. Justice, right, a lawsuit.—Penalty, atonement.—Adverbially, kata dikhis, or dikhis. After the manner of, like.

Dikhis, ης, η. Dické, the goddess of justice.

Dikuros, ov, adj. (fr. dik, twice, and μην, a month). Of two months, two months old.

Dikurfois, ov, adj. (fr. dik, twice, and μορφ, a form). Having a double form, of a mixed nature.

Die, conj. (for di' δ, on account of which). On which account, Wherfore:—therefore, on this account.

Dios, α, or, adj. contr. for διος (fr. Διος, gen. of Zeus, Jupiter). Divine, godlike, illustrious, distinguished.

Diosxouros, ov, ο (fr. Διος, gen. and κουρος, son). Dioscuri, Castor and Pollux, sons of Jupiter.
dióti, conj. (for ὅ τι, on which account). Wherefore, on this account, because, therefore, that.—Interrogatively, wherefore? why?

diπλάςιος, a. ov, adj. (fr. ἄς, twice, and πλῆς, equal). Twice as much, double.

diπλός, ὁ, ὁν, contr. οὐς, ἦ, οὖ, adj. (fr. ὅς, twice, and πλέω, for πλέω, to fold). Twofold, double.—Hence, ample, spacious.

dίπους, ουν, gen. ποδός, adj. (fr. δίς, and πούς, a foot). Twofooted.

dίς, num. adv. Twice, double, separately.

dίσκος, ov, ὁ (fr. δίκιν, to sling).

A discus, a quoit, a disc.

dισσός, ἦ, ὁν, and Att. διπτός, ἦ, ὁν, adj. (fr. δίς). Double.—Pl. two.

dικλίτος, α, α, num. adj. (fr. δίς, and κλίτος, a thousand). Two thousand.

dιφθέα, ας, ἦ (fr. δέφω, to moisten).

A skin, a hide, &c

dιφρός, ov, ὁ, by syncope for διφόρος (fr. δίς, double, and φέρω, to bear). A chariot seat holding two persons, a double seat, a throne.

dιφυνής, ες, adj. (fr. δίς, double, and φύ̂ς, nature). Of a twofold nature.

dιχθλός, ov, adj. (fr. δίς, double, and χλός, a cloven foot). Cloven-footed, two-toed.

dίψα, ἦς, ἦ. Thirst:—longing.

dιψάω (R. διψα), f. ἦς, p. διψήπα (fr. δίψα). To thirst, to be thirsty, to long for.

dήρος, ἵς τό. Thirst.

dίω, imperf. ἐδιω, 2 p. in the sense of the present, δίω (an old epic form for διδω). Intr. to fear, to be afraid, to flee.


dιωκτέος, α, ov, adj. (fr. διώκω).

To be pursued, &c.—diωτέον, we must pursue.

dιώκω (R. διώκω), f. διώκεω, p. διώκεια. To pursue, to prosecute, to expel.

dιώκεις, εως, ἦ (fr. διώκω). Pursuit, prosecution.

dιώκυξ, εχος, ἦ (fr. διώκω, to dig through). A canal, a trench.

dιωκέω (R. δοξε and δοξ), f. δοξήω, and δοξ, p. δοξε, p. pass. διώκμαι. To think, to be of opinion, to appear, to seem, to suppose, to pretend.—Impers. δοξή, &c. It seems, it seems good, or proper, it pleases, it appears.

dόλος, a, ov, adj. (fr. δόλος, a stratagem). Cunning, artful, deceitful.

Δόλοπες, εις, οἱ. Dolopians, a people of Thessaly.

dόμος, ov, ὁ (fr. δέμω, to construct).

A building, a house, a mansion.

dόναξ, δοξος, ὁ (fr. δοσέω, to shake). A reed.

dονέω (R. δοσέω), f. ἦς, p. δονήσα (fr. δοσί). To bend, to shake, to disturb.

dόξα, ἦς, ἦ (fr. δοσέω, to think).

Opinion, belief, fame, glory, esteem.
Δορά—Δύναμις.

dóra, δός, η (fr. δίω, to fly). A skin, a hide.
dórcas, δόσις, η (fr. δίω, to see, p. m. δώρχα). An antelope, an animal of quick sight.
dórfos, ou, τό. Supper.
dórfu, δώροτος, Ion. δώρατος, contr. δορφός, τό. A spear.—Pl. δορφα, ων, &c.
dórfōrōs, ou, ὁ (fr. δόρυ, and φέρω, to carry). A spearman.
dóruit, εως, η (fr. δίδωμι, to give). A gift, a present.
douleúō (R. doulev), s. -έων, p. δουλεύθηκα (fr. δουλος). To be a slave, to serve.
doulē, ης, η (fr. δοῦλος). A female slave.
dóulos, ou, ὁ (fr. διέω, to bind). A slave.
douλόω (R. doulo), s. -ώω, p. δουλολήκα (fr. δοῦλος). To enslave, to subjugate.
douptēō (R. doupe, 3 douv), s. douptēμω, 2 p. δουπτήκα (fr. δοῦπος). To make a heavy noise (as in falling), to fall in battle.
dóuptos, ou, ὁ. A heavy sound, clash, noise.
doυρός. See dórnu.
dróxōn, ortos, ὁ (fr. δερχω, to see, 2 R. δαρχ, by Metath. δραξ). A dragon, said to be of piercing sight, a serpent.
Drákon, ortos, ὁ. Draco, an Athenian lawgiver, noted for the extreme severity of his laws.
dráma, ἀτός, τό (fr. δράω, to act). An action, a representation of an action, a play, a drama.
dráptēs, ou, ὁ (fr. διδράω, to run). A runaway slave, a fugitive.
drápettidaς, ou, Dor. for δραπήτις, ou, ὁ (fr. same). A runaway slave, a runaway.

drámmā, ἡς, ἡ. A drachma, an Athenian coin, worth about 17 cents.
dráw (R. ὃρα), s. δράσω, p. διδράσκω. To do, to be active, to deal with.
dréπανορφός, ou, adj. (fr. δρεπάνον, a sickle, and φέρω, to carry). Bearing a sickle, or scythe.—δρεπανφόρον ὄρμα, a chariot armed with scythes.
dréptανος, ou, τό (fr. δερπω, to break off). A sickle, a scythe, a curved sword, a goad.
dρίμυς, εἰς, ὑ, adj. Sharp, cutting, painful, pungent, fierce, severe.
dromaios, α, or, and ος; or, adj. (fr. δρόμος). Of, or for running, running, on a run.
drōmos, ou, ὁ (fr. δρόμον, obsol. to run, 3 R. drôμ). Running, the course, a race course, a chase.—ὑππον δρόμος, a day’s journey on horseback.
drōsos, ou, ἡ. Dew.
Drύas, ortos, ὁ. Dryas, the father of Lycurgus.
drūmos, ou, ὁ (fr. δρύς). A forest, a wood.—Pl. poetic, δρύμα.
drūs, ὁς, ἡ. An oak tree, a tree.
dύναμαι (R. δυνά), s. δυνάσομαι.
p. δεύναιμα. To be able, to have power, can, to avail, to be worth, to mean.


δυναστεία, ας, η (fr. δυναστεύω). Authority, government, rule.


δυνάτος, η, ον, adj. (fr. δυνάμαι). Able, powerful, capable, influential. — ές δυνατός, 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 privative sense, denoting not, un-, in-, mis-, dis-, &c.

δυσδαίμων, ένος, adj. (fr. δύς, not, and δαίμων, fortunate). Unfortunate.

δυσείδεια, ας, η (fr. δυσείδης). Deformity, ugliness.

δυσείδης, ές, adj. (fr. δύς, ill, and είδος, appearance). Ill-favoured, deformed, ugly.

δυσέλλικτος, ένος, adj. (fr. δύς, difficult, and ἔλλισσω, to roll). Difficult to unravel, involved, complicated.

δυσέξοδος, ένος, adj. (fr. δύς, with difficulty, and ἕξοδος, departure). From which departure is difficult, inextricable.

δυσέργος, ένος, adj. (fr. δύς, slow, and έργον, labor). Slow in working, inactive, sluggish, laborious, toilsome.

δύς, ένος, η (fr. δύναμις, to go down). The setting of the sun, sunset, the west, descent.

δυσμίθης, ές, adj. (fr. δύς, with difficulty, and μάθημα, to learn). Learning with difficulty, slow to learn.

δυσμάχος, ένος, adj. (fr. δύς, with difficulty, and μάχαι, to contend). Hard to contend with.

δυσμενής, ές, adj. (fr. δύς, evil, and μένος, mind). Ill-disposed, hostile.

δυσμή, ές, η (poetic for δύς). Sunset, the west, descent.

δύσμορος, ένος, adj. (fr. δύς, evil, and μόρος, fate). Ill-fated, unfortunate, wretched.

Δυσπάρις, ένος, ο. Ill-fated Paris.

δύσπορος, ένος, adj. (δύς, difficult, and πόρος, a passage). Difficult to pass, difficult.

δυσπτωμός, ένος, adj. (δύς, ill, and πότιμος, fate). Ill-fated, unhappy.

δύστηνος, ένος, adj. (fr. δύς, with difficulty, and στένω, to groan). Wretched, miserable, unfortunate.

δύστηνη (R. δυστηνη), f. -ήνω, p. δυστενίσχυς (fr. δυστηνη, unlucky). To be unhappy, to be unlucky.

δυσφορέω (R. δυσφορέ), f. -ήνω, p. δυσφορόφης (fr. δυσφορές, insupportable). To be greatly afflicted, to bear impatiently, to grieve.
Δυσχεραινω—Εγχαλέω.

Δυσχεραινω (R. δυσχεραίνω, 2 δυσχεραίνω), s. δυσχεραίνω, p. δυσχεραίνωχα (fr. δυσχερής). To be unable to endure, to be distressed, to grieve:—to abhor. 

Δυσχερής, ἐς, adj. (fr. δύς, with difficulty, and χέρα, the hand). 

Awkward in doing, clumsy:—offensive, vexatious, morose, disagreeable.

δύνα, dual δύναν καὶ δύταν, pl. δύναν, s. 51, 2. Two.

δύνα and δύνα (R. δύνα), s. δύνα, p. δύναμα, 2 a. δύναν. To go into, or under, to enter, to go beneath, to set, to go down.

δυυδέκατος, η, or, num. adj. ord. (fr. δύδεκα). The twelfth.

δύδεκα, adj. (δύν, δέκα). Twelve.

δυδέκατος, same as δυδεκάτος.

Δυδών, ἦδος, adj. Dodonean.

Δύναμα, ἄτος, το (fr. δύναμι, to build).

An edifice, a house, an abode.

Δώρος, ἄς, ἰ (fr. δώρο). A gift, adv. δώρον, as a gift, gratis.

Δωρέμαι (R. δώρε), s. -ήσωμαι, p. δωρέψαι (fr. the same).

To bestow as a gift, to give.

Δωρήμα, ἄτος, το (fr. δωρέμαι).

A gift, a present.

Δώρης, ἦδος, adj. Only in the feminine, Dorian.—Subst. Δώρης, a goddess of the sea.

Δώρον, ου, το (fr. δώρο, fr. which δίδωμι, to give). A gift, a present.

Ε.

ἐάν, Att. ἦν, conj. (contr. for εἰ ἦν, used mostly with the subjunctive mood, § 172, Obs. 7).

If, in case, whether.—ἐὰν μόν, if not, unless, except.

ἐφό, ἐφος, το (contr. ἦφ, ἦφος).

The Spring.

ἐαυτοῦ, ἦς, οὗ, reflex. pron. § 63.

His own, her own, its own:—of himself, of herself, of itself.

—Also used by the Attics for ἐμαυτῷ and σεαυτῷ, § 63, 5.

ἐάν (R. εἰ), s. εἶνα, p. εἶναι, imperf. εἶναν. To permit, to allow, to suffer, to leave, to give up, to let go, to forbear.


ἐδομός, η, or, num. adj. ord. (fr. ἐπέκτε, seven). Seventh.

ἐγγόνος, ου, ὅ. A grandson, a descendant.

ἐγγένα (R. ἐγγύα), s. -ήσω, p. ἐγγενύχα (fr. ἐγγύ, s. surety).

To give as security, to pledge one's self, to promise, to deliver.

ἐγγυθεῖν, adv. (fr. ἐγγύς, near, and ἔως, from). From near, close by, near.

ἐγγύς, adv. Near, at hand.—Comp. ἐγγυτέρω, and ἐγγιον, nearer.—Superl. ἐγγυτάτω and ἐγγύτατα, nearest, or next.

ἐγείρω (R. ἐγείρω, 2 ἐγείρ, 3 ἐγείρ), s. ἐγείρα, p. ἐγείρεσι, Att. ἐγήγερσα, 2 p. ἐγέρσομαι. To awaken, to excite, to arouse, to animate.

ἐγκαθεῖνω, s. ἐγκαθεῖνος, &c. (ἐν, in, and καθεῖνω, to sleep).

To sleep in, to lie down upon.

ἐγκαλέω, s. -σω, &c. (ἐν, upon, and καλέω, to call).

To call
upon — to summon, to prosecute, to accuse, to reproach.

ἐγκαθιδρέω, s. — ἦσο, &c. (ἐν, in, and καθέσο, to be firm). To persist firmly in, to endure, to hold out, to persevere.

ἐγκαυμα, ἄτος, τό (s. ἐγκαύω, to brand). The print of a burn, a brand, a burn.

ἐγκέφαλος, ou, ὁ (s. ἐγκέφαλος, in, and κεφάλη, the head). The brain. ἐγκέφαλον, ἄτος, τό (s. ἐγκαύω). An accusation, a charge, a reproach.

ἐγκλίνω, s. — ἐκλίνω, &c. (ἐν, in, and κλίνω, to bend). To lean upon, to bend down, to incline.

ἐγκράτεια, ας, ἡ (s. ἐγκράτης). Self-control, moderation, abstinenence.

ἐγκράτης, ἄτος, adj. (s. ἐγκράτης, in, and κράτος, power). Having power over, continent, temperate, moderate.

ἐγκρύπτω, s. — κρύψω, &c. (ἐν, in, and κρύπτω, to conceal). To conceal in, to cover.

ἐγκρυματικός (R. ἐγκρυματικός), s. — ἀσύ, p. ἐγκρυματικός (s. ἐγκρύμως, pertaining to eulogy). To praise.

ἐγκύμιος, ὁ, adj. (s. ἐγκύμα, in, and κύμα, a wave). Pertaining to festivities, in which the praises of heroes were sung. Hence, celebrating with song, &c., panegyric — Subst. ἐγκύμιος, ou, τό, a song in praise of any one, an encomium, praise, a eulogy. ἐγκύμιος, ἀτος, το, 2 perf. of ἐγκύμιος, in the sense of the present, I am awake, I watch.

ἐγκύμιος, oυ, το (fr. ἐγκύμιος, taken in the hana). Enchiridion, a small book containing precepts or maxims, a vade-mecum — a handle, a dagger.

ἐγκύμιον (R. ἐγκύμιον), s. — ἂαν, ἐγκύμιον, ἀτος, το (s. ἐγκύμιος, in, and κεφαλή, the hand). To place in the hands — to deliver, to consign, to intrust.

ἐγκύμιος, oς, το. A spear.

ἐγκύμιος, or, adj. (s. ἐγκύμα, in, and κύμα, a wave). Born in a country, native, indigenous — of ἐγκύμοι, the inhabitants of a country.

ἐγνώ, ἐμῷ, and μοῦ, &c. 1st pers. pron. § 60, I — ἐγνω, I at least, I for my part.

ἐγὼν, poetic for ἐγώ, before a vowel.

ἐδάφος, ου, τό (fr. ἐδος, a base). A foundation — the ground.

ἐδάφιος, ατος, το (s. ἔδοι, to eat). Food, victuals.

ἐδητός, υς, ἡ (fr. same). Food, feasting.

ἐδοι (R. ἐδα, 2 ἐδ, also, 2 ἐδα, 3 ἐδ), s. ἐδος, ἐδομαί, and ἐδομαί, p. ἐδόθη, 2 a. ἐδὸγον, p. pass. ἐδοθήματα, see § 117, ἐδα. To eat, to devour, to consume.

ἐδώδικος, or, adj. (s. ἐδάδι, food). Edible, good for food.
Eikōn—Eikón.

Εἰκόν, poet. for εἰκήν, see εἰκόν.

Εἰκόνα (R. εἰκόν), f. εἰκόνα, p. wanting, 1 a. εἰκᾶθν. To seat one’s self, to sit down, to sit.

Εἰκόνα (R. εἰκόν), f. εἰκόν, p. εἰκόνα. To will, to wish, to feel inclined.

Εἰκόνω (R. εἰκόνω), f. εἰκόνω, p. εἰκόνω (fr. εἰκός, custom). To accustom; intr. to be wont, to be accustomed; p. pass. εἰκόνω-

μαι, with a pres. sense, I am wont.

Εἰκόνεος, εἰκόν, adj. (fr. εἰκόν). To be accustomed, accustomed.

—Εἰκόνεω, we must accustom.

Εἰκόνος, εἰκόν, τό. A nation, a people.

Εἰκός, εἰκόν, τό (fr. εἰκός). Habit, custom, usage.

Εἰκός, pres. used in pt. only, viz.

Εἰκός. To be wont;—2 p. εἰ-

κόσι, I am wont.—κατά τό εἰκόνος, according to custom.—

Εἰκόνεω, εἰκόν, as is customary.

εἰ, conditional particle. If, whether.—With the indic., since.

εἰ γάρ, Oh that! would that!

εἰ ναὶ, although.—εἰ μὴ, unless—εἰς, if any one.

Εἰς, εἰς, τό (poet. for εἰς). Spring.

Εἰς, poet. for λείσ. To pour.—

Δίκληνις εἰς, to shed tears.

Εἰς, εἰς, contr. εἰς, τό (fr. εἰς). The look, aspect, form, appearance.

Εἰς (R. εἰς, 2 εἰς, 3 εἰς). To see.

—Min. to be seen, to appear, to seem, § 117, εἰς.

Εἰς (R. εἰς), f. εἰςον, and εἰ-

σομαι, p. εἰςοι (fr. γιγαντός), 2 perf. εἰςα, pres. tense. To see.—other tenses, to know, § 112, IX. and § 117.

Εἰκόνων, ονος, τό (Dim. fr. εἰκός, a form). An image, a statue, a representation.

Εἰς, particle of wishing (fr. εἰ).

Oh that! would that! commonly joined with the optative.

Εἰκόνω (R. εἰκόνω), f. εἰκόν, p.

εἰκόνα, Att. Ἐικόνα (fr. εἰκός).

To make like, to liken:—to compare, to conjecture, to repre-

sent.—Min. to liken one’s self to, to assume a form.

Εἰκόνα, εἰκόν, Ἐικόνα (fr. εἰκόν). Comparison, the art of representa-

tion, conjecture.

Εἰκόνος, εἰκόν, τό (fr. εἰκόν). Like, resembling.

Εἰκόνος, ὠνος, τό (Neut. of εἰκόν, pt. of ἔικα, 2 perf. of ἔικα, ob-

sol.) That which is like, what is right, the natural, the rea-

sonable.—ὡς εἰκόν, as is natu-

ral, as is customary.

Εἰκόνα, εικόν, τό (fr. εἰκόν, gen. of εἰκόν). Justly, rightly, properly.

Εἰκόν (R. εἰκόν), f. εἰκόν, p. εἰκόν. To yield, to give way.

Εἰκόν (R. εἰκόν, 2 εἰκόν, 3 εἰκόν), pres.

obsol. f. εἰκόν, 2 p. with a pres. sense ἔικα, plup. ἔικειν. To be like, to resemble, to appear, to seem. —εἱκος, impers., it seems, it is fit.—εἰκόνα, Att.

Εἰκόν, resembling, like.

Εἰκόν, ὠνος, Ἐικόν (fr. εἰκόν). A like-

ness, an image, a statue.
Eileithynia, as, ἤ. Ilithyia, or Lacina, the goddess of childbirth.

Eileithys, οὐ, ὅ. A Helot. The Helots were inhabitants of Helos, reduced to slavery by the Spartans.

eimu, ἅτος, τὸ (fr. εἰμαι, p. pass. of ἐννυμι, to clothe). Clothing, a garment.

εἰμαθεῖναι, οὐ, τὸ (fr. εἰμαιμαθαί, Attic for μειμαθαί, p. pt. pass. of μειμομαι, to obtain by lot). A decree of destiny, destiny, fate, death.

εἰμι, I. εἰμι, imperf. ἤ, imperf. m. ἤμεν, irreg., § 112, I. To be, to exist, to live;—impers. εἰσί, for εἰμι, it is permitted, it is lawful, it is possible.—οὐκ ἔστι, it is not possible.—εἰς ὄστι, sometimes, at times.

εἰμ, I. εἰμαι, imperf. ἤν, § 112, II. To go, to go on a journey, to travel.—εἰς χεῖρας εἰμαι, to join battle.

eί, poet. for εἰ, prep. In, &c.

εἰμενα, poet. for εἴμενα. On account of, &c.

εἰμαι, εἰμι (R. εἰ), the first and second aorists of εἰμαι, to say, obsol., used as aorist to φημι. To say, to speak, to utter.

εἰπε, conj. (fr. εἰ, and πε). If however, although, even though.

εἰποθεί, adv. (fr. εἰ, and ποθεί, any where). If any where.

εἰργα, εἰργα (R. εἰγα), f. εἰργα, p. εἰρχα. To shut in, to inclose.

εἰργα (R. εἰγα), f. εἰργα, p. εἰρχα. To shut out, to keep off, to forbid, to prevent, to restrain.

εἰροθσι, as, ἤ (fr. τρόησω, to row). Rowing.

εἰρήνη, ης, ἢ. Peace.

Εἰρήνη, ης, ἢ. Irène, the goddess of peace.

εἰς, or εἰς, 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) Ἀθηνα.—εἰς τὰ ὁπλα, backward.—εἰς τοῦτο, to such a degree, § 124, 6.

εἰς, μια, ἕν, num. adj. One.

εἰςἀγω, f. -ἀγῳ, &c. (εἰς, to, and ἀγω, to lead). To lead into, to introduce, to bring forward.

εἰςβάλω, f. εἰςβάλλω, &c. (εἰς, into, and βάλω, 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.

εἰςδῶ, and εἰςδῶ, f. εἰςδῶ, &c. (εἰς, into, and δῶ, to go down) To go down into, to creep into, to descend into.

εἰςεἶδω, 2 a. of εἰςεἶδω, obsol., used as aorist to εἰςδῶ. To look into, to gaze at, to behold.

εἰςεἶμι, f. εἰςεἰμαι, &c. (εἰς, into, and εἶμι, to go). To go into, to enter, to come into
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εἰσέχομαι, s. εἰσελέυσομαι, &c. (εἰς, into, and ἔχομαι, to come).
To come into, to enter, to go into, to visit.

εἰςείς, adv. (fr. εἰς, to, and ἐς, still). To a still longer time, still farther, yet longer, still, besides.

εἰσηγέομαι, s. εἰσηγήσομαι, &c. (εἰς, into, and ἔγεομαι, to lead).
To lead forth into, to bring forward, to introduce, to propose, to induce.

eἰσηγήσης, οὖ, δ (fr. εἰσηγέομαι).
One who brings forward, or introduces another, an inventor.

εἰσόδος, οὐ, ὁ (fr. εἰς, into, and ὁδός, a way). A way into, an entrance.

εἰσόκα, Dor. for εἰσόκε (poet. for εἰς ὁ κε). Till, until, as long as, so long as.

εἰσόπτρον, οὐ, τό (fr. εἰσόπτομαι, to look into). A mirror.

εἰσόρα, s. εἰσόρομαι, &c. (εἰς, into, and ὀρᾶμα, to look).
To look into, to see into, to behold, to gaze upon.

εἰσπέμπω, s. εἰσπέμπω, &c. (εἰς, into, and πέμπω, to send).
To send into, to introduce.

εἰστε, for εἰς, το, and τε, particle of emphasis. Even to, up to.

εἰσφέρω, s. εἰσφέρω, &c. (εἰς, into, and φέρω, to bring).
To bring into, to bring in:—to introduce, to propose.

εἰσφέρω, s. ἕσωμαι, &c. (εἰς, into, and φέρω, to bring). To bring into, to store up, to collect.

εἰσχεῖν, s. εἰσχεῖνω, &c. (εἰς, into, and χεῖν, to pour). To pour into, to pour out (of one vessel into another).—Mid. to flow into, to empty.

εἰσώ, and ἔσω, adv. (fr. εἰς, into)
Within, into, to.

εἰκα, adv. So then, thereupon, thus then, therefore, next.

εἰκα, conj. (fr. εἴ and τε). Whether.—εἴκα...εἴκα, Whether... or, as...as, either...or.

εἴκις, εἴς (fr. εἴ, and τε, any one).
If any one.

ἐκ (before a vowel ε), 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, εἴκ α ὃ, from the time that.—
ἐκ νόλλοι, long since.—Or cause, through, by means of, by.—In composition, out, away, forth, utterly, completely, &c.

Εὔκαβη, γς, ἦ. Hecuba, wife of Priam, king of Troy.

ἐκαστος, η, ov, adj. Each, every, every one.

ἐκάστοτε, adv. (fr. εκαστος).
Each time, every time, continually.

ἐκάστερος, α, ov, adj. (fr. εκάς, separate). Either of two, each, one or other, both.

ἐκατέρωθεν, adv. (fr. εκάτερος).
From either side, on both sides.

Εὔκατι, Dor. for Εὔκητι. By the pleasure of, by the favour of, on account of.

ἐκάτον, num. adj. indecl. A hundred.
ἐκατοστός, ἕν, ὅν, num. adj. ord.
(fr. ἐκατόν). The hundredth.
ἐκβάλλω, f. ἐκβαλλομαι, &c. (ἐκ, out, and βάλω, to go). To go out from, to disembark, to descend from.
ἐκβάλλω, f. ἐκβάλλω, &c. (ἐκ, out of, and βάλλω, to cast). To cast out of, to discharge from:—to drive forth, to expel, to banish.
ἐκβοροκά, f. ἐκβορωκα, &c. (ἐκ, completely, and βοροκα, to eat up). To eat up completely, to devour, to consume.
ἐκβοάω, f. ἐκβοῶ, &c. (ἐκ, out, aloud, and βοῶ, to cry). To cry out aloud, to proclaim, to call aloud for.
ἐκβολή, ἡ, ἡ (fr. ἐκβάλλω). A discharge, the mouth of a river.
ἐγκλάω, f. ἐγκλάω, &c. (ἐκ, from, aloud, and γλάω, to laugh).
To laugh out, or aloud.
ἐγγενός, ὁ, ὁ (fr. ἐγγενεῖμαι, to be born of). Offspring, a descendant.
ἐγγενεῖμαι, f. ἐγγενεῖμαι, &c. (ἐκ, from, and γενεῖμαι, to receive).
To receive from, to succeed to, to expect.
ἐγένος, f. ἐγένος, &c. (ἐκ, from, and γένος, to fasten). To fasten from, to bind to.
ἐγείδασκο, f. ἐγείδασκο, &c. (ἐκ, thoroughly, and ἐγείδασκο, to teach). To teach thoroughly, to inform fully.
ἐγείδομαι, f. ἐγείδομαι, &c. (ἐκ, away, and ἐγείδομαι, to give). To give away, to yield up, to publish.
ἐγείδωκα, f. ἐγείδωκα, &c. (ἐκ, out, and ἐγείδωκα, to drive). To drive out, to put to flight, to pursue.
ἐκδίνω, and ἐκδίνομαι, &c. (ἐκ, out, and δίνω, 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.
ἐκεῖνε, adv. (fr. ἐκεῖ, and στά, to).
To that place, thither.
ἐκείνος, ὁ, o, dem. pron. (fr. ἐκεῖ)
That, this:—he, she, it.
ἐκτρέφω, f. ἐκτρέφω, &c. (ἐκ, from, and τρέφω, same as τρέφω, to leap). To leap from, to spring up from.
ἐκκαθαιρέω, f. ἐκκαθαιρεῖται, &c. (ἐκ, thoroughly, and καθαιρεῖ, to cleanse). To cleanse thoroughly, to exorcise, to purify.
ἐκκαθάρισμα, num. adj. (ἐκ, six, καθ, and, and δίκα, ten). Sixteen.
ἐκκαλέω, f. ἐκκαλέω, &c. (ἐκ, out, and καλέω, to call). To call out, to summon forth.
ἐκκαλύπτω, f. ἐκκαλύπτω, &c. (ἐκ, out, and καλύπτω, to cover).
To uncover, to expose, to reveal.
ἐκκαλεῖμαι, f. ἐκκαλεῖμαι, &c. (ἐκ, out, and καλεῖμαι, to lie). To lie exposed, to lie open, to be public.
ἐκκλησία, ας, ἡ (fr. ἐκκλίνει, to call out). An assembly of the people (called out by heralds), a public assembly.
ἐκκλίνω, f. ἐκκλίνω, &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, ὑ.—κομίζω, &c. (ἐκ, out, and κομίζω, to carry). To carry out for burial.

ἐκφυμαίνω, ὑ.—κυμαίνω, &c. (ἐκ, from, and κυμαίνω, to fluctuate). To overflow:—to depart from a straight line, to waver, to be thrown into confusion.

ἐκλάμπω, ὑ.—λάμψω, &c. (ἐκ, out, and λάμπω, to shine). To shine forth, to shine brilliantly.

ἐκλαυθάνω, ὑ.—λάσω, &c. (ἐκ, completely, and λαυθάνω, to cause to forget). To cause total oblivion.—Min. to forget completely.

ἐκλείπω, ὑ.—λείψω, &c. (ἐκ, out, and λείψω, to leave). To leave out, to omit, to leave behind, to forsake.—Intr. to disappear, to die.—Min. to be inferior to, to cease.

ἐκλύω, ὑ.—θύω, &c. (ἐκ, from, and λύω, to loose). To loose from, to set free, to dissolve:—to wear out, to exhaust.

ἐκνύσιος, σ. or, and τ. or, adv. (fr. ἐκνύω, willing). Voluntary, of one's own accord, spontaneous.


ἐκπέμπω, ὑ.—πέμπω, &c. (ἐκ, out, and πέμπω, to send). To send out, or away, to send forth to battle, to dismiss.

ἐκπέφασω, ὑ.—πέφασω, &c. (ἐκ, with-
The hundredth.

To go out from, to disembark, to descend from.

To cast out of, to discharge from:—to drive forth, to expel, to banish.

To eat up completely, to devour, to consume.

To cry out aloud, to proclaim, to call aloud for.

A discharge, the mouth of a river.

To laugh out, or aloud.

Offspring, a descendant.

To receive from, to succeed to, to expect.

To fasten from, to bind to.

To teach thoroughly, to inform fully.

To give away, to yield up, to publish.

and διώξω, to drive). To drive out, to put to flight, to pursue.

and διώξω, f. διδύσω, &c. (ἐξ, out, and βάλω, to cast). To cast out of, to discharge from:—to drive forth, to expel, to banish.

To eat up completely, to devour, to consume.

To cry out aloud, to proclaim, to call aloud for.

A discharge, the mouth of a river.

To eat up completely, to devour, to consume.

To laugh out, or aloud.

Offspring, a descendant.

To receive from, to succeed to, to expect.

To fasten from, to bind to.

To teach thoroughly, to inform fully.

To give away, to yield up, to publish.
from, sc. a straight course, to go out of the way, to give way, to incline.

เอกκομίζω, γ. -κομίζω, &c. (ἐκ, out, and κομίζω, to carry). To carry out for burial.

เอกκυμαίνω, γ. -κυμαίνω, &c. (ἐκ, from, and κυμαίνειν, to fluctuate). To overflow:—to depart from a straight line, to waver, to be thrown into confusion.

ἐκλάμπω, γ. -λάμπω, &c. (ἐκ, out, and λάμπω, to shine). To shine forth, to shine brilliantly.

ἐκλαυθάω, γ. -λαύω, &c. (ἐκ, completely, and λαυθάω, to cause to forget). To cause total oblivion.—Min. to forget completely.

ἐκλείπω, γ. -λείπω, &c. (ἐκ, out, and λείπω, to leave). To leave out, to omit, to leave behind, to forsake.—Intr. to disappear, to die.—Min. to be inferior to, to cease.

ἐκλύω, γ. -λύω, &c. (ἐκ, from, and λύω, to loose). To loose from, to set free, to dissolve:—to wear out, to exhaust.

ἐκουσίως, a, or, and ος, or, adj. (fr. ἐκούω, willing). Voluntary, of one's own accord, spontaneous.


ἐκπέμπω, γ. -πέμπω, &c. (ἐκ, out, and πέμπω, to send). To send out, or away, to send forth to battle, to dismiss.

ἐκπέφερθω, γ. -πέφερω, &c. (ἐκ, ut-

terly, and πέφερω, to destroy). To destroy totally, to sack.

ἐκπετάνωμι, γ. -πετάω, p. ἐκπετάταξα, by syncope, ἐκπετάταξα, p. pass. ἐκπετάταμαι, I a. pass. ἐκπετατάθην (ἐκ, out, and πετάνωμι, to spread). To spread out, to unfold, to open, to untwine, to cast away.

ἐκπετομαί, γ. -πετομαί, &c. (ἐκ, away, and πετομαί, to fly). To fly away.

ἐκπιγγυμι, γ. -πέχω, &c. (ἐκ, firmly, and πέγγυμι, to fasten). To join firmly, to congeal:—to freeze, to benumb.

ἐκπηδάω, γ. -πήδω, &c. (ἐκ, out, and πηδάω, to spring). To spring forth, to rush out, to sally forth.

ἐκπίνω, γ. -πίνω, &c. (ἐκ, totally, and πίνω, to drink). To drink up, to empty, to exhaust, to absorb.

ἐκπίπτω, γ. -πίπτωμαι, &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, γ. -πλέωμαι, &c. (ἐκ, out of, and πλέω, to sail). To sail out of, to sail away.

ἐκπλησίω, γ. -πλησίω, &c. (ἐκ, completely, and πλησίω, to strike). To strike with alarm, to terrify, to stun.

ἐκπνιώ, γ. -πνεύω, &c. (ἐκ, forth, and πνεύω, to breathe). To breathe forth, to expire, to die.

ἐκποδον, adv. (fr. ἐκ, from, and ποδῶν, gen. pl. of ποῦς, the
foot). From before the feet, away, out of the way.—ἐκποδῶν ἄπειρον, to put out of the way, to despatch, to remove, ἐκπονέω, f. ἡσα, &c. (ἐκ, out, and πονέω, to work). To work out, to produce by labour:—to adorn.

ἐκπρέπης, ἐς, adj. (ἐκ, ἐκπρέπω, to excel). Excelling, illustrious.

ἐκπύρως, f. ἡ, ὡς, &c. (ἐκ, completely, and πῦρ, to set on fire). To set completely on fire, to destroy by fire.

ἐκρίπτω, f. ὕψω, &c. (ἐκ, off, and ἱέπτω, to throw). To cast off, to throw away.

ἐκσοβέω, f. ἡ, ὡς, &c. (ἐκ, away, and σοβίω, to drive). To drive away, to frighten away.

ἐκπατάς, ἐς, ἡ (ἐκ, ἐκπατάμη, to displace). A displacing, disorder:—mental distraction, alienation, insanity.

ἐκτίνω, f. τείνω, &c. (ἐκ, out, and τείνω, to stretch). To stretch out, to extend.

ἐκτίθημι, f. ἐκτίσω, &c. (ἐκ, out, and τίθημι, to place). To put forth, to expose.

ἐκτίνω, f. τείνω, &c. (ἐκ, off, and τείνω, to pay). To pay off, to repay, to alone for, to pay.

ἐκτόθε, adv. (ἐκτός, outside). On the outside, out of, without.

ἐκτοπίζω (R. ἐκτοπίζω), f. ἐκτοπίζω, ἐπ. ἐκτοπίζων (ἐκ, away from, and τόπος, a place). To remove, viz., from one's usual abode, to retire, to depart.

Ἐκτόρος, a, ov, Ion. ος, η, ον, adj. Of, or belonging to H.ctor. ἐκτός, adv. (ἐκ, out). Without ἐκτώ, η, ον, num. adj. (ἐκ, ἐκ, six).

The sixth, adv. ἐκτῶ, sixthly ἐκτότε, adv. (ἐκ, from, and τότε, then). From that time, since then, thence.

ἐκτείνω, f. τείνω, &c. (ἐκ, from, and τείνω, to turn). To turn away from, to avert.—Mid. to turn aside, to deviate, to change one's form.

ἐκτήρω, f. ἐκτήριβος, ἐκτίβινω, &c. (ἐκ, completely, and τείνω, to bring up). To bring up from infancy, to nurture, to support.

ἐκτέρω, f. ἐκτίβινω, ἐκτείριδι, and ὑμοθριόμι, &c. (ἐκ, from, and τείνω, to run). To run from, to rush forth, to spring forth.

ἐκτυφλώω, f. ἐκτυφλώω, &c. (ἐκ, completely, and τυφλώω, to blind). To make completely blind, to deprive wholly of sight.

Ἐκταός, ὀφος, ὃ. Hector, son of Pæiam, and the most valiant of the Trojan chieftains. He was slain by Achilles in the tenth year of the war.

ἐκφέρω, f. ἐκφέρω, &c. (ἐκ, forth, and φέρω, 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.

ἐκφεύγων, f. ἐκφεύγω, &c. (ἐκ, from, and φεύγω, to flee). To flee from, to avoid, to escape.

ἐκφοβέω, f. ἡ, ὡς, &c. (ἐκ, greatly, and φοβέω, to frighten). To
frighten greatly, to terrify.—

Min. to fear, to dread.

ἐξυπνάσσω, Att. -τω, f. -φυ-

λάσσω, &c. (ἐκ, carefully, and

φυλάσσω, to watch). To watch

carefully, to wait for.

ἐκόν, οὔσα, οὖν, adj. Voluntary,

willing, of one's own accord.

ἐλαια, ας, ἡ. An olive tree, an

olive.

ἐλαύνω, οὐ, τὸ (fr. ἐλᾶλα). Olive

oil, oil.

ἐλάτη, ἦς, ἡ. The pine tree, the

fir tree.

ἐλαρτάμα, ἀτος, τὸ (fr. ἐλᾶτως,

to reduce). Reduction, dimi-
nution, loss.

ἐλᾶττων, οὖν, Att. for ἐλᾶσσων, οὖν,

adj. (comp. of ἑλᾶχ, small).

Smaller, less, worse, inferior.

ἐλανῶ (R. ἐλα), f. ἑλᾶσ, Att. ἑλᾶ,


ἑλᾶω, nearly obso., to urge on-
ward). To drive, to press hard
on, to put to flight.—Intr. to ad-
vance, to ride, to proceed.

ἐλδρος, οὖ, ὅ. A stag.

ἐλαφρός, ἁ, ὧν, adj. Light, nim-
ble, easy to be borne.

ἐλαφρῶς, adv. (fr. ἑλαφρός).

Lightly, nimbly, gently, &c.

ἐλάχιστος, η, οὖ, adj. (superl. of

ἑλάχις, small). Smallest, least.

ἐλάχις, ἐα, ὑ, adj. (old poet. form

of μικρός). Small, little, sho-t,

worthless.—Compared, ἑλᾶχ,  

ἐλᾶσων, ἑλᾶχιστος.

ἐλάο (R. ἐλα), rarely used, but

furnishes the tenses to ἐλᾶνο.

ἐλαφρῶ (R. ἐλᾶρι, ἐλᾶρ), s. ὑφό.

p. ἐλᾶρων (fr. ἐλᾶσ). To pity.
Το free, to emancipate, to release, to deliver.

'Ελευσίνιος, a., ov, adj. Eлейuσινιαν, from,

'Ελευσίνιος, ίνος, η. Eлейuσίa, a city of Attica, famed for the mysteries of Ceres; hence called "Eлейuσίanian."

ἀλεφαντιστής, οῦ, ὁ. An elephant hunter; from,

ἀλεφας, αντος, ὁ and ἦ. The elephant: —ivory.

'Ελικών, ἁνος, ὁ. Helicow, a famous mountain in Bæotia, sacred to Apollo and the Musea.

ἄληκος, εἰς, τὸ. A wound.

ἄλευσ (R. ἀλακ), s. —θω, p. ἀλευ- 

ιωσ (same as ἀλω). To drag, 

&c.

ἄλω (R. ἀλω), s. ἀλα, p. ἀλα. To draw, to drag, to pull along, to trail on the ground: —to drink.

'Ελλάς, ἡδος, ἡ. Hellen.—Originally a city in Thessaly; finally the name was applied to all Greece, and is to be translated, Greece.

ἄλλοις, —αν, &c. (ἐν, in, and ἀλα, to leave). To leave behind, to forsake, to omit, to neglect.

'Ελλη, 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."

'Ελλης, ης, ο. 1. Hellen, son of Deucalion. 2. A Greek.—of "Ελλην, the Greeks, be-

cause supposed to be descended from Hellen.

'Ελληνικός, ἡ, ὁν, adj. (fr. "Ελλην, a Greek). Grecian, Greek; hence,

'Ελληνικός, adv. After the manner of the Greeks; in Greek.

'Ελλησποντικός, ἡ, ὁν, adj. Of, or belonging to the Hellespont; from,

'Ελλήσποντος, ου, ὁ (fr. "Ελλης, of Helle, and πόντος, the sea). The Hellespont.

ἐλπίς, ἐς, adj. (fr. εἰλήπα). Defective, imperfect, wanting.

ἐλπὺς, Th. of ἐλω. See εἰλα.

ἐλπίζω (R. ἐλαξ), s. —θω, p. ἐλπίζα. To hope, to expect; from,

ἐλπίζω, ἐθος, ἡ. Hope, expectation.

ἐλύω (R. ἐλαμ), s. —θω, p. ἐλυμα, p. pass. ἐλυμας, 1 o. pt. pass. ἐλυμας. To roll up, to wrap up ἐμαυτοῦ, ἵς, reflexive pron. (fr. ἐμοῦ, of me, and αὑτοῦ, self).

Of me myself, my own, mine,
§ 63.

ἐμπαίνω, s. —θομας, &c. (ἐν, in, and σαίνω, to go). To go into, to enter, to ascend: —to embark, to advance.

ἐμπάλω, s. —θελαι, &c. (ἐν, into, and σαίνω, to throw). To throw in, to lay upon, to inflict on: —to suggest, to excite: —to empty (said of rivers), to attack.

ἐμπάλω, s. —θος (ἐν, into, and σαίνω, to cause to go). To cause to enter, to put on board, to lead into.

ἐμπολὴ, ἡ, ἡ (fr. ἐμπάλω, to
rush into). An irruption, an invasion, an attack.

εμφρόνητος, or, adj. (fr. εμφρον- των, to strike with thunder). Thunder-stricken.

εμπνοίω, s. -ταιω, &c. (εν, in, and βυτιω, to plunge). To plunge in the deep, to submerge, to engulf.

εμμανής, &c., adj. (εν, intens. and μανομαι, to rave). Raving, frantic, furious.

εμελώς, adv. (fr. εμελεις, in tune). Harmoniously, neatly, nattily, in a becoming manner.

εμένω, s. -μενω, &c. (εν, in, and μενω, to remain). To remain in, to persevere, or continue in.

εμί, Dor. for μι.

εμῶ, ἡ, ὣν, adj. pron. (fr. εὕω, gen. εμοῦ, of me). My, mine.

εμπάθης, &c., adj. (fr. εν, in, and πάθος, strong feeling). With strong feelings, deeply moved, or affected, impassioned.

εμπαίνω, adv. (εν, intens. and πάινω, back again). Back again, anew, contrary.

εμπάσσω, s. -πάσω, &c. (εν, on, and πάσω, to scatter). To scatter upon, to sprinkle over.

Εμπεδοκλῆς, ίους, ὁ. Empe-
dócles, a philosopher, poet, and historian of Sicily, B. C. 444.

εμπειρός, or, adj. (fr. εν, in, and πίρα, a trial). Experienced or practised in, having tried, versed or skilled in.

εμπές, Ion. for ἐμπας (fr. εν, on, and πᾶς, the whole). On the whole, however.

εμπίστημι, s. -πίστω, &c. (εν in, and πίστημι, to fill). To fill up, to fill.

εμπίπτω, s. εμπεσομαι, contr. for εμπεσομαι, &c. (εν, in, and πέπω, to fall). To fall in or upon, to meet with, to plunge into.

εμπλήξεις, 2 a. p. of εμπλέκω, s. -πλέκω, &c. (εν, in, and πλέκω, to twine). To en-
twine, to entangle, to involve, to perplex.

εμπλέκω, s. -πλέσομαι, &c. (εν, in, and πλέκω, to sail). To sail in.

εμπλήθω, s. -πλήσω, &c. (εν, in, and πλήθω, to fill). To fill in, to fill.

εμποδίζω, s. -ποδίζω, p. εμπο-
dίκα (εν, on, and ποδίζω, to fetter). To secure with fetters, to shackle, to entangle, to im-
pede.

εμποδῶν, adv. (fr. εν, among, and ποῳ, a foot). Literally, among the feet, before the feet, in the way.—τι εμποδῶν, pres-
cent circumstances.

εμποιώ, s. -ποίω, &c. (εν, in, and ποίω, to work). To work in, to insert, to produce in.

εμπορένομαι, s. -νομομαι, &c. (εν, in, and πορεύομαι, to tra-
vel). To travel about in a place, to trade, to traffic.

εμπορία, ας; ἡ (fr. εμπορος.) Com-
merce, trade, traffic.

εμπορός, or, ὁ (fr. εν, in, or upon, and πόρος, passage to and fro). One who passes to and fro as a trader, a merchant.
Also intensive and diminutive.

έμπροσθεν, adv. (fr. έν, in, and πρόσθεν, before). In the fore part, before, in the presence of.

έπιτιω, s. -τιω, &c. (έν, upon, and πτω, to spit). To spit upon, to spit into.

έπιτυκάζω, f. -τυκάζω, &c. (έν, in, and πυκάζω, to cover over). To cover over in a thing, to cover, to conceal.

έμψινος, f. -φείνο, &c. (έν, in, and φείνω, to show). To show or make appear in, to manifest, to make known.—Mvs. to appear.—Impers. it appears, there appears.

έμπρασσω, Att. -πρας, f. -φράζω, &c. (έν, in, and φράζω, to shut up). To shut up in, to enclose, to stop up.

έμψων, or, adj. (έν, in, and φέων, mind). In his right mind, rational, intelligent.

έμψυχος, or, adj. (fr. εμφύω). Implanted in, innate, natural, ingrafted.

έμφυω, f. -φυω, &c. (έν, in, and φύω, to produce). To produce in, to infuse into.—Intr. in the p. and 2 a. to grow upon, to cling to.

έν, prep. (governs the dat. only). In, on, upon, at, among. Before the genitive, a word in the dative is to be supplied; as, έν ζούν (δείκνυτε), in Hades.

έν λόγος είναι, to be in repute. In composition it has its usual signification. With adjectives it denotes, in, furnished with, having, containing.
αὐ, to kindle). To kindle, to
set fire to, to set on fire, to
excite.

ἐνδέης, ἄς, adj. (fr. ἐν, intens. and
δεῖ, to want). In great need,
needy, destitute, wanting, in-
sufficient.

ἐνδέα, ἄς, ἂ (fr. ἐνδέης). Want,
indigence, poverty.

ἐνδέωνυμ, ἀ—δεῖνυμ, &c. (ἐν, in,
tens. and δεῖνυμ, to show).
To show clearly, to point out,
to prove.

ἐνδέκτος, ὁ, or, num. adj. ord.
(fr. ἐνδέκα, eleven). The
eleventh.

ἐνδέχομαι, ἂ—δεχομαι, &c. (ἐν,
in, and δεῖ, to take). To
take in, to hold in, to receive,
to accept, to admit.—Impers. it
is practicable, it is lawful.

ἐνδέω, ἂ—δεσίω, &c. (ἐν, in,
and δεί, to want). To want,
to be in need of.—Min. to suffer
want.

ἐνδέω, ἂ—δεσίω, &c. (ἐν, on,
and δεί, to bind). To bind on,
to fasten to, to enclose, to fetter.

ἐνδιατριβω, ἃ—τριβω, &c. (ἐν, in,
and διατριβω, to abide in, to
live in, to continue, to stay.

ἐνδιδομαι, ἃ—διδωμαι, &c. (ἐν, into,
and διδωμι, to give). To give
up to, to yield, to permit, to
submit:—to begin.

ἐνδοότι, adv. (fr. ἐνδορ). Within.

ἐνδορ, adv. (fr. ἐν, in). In, within.

ἐνδοξος, or, adj. (fr. ἐν, in, and
dοξα, renown). Renowned, fa-
mous, illustrious.

ἐνδύω, and ἐνδύω, ἄ—δύω, &c.
(ἐν, into, and δύω, to enter)
To enter into, to go into, to put
on.—Min. to dress one’s self.

ἐνδιδάσα, ἄς, ὃ (fr. ἐν, in, and ἔδασα,
a sitting). A sitting, or lying
in wait, an ambush, a re-
serve.

ἐνδιδοῦσι, (R. ἐνδεῦσεν), ἂ—δεῦσιν
(fr. ἐνδείκα). To place
in, to place in ambush.—
Min. to lie in wait.

ἐνεμι, ἂ—σομαι, &c. (ἐν, in, and
εἰμι, to be) To be in.—Imper-
sonally, ἐστι, and ἐστιν, it is
permitted, it is possible.

ἐνεκα, adv. (governs the gen.)
On account of, for the sake of.

ἐνεργάζομαι, ἂ—σομαι, &c. (ἐν,
and ἐγγάζομαι). To form in, make.

ἐνεργεία, ἄς, ἂ (ἐν, in, and ἐγγον,
work). Energy, activity.

ἐνεργέω (R. ἐνεργεῖ), ἂ—σω, ἂ
ἐνεργυνα (fr. same). To labour
in, to be active, to perform.

ἐνεργός, ὁ, adj. (fr. same). Work-
ing, effective, productive:—
performed, effected, done.

ἐνεργε, adv. From below, be-
nath, under, below.

ἐνέκα, ἃ—νωθή, ὁ ἐνερχόμαι, &c
(ἐν, on, and ἐκ, 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.—Denot-
ing time, then, when.

ἐνθάδε, adv. (fr. ἐνθα, and ἀ, to
§ 119, 1, 3d). To this place
hither:—thither, there.

ἐνθάθα, ἄς, ὁ, ἐνθάθα, &c. (ἐν, in, and
θά, to inspire). To in-
spire (with a divine spirit).—Mind. To be filled with a divine spirit, to be enthusiastic, or frantic.

ἐνθεν. Hence, thence, whence, hereupon.

ἐνθοναίω, and ἐνθοναίω (R., ἐνθοναι, or ἐνθοαία). s. -ναία, p. ἐνθοναία (fr. ἐνθος, divinely inspired). To be divinely inspired, to be filled with a mental fury.

ἐνθομος, or, adj. (fr. ἐν, in, and θυμος, the mind). Taken into the mind, reflected on, considered.

ἐνθομοτερας, a, or, adj. (comp. of ἐνθομος, courageous). More courageous, bolder, &c. —ἐνθομοτερος, adv. more boldly, with more courage.

ἐνι, for ἐνστι, imper. See ἐνομι. 


Every year, yearly.

ἐνημν, s. ἐνθος, &c. (ἐν, into, and ἐνς, to send). To cast into, to fling upon.

ἐνιοτ, α, a, adj. (fr. ἐνι, and α, there are those who. Idioms, 40). Some, certain. 

ἐνιοτες, adv. (fr. ἐνι, there is, and οτε, when. Idioms, 41). Sometimes, at times, occasionally.

ἐνσθος. See ἐνθος.


ἐνθεβάλα, num. adj. indecl. Ninety.

ἐνθεον, and ἐνθεω (R. ἐνως, and ἐνως, 2 ἐνως), s. ἐνως, rarely, ἐναυτής, 2 a. ἐναυτος (irreg. fr. ἐνως, obsol.) To say, to speak, to tell.

ἐνθημαρ, adv. (fr. ἐντικλ, nine, and ημαρ, a day). During, or for the space of nine days.

ἐνοικ, s. -ηοκ, &c. (ἐν, in, and νοικ, to think). To conceive in the mind, to think upon, to consider, to think, perceive, or comprehend.

ἐνοικος, ας, η (fr. ἐν, in, and νοικ, the mind). Thought, reflection, conjecture.

ἐνομι (R. ἐν), s. ἐνος, and ἐνος, p. ἐνοικία, s. a. active, ἐνοικία, mid. ἐνοικίν. To put on, to clothe one's self in, to cover one's self with. § 117. ἐνοκλισ, s. -ηοκ, &c. (ἐν, in, and ὀκλην, to dwell). To dwell in, to inhabit.

ἐνπλος, or, adj. (fr. ἐν, with, and ὀλον, a weapon). In-arms, armed, equipped.

ἐνράω, s. ἐνρομας, &c. (ἐν, in, and ὀρομ, to see). To see in, or on, to perceive.

ἐνολέω, s. -ηολω, p. ἐνολέω (ἐν, on, and ὀλεω, to disturb by a crowd). To crowd close upon, to trouble, to disturb, to vex.

ἐνταυθα, adv. Here, thither, there, thither:—then, thereupon. 

ἐντεινω, s. ἐντεινω, &c. (ἐν, in, and τεινω, to stretch). To stretch across, to extend. —ἐντεινω-πληγας, to inflict blows upon.

ἐντελλω, s. -τελλω, &c. (ἐν, on, and τελλω, to enjoin). To enjoin.
upon, to commission, to command, to instruct.—1 a. ἐνευθένε, p. ἐνευτελεία, 2 p. ἐνευτολος, &c.

ἐνευθένε, adv. (fr. ἐνθα, there, and ἔνθα, from). From that place, thence, hence, therefore. ἐνευθεῖς, ἐνθῆ (fr. ἐνευτελεῖν, to meet with). A meeting, an interview, a greeting.

ἐντεῖ, Dor. for ἐντεῖ, and ἐνταῖ, 3d sing. and 3d pl. of τεῖ, to be.

ἐνεπίθημα, s. ἐνθήθημα, &c. (ἐν, in, and ἐπίθημα, to place). To place in, to introduce into, to deposite, to impart, to communicate.

ἐνεπίθημος, ov, adj. (fr. ἐνθέθημα, to be esteemed, prized, esteemed, illustrious, precious. ἐνεπιλήθη, ἐπιλήθη (fr. ἐνεπίλλειν, to order). An order, a command, a charge.

ἐνεπιτος, ov, adj. (fr. ἐνεπιτος, to extend). Extended, stretched, strained:—strong, powerful, firm.

ἐντός, adv. (fr. ἐντός, in). Within. ἐντόςχω, s. ἐνθότομαι, and ἐνθομοῦμαι, &c. (ἐν, in, and ἐντομω, to run). To run in, to rush in.

ἐντοθωμος, ἐνεπιθωμος, &c. (ἐν, in, and τοθωμος, to rub). To rub in, or upon, to anoint.

ἐντυπθανψ, s. ἑντυπθανψ, &c. (ἐν, upon, and τυπθανψ, to meet). To meet by chance, to meet, to fall in with, to accost.

ἐνυλλος, ov, adj. (fr. ἐνυλλω, Bellona, the sister of Mars). War-

like. Subs. a warrior.—a war song to Mars, sung on entering into battle.

ἐνυπνιος, ov, τό (fr. ἐν, in, and ὑπνος, sleep). A vision, a dream.

ἐξ, num. adj. indecl. Sixth.

ἐξ, prep. used for ἐξ before a vowel.

ἐξαγγέλλω, s. -ειλα, &c. (ἐξ, abroad, and ἐγγέλλω, to announce). To announce abroad, to proclaim, to make known, to reveal.

ἐξαγορεύω, s. -ειον, &c. (ἐξ, abroad, and ἐγορεύω, to publish) To publish abroad, to proclaim, to make known.

ἐξαιρισω, s. -ώσω, &c. (ἐξ, completely, and ἐγρισω, to render wild). To make completely wild, or savage.—Min. to be wild, to be ferocious.

ἐξέκλω, s. -άκλω, &c. (ἐξ, out of, and ἐκλω, to lead). To lead out of, to bring forth from, to fetch out.

ἐξαπέδρω, s. -αφηδρω, &c. (ἐξ, out, and αἰθω, to take). To take out, to take away, to deprive of, to destroy.

ἐξαίρω, s. ἐξαφρω, &c. (ἐξ, out, of, and αἰθω, to raise). To raise up out of, to lift up, to raise on high.—Intr. to raise one's self, to rise.

ἐξαιτεω, s. -ητω, &c. (ἐξ, from, and αἰτω, to ask). To ask from, to demand, to request, to claim.

ἐξαφθως, adv. (fr. ἐξ, intens. and
Suddenly, rapidly, quickly.


Six hundred.

To hear from, to learn from hear-say, to hear.

To wipe out, to erase, to efface completely, to expunge, &c.

To miss completely, to fail:—to commit an offence, to err, to injure.

To bloom forth.

To set up completely, to place erect, to arouse.

To deceiver completely, to betray.

Suddenly, adv. (fr. ἐκισιχίλως, suddenly). Suddenly, unaware.

Suddenly, dor. for ἐκισιχίλως, lon. for ἐκισιχίλως. Suddenly.

Six-footsd.

From the first, anew.
*Εξετάζω—Εξω.

out, and ὁξυμαί, to go). To go out, to depart.

εξοκλίω, f. -οκλίω, c.c. (ἐξ, out of, and ὁκλίω, same as σκίλλω, to move). To move out of, to remove, to drive out.—Intr. to run aground, to decay.

εξεπλω, adv. (ἐξ, from, and ἐπίθεω, backward). Backward, henceforth.

εξοπλίζω, f. -τώ, c.c. (ἐξ, completely, and ὀπλίζω, to arm). To arm completely, to equip thoroughly.—Miv. to march out in arms.

εξοπλισία, ας, ἡ (fr. εξοπλίζω).

The act of arming, a military review.

εξορκίζω, f. -τώ, c.c. (ἐξ, intens. and ὀρκίζω, to cause to swear). To bind by an oath, to put under oath.

εξορμάω, f. -ημο, c.c. (ἐξ, out, and ὠρμαί, to urge forward). To urge on, to send forth, to encourage, to instigate.

εξορύσσω, Att. -τώ, f. -ορύζω, c.c. (ἐξ, out, and ὀρύζω, to dig). To dig out, to excavate.

εξουσία, ας, ἡ (fr. εξουσία, it is possible). Power, right, privilege.

εξεφύλαζο, f. -τομ, c.c. (ἐξ, intens. and ἐφύλαζο, to be insolent). To be very insolent, to act insolently, to outrage.

εξευρέω, f. -ερεω, c.c. (ἐξ, aloud, and ἐυρέω, to discern). To hear aloud, to celebrate in song, to praise, to extol.

εξα, adv. (fr. ἐξ, out of). With
"Εξωθεν—Επαινερχομαι.

ou, outside, away from, without the reach of, externally.

ἐξωθεν, adv. (fr. ἐξω, and ἐξε, from). From without, outside, abroad.

διής (3d sing. 2 p. of διήν, used impersonally). It is like, it resembles, it seems, it is right.

δεῖνα, Dor. for δεῖνα, Ion. for δείνα, fem. of pres. pt. of δεῖθ, to be.

δοὐχαι (R. δοῦταδ), l. -δου, p. δούτακα (fr. δοῦτα). To celebrate a feast, to keep as a festival.

δοῦτη, ἡ, η. A feast, a festival.

ἐστι, ἐστιν, adj. pron. (fr. εἶ, acc. of ὦ). His, her, its.—Lat. suis, sua, suaum.

ἐπαγγέλλω, l. -ελω, &c. (ἐν, to, and ἐγγέλλω, to announce). To announce to, to proclaim.—Min. to promise.

ἐπαγγέλμα, ατος, τό (fr. ἐπαγγέλλω). A promise, a profession.

ἐπάγω, l. -άγω, &c. (ἐν, towards, and ἀγω, to lead). To lead towards, to bring on, to introduce, to add to.

ἐπαειδο, contr. ἐπαεδω, l. ἐπαεῖσο, contr. ἐπαίσω, &c. (ἐντ, to and ἀείδω, to sing). To sing to or for, or in the presence of.

ἐπαγχλον, ou, τό (fr. ἐντ, for, and ἀγχλων, a combat). A prize, viz. of victory at the public games.

ἐπαιλίζω, l. -αίλω, &c. (ἐντ, for, and αἰλίω, to weep). To weep, to mourn over, to bewail.

ἐπαινετής, ου, ὁ (fr. ἐπαινεῖν).
One who praises, a panegyrist.

ἐπαινέω, l. -λω, and -λεω, &c. (ἐντ, intens. & αἰνίω, to praise).
To praise greatly, to admire.

ἐπαινίω, l. -λω, &c. Same.

ἐπαινός, ου, ὁ (fr. ἐντ, intens. and αἰνός, praise). Praise, approbation, an eulogy.

ἐπαίτη, l. ἐπαίτω, &c. (ἐν, upon, and ἀίτω, to raise). To raise on high, to lift up, to elate.—to raise against.

ἐπαίτος, ους, η (fr. ἐπαίτω, to introduce). Introduced from abroad, foreign.

ἐπαλεξίς, ες, η (fr. ἐπαλεξίω, to ward off). A battlement, protection, defence.

ἐπαμείνα, ους, ης, η (fr. ἐπαμείνα, to hold). Epaminondas, a celebrated Theban commander.

ἐναυν, conj. (fr. ἐντ, and ἂν).
After, when, as soon as.—Ion. ἐπην.

ἐπανειμα, l. -ειμας, &c. (ἐντ, again, and ἔιμα, to return).
To return again, to come back, to resume.

ἐπανεκχομαι, l. ἐπανεκχομαι, &c. (ἐντ, again, and ἔνεχυμα, to come back). To come back again, to return.
Ἐξανθέω, f. ἐσομαι, & c. (ἐνι, upon, and ἄνθεω, to bloom). To bloom upon, to bloom forth on. ἐπαναφένω, f. -ώσω, & c. (ἐνι, again, and ἄνθεω, to erect). To erect again, to establish, to restore, to rectify, to correct, to assist.

ἐπανδόμαι, f. -όσομαι, and -όσο-μαι, & c. (ἐνι, upon, and ἄρθρο-μαι, to curse). To impregnate curses upon, to curse, to execute.

ἐπαρνέω, f. -ώσω, & c. (ἐνι, intens, and ἀρνέω, to ward off). To ward off from, to aid, to assist, to relieve.

ἐπάγχω, f. -ἀγχω, & c. (ἐνι, over, and ἀγχω, to rule). To rule over, to be governor of.

ἐπαγώμη, f. -ἀγώμη, & c. (ἐνι, upon, and ἀγώμη, to let loose). To let loose upon, to send into, or against.

ἐπαγάς, f. -ᾶς, & c. (ἐνι, upon, and ἄγας, a burthen). To burthen, to oppress, to distress. ἐπι, conj. and adv., emphatic επιέχει. Since, when, after that, seeing that, because.

ἐπείγω (R. ἔπειγ), f. ἔπειξ, p. ἔπεξε. To push on, to urge on.—Mid. to hasten.

ἐπείδαι, conj. (fr. ἐπείδη, and ἄν). When, since, as, because.

ἐπείδη, conj. (fr. ἐπείδη and ἄν). Since, when, as, as soon as.

ἐπείμαι, f. -έμαι, & c. (ἐνι, to, and ἐμι, to go). To go to, to approach, to arrive at, to go against, to attack: to occur to.

ἐπείμαι, f. -έμαι (ἐνι, & εἰμι, to be). To be near, upon or over.

ἐπεισδάλλω, f. -άλλω, & c. (ἐνι, again, and εἰσδάλλω, to throw into). To throw against, to make an assault upon, to attack.

ἐπείχεγχου, f. -έχεγχου, & c. (ἐνι, upon, and επιχομαι, to rush in). To rush in upon, to enter suddenly, to attack unawares.

ἐπείζετα, adv. (fr. ἐνι and ἐμα). Thereupon, then, next, afterward.

ἐπεμβαίνω, f. -βάινω, & c. (ἐνι, upon, and ἔμβαινω, to mount). To mount upon, to ascend, to attack, to assault.

ἐπενδύω, and -δύω, -δοω, & c. (ἐνι, over, and ἐνδύω, to put on). To put on over, or in addition to.

ἐπεξείμαι, f. -έσομαι, & c. (ἐνι, against, and ἐξείμαι, to go out). To go out against, to attack.

ἐπέποντο, impers. (fr. ἐπι, intens. and ἐποντε, it is fitting). It is becoming, it is proper, or fit.

ἐπεξείδω, f. -έδω, & c. (ἐνι, upon, and ἐπείδω, to support). To support upon, to prop up upon.

ἐπεξεχομαι, f. -έσομαι, & c. (ἐνι, to, and ἐχομαι, to come). To come to, to arrive at.

ἐπεξεύγυμαι, f. -έγυμ, p. ἐπεξεύγυμαι (ἐνι, intens. and εὐγυμαι, to direct). To direct, to guide, to steer.

ἐπεξεχομαι, f. -έσομαι, & c. (ἐνι, to, and εχομαι, to pray). To
pray to, to invoke:—to boast, to profess.

ἐπέκα, s. ἐφέκα, and ἐπισκεψέω, &c. (ἐπι, to, and ἐκ, to hold).

To hold to, to apply to.—

Intr. to stop, to restrain one's self.

ἐπηγ, Ion. for ἐπήγ, which see.

ἐπὶ, 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.—ἐπι: ἐποτ ἐστι, it depends upon me.—3. With the accusative:—
on, upon, against, towards, after, for, at.—With numerals, about.—ἐπι πολὺ, for the most part:—especially.—ἐπι τι, wherefore? In composition it denotes opposition, addition, increase, reciprocity, succession, repetition, &c. § 124, 9.

ἐπιβαίνω, s. -βαίνω, &c. (ἐπι, upon, and βαίνω, to mount).

To mount up, to ascend:—to go on shore, to disembark.

ἐπιβάλλω, s. -βάλλω, &c. (ἐπι, upon, and βάλλω, to cast). To cast upon.

ἐπιβάλλομαι, s. -βάλλομαι, &c. (ἐπι, to, or upon, and βάλλω, to call). To call upon for aid, to call aloud to.

ἐπιβάλλομαι, s. -βαλλόμαι, &c. (ἐπι, upon, and, βάλλω, to pasture). To pasture upon, to put out to pasture upon.—Intr. to feed upon, to graze, to revel.

ἐπιβουλέωσ, s. -βουλείω, &c. (ἐπι, against, and βουλέω, to plan).

To plan against, to plot or conspire against, to lie in wait, to deceive.

ἐπιβουλη, ἡ, ἡ (fr. ἐπι, against, and βουλη, a plot). A conspiracy against, an artifice, a stratagem.

ἐπιβουλος, ὁν, ὁ (fr. ἐπιβουλη).

Plotting, insidious, treacherous.

ἐπιγελάω, s. -γελάω, &c. (ἐπι, at, and γελάω, to laugh). To laugh at; to deride.

ἐπιγενοςκω, s. -γενοςκω, &c. (ἐπι, again, and γενοςκω, to know). To know again, to recognize, to observe.

ἐπιγγαρή, ἡ, ἡ (fr. ἐπιγγάρω).

An inscription, a tax roll, a contribution.

ἐπιγάρω, s. -γάρω, &c. (ἐπι, upon, and γάρω, to mark). To mark on:—hence, to inscribe, to describe, to value.

ἐπιδικηω, s. -δικηω, &c. (ἐπι, for, and δικηω, to weep). To weep for, to lament.—Intr. to weep.

ἐπιδικήωμαι, and -δικηω, s. -δικηω, &c. (ἐπι, intense, and δικηω, to show). To exhibit, to bring forward, to display, to show.—Min. to show one's self, to show, for one's own benefit or pleasure.

ἐπιδέχωμαι, s. -δέχομαι, &c. (ἐπι, upon and δέχομαι, to take).
To take upon one's self, to undertake, to assume, to admit.

*ἐπιθημέω*, s. -ισσόω, &c. (ἐν, among, and δῆμος, the people).
To dwell among, to sojourn with, to arrive among, to settle in.

*ἐπιδίδωμι*, s. -δίσσω, &c. (ἐν, in addition to, and δίδωμι, to give). To give in addition to, to annex, to intrust to, to yield to.

*ἐπιδιώκω*, s. -ώξω, &c. (ἐν, farther, and διώκω, to pursue). To pursue still further.


*ἐπίδοσις*, είς, ἡ (fr. ἐπιδίδωμι).
Addition, increase, a donation.

*ἐπικείμενα*, αῖ, ἡ (fr. ἐπικείμης).
Equity, propriety, clemency, moderation.


*ἐπικίνδυνος*, adv. (fr. ἐπικής).
Properly, justly:—sufficiently, usually:—willingly, contentedly.

*ἐπίζητοι*, s. -ζήσω, &c. (ἐν, intens. and ζήσω, to seek). To seek again, to seek earnestly, to search for.

*ἐπιθυμέω*, s. -θυμόω, &c. (ἐν, intens. and θυμόω, to desire). To desire earnestly, to desire repeatedly, to long for.

*ἐπιθυμία*, αῖ, ἡ (fr. ἐπιθυμέω).
Ardent desire, longing:—cupidity, avarice.

*ἐπικαλέω*, s. -καλίσω, &c. (ἐν, upon, and καλίς, to call). To call to or upon, to give a name, to surname, to name.—Mid. to implore aid.

*ἐπικαλίστω*, s. -καλίσσω, &c. (ἐν, over, and καλίστω, to cover). To cover over, to conceal.

*ἐπικάμπτω*, s. -κάμψω, &c. (ἐν, intens. and κάμπτω, to bend).
To bend, to twist:—to influence, to dissuade from, to persuade to.

*ἐπιστατάβαινο*, s. -βάομαι, &c. (ἐν, upon, κατά, down, and βάομαι, to go). To go down upon, to descend to.

*ἐπικείμαι*, s. -κείμαι, &c. (ἐν, upon, and κεῖμαι, to lie).
To lie upon, to be situated upon, to border on, to hang over.

*ἐπιπρομεία*, αῖ, ἡ. A negotiation: hence,

*ἐπιπρομείουμαι*, s. -τύμημαι, (ἐν, upon, and προμείω, to send as a herald).
To propose by means of a herald, to send a herald.

*ἐπικαίδευσις*, ov, adj. (ἐν, intens. and καίδευσις, danger). Dangerous, hazardous.

*ἐπικαλύπτω*, s. -κάλυψω, &c. (ἐν, upon, and καλύψω, to flow).
To flow upon, to overflow, to inundate.

*ἐπικαλύπτω*, or, adj. (fr. ἐπικαλύπτω).
Inundated, submerged, washed.

*ἐπικλάτω*, s. -κλάω, &c. (ἐν,
intens. and πλώ, to spin). To spin out, to spin (as by the Fates).—Hence, to destine, to allot, to decree.

ἐπικομίσεως, f. ἐπικομίσεως, c. (ἐπικομι, intens. and κομίσω, to adorn).

To adorn greatly, to embellish.

ἐπικομιόν (R. ἐπικομιον), f. ἐπικομιον, p. ἐπικομιόησα (fr. ἐπικομιος, an assistant). To assist, to aid in war, to serve as a soldier, to protect, to relieve.

ἐπικομιος, ou, ο. An assistant, auxiliary (in war), a mercenary soldier.

Ἑπικομιος, ou, ο. Epicurus, a celebrated Grecian philosopher. His doctrine was that the happiness of man consisted in mental enjoyments and the delights of virtue.

ἐπικρατεῖα, f. ἐπικρατεῖα, c. (ἐπικρα, over, and κρατεῖ, to have power over): To subdue, to rule over.

—Intr. to prevail.

ἐπικρατοῦσα, f. ἐπικρατεῖα, c. (ἐπικρα, intens. and κρατεῖ, to make a noise). To make a great noise, to shout, to applaud loudly.

ἐπικρατέω, f. ἐπικρατεῖα, c. (ἐπικρα, intens. and κρατεῖ, to hide).

To conceal, to keep secret.

ἐπίλαμβάνει, f. ἐπιλάμβανα, c. (ἐπιλάμβανοι, against, and λάμβανα, to take). To take in addition, to lay hold upon, to seize, to hold.

ἐπίλαμβανος, f. ἐπιλάμβανος, c. (ἐπιλάμβανοι, against, and λάμβανος, to shine). To shine brightly, to shine forth.

ἐπιλευθαίρω, s. ἐπιλευθαίρει, c. (ἐπιλθαίρει, intens. and λευθαίρει, to cause to forget). To cause to forget utterly.—Min. to forget.

ἐπιλέγω, s. ἐπιλεγ, c. (ἐπιλεγ, in addition to, and λέγω, to speak). To say further, to add.—Min. to read over.

ἐπιλέγω, s. ἐπιλεγ, c. (ἐπιλεγ, for, and λέγω, to leave). To leave, viz. one place for another, to desert:—to fail, to be wanting.

ἐπιμαλίσα, α, η (fr. ἐπιμαλίς). Care, an object of care, attention.

ἐπιμαλέομαι, s. μελόμαι, c. (ἐπιμαλάμβανα, for, and μελόμαι, to care). To be careful for, to take care of, to tend.

ἐπιμαλής, ές, adj. (fr. same). Careful, solicitous, concerned about.

ἐπιμαληθεύς, α, ο, adj. (fr. ἐπιμαλίσα). To be cared for.—ἐπιμαληθευτής, we must take care of, we must care for.


ἐπιμάρμωμαι, s. μιμομαι, c. (ἐπιμάρμωμαι, against, and μιμομαι, to reprove). To reprove for, to reprove with.

Ἐπιμηνέως, ἐς, ο. Epimethes, son of Japetus, and brother of Prometheus.

ἐπιμηνεύομαι, s. ἐπιμηνεύει, c. (ἐπιμηνεύει, against, and μηνεύει, to plot). To plot against, to contrive against.

ἐπινέμω, s. ἐπινεμ, c. (ἐπινεμ, among, and νεμω, to share). To
share among, to divide, to distribute.

ἐπινοεῖν, s. ἐπινοέω, &c. (ἐνι, upon, and νοέω, to reflect). To reflect upon, to think over, to invent, to devise.

ἐπιστάσεως (R. ἐπιστάσεως), s. ἐπιστάσις, p. ἐπιστάσεια (fr. ἐπιστάσσομαι). To swear a false oath, to violate an oath.

ἐπιστάσος, ov, adj. (fr. ἐνι, over, and πάσος, an oath). Going beyond or over one's oath, perjured.

ἐπιστάσσω, Att. ἐπιστάσαω, s. ἐπιστάσιος, &c. (ἐνι, upon, and πάσαω, to strew). To strew upon.

ἐπιστάσσει, s. ἐπιστάσιος, &c. (ἐνι, intens. and πάσιον, to send). To send in addition to, to send forth, to send against.

ἐπιστάτα, s. ἐπιστάτης, &c. (ἐνι, upon, and πίθας, to spring). To spring upon, to leap upon.

ἐπιστάτης, s. ἐπιστάτης, &c. (ἐνι, upon, and πίθας, to fall). To fall upon, to attack.

ἐπιστάτης, s. ἐπιστάτης, &c. (ἐνι, in addition to, and πίθας, more). Still more, in a still greater degree, yet farther, moreover.

ἐπιστάτης, s. ἐπιστάτης, &c. (ἐνι, upon, and πνίω, to breathe). To breathe upon, to blow upon.

ἐπιστάσσω, adv. (for ἐπιστάτης, ἐπιστάτης, &c. (ἐνι, upon, and πνίω, to breathe). To breathe upon, to blow upon.

ἐπιστάσσω, adv. Laboriously, with difficulty, wearisomely.

ἐπικείμενος, s. ἐπικείμενος, &c. (ἐνι, upon, and κεῖμαι, to flow). To flow upon or over, to overflow:—to flow into or towards.

ἐπιθέσισθαι, s. ἐπιθέσιμος, &c. (ἐνι, upon, and πίθας, to throw). To throw or cast upon.

ἐπιθέσμος, ov, adj. (fr. ἐνι, upon, and σύμιμος, a mark). Distinguished by a mark, marked, conspicuous, illustrious. Subst. ἐπιθέσμος, the standard.

ἐπιθέσμος, adv. (fr. ἐνι, upon, and εἰκός, equal). In equal shares, equally, alike, just as if.

ἐπιστέπτομαι, s. ἐπιστέπωμαι, p. ἐπιστέπωμα (ἐνι, intens. and κατέπτομαι, to consider). To consider attentively, to inquire into.

ἐπιστέπτομαι, s. ἐπιστέπωμαι, p. ἐπιστέπωμα (ἐνι, intens. and κατέπτομαι, to consider). To consider attentively, to inspect narrowly, to examine.

ἐπισκοπεῖν, ἐπισκοπεῖν, s. ἐπισκοπέω, &c. (ἐνι, intens. and σκοπεῖν, to consider). To consider attentively, to inspect narrowly, to examine.

ἐπισκοπεῖν, s. ἐπισκοπέω, &c. (ἐνι, upon, and σκοπεῖν, to darken). To spread darkness over, to darken.

ἐπισκόπεσθαι, s. ἐπισκόπωμαι, &c. (ἐνι, intens. and σκοπεῖται, to deride). To deride.

ἐπισκόπωμαι, ἐπισκόπωμαι, &c. (ἐνι, upon, and σκοπεῖν, to darken). To spread darkness over, to darken.

ἐπιστάμαι, s. ἐπιστάμαι, 1 a.
pass. ἐπιστήμην. To know, to be skilled in, to understand, to know how.

ἐπιστάμεν, ἐστι, ἢ (fr. ἐφιστήμην, to detain). Detention, a hall, a tarrying.

ἐπιστάτης, οὐ, ὁ (fr. ἐφιστήμημα, to be placed over). An overseer, a superintendent.

ἐπιστέλλω, f. -στέλλω, &c. (ἐν, to, and στέλλω, to send). To send, to send a letter or message, to commission.

ἐπιστήμη, ἡ, ἡ (fr. ἐπιστήμημα).
Knowledge, acquaintance with.

ἐπιστήμων, ὁ, ἡ, ἃ (fr. same).

Knowing, learned, expert, intelligent.

ἐπιστολή, ἡ, ἡ (fr. ἐπιστέλλω).
A letter, a message, a mandate.

ἐπιστομίζω, (R. ἐπιστομίζομαι), f. -τω, p. ἐπιστομήκα (f. ἐν, ὑπό, 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. -στρέφω, &c. (ἐν, to, and στρέφω, to turn). To turn round to or towards.

ἐπιστρέφω, Att. -σφάτω, f. -σφάτω, &c. (ἐν, ὑπό, and σφάτω, to slay). To slay upon, to immolate upon, to kill.

ἐπισφαίγγω, f. -σφαίγγω, &c. (ἐν, intens. and σφαίγγω, to press together). To press more closely:—to tighten.

ἐπισφαιρίζω, f. -σφαιρίζω, &c. (ἐν, ὑπό, and σφαιρίζω, to seal).

To stamp with a seal, to seal, to confirm, to ratify.

ἐπίσχω, same as ἐπίσχω, (ἐν, and ἵσχος). To refrain, &c.

ἐπιταφάσσω, Att. -ταφάσσω, f. -ταφάσσω, &c. (ἐν, intens. and ταφάσσω, to disturb). To disturb greatly, to harass, to annoy.

ἐπιτάσσω, Att. -τάσσω, f. -τάσσω, &c. (ἐν, to, and τάσσω, to order).
To give orders to, to command.

ἐπιτελέω, f. -τελώ, &c. (ἐν, intens. and τελέω, to finish). To perform.

ἐπιτερψίς, ἡ, adj. (fr. ἐπιτερψίω, to delight). Delightful, pleasing.

ἐπιτολή, ἡ, ἡ (fr. ἐπιτέλλω, intr. to rise). The rising of the stars.

ἐπιτήδειος, ὁ, ὁ, ὁ, &c. (ἐν, and -ος, &c, adj. (fr. ἐπιτήδης, obsolete in masc. and fem., sufficiently, &c.) Fitting, adapted for; necessary, convenient. —Subst. a friend, an acquaintance. —τὰ ἐπιτήδεια, the necessaries of life.

ἐπιτήδειμα, τάς, τό (fr. ἐπιτήδεια). An occupation, a mode of life.

ἐπιτήδειμα (R. ἐπιτήδειος), f. -ταρμα, &c. (fr. ἐπιτήδειος). To pursue diligently, to attend to, to practise.

ἐπιτηρέω, f. -τηρέω, &c. (ἐν, intens. and τηρέω, to observe).
To observe carefully, to watch over diligently.

ἐπιτήθημα, τῆς, &c. (ἐν, ὑπό, and τῆθημα, to place).
To place upon, to set before, to
administer.—Mid. to put on one's self, to resume:—to fall upon, to attack.

ἐπιτιμάω, f. -ίους, &c. (ἐν, against, and τιμάω, to estimate).
To reproach, censure, blame.
ἐπιτίμος, &c. (ἐν, in, and τιμή, honor). Honoured, respected, honourable.

ἐπιτολή, ἡ, ἡ (fr. ἐπιτίλλω, intr. to rise). The rising of the stars.

ἐπιτείρω, f. -τείρω, &c. (ἐν, upon, and τείρω, to turn). To turn to, to commit, or intrust to, to permit.
ἐπιτείρω, f. -τείρω, &c. (ἐν, upon, and τείρω, to run). To run to, to attack, to run over, to invade.

ἐπιτρήσω, f. -τρήσω, &c. (ἐν, upon, and τρήσω, to rub). To rub upon, to wear out by rubbing, to destroy, to ruin.

ἐπιτυγχάνω, f. -τυγχάνω, &c. (ἐν, upon, and τυγχάνω, to meet). To light upon, to fall in with, to meet.


ἐπιφέρω, f. ἐπέφέρω, &c. (ἐν, upon, and φέρω, to bring). To bring upon or against, to inflict on, to accuse.—Mid. to advance.

ἐπιφλέγω, f. -φλέγω, &c. (ἐν, intensely, and φλέγω, to burn). To burn up, to destroy by fire.

ἐπιφοιάω, f. -φοιάω, &c. (ἐν, upon, and φοιάω, same as φιάω, to bring). To bring upon, &c.

ἐπιφύω, f. -φύω, &c. (ἐν, 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. -φωνέω, &c. (ἐν, to, and φωνέω, to call). To call to, to call aloud upon, to exclaim.
ἐπιχειρέω (R. ἐπιχείρει), f. -χείρω, p. ἐπιχειρήσθηκα (fr. ἐν, upon, and χείρ, the hand). To lay hands on, to undertake, to attempt, to attack.

ἐπιχέω, f. -χέω, &c. (ἐν, upon, and χέω, to pour). To pour upon, to heap upon, to erect.

ἐπιχθόνος, &c. adj. (fr. ἐν, upon, and χόνω, the earth). Upon the earth, living, mortal.

ἐπιχαρίους, α, ο, and ος, &c. adj. (fr. ἐν, in, and χαρία, a country). Born in a country, native, indigenous, peculiar to a country.

ἐπιψαύω, f. -ψαύω, &c. (ἐν, upon, and ψαύω, to touch). To touch gently or lightly.

ἐποίκιος, &c. (ἐν, upon, and ἐπίκος, to touch). To go unto, to ply, to be occupied at.

ἐπομαι (R. ἐπομένω, 2 sp.), f. ἐπομαι, imperf. εἰπόμην, 2 a. ἐπομην (Mid. from ἐποιεῖ, to be actively
Ergon, n. [fr. anc.]. Ergon, the mechanic art; an epithet of Vulcan, as patron of the arts.

Ergon, n. [fr. anc.]. Employment, occupation, work, mode of earning, mode of culture.

Erga, n. [fr. anc.]. A place of working, a workshop.

Ergon, n. [fr. anc.]. Laborious, active.

Ergon, n. [fr. anc.]. A form.

Ergon, n. [fr. anc.]. A deed, an act.

Ergon, n. [fr. anc.]. A deed, a deed, an act.

Wound, injury, etc., etc. (fr. Ergon, etc., etc., appearance). Glowing, dark.
To search, to investigate, to undertake.

Ἐρεχθης, ἵδος, ἄ. Erechtheis, a salt spring in the Erechtheum, said to have been produced by Neptune's trident.

ἐρέω, Ἰον. for ἐρέω, I will say; see ἐρέω.

ἐρημιαίος, α, ον, adj. (poet. for ἐρήμος).

ἐρημία, ας, ἣ. A lonely place, solitude; from ἐρήμος, η, ον, Att. ας, ον, adj. Lonely, solitary, waste, deserted.—Subst. fem. a desert, a solitude.

ἐρήμωο (R. ἐρυύμο), λ. -ώσω, p. ἐρήμωσα (fr. ἐρήμος). To lay waste, to deprive of, to free from.

ἐρύζω (R. ἐρύζω), λ. -ώσω, p. ἐρύζο-σα. To contend, to quarrel.

Ερυννος, ὕς, ἡ. Erinnye, 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.

ἐρυσων, ον, τὸ (dim. of ἐρος). Wool, a fleece.

ἐρύς, ἵδος, ἄ. Strife, contention, a quarrel, a contest.

Ἐρύς, ἵδος, ἄ. Eris, the goddess of discord.

ἐρύς, ου, ὁ. A kid.

Ἐρυθώνος, ου, ὁ. Eriochthonius, the fourth king of Athens, died B.C. 1437.

ἐρυσσων, ος, τὸ (fr. ἐρεύω, to inclose). A hedge, a fence, an inclosure.—a net.

ἐρματιζω (R. ἐρματιζω), λ. -σω, p. ἐρματίσα (fr. ἐρµω, a prop). To prop up, to support, to secure.—to bullish, to load.

ἐρμηνευς, ιας, ὁ (fr ἐρµης). An interpreter, a messenger.

Ἐρµης, οὐ (contr. for Ἐρµης), ὁ. Hermes or Mercury, son of Jupiter and Maia, the god of commerce, eloquence, &c., the messenger of Jupiter, and the conductor of souls to the lower world.—Also, a statue of Mercury.

ἐρυμαι (R. ἐρμαί, ἡς), ι. ἐρμομαι, 2 a. ἐρµόμην. To ask, to inquire for.

ἐρος, acc. ἐρον, ὁ. rest wanting (same as ἐρος). Love, desire.

ἐρπετός, ὁ, η, ἄ. adj. (fr. ἐρπέω, to creep). Creeping.—Subst. τὸ ἐρπέτον, a creeping thing, a reptile.

ἐρπύω (R. ἐρυύω), λ. -ώσω, p. ἐρύωσα. To creep, to glide along.

ἐρφω (R. ἐρφω), λ. ἐφόσω, p. ἐφόσα (akin to ἐφω, to flow). To go to ruin, to be ruined.

Ἐρφαῖη, ης, ἡ. Erythēa, a fertile island in the bay of Cadiz.

ἐρφαίος, δ, ὁ, ον. Red.

ἐρθω (R. ἐρθω), λ. -οσω, p. ἐρθο-σα, 2 a. ἐρθόσα (fr. ἐρθω, to draw). To draw back, to restrain.

ἐρυμα, ἐτος, τὸ (fr. ἐρυμαι, to protect). A protection, a rampart, a fortification, a defence.

Ἐρυμανθίος, α, ον, adj. Erymanthian, of Erymanthus, a
employed). To follow, to accompany.

ἐκόμψει, f. -ομψώ, &c. (ἐγκατα-, to, and ὁμβρον, to swear). To swear to, to ratify by an oath. ἐπόστομα, f. -οσμαι, &c. (ἐπι, at, and ὁπτομαι, to look, mid. of ὁπτω, obsol.) To look at, to view attentively, to survey.

ἐπος, ἐπος, τὸ (fr. ἐπικα, obsol. to say). A word, a speech, a verse.—τα ἐπικα, an epic poem. ἐποστήβσια, f. -ιτιβα, &c. (ἐπι, intens. and ὁπτομα, to urge). To urge often or diligently, to incite, to encourage.

ἐπος, ὁπος, ὁ. A bird called the hoopoe.


ἑπτακόσιος, ας, α, num. adj. (fr. ἑπτά). Seven hundred.

ἑπτάκιον (R. ἑπτακιον), f. -τακιον, p. ἑπτάκιον (fr. ἑπτα, upon, and τακιον, an egg). To sit upon eggs, to hatch, to brood.

ἑπτακιδήμος, or. adj. (fr. ἑπτα, in addition, and ὁμος, Ἑλλ. ὁμος, a name). A surname, deriving its name from.

ἑπτακιδής, ὁ, ὅ (fr. same). A lover. ἑπτακιδος, ὁ, ὁ, ὁ, ὁ. Erotes, the muse of lyric poetry.

ἑχω (R. ἑκον), f. -χως, p. ἑχα (also in poetry pres. ἑχας. ἐκα, ἐκα, &c.) To love, to desire, to seek after.—Pass. used in a middle sense except the pres. ἑργάζομαι (R. ἑργαζομαι), f. -αζο-, p. ἑργασμαι (fr. ἑργον, work). To work, to effect, to make, to practise, to cause, to labour upon.

Ἐργάζη, ἔ, ἡ (fr. same). Ergastērion, the female artist, an epithet of Minerva, as patroness of the arts.

ἔργανα, ας, ἡ (fr. ἐργάζομαι).

Labour, employment, a working, workmanship, mode of working, mode of culture.

ἔργαστηριον, ou, τὸ (fr. same). A place of working, a workshop.

ἔργαστηρικος, ὁ, ὁν, adj. (fr. same). Laborious, assiduous, active.

ἔργατης, ou, ὁ (fr. same). A labourer, an artist.

ἔργον, ou, τὸ (fr. ἔργο, obsol. for which ἑργον, to work). An action, a work, a deed, an occupation, employment.—ἔργον, used adverbially, in reality.


ἔρεθι (R. ἔρεθι), f. -θω, p. ἔρεθια (fr. same). To provoke, to excite.

ἔρεθος (R. ἔρεθος), f. -θος, p. ἔρεθω, p. pass. ἔρεθωμαι. To fix on, to fasten to, to prop up, to support.—Mid. to lean upon.

ἔρημος, ou, ὁ (fr. ἔρημος, to row). An oar.

ἔρυγμα (R. ἔρυγμα), f. -γμα, p. ἔρυγμενα (fr. ἔργοι, to inquire).
To search, to investigate, to undertake.

Έρεχθης, ίδος, ἦς. Erechtheis, a salt spring in the Erechtheum, said to have been produced by Neptune's trident.

ἐρέω, Ion. for ἵππος, I will say; see ἵππος.

ἐρημαίος, ά, ον, adj. (poet. for ἵππος).

ἐρήμια, ας, ή. A lonely place, solitude; from ἵππος, ή, ον, Att. ας, ον, adj. Lonely, solitary, waste, deserted. Subst. fem. a desert, a solitude.

ἐρημίω (R. ἵππος), f. -ώσω, p. ἱππώκαια (fr. ἰππός). To lay waste, to deprive of, to free from.

ἐρίζω (R. ἱππός), f. -ίσω, p. ἱππίκα. To contend, to quarrel.

Εριννή, ἡς, ἡ. Erinne, 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.

ἐρίον, ου, τό (dim. of ἵππος). Wool, a fleece.

ἐρις, ἱδός, ή. Strife, contention, a quarrel, a cometo.

Ερίς, ίδος, ή. Eris, the goddess of discord.

ἐρίς, ου, ὁ. A kid.

Εριχθέως, ου, ο. Erichthemus, the fourth king of Athens, died B.C. 1437.

ἐρυκός, ος, τό (fr. ἐρύγω, to incl. close). A hedge, a fence, an enclosure.—a net.

ἐρματίζω (R. ἵππος), f. -ίσω, p. ἱππώτικα (fr. ἰππός, a prop). To prop up, to support, to secure:—to ballast, to load.

ἐρυμπανές, εις, ὁ (fr. ἐρύνης). An interpreter, a messenger.

Ερύνης, οῦ (contr. for ἐρύνης), ὁ. Hermes or Mercury, son of Jupiter and Maia, the god of commerce, eloquence, &c., the messenger of Jupiter, and the conductor of souls to the lower world. Also, a statue of Mercury.

ἐρύμαι (R. ἵππος, 2 ἱππομαῖ, 2 a. ἱππόμαυ. To ask, to inquire for.

ἐρύς, acc. ἐρύος, ὁ; rest wanting (same as ἵππος). Love, desire.

ἐρυπανές, εἰς, ὁ, adj. (fr. ἐρύνω, to creep). Creeping. Subst. τό ἐρυπανόν, a creeping thing, a reptile.

ἐρύπανος (R. ἤπανδρ), f. -ανάω, p. ἱππάνκα. To creep, to glide along.

ἐρύς (R. ἵππος), f. ἱππώσω, p. ἱππέσκα (akin to ἱππό, to flow). To go to ruin, to be ruined.

Ερυθής, ης, η. Erythia, a fertile island in the bay of Cadiz.

ἐρυθρός, ὁ, ον, adj. Red.

ἐρυθρός (R. ἵππος), f. -ύσω, p. ἱππεύχα, 2 a. ἱππεύχας (fr. ἱππώ, to draw). To draw back, to restrain.

ἐρύμια, ατός, τό (fr. ἐρύμιμα, to protect). A protection, a rampart, a fortification, a defence.

Ερυμαθής, ου, ο. Erymanthius, of Erymanthus, a
mountain in Arcadia, haunted by the wild boar killed by Hercules.

'Ερυκ, ἤνος, ὁ. Eryx, a mountain and city in Sicily, where there was a famous temple of Venus.

ἐρύω (R. ἐρύω), s. ἐρύων, p. ἐρύνα. To draw, to pull, to draw off.—Mid. to rescue, to protect, to restrain.

ἐρύμα (R. ἐρύμα, 2. ἐρύμα, 3. ἐρύμα). s. ἐρύμαμα, 2 perf. ἐρύμαμα, Attic redupl. ἐρύμαμα, 2 a. ἐρύμαν, by syncope, ἐρύον. To go, to come, to arrive, to proceed.

ἐρῶ, a future from ἐρόω, used only in poetry; the other tenses are from ἐρείω (R. ἐρείω), p. ἐρείκα, p. pass. ἐρείμα, 1 a. pass. ἐρείκῃς, and ἐρείτῃς. To speak, to say, to tell, to relate.—In Attic, φημι is used as a pres. and εἰπω, as 2 a.

ἐρως, ὦτος, ὁ (fr. ἐρόω, to love). Love, desire.

'Ερως, ὦτος, ὁ. Eros, or Cupid, the god of love, and son of Venus.

ἐρωτάω (R. ἐρωτάω), s. ἐρωτάω, p. ἐρωτήκα. To ask, to question, to inquire.

ἐρωτήμα, ὦτος, τό (fr. ἐρωτάω). A question, an inquiry.

ἐρωτίδεις, ἦς, ἡ (dim. of ἐρως). A loveling, a young love.


ἐς (Ion. and poet. for εἰς). Into, &c.—ἐς τε, till, even to, until.
farthest portion, the extreme limit.

ἐσχατός, η, or, adj. At the farthest extremity, last, extreme, most remote.

ἐσω, poet. for ἐσώ, adv. Within, inner.

ἐταίρα, ας, ἡ (fem. of ἐταίρος). A mistress, a courtisan.

ἐταίρος, ου, ὁ (Iom. ἐταίρος). A companion, an associate, a friend.

ἐτερος, α, or, adj. pron. The other (of two), the one, the other:—hence,

ἐτέρως, adv. Otherwise, differently.

ἐτύσιος, η (Iom. for α), or, and os, or, adj. (fr. ἕτος, a year). Yearly, annual.

ἐτήσιος, ου, and os, η, or, adj. fr. ἕτησιος). Genuine, tried:—faithful, trustworthy.

ἐτς, adv. As yet, still, even now, further, moreover, besides:—οὖν ἐτς, no longer.

ἐτοιμος, or, adj. Ready, prepared.


ἐτός, ἐος, τό. The year.—κατ' ἐτος, yearly.

ἐτύμως, η, or, and os, or, adj. Actual, true, real.

ἐὖ, adv. (fr. ἑὖ, good). Well, rightly, happily.—ἐὖ μάλα, very, extremely.

ἐὔδης, for ἐὔδης, 2 aor. ind., 3d sing. of ἐὔδομαι, to please. Only person in use.

ἐὔγαλ, adv. (for ἐὖ γαλ). Well done! very well!

ἐὔγεια, ας, ἡ (fr. ἐγείνω). Noble birth, excellence of character, valour.


ἐὐγνώμων, or, adj. (fr. εὐ and γνώμη, disposition). Of a good disposition, well-disposed, prudent, reasonable, just.

ἐὐδαιμονεία (R. εὐδαιμονεία), f. -ῆς, p. ἐυδαιμόνηκα (fr. ἐυδαιμονέω). To be happy, to be wealthy.

ἐυδαιμονία, ας, ἡ (fr. same).

Happiness, felicity, prosperity:—Also, a proper name.

ἐυδαιμονίδος (R. εὐδαιμονίδος), f -ίου, p. ἐυδαιμόνιδα (fr. εὐδαιμονίων). To deem happy, to felicitate.

ἐυδαιμόνως, adv. (fr. same).

Happily, prosperously.

ἐυδαιμόνων, or, adj. (fr. εὐ, well, and δαιμόν, a tutelary genius).

Fortunate, happy, wealthy.

ἐὐδία, ας, ἡ (fr. εὐ, well, and Δίς, obesol. Jupiter, god of the air).

Clear weather, calm at sea:—quiet, rest.

ἐὐδοκίμως (R. εὐδοκίμως), f. -ῆς, p. ἐγόδοκίμηκα (fr. εὐδοκίμως).

To enjoy public esteem, to gain applause, to be praised.

ἐὐδοκίμοις, or, adj. (fr. εὖ, well, and δοκίμος, tried). Approved, renowned, esteemed, praised.

ἐὐδοκεῖς, Dor. for ἐὐδοκεῖν, from ἐὐδοκάω (R. ἐὐδοκέω, 2 ἐὔδ) f. ἐὐδοκέω p. ἐγόδοκεκα, 2 a. ἐὐδοκεύω, poet. ἐὐδοκέω. To sleep.
εὐεργέτας, (R. εὐεργήτης), f. -ήσς, p. εὐεργέτηκα (fr. εὐεργήτης). To do good, to confer a benefit, to be kind.

εὐεργετεός, α, ο, adj. (fr. εὐεργήτης). To be kindly treated. —εὐεργετεόν (ἡμῖν), we must treat kindly.

εὐθύς, ες, adj. (fr. εὖ, well, and ἤς, habit). Honest, frank, sincere:—also, simple, foolish.

εὐμερεός (R. εὐμερός) f. -ής, p. εὐμερέηκα (fr. εὐμερός, successful). To have a fortunate day, to be successful.

Εὐήρης, ος, contr. ους, ὦ. Everes, the father of Tiresias.

εὐθύλης, ἡ, adj. (fr. εὖ, well, and θάλλω, to bloom). Blooming, verdant,—flourishing.

εὐθαράσις, ἡ, adj. (fr. εὖ, and θάρσος, daring). Bold, daring.

εὐθεία, α, η (fr. εὖθυς,—εὐθεία, scil. ἄθεος). A straight, or direct road, a straight line.

εὐθετεός (R. εὐθετῆτα), f. -ήσς, &c.

To arrange properly, from εὐθετος, ο, adj. (fr. εὖ, well, and εὐθημ, to place). Placed properly, well arranged, suitable, adapted to.

εὐθετος, adv. (fr. εὐθεύς). Straightforward, directly, quickly.

εὐθυμος, ο, adj. (fr. εὖ, well, and θυμός, mind). Well-disposed, cheerful, generous, steadfast.

εὐθύμως, adv. (fr. εὐθύμος). Willingly, cheerfully, resolutely.

εὐθύς, εις, ὦ, adj. Straight, in a line, erect, sincere:—εὐθύς, and εὐθύς, as an adv., straightforward, immediately.

εὐκαιρος, ο, adj. (fr. εὖ, well, and καιρός, a season). In good season, suitable, convenient, opportune:—εὐκαιροτάτα, adv. most seasonably.

εὐκαιρος, adv. (fr. εὐκαιρός). Seasonably, in good time, timely.

εὐκαμπτις, ἡ, adj. (fr. εὖ, well, and καμπτο, to bend). Well-bent, gracefully curved.

εὐκαιρος, ο, adj. (fr. εὖ, well, and καιρός, fruit). Abounding in fruit, fruitful.

εὐκλης, ἡ, adj. (fr. εὖ, well, and κλης, fame). Famous, renowned, illustrious, honourable.

εὐκλεία, α, ἡ (fr. εὐκλῆς). Fame, glory, renown.

Εὐκλείδης, ο, ὁ. Euclides, a pupil of Socrates.

εὐκτικίμος, η, ο, adj. (fr. εὖ, well, and κτίζω, to build). Well-built, well-arranged.

εὐλάβιος (R. εὐλάβης), f. -ησς, p. εὐλάβηκα (fr. εὐλάβης, circumspect). To be circum-
spect, to avoid, to shun, to beware of.
εὐμαθής, ες, adj. (fr. εὖ, well, and μαθᾶν, to learn). Easily learned, docile.
εὐμεγέθης, ες, adj. (fr. εὖ, well, and μεγίστος, size). Of large size, tall, great.
εὐμενής, ες, adj. (fr. εὖ, well, and μένος, disposition). Of a kind disposition, benevolent, affectionate, kind, propitious.
εὐμήκης, ες, adj. (fr. εὖ, well, and μήκος, length). Very long, tall.
εὐμορφία, ας, η (fr. εὖ, well, and μορφή, a form). Beauty of form, symmetry.
εὐναίεταιων, ως, or, adj. (fr. pt. of εὐναιεύω, obsol. to be well inhabited). Pleasant to dwell in, well situated.
εὖνη, ης, η. A bed, a couch.
εὖνοια, ας, η (fr. εὖνος, well-disposed). Kindness, affection, regard.
εὖνοιτος, adv. (fr. εὖνότος, kind). Kindly, affectionately.
εὖνομία, ας, η (fr. εὖ, well, and νόμος, a law). A good constitution.
Εὐνομία, ας, η. Eunomia, the goddess of good order.
εὖνοος, ους, contr. εὖνος, ους, adj. (fr. εὖ, well, and νόος, νοῦς, the mind). Well-disposed, kind, affectionate, friendly. - Subst. τὸ εὖνον, a kind disposition.
Εὔξεινος (πόρτος), ου, ο. The Euxine sea.
εὐοική (R. εὐοική), ης -ήσω, p. ηοφημα (fr. εὖ, well, and ὄφημα, an oath). To swear honestly, to keep an oath sacredly, to be honest.
εὐομος, ου, adj. (fr. εὖ, and ομή, smell). Odoriferous, sweet-smelling.
εὐπειθής, ες, adj. (εὖ, easily, and πιθόμαι, to be persuaded). Easily persuaded, obedient.
εὐπείθως, adv. (fr. εὐπειθής).
Submissively, obediently.
εὐπεπλος, ου, adj. (fr. εὖ, well, and πέπλος, a garment). Well-dressed, in beautiful garments.
εὐπλόκαμος, ου, adj. (fr. εὖ, well, and πλόκαμος, a lock of hair). Having beautiful locks, fair-haired.
εὐποιώ (R. εὐποιεῖ), Ι -ήσω, p. ηποιήχα (εὖ, well, and ποιώ, to do). To do good, to render a kindness.
εὐπορέω (R. εὐπορεῖ), Ι -ήσω, p. ηπορήχα (fr. εὐπορεύς, wealthy). To abound in, to possess abundant means.
εὐπορία, ας, η (fr. εὐπορέω). Abundance, abundant means, wealth.
εὐπαργία, ας, η (fr. εὐπαργεῖ, to be successful). Success, prosperity, good fortune.
εὐπρεπεια, ας, η (fr. εὐπρεπής) Decorum, dignity, beauty, propriety;—a specious pretext.
εὐπρεπής, ες, adj. (fr. εὖ, well, and πρεπόν, to be becoming). Becoming, of noble appearance, decorous;—spacious.
εὐπτερος, ου, adj. (fr. εὖ, well,
employed). To follow, to accompany.

ἐνέμι, s. -ομέω, &c. (ἐν, to, and ὁμόω, to swear). To swear to, to ratify by an oath. ἐπόντομα, s. -όμομα, &c. (ἐν, at, and ὁμόμα, to look, mid. of ὁμέω, obsol.). To look at, to view attentively, to survey.

ἐπωθ., ἐποθ., τό (fr. ἐπω, obsol. to say). A word, a speech, a verse.—τὰ ἐπη, an epic poem. ἐποθένω, s. -όμενω, &c. (ἐν, intens. and ὁμένω, to urge). To urge often or diligently, to incite, to encourage.

ἐποπ., ἐπος, ὁ. A bird called the hoopoe.


ἐπακόσιος, ας, α, num. adj. (fr. ἐπακός). Seven hundred.

ἐπαυάζω (R. ἐπαωαζ), s. -αωαμ, p. ἐπαυάκα (fr. ἐπαλ, upon, and ἀωαμ, an egg). To sit upon eggs, to hatch, to brood.

ἐπανίσχο, or. adj. (fr. ἐπαλ, in addition, and ὄνομα, Ἑσχ. ὄνομα, a name). A surname, deriving its name from.

ἐπάσμος, η, or, and os, ov, adj. (fr. ἐπασμο, to love). Lovely, amiable, loved.

ἐπαστής, ὁ, ὁ (fr. same). A lover. ἐπετά, ὁς, contr. ὀτά, ὁ. Erato, the muse of lyric poetry.

ἐπω (R. ἐπαο), s. -ωμα, p. ἐπωμα (also in poetry pres. ἐπωμα, 2d conj.) To love, to desire, to seek after.—Pass. used in a middle sense except the pres. ἐγάζομαι (R. ἐγάζω), s. -αζωμαι, p. ἐγαζομαι (fr. ἐγαζω, work). To work, to effect, to make, to practise, to cause, to labour upon.

Ἐγαζυπη, ὑς, ὑ (fr. same). Ergänzé, the female artist, an epitaph of Minerva, as patroness of the arts.

ἐγασία, ας, ἡ (fr. ἐγάζομαι). Labour, employment, a working, workmanship, mode of working, mode of culture.

ἐγαστήριον, ov, τό (fr. same). A place of working, a workshop.

ἐγαστήριος, ὁ, ὁν, adj. (fr. same). Laborious, assiduous, active.

ἐγαστής, ov, ὁ (fr. same). A labourer, an artist.

ἐγας, ov, τό (fr. ἐγας, obsol. for which ἐγας, to work). An action, a work, a deed, an occupation, employment.—ἐγας, used adverbially, in reality.


ἐγαθίω (R. ἐγαθίω), s. -εμα, p. ἐγαθίωμα. To provoke, to excite. ἐγαθίω (R. ἐγαθίω), s. -εμα, p. ἐγαθίωμα, p. pass. ἐγαθίωμαι. To fix on, to fasten to, to prop up, to support.—Mind. to lean upon. ἐγαθιζομαι, ouδ, ὁ (fr. ἐγαθίωμαι, to row). An oar.

ἐγερνάω (R. ἐγερνα), s. -να, p. ἐγερνάμαι (fr. ἐγερνα, to inquire),
To search, to investigate, to undertake.

Ερεχθής, ἵδος, ἤ. Erechthéis, a salt spring in the Erechtheum, said to have been produced by Neptune's trident.

ἐρώτημα, ἴδιον, ὁ, I will say; see ἴδια.

ἐρμημαῖος, α, οῦ, adj. (poet. for ἱρήμος).

ὁμημέα, ἄρης, ἤ. A lonely place, solitude; from ἴδιμος, ἴδιον, ὁ, Att. ὁς, οῦ, adj. Lonely, solitary, waste, deserted.—Subst. fem. a desert, a solitude.

ἐρμημαῖος (R. ἱρημοῦ), f. -όσῳ, p. ἱρημάτικα (fr. ἱρήμος). To lay waste, to deprive of, to free from.

ἐρίζω (R. ἱρίζω), f. -άσω, p. ἱρίζωσα. To contend, to quarrel.

Ερινύς, ḫος, ἤ. 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.

ἐρυθρός, οὖν, τοῦ (dim. of ἱρός). Wool, a fleece.

ἐρίς, ἱδος, ἡ. Strife, contention, a quarrel, a contest.

Ερίς, ἱδος, ἡ. Eris, the goddess of discord.

ἐρίφως, οὖν, δ. A kid.

Εριθέως, οὖν, δ. Erithonius, the fourth king of Athens, died B. C. 1437.

ἐρυθρός, ἱδος, τὸ (fr. ἱρύθρω, to inclose). A hedge, a fence, an inclosure.—a net.

ἐρυματίζω (R. ἱρυματίζω), f. -ίω, p. ἱρυματικα (fr. ἱρυμα, a prop). To prop up, to support, to secure:—to ballast, to load.

ἐρυμπετής, ἑως, ὁ (fr ἑρμής). An interpreter, a messenger.

Ερμής, οὖ (contr. for ἑρμαῖς), ὁ. Hermes or Mercury, son of Jupiter and Maia, the god of commerce, eloquence, &c., the messenger of Jupiter, and the conductor of souls to the lower world.—Also, a statue of Mercury.

ἐρημώμαι (R. ἱρημοῦ, 2 ἁ), f. ἱρημὸμαι, 2 a. ἱρήμην. To ask, to inquire for.

ἐρως, acc. ἐρων, ὁ, rest wanting (same as ἱρός). Love, desire.

ἐρπετός, ἵθος, ὁ, adj. (fr. ἱρπω, to creep). Creeping.—Subst. τὸ ἐρπετόν, a creeping thing, a reptile.

ἐρπυτός (R. ἱρπυτός), f. -όσῳ, p. ἱρπυτικα. To creep, to glide along.

ἐρυθρός (R. ἱρυθρός), f. ἱρφησαν, p. ἱρφητα (akin to ἱρός, to flow). To go to ruin, to be ruined.

Ερυθύνη, ἡ, ἡ. Erythée, a fertile island in the bay of Cadiz. ἐρυθυρός, ὁ, ὁν. Red.

ἐρυθώκω (R. ἱρυθώκω), f. -ύσω, p. ἱρύτωχα, 2 a. ἱρύτωχον (fr. ἱρύω, to draw). To draw back, to restrain.

ἐρυθρόμα, ἅτος, τὸ (fr. ἱρύθρωμα, to protect). A protection, a rampart, a fortification, a defence.

Ερυμανθιός, οὖ, ὁ, adj. Erymanthian, of Erymanthus, a
mountain in Arcadia, haunted by the wild boar killed by Hercules.

Erus, ἔρος, ὦ. Eryx, a mountain and city in Sicily, where there was a famous temple of Venus.

ἐρύμον (R. ἐρῦν), s. ἐρύνω (poet. ἐρύω). To draw, to pull; to draw off.—Mid. to rescue, to protect, to restrain.

ἔργον (R. ἔργον), s. ἔργα, ἔργα (2 perf. ἔργον, Attic redupl. ἔργα, 2 a. ἔργον, by syncope, ἔργων. To go, to come, to arrive, to proceed.

ἔρως, a future from ἐρω, used only in poetry; the other tenses are from ἐρω (R. ἐρω), p. ἐρώμα, p. pass. ἐρώματα, 1 a. ἐρώμα, ἐρώτημα. To ask, to question, to inquire.

ἔρωτα (R. ἔρωτα), s. ἔρωτα, p. ἔρωτα. A question, an inquiry.

Ἐρωτικός, ὦς, ὦ. Eros, or Cupid, the god of love, and son of Venus.

ἔρωτα (R. ἔρωτα), s. ἔρωτα, p. ἔρωτα. A loving, a young love.

ἔρωτικός, ὦς, ὦ. A young love.

ἔρωτικός, ὦς, ὦ. Amorous, enamoured.

ἐς (Ion. and poet. for εἰς). Into, &c.—ες τι, till, even to, until.

ἐσβάλλω, Ion. for εἰσβάλλω.

ἐσβάλλω, Dor. for εἰσβάλλω.

ἐσβάλλω, Dor. for εἰσβάλλω, from ἔσωμαι.

ἐδίχωμαι, s. -δίχομαι, &c. (ἐς and δίχομαι, to take). To take or receive into, to admit.—Ion. for εἰσδίχομαι.

ἐσθής, ἔτις, ὦ (fr. ἐνθύμι, to clothe, 1 a. pass. ἐσθήν). Clothing, raiment, a dress.

ἐσθίω (poet. ἐσθίω), used only in pres. and imperf.; the other tenses are from ἔσω, § 117. To eat.

ἐσθλός, ὦν, adj. Good, brave, noble, excellent, honourable.

ἐστιὴν, poet. for εἰστιήν, fr. εἰσ-εἶδος.

ἐστιπτον, Ion. for εἰστιπτον, οὐ, τό. A mirror.

ἐστιάσω, Ion. for εἰστιάσω, which see.

ἐστιά, ὦς, ὦ. Evening.

Ἐστίαδες, οὖν, αἱ. The Hesperides, daughters of Hesperus.

ἐστιάς, α, αὐ. Of evening, of the west, western.—Subst. ἡ ἐστία, the evening, the west.

Ἐστιάς, οὖ, ὦ. Hesperus, the evening star; also, the evening.

ἐστιν, for ἐς or εἰς τέ. Until, as long as.

ἐστία, ὦς, ὦ. A hearth.

ἐστίς, ὦς, ὦ. Of evening, of the west, western. To receive into a house, to entertain, to give a feast.—Mid. to feast, to banquet.

ἐστιά, ὦς, ὦ (fr. ἐστιάς). The
farthest portion, the extreme limit.

ἐσχάτος, ἕ, adj. At the farthest extremity, last, extreme, most remote.
ἐσώ, poet. for ἐσώ, adv. Within, inner.

ἐταίρα, ἀς, ἡ (fem. of ἐταίρος).
A mistress, a courtezan.
ἐταίρος, ὁ, ὁ (Ion. ἐταίρος). A company, an associate, a friend.
ἐτέρος, ἄ, ἄ, adj. pron. The other (of two), the one, the other:—hence,
ἐτέρως, adv. Otherwise, differently.
ἐτύχισος, ἡ (Ion. for ἄ), ὁ, and ο, ὁ, adj. (fr. ἔτος, a year).
Yearly, annual.
ἐτύχισμος, ὁ, and ο, ὁ, ο, ὁ, adj. (fr. ἔτυχος). Genuine, tried:—
faithful, trustworthy.
ἐτι, adv. As yet, still, even now, further, moreover, besides:—
on ἐτι, no longer.
ἐτοιμός, ὁ, adj. Ready, prepared.
ἐτός, εος, τὸ. The year:—κατ' ἔτος, yearly.
ἐτύμος, η, ο, and ο, ο, ο, adj. Actual, true, real.
ἐῦ, adv. (fr. ἐῦς, good). Well, rightly, happily:—ἐῦ μάλα, very, extremely.
ἐὐδαιμ., for ἐλεύθερος, 2 aor.ind., 3d sing. of ἐλεύθερος, to please. Only person in use.
ἐγείρε, adv. (for ἐγείρε, 2). Well done! very well!

ἐγένεσα, ἀς, ἡ (fr. ἐγένεσα). Noble birth, excellence of character, valour.
ἐγενεσις, ἡ, adj. (fr. ἐὖ and γένος, birth). Of noble birth, noble, honourable.
ἐγνώμων, ὁ, adj. (fr. ἐὖ and γνώμη, disposition). Of a good disposition, well-disposed, prudent, reasonable, just.

ἐυδαιμωνία (R. εὐδαιμωνί), f.
thése, p. ἐυδαιμώνεια (fr. εὐ-
daiμων). To be happy, to be wealthy.

ἐυδαιμωνία, ἀς, ἡ (fr. same).
Happiness, felicity, prosperity:—Also, a proper name.

ἐυδαιμονία (R. εὐδαιμονί), f.
thése, p. ἐυδαιμώνεια (fr. εὐ-
daiμων). To deem happy, to felicitate.

ἐυδαιμώνως, adv. (fr. same).
Happily, prosperously.

ἐυδαιμός, ὁ, adj. (fr. ἐὖ, well, and δαίμων, a tutelary genius).
Fortunate, happy, wealthy.

εὐδία, ἀς, ἡ (fr. ἐὖ, well, and Δία, obsol. Jupiter, god of the air).
Clear weather, calm at sea:—quiet, rest.

ἐὐδοκίμως (R. εὐδοκήμω), f.
thése, p. ἐὐδοκίμω (fr. εὐδοκήμως).
To enjoy public esteem, to gain applause, to be praised.

ἐὐδοκίμως, ὁ, adj. (fr. ἐὖ, well, and δοκίμως, tried). Approved, renowned, esteemed, praised.

εὐδομες, Dor. for ἐὐδομεν, from ἐυδομ (R. εὐδόμ, 2 εὐδ) f. ἐυδόσ. p. ἐυδόκεια, 2 a. ἐυδόκω, poet. εὐδοκ. To sleep.
εὐεῖμον, adv. (fr. εὐ, well, and τίμη, a dress). Well dressed, richly clad.
εὐκλείπτης, gen. τίμης, adj. (fr. εὐ, well, and τίμη, hope). Having bright hopes, confident, hopeful.
εὐεργεσία, ας, η (fr. εὐεργῆς, well done). Beneficence, an act of kindness, kindness.
εὐεργετέος (R. εὐεργετέω), f. -ής, m. εὐεργετής (fr. εὐεργήτης).
To do good, to confer a benefit, to be kind.
εὐεργετής, ου, ο (fr. εὐ, well, and ἔργον, a work). One who does good, a benefactor.
εὐεργετητέος, α, ου, adj. (fr. εὐερ-
γετέω). To be kindly treated.
—εὐεργετητέον (ἡμίν), we must treat kindly.
εὐθύς, ες, adj. (fr. εὐ, well, and ἡθος, habit). Honest, frank, sincere:—also, simple, foolish.
εὐημερέω (R. εὐημερέω) f. -ης, m. εὐημερία (fr. εὐημερος, successful). To have a fortunate day, to be successful.
Εὐήρηκα, ερχ. contr. ους, ο. Everes, the father of Tiresias.
εὐδαίλης, ες, adj. (fr. εὖ, well, and δάλλο, to bloom). Blooming, verdant,—flourishing.
εὐθεία, ας, η (fr. εὐθύς,—εὐθεία, scil. ὅδος). A straight, or direct road, a straight line.
εὐθετέω (R. εὐθέτεω), f. -ης, εκ.
To arrange properly, from εὐθετός, ου, adj. (fr. εὖ, well, and τίθημι, to place). Placed properly, well arranged, suitable, adapted to.
εὐθέτως, adv. (fr. εὐθύς). Straight forward, directly, quickly.
εὐθύμος, or, adj. (fr. εὐ, well, and θυμός, mind). Well-disposed, cheerful, generous, steadfast.
εὐθύς, εῦ, υ, adj. Straight, in a line, erect, sincere:—εὐθυς, and εὐθυς, as an adv., straightforward, immediately.
εὐκαιρος, or, adj. (fr. εὖ, well, and καιρός, a season). In good season, suitable, convenient, opportunity:—εὐκαιροτίτα, adv. most seasonably.
εὐκαίρως, adv. (fr. εὐκαιρος). Seasonably, in good time, timely.
εὐκαμπτις, ες, adj. (fr. εὖ, well, and καμπτω, to bend). Well-bent, gracefully curved.
εὐκαρπος, or, adj. (fr. εὖ, well, and καρπός, fruit). Abounding in fruit, fruitful.
εὐκλης, ες, adj. (fr. εὖ, well, and κλης, fame). Famous, renowned, illustrious, honourable.
εὐκλεία, ας, η (fr. εὐκλεία). Fame, glory, renown.
Εὐκλείδης, ου, ο. Euclid, a pupil of Socrates.
εὐκτίμος, η, or, adj. (fr. εὖ, well, and κτίω, to build). Well-built, well-arranged.
εὐλαβέομαι (R. εὐλάβεω), f. -ηο-
μαι, p. εὐλαβήμαι (fr. εὐλαβής, circumspect). To be circum-
spect, to avoid, to shun, to beware of.

εὐμαθής, ες, adj. (fr. εὖ, well, and μαθάω, to learn). Easily learned, docile.

γεγενής, ες, adj. (fr. εὖ, well, and μεγάλος, size). Of large size, tall, great.

εὖμενής, ες, adj. (fr. εὖ, well, and μένος, disposition). Of a kind disposition, benevolent, affectionate, kind, propitious.

εὐμήκτης, ες, adj. (fr. εὖ, well, and μήκος, length). Very long, tall.

εὐμορφία, ας, ή (fr. εὖ, well, and μορφή, a form). Beauty of form, symmetry.

εὐναίετάω, ὃς, ὁ, adj. (fr. pt. of εὐναίεταω, obsol. to be well inhabited). Pleasant to dwell in, well situated.

εὖή, ής, ή. A bed, a couch.

εὐνοία, ας, ή (fr. εὖνος, well-disposed). Kindness, affection, regard.

εὐνοικός, adv. (fr. εὐνοικός, kind). Kindly, affectionately.

εὐνομία, ας, ή (fr. εὖ, well, and νόμος, a law). A good constitution.

Εὐνομία, ας, ή. Eunomia, the goddess of good order.

εὖνοος, οος, contr. εὖνος, ους, adj. (fr. εὖ, well, and νόος, νοῦς, the mind). Well-disposed, kind, affectionate, friendly.—Subst. τὸ εὖνόον, a kind disposition.

Εὔξεινος (πόντος), οῦ, ὁ. The Euxine sea.

εὐορμη (R. εὐορμή), ή, ἡ, p. ηορμήκα (fr. εὖ, well, and ὄρ-
and πτερόν, a wing). Well-winged, swift.

Eὔρεος, ἔως, ἡ (fr. ἐὐρίσκω, to invent). An invention, a discovery.

Eὔρητος, οὐ, ὁ (fr. same). An inventor, a discoverer.

Eὔρημα, ἔτος, τὸ (fr. same). An invention, a discovery, a prize.

Eὐρυδίκης, οὐ, ὁ. Eurydice, a celebrated Athenian tragic poet, born B.C. 480.

Eὐρύκων (R. εὐρ., 2 εὐρ.). s. εὐρύσω, p. εὐρήσα, 2 a. εὐρὼν. To find, to light upon, to invent, to discover.

Eὐρύς, ἔως, τὸ (fr. εὐρύς, broad). Breadth.

Eὐρυμάθης, οὐ, ὁ. Eurybiades, a Spartan, general of the Greek fleet, at the battles of Artemision and Salamis.

Eὐρυδίκη, ἡ, ἡ. Eurydice, the wife of the poet Orpheus.

Eὐρυθμός, ὁ, ὁ (fr. εὖ, well, and θυμός, rhythm). Harmonious, well-adjusted, well-proportioned.


Eὐρύς, εἰς, ὁ, adj. Broad, wide.

Eὐρυστής, ἡ, ἡ. Eurythesus, the king of Argos and Mycène, who imposed on Hercules his twelve labours.

Eὐρύτος, οὐ, ὁ. Eurytus, a son of Mercury, and one of the Argonauts.

Eὐρώπη, ἡ, ἡ. 1. Europe.—2. Europa, daughter of Agénon, 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.

Εὐσαρχός, ὁ, ὁ (fr. εὖ, well, and σάρξ, flesh). Fleshy, corpulent, plump.

Εὐσίβεια, ας, ἡ (fr. εὐσίβης). Piety, devotion.

Εὐσέβειος (R. εὐσέβης), ὁ. ἡ, ἡ. Εὐσέβης (fr. εὐσέβης). To be pious, to act with filial affection, to respect.

Εὐσέβὴς; ὁ, ὁ (fr. εὖ, well, and σέβω, to worship). Pious, religious.

Εὐσήμος, ὁ, ὁ (fr. εὖ, well, and σύμα, a mark). Well-marked, remarkable, easily recognized, evident.


Εὐστάχτως, adv. (fr. εὐστάχτως, well regulated). In due order, correctly.

Εὔξος, Ion. ἔξος, adv. (poet. for ὅς). When, as.

Εὐτεκνός, οὖ, ὁ (fr. εὖ, well, and τέκνος, a child). Having illustrious children, having a numerous offspring, fruitful.

Εὐτέλεια, ας, ἡ (fr. εὐτέλης). Fugality, cheapness, economy:—poverty.

Εὐτέλης; ὁ, ὁ (fr. εὖ, well, and τέλος, expense). Not costly, frugal, poor.
Εὐτέρπη, ἦς, ἤ. Euterpe, one of the Muses, the goddess of music.

Εὐτερπός, οὖς, adj. (fr. εὐ, well, and τερπόω, to please). Easy to please.

Εὐτολμός, οὖς, adj. (fr. εὐ, well, and τόλμα, boldness). Bold, nobly daring, resolute.

Εὐτόνος, adv. (fr. εὐτονος, strong).

Vigorously, powerfully, with good aim.

Εὐτύχεω (R. εὐτυχής), f. -ήσο, p. Εὐτύχησα (fr. εὐτυχής). To succeed in obtaining.—Intr. to be fortunate, to prosper.

Εὐτύχημα, άτος, τό (fr. εὐτυχεῖν). Good fortune, success.

Εὐτύχης, ής, adj. (fr. εὐ, well, and τύχην (R. τυχεῖ), to succeed). Succeeding well, successful, fortunate.

Εὐτυχία, ας, ἡ (fr. εὐτυχεῖν). Success, good fortune, prosperity.


Εὐφορία, ας, ἡ (fr. εὐφορος). Fertility, abundance.

Εὐφορος, οῦς, adj. (fr. εὐ, well, and φορεῖ, for φέρω, to bear). Bearing well, fertile, productive.

Εὐφορίας (R. εὐφορας, 2 εὐφορας), f. -αι, p. εὐφορικα, 1 aor. εὐφορία, and -αιν (fr. εὐφορων, cheering). To gladden, to delight, to please. —Min. to be gay, to be delighted.

Εὐφόρας, οὖς, ὁ. Euphrates, a large river of Asia.

Εὐφροσύνη, ής, ἡ (fr. εὐφραν, cheering). Cheerfulness, gaiety, joy.

Εὐφυς, ἡς, ἡ adj. (fr. εὐ, well, and φυς, to grow). Growing well, thriving, fertile.

Εὐφόρος, οὖς, adj. (fr. εὐ, well, and φως, a voice). Having a clear voice, clear-toned, tuneful.

Εὐχετάμαι (poet. for εὐχόμαι), used only in the pres. and imper. To intreat, &c.

Εὐκή, ης, ἡ (fr. εὐχόμαι). A supplication, a prayer, a vow.

Εὐχόμαι (R. εὐχή), f. εὐχόμαι, p. εὐχόμησαι, and εὐχόμα, 2 a. εὐχόμησαι (fr. εὐχή, obsol. to long for). To pray, to supplicate, to vow, to boast, to profess, to declare one's self proudly.

Εὐχηστία, ας, ἡ (fr. εὐχηστος, useful). Usefulness, convenience, ease, advantage.

Εὐώδης, ες, adj. (fr. εὐ, well, and οἶνος, to smell). Sweet-scented, fragrant, odoriferous.

Εὐώδια, ας, ἡ (fr. εὐώδης). Sweet odours, fragrance.

Εὐώνυμος, οὖς, adj. (fr. εὐ, well, and οὖμα, Ἀἰσχ. for οὔμα, a name). Having a good name, distinguished, famous:—on the left hand, the place of good omens.

Εὐοικός, gen. -ίδος, adj. (fr. εὐ, fair, and ὑπ, the eye). Having beautiful eyes, fair eyed, lovely to behold.

Εὐωτέρπη (R. εὐωτέρπη), f. -ήσο, p. Εὐωτερίχησα (fr. εὐ, well, and ὀχή, food). To feed well, to satiate.
Mid. to satisfy one's self; to feast.

ἔστραγα, άς, η (fr. ἔστραγεω). A feast, a banquet.

ἔφαγον, 2 a. of φαγει, obso. to eat, used as 2 a. to ἐστίνοι.

ἔρεξεν, adv. (fr. ἔρει, in addition to, and ἐρεῖς, in order). In order, one after another, in due order, next, farther on.

ἔρεες, s. -έροι, &c. 2 a. ἐρεῖν, inf. ἐρείναι (ἐτι, upon, and ἐρεῖ, to follow). To follow closely, to pursue, to press hard upon.—Mid. to follow, to yield to, to obey.

ἔφηβος, ου, ὁ, and ἦ, adj. (fr. ἔφηλ, at, and ἐφη, 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.

ἔφημερος, ου, τό (fr. ἔφημερος).
The Ephemeran, an insect which lives only a few hours.

ἐφήμερος, ου, adj. (fr. ἔφηλ, for, and ἡμέρα, a day). Lasting for a day, ephemeral.

ἐφησι, s. ἐφήσω, &c. (ἐτι, to, against, and ἐς, to send). To send to, to send against, to let loose, to urge against, to seize, to attack.

ἐφηύμελαι, s. ἐφηύμως, &c. (ἐτι, to, and ἔμελαι, to come). To come to, to reach, to succeed, to attain.

ἐφηνος, ου, adj. (fr. ἔφηλ, upon, and ἐπε, a horse). On horseback, mounted, riding.

ἔφινταιμαι, s. ἐφιντήσουμαι, &c. (ἐτι, upon, and ἐπηταμαι, to fly). To fly down upon, to fly towards.

ἔφιστημι, s. ἐφιστήσω, &c. (ἐτι, upon, and ἐπητικός, to place).

ἔφιστηθα, s. ἐφιστήκω, &c. (ἐτι, upon, and ἐπητικός, to place).

To place upon, to set over, to appoint, to add to.—2 aor. and perf. intr. I stood upon, or with, I aided.

ἔφοδες, ov. adj. (fr. ἔφοδε, for, and ὁδός, a journey). Necessary for a journey, necessary.—Subst. τὸ ἔφοδος, the requisites.

ἔφοράς, s. -άς, and ἔφορμαι, &c. (ἐτι, over, and ὁρώ, to look). To look over, to survey, to inspect, to look down upon.

ἔφορμα, s. -άς, &c. (ἐτι, upon, and ὁρώ, to urge). To urge upon.—Intr. to rush upon, to assail, to attack.

ἔφορος, ου, ὁ (fr. ἔφορος). An inspector.

ἔφορος, ου, ὁ. An Ephorus, a Spartan magistrate.—οἱ ἔφοροι, the Ephorí, 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.

ἔθησα, ας, η (fem. of ἔθος) Hatred, enmity, hostility.

ἔθσος, α, ον, adj. (fr. ἔθος hatred). Hated.—hostile, mimical.—Subst. a private enemy; Lat. inimicus.—σολήμος, a (public) enemy; Lat. hostis.
Ζώνας (R. ζώνα), f. ζῶνα, p. ζῶνα. To join, to yoke, to harness, to unite together:—to bridge, i.e. to join the opposite sides of a river by a bridge.

Το ζώα, οὐ, ο. The Echines.—
χεροῦς ζώνας, a hedgehog.
Εχένων, οὐς, ο. Echiton, one of the men sprung from the dragon's teeth sown by Cadmus.
Εχω (R. εχω, and σχω, 2 σχω), f. έχω, or σχόμω, p. σχόμα, 2 a. σχόν, imp. σχές. To have, to hold, to keep, to contain, to stay.—
Μν. to contain, or keep one's self, to prevail, to obtain:—to hold by, to be next in order to, to depend on.—λόγος έχει, a report prevails.—ξενιέρω, to lead a life:—with an inf., to have power, to be able, to know how:—with an adverb, to be.
Idioms, 117, 43.

ζώνας, adv. (fr. ζών, dawn).

From the dawn, in the morning.
ζώνας, η, όν, adj. (fr. same).

Of, or belonging to dawn, morning, early.
ζώνας (Ion. ζωνις, Dor. ζως), gen. ζως, η. § 21. The dawn, day-break, morning:—the east.

ζώνας, adv. Until, till, up to, as far as, as long as, while, when.

Ζ.

ζωή (R. ζωή) f. ζωή, p. ζωή. To breathe, to live, to exist.—
of ζώνας, the living.—For the contraction of this verb, see § 98, Obs. 2.
ζητεῖν (P. -ζητεῖ, f. -ήσω, p. ἔζητθη). To seek, to search for, to long for, to desire.

ζῆν, ou, ó. Zetes, son of Boreas. With his brother, Calais, he delivered Phineus from the Harpies.

ζήνας, ἡ (fr. ζητεῖν). A seeking, a search, asking.

ζωοφόρος, α, ἰν, adj. (fr. ζωοφός, darkness). Dark, obscure, gloomy.


ζώον (R. ζυγό), f. -ώσω, p. ἔζωνυσα (fr. ζύγος). To yoke, to join together.

ζωογράφεῖν (R. ζωογράφειν), f. -ίσω, p. ἔζωογράφηκα (fr. ζῶον, an animal, and γράφω, to delineate). To draw or paint animals from life.

ζωογραφία, ας, ἡ (fr. ζωογραφέω). Painting, the art or act of painting animals.

ζωή, ἡ (fr. ζῶον, epic for ζωή, to live). Life, a mode of life, a living.

ζώον, ἡ, ὁ (fr. ἔζωνυμι, to gird). A girdle, a waistband.

ζωογονέω (R. ζωογονεῖ, f. -ίσω, p. ἔζωογονηκα (fr. ζῶος, living, and γένω, to produce). To produce living animals, to bring forth young alive, to bring forth, to nourish.

ζωόν, ou, τό (fr. ζῶος, alive). A living creature, an animal.

ζωός, ἡ, ἰν, adj. (fr. ζῶος, epic for ζώω, to live). Living, alive.

ζυοτής, ἄρος, ὁ (fr. ἔζωνυμι, to gird). A waist belt, a girth, a girdle.

ζωοῦν, imperf. ἐζωοῦν (Ion. and epic for ζῶω). To breathe, to live, &c.

ἡ, conj. Or, or else.—ἡ, ... ἡ either.... or.—After a comparative, than.—In interrogations, whether? or indicated merely by the tone of voice, without a corresponding word. ἡ, adv. (dat. of δις, with ὅδε understood). In which way, by which, whereby, whence, where.

ἡ, adv. Surely, truly, without doubt, certainly.—Interrogatively, whether? is it not so?

ἡ, for ἥν, 3d sing. imperf. ind. of ἠλ. He said. § 112, VIII.

ἡβή (R. ἡβα), f. ἡβῆς, p. ἡβηκα (fr. ἡβην). To be at the age of puberty, to possess full strength:—to arrive at manhood, to be young.

ἡβη, ἡ, ὁ. Youth, the bloom of youth, puberty.

Ἑβή, ἡ, ὁ. Hebe, daughter of Jupiter and Juno, and goddess of youth.

ἡγεμονία, ας, ἡ (fr. ἡγεμονέω, to have the command). The supremacy, the chief command.

ἡγεμόν, ὁνος, ὁ (fr. ἡγεμονια). A leader, a chief, a guide:—the pilot fish.

ἡγεμόνας (R. ἡγεμός), f. -ήγεμος, p.
γηγμα (fr. ἔγμα, 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.


ὑδέ, conj. And, also.

ὑδις, adv. (fr. ἄδυς, sweet). Sweetly, pleasantly, willingly, cheerfully.—Comp. ὑδιος, ὑδίστα, more agreeably, most agreeably.

ὑδη, adv. Already, now, directly, presently, at this moment.

ὑδιστα, adv. superl. of ὑδες.

ὑδουμαι (R. ὑδε), f. ὑδουμα, p. ὑδομαι (fr. ἄδω, from which ἄδων, to please). To please one's self, to delight in, to take pleasure in.

ὑδονή, ἦς, ἡ (fr. ὑδουμαι). Pleasure, gratification, enjoyment.

ὑδος, εἰς, ὁ, adj. Sweet, pleasing, agreeable, delightful, lovely, dear.—Comp. ὑδιως, ὑδιςτος.

—ὑδιστον, adv. most sweetly.

ὑδύφωνος, or, adj. (fr. ἄδυς, and φων, a voice). Sweet-toned, melodious, tuneful.

Ἱδωνοι, οἱ, οἱ. The Edoni or Edonians, a people of Thrace. ὑς (poetic for ὑ). Or:—whether.

ἑρώης, ὑσσα, ὁς, adj. (Ion. for ἀρώης, fr. ἄρης, dusky air). Dark, dusky, hazy, cloudy, obscure.

ἡς, ἤςως, ὁ and ἡ (Ion. for ἄς), Air, &c.

ἥθες, ou, ὁ and ἡ (Att. for ἄς).}

σθος, derivation uncertain). A young man, a young woman, a person unmarried.

ἡθος, or ἅθος, οἷς, ὁ (fr. ἁθω, to sift). A sieve, a strainer.

ἡθος, ηθς, contr. οὐς, τό (Ion. for ἁθος). Custom, habit, a mode of acting, behaviour, manner, temper, character:—a customary abode.

ἡμων, ὁμων, ἡ. A shore, a bank.

ἡκα, adv. Gently, softly:—little.

Comp. ἡκιος, or ἡκιον, sup. ἡκιστα.

ἡκιστος, ης, ον, adj. (fr. ἡκα), superl. of μικρος. Weakest, smallest, least.—ἡκιστα, adv. least, in the smallest degree, by no means.—οὖς ἡκιστα, especially.

ἡκω (R. ἅκω), f. ἅκω, p. ἅκα. 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, ou, τό. Amber.

ἡλίκια, ας, ἡ (fr. ἡλικ, of full growth). Maturity, manhood, age, puberty.

ἡλικιωτης, ἦς, ἡ (fem. of ἡλικιως, a companion). A companion, a playmate.

ἡλικως, ης, ον, adj. (fr. ἡλικ, of full growth). How large, how great, of so great size.—Lat. quantus.

ἡλιος, ou, ὁ. The sun, day, a day.

ἡλιος, ou, ὁ, ὁ. A nail, a peg.

Ἡλισιον, ou, τό. Elysium. the
place of the virtuous after death. — Ἑλλήστην πεδίον, the Elysian plain.

ημαίον, imperf. ημαίον. The other tenses from ημαίον, to be seated, to sit, § 112, VI.

ημαίον, ἅτος, τὸ (poetic for ημίον). A day.

ημελημένος, adv. (fr. ημελημένος, p. pt. pass. of ημελεύομαι, to be negligent). Negligently, carelessly.

ημεία, Doric for ημαία, pres. inf. of ημείλει. To be.

ημέρα, ας, ἥ. A day.—καθ’ ημέραν, day by day, daily.—μετά ημέρας, by day, in the day time.

—άμημέρας, at day break; lit. "with the day."

ημεροδρομός (R. ημεροδρόμος), f. —ήσ, p. ημεροδρόμησα (fr. ημέρα, a day, and δρόμος, obsol. to run, 3 R. δρομ, see τρίχω). To run the whole day, to act as a day courier.

ημερός, ου, adj. Mild, gentle, tame: —cultivated, domestic.

ημερώς (R. ημερώς), f. —ώς, p. ημερώσα (fr. ημερος). To tame, to render gentle, to improve.

ημερόποσας, εσκ, ἥ (fr. ημερος). The act of taming, improvement by culture.

ημέτερος, α, ου, poss. pron. (fr. ςετίς, we). Our, ours.

ημί (a form of φημί). I say, § 112, VIII.

ημηθρώτος, ου, adj. (fr. ημίσυς, half, and βθρώςω, to eat).

Half-eaten, gawed.

ημήγυμνός, ου, adj. (fr. ημι, for ημίσυς, half, and γυμνός, naked). Half-naked, ill clad.

ημίδεθης, ες, adj. (fr. ημί, for ημίσυς, half, and σίω, to want). Wanting half, half empty.

ημιλεπτος, ου, adj. (fr. ημι, for ημίσυς, half, and λέπτος, to peel off). Half peeled or shelled, half hatched.

ημίονος, ου, ὁ (fr. ημίσυς, half, and ὁν, an ass). A mule.

ημίσυς, εια, ν, adj. Half.—Neut. τὸ ημίσυ, the half.

ημιτελείς, ες, adj. (fr. ημι, for ημίσυς, half, and τελειο, to finish).

Half finished, unfinished, incomplete.

ημιφλέκτος, ος, adj. (fr. ημι, for ημίσυς, half, and φλέγω, to burn) Half burned, half consumed by fire.

η, conj. (Att. for ἐν or ἐκ). If when.—ἐν μη, if not, unless.—ἐν περ, even if, although.

ηνία, ας, ἥ. A bridle, a rein.

ηνίκα, adv. When, at what time. ηνίκα: (R. ηνικα), f. —ήσ, p. ηνικά: (fr. ηνικα). To hold the reins, to drive, to guide.

ηνίκος, ου, ὃ (fr. ηνικα, a rein, and ἑω, to hold). One who holds the reins, a charioteer, a driver.

ηπαρ, ἐπαρ, τὸ. The liver.

ηπείρος, ου, ὁ. A continent, the main land.

Ηπείρος, ου, ὁ. Epirus, a country of Greece, west of Thessaly.

Ηπειρώτης, ου, ὁ. An Epirot, an inhabitant of Epirus.
Greek, conj. Or.—In comparisons, as, than.

ἵνα, conj. Or. — To deceive. A deceiver, a seducer, a cheat.

Ἠρος, ας, η. Juno, daughter of Saturn and Ops, and wife of Jupiter.

Ἡραίος, μας, contr. Ἡραῖος, ηος, ο. Hercules, son of Jupiter and Alcmene, the most distinguished of ancient heroes.

Ἡράκλειος, ος, on, adj. (fr. Ἡρακλῆς). 1. Of Hercules, Hercelean.—τὸ Ἡράκλειον, scil. ἱερόν, the temple of Hercules. 2. (fr. Ἡράκλειον, Heralceia), Heraclean.—Ἡράκλειον λίθος, the Heraclean stone, i. e. the magnet.

ἵρμες (R. ἵρμος), s. — ή, p. ἵρμες (fr. ἤρμος, quietly). To be quiet, to be calm, to repose.

Ἡρώη, ης, η. Erigone, a daughter of Icarius.

Ἡρώες, οι, ο. Eridanus, the Greek name of the largest river in Italy, now called the Po.

Ἡρῶν, ou, τὸ (fr. Ἡρξ, the earth).

A tomb, a sepulchre.

Ἦρως, ως, ο. A hero.

Ἡσίοδος, ος, ο. Hesiod, a Greek poet, contemporary with Homer.

Ἡσιόη, ης, η. Hesione, a daughter of Laomedon, king of Troy. Having been exposed to be devoured by a sea monster, she was delivered by Hercules.

Ἦσω, ou, adj. (comp. of μικρός).

Weaker, less.—حياω: rύσω, exposed to disease.

Ἠσιοχής (R. ἅρουμ), s. — ή, p. ἅρουμα (fr. ἁρχάος). To be quiet, to be at rest, to live quietly.

Ἦσυχία, ας, η (fr. same). Quietness, tranquility, repose.—tbody: ἤσυχον ἤσυχον, to remain quiet.—καθıldığıναι, quietly.

Ἦσυχος, ou, adj. At rest, quiet, tranquil, at leisure.

Ἦτοι, conj. Indeed, certainly, truly, doubtless.

Ἦτος, ou, τό. The heart.

Ἦττα, ης, Att. for ἧσσα, ης, η (fr. ἧσσαοι). A defeat.

Ἦτταοι (R. ἥττα), Att. for ἧσσαοι, s. — ή, p. ἥττημα (fr. ἥσσων). To make inferior, to conquer.—Pass. to be inferior, to be conquered, to yield to.

Ἦττων, ou, Att. for ἧσσων, ou, adj. (comp. of μικρός). Less, smaller, inferior, weaker, subject to.—οὐδὲ ήττων, and οὔτι ήττων, nevertheless, in like manner.

Ἦττομος, ou, adj. (Ion. and poet. for ἄτομος, fr. τό, well, and ἄτομ, hair). Having beautiful hair, fair haired.

Ἡραίως, ou, ο. Vulcan, son of Jupiter and Juno, the god of fire, and the patron of such as work in metals.

Ἦχεω (R. ἥχε), s. — ή, p. ἥχημα (fr. ἠχή, a sound). To sound, to resound, to sing.

Ἦχος, adv. (poetic for γ'). Where.
θαλάμος, ov, ὁ. A room, a chamber, the women's apartment.

θάλασσα, Att. θάλαττα, η, η (fr. ἄλος, salt, & taking the place of the spiritus asper ('). The sea.

θαλάσσιος, or, and θαλάττιος, or, adj. (fr. θάλασσα). Of or belonging to the sea, maritime, lying near the sea.

θαλασσοχράτει (R. θαλασσοχράτη), s. -ήως, p. -ήσα (fr. θάλασσα, and χράτει, to rule).
To rule the sea.

Θάλεια, ας, η. Thalia, the muse of comedy.

θάλερός, α, ορ, adj. (fr. θάλλει, to bloom). Blooming, vigorous, strong, youthful, abundant.


Θάλλω (R. θαλλω), s. θαλός, p. τιθαλός, 2 a. θαλλόν. To flourish, to bloom, to shoot forth, to be verdant, to abound in.

Θάλπος, εός, τό (fr. θάλλω). Warmth, heat, glow.

Θάλπω (R. θαλπέω), s. θάλψα, p. τιθαλψά. To warm, to cheer, to encourage.

warming:—comfort, consolation, hope, joy.

θαμά, adv. (fr. θαμά, & being used for ('). Thickly, closely, frequently, often.

θαμβέω (R. θαμέω), s. -ηςω, p. τεθαμβηκα (fr. θάμβως, wonder). To wonder, to be amazed or astonished at.

θαμίζω (R. θαμίζω), s. -ίζω, p. τεθαμίζη (fr. θαμίζα). To go or come often, to frequent.

θαμύρας, ἱδος, ὁ. 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, ov, ὁ (fr. θάνος, to die, 2 R. θαν). Death, capital punishment.

θάνατος, ov, ὁ (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. θανατέω), s. -έω, p. τεθανάτων (fr. θάνατος).
To put to death, to condemn to death.

θάντω (R. θαννέω), s. θάνω, p. τιθάντα, 2 a. θαντόν. To bury, to inter; to commit to the grave or to the funeral pile.


θανεῖς (R. θανέεις), s. -έως, p. τεθανείσθη (a later form of θανεῖς). To be bold, to be
confident, or courageous.—Θάρσος, imp. take courage, fear not. Θάρσοντως; adv. (fr. Θάρσος).

Boldly, resolutely, confidently. Θάρσον, & Θάρσον (Θάρσον, boldly). To encourage, to cheer.

Θάρσω (R. Θάρσος), f. -ής, p. teθάρσω (fr. Θάρσος). To be bold, to be courageous, to be of good cheer.—Θάρσου, imp. pres., be of good cheer, fear not. Θάρσος, ecc., to, also δάρσος, ecc., to. Boldness, courage, confidence.

Θάρσων, on, and Att. Θάττων, or, adj. (comp. of ταχύς, swift). Swifter, more rapid.—Superlat. ταχύτατος.

Θάττων (contr. for τὸ ἔτος, fr. ἔτερος). The one (of two).

Θάμνα, ἄτος, τὸ (fr. θάμναι, to wonder). A wonder, a prodigy: —admiration, astonishment.

Θάμνας (R. Θαμνᾶς), f. -ῶς, p. τεθάμνα (fr. Θάμνα). To wonder at, to be astonished at, to admire, to revere.

Θάμνασις, a, or, adj. (fr. θαμ-นας). Wonderful, astonishing, admirable.

Θάμναστος, ἡ, on, adj. (fr. same).

Wonderful, surprising.—Θαμναστόν (ὅτι) οὖν, it is wonderful how.—Θαμναστόν (ὅτι) οὖν, it is wonderful how much, to a wonderful degree.

Θαμναστός, adv. (fr. θαμ-να-τός). Wonderfully, surprisingly, admirably.

Θα, Θώ, an enclitic inseparable particle annexed to the gen., and denoting, motion from; as, ἄγρον, from the field, § 118, 1, 2d.

Θά, ἄς, η (fem. of Θός). A goddess.

Θά, ἄς, η (fr. Θάμαι, to see).

A sight, a view.

Θάυμα, ἄτος, τὸ (fr. Θάμαι). A sight, a spectacle.

Θαυμάζω, ὁς, contr. ὡς, ἡ. Theano, a female Pythagorean philosopher.

Θάμαι (R. Θάμαι), f. Θάμαιμα, p. τεθάμαιμα. To see, to view, to behold, to contemplate.

Θαταιρος, eu, τό (fr. Θάμαιμα). A theatre, a place of exhibition.

Θάιός, a, on, adj. (fr. Θός). Divine.—τὸ Θεῖον, the divinity.

Θάιος, for Θέιος, same as Θείος.

Θάιος, eu, ο. An uncle.

Θελώ (R. Θέλῃ), f. Θέλω, p. τεθελή. To soothe, to charm, to delight.

Θελώ (R. Θέλῃ), f. Θέλημα, p. τεθελή (same as τελή). To wish, to will, to be wont.

Θεμίλος, eu, τό (neut. of θεμίλος, fundamental, fr. τίθημι, to place). A foundation, a basis.

Θήμις, ιδός, and ιτός, η. Justice, right, equity.—ἡ Θήμις τιτιλ, as is proper; lit. (ἡ ἰδό) ἦ, in the way in which, &c.

Θήμις, ιτός, η. Themis, daughter of Coelus and Terra, and wife of Jupiter. She is regarded as the goddess of justice. Att. Θήμις, ιδός, acc. w.
Themistocles, a celebrated Athenian general.

A prediction, a prophecy.

A prophecy.

A god, a divinity.—

A maid servant, a female slave.


To be waited on.—

A servant (not a slave), an attendant, a follower.

Summer. Of summer, summer.

A beholding, a survey, a contemplation, view.

Theban.—

Theban.—

To sharpen, to whet, to rouse.
wild beast, and βιβράκια, to eat). Devoured by wild beasts.

The, Θησαυρός (R. Θησαυρός), I. -ςω, p. τειθείον (fr. Θησαυρός). To lay up, to store away to treasure up.

The, Θησαυρός, οι, ο (derivation uncertain, probably fr. τιθημι, to place or lay up). A place for laying up in store, a treasury—a treasure.

Therses, ίωμ, ο. Theseus, a king of Athens, and one of the most celebrated heroes of antiquity.

Theteus (R. Θητεύς), I. -έςω, p. τειθείον (fr. Θης, a hired servant). To serve for hire, to be a hired servant.

Diasos, ου, ο (fr. Θιάω, to act as inspired). A company of dancers, a band of bacchana- lian revellers, any festive band or company.

Thygas (R. Θήγα), I. Θέγα, and Θέγαμι, π. wanting. To touch, to attain, to enjoy.

Θύς, Θύνος, ο; also, Θυ, Θύος, ο and η (fr. τίθημι, to place). A heap, a pile of sand: hence, the sea-beach, the shore.

Thlaios (R. Θλαία), I. Θλάοω, p. τειθείον (another form of κλαίω). To bruise, to crush, to break in pieces.

Ωνύξω (R. Ωνύξα), I. Ωνύω, 2 Ωνύω, I. Ωνομαί, p. τειθείον, 2 α. τιθαίνω. To die, to perish.—For the syncopated forms, τι-Ωνύα, τειθείον, τειθείον, &c. see § 101, 5.

Θυτός, η, ον, adj. (fr. Θύηκα).
Mortal, perishable, transitory.
—οι θρησκεία, mortals.

Θοίνη, ης, η (fr. θαύμα, to nourish).
A repast, a feast, food.

Θαλασσίος, ἄ, ὦν, adj. (fr. θαλάσσιον, mud). Muddy, turbid, impure.

Θούας, ης, ήν, adj. (fr. θαύμα, θαύματα, to run).
Swift, rapid.

Θρήνος (R. θρῆνος), s. —ήνω, p. τεθρήνω (fr. θάρυσσος).
To make a loud noise, to disturb by noise, to throw into confusion, to be in commotion.

Θόρυβός, ὦν, ὁ. Loud noise, tumult, uproar, confusion.

Θουδίππος, ὦν, ὁ. Thudippus, a friend of Phocion, condemned to die with him.

Θράκη, ης, η. Thrace, a country of Europe, between Macedonia and the Euxine Sea.

Θρίζω, τίκως, ὁ. A Thracian.

Θρασίω (R. θράσιος), s. —ήσω, p. τεθράσισθαι (for θρασίος). To be bold, &c.

Θράσος, ὦν, ὁ. Thrasyius, a prophet of Cyprus, offered in sacrifice by Busiris, king of Egypt.

Θρασυπλός, ὑπό, τό (same as Θρασύπλος). Boldness, rashness.

Θρασύβηλος, ὦν, ὁ. Thrasybulus, 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. θράσυνος, 2 θράσυνον), s. —νώ, p. τεθράσυνω (fr. θρασύς, bold). To make bold, to inspire courage.—Min. to

be bold, to act or speak boldly, confidently, or arrogantly.

Θρασίω, εἰς, ὑ, adj. (fr. θράσιος).
Bold, resolute, brave, daring, arrogant.

Θρακίη, ης, η. A Thracian female.

Θρεπτικός, ὦν, ὁ, adj. (fr. τρέφειν, to nourish. Root, ἑκφ.). Nourishing, nutritious.

Θρίής, ξός, ὁ. A Thracian.

Θρίξ, and Θρίκη, ης, η. Ion. for Θρίκη. Thrace.

Θρίσσω (R. θρίςσω), s. —ήσσω, p. τεθρίσση (fr. θρίσσος, waiting). To wait, to lament, to deplore, to bemoan.

Θριασσόν (πεῖλον), τό. The Thriasian plain, a large plain of Attica, extending from Eleusis northward to Boeotia.

Θρίς, τρίς (36, 4), ἡ. The hair.

Θρόνος, ὦν, ὁ. A seat, a stool, a chair of state, a throne.

Θρυμά, τίς, ὁς, by syncopé, τρος, ἡ. A daughter.

Θρυμάμα, άτις, τό (fr. θρυμαίος). Incense, perfume.

Θρυματίριον, ὦν, τό (fr. θρυμαίος).
An instrument for burning incense, a censor.

Θρυμάς (R. θρυμαία), s. —άσω, p. τεθρυμάσθαι (fr. θρυμαία, incense). To burn incense to.

Θρύμος, ὦν, ὁ (fr. θρύμων, to rage). Passion, anger, ardor, courage: —the soul, or mind, as the seat of feeling and passion.—βός, the soul, or mind, as the seat of thought and reflection.
and σοφός, wise). Endowed with natural talents, naturally intelligent, talented, intelligent. θύρα, ας, η. A door, a gate, an entrance.

θύραζε, adv. (for θύραζε). Towards the door, out of doors, abroad.

θύρις, έδος, η (dim. of θύρα). A small door or gate, a window.

θύρω (R. θυρο), f. —ών, &c. (fr. θύρα). To close with a door, to protect.

θύρωσι, ου, ο. The thurus, the Bacchanalian rod or staff.

θυρών (R. θυρώ), f. θυρών, &c. To make a thurus, to form like a thuris.

θυσία, ας, η (fr. θυσί). A sacrifice.

θυσιάζω (R. θυσιάζω), f. —ίζω, p. τεθυσμένα (fr. θυσία). To sacrifice.

θύω (R. θῦω), f. θῆω, p. τεθυσμένα. To sacrifice.—Also, intr. to move rapidly, to rush impetuously.—Min. to inspect the entrails of victims for the purpose of divination.

θύμα, έτος, το (fr. θύω, to burn incense). The fume of incense, perfume, frankincense.

θυραξ, έκσος, ο. A coat of mail: —a corselet, a cuirass.

I.

'ιάλλον (R. iol), f. ιδίλλιον, l. ιδία. To throw forth, to send out, to stretch forth.

ιάομαι (R. ιάω), f. ιάομαι, p. ιάμαι. To heal, to cure, to remedy.

'Ιαπετός, οὐ, ο. Japetos, 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.

'Ιασων, ους, ο. Jason, the celebrated leader of the Argonautic expedition.

ιατρικός, η, έν, adj. (fr. ιατρός). Of or pertaining to medicine, medical, healing.—Subst. ιατρία, η, έν (scil. τεχνή), the healing art, the science of medicine.


ιάω (R. ιαχ), f. ιάω, p. ιάω, and ιαίων (R. ιάς), f. —ίω, p. —ίσω. To shout, to cry aloud.

'ιβην, ένος, ο. 1. An Iberian.—2. A Spaniard:—oi 'ιβηνες, the Iberi, the Spaniards. —Also, a people of Asia.

ιβυς, έδος (Ion. ες), η. The ibis, a bird held sacred by the Egyptians, from its destroying the serpents, &c.

ιδέ, epic for ηδε, conj. And.

ιδια, ας, η (fr. ιδω, to see, 2 R. ιδ). Form, external appearance, figure,—a model formed in the mind, an idea.

'ιδη, ης, ά, Ion. for "ιδω, ας, η. Ida, a celebrated mountain in Troas, near the site of ancient Troy.
"Idios—Ikérhs.

Idios, a, or adj. Proper, peculiar, private, distinct, one's own.—Adv. idio, by itself, separately.—Subst. ὁ idios, a private citizen.

Idiotēs, Ἱτος, ἦ (fr. ἰδιός). A peculiarity, propriety.

Idiastēs, ou, ὃ (fr. ἰδιός). A private citizen, one of the lower class, an unlearned man, a simpleton.—οἱ idioται, the unlearned.

Ido, adv. Lo, behold.—idō is properly the 2 a. imp. m. of ἰδω, to see.

Idróo (R. ἴδρο), l. -όω, p. ἴδρωκα (fr. ἴδρως). To sweat, to toil.

Idróo (R. ἴδρο), l. -όω, p. pass. ἴδρωκα, 1 a. pass. ἴδρωκα, ἵνα (fr. ἴδω, 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.

Idróς, ὃτος, ὃ. Sweat.

Idiō, ας, ἦ. Idiō, wife of Αἴθλης, king of Colchis, and mother of Medea.

Ierēia, ας, ἦ (fem. of ιερεύς). A priestess.


Ierēs, ἵς, ὁ (fr. same). A priest.

Ierōn, ou, το (fr. same). A temple.—τὰ ιερά, ὁ νεῖκες, sacrificial omens.

Ierōs, α, ὁ, ὁ. Sacred, holy, consecrated.

Ierōσύλος, ou, ὁ (ἡ ἱερόν, and οὐλών, to plunder). A robber of temples, a sacrilegious person.

Ikē, (R. ἴκ, and ἵκ), imperfect. ἴκον, f. ἴκιομ, Att. ἵκω. In Attic writers, ἵκοι is more common.

—Tr. To cause to sit, to seat, to place.—Intr. to seat one's self, to sit down.

Ikē, (R. ἴκ), l. ἵκου, p. ἵκος, 1 a. ἵκος, §110,2. To put in motion, to send, to cast, to throw.—Min. to hasten.

IThaxios, α, or, adj. (fr. ἵθα-

κη). Of or belonging to Ithaca.

Thyn, ἰθν, ὃ, ὃ. Straight, direct.—Adv. ἰθὺς, straight forward, directly onward.

Iκᾶς, ἦ, ὃ, adj. Fit, befitting, suitable, proper, sufficient, equal to.

Ikēmō, epic form of ἰκίμου (fr. ἰκω). To come to, to arrive at.


Ikaría, ας, ἦ. Icaria, an island in the Ἀθηναean sea, near Samos.

Ikapos, α, or, adj. Icarian, of or pertaining to Icarus, or Icarus, of Icaria.—τὸ ἰκαπον παλαγος, the Icarian sea.

Ikapos, ou, ὃ. Icarus, son of Dædalus, who in his flight from Crete, fell into that part of the Ἀθηναean sea, which from him was called the Icarian sea.

Iktēs (R. ἵκτης), l. -έων, p. ἵκτουν (fr. ἰκτής). To supplicate, to intreat, to pray to, to implore.

Iktēs, ou, ὃ (fr. ἴκω, to come). One who comes for aid, a supplicant.
Ἰκνέομαι (R. ἴκα), f. ἰκόμαι, p. ἰκουμαῖ, 2 a. ἱκουμαῖ (fr. ἵκω, to come). To come to, to arrive to, reach, to go to.—Also, to supplicate.

ἱκὼ (R. ἴκα), imperf. ἱκώ, 2 a. ἱκῶν, poetic, irreg. To come, to go, to reach.

笫άσκομαι, and ἱλάσκομαι (R. ἱλα), s. ἱλασμαί (fr. ἱλαος, mild). To render mild, to appease, to propitiate.


Πλως, ou, τὸ, also Πλοις, ou, ἤ. Πλούς, Troy.

ιμᾶς, ἵματος, ὁ. A thong.

ιμάζων, ou, τὸ (fr. ἵμα, clothing). A garment, a cloak, a mantle.

ιματισμός, οῦ, ὁ (fr. ἴματις, to clothe). Clothing, dress.

ἰμερος, ou, ὅ. Desire, longing.

ἰνα, conj. That, in order that; used with the subj. and opt.

ἰνα, adv. Where; used with the indec.

Ἰναχος, ou, ὁ. Ιναχος.—1. The father of Ισο.—2. A river of Argolis.

Ἰνδικος, ἦ, ὁ, adj. Indian.—Subst. Ἰνδίκη, ἥ, scil. κυρά, India.

Ἰνδος, οὗ, ὁ. 1. An Indian, an inhabitant of India.—2. the Indus.

Ἰνώ, ὁς, contr. οὔς, ὁ. Ινώ, daughter of Cadmus and Hermione.

ἰζευτάς, ὁ, Dor. for ἰζευτής, οὗ, ὁ (fr. ἰζεῖν, to catch birds with birdlime). A bird-catcher.

Ἰξιοις, ὁνος, ὁ. Ιξίος, a king of Thessaly.

ἰος, ίος, το. The violet.

ἰος, ια, ιν (epic for ἱς, &c). One.

ιος, ιω, ὁ. Poison, venom.

ιον, adv. (expressing sorrow) Alas!

ἰούλος, ου, ὁ (fr. οὐλος, downy). The first down on the cheek, hair, down.

Ἰοφόν, ὠντος, 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, ὁ, adj. (fr. ἴππος, a horse). Of or pertaining to horses, equestrian.

ἵππευς, ἵππος, ὁ (fr. same). A horseman, a rider, a knight.—Pl. of ἵππες, cavalry.

ἵππευσ (R. ἵππευς), f. ἱπποῦς, μ. ἱππεύκα (fr. ἱππεύς). To ride.

ἵππηκος, ᾠ, ὁ, adj. (fr. ἴππος, a horse). Pertaining to horses, equestrian.—Subst. τὸ ἱππηκόν, cavalry.

ἵπποδαμος, ου, adj. (fr. ἴππος, a horse, and δαμάω, to tame). Steed-taming.

ἵπποδρόμος, and ἱπποδρόμος, ου, ὁ (fr. ἴππος, a horse, and δρόμος, a course, from δρέμω, to run). A race-rider, horse-riding, the race-course.

ἵπποχένταυρος, ου, ὁ and ἦ (fr. ἴππος, and κένταυρος, a centaur). A centaur, a fabulous animal, half man, half horse.

ἵπποκόμος, ου, ὁ (fr. ἴππος, and κόμω, to tend). A groom.
Hippolytus, son of Theseus, famous for his virtues and misfortunes.

Hippocrates, son of Hipponicus, the father of Demonicus.

Hippocos, son of A horse.—Hippocos, a mare.—Hippocos potamios, a river horse.

Hippotropeo (R. ἤπποτρόφις), f. —hēm, &c (fr. ἦππος, and τρόφις, to feed). To feed, breed, or keep horses, to train horses.


Hρος, ἤ, ἡ. Iris, goddess of the rainbow, and messenger of Juno.

Θρός, ἡ, ἡ, adj. (Ion. for Θρός, ἡ, ἥ). Sacred, holy.

Θομος, ὁ, ὁ. An isthmus.—Often, the Isthmus of Corinth.

Θις, ἢ, ἡ. Ithys, an Egyptian goddess.


Ισός, ἡ, ὁ, Attic ἢσος, ἡ, ὁ, adv. Equal, like, resembling, equal in numbers:—just, reasonable. —ἰσον, and ἰσος, adv. equally, in the same way.—ἐν ἰσο, steadily.

Ιστήμη (R. στήμ), f. στήσω, p. ἰστήμα, and ἰστήσα (for syncopated forms ἰστος, see § 101,7), 2 a. ἰστήν. 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.—ἰστήσα, in the pres. sense, I stand, I stop.—Plur. and 2 a. I stood.—Mid. to stop, to stand. See § 110,3.

ἰστις, ἂ, ἦ (Ion. for ἕτις). A hearth, a house, a household:—an altar.

ἰστορέω (R. ἦστορε), f. —ʰος, p. ἰστόρις (fr. ἦστορ, one who knows). To relate (from one's own knowledge), to narrate.

ἰστός, ὁ, ὁ (fr. ἰστήμ). A mast, the beam (of a loom).—Hence commonly, a loom, a web, a woof.

ἰχας, ἰχάδος, ἂ (fr. ἰχός, thin). A dried fig.

ἰχνόγραφος, ὁ, adj. (fr. ἰχός, slender, and φωνή, a voice). Of feeble voice, of slender note or song.


ἰχνός, ἀ, ὁ, ἡ. Strength.

ἰχνός (R. ἦχο), f. —ʰος, p. ἰχυκα (fr. ἰχύς). To be strong, to be powerful, to have the power of, to be able.

ἰχνος, a form of ἰχνος, used only in the pres. and imperf. To have, to hold, to restrain.

ἰχος, adv. (fr. ἰχός, equal). Equally, in like manner, perhaps, probably, nearly, about.

'Italia, ας, ἡ. Italy.'
Kádmos, ou, ó. Cadmus, son of Agénon, king of Phœnia, founder of Thebes in Boetia. 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.—Min. to lose. 2 a. pr. καθελών.

καθαίρω (R. καθουρ, 2 καθαρ), f. -ιρο, π. καθάρον (R. καθάρος, pure). To purify, to cleanse, to purge, to expiate. 1 a. act. καθήρω.

καθάπαξ, adv. (fr. κατά, intens. and ἀπάξ, once). For once, once for all, in general, entirely. καθάπερ, adv. (fr. καθά, as, and περ). As, just as.

καθαρός, α, ὁ, adj. Pure, clean, clear, bright, innocent.

καθαρότης, ητος, ἡ (fr. καθαρός).

Purity, cleanliness, neatness.

καθαρος, σος, ἡ (fr. καθαλώς).

Purification, cleansing, expiation.

καθαρός, adv. (fr. καθαρός).

Purely, innocently.

καθέδρα, ας, ἡ (fr. καθέσωμαι).

A chair, a seat.

καθέσωμαι, f. καθεδώμαι, and καθόσωμαι, p. wanting 1 a. pass. καθέσθην (κατά, down, and έσωμαι, to sit). To sit down, to seat one's self.

καθείρχα, f. -είρχω, p. καθείρχη (κατά, intens. and έρχω, to shut in). To shut up closely, to confine, to restrain, to imprison.
καθιλκώ, s. -ώς, &c. (κατά, down, and ἰκτώς, to draw). To draw or drag down, to extend.

καθιένω, s. -εύω, &c. (κατά, down, and τέω, to sleep). To sink into sleep, to lie down to sleep, to sleep.

καθερέω, s. -ήσω, p. καθέψησα (κατά, down, and ἐψώ, to boil).
To boil down, to melt down.

καθήκω, s. -ήκω, &c. (κατά, down, and ἥκω, to come). To come down to, to extend to, to reach.
—Impers. καθήκες, it behooves; καθήκων, proper, suitable.
καθημαι, imperf. καθήμην (κατά, down, and ἤμαι, to sit).
To sit down, to sit.

καθαίξω, and καθικώ, same as καθίξω, s. -ίξω, Att. καθίῳ, Dor. καθίζω, p. not used, 1 a. καθήξασα (κατά, down, and ἤξω, to cause to sit). To cause to sit down, to set down, to seat.
Min. to seat one's self, to sit.
καθίμαι, s. καθήμα, &c. (κατά, down, and ἤμαι, to send).
To send down, to let down, to send against.

καθικνίμαι, s. καθίκμαι, &c. (κατά, down, and ἵκναι, to come). To come down, to come down with a blow, i. e. to strike: —to extend to, to reach.
καθίπταιμαι, s. καθίπτισμαι, &c. (κατά down, and ἰπτάμαι, to fly).
To fly down.
καθίστημι, s. καθιστήσω, &c. (κατά, down, and ἰστήμι, to place).
To set down, to establish, to constitute, to reduce to order, to erect.

κάθοδος, ου, ή (fr. κατά, down, and οδός, a way). A way down, a descent.

κάθολος, adv. (fr. κάθολος, the whole). Upon the whole, in general, altogether, in fine.
καθόλιβος, s. -λίβω, &c. (κατά, completely, and ὀλίβω, to arm).
To arm completely, to fit out, to equip.
καθόρα, s. καθόροιμα, &c. (κατά down, and ὀράω, to look).
To look down into, to examine closely, to inspect, to perceive.
καθορισμός, s. -ορίω, &c. (κατά, down, and ὁριζω) to come into harbor, to moor.

κάθος, adv. (for κατά ὁ στόο)
So far, thus far, as far as, inasmuch as.

κάθηται, adv. (for κατά ὁ τι). In which respect, on which account, because.—Interrog. in what manner? how?
καθελαχτέω, s. -ήσω, &c. (κατά, against, and ἑλαχτέω, to bark).
To bark at.
καθύπερθε, adv. (fr. κατά, down, and ὑπέρθε, from above). Down from above, from on high, below.
καθυπνώ, s. -ώνω, &c. (κατά, intens. and ὑπνώ, to sleep).
To sleep soundly, to fall asleep.
καί, conj. And, even, also, than, but.—καί......καί, both.....and, as well......as:—καί μη καί, and even, and in par-
Unfortunate, unlucky: — as if under an evil genius.

κακολογέω (R. κακολογεί), s. — ἢσο, p. — ἤσα (fr. κακός; evil, and λέγω, to speak). To speak evil, to revile, to slander, to abuse.

κακοπαθέω (R. κακοπάθει), s. — ἢσο, p. — ἤσα (fr. κακοπάθης, suffering evil). To suffer, to be afflicted, to be unfortunate, to be sick.

κακός, ἡ, ὁ, adj. Bad, wicked, evil, defective: — cowardly, mean, comp. § 57,—Subst. το κακόν, an evil, a misfortune.

κακουργέω (R. κακουργεῖ), s. — ἢσο, p. κακουργήσα (fr. κακούργος, an evil doer). To do evil, to be wicked, to injure.

κακουργία, ας, ἡ (fr. κακουργοῦσα). Evil doing, wickedness, crime, fraud.

κακουργός, ὁ, adj. (fr. κακός, evil, and ἄργος, work). Wicked, mischievous, harmful.—Subst. an evil doer, a wicked man, an artful villain.

κακος, adv. (fr. κακός; evil). Badly, wickedly, ill.—κακὸς λέγων, to revile.—κακὸς ποιῶν, to injure, to treat badly.

Κάλαις, ἰδός, ὁ. Calais, a son of Boreas, king of Thrace, and brother of Zetes. See Ζῆτης.

κάλαμος, ὁ, ὁ. A reed, a pipe, a rod, an arrow.

καλέω, (R. καλέω), s. καλέσω, p. κέληκα, by syncope for κακά λήκα. To call, to invite, to summon, to invoke, to name.
**Kallia—Kâneon.**

καλία, òς, Ion. καλή, ḳς, ἶ. A bird’s nest.

**Kalliaπη, ḳς, Dor. Kalliaπα, ας, ἶ (fr. καλός, beautiful, and ὤν, the voice). Calliope, the muse who presided over epic poetry.***


καλλιφυλλος, ον, adj. (fr. καλός, beautiful, and φύλλος, a leaf). Beautiful leaved, adorned with leaves.

καλλός, ἢς, τό (fr. καλός). Beauty.

καλλωπις (R. καλλωπίς), γ. -ις, p. καλλωπίκα (fr. καλός, beauty, and ὤν, the countenance). To beautify the face, to give a good appearance, to set off to advantage.

καλλωπισμός, οῦ, ὁ (fr. καλλωπίς). The act of adorning or setting off to advantage, ornament.

καλλωπιστής, οὖ, ὁ (fr. same). One fond of adorning his person, a fop—one employed to dress others.

καλοκάγαθια, ας, ἴ (fr. καλοκαγαθός = καλός καὶ ἀγαθός, good and beautiful). Goodness, probity, honesty, respectability.

κάλος, οὐ, ὁ (Att. κάλος, ὁς, or ὁ). A cable, a rope.

καλός, ἴς, ὁν, adj. Beautiful, handsome, good, beloved, honourable, illustrious. — Comp. καλὰς, καλλιστος.—Subst. τὸ καλόν, an advantage.—τὰ καλά, noble actions, honourable pursuit.

καλύβη, ὤν, ἴ (fr. καλύπτω, to conceal, R. καλύβι). A hut, a tent.

καλύπτρα, ας, Ion. καλύπτρης, ὤν, ἴ (fr. same). A veil, a covering.

καλύπτω (R. καλὺβ), εἰς καλύφω, p. καλύφρα, 2 a. καλύβεων. To cover, to veil, to conceal.

καλός, adv. (fr. καλός, beautiful). Beautifully, well, nobly, honourably, &c. as in καλός.

καμάτως, οὐ, ὁ (fr. κάμω, to labour). Labour, toil, pain, fatigue.

καμβῶς, οὐ, ὁ. Cambyses, king of Persia, and son of Cyrus the Great.

καμέ, contr. for καλ ἓμε.

καμηλοπάρδαλες, ὤν, ᾧ (fr. κάμηλος, and πάρδαλες, the panther). The camelopard.

κάμηλος, οὐ, ὁ and ᾤ. The camel.

κάμω (R. καμω, 2 καμω), γ. κάμις, p. καμήκα, 2 a. καμεῖν. To labour, to toil, to work laboriously.—Intr. to be fatigued, to be exhausted with toil, to be sick, to be in danger.

καμπύ, ὤν, ᾧ (fr. κάμπτω). A curvature, a bend, a curving.

κάμπτω (R. καμπτ), γ. κάμπης, p. καμίμαφα. To bend, to turn. —ἀκατωπηκὸν καμπτεῖν, to double a cape.

κάν, contr. for καλ ἓν. And if even if, although.—Also for καλ ἓν, and in, &c.

κάνεον, οὐ, τό (fr. κάνω, a reed).
A reed basket, a vessel, a bowl, or dish, a basket.
κάπηδη, contr. for καὶ ἐπιδη.
κάπηδος, ou, adj. Adulterated, mixed, fraudulent, deceitful.
—Subst. a low tavern-keeper.
κάπη, contr. for καὶ ἐπι.
καπνός, ou, ò. Smoke.
καπος, ou, Dor. for κήτος, ou, ò.
A garden.
Καππαδοχία, ας, η. Cappadocia, a country of Asia Minor.
κάπρος, ou, ò. A wild boar.
καρδίκειον (R. καρδίκειον), f. 
—καρδίκειον, p. καρδικεικά (fr. κάρα, the head, and δεικνύω, to watch). Lit. To watch with the head erect.—Hence, to expect, or await anxiously.
καριθνός, ou, Dor. for κάρηνος, ou, τό (fr. κάρη, the head). The head.
καρδιάμον, ou, τό. Water-cress.
καρδία, ας, Ion. καρδίη, ης, η. The heart.
κάρη, Ion. for. κάρα, τό, indecl. The head.
Καριεία, ας, η. Caria, a country of Asia Minor on the άγεραean sea.
καρκινώδης, ες, adj. (fr. καρκίνος, a crab, and εἶδος, appearance). Of the crab species, resembling a crab.
καρπόμαι (R. καρπός), f. —καρπόμαι, p. κεκαρπωμαι (fr. καρπός, fruit). To gather fruit, to enjoy the fruit of, to make use of, to reap.
καρπός, ou, ò. 1. Fruit:—advantage, profit.—2. The wrist.
καρποφόρεω (R. καρποφόρος), f. 
—ήςος, p. -ήςα (fr. καρποφόρος).
To bear fruit.
καρποφόρος, ou, adj. (fr. καρπός, and φέρω, to bear). Fruit-bearing, fruitful.—καρποφόρα δένδρα, fruit-trees.
καρτερός, ος, ò. adj. (fr. κάρτος, epic for κράτος, strength). Strong, courageous, powerful, severe:—moderate, i. e. having control over one's feelings.
Καρθηδαίων, όνος, η. Carthage, a celebrated city of Africa, being the rival of Rome, founded by a colony from Tyre, B. C. 878, and destroyed by Scipio Africanus the younger, B. C. 146. κασιγνήτη, ης, η (fem. of κασιγνητος). A sister.
κασιγνητος, ou, ò (fr. κάσως, a brother or sister, and γεων, to begel). A brother.
Κασπία, ας, η (Θάλατα), and Κάσπιος, ou, τό (πλεύγος). The Caspian (sea).
Κασταλός, ου, ò. Castôlus, a plain in Lydia where the troops of Cyrus were accustomed to assemble.
Κάστωρ, οφός, ò. Castor, twin brother of Pollux, and famed for his skill in equestrian exercises.
κατά, prep. (governing the genitive and accusative, § 124, 10). With the gen. down from, under, towards, for, against, in, upon, by.—With the acc. at, in, by, according to, as to, during, near, over, throughout, on, opposite, in regard to—
καταβαίνω, excessively.—καθ' ἐναίσθησιν, every day, day by day.—οἱ καθ' ἐμάς, men of our rank, our contemporaries.—κατά τὸ πλέον, for the most part.—κατ' σιγήν, in time of peace.—With numerals it makes them distributive; as, καθ' ἑνα, one by one, singly; κατά δέκα, ten by ten, by tens; κατά μῆνα, month by month, monthly.—In composition it means, down, or denotes opposition, intensity, thoroughness, completion, &c. καταβαίνω, f. καταβάσσωμαι, &c. (κατά, down, and βαίνω, to go). To go down, to descend, to alight.—to condescend.

καταβάλλω, f. -βάλλω, &c. (κατά, down, and βάλλω, to cast). To cast down, to strike down, to overthrow, to destroy.

καταβάς, &c; (fr. καταβαίνω). A descent, a downward path.

καταβιβάζω, f. -βίβζω, &c. (κατά, down, and βιβάζω, to lead). To lead down, to bring down.

καταβιβρύσσω, f. -βρύσω, &c. (κατά, intens. and βιβρύσσω, to eat). To eat up, to devour, to consume.

καταβιώσω, f. -ώσω, &c. (κατά, completely, and βιώσω, to live). To pass one's life, to pass through life.

καταβρόω, f. -βρόω, &c. (κατά, against, and βρόω, to cry). To cry out against, to clamour against, to revile.
καταδίκης, κατακόμβως. 409

καταδίκης, ης, ἡ (κατά, against, and δίκη, a decision). A condemnation.
καταδίκως, τοῦ, δικαίως, &c. (κατά, against, after, and δίκαιον, to pursue). To pursue after, to prosecute.
καταδούλωσ, τοῦ, δούλως, &c. (κατά, completely, and δούλος, to enslave). To reduce completely to slavery, to bring into complete subjection.
καταδόνω, καταδόνω, &c. (κατά, down, and δόνω, to sink). To sink down, to dip under, to set, as the sun:—to immerse, to overwhelm.
καταζευγμός, τοῦ, δείξεω, &c. (κατά, thoroughly, and δειγμόν, to yoke or join). To yoke together, to join firmly:—hence, καταζευγμένος, ἡς, ἡ. A yoking together, a joining firmly.
καταθάπτω, τοῦ, θάφω, &c. (κατά, down, and θάπτω, to bury).
To bury down in the ground, to inter.
καταθάμομαι, τοῦ, ἀμοιμοί, &c. (κατά, down, and θάμομαι, to look).
To look down upon, so as to examine, to contemplate, to survey.
καταφέω, τοῦ, ἑφεω, &c. (κατά, down, and αἰφνή, to take).
To take or carry down, to lead down, to enter, as ships into a harbour.
κατασχέψις, τοῦ, σχέψις, &c. (κατά, intens. and αἰσχρόν, to shame).
To disgrace, to dishonour, to insult.—Mid. to be ashamed of.
sleep). To put down to sleep, to put to sleep, to pull to repose.
κατακοπτω, f. -νόψω, &c. (κατά, intens. and κόπτω, to cut). To cut in pieces, to mangle, to cut off.
κατακοσμεω, f. -όψω, &c. (κατά, intens. and κοσμεω, to put in order). To put in complete order, to arrange properly, to adorn.
κατακρημνίζω, f. -κρεμνίζω, &c. (κατά, down, and κρήμνιζω, to precipitate). To hurl down a precipice, to precipitate, to dash headlong.
κατακρύνω, f. -κρύνω, &c. (κατά, against, and κρύνω, to pass sentence). To pass sentence against, to condemn.
κατακρυπτω, f. -κρυπτω, &c. (κατά, completely, and κρύπτω, to hide). To hide completely, to conceal, to screen.
κατακτάωμαι, f. -κτάωμαι, &c. (κατά, intens. and κτάωμαι, to acquire). To acquire for one's own, to get possession of, to procure.
κατακτείω, f. -κτείω, &c. (κατά, intens. and κτείω, to kill). To kill outright, to murder, to kill, to slay. Ιων. f. κατακτινώ.
καταλαμβάνω, f. -λαμβάνω, &c. (κατά, down upon, and λαμ-βάνω, 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. -λέγω, &c (κατά, completely, and λέγω, to tell). To describe fully, to relate at length, to recount, to tell.
καταλείπω, f. -λείπω, &c. (κατά, down, and λείπω, to leave). To leave down in, to leave behind, to abandon, to forsake, to quit.
καταληψις, εως, ἡ (fr. καταλαμβάνω, to seize upon). Seizure, capture.
καταλλάσσω, Att. -ττω, f. -άτω, &c. (κατά, opposite, and ἀλλά-σω, 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. -λύω, &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.
καταμαθάω, f. -μαθάω, &c. (κατά, intens. and μαθά-ω, to learn). To learn thoroughly, to perceive, to know, to examine.
καταμηνύω, f. -νύω, &c. (κατα, intens. and μηνύω, to indicate). To point out clearly, to indicate, to announce.
καταναγκάζω, f. -νάγκω, &c. (κατά, intens. and ἀναγκάζω, to constrain). To constrain by violence, to compel.
καταναλίσκω, f. -αναλίσκω, &c. (κατά, completely, and ανα- 
λίσκω, to consume). To consume entirely, to waste, to ex-
pend.

κατανέμω, f. -νεμώ, &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. -νοέω, &c. (κατά, 
down upon, and νοέω, to think). 
To fix the mind upon, to think, 
to perceive, to comprehend.

καταντάω, f. -τάω, &c. (κατά, at,
and ἄνταω, to meet). To come 
up to, to arrive at, to reach.

καταντικοῦ, adv. (κατά, intens. 
and ἀντικῦ, opposite). Di-
rectly opposite, over against.

καταντιπέρας, adv. (κατά, intens. 
and ἀντιπέρας, opposite). Di-
rectly opposite.

κατάξηςος, ov, adj. (κατά, com-
pletely, and ἔξης, dry). Com-
pletely dry, arid, barren.

καταπαύω, f. -παύω, &c. (κα-
tá, completely, and παύω, to 
cause to cease). To cause 
entirely to cease, to put an 
end to.—MID. to cease, to desist 
from.

καταπελτικός, ς, ov, adj. (fr. 
καταπελτής, a catapulta). Of 
or belonging to the catapulta. 
—βίδλος καταπελτικόν, a wea-
pon thrown by the catapulta.

καταστείμω, f. -τέμω, &c. 
(κατά, down, and τέμω, to 
send). To send down, to send 
avay, to dismiss.

καταπίπτω, 2 a. for κατάππιπτω, 
and that by syncope for κατα-
πέφτω, from καταπέφτω, obsol. 
(κατά, intens. and πέφτω, I 
slew). I slew.

καταπηδάω, f. -ήσω, &c. (κατά, 
down, and πηδάω, to leap). To 
leap down.

καταπίπτω, f. -πόσω, and -πομώ, 
&c. (κατά, down, and πομ, to 
drink.) To swallow down, to 
drink off.—to καταποθύν (1 a. 
pt. pass.) that which is swal-
lowed.

κατάπληκω, f. -πλέκουσαι, &c 
(κατά, down, and πλέκω, to sail).

To sail down, to sail back, to 
return:—opposite of ἀναπλέκω, 
to sail up, or out of the harbour, 
to depart.

καταπλήκτω, Αττ.-τύω, f. -πλήξω, 
&c. (κατά, down, and πλέξω, to 
strike). To strike down:—
hence, to strike with terror, to 
alarm, to frighten.—MID. to be 
amazed, to be astonished

καταπλουτίζω, f. -που, &c. 
(κατά intens. and πλουτίζω, to 
enrich). To render very rich, 
to enrich greatly.

καταπνίει, f. -πνεύω, &c. (κατά, 
against, and πνέω, to blow).

To blow on, or against, to 
breathe on, to blow.

καταπνέω, f. -ήσω, &c. (κατά 
intens. and πνέω, to labour).

To harass with labour, to wear 
out:—to labour, to toil, to effect 
by labour.
καταπράσσω, Att. -πτω, s. -πρά-
ξω, &c. (κατά, thoroughly, and
πράσσω, to do). To do tho-
roughly, to execute, to effect.—
Mtv. to gain a point, to gain.
κατάρατος, ον, adj. (fr. κατα-
ράομαι, to curse). Accursed,
abominable, detested.
καταφέω, poetic for καταφύσω,
'f. -φέω, &c. (κατά, down, and
δέω, to act, to move). To
stroke with the hand, to careen.
καταφύσω, f. -ψύω, &c. (κατά,
down from, and δέω, to flow).
To flow down from, to trickle
down, to descend, to devolve
upon.
κατάρχω, f. -άρχω, &c. (κατά,
intens. and άρχω, to begin).
To commence, to do first, to set
the example.
κατασβέννυμι, f. -σβίσω, &c.
(κατά, completely, and σβί-
νυμι, to extinguish). To extin-
guish completely, to put out
entirely, to quench: to appease.
κατασβίσω, f. -σβίσω, &c. (κατά,
down, and σβίσω, to shake). To
shake down.
κατασκάπτω, f. -σκάψω, &c. (κα-
tά, down, and σκάπτω, to dig).
To dig down, to undermine,
to demolish, to destroy.
κατασκεδάννυμι, f. -σκεδάσω, &c.
(κατά, down, and σκεδάσω,
to scatter). To scatter about
or down on, to pour down on,
to disperse.
κατασκευάζω, f. -σκευάζω, &c. (κα-
tά, completely, and σκευάζω,
to arrange). To put in com-
plete order, to arrange, to pre-
pare, to build, to construct.—
Mtv. to fit out for one's self.
κατασκευή, ης, η (fr. κατά, com-
plete, and σκευή, arrangement).
Studied arrangement, a struc-
ture, equipment, preparation,
a device, implements, utensils,
furniture.
κατασκήνω, f. -σκήνω, &c.
(κατά, down upon, and σκή-
νω, 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 beari-
ing all before it.
κατάσκιος, ον, adj. (fr. κατά,
over, and σκία, a shadow).
Shaded, shady.
κατασκοπέω, f. -σκοπέω, &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, δ (fr. κατά, tho-
roughly, and σκοπέω, to ob-
serve). An observer, a scout,
a spy, an examiner.
κατασκοπίζω, f. -σκοπίζω, &c. (κατά,
completely, and σκοπίζω, to de-
ceive). To deceive by sophistry,
to overreach, to foil completely,
to elude.
κατασκόπω, f. -σκόπω, &c. (κα-
tά, down, and σκόπω, to draw).
To draw down, to tear down,
to draw upon.
καταστήμα, f. -στήμα, &c. (κα-
tά, completely, and στήμα,
to put on.)
Katastrefeblo — Katafroinew

ture). To puncture completely, to mark with points.
Katastrefeblo, f. -osw, &c. (katá, intens. and στρεβλω, to torture). To torture severely, to put to the rack.
Katastréfo, f. -στρέψω, &c. (katá, down, and στρέφω, to turn). To overthrow, to overturn, to subjugate, to finish, to return.—M. to bring into subjection, to subdue to one’s self.
Katasthrw, f. -στρήφω, &c. (katá, down, and σφέω, to draw). To drag or pull down: to plunder.
Katastrézw, f. -τσω, &c. (katá, intens. and στρέψω, to split). To split to pieces, to shiver, to rend, to break.
Katasteinw, f. -τσνω, &c. (katá, intens. and τστρεπτομαι, to stretch). To stretch out, to extend, to draw tight, to strain:—to exert every effort, to continue.
Katasthmi, f. katasthmow, &c. (katá, down, and τιθημι, to place). To put down, to deposit, to place firmly, to lay up, to reserve.
Kattatézw, f. -τσσω, &c. (katá, against, and τοφεω, to shoot). To shoot at or against with a bow, to shoot arrows at.
Katafrézo, f. -φρέζω, &c. (katá, down, and τρίχω, to run). To run down, to overrun, to ravage by hostile inroads, to go through.
Katafrézo, f. -φρέζω, &c. (katá, down, and τρίχω, to rub). To rub or grind down, to rub to pieces, to wear out, to destroy katatvgháw, f. -τεύξωμαι, &c. (katá, intens. and τυχαίνω, to attain). To attain, to succeed in an undertaking, to get possession of, to be fortunate or successful.
Katafrágmow, obsol. 2 a. katáfrágw (katá, down, and φέγω, obsol. to eat). To eat greedily, to devour, &c., used as 2 a. to kateóthmow.
Katafrézo, f. katoízw, &c. (katá, down, and φέγω, to bring). To bring down, to bear down, to drive down (as in digging), to remove, to strike.—M. to sink down gradually, to go down (as the sun), to decline, to be brought to land:—to go to ruin.
Katafrézw, f. -φρεξω, &c. (katá, down, and φεγω, to flee). To flee down or under, to take refuge in, to flee to for shelter, to take to flight.
Katafrézo, f. -φθερό, &c. (katá, completely, and φθερω, to destroy). To destroy utterly, to ruin, to corrupt.
Katafrézw, f. -φλέξω, &c. (katá, completely, and φλέξω, to burn) To burn up, to consume, to destroy by fire.
Katafróinw, f. -δος, &c. (katá, down upon, and φρονιμω, to think). To look down upon (as
inferior), to despise, to treat with contempt, to contemn.

καταφύγη, ἕ, ἡ (fr. καταφύγειν, to take refuge in). A place of shelter a refuge, an asylum, a covert.

κατάγεσθαι, ὁ, ἡ, ον, κ.ο. (κατά, down on, and γει, to pour). To pour down on, to pour forth, to spill, to shed.

κατακράτομαι, ὁ, -κράτος, κ.ο. (κατά, intens. and κράτος, to use). To make use of, to dispose of, to employ, to use.

κατακράτησθαι, ἑ, ἡ, ον, κ.ο. (κατά, intens. κράτησθαι, to heap up). To heap up earth upon, to cover with earth, to bury up, to raise obstacles.

καταμνεῖν, ἑ, -μνέω, κ.ο. (κατά, upon, and μνέω, to touch). To touch lightly upon, to graze, to touch gently.

καταφιλίζομαι, ὁ, -φιλός, κ.ο. (κατά, against, and φιλίζομαι, to vote). To vote against, to condemn by vote, to pass a decree against.

καταψεύξαι, ὁ, -ψεύξ, κ.ο. (κατά, down, and ψεύξ, to cool). To cool down, to cool by degrees, to refresh.

κατεῖν, ὁ, -βίον, κ.ο. (κατά, down, and βίον, to eat). To eat greedily, to devour, to consume.

κατεῖδοις, κ.ο. (κατά, intens. and ἐδώ, to see). To see clearly, to discern, to survey.

καταπέμψαι, ὁ, -πέμπω, κ.ο. (κατά, down, and πέμπω, to go). To go down, to descend, to come down — to come back, to return.

καταγγέλλω, ἡ, ἡ, κ.ο. (κατά, intens. and γέλλω, to labour). To labour diligently, to effect, to accomplish by labour, to finish.—Mrd. to procure for one's self, to gain (by labour).

καταγγέλσια, ἃς, ἡ (fr. καταγγέλλω). An effecting, a process, performance, treatment, cultivation.

καταχωρεῖν, ὁ, -χωρέω, κ.ο. (κατά, down, and χώρεω, to go). To go down, to come down, to come back, to return.

καταθέω, ἢ, ἤ, κ.ο. (κατά, down, and θέω, to eat). To eat greedily, to devour, to swallow down.

καταθέντω, ὁ, -θέντω, τ. καταθέντω, p. καταθέντω, p. (κατά, intens. and θέντω, to direct). To direct aright, to order, to regulate, to guide.

κατάγο, κ. καθίζω, κ. καταχθίζω, κ. καθίζω, κ. (κατά, down, and θίζω, 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.)

καταγγέλλω, ἡ, ἡ, κ.ο. (κατά, against, and γέλλω, same as ἀγγέλω, to speak publicly).

To speak against, to accuse (publicly), to charge with.

κατηγορία, ἂς, ἡ (fr. κατηγορέω). An accusation, a charge.
κατήγορος, oun, ὃ (fr. same). An accuser, one who informs against another.

κατοικία, s. -ῆς, ἀκ. (κατά, down in, and οἰκία, to dwell). To settle down in, to dwell in, to inhabit.

κατοικία, ἀσ, ἡ (fr. κατοικέω). A dwelling, a place of residence, a settlement, a colony, a farm.

κατοικέω, s. -τοῦ, ἀκ. (κατά, down in, and οἰκία, to settle a colony). To establish a colony, to settle down in, to cultivate.

κατονέω, s. -τοῦ, ἀκ. (κατά, intens. and οἰκία, ἡ) to be slow. To be slothful, to omit, or neglect through fear or sloth, to shrink from, to be reluctant.

κατοπτρίζω (R. κατοπτρίζω), s. -τοῦ, ἀκ. (fr. κατοπτρίζω, a mirror). To show in a mirror, to reflect.—Mind. to view one's self in a mirror, to see as in a mirror.

κατοπτρον, ou, τό (fr. κατά, opposite, and ὀπτομαι, to look). A mirror.

κατοῦθος, s. -τοῦ, ἀκ. (κατά, completely, and ὀφθάλμος, to erect). To set erect, to raise up, to rectify, to restore, to regulate.

κατούφσω, Att. -τῶ, s. -οφύς, ἀκ. (κατά, down, and ὄφος, to dig). To dig down, to inter, to bury, to conceal.

κάτω, adv. (fr. κατά, down). Down, below, underneath.

κατωφύσωμαι, s. -αφύσωμαι, ἀκ. (κατά, intens. and ὀφθάλμοι, to howl). To howl aloud, to roar.

καννάκος, oun, ὃ. Caucasaus, a high range of mountains, extending from the Euxine to the Caspian sea.

καύμα, ἄτος, τό (fr. καίω, to burn). Heat, fire.

καγχάμαι (R. καγχά), s. -ήσωμαι, p. καγχαίμαι. To boast, to vaunt one's self.

καγχάζω, and καγχάζω (R. καγχάζω), s. -άζω, ἀκ. (fr. καίζω, 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 κω, § 125, ἀν.

κεφαλή, κεφαλός, contr. κῆφαλις, κήφος, τό. The heart.

κείατο, lon. for κεύητο. § 101, 12.


κέδος, oun, ἡ. The cedar tree κείθη, lon. for κεύητι. There, &c.

κείμαι (R. κείμι, contr. κειμένη), s. κεί-

σωμαι, p. wanting § 112, VII. To lie down, to lie, to fall in battle, to lie dead:—to be situated.

κειμήλιον, ou, τό (fr. κείμαι). Something laid up, a possession, a treasure.

κείνος, ἦ, ὁ, lon. for κεύνος, ἦ, ὁ, Dem. pron. He, she, it:—that, this.

Κέιος, α, α. adj. Cean, of or belonging to Cean, an island in the θέγγα, the Aegean Sea.—Subst. Кείος, oun, ὁ, an inhabitant of Cean.
κείσω (R. κείσω, 2, κατ., f. κείσω, 
Æol. κέσω, p. κείσακα. To
cut off, to shear, to shave:—to
take away, to tear, to plunder.
Κερσονία, κς., Ἑ. Cercopia, the
original name of Athens; from,
Κέρας, ἄτος, by elision κέρας,
contr. κέρας, τό. A horn, a
bow, a drinking cup, a pro-
montory:—a wing of an army.
κέρατος, ου, ὁ. The cherry-tree.
κέρατος, ου, ὁ (fr. κέρας).
One
that has horns:—adj. horned.
κερανός, ο, τ. The thunder-
bolt, i.e. lightning.
κερανών (R. κερανὼν), f. -όων,
p. κερανώνικα (fr. κερανός).
To strike with lightning, to
strike dead with lightning.
Κέρβερος, ου, ὁ. Cerberus, the
dog of Pluto, with three heads.
It was placed as a watch at
the entrance of the lower re-
gions, to prevent the entrance
of the living.
κερδαίνω (R. κερδαίνω and κερδά,
2, κερδάν), f. -δῶν and -δὴς,
p. κερδάνικα, and κερδανικα,
(fr. κερδάω, to gain). To gain,
to obtain from.
κερδάνικα, α, ου, adj. (fr. κερδος).
Eager for gain, prudent, pro-
fitable.
κερδός, ες, τ. Gain, profit,
prudence, cunning.
κερδός, ου, adj. (fr. κέρδος).
That procures gain, an epi-
thet of Mercury.
κέρνης, ἥδος, ἡ (fr. κέρειω, to strike).
A shuttle, a bodkin.
κέρνης, ου, ὁ. The tail.
κέστος, ἡ, ο, τ. (fr. κέστεω, ὁ
prick). Stitched, embro-
Kephalaios—Kinduneivos. 417

dered.—Subst. a girdle, the
Cestus of Venus.

Kephalaios, a, or, adj. (fr. ke-
philh). Chief, principal.

Kephalh, α, ή, η. The head.—
καφή Kephalh, a cowardly fellow.

Kepheus (R. xepheus), f. —έρως, p.
xepheidhka (fr. xepheos). To take
care of, to attend to, to perform
funeral obsequies.

Kepheusai (R. xade), f. kephead-
sai (fr. xepheos). To be dis-
tressed, or troubled about any
thing:—to take care of.—Kepo-
menos, pl. affected with care,
sad, troubled.

Kepheos, eos, contr. ov, to. Care,
anxiety, sadness, funeral ob-
sequies.

Kephe, Dor. for xai ɛmu.

Kephe, Dor. for xai, for xai ɛn.

Kephe, Dor. for xai, for xai ɛn.

Kepheos, ov, o. An enclosed place,
a garden, an orchard.

Kephe, kephos, contr. for keph, kephos,
to. The heart.

Kepheos, o, o. Wax.

Kephe, ύνος, o. A herald, a de-
puty, a crier.

Kephos, Att. —ττό (R. xepheus),
f. —υς, p. xepheus (fr. xep-
ghv). To act as a herald,
to proclaim, to announce, to
preach.

Kepheos, eos, to. A sea-monster,
A whale.

Kephios, ήνος, o. Cepheus, a king
of Ethiopia, and father of An-
dromeda.

Kephisos, ou, o. The Cephis-
sus, or Cephisus, a river of

Attica, on which Athens is sit-
uated.

Kepheos, ov, ή. A coffen, a chest,
an ark.

Kepheus, όνος, o. Cithaeron,
a range of mountains between
Attica and Boeotia, on which
the orgies of Bacchus were
celebrated.

Kepheus, ας, η. A harp, a lyre.

Kepheus, όνος, o. Cithaeron,
a range of mountains between
Attica and Boeotia, on which
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the orgies of Bacchus were
celebrated.

Kepheus, όνος, o. Cithaeron,
χίδυνος, ou, d. Danger, risk, hazard, trial.
χίνω (R. κίνω), f. -ήσω, p. κεκτήσα. To move, to excite, to arouse, to change.
κίνησις, έσις, ή (fr. κίνω). A moving, motion, excitement, change.
Κίνδυνος, ou, d. Cinyras, a king of Cyprus.
κινύρματι (fr. κυνύρος, waiting).
Το utter waiting, to lament, to bemoan.
Κίρη, ης, ή. Circe, a famous enchantress, sister to Δίας, king of Colchis.
κίσσα, ης, Att. κίτσα, ης, ή. A magpie.
κίσδυνος, and Att. κίττηνος, ης, ou, adj. (fr. κίθος). Of ivy, adorned with ivy, ivy.
κισσός, and Att. κιττός, ou, d. Ίσω.
κίχάνω, κίχημε, and κχώ (R. κχέ, 2 κχ) f. κχήσα, p. κχήσια, 2 a. ἐκχών. To overtake, to meet with, to find.
κίω, opt. κλοιμα, pl. κλοίων, imperf. ἐκλοιον, other tenses not used.
Το go.
κίνων, ονος, d and ή. A pillar.
κλάδος, ou, d (fr. κλάζω, to break off). The young shoot of trees, a branch.
ξλαίω (R. κλαίω, 2 κλαίω, 3 κλαίσω, p. κλαίσωνα, 2 a. ἐκλαίον.
Το weep, to lament. [Ionia.
Κλά İlος, ou, ή. Clarius, a city of Κλαύτης, ou, d. Cleanthes, a Stoic philosopher, pupil of Zeno.
Κλάρχος, ou, d. Clearchus, a Lacedemonian general in the army of Cyrus
κλέινω, ή, or, οι, ω, (κλείω, to close). Illustrated, famous.
κλείς, κλείδος, ις, § 27. R. 3. (κλείω, to shut). A key, a bar, a bolt.
Νομ. and acc. pl. by Σύν. κλῖς.
Κλειώ, έσις, contr. οίς, ή. Clio,
the Muse of history.
Κλεοδάμος, ou, d. Cleodamus.
Κλεομέρος, ou, d. Cleomestus, a king of Sparta.
Κλεομένης, έσις, contr. οίς, ή. Cleomenes, the name of several Spartan kings.
Κλεοπάτρα, άς, ή. Cleopatra, sister of Alexander the Great.
κλέος, έσις, contr. οίς, τό (fr. κλέω, to make publicly known).
Rumour, report:—fame, renown, glory.
κλέπτης, ου, δ (fr. κλέπτω). A thief.
κλέπτω (R. κλέπτω, 2 κλεπτά, 3 κλεπτά), f. κλέφτης, p. κέλεφται and κλέφται, § 101, 5. To steal, to conceal, to do secretly.
κλησίζω (R. κλησίζω), f. κλησίζω, Ion. for κλησίζω (R. κλήσις), f. κλής (fr. κλέος, fame). To make known, to name, to celebrate.
κλήμα, έτος, τό (fr. κλέω, to break off). A shoot (of the vine), a vine.
κληρονομέω (R. κληρονομέω), f. -ήσω, p. -ήσα (fr. κλήρος, a lot, and νόμο, to distribute). To receive a portion, by lot or as a share, to receive by inheritance, to inherit.
κλήρος, ου, d. A lot, a portion.
κληρός (R. κλήρος), f. -ώνω, p. κεκλήροναι (fr. κλήρος). To
cast lots, to choose by casting lots.—Mid. to obtain by lot. κλίνη, ης, η (fr. κλίνω). A couch, a bed.

κλίνιδιον, ου, τό (dim. of κλίνη). A small couch, a bier.

κλίνω (R. κλίνω), f. κλίνω, p. κέκληκα (§ 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.

κλίσια, ας, ην. κλίσιτη, ης, η (fr. κλίνω). A place for reclining, a tent, a couch, a seat.

κλοπή, ης, η (fr. κλέπτει, to steal, 3 R. κλεπτα). Theft.

κλύζω (R. κλύζο), f. κλύζω, p. κέκληκα. To besprinkle, to wash, to moisten, to inundate. κλύγος, ης, ον, adj. (fr. κλίω).

Heard of, renowned, famous. κλύω, and κλύμι (R. κλίμι), f. κλύτω, imp. κλύθη, pl. κλύτε. To hear, to learn by report, to listen to.

κλάως, ονος, ο (fr. κλάω, to break off). A shoot, a scion, a branch.

κνίσα, ης, η. The smoke and odour of fat (burned in sacrifices), savour.

Κνώσσιος, α, or, adj. Cnossian, or Cnossian, Cretan, of or belonging to Cnossus, a city of Crete.

κόγχη, ης, η. A shell, a muscle, a shell-fish.

καλλιαίνω (R. καλλιαίνω, 2 καλλιαν), f. -λανά, p. καλλιαγκα (fr. κηλιολογος). To hollow out, to excavate.

κοιλία, ας, η (fr. κοιλος). The belly, the stomach.

κοιλος, ης, οτ, adv. Hollow, deep, excavated, hollowed.—Subst. κοιλος, ου, τό, a cavity, a valley.

κοιμάω (R. κοιμάσα), f. -σα, p. κεκοιμήκα. To put to bed, to lull to sleep.—Mid. to lie down to rest, to take repose, to sleep.

κοιπή, adv. (dat. sing. fem. of κοινος). In common, at common expense.

κοινός, ης, οτ, adj. Common, general, public, popular, civil.—In κοινῇ, in common, in public.—Το κοινόν, the commonwealth.

κοινωνία (R. κοινωνία), f. -νία, p. κεκοινωνίκα (fr. κοινών, a partaker). To participate in, to partake of, to have intercourse with.

κοινωνία, ας, η (fr. κοινωνία). Mutual participation, companionship, society, social intercourse.

κοινός, ου, ο, (fr. κοινός). A participator, a companion, a comrade.


Κόης, ου, ο. Ceus, one of the Titans.

κούρας, ου, ο (fr. κύρος, power).

A commander, a sovereign, a lord, a master.

κούταιος, α, ου, adj. (fr. κουτη). Lying in bed, sleeping.—Subst. κούταιος, ου, τό, a lair or den (of a wild animal), a bed, a couch.
Koïtē—Kora.

Koîtē, ης, ἡ (fr. κυλω, Th. of κυλ-μαι, to lie down). A couch, a bed.

Kolāξος (R. kolad), s. -άως, and -άομαι, p. κολόκλαξα (fr. κόλος, mutilated). To cut off, to mutilate—to punish, to chastise.

Kolakeîa, ας, ἡ (fr. kolaków, to flatter). Flattery, adulation.

Kolakevou (R. kolakew), s. -έως, p. κεκολάκευκα (fr. κόλαξ). To flatter, to deceive.

Kolāξ, ἄνος, ὁ. A flatterer, a parasite.


Koloiçús, οῦ, ὁ. The jackdaw.

Kolossai, ὁν, αἱ. Colossæ, a city of Phrygia in Asia Minor.

Koloúos (R. kolou), s. kolósw, p. κεκόλουνα (fr. κόλος, mutilated). To mutilate, to cut short, to suppress, to hinder, to humble.

Kólnoç, οὐ, ὁ. The bosom—a bay, a gulf, a recess.

Kolumbâs (R. kolumba), s. -ήως, p. κεκολύμβηκα. To swim, to dive.


Kolychîs, γός, ὁ. Colchis, a country of Asia, on the eastern shore of the Euxine.

Kólykoi, ον, οἱ. The Colchians, the inhabitants of Colchis.

Kolýnôs, οuí, ὁ. A hill, an elevation, an eminence.

Kolýnos, οuí, ὁ. Colônus, a borough of Attica, near Athens,

famous as the scene of the last adventures of Οἰδίπους.

Komyôs (R. komos), s. -όω, p. κο-κόμηκα. To take care of, to nourish, to cherish, to adorn, fr. kómyη, ης, ἡ. The hair of the head, hair.

Konymêth, οὖ, ὁ (fr. kômê, to have long hair). One who has long hair—a comet.

Koumîðh, ής, ἡ (fr. koumîzô). Care, attention—conveyance.

Koumîdz, adv. (dut. of koumîth). Carefully: very, entirely, wholly.

Koumizô (R. koumid), s. -ίω, p. κεκομίδηκα (fr. koumî). To attend to, to adorn—to carry, to convey, to bring.

Kovia, ας, ἡ. Ion. for kovin, ης, ἡ. Dust.

Kouoîrîs, oû, ὁ (fr. kovia, and ὑφένυμ, to move). A cloud of dust.

Kovis, ιος, and εως, ἡ. Dust.

Kovîs (R. kovs), s. kovîsw, p. κεκομίδηκα (fr. kovis). To cover with dust, to defile with dust.

Kovîs, iôs, ἡ (fr. kóps, to cut).

A short curved sword, a pruning knife, a knife, a razor.


Kôptôs (R. kopte), s. kôps, p. kôpsa. To cut, to split, to cut down, to strike, to abuse (with cutting words), to harass, to distress.

Kópa, ας, ὁ (Dor. for kôp). A maiden, &c.
Kóraç—Κρατήρ.

Kóraç, ἄγος ὁ. A raven.
Kóra, ἦς, ἥ. A maiden, a virgin.
Kóri, ἦς, ἥ (proper name). Proserpine.
Kórnθος, ou, ἡ. Corinth, a famous city of Greece.
Kóros, ou, ὁ (fr. κορέω, to satiate).
Stateliness, loathing, weariness.
Kóros, ou, Ionic, κόρος, ou, ὁ. A boy, a youth, a son.
Korúνη, ἦς, ἥ. A club, a stick.
Kóros, οὗτός, ὁ. A helmet, a crest.
Korúphē, ἦς, ἥ (fr. κόρυς). The crown of the head, the head, the summit.
Koróynή, ἦς, ἥ (fr. κορώνως, crooked). The crow—a ring, or handle of a door—a crown.
Korónis, ἱδως, ἤ. Coronis, the mother of Æsculapius by Apollo.
Kosméō (R. kosmē), s. ἐκομ., p. κοσμήμα (fr. κόσμος).
To arrange, to regulate, to reduce to order, to adorn, to honour.
Kósμας, εἰς, ἥ (fr. κόσμως).
The act of arranging, an adorning, an ornament.
Kósμος, ὁ, ou, adj. (fr. κόσμος).
Well arranged, orderly, courteous.
Kosmótēs, εἴτις, ἥ (fr. κόσμως).
Propriety, good order.
Kósmos, ou, ὁ. Order, arrangement, regulation, ornament, dress—the world, the universe.
Kotālē, ἦς, ἥ. A cavity, a small cup, a goblet, a vessel, a basin.
Koulēs, εἴς, ὁ (fr. καλέω to cut, or shave). A barber.

Kouφή, ἦς, ἥ (Ion. for κόρη). A maiden, a virgin, a daughter.
Kovôtrófoς, ou, ἡ (fr. κοινωτροφος, rearing children, fr. κοινος and τρέφω, to nourish).
The child-nurturer.
Kovôfōs, η, ou, adj. Light, fleet active, easy, gentle.
Kvaidia, ας, Dor. and κατάλη, ἦς ἡ, Ion. for καρδία. The heart.
Kváθo (R. κράτ), s. κράσω, p. καραγα. To croak, to cry like a raven.
Kvána, ας, Dor. for κράνη, ἦς, ἥ. A fountain.
Kváνεως, ελα, ou, adj. (fr. κράνελα, the cornel tree). Made of the cornel tree wood.
Kváνιον, ou, τό (fr. κράνων, the skull). The skull.
Kváνος, εἶς, τό (fr. same). A helmet.
Kvās, κράτος, ὁ, also ἥ. The head, the summit.
Kváteros, α, ὁν, adj. (fr. κρατέω).
Strong, powerful, robust, firm, violent, brave, valiant.
Kváterous, adv. (fr. κρατερός).
Strongly, powerfully, firmly, &c.
Kváteo (R. κράτε), s. ἐκκος, p. κρατήμα (fr. κράτος, power).
To have power over, to rule, to excel, to surpass, to be superior to, to conquer, to command.
Kvátheta, ἔρως, ὁ (fr. κράτηρ, to mix). A vessel in which wine is mixed with water, a mixer.
a goblet.—the crater of a volcano.

κρατιστόνος (R. κρατιστόν), f. -ένσω, p. κερατιστήκη (fr. κράτιστος). To be superior to, to surpass, to excel.

κράτιστος, η, ο, adj. the irreg. superl. of ἀγώνις (fr. κράταιος). Bravest, best, strongest, most excellent.

κράτος, εος, τό. Strength, force, power, rule, command.

κρανγή, ἤ, ἤ. A cry, a shout, an outcry.

κρέας, ἄτος, Att. κρέος, τό (fr. κράω, for γράω, to gnaw). Flesh, a piece of flesh.

κρέασων, ον, Att.-ττων, adj. used as an irreg. comparative of ἀγώνις (fr. κράτας). Stronger, braver, better, more excellent.

κρέας, οντος, ὁ (fr. κρέας, same as κράω and κράνω, to gnaw). A ruler, a commander, a leader, a chief.


κρεουργεύω (R. κρεουργεύω), f. -ήων, p. κρεουργεύση (fr. κρέας, flesh, and ἐφυον, work). To cut up flesh, to cut in pieces, to tear to pieces.

κρητή, ης, η. A fountain, a spring.

Κρητής, ἄτος, ὁ. A Cretan.

Κρήτη, ης, η. Crete, a celebrated island in the Mediterranean.

Kρήτηθεν, adverb, § 119, 1, 2d. From Crete.

Κρητικός, η, ὁ, adj. Of, or belonging to Crete, Cretan.


κρῖνω (R. κρίνω), f. κρίνων, p. κρίνωκα. To separate, to discriminate, to judge, to decide a difference, to choose, to resolve, to accuse, or charge.—Min. to choose for one's self, to select, &c.

κρῖνος, οὐ, ὁ (fr. κέφας, a horn). A ram.


κρῖτης, οὖ, ὁ (fr. same). A judge, an umpire.

Κροίσος, ου, ὁ. Cræsus, a rich king of Lydia, dethroned by Cyrus.

κρυσόδειλος, ου, ὁ. The crocodile.

κρυσόττας, ου, ὁ. The crocodiles, the hyena.

κρύσταλλον, ου, τό (fr. κρότων). A rattle.

κρύσταρος, ου, ὁ (fr. κρότων). The temple of the head, from the pulsation there felt.

κρότων (R. κρότω), f. -ήων, p. κρότουκα (fr. κρότος, a noise, a clap). To strike, to clap with the hands, to make a clattering noise, to beat.—to applaud.

Κρότον, ους, ἤ. Crotôna, a powerful city of Lower Italy.
founded by the Achæans, B.C. 715.

χρυόω (R. χροῦ), s. χρυόω, p. χιχρωύκα. To strike together, or upon, to dash against.

χρύμον, οῦ, and χρυμνός, οῦ, ὁ (fr. χρύος). Icy coldness, frost.

χρύς, ἐστι, τὸ. Frost, ice, cold.


χυπτῶ (R. χυβό, 2 χυβό), s. χυψύ, p. χιχρωύκα, 2 a. ἐκχρυόν. To hide, to conceal. —Min. to conceal one's self, to do secretly.

χυφά, adv. (fr χυπτώ). Secretly, without the knowledge of. —With the gen. § 165, Obs. 1.

κτάμαι (R. κτα), s. κτῆσμα, p. κχτήσμα, and κχτήσμα. 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.


κτεῖνο (R. κτεῖν, 2 κτεῖν, 3 κτεῖν), s. κτέω, p. κτείξα, sometimes κτεύχα, 2 a. κτεύνον. To kill, to slay, to put to death.

κτείνω (R. κτεῖνδ), s. —τσά, &c. (fr. κτεῖς, a comb). To comb, to curry.


Κτησίας, οὐ, ὁ. Ctesias, the physician of Artaxerxes, king of Persia.

Κτησίβιος, οὐ, ὁ. Ctesibius, a celebrated mechanic of Ascalon, to whom the invention of water clock and other hydraulic instruments is ascribed.

κτήσις, ἐος, ἡ (fr. κτύμαι, to acquire). Acquisition, gain, possession, property.

κτίζω (R. κτίζο), s. κτίσιον, p. κτίσκα, p. passe. κτίσμαι. To build, to erect, to found.

κτίσμα, ὑτος, τὸ (fr. κτίζω). A building, a settlement, a colony.

κτίστης, οὐ, ὁ (fr. same). A founder, a creator, a builder, an author.


κυανόχαιτης, οὐ, ὁ (fr. κυανός, dark, and χαίτη, hair). One who has dark hair, dark haired.

κυβερνάω (R. κυβερνάω), s. —τσώ, p. κεκυβερνάκα. To steer a vessel, to pilot, to direct.


κύδων, ἐος, τὸ. Honour, praise, glory.

κυνέω (R. κυνέ, s. —τσώ, p. κυκνερκα. To be pregnant, to conceive.

Κυθέρεια, ας, ἡ. Cythera, a surname of Venus, from her rising out of the sea near the island Cythera.

Κυθήρη, η, ἡ. Cythera, an island on the coast of Laconia.

κύκλος, οὐ, ὁ. A circle, a circuit.

—Dat. κυκλῷ, as adv. round about.

κυκλόω (R. κυκλό), s. —τσώ, p.
κύκλωσις, κύκλος (fr. κύκλος). To make into a circle, to encircle, to surround.—Mund. to go round, to form a circle around. 

The act of encircling or inclosing. 

Κύκλωσις, οπος, ὁ (fr. κύκλος, a circle, and ὁς, 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, υο, ὁ. A swan. 

Κύκνος, υο, ὁ. Cygnus, 1. A son of Mars, slain by Hercules.— 2. A son of Neptune, changed into a swan.

κυλίνδω, and κυλινδέω (R. κυλíndeō), f. -ήσω, p. κυλινδήσα. To roll, to turn round.—Mund. to turn one's self round, to wander about, to stray, to revolve, to indulge in.

κύλιος (R. κυλι), f. -έσω, p. κυλίλη (poetic form of κυλίνδω). To turn, to roll, to wind.

Κυλλήνη, ἡ, ἡ. Cyllène, a lofty mountain in Arcadia, where Mercury was born, and from which he is called Cyllenius.

κῦμα, ατος, τό (fr. κύω, to swell forth). A wave, a surge, a billow.

κυμβάλων, υο, τό (fr. κύμβος, a hollow vessel). A basin:—a cymbal.

κυνέω (R. κυνε), f. κυνόω, 1 a. ἐχθρ-σα, epic κῦρος, and κῦσσα. To kiss, to venerate.

κυνηγητέω (R. κυνηγετέω), f. -ήσω, &c. (fr. κυνηγετής). To hunt.

κυνηγήτης, ς, ὁ (κῦρος, a dog, and ἡγιστής, a leader). A hunter.

κυνηγετής, η, ἡ, adj. (κυνηγετής). Belonging to the chase, hunting, fond of hunting.—Subst. κυνηγετής (scil. τήνη), the art of hunting.

κυνήγεω (R. κυνήγε), f. -ήσω, &c (fr. κυνηγός). To hunt.

κυνήγος, υο, ὁ (fr. κῦς, a dog, and ἄγω, to lead). A hunter.

κυνιδίων, υο, τό (dim. of κῦς, a dog). A little dog.

κυνόκταφαλος, υο, ὁ (fr. κῦς, a dog, and καταλή). The cynocephalus, a baboon of the dog-headed species.

Κύπρος, ἴς, ἡ. Cyprus, a surname of Venus, from being the chief deity of Cyprus.

Κύπρος, υο, ὁ. Cyprus, a large island in the Mediterranean sea, west of Syria.

κύπτω (R. κυπτ), f. κυψω, p. κυτύρα. To bend the head, to stoop, to bow, to hold down the head, to bend, intr.

κυψω (R. κυψω, and κυρ), f. κυ-ήσω, and κυρω, 1 a. ἐπίθετος, and ἐπικεφαλήσα. To be.—With a genitive, to meet with, to attain.

κυρία, ας, ἡ, also κυστά (fr. κῦ-ρος, authority). The mistress of a family.

κυρίευω (κυρεύω), f. -έσω, &c. (fr. κῦρος). To be master or possessor of a thing, to possess, to have power over, to obtain, to reduce under authority.

κύρος, υο, ὁ (fr. κῦς, authority). A master, one who has
authority over, a lord, a sovereign.


κύροω, στος, τό (fr. κυρώω, to curve). Any thing curved, a lump, an arch, a lump, an inequality.

κύρω, same as κύρω.—Mнд. κύρωμαι, deponent, to meet with.

κυός, ες, τό (fr. κυόω, to contain). A cavity, a hollow body, an inclosure.

κύόω, and κυέω (R. κύεω), f. κυήσσω, p. κυήσκα. To contain, to conceive, to be pregnant, to go with young, to bring forth.

κύων, gen. κυόντος, ὁ and ἡ. A dog, a hound.—Κύων, a Cynic.

κώθων, ὄνος, ὁ. A Spartan drinking cup, a goblet.

κωκτός, ὄς, ὁ (fr. κωκύω, to wait). Wailing, lamentation.

κωκτός, ὄς, ὁ (fr. same). Cocytus, a river in the infernal regions.

καλύω (R. καλύω), f. -ύον, p. καλύφα (a form of καλόω). To weaken, to RETrench, to check, to hinder, to prevent, to suppress.

κωμάζω (R. κωμάζω), f. -άζω, p. κωμάζα (fr. κωμός, a jovial assembly). To go in a riotous procession through villages singing, &c., to revel, to celebrate a joyous festival.

κώμη, ἡ, ἡ. A village, a small town.

κώμηδόν, adv. (fr. κώμη). By villages, in villages.

κωμηδικός, ἦ, ὁ, adj. (fr. κωμήδια, a festive assembly). Pertaining to comic poetry, comic, comical.

—Subst. ὁ κωμηδικός, a comic poet.

κωμοδοποιός, οῦ, ὁ (fr. κωμοδιά, a comedy, and ποιέω, to make). A writer of comedy, a comic poet.

κώνως, ὄνος, ὁ. A gnat.

Κύρος, ο, οῦ, adj. (fr. Κύως, Cos). Coan, of Cos.—ὁ Κύρος, a Coan, an inhabitant of Cos, an island in the Ægean sea.

κώνις, ἡ, ἡ (fr. κώνω, obsol. to seize). The handle of an oar, or of a mill, an oar.

κώρος, ὁ, Dor. for κώφος, οῦ, ὁ, A youth, &c.

κώφα, ἡ, ἡ, Dor. for κώφη, ἡ, ἡ. A maiden, &c.

A.

λάος, λαός, contr. λας, λαός, ὁ. A stone.

λάβη, ἡ, ἡ (fr. λαβ, 2 R. of λαμβάνω, to seize). Seizure, a grasping, a hold.

λαβύρινθος, οῦ, ὁ. A labyrinth.

Λάγος, οῦ, ὁ. Lagus, a Macedonian of mean extraction who married Arsinöe daughter of Meleager. He was the reputed father of Ptolemy Lagds, who was named king of Egypt after the death of Alexander.

λαγχάνω (R. λαχ, 2 λαχ). f. λάχ.
λαγός, p. Att. ἴθω, Ión. and
Dor. οἴηνης, 2 a. ἴθων. To
draw lots, to receive by lot, to
obtain.

λαγώς, ὁ, ὁ, Att. decl. § 19. A
hare. Epic λαγώς, οὐ.

λαθέα, adv. (fr. λαθάνω, to lie
concealed, 2 R. λάθ). Secretly,
without the knowledge of.

λαθαίος, a, on, adj. (fr. λά-
θρα). Furtive, clandestine, secret.

λατός, ἂ, ἢ, adj. Left, on the
left hand.—Subst. ἡ λατή
(scil. χεῖρ); the left hand.

Λάθαννο, η, η. A Spartan fe-
male.

Λακεδαιμόνιος, α, ον, adj. La-
cedemonian.—Subst. ὁ Λακε-
δαιμόνιος (sc. Ἀκρόπολις), a Laced-
emonian.

Λακεδαιμων, ονος, η. Laceda-
emon or Sparta, the capital of
Laconia, situated in a plain
near the Eurotas.

λακτίζω (R. λακτιζ), f. -της, &c.
(fr. λαξ, with the heel, whence
λάχη). To kick, to spring, or
jump.

Λάκος, ονος, ὁ. A Lacedemo-
nian.

Λακωνικός, ἡ, ἢ, on, adj. Laco-
nian.

λακωνικός, adv. Like the Laced-
momian, laconically.

λαλέω (R. λαλέω), f. -ης, p. λαλά-
θημα. To talk, to speak, to
prattle, to converse.

λαλημα, άτος, τό (fr. λαλέω).
Talk, prattle, speech, way
of talking.

λαλίστερος, λαλίστατος, § 59.
Att. compar. and superl. of
λάλος, ov, adj. Talkative, loqua-
cious, prating.

λαμβάνω (R. λη, 2 λαβ, 3 λαβ)
f. λήμος, p. λάμψα, Att. ἐλα-
βα, § 90, 3.—2 a. ἐλαβον. To
take, to receive, to admit, to
procure, to obtain, to acquire.—
With the gen. to take hold of,
to seize by.

λαμπάς, ἂδος, ἢ (fr. λάμπω, to
shine). A torch, a light.

λαμπρός, ἂ, ἢ, on, adj. (fr. same).
Shining, brilliant, bright, illustri-
sious, manifest, splendid.

λαμπρῶς, adv. (fr. λαμπρός).
Brilliantly, brightly, clearly
manifestly.

λάμπω (R. λαμψ, f. λάμψα, p.
λάμψα. To shine, to be bril-
liant.

λαμφάνω (R. λη, 2 λη, 3 λη),
f. λήμα, 2 p. λελήθα, 2 a. ἐλ-
θον (fr. λήμα, not in use). To
lie hid, to remain concealed,
to escape observation, to act
unconsciously; see § 177, IV.—
Mind. to forget, to omit, to con-
ceal.

Λαμπεδων, ονος, ὁ. Laomedon,
a king of Troy and father of
Priam.

λαὸς, οῦ, Att. λεῖος, ὁ (§ 21), ὁ.
The people, a crowd, a nation.

λάος, on, ὁ. A stone.

Λαπίθαι, ῥυ, ῥο. The Lapithæ,
a people of Thessaly who near-
ly exterminated the Centaurs
in a quarrel which arose at the
nuptials of Pirithous.
Larissa, a town of Syria, on the western side of the Orontes.

A coffee, a box, a chest, an ark.

Hairy, shaggy, rough, bushy.

Latmus, a mountain of Caria, in Asia Minor.

A quarry.—Pl. aion, the quarries, a prison of Dionysius in a rock near Syracuse.

To serve for hire, to serve, to worship.

Boots, plunder.

Plants raised by cultivation, pot-herbs, garden-vegetables.

The lioness.

Leaves, to hold, 2 R. lēβς. A caldron, a kettle, a large basin.

To gather, to collect, to choose:—to say, to speak, to tell, to relate, to command. They are said. To speak ill of a person. To drive off as booty, to plunder, to pillage.

A grassy plain, a meadow.

Smooth, polished, even, soft, light.

To perform public duties. Public service, or employment, labour.

A dish, a bowl.

Chosen, selected:—said, spoken, that can be said.

A couch, a bed.

Speech, expression, language, a saying, a manner of speech.
an inhabitant of *Leontini*, a city in Sicily.


*λεπίδος*, *ή*, *όν*, adj. (fr. *λεpi-
dów*, to render scaly,) covered with scales.


*Λεονιάος*, *α*, *ον*, adj. *Lernaean*, of or belonging to *Lerna*.

*Λέρνη*, *η*, *ή*. *Lerna*, a district of Argolis, in which is the lake and grove where Hercules killed the hydra.

*λευκόθωραξ*, *ύκος*, adj. (fr. *λευ-
κός*, and *θώραξ*, a coat of mail). Having a white breast-plate, white-breasted.


*λευκόλεόνος*, *ον*, adj. (fr. *λευ-
κός*, and *δέλενη*, an arm). White-
armed.


*λέων*, *οντος*, *δ*. A lion.

*Λεωνίδας*, and *Λεωνίδης*, *ον*, *δ*. *Leonidas*, a celebrated king of Sparta, who, with 300 Spartans, defended the pass of Thermopylae for three days against the whole Persian army.


*Λήδα*, *ας*, *ή*. *Leda*, wife of *Tyn-
dárus*, king of Sparta.

*Λήθαιος*, *α*, *ον*, adj. (fr. *Λήθη*). Of or pertaining to *Lethe*, Lethéan.

*Λήθη*, *ης*, *ή* (fr. *λήθομαι*, to forget). Forgetfulness, obliv-
ion.

*Λέθη*, *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.—*Min. λήθομα*, to forget, chiefly used to supply certain tenses of *λαυθάω*, which see.


*λήθησον*, *ον*, *τό*. A crop, a stand-
ing crop, a field.

*Λήμνος*, *ον*, *ή*. *Lemnos*, an island in the *Ægean* Sea, which was said to contain one of the forges of *Vulcan*.

*Λευθαίος*, *ον*, *δ*. *Lerneus*, a sur-
name of *Bacchus*, the god of wine, from

*ληθός*, *ού*, *δ*. The wine press.

*ληθέω* (R. *ληθε*), s.–*θω*, p. *λεθή-
φημ* (fr. *ληθός*, idle talk.) To talk foolishly, to act in a silly manner.

*λευκεύω* (R. *λευκευ*), s.–*υω*, p. *λευκέυευς* (fr. *λευκής*). To
rob, to plunder, to carry off as plunder, to be a robber.

ληστής, οὔ, ὁ (fr. ληφέ, plunder).
A plunderer, a robber, a pirate.

ληστερίχος, η, ον, adj. (fr. ληστής).
Plundering, robbing, adapted to robbery.—ληστερίχα τρηθής, a piratical galley.

Ληστᾶ, οῦς, contr. οὔς, ἦ. Latona, mother of Diana and Apollo, by Jupiter.

νια, adv. Very, strongly, very much, extremely.

Ληβάντος, οῦ, ὁ (fr. λῆβαν, the frankincense tree). Frankincense, incense.

Ληθες, οὐ, οἱ. The Lybians, inhabitants of Libya.

Ληθύνη, ης, ἥ. Libya, a country on the northern coast of Africa.

Ληθός, η, ὁ, adj. Libyan, of Libya.

Λημάκω (R. λῆμα, 2 λῆμα), f. -ῶς, p. λεμακάσα (fr. λήμα). To sing in a tuneful voice, to tell or chant in a loud shrill voice.

Ληχόρος, α, οὖν, and λιχυς, εἶα, υ, adj.
Shrill, sharp, piercing, tuneful.

λην, adv. Ion. for λειν. Very, &c.

ληθάς (R. ληθά), f. -ῶς, p. λεθάκα (fr. λήθα, a stone).
To throw stones at, to stone.

ληθίνως, οὖ, τό (dim. of λήθας).
A small stone, a pebble.

λήθως, α, οὖν, adj. (fr. λήθας).
Of stone, stony, stone.

λῆθος, οὖ, ὁ, and ἦ. A stone, a rock—a precious stone.

λῆψη, ἐνος, ὁ. A harbour a haven.

λημάκω (R. λῆμα), f. -ῶς, p. λεμακάσα (fr. λήμα). To convert into a lake or marsh, to lay under water.

λίμνη, ης, ἦ. A lake, a swamp.

λίμος, οὖ, ὁ. Want of food, hunger, famine.

λίμόσσω, Att. -ττω (fr. λίμος).
To be hungry.

λίνων, οὐ, τό. Flax, thread made of flux:—linen, a net.—ἔσω λίνων, out of the nets, i.e. not confined, at large.

λυμάς, α, οὖ, adj. (fr. λύμας, fat).
Fatt, anointed with oil:—rich, fruitful, (of soils):—shining, brilliant, splendid.

λυσομαι, and λίζομαι (R. λετ., 2 λετ.), f. λυσομαι, 1 a. ἔλθεθαι, 2 a. ἔλθομαι. To pray, to beseech, to supplicate, to entreat.

To pray, to supplicate, to entreat.

λογίζομαι (R. λογίζο, f. -ίζομαι, p. λεγόμαι, fr. λόγος). To reckon, to enumerate, to estimate, to consider, to conclude.

λογίσκος, η, οὖν, adj. (fr. λόγος).
Reasonable, rational, logical, intelligent, eloquent.—Subst. ἦ, λογιστή (scil. τῆς). The art of reasoning, logic.

λόγον, οὐ, τό (Neut. of λόγιος, intelligent). A saying, an oracle.

λογισμός, οὐ, ὁ (fr. λογίζομαι, to reflect). Reflection, thought, reasoning, calculation, intelligence, perception.
lógyς, ou, ö (fr. légy, to speak). A word, a saying, a speech, a report, a narration, an account, an argument, reason, understanding; estimation, respect, value.—lógyς evil, in one word. —lógyς, in word, ostensibly.—κατά lógyς, in proportion to.—εἰς lógyς ἐχθρόθαι, to engage in conversation with.

lóγχη, ἡ, ἡ. The head of a javelin, a javelin, a spear.

lóγις, ou, ö. Destruction, calamity, death, wo. —

lóýdorέω (R. lóýdore), s. -ής, p. λούδορης (fr. λούδορος, slanderous). To rail at, to re-vile, to reproach, followed by the accusative.—Μῆν. same, followed by the dative.

lóμις, ou, ö. A contagious disease, a pestilence, a plague.

lóπτος, ἡ, ὁν, adj. (fr. leipw, to leave). Remaining, that is left.—Subst. τὸ lópton (scil. μάρος), the remainder.—τὰ lópatá, the rest.—καὶ τὰ lóptα (et cetera), and so forth, abbreviated κ.τ.λ. τοῦ lóptou (scil. χρόνου), in time to come.

λόροι, ὁν, ο. The Locri, a people of Greece, of whom there were three tribes, distinguished by the names Οὐζόλαι, Ἐπικενμείδιοι, Ὀπυρντιοι.

λοῦς, ἡ, ὁν, adj. Oblique, slanting, crooked.—Of oracles, ambiguous.

lóτφις, ou, to (fr. lówp). A bath.

lów (R. lwv), s. lówto, p. lóvouna (by contr. from lów, whence f. sometimes lósw, and l aor. lóswa). To wash.—Mên. to wash one's self; to bathe.

lóφος, ou, ö. The crest, the summit, a hill, an eminence.

lóγγος, ou, ö (fr. lóγος, and ἥγιομαι, to lead). A leader of a cohort, a commander of a company of infantry.

lóγαω (R. lóga), s. -ής, p. λογάρω (fr. lóγος). To place in ambuscade, to lie in wait for.

lóγος, ou, ö (fr. légy, to cause to lie down). Soldiers placed in ambuscade, a company of infantry, commonly of one hundred.—Childbirth.

λυγές, ἡ, ὁ. Lygaeus, a son of Egyptus and husband of Hypermnestra, the daughter Danáus. His life was spared by the affection of his wife, when his brothers were slain.

λυρός, α, ὁν, adj. (fr. láymw, to sob). Melancholy, mournful, piteous, distressing, calamitous.

Λὔδια, η, η. Lydia, a rich country of Asia Minor.

Λῦδος, ο, ὁ. A Lydian.

λύκαβας, αὐτός, ὁ. The year.

λύκος, ou, ö. A wolf.

λούκονγος, ou, ὁ. Lycurgus,
1. A king of Thrace, on whom Bacchus inflicted madness because he had cut down his vines.—2. The celebrated Spartan lawgiver.

λυμαίω (R. lümav, 2 lümav), s. -νά, p. λεμάγω (fr. láμω, filth). To defile, to injure, to
destroy, to devastate.—Min. same;—and also, to purify one's self.

λύνεω (R. λυπε), s. -ήσω, p. λυνήσω, (fr. λύπη). To grieve to harass, to distress, to afflict, to injure.

λύνη, ἡς, ἡν. Sadness, grief, distress, pain, sorrow.

λυπηρός, ὁ, ἴν (fr. λυπώω). Afflicting, painful, sorrowful, sad, wearisome.

λυπηρός, ὁ, ἰν, adj. (fr. same). Distressed, poor, wretched.—Ol' soil, barren, unproductive.

λύρα, ας, Ion. λύρη, ἡς, ἡ. The lyre.

λύριζω (R. λυρίζω), s. -ίσω, p. λυρίζωμα (fr. λύρα). To play on the lyre.

Ἀνοίγω, ou, ὄ. Lysias, a celebrated Athenian orator, B.C. 458.

Ἀνοίμωχος, ou, ὅ. Lysimachus, one of the generals of Alexander.

Ἀνοιπτός, ou, ὅ. 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 loosening, setting at liberty, deliverance, liberation.

λυσίτελεω (R. λυσίτελεω), s. -ήσω, λυσίτελερμα (fr. λυσίτελης). To be useful, to profit.

λυσίτελής, ες, adj. (fr. λύω, to pay, and τίλος, cost). That which pays cost; hence, profitable, advantageous, valuable, costly.

λύσσα, ἡς, ἡ. Madness, insanity.

λύχνος, ou, ὃ. A light, a lamp, a torch.

λύω (R. λυλέω), s. λύω, p. λέλυξα. To loose, to slacken, to deliver up, to release, to solve (a question), to abrogate (a law), to discharge (a debt).—Min. to ransom one's self.

λαβρούς, ὁ, ὃν, adj. (fr. λαβάρω, ματι, to injure). Injured, abused, reviled, ruined, unfortunate.

λοίπων, ou, adj. (fr. λίω, to wish), irreg. compar. of ἀγαθός, § 54. Better, richer, more advantageous, more useful, preferable.

λόφος, ὁ, ἵν, contr. for λῶστος, &c. (fr. same), superl. of ἀγαθός, § 54. Best.


λῶτος, ὃ, ἰ. The lotus.—1. A species of water lily.—2. A tree whose fruit resembles dates.

M.

μα, 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 Alle, I swear by Jupiter

μαγνητις, ἴδος, ἡ, and μαγνητής, ou, ὃ. A magnet or lodestone.

μάξα, ἡς, ἡ (fr. μάσσω, to knead). A barley cake, bread.—Wheat- en bread is properly ἄρτος.

μάτος, ou, ὃ. A breast.

μάθημα, ἅτος, ὅ (fr. μαθάμα,
to learn). A lesson, knowledge, instruction.

μαθησις, ἐν, ἡ (fr. same).
Learning, a lesson.

μαθητης, σ, ὁ (fr. same).
To be learned, to be learned.
---μαθητης, we must learn,
Idioms, 116.

μαθητης, οὖ, ὁ (fr. same). A learner, a scholar, a disciple.

Μαια, ας, ἡ. Maia, daughter of
Atlas and mother of Mercury
by Jupiter.

Μαίανδρος, ὁ, ὁ. The Meander, a river of Asia, remarkable
for its winding course.

μαίευμα (R. μαίευ), s. (-ευ-)μα, p. μαίευμα (fr. μαία, a
midwife). To deliver (as a midwife), to preside over child-
birth.

Μαιάνδρος, ἄδος, ἡ (fr. μαίευμα).
A Bucchante, a female votary
of Bacchus, a frenzied female,
a fury.

μαίρωμαι (R. μαίρω, 2 μάρ, 3 μαρ),
s. μαίρωμαι, 2 p. μάρημα, act.
s. μαίρω, 1 a. μάρη, 2 a. pass.
μαίρω (fr. μαία, to be greatly
excited). To become frenzied,
to be mud, to be furious,
to rave.—Act. to make mad.

μαίρω (R. μαίρω), s. (-ομα, p. μα-
μάρωμα (fr. μαία, a midwife).
same as μαίευμα.—Mid.
same.—Pass. to be aided in
delivery, to be assisted in birth.

Μαιρα, ας, ἡ. Maira, the faithful
dog of Icarius.

μάρα, ἀρσ, ὁ and ἡ, (fr. χαλο, to rejoice). Happy, blessed:

opulent.—οἱ μάρα, the gods,
the blessed, in Elysium.

μαραφίδ (R. μαραφίδ), s. -οι, Att.
-οι, p. μαραφίδα (fr. μαραφί).
To be deem happy, to
bless, to pronounce happy.

μαραφίος, σ, ὁ, adj. (same as
μαραφί). Happy, &c.

μαραφίστος, ή, ἡ, adj. (fr. μα-
ραφίς). Esteemed happy, to
be esteemed happy.

μαραφίτης, η, ἡ, adj. (superl.
of μαραφ.) 52). Most happy, &c.

Μακεδονία, ος, η. Macedonia,
a country of Europe, north-
east of Thessaly.

Μάκεδων, ὁ, ὁ. A Macedo-
nian.

μαραφί, adv. (acc. fem. of μα-
ραφίς, with ὅδον, understood).
At a great distance, far away.

μαραφίστος, σ, ὁ, adj. (fr. μαρα-
φί, and βός, life). Long-lived.

μαραφίς, ὁ, ὁ, adj. (comp. μα-
ραφικός, μαραφιστός, and μαραφιτής, 
τιτικός). Long, large, of great
extent.—Neut. as adv. μαραφίν,
μαραφί, far, distant.

μαραφιτάκλησ, ος, ὁ, adj. (fr. μα-
ραφίς, and τραχίς, the neck).
Long-necked.

μάλα, adv. (comp. μαλλος, superl.
μάλατα). Very, much, very
much, assuredly, certainly.

μαλάκος, ἡ, ὁ, adj. Soft, feebler,
timid, effeminate.

μαλακχ, ης, ἡ (fr. μαλάκων, to
soften). Mallow.

μάλαιτα, adv. superl. of μαλα.
Most, chiefly, especially, most
certainty.
μᾶλλον, adv compar. of μάλα.
More, rather.
μᾶν, Dor. for μῦν.
Μανδανῆ, ης, ἦ. Mandane, mother of Cyrus, king of Persia.
Μάνης, εός, contr. of Μανᾶς, a servant of Diogenes.
μανθάνω (R. μαθαίω, 2 μαθαῖο), L. μανθᾶ, p. μαμάθακα, 2a. μαμάθων. To learn, to comprehend, to understand, to perceive, to know.
μάνια, ας, ἦ (fr. μανωμαίον, to ravine). Madness, a mania, frenzy.
μάνικος, ἦν, ὄν, adj. (fr. μανία).
Raving, furious.
μαντεία, ας, ἦ (fr. μαντεύομαι).
Prophecy, prediction.
μαντεύομαι, ou, τά, neut. of μαντεῖος, pertaining to prophecy). An oracle, meaning the place where oracles are delivered.
μαντεύομαι (R. μαντεύω), f. -ένωμαι, p. μαντεύμαι (Dep. mid. fr. μάντης, a prophet). To prophesy, utter oracles, to predict.
μαντικός, ἦν, ὄν, adj. (fr. μάντης).
Of or pertaining to divination, divining, prophetic.—Subst. ημαντική (sc. τεχνή). The art of divination, the prophetic art.
Μαντίνεα, ας, ἦ. Mantinea, a city of Arcadia, celebrated for the battle in which Epaminondas lost his life, B. C. 363.
μάντης, εός, Ion. eos, ὄ (fr. μανωμαίον, to be inspired). A prophet, a seer, a diviner.
μαντυκᾶς, ὅ, Dor. for μαντυτής, os, ὅ (fr. μανωμαίον, to inform). An informer, an accuser.
Μαραθόν, ὁνός, ἦ. 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. μαραίω, 2 μαράν), f. -άνω, p. μαραίνακα, 1a. μαράνων, Att. μαράνων. To consume by fire:—hence, to dry up, to parch, to wither (tr.), to blast.—Mid. to become withered, to decay, to waste.
Μαρδόνος, ου, ὅ. Mardonius, a general of Artaxerxes, defeated and slain in the battle of Platea, B. C. 479.
μαρμάρος, οὐ, ἦ (fr. μαρμαλός, to shine). Marble, hard white stone.
μαρνᾶμαι, 2nd conj. (R. μαρνά), 1 a. p. μαρνᾶσθαι. To fight, to wrangle, to toil.
Μαρσύας, ου, ὅ. Marsyas, a satyr of Celene, vanquished by Apollo in a musical contest to which he had challenged him, and then flayed alive as a punishment for his temerity.
μαρτύριος (R. μαρτυρίος), f. -ῆς, p. μαρτυρία (fr. μάρτυρ, a witness). To be a witness, to testify, to attest.
μαρτυρία, ας, ἦ (fr. μαρτυρίος).
Testimony, evidence.
μαστεύω (R. μαστεύω), f. -ύω, p. μαστεύκα (fr. μάσω, to feel). To search, to seek, to strive after.
μαστίγιον (R. μαστίγιο), L. ós, ón,
p. μεμαστήγως (fr. μάστις, a lash). To scourge, to whip, to punish.

μάτωος, σ, or, adj. (fr. μάτηρ). Vain, useless, foolish, unprofitable.—μάτως, neut. pl. as adv. in vain, uselessly, &c.

μάτηρ, adv. In vain, uselessly, unprofitably, without reason, to no purpose.

μάτηρ, Dor. for μήτηρ.

Μάτρις; ήδος; ὁ. Matris.

μάχαιρα, ac, ἡ (fr. μάχη). A carved sword, a sabre, a knife.

μάχη, ἡ, ἡ. A battle, a fight, an engagement, a conflict.

μάχητικος, ὁ, ὁn., adj. (fr. μάχη). Pertaining to a fight, warlike, fond of strife, pugnacious.

μάχομαι (R. μαχεῖ, μαχεῖ, μαχαῖ, μαχεῖται, μαχαῖται, μαχαίται, μαχαῖται, μαχαίται, μαχαίται, μαχαίται, μαχαίται, μαχαίται), f. -ίσομαι, and -ίσυμαι, p. μεμάχομαι and μεμάχημαι (fr. μάχη, a combat). To combat, to fight, to contend, to quarrel.

μεγαλαυχεῖ (R. μεγαλαυχεῖ), f. -ήσο, p. -έα (fr. μέγας, great, and αὐξάω, to boast). To vaunt one's self, to speak boastfully, to boast:—to be proud.

μεγαλύτερος, ὁ, adj. (fr. μέγας, great, and ἤτος, heart). Magnanimous, courageous, noble-hearted.

μεγαλοπρεπής, ἡ, adj. (fr. μέγας, great, and πρέπει, to become). Magnificent, noble, sumptuous, splendid.

μεγαλοπρεπῶς, adv. (fr. μεγαλοπρεπής). Magnificently, nobly, with great splendour.

μεγαλύφυς, ου, adj. (fr. μέγας, great, and ψυχή, soul). Possessing a great soul, noble-minded.

μεγαλύνω (R. μεγαλύνω), f. -ύνω, p. μεμεγαλύνηκα (fr. μεγαλύ, great). To make great or powerful, to magnify, to extol.

Μέγαρα, ον, τα. Megara, the capital of Megaris.

Μεγάρεις, ἡς, ἡ. An inhabitant of Megara.—οἱ Μεγάρεις, the Megarians.

μέγας, μεγάλη, μέγα, adj. (comp. irreg. μεγίζω, μεγίστος). Great, large, powerful—and τὸ μεγατος, and above all.—adv. μέγα, and μεγάλα, greatly.—μέγα ἄριστος, by far the bravest.

μέγεθος, εος, το (fr. μέγας). Greatness, magnitude, size.

μέδομαι (R. μεδεῖ), f. μεδήσομαι (Dep. mid. of μεδεῖ, 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 Αἰγίς of Minerva. Whosoever looked upon it was turned into stone.

μεθάλλομαι, f. -άλλωμαι, &c. (μετά, about, and ἄλλωμαι, to leap). To leap about, to dart from one side to another.—2. a. μεθηλομην, pt. μεθηλομενός, by syncope for μεθαλλόμενος.

μεθαρμόζω, f. -όνω, &c. (μετά denoting change, and ἀρμόζω
to adjust. To adjust in a different manner, to change, to amend.

μέθη, ης, ἦ (fr. μέθυ, wine). Intoxication, drunkenness.

μεθύμη, s. μεθύσων, &c. (μετά, from, and ἰμά, to send). To dismiss, to let go, to release.—Intr. to desert from, to cease, to be careless.

μεθύσημη, s. μεθύσησων, &c. (μετά, denoting change, and ἵμη, 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.

μέθυν, voc. τό. Wine, unmixed wine.

μεθύσκω, and μεθύω (R. μέθυν), s. -θω, p. μεθύσκα (sr. μέθυν). To intoxicate with wine.—Minn. to drink to intoxication, to get drunk.

μεθύνω (R. μεθύα), s. -θω, p. μεθύνα, poetic for μεθύω.

μεθύσων, or, adj. (irreg. comp. of μέγας, which see). Greater, &c.

μεθύς, s. (dim. of μεθίας, a youth). A boy, a mere youth, a young man.

μεθύριμαι (R. μιρ, 2 μά, 3 μοφ), s. μεθύριμαι, 2p. μεθύριμα, p. pass. μεθύριμα (Min. of μεθύω, to divide). To obtain a share, to get by lot, to receive.—Impers. p. pass. μεθύριμαι, is it fated, it is destined.—τὸ μεθύριμον, the allotment of fate, fate, death.

μελετ., or, adj. (irreg. comp. of μελός, small). Smaller, &c.

μελαγχολάω (R. μελαγχολά, s. -θω, &c. (sr. μελατ, and χολή, bile). To be melancholy, to be insane, supposed to result from black bile.

μελανία, ας, ἦ (fr. μέλα, black).

Blackness, a black spot, a black cloud.

Μελανιππίδης, ου, ὁ. Melampipides, a poet who flourished B. C. 500.

μέλας, μέλανη, μέλαν, adj. Black, dark, obscure.

μέλη, s. μελήσι, p. μεμέληκε, impers. (fr. μέλω, to be a care).

It concerns, it is a care, it interests.

μελέτζω, and μελέζω (R. μελέτζω and μελίζω), s. -ζω, and -ωκ, &c. (fr. μέλος, a limb). To cut into pieces, to dismember, to mutilate.

μέλεσις, ας, ἦ, adj. Vain, ineffectual, void, useless.—wretched, miserable.

μελετάω (R. μελέτα), s. -θω, p. μεμελετήκα (fr. μέλω, to be a care). To bestow diligent care upon, to take care of, to apply, to practise.

μελέτη, ης, ἦ (fr. μελέτα). Care, close application, study, practice, training, exercise.

μελετηρος, ας, ὁ, adj. (fr. same).

That practises diligently:—practised, exercised.

μέλημα, άτος, τό (fr. μέλω, to be a care). An object of care, care.

Μέλης, ου, and κτες, ὁ. Meles,
a river of Ionia in Asia Minor, on the banks of which some of the ancients supposed Homer was born.

**μέλε, άγος, τό. Honey.**

**μέλιζω** (R. μελιζω), ́ς-τωσ, p. **μελιζώκα** (fr. μελις, a song).

To sing, to play on an instrument, to modulate.—See also **μελιζω**.

Μελικέρνης, ους, ὤ. Meliceres, or Melicerta, a son of Athamas and Ino, saved by his mother from the fury of his father.

**μελίδω** (R. μελιδω), μελισσα, ἄτος, τό (fr. μελιζω, to sing). A song, a melody, a strain.

**μελίσσα, γς. and Att. μελίττα, γς.** ἦ (from μέλε, honey). A bee.

μελητής, ούς, ὤ (fr. μέλα). Deferring, delaying, hesitating.

μέλλω (R. μέλλω), μελητησω, p. **μελητήκα.** To be about, to intend, to purpose, to delay; to linger.—μέλλω ἐπι, I am about to go.—το μέλλον, the future.—τά μέλλοντα, things about to happen, the future.

μέλος, μελος, τό, a member, a limb, a part:—a verse, a lyric poem, a song, a tune.—μέλων ποιητής, a lyric poet.

Μελπομένη, γς. Ἑ. Melpomene, the muse of tragedy; from μελπομέν (R. μελπομέν), μελεμομένω, &c. also **Μελ. μελπομένα** (fr. μέλος, a song). To sing, to play, to dance.

**μέλες** (R. μέλες), ́ς-θευ, p. μελέ-
tion, to intend, to purpose, to desire.

Μένων, ὁ νος, ὁ. Menon, a Thessalian, an officer in the army of Cyrus.

μετ' (R. μετά), f. -τω, p. μετάδοται (fr. μετά). To divide, to parcel out, to give part.
—Mid. to share, to partake, to appropriate to one's self.

μέμνοντα, κα, κα (fr. μέμνον). Care, anxiety, anxious thought.

μέρος, κα, τό. A part, a share, a portion, a side (in a controversy).—παρά μέρος, by turns. μέρος, κα, τό (fr. μέρος, to divide, and ὑπ', the voice). Literally, one that has an articulate utterance.—Hence, man, pl. οἱ μέροις, men.

μεσημβρία, κα, κα (fr. μέσος, and ἤμερα, a day). Mid-day, noon:
—the south.

μεσογαία, κα, κα (fem. of μεσογαῖα, midland, sc. χώρα). The interior (of a country).

μεσολάβω (R. μεσολάβω), f. -τω, p. μεσολάβησα (fr. μέσος, and λαβέω, to take, 2 R. λάβα). To seize by the middle, to catch up, to intercept.

μεσονύκτιος, ὁν, adj. (fr. μέσος, and νύξ, night). Pertaining to midnight, at midnight.

μέσος, κα, ὅ (fr. μέσος, and νύξ, night). In the middle, in the midst, intermediate, lying between.—ἐν μέσω, in the middle i.e. publicly.

μέσον, adv. (fr. μέσος). In the middle, publicly.

μεστός, κα, ὅ, ὁ, adj. Full, satiated, 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.
—μετά δὲ, and after this.—μεθ' ὑπνίων, with repose, indolently.—μεθ' ἡμίρας, by day.
—In composition it denotes change, participation, reciprocity.

μεταβάλλω, f. μεταβάλλω, &c. (μετα, across, and βάλλω, to throw). To throw across, to remove, to transfer, to change, to transform.

μεταβάλλειν, κα, κα (fr. μεταβαλλειν, to go away). A going from one place to another, a transition, departure, change of abode.

μεταβόλη, κα, κα (fr. μεταβάλλω)
Change, transposition, exchange, a revolution, a variation (in music).

μεταβίβασμα, f. -δώμα, &c. (μετά, denoting participation, and δίωμα, to give). To share, to impart unto, to participate with, § 152.

μεταλαμβάνω, f. -λήψαμαι, &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. -τασσ. f. -αλλά
σαι, q. c. (μετά, denoting change, and 
αλλάσσω, to barter). To 
change one thing for another, 
to exchange, to barter.—Min. 
to pass by.
μεταλλάω (R. μετάλλα), f. -όσω, 
q. c. (fr. μετά, after or for, and 
άλλο, other things). To inquire 
after other things, to search 
after, to be inquisitive.
μετάλλευσις, εφις, η (fr. μετα-
λέψις). The search after me-
tals, mining:—a mine.
μετάλλευμα (R. μετάλλευμα), f. -έ
υμα, q. p. μεταλλεύμα (fr. μετά-
λλον). To work mines, to dig 
for metals, to dig.
μετάλλον, ου, το (probably from 
μεταλλον). A metal, ore.
μετάλλημενος, by syncope for μεθ-
άλλημενος, 2 a. pt. of μεθάλλο-
μαι, which see.
μεταμέλει, f. -ήσις, 1 a. μετα-
μέλημα, impers. (fr. μετά, after, 
μήλε, to care). It repenteth.— 
μεταμέλει μοι, it repenteth me, 
τ. e. I repent, Idioms, 54.
μεταμόλυμαι, f. -μόλυμα, p. 
μεταμολύμαι (μετά, denoting 
change, and μολύμαι, to be con-
cerned). To repent and alter 
one's purpose, to regret, to re-
pent.
μεταμορφώ, f. -όσω, p. μετα-
μορφέω (μετά, denoting 
change, and μορφώ, to form). 
To transform, to metamor-
phose, to change.
μετανιστήμι, f. -νιστήμω, &c. 
(μετά, denoting change, and 
άνιστημι, to cause to rise). To 
transport from one place to 
another.—Min. to remove to 
another habitation, to emigrate, 
to change one's mode of life.
μεταναστεύω, f. -ναστεύω, &c. (μετά, 
denoting change, and ναστεύω, 
to think). To change one's op-
inion, to think differently, to re-
pent, to regret.
μεταξύ, adv. Between, among, 
during, in:—in the meantime.
μεταπατήματο, f. -πατήμα, &c. (με-
τά, after, and πάτωμ, to send).
To send after, to send in quest 
of, to depute.—Min. to send for, 
to go after.
Μεταπότων, ου, το. Meta-
pointum, a city of Lucania in 
Italy.
μεταστρέφω, f. -στρέφω, &c. 
(μετά, denoting change, and 
στρέφω, to turn). Tr. to turn 
aside, to turn back, to avert, to 
pervert.—Min. Intr. to turn.
μετασχηματίζω, f. -ζω, &c. 
(μετά, denoting change, and 
σχηματίζω, to form). To change 
the form, to transform, to alter.
μετασχημάτισις, f. μετα-
σχημάτισις, &c. (μετά, denoting change, and 
σχήματις, to place). To change 
the place of, to transpose, to 
misplace, to transfer, to change.
μεταναθάω, f. -ναθάω, p. μετα-
ναθίζω (μετά, with, and ανάθεω, 
to speak). To speak with, to ad-
dress, to converse with.
μεταφέρω, f. μετόλω, &c. (μετά, 
denoting change, and φέρω, to 
bear). To transport, to trans-
fer, to bear away:— to use in a figurative sense.

μεταφορικός, adv. (f. μεταφορικός, figurative, fr. μεταφέρω),
Figuratively, by metaphor.

μεταχειρίζομαι, f. -ίσω, &c. (μετά, to, and χείριζομαι, to have in hands). To give into the hands, to take in hand, to manage, to take care of.

μέτεμψημα, f. -ίσωμαι, &c. (μετά, with, and σιμί, to be). To be with or among, to be present.
— With a genitive of the thing, to participate in.

μέταμετάμεταμέταμεταμέτα, &c. (μετά, after, and σιμί, to go). To go after or for, to go in search of, to pursue, to revenge, to punish.

μετέγχομαι, f. μετελέσχομαι, &c. (μετά, after, and ἐγχομαι, to go). To go after, or in search of, to pursue, to take revenge, to punish.

μετέχω, f. μεθέχω, and μεταχειρίζομαι.

μετέχω, &c. (μετά, denoting participation, and ἐχω, to have). To participate in, to partake of, to have in common with, to have a share in.

μετεκρίζω (R. μετεκριζέω), f. -ίσω,
Att. ἦσσω, p. μετεκρίζομαι (fr. με/ τίων). To lift on high, to raise aloft, to keep in suspense, to excite.

μετέτοιμας, ov, adj. (fr. μετά, denoting change, and ἔτα, same as αἰών, the act of suspending). Raised on high, raised aloft, on high, suspended in the air:— in suspense, anxious.

μετοπόπισθεν, adv. (fr. μετά, next after, and ὀπίσθεν, behind).
Directly behind, next in order, afterward, behind, after.

μετόπισθεν, ou, τό (fr. μετά, after, and ὀπίσθεν, autumn). The end of autumn, the end of the harvest season.

μέτρεω (R. μέτρεω), f. -ήσω, p. μετρήσμαι (fr. μέτρον, a measure). To measure, to count, to estimate.—Mid. to receive by measure.

μέτρος, a, ov, adj. (fr. μέτρον).
In due measure, sufficient, moderate.—τὸ μέτρον, proportion.

μετρίως, adv. (fr. μέτριος). Moderately, suitably, slightly.

μέτρον, ov, τό. Measure, stature, size.

μέτοχον, ov, τό (fr. μέτα, after, and ἔχω, the eye). The forehead, the front.

μέχρι, and μέχρις, adv. Until, as far as, as long as.—μέχρις τι- νός, for some time, a while.—μέχρις ὅσον, until, so long as.—μέχρι τολλοῦ, a long time.

μή, a negative particle and conjunction, § 166. Νον, lest.—μή is conditional, οὐ is absolute; μηδέν, by no means.

μηδέ, conj. (fr. μή and δέ). Nor; in the middle of a sentence, not even, not at all, and not.—μηδὲ....μηδὲ, neither....nor

Μηδεία, os, η. Medea, a celebrated sorceress, daughter of Aīteos, king of Colchis. After aiding Jason to obtain the
golden fleece, she married him and fled with him to Greece.

μηδέλε, μηδέμια, μηδέρ, adj. (fr. μηδέ, and ές, one). Not even one, no one, none.—μηδέρ, nothing, in no respect.

μηδέποτε, adv. (fr. μηδέ, not even, and ποτέ, ever). Never at any time, never.

μηδέπως, adv. (fr. μηδέ, not even, and πω, at some time). Not yet, not at all.

Μηδία, ας, η. Media, an extensive country of Asia, south of the Caspian sea.

Μηδόξος, ου, ο. Medocus, a king of Thrace.

μηδόμαι (R. μηδ), s. μήσωμαι, 1 a. ἔμπισμαι, dep. mid. (fr. μήδος). To concern one's self about, to plan, to devise.

μηδέτε, adv. (fr. μη, not, and ἄτε, farther). Not farther, no more, no longer.

μηκίστος, η, ου, adj. (superl. of μακρός, fr. μήκος, § 56). Longest, very long, highest.

μήκος, το, τό. Length, height.

μήλα, ας, η (fr. μήλον). An apple-tree.

μήλον, ου, τό. A quince, an apple:—a sheep.

μήν, conj. Truly, in truth, indeed, certainly, but yet.—ου μήν, certainly not.—η μήν, yes certainly.

μήν, μήνος, ο. A month.

μήνυε, έγγος, η. The membrane of the brain.

μήνυς (R. μηνύ), s. μήνυσα, p. μήνυσα. To point out, to indicate, to show, to discover, to make known.

μήνως, adv. (fr. μή, not, and πω, ever). Not at any time, never.

μήνως, adv. and conj. (fr. μή, lest, and πως, in some way or other). Lest in some way, lest perhaps, that not perhaps.

μήνιον, ου, τό, same as μήνος. Used only in pl. τα μηνια. The thongs.

μήσος, ου, ο. The thigh.

μήτε, conj. (fr. μή, not, and τέ, and). And not.—μήτε ... μήτε, Neither ... nor.

μήτηρ, μητέρος, by syncope μητός, η. A mother.

μήτες, μητες, adj. pron. (fr. μή, lest, and τις, any one). Lest any one.—μητες, as adv. not at all.

μητρόπολις, εως, η (fr. μητήρ, a mother, and πόλις, a city). A mother's city, a metropolis, a capital.

μητρώια, ας, η (fr. μήτηρ, a mother). Mother.

μητρώος (R. μητρώα), ος, ης, p. μητρώουμα (fr. μητρών, a device). To machinate, to contrive, to plan, to invent, to procure by management.

μητρώουμα, άτος, τό (fr. μητρώον). A machine, an expedient.

μήχος, το, τό. An expedient, a device, a remedy.
μισός, ú, óv, adj. (fr. μισεῖν, to stain). Stained, contaminated, defiled.—impiious.

ῥήγμα (R. μυρ.), f. μύγα, p. μύγχα, 2 a. pass. ἰμαγγ. To mix, to mingle.

μική, μος, η, óv, adj. (dim. fr. μικρός, Dor. for μικρός). Very small.

μικρός, α, ó, adj. (comp. irreg. § 57). Small; short, little.—μικρόν. δέει, nearly, almost.—κάτι μικρόν, by degrees, gradually.—πάρα μικρόν, nearly.

Μιλήσιος, α, óv, adj. Milesian.
—Subst. ο Μιλήσιος, a Mileseian.

Μιλήτης, ου, ἡ. Milētus, the capital of Ionia in Asia Minor. Μιλητάδης, ου, ὁ. Miltiades, the Athenian commander in the battle of Marathon.

Μύλος, ως, ὁ. Milo, a celebrated athlete of Crotōna in Italy.

An imitation, a copy.

μιμητιός, α, óv, adj. (fr. same). To be (or that ought to be) imitated.—μιμητιόν (ήριν), we must imitate.

μίμηριζα, ὁ (fr. same). An imitator.

μυμήσκω (R. μύχω), f. μύσω, p. μύσημαι (fr. μυodus, obsoL) To remind, to remember, to recollect, to mention.

μύνω, poetic for μίμω, which see.

μύρ, Dor. and Att. vlo (Ion. acc of the third personal pron. for all genders and numbers, and always enclitic). Him, her, it, them.

Μίνας, ως, Att. ω, ὁ. Minos, a king of Crete, son of Jupiter and Europa—so celebrated for his justice, that he was made supreme judge in the infernal regions.

Μινώταυρος, ου, ὁ (fr. Μινός, and τύρως, a bull). Minotaur, a celebrated monster, half man half bull.

μυσανθρωπος, ου, ὁ, adj. (fr. μύσω, and ἀνθρωπος, a man). Misanthropic.—Subst. ο μυσανθρωπος, a misanthrope, one who hates mankind.

μύσω (R. μύσω), f. -ήσω, p. μύσησαι (fr. μύσος, hatred). To hate, to dislike, to detest.

μυσθός ou, ὁ. The reward of labour or service, hire, pay, wages, a reward, retribution.

μυσθόφορος, ου, ὁ (fr. μυσθός hire, and φέρω, to bear off) A hired person, a mercenary, a hireling.

μυσθόω (R. μυσθοῦ), f. -ώσω, p μυσθίωσαι (fr. μυσθός). To let.—Mind. to hire for one's self.

μύτηρ, as. Ion. μύτηρ, ἥ, ἡ. A belt, a girdle, a headband.

Μυτιλήνη, ης, ἡ. Mitylene, the capital of Lesbos, an island in the Ægean Sea.

μῦι, μυῖ, ὁ (contr. from μῦος, μυῖος). A mina, a sum (no.
μνάομαι, σε, ἦ (fr. μνήμα, to divide). A part, a portion, a lot, fate.
Μνία, ας, ἦ, the same used as a proper name. Fate.—ai μνίαι, the Fates, three powerful goddesses who presided over the birth and life of mankind. Their names were Clō-tho, Luchēsís, and Atrōpōs.
Μνίσω, Dor. for Μνίσω. The Muses.

μνίβδος, ου, ὄ. Lead.
μνίλις, adv. (fr. μνόλος, toil). With difficulty, hardly, scarcely.
μνόλω, obsoL in pres. 2 a. ἐμολον, inf. μολίν, to go, to come, to arrive.

μναρχία, ας, ἦ (fr. μναρχία, to rule alone, fr. μνός and ἄρχη). The government of one, monarchy.
μνίμος, or, adj. (fr. μνήμη, to stay, 3 R. μνοῦ). Lasting, permanent, abiding, firm, immoveable.
μναρχία, ας, ἦ (fr. μνός, and μάχη, a combat). A single combat.
μνός, κύρ. or, adj. Alone, sole, solitary.—Neut. as adv. μόνως, only.—οὐ μόνος, not only.
μνοσάνδαλος, or, adj. (fr. μνός, and σάνδαλον, a sandal). Having but one sandal.
μνόφθαλμος, or, adj. (fr. μνός and ὀφθαλμός, an eye). Having but one eye, one-eyed.
μορφή, ἂς, ἦ. The form, figure, shape.
μόσχος, γυ, ὄ. A calf.—In poetry, any young animal.
μούσας, μυθ., f. or, adj. Ionic for μούσις; &c.

μούσα, μυθ., f. The muse, the goddess who presides over music, &c.

Μούσα, μυθ., f. (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, μυθ., f. (fem. of μουσικός, musical, with τέχνη understood.) The art of music, music.


μοιχήτω (R. μοιχεία), f. —σομ, p. μοιχήτης (fr. μοιχήτω). To labour, to toil:—to be in distress.

μοιχήτης, μυθ., s. (fr. μοιχήτης). Distress, trouble:—worthlessness, wickedness, vice.


μοιχής, μυθ., s. Toil, trouble, labour, fatigue:—distress.

μυχλί, μυθ., s. (fr. δχος, whence δχίω, and δχίω, and μαχίω, to lift). A lever, an engine for lifting, a bolt, a bar, a stake.

μυθός, μυθ., s. (fr. μύω, to groan).

A groaning, a muttering.

μύδρος, μυθ., s. A fiery mass of iron, or stone.

μυλός, μυθ., s. Marrow.
Μύρομαι—Ναυμαχεῖν.

μύρομαι, imperf. ἐμύρομαι (rest wanting). To mourn, to lament.

μύρος, ὁ, τό. Perfume, perfumed ointment, odour.

μυρή, ης, η. The myrtle.

μυριτή, ης, η. Myrtle, a branch of myrtle.

Μύρσις, ὁ, τό. Myrrh.

Μυσι, μυπ, ὁ. A mouse.

Μυσοί, ὁι, οἱ. The Myrmidons, inhabitants of Mysia, in Asia Minor.

μυςτιγμένος (R. μυστιγμένης), ἦς, ὁ, τό, &c. (fr. μύστης, one initiated in sacred mysteries, and ἄγω, to lead). To initiate in mysteries.

μυστικός, ἦς, ὁ, ἄρ, adj. (fr. μύστης, one initiated in sacred mysteries). Mystical, sacred to the initiated, mysterious, secret.

μύχος, οὖς, ὁ (fr. μύω). A recess, a retired place, a corner.

μύο (R. μῦ), ἦς, ὁ, τό, &c. μέθυσα. To close, to shut.

μῦν; interrog. adv. (fr. μῆν, oũ). Is it not then? is it? whether?

Its meaning may often be given merely by the tone of the voice, without a corresponding word.

μυρός, ὁ, ὁ, ἄρ, adj. Foulish, silly.—Subst. ὁ μυρός, a fool.

N.

ναι, adv. Yes, truly, ouch, indeed.

ναυταῖος, used only in pres. and imperf. same as

ναίω, (R. νάι), f. mid. νάομαι, 1 a. act. νάησα. To dwell, to inhabit.—Pass. to be inhabited, to be situated.

νάμα, αῖος, τό (fr. νάω, to flow). A stream, a fountain, water.

Νάξοι, οἱ, οἱ. The Naxians, the inhabitants of Naxos.

Νάξος, ὁ, ὁ. Naxos, the largest of the Cyclades, in the Αργεία Σκεα.

νάσος, ὁ, ὁ (fr. νάω). A dwelling:—commonly a temple.

νάρφης, ῥίς, ὁ. The ferula, or giant fennel, a large plant containing a fungous pith, used for tinder.

ναρκάω (R. ναρκᾶ), ἦς, ὁ, τό. To grow heavy, to grow torpid.

νάρχης, ης, η. Torpidity, numbness:—also, a torpedo.

ναρχοίδης, ἦς, ἀρ, adj. (fr. νάρχης, and εἶδος, appearance). Stiffened, benumbed:—benumbing.

ναρκαίγεω (R. ναρκαγεῖ), ἦς, ὁ, τό, &c. νεκραγήσα (ναρκης, a ship, and ἀγωγόν, to break). To suffer shipwreck, to be shipwrecked.

ναρκαίχεω (R. ναρκαχεῖ), ἦς, ὁ, τό, &c. το νεκραγήσα (ναρκης, a ship, and ἀγωγόν, to rule). To command a ship.

Ναυκληίς, οὐ, ὁ. Naucides, a Spartan remarkable for his corpulence.

ναυκληρός, οὐ, ὁ (fr. νάυς, a ship, and κλῆρος, a lot). A shipmaster.

ναυμαχέω (R. ναυμαχεῖ), ἦς, ὁ, &c. (fr. ναυμαχος, fighting at
To fight a naval battle, to fight. 

**Ναυμαχία, ας, ἡ (fr. ναυμαχίω).** A sea fight, a naval battle. 

**ναῦς, νέως, Ion. ννός and νός (Dor. νας, νῶς), ἡ.** A ship, a vessel. 

**ναύτης, ου, ὁ (fr. ναῦς).** A sailor, a mariner. 

**ναυτικός, ὁ, ὁν, adj. (fr. ναύτης).** Nautical, naval, maritime. 

**Νέα Κυκληδών, ἡ.** New Carthage. 

**νεάζω (R. νεάω), ἑ-σω, p. νεάζημα (fr. νέος, new).** Tr. to make new.—Intr. to become a youth, to be young. 

**νεάνιας, ου, ὁ (fr. νέος, young).** A young man, a youth. 

**νεάνικος, ὁ, ὁν, same as νεανίας.** νεός, ὁ, ὁν, adj. (fr. νέος, new). 

**New, fresh :—youthful.** νεβος, οὐ, ὁ. A young stag. 

**Νεῖλος, ου, ὁ.** The Nile, the great river of Egypt. 

**νεκρικός, ὁ, ὁν, adj. (fr. νεκρός).** Pertaining to the dead, referring to the dead. 

**νεκροπόμος, οὐ, ὁ (fr. νεκρός, and πέμπω, to send).** A conductor of the dead (to the lower world). 

**νεκρός, οὐ, ὁ.** A dead body, a corpse.—οἱ νεκροί, the dead. 

**νεκρός, ὁ, ὁν, adj. Dead.** νεκταρ, ἄρος, τό. Nectar, the drink of the gods. 

**νέκυς, νεκός, ὁ.** A dead body. νεκυς, νεκός, ὁ and ἡ, adj. Dead, deceased. 

**Νέα, ἡ.** Neméa, a city of Argolis, near which Hercules killed the Nemean lion. 

**Νέμος, α, ὁ, ἄρι.** Neméan, of Neméa. 

**νέω (R. νεᾶ, 2 ναύς, 3 ναύς), ἓ. νεᾶ, p. νεάζημα, 1 a. ἔνημα.** To distribute by lot, to allot, to bestow, to assign:—to pasture. 

—Mind. to allot to one's self:—to feed upon, to graze, to consume:—to inhabit. 

**νεογάμος, ου, ὁ and ἡ, adj. (fr. νεῖν, new, and γάμος, to marry).** Newly married.—Subst. ὁ, a bridegroom:—ἡ, a bride. 

**νεογενής, ἡ, ἔτη adj. (fr. νεῖν, new, and γένος, birth).** Newly-born, tender. 

**Νεοπτόλεμος, ου, ὁ.** Neoptolémus, son of Achilles. 

**νέος, α, ὁ, ἄρι.** New, young, recent, fresh:—unalusual.—Subst. ὁ νέος, the youth.—Adv. νέω, newly, recently, just now. 

**νέως, νηῶς, ἡ (fr. νεῖν).** Novelty, newness, the youth. 

**νεοτεία, ας, ἡ (fr. νεοτείνω, to nestle). The act of nestling, brooding.** 

**νεοτής, οὗ, άτ.** for νεοσσος, οξ, ὁ (fr. νεῖν). A newly born animal, the young (of animals, especially of birds). 

**νέφως, adv. (for ἕνεφως), before a vowel νέφων. Below, beneath.** 

**νεώτερος, α, ὁ, ἄρι. (for ἕνεφτερος, comp. of ἕνεφθος, oldest.) Lower down, farther below, inferior.** 

**Νέρων, ὁ, ὁ, ἄρι.** Nero, a Roman
emperor, infamous for his vices and cruelty.

**Néstor, ὁ, 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.

νέμα, ἀτος, τό (fr. νέω). A nod. νέφα, ὁς, and Ion. νέφη, ἔς, ἔ, same as νέφος, ov, τό. A sinew, a nerve: —a bow-string, a string (of a musical instrument).

νέω (R. νέω), f. νέωσαι, p. νέσω. To nod, to assent by a nod, to tend or incline to.

νέφηλη, ἔς, ἔ (fr. νέφος). A cloud, a fine net (used by bird-catchers).

**Néphēlē, ἔς, ἔ. Néphēlē.**—1. The mother of Phrixus and Helle.
—2. A mountain in Thessaly, formerly the residence of the Centaurs.

νέφος, ὁς, τό. A cloud, a swarm.

νέω (R. νέω), f. νέσομαι, and νέσομαι, 1 a. ἐνσα (akin to νέω). To swim.

νέστος, ov, τό (dim. of νέης). A small island, an islet.

νέος, ov, ἔ (probably from νέω, to swim). An island.

νέης, ἔς, ἔ (fr. νέω, to swim). A duck.

νέης, ἔς, ἔ (fem. of νέος, lowest, with χώρα, understood). The lowest string (of a musical instrument).

νέος, gen. νέος, Ion. for νέης, ἔ. A ship.

νέφος (R. νέφο), f. νέφαι, p. νέψα. To abstain from wine.

νέω (R. νέω), f. νέωσαι, —Min. νέ-
χομα, f. νιχομα (fr. νειω, to swim). To swim.

νιχτετορ, ορος, Dor. for νιχτετορος, ορος, ὁ (fr. νιχτα). A conqueror.—Prop. N., Nicator, a surname of Seleucus.

νικαν (R. νικα), f. νικηςω, p. νικηκα (fr. νικη). To conquer, to be victorious, to excel, to gain, to surpass.

νικη, ης, ἡ. Victory.—Prop. N., Nixe, the goddess of victory.

νιω, Doric for μιν.

Νιοβη, ης, ἡ. Niobe, the daughter of Tantalus, whose seven sons and seven daughters were slain by Apollo and Diana.

Νισος, ου, ὁ. Nisos, king of Megara, who lost his life through the perfidy of his daughter Scylla.

νιτροδης, ες, adj. (fr. νιτρον, nitre, and είδος, appearance). Nitrous, saturated with nitre.

νιφερος, ου, ὁ (fr. νιφω). A snow storm, during snow.

νιος (R. νιος), f. νισων, p. νιπανκα (fr. νιος, thought). To think, to reflect, to see, to perceive, to observe, to consider, to know, to come to one's senses.

νιπαις, ατος, το (fr. νιω). A thought, a purpose, a resolution.

νιος, ου, ὁ (fr. νιω, pasture). One who pastures cattle, who leads a pastoral life.—οἱ Νομάδες, Nomades, wandering tribes, pastoral communities.

νιμες, εις, ὁ (fr. νιμος, pasture). A pasturer, a grazer, a shepherd.


νιψη, ἡς, ἡ (fr. νειμω, to feed). Pasture.

νιμυς (R. νιμυς), f. -ιςω, p. νιμυμικα (fr. νιμος, law). To establish by law or usage, to adopt:—to suppose, to think, to believe.

νιμυμος, η, ου, adj. (from same). Conformable to law or usage, customary, lawful.—τὰ νιμμα, established usages, privileges, laws.

νιμμα, ατος, το (fr. νιμυς). A thing established by law, a received custom:—coin, a piece of money.

νιως, ου, ὁ (fr. νιω, to allot, 3 R. νιος). Partition, allotment, a law, usage, or custom.

νιος, ου, ὁ (fr. νιω, to pasture).

- Pasture ground, pasture, a district, a pasturage.

νος, νου, contr. νος, νοι, ὁ. Thought, purpose, opinion, the mind, reason, understanding, the intellect.

νοσεω (R. νοσει), f. -ησω, νοσηκα (fr. νοσος). To be sick, to be afflicted.

νοσος, ου, ὁ. A disease, sickness, suffering.

νοσεω (R. νοσει), f. -ησω, p. νοσηκα (fr. νοσος, a return).

To return, to arrive.

νοση (before a vowel νοση),
adv. A part, removed from, away from.

vótoς, a, or, adj. (fr. vótoς).

Southern.

vótoς, ou, ó. The south, the south wind.

Νότος, ou, ó. Nutes, the south wind personified.

γονθείω (R. γονθείη), t. -ησο, &c. (fr. γυγος, the mind, and γίνω, to put). To put in mind, to remind, to admonish.

Νομαίας, ἀ (§ 16, Obs. 1), ὁ. Numa (Pompilius), the second king of Rome.

νυ, or νῦ (an enclitic particle).

Now, then, indeed, thereupon.

νυκτας, adv. (fr. νυ). By night.

νυμφη, ης, ἡ. A bride:—a nymph.


νυ, and νυ, adv. Now, at the present moment:—tā νυ, at present:—οἱ νυξ ἄρδετοι, the present race of men.

νυξ, νυκτος, ἡ. Night.—Gen. sing. as an adverb, νυκτος, by night.

νότος, ou, ó. The back.—Pl. tā νότα.

έ.

ξανω (R. ξαυ, 2 ξαν), f. ξαώ, p. ξαυχα (fr. obsol. ξαω,) to scrape, to card or comb wool.

Σανθίμη, ἡς, ἡ. Xanthippe, the wife of Socrates.

ξανθός, ή, óv, adj. Yellow, saw,—to ξανθόν, the ruddy colour.

Σανθός, ou, ó. 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, &c. γῆ, a strange land, a foreign country.

ξενία, ας, ἡ (fr. ξένος, a guest).

The relation of a guest, hospitality.

ξενίδος, ou, ó. Xeniades, a Corinthian, who bought Diogenes the Cynic, when sold as a slave.

ξενιας, ou, ó. Xenias, an Arcadian, an officer in the army of Cyrus.

ξενιω (R. ξενιω), f. -ιω, &c. (fr. ξένος, a guest). To receive as a guest, to treat hospitably.

ξενιας, ή, óv, also ος, ὁv, adj. (fr. ξένος). Foreign, hired, mercenary.

ξενοκάτης, ης, contr. ouv, ó. Xenocrates, a philosopher of the School of Plato.

ξενοκρότος (R. ξενοκρότως), ης (fr. ξένος, and κρατεω, to slay). To slay strangers, to offer strangers in sacrifice.

ξενοκρότος, ou, óv, and ή (fr. same). A person that slays strangers.

ξένος, Ion. ξένος, ou, ó. A guest (with whom bonds of mutual hospitality have been formed), a foreigner, a stranger.—Adj. foreign, new, strange, uncommon.

ξενοφόν, ους, ὁ. Xenophon
an Athenian, son of Gryllus, pupil of Socrates, and distinguished as a historian, philosopher, and commander. See p. 263.

ξενίλλων, ου, τό (dim. of ξένος).
Naughty stranger.

Ξέρχης, ου, ο. Xerxes, king of Persia, signal defeat in his attempts to invade Greece.

ξηραίνω (R. ξηραίνω, 2 ξηραίνω), f. -φαρώ, p. ξηραγχα (fr. ξηρός). To dry up, to parch, to dry.

ξηρός, ά, έν, adj. Dry, parched, withered.

ξήρος, εύς, τό. A sword.

ξυρκάω, f. -νω, p. ξυρκαίνω, a. for συρκάω (σύν, together, and καίνω, to mix up).
To mix up together, to throw into confusion, to agitate greatly.

ξύλινος, η, or, adj. (fr. ξύλον).
Made of wood, wooden.

ξύλον, ου, τό. Wood, a piece of wood, a log, a board.

ξυμβάινω, f. ξυμβήσομαι, &c. Att. for συμβάινω (σύν, together, and βάινω, to walk). To walk together, to walk with, to come together.—Impers. ξυμβαίνει, and συμβαίνει, it happens.

ξύρ, Attic for σύν. With, &c.

ξύσαιμ, Attic for σύσαιμ. To be with,—to come together.

ξυύμ (R. ξυύμ), f. ξύωμ, ξηκα. To scrape, to scratch, to rasp, to polish, to plane, to carve, &c.

ο, η, τό. The article, the.—Ir. Homer and other early writers the article is used only as a demonstrative pronoun, this, that.—ο μίν ....... ο δέ, the one ....... the other, the former, ...... the latter, &c. § 134, 19.

όβελος, ού, ο (fr. βέλος, an arrow). A spear.

όβελος, ού, ο. An obolus, an Athenian bronze coin, value between two and three cents.


οξύοος, η, ου, num. adj. ord. (fr. οξύω, eight). The eighth.—Neut. οξύοος, adv. eighthly.

ογε, ήγε, τόγε, pron. (fr. ο, η, τό, and γε, which, by giving emphasis to the article, gives it the force of a demonstrative pronoun). This, this same.

οξύομαι (R. οξύω), f. -όσομαι, p. οξύσωμαι. To bray (like an ass), to bellow, to roar.

οξυς, ου, ο (fr. οξύω, obso. whence ἐνυχεῖν, 2 a. inf. of φέω, to bear). Prominence, bulk.—hence, pride, self-conceit, arrogance.

οδε, ηδε, τόδε, pron. (fr. οδός, η, τό, and de. § 65, 1). This.

οδέω (R. οδεω), f. -έωμ, μ. οδέμαι (fr. οδός). To go forth, to travel, to journey.

οδηγεω (R. οδηγεω), f. -έω, p. οδηγήσαμαι (fr. οδός, and οδέω, to lead). To point out the way, to lead, to direct.
οδοστρώ - Oikovde

To go on a journey, to travel, to wander.

όδος, οὗ, ἥ. A road, a way, a journey: - a means. - εν ὠδῷ, on a journey.

όδοιν, ὠδος, ὁ. A tooth, a fang.

όδινη, η, ἥ. Pain, grief.

όδυμαι, used in pres. imperf. and aor. pt. οδυμάμοιοι. - Instr. To be distressed, to lament, to grieve. - Tr. to bewail, to deplore.

Οδυσσέως, ἰκως, ὁ. Ulysses, son of Laertes, and king of Ithaca, the most crafty and eloquent of the Grecian chiefs in the Trojan war.

Οἰκιακός, ὁ, ὁ (Ἀκολο). Oxo-

Oxolian Locrians, one of the three tribes of the Loci. See Ακολο.

οἰκεῖος, οὕς, ὁ. A shoot, a branch: - a descendant, offspring.


ὁθὲ, adv. (poetic for ὅ). Where.

Oἰκαγόος, οὗ, ὁ. ΟΕδροος, a king of Thrace, and father of Orpheus by Calliope.

οἰκαζε, οἰκος, ὁ. The handle of a rudder, a rudder, the helm.

οἰκε (perf. mid. of εἰκω, used as a present). I know. See εἰκω and § 112, IX.

Οἰκενος, οδεις, ὁ. ΟΕδιπος, son of Laius, king of Thebe, and Jocasta.

οἰκεδαι, adv. (fr. οἰκος, and δεῖ), same as οἰκονδεῖ.

οἰκείος, η (fem. of οἰκείος, -οι). One's native land, home.

οἰκεῖος, α, αυ, adj. (fr. οἰκος, a house). Domestic, private, proper, suitable, peculiar. - Subst. pl. οἱ οἰκεῖοι, the members of a family, relations, domestics.

οἰκείος, ου, ο (fr. οἰκεῖος). A member of a family: - commonly a domestic, a slave.

οἰκέω (R. οἰκεύομαι), f. -ιζω, p. οἰκώμα (fr. οἰκος). To inhabit, to live, to dwell, to manage (household affairs), to govern. - Mid. to inhabit. - ἡ οἰκουμένη, the habitable world, an inhabited country. - οἱ οἰκονύμες, the inhabitants.

οἰκέω, ὁ, ο (fr. οἰκεῖος). An inhabitant.

οἰκία, ας, ἥ (fr. οἰκος). An abode, a house.

οἰκίδιος, ου, το (dim. of οἰκος).

A little house, a hut, a cabin.

οἰκίζω (R. οἰκίζω), f. -ιζω, p. οἰκίσα (fr. οἰκος). To build a house, to render habitable, to people, to found (a colony). - Mid. to dwell.

οἰκοδομεῖο (R. οἰκοδομεῖος), f. -ομοι, p. οἰκοδόμησα (fr. οἰκος, and δομεῖ, to build). To build a house, to build.

οἰκονόμειν, adv. (fr. οἰκος, and ονει, from, § 119, 1, 2d). From home.

οἰκος, adv. (an old dative of οἰκος, for οἰκι). At home.

οἰκονομεῖν, adv. (fr. οἰκος, and ονει, towards, § 119, 1, 3d). Towards home, homeward.
οικονομέω (R. οἰκονομεῖ), s. -ήσω, &c. (fr. οἰκός, and νιμί, to allot). To manage a household, to manage, to regulate, to govern.

οικονομία, ας, ἡ (fr. οἰκονομεῖν).
The management of household affairs, economy, management.

οικονόμος, ou, ὁ (fr. οἰκός, and νιμί, to manage). A manager of a household, a steward.

οἶκος, ou, ὁ. A house, a family, a household.—κατ' οἴκον, at home.

οἰκονόμης, see οἰκέω.

οἰκτεῖω (R. οἰκτεῖων, and οἰκτεῖσθαι, 2 οἰκτεῖος), s. -τερώ, and -τερίγω, p. οἰκτείρηκα, and οἰκτείρηκα (fr. οἰκτος). To pity, to commiserate.

οἰκτιμός, οὗ, ὁ (fr. οἰκτείω). Pity, compassion.

οἶκτος, ou, ὁ (fr. οἶκ, alas). Lamentation, pity, compassion.


οἶμαι, contr. for οἰμαί. To think, &c.

οἶμη, ἡς, ὁ (fr. οἶμω, obsol. whence οἰμω, s. of φεκό, to bear). A way, a path, a journey:—melody, a song, a voice.

οἰμωγή, ἡς, ἡ (fr. οἰμωγείω). Waiting, lamentation.

οἰμωγείω (R. οἰμωγείω), s. -μοῖσω, p. οἰμωγείσα (fr. οἰμωγείω, alas). To wait, to lament, to deplore.

οἰνοποιία, ας, ἡ (fr. οἶνος, and νιμί, to make). The making of wine.

οἶνος, ou, ὁ. Wine.

οἶνόφιλης, gen. -οινός, adj. (fr. οἶνος, and φίλω, to overflow). Intoxicated with wine, addicted to wine, drunken.

οἰνοχόος, οὐ, ὁ (fr. οἶνος, and χίω, to pour out). A cup-bearer.

οἰόμαι (R. οἰς), f. οἰόμουμαι, p. οἰόμαι. 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 τοῦ οἶος, τούτος, 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.—οἶος εἰμι, and οἶος τ' εἰμι, I am able, Idioms, 48, 4, 5.—οἶον τι εἶτι, it is possible, § 136, 10.—In exclamations, how.—οἶος μέγας, how great! § 136, 8.

οἶς, οἰος, η. A sheep.

οἶοσθα, by syncope for οἶοσθα, 2 perf. 2 sing. of εἰθώ, § 112, IX. Thou knowest.

οἰστεύμα, άτος, τό (fr. οἰστεύω, obsol. to shoot arrows). The arrow shot from the bow, a discharge of arrows.

οἰστός, οὗ, ὁ. An arrow, a dart.

οἰστρός, ou, ὁ (fr. οἶς, obsol. to bear or carry). Violent excite
ment, rage, frenzy:—the gad-
fly.

Oithy, ης, η. Αητα, a lofty chain
of mountains in Thessaly, on
the top of which Hercules
burned himself.

οἶχομαι (R. οἴχομαι, f. οἴχύσομαι,
p. οἴχημαι. To go away, to de-
part.—οἴχετο ὀπίσων, he depart-
ed quickly, § 177, Obs. 7.

ὀξέλω (R. οξέλω), f. οξελά, 1 a.
-ωξελά. Tr. to move, to put in
motion.—Intr. to go, to arrive
at (in a voyage).

όξυος, οῦ, ὁ. Sloth, inactivity,
timidity, dulness.

ὀκτάμηναίος, α, οῦ, adj. (fr. οκ-
τάω, and μή, a month). Of
eight months, eight months old.

ὀκτώ, num. adj. indecl. Eight.

ὀκτωκαίδεκα, num. adj. (fr. οκτώ,
καί, and δέκα, ten). Eighteen.

όξιος, α, οῦ, adj. (fr. οξίος).

Happy, prosperous, wealthy.

όξιος, οῦ, ὁ. Good fortune, pros-
perity, wealth.

ὀξύθεος, α, οῦ, adj. (fr. οξύθος).

Destructive, fatal, deadly.

ὀξύθηρος, οῦ, ὁ (fr. οξύθυμοι, to de-
stroy). Ruin, destruction, per-
dition.

ὁλιγάρχης, ας, η (fr. ὁλιγάρχης,
an oligarch, fr. ολίγος, and
ἀρχω, to rule). An oligarchy,
a government in the hands of
a few.

ὁλίγος, ης, η. or, adj. Few, little,
small, slender.—μετ' ὁλίγον,
shortly.—καὶ ὁλίγον, by little
and little, gradually, by de-
grees.

ὁλίγαρχος (R. ὁλίγαρχος), f. ὁλιγάρχης,
d. ὁλίγαρχος, and ὁλιγάρχης.
To be careless about, to neglect,
to despise.

ὁλίγαρχια, ας, η (fr. ὁλίγαρχος).
Carelessness, indifference, ne-
glect.

ὁλισθαίνω (R. ὁλισθάω, and
ὁλισθη, 2 ὁλισθον, and ὁλισθή),
f. ὁλισθή, or ὁλισθη, p. ὁλισθάω,
2 a. ὁλισθον. To slip, to slide,
to fall, to decay, to decline.

ὁλισθηρός, α, οῦ, adj. (fr. ὁλισ-
θάω). Slippery, smooth.

ὁλίθυμοι (R. ὁλίθυμα, 2 ὁλίθυμοι), f. ὁλίθυμα
Att. ὁλίθυμος, § 101, 4 (1), p. ὁλίθυμα,
Att. Red. ὁλίθυμα, 2 perf. ὁλίθυμα,
Att. Red. ὁλίθυμα, 2 a. ὁλίθυμον,
§ 117. To destroy, to ruin.—
Pass. to perish, to be destroyed.

ὁλολόγω (R. ὁλολόγω), f. ὁλολόγω
Att. ὁλολόγα, 2 perf. ὁλολόγα,
Att. Red. ὁλολόγα, 2 a. ὁλολόγον,
§ 117. To destroy, to ruin.—
Pass. to perish, to be destroyed.

ὁλος, ης, η. or, adj. (fr. ὁλόμοι).
Destructive, ruinous, wretched
soul, wicked.

ὁλος, ης, η. or, adj. The whole, all
entire.—τὸ ὁλος, in a worse
then.

ὁλοσχερός, adv. (fr. ὁλοσχέρος
entire). Entirely, wholly.

ὁλοφιλομοι (R. ὁλοφιλομοι), 1 a
ὁλοφιλομοι. To lament, to de-
plore, to weep over.

Ὀλυμπία, ας, η. Olympia, a
name given to the sacred
grove, &c. on the banks of the
Alpheus in Elia, near which
the Olympic games were cele-
brated.
Olympia—Omoros.

Olympia, on, t&a (neut. of Ὠλυμπιάς, scil. Ὠλυμπία ἄγνωσμα-τα). The Olympic games.

Olympiás, ἄδος, ἡ. A contest or victory in the Olympic games: an Olympiad, or period of four years.

Olympiás, ἄδος, ἡ. Olympias, mother of Alexander the Great.

Olympus, οὖ, ὁ. Olympus, a mountain of Thessaly, the fabled seat of the Grecian gods.

Olymphiās, σ, σ. On. adj. Olymphon. —οι Olymphiα, the Olymphians.

Olymphos, οὖ, ὁ. Olymphus, a powerful city of Macedonia.

οὐς, adv. (fr. οὗς, whole). Wholly, entirely, altogether, in general.

ὁμόλος, ἡ, ὁ, adj. (fr. ὁμός, united). Even, level, smooth, like.


ὁμφρός, οὖ, ὁ. Rain, a shower.

Omphros, οὖ, 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.

ὁμήλω (R. ὁμηλη), s. ὁνω, p. ἡκα (fr. ὁμήλος). To associate with, to converse with, to be intimate with, hence ὁμήλης, συ. A companion.

ὁμίλα, σ, ἡ (fr. ὁμήλος). Inter-course, social converse:—an assembly.

ὁμήλος, οὖ, ὁ (fr. ὁμή, together, and ἄν, a throng). A gathering, a crowd, a throng.

ὁμήλη, ἡ, Ἑω. Ion. for ὁμήλη, ἡ, ἕ. Mist, vapour.

ὁμήλη, ἡ, Ἑως, τό (fr. ὁμήλος, to see). The eye.

ὁμήλης (R. ὁμηλης, ἡ, ὁμήλης, p. ὁμήλης, Att. ὁμήλης, f. mid. ὁμήλης, contr. for ὁμήλης, s. 101, 4 (1). To swear.

ὁμιός, α-, σ, adj. poetic ὁμιότα, adj. (fr. ὁμιός, united). Like, resembling, the same, equal.—Neut. as adv. ὁμιος and ὁμιον, similarly, in like manner.

ὁμιότης, πτός, ἡ (fr. ὁμιός). Resemblance, similarity.

ὁμιός (R. ὁμιός), s. ὁσιο, p. ὁμιολογηα (fr. ὁμιος). To assimilate, to make similar.

ὁμιός, adv. (fr. ὁμιός). In like manner.

ὁμιολογειο (R. ὁμιολογης), s. ὁσιο, p. ὁμιολογημα (fr. ὁμιος, together, and βοη, to say). To agree in opinion, to acknowledge, to confess, to grant.

ὁμιολογία, ας, ἡ (fr. ὁμιολογιω). Consent, agreement:—an engagement.

ὁμιονοειο (R. ὁμιονος), s. ὁσιο, p. ὁμιονομα (fr. ὁμιος, together, and νους, to think). To be of the same mind, to agree in opinion, to be concordant.


ὁμιος, α-, σ, adj. (from ὁμιός, and ὅς, a boundary). Bordering

Opāγ̄ (R. ὀπαγ̄), f. -δω, p. ὀπάγ̄α (fr. ἐπωμαί, to follow).
To follow, to adjoin, to add to, to confer upon, to bestow, to communicate.

ὅπη, ἦς, ἦ. A hole, an opening.
ὅπη, adv. Where:—how, as, in such a manner as, howsoever, whither, wheresoever.

ὅποθεν, and ὀποθεν, poet. ὀποθε, ὀποθεν, adv. From behind, behind, backward.

ὅπως, a, or, adj. (fr. ὀποθε). That is behind, the hinder.

ὅποσον, adv. poetic for ὅπος, adv. Backward, behind, back, again, for the future.—εἰς τὰ ὀπόσου, backward, lit. to the things behind.

ὅπλη, ἦς, ἦ (fr. ὀπλοῦν, a weapon).
A solid hoof, like that of a horse, a hoof.

ὅπλιζο (R. ὀπλίζο), f. -τω, p. ὀπλίζα (fr. ὀπλοῦν). To furnish with arms, to arm, to equip.

ὁπλομόδω, οὗ, ὅ (fr. ὀπλίζω). Armour, equipment.


ὁπλοῦν, οὗ, τό. A weapon, pl. arms.

ὁποί, adv. Where, to what place.

ὁπός, a, or, adj. (correl. of τοῦς, or τοῦς, § 69). As:—with the correlative understood, such as:—as a responsive, § 67, 4, of what kind.

ὁπός, η, or, adj. (correlative of τοῦς, § 69). As:—with cor. understood, as much as, as great as:—as a responsive, § 67, 4, how great, how much, what.

ὁπότερος, a, or. adj. (responsive to ποτέρος, § 67, 4). Which of the two:—either of the two, the one or the other.

ὁπότερος, adv. (fr. ὀπότερος). In which way of the two.

ὁπόττε, adv., poetic for ὀπότε.

ὁπού, adv., (fr. ποῦ, where).
Wherever, where, since.

ὁπτάω (R. ὀπτᾶ), f. -τήω, p. ὀπτήκα. To roast, to bake, to boil, to cook.

ὁπομαί (R. ὀπμαί), f. ὀφομαί, p ὀμοῦ, 1 a. pass. ὀφοθήν (this verb supplies some of the tenses of ὀράω). To see, to behold.

ὁπώρα, ἂς, ἦ. Autumn, the beginning of autumn, harvest.

ὁπως, adv. How, when, after.

ὁπώς, conj. That, in order that, as that, as:—τοῦ ὀπως, it is possible that.

ὁράτος, ἦν, ὅν, adj. (fr. ὀράω). To be seen, seen, visible.

ὁράω (R. ὀρᾶω, and ὀν), f. ὀφομαί, p. ὀφομάκα:—ἰδω (fr. ἰδω). To see, to behold, to perceive.

ὁργάνον, οὗ, τό. An instrument, an engine, a machine:—an organ.

ὁργῆ, ἤς, ἦ. Anger, rage, passion, hatred.

"Οργη, ὁν, τά (fr. ὀργή, phrenzy)
Sacrifices and rites in honour of Bacchus:—secret rites, orgies, mysteries.

ὁρχήζω (R. ὀρχύζω), f. -τω, p. ὀρχύκα (fr. ὀρχή). To rem-
der angry, to exasperate, to provoke.—Min. to grow angry, to be angry.

ὀργυά, ἄς, or ὄργυω, ἄς, ἥ (fr. ὄργω). The space between the hands with the arms extended, a fathom.

ὀργωμ., and ὄργυνοι (R. ὄργυ), f. ὄργη, p. ὄργησα. To stretch forth, to extend.—Min. to stretch forth the hands after, i.e. to strain after, to desire earnestly, to reach for.

ὀργυνός, ἥ, ὄν, adj. (fr. ὄργος, a mountain). Mountainous, on mountains, wild.

ὀργίς, ὄν, adj. (fr. same). Dwelling on mountains, mountainous.

ὀρθος, α, ὄν, adj. (fr. ὀρθός). Erect, steep, upright, straight.

ὀρθός, ἥ, ὄν, adj. Erect, upright, straight, steep.—encouraged.

ὀρθότης, ἥτος, ἡ (fr. ὀρθός). An upright position, straightness:—uprightness, rectitude.

ὀρθός (R. ὀρθό), f. ὀρθωμ., p. ὀρθωμά (fr. ὀρθός). To set upright, to raise, to elevate, to make straight, to direct, to regulate, to cause to prosper:—Min. to arise, to succeed.

ὀρθός, adv. (fr. same). Rightly, fitly, suitably, correctly.

ὀριζω (R. ὀρίζω), f. ὀρίζω, p. ὀρίζονια (fr. ὀρίζω, a limit). To limit, to bound, to define, to appoint.—Min. to establish, to enact, to define.

ὀρίζος, ὅν, ὅ. An oath.

ὀριζόνθος, ὅν, ὅ (fr. ὀρίζω, a necklace). A row, a series, a collection (of things hanging together).

ὀριζομ. (R. ὀρίζω), f. ὀρίζω, p. ὀρίζομα (fr. ὀρίζω, an impulse). To excite, to urge, to move forward, to rush on, to hasten, to advance, to flow, as a stream from a fountain.—Min. to rise, said of rivers.

ὀριζωμ. (R. ὀρίζω), f. ὀρίζω, p. ὀρίζομα (fr. ὀρίζω, a harbour). To be in harbour, to lie at anchor, to lie still or secure.

ὀρίζος, οὐ, τὸ. Same as ὀρίζει.

ὀρίζει, ὁ, ὅ, and ἥ (fr. ὀρίζοιμ, to excite). A bird, a hen, a winged creature, applied to the cicāda.—Att. nom. and acc. pl. ὀρίζεις, and ὀρίζες, for ὀρίζεις, ὀρίζεσαν.

ὀριζομ., see ὀρίζω.

Ὀρόντης, οὐ, ὅ. 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.

ὀρος, σος, τό. A mountain.

ὀρος, οὐ, ὅ. A limit, a boundary, a landmark.

ὀριζόων (R. ὀριζόων), f. ὀριζόω, p. ὀριζόωνα (fr. ὀριζόω, the rump, and δόω, fear, a metaphor from animals which show their fears by the movement of the tail). To be terrified, to dread, to shudder at.

ὀρυζ, ὅς, ὅ. A quail.

ὀρυκτός, ἡ, ὄν, adj. (fr. ὀρυκτος). Dug up, excavated.
'Ορφεύς—'Ομου. 457

όρφεῦς, Att. -του (R. ὀρφής), f. -ὐς, p. ὀρφής, Att. ὀρφίης, 2 a. ὀρφύον. To dig, to dig up, to excavate.

'Ορφεύς, ὅς, ὁ. Orpheus, the son of the muse Calliope, and famous for his skill in playing on the lyre.

ἐνυχέομαι (R. ἐνυχεῖ), f. -ῆσαμαι, p. ἐνυχημαί (fr. ἐνυχῆ). To bound, to spring, to dance.

ὁμώ, obsol. for which ὄρνυμι (R. ὄρνη), f. ὄρω, p. ὄρυχα, 2 perf. ὄρη, Att. ὄρφορα. To excite, to raise, to awaken, to move.

ὁς, ἡ, ὁ, rel. pron. Homeric for ἔς, ἵ, ἴ, ἵν, poss. pron. His, her, its; pl. their.

ὁς, ἡ, ὁ, rel. pron. Who, which, that.

ὁμοῦ, ἡ, ὁ (fr. ὤμω, to emit a smell). A smell, a perfume, odour.

ὁσος, ἡ, ὁ, adj. pron. correlative of τὸσος, § 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, ὅσοι, &c. may be rendered, as many as, how many, those who, whosoever.—ἐφ‘ ὅσον, as great as.—ὁσω, with the comp., by as much as, the:—as, ὅσος πλιστάνα, the more.—With a numeral, about.—Neut. ὅσον as adv., like.

ὁσερ, ὅσερ, ὅσερ, pron. (fr. ὅς, and περ). Whoever, whosoever, whatsoever.

"Οσσα, ὅς, ἡ. Ossa, a mountain of Thessaly, near Olympus.

ὁσσός, ὁ, ov., poetic for ὅσσος.

ὁσσος, ὁ, ὁ, and ὅσσος, ἅς, τό. The eye.

ὁστε, ἡστε, ὅστε, rel. pr. (ὁς, and τε). Who, which, that, what.

ὁστεων, ἐν, -ουν, -ου, τό. A bone. ὅστις, ὅτις, ὅ τι pron. (fr. ὅς and τι, § 67, 2). Whoever, whosoever, whatever; also as a relative, § 66, 3.

ὁστρακιζω (R. ὀστρακίζω), f. -τω, p. ὀστρακίζω (fr. ὀστράκον). To vote with shells, to banish by ostracism.

ὁστράκον, ὁ, τό. Baked clay, a tile:—a shell of a fish, a shell (used in voting):—ostracism.

ὁσφοραίνω (R. ὀσφοράω, 2 ὀσφοράω), f. -ἀνω, p. ὀσφοράγω (fr. ὀσω, to smell of any thing). To yield an odour.—MID. f. ὀσφορα-νύμαι, and ὀσφορήσμαι, 2 a. ὀσφορούμι, to inhale an odour, to scent, to smell.

ὁταν, conj. (fr. ὅτι and ἄν). When, whenever.

ὁτε, conj. When, since.—ὁτό ὅτε, sometimes.

ὁτι, poetic ὅτι, conj. (properly neut. of ὅτις). That, as, because.

ὁτον, Att. for ὅτινος, gen. of ὅτις.—ὁτὸρ for ὅτιν.
'Ορηγός—Οὐρανώθεν.

οὐρηγός, ἀ, ὄν, adj. (fr. ὀρηγόν, to urge). Active, quick, busy. οὗ (οὐ before a vowel, οὖx before an aspirated vowel), neg. adv. Not; § 166. Idioms, 63, and 64, and 117.

οὐ, adv. (properly gen. of ὦς).

Where.

οὖ, reflexive pers. pron.—nom. wanting, gen. οὖ, dat. ὦ, acc. ὦ, § 60, I. Of himself, of herself, of itself.

οὐὰς, ὑτός, τό, Ion. for ός. The ear.

οὖδαμον, adv. (fr. οὖδε, and ἀμός, any one). Nowhere.—οὖδαμόν γῆς, nowhere on earth.

οὖδας, τό, in the nom. and acc. only. A floor, the ground, a hall. The other cases are from οὖδος, obsol. in nom.—gen. οὖδος, dat. οὖδε, contr. οὖδος, οὖδε.

οὖδε, conj. (fr. οὔ and ἐ). And not, not even, neither, nor, not.

—οὐδε...οὐδε, neither...nor.

οὐδές, οὐδελα, οὐδὲν, adj. (fr. οὐδε and ἐ, one). No one, none, nobody.—οὐδέν, nothing.

οὐδὲν ἤττον, nothing the less, nevertheless.

οὐδέποτε, adv. (fr. οὐδε, and ποτε, ever). Never.

οὐδέπώ, adv. (fr. οὐδε, and πώ, at some time). Not even yet, not at all.

οὐδέποτος, α, οὖν, adj. (fr. οὐδε, and ἐποτος, the other). Neither of the two.

οὐδὸς, οὖ, σ. A threshold.

οὐδός, σως. See οὐδάς

οὔκετι, adv. (fr. οὖx, and ἐκ, still farther). No farther, no longer.

οὐχοῦν, adv. (fr. οὐx, and ὦν, then). Therefore not, not then, surely not.

οὐχοῦν, interrog. adv. (fr. same). Is it not so? is it not then?

—Not interrogative, therefore, then.—οὐχοῦν and οὐκοῦν, are sometimes interchanged.

οὐλος, η, οὖ, adj. (fr. σίλωs, or σιλέω, to roll up). Crowded together, woolly, curling; having a crisped leaf, with long nap, soft.

οὐλός, η, οὖ, adj. (fr. διέω, Th. of διήμης, to destroy). Destructive, dire.

οὖν, conj. Therefore, then, now: namely.

οὖνα, adv. (for οὗ ἐνα). On which account, since, because.

οὔπερ, adv. (prop. gen. of ὀπερ). Where.

οὔποτε, adv. (fr. οὐ, not, and ποτε, ever) Never.

οὔπω, adv. (fr. οὐ, not, and πώ, at some time). Not as yet, never, not at all.

οὔποτος, adv. (fr. οὔπω, and ποτε, ever). Never as yet, never.

οὔφα, ας, ἦ. The tail.

Οὐρανία, ας, poet. Οὐρανίως, ης, ή. Urania, the muse who presided over astronomy (fr. οὐρανός, heaven).

Οὐράνιος, α, οὖ, adj. (fr. οὐρανός). Heavenly, celestial.—τὰ οὐράνια, the heavenly bodies.

Οὐράνιός, adv. (fr. οὐρανός and
Also in the 2a. with σιδης, αθς, Gr. 710, Rem.


ὀφθαλμός, οὖς, ὁ (fr. ὀπτωμα, to see). An eye.

ὕς, ἑς, ὁ. A serpent.

ὄφλω (R. ὄφλε), ὁ ὀφλήσω, p. ὀφλήσκα (fr. ὄφελλο, to owe).

Generally the same signification as ὀφελλω. With ὀδηγησαί, to be liable to pay, to be exposed, to incur, to merit, or deserve.

ὀφρος, conj. That, in order that, until, while, as long as.

ὀφρύς, ὁς, ὁ. The eyebrow.—Hence, pride, superciliousness. Also, a hill, an elevation, a ridge, or brow of a hill.

chief, ὁ (fr. ὄχθω, to carry). A trench, a channel, a canal, drain.

ὀχυς, ἐς, ὁ (fr. same). A fastening, a bolt, a clasp.

ὀχή (R. ὀχε), f. ὀχίο, p. ὀχηχή (fr. ὀχος, a vehicle). To carry, to convey, to bear, to suffer, to practise.—Min. ὀχεύωμαι, to be carried, to cause one's self to be conveyed.—Hence, to ride, &c.

ὀχηθην, ἦς, ἦ. A bank, a shore, an eminence.

ὀχλος, οὐς, ὁ. A crowd, the populace, the people.

ὀχυρώσα (R. ὀχυρο), f. ὀχυρω, p. ὀχυρίσκα (fr. ὀχυρός, tenable)

To render tenable, to fortify, to strengthen.

 =>', ὅπος, ἡ (fr. εἰκα, obsolec. in pres., to speak). The voice.
ψε, adv. Late, after.
ψις, a, or, adj. (fr. ὤψ). Late.
—Compared as § 59, ὡψιττος, &c.
ψις, εἰς, ἡ (fr. ὡπτομάς, to see).
Sight, seeing, an external appearance, the countenance.—
αἰ ὡψ, the eyes.
ψι, ou, τὸ (fr. ὡψ, to boil).
Cooked victuals, any thing eaten with bread, a relish.
ψινυλος, οὐ, ὁ (fr. ὡψιν, and ποιεῖν, to prepare). One who prepares victuals, a cook.

II.

Παγός, -ίδος, Dor. for Παγ-γός; ἰδος, ἡ, adj. Of or belonging to Pegusus, Pegasean.
—Subst. Παγός (scil. πηγή). The Pegasean fountain, i. e. Hippocrene.
Παγαῖος, ou, τὸ (ἄρος). Pan-gæum, a range of mountains in Thrace.
πᾶγη, ης, ἡ (fr. πῆγῳμι, to fix together). A snare, a noose, a trap.
παγίς, ἰδος, ἡ (fr. same). A snare, a trap, a net:—cunning.
παγός, ou, ὁ (fr. πῆγῳμι, to fix together). A concrete mass, ice, a freezing:—a hill, a mound.
Πάδος, ou, ὁ. The Po, the largest river of Italy. It falls

into the Adriatic sea, south of Venice.

πάθος, εἰς, τὸ (fr. πάσχω, to suffer). Suffering, misfortune:—
a passion, affection, feeling, emotion, sensation.
Παῖς, ἰδος, ὁ. Παιán, the god of medicine.—Hence also a
surname of Apollo and Ασκληπαίος, being gods of medicine.
παιαν. ἰδος, ὁ. A pæan, a triumphant hymn, a hymn (in
honour of Apollo), a song of victory.

παιανίζω (R. παιανίζω), l. -ίζω, p. παιανίζω (fr. παιαν). To
sing a pæan, or song of victory.
παιδαγογός, οὖ, ὁ (fr. παῖς, a
boy, and ὡψ, to conduct). One who conducts boys (to school),
an attendant:—a preceptor, a tutor.

παιδίον, ou, τὸ (dim. of παῖς).
A little boy.

παιδεία, ας, ἡ (fr. παιδεῖω). In-
struction, education, learning, discipline.
παιδεύω (R. παιδεύω), l. -έω, p.
παιδεύω (fr. παῖς). To edu-
cuate, to bring up.

παιδία, ας, ἡ (fr. παῖς). Amuse-
ment, play, sport, sportive tri-
fling.

παιδίκος, ἡ, ὁ, adj. (fr. παῖς).
Boyish, like a boy, puerile, juvenile.—τὰ παιδικά, a be-
loved object, a playmate.
παιδίον, ou, τὸ (dim. of παῖς).
A child, a young child.

παιδίω (R. παιδίω), l. παιδίων, Dor.
παῖω, p. πέσαθαι, Dor. πή-
παῖα (fr. παῖς). To sport, to play, to frolic, to be merry, to jest.
Παῖαν, ὅνος, ὅ, Ionic for Παιάν.
—So παῖα, for παιάν, which see.
παῖς; παῖδος, ὅ. A child, a boy, a son, a slave.—ἡ παῖς, a girl, a daughter.
παιδῶν Dor. for παιὼν.
πάλαι, adv. Formerly, in ancient times, long ago.—οἱ πάλαι, the ancients.
Παλαιός, ὅνος, ὅ. Palæmon, the name given to Melicertes when turned by Neptune into a sea-deity.—See Μελικέρτης.
Παλαιώς, ἔνας, ἡ (fr. παλαιός).
Old, ancient, of old.—τὸ παλαιὸν, anciently, formerly.
παλαιότης, ἔτος, ἡ (fr. παλαιός).
Age, antiquity.
παλαιστή, ἡς, ἡ (fr. παλίως). The palm (of the hand), a measure of four fingers' breadth.
παλαιστρα, ἄς, ἡ (fr. παλαιός). A place for wrestling, a palestra.
παλαιός (R. παλαιός), f. -άλα, p. παλαιῶσα (fr. πάλη, wrestling). To contend, to wrestle, to struggle.
παλημή, ἡς, ἡ. The palm of the hand, a contrivance, a device.
παλίμπας, ἄδος, ὅ and ἡ, adj. (fr. παλίν, and παῖς, a child).
In a state of second childhood, superannuated.
παλιν, adv. Again, anew, back, back again, on the contrary.
πάλλω (R. παλ). f. παλλό, p. πάλλακα. To hurl, to brandish, to shake, to agitate, to dandle.
παλτόν, οὖ, ὅ (neut. of παλτός [adj. fr. πάλλω], thrown). A javelin, a missile weapon.
παμμεγέθης, ἐς, adj. (fr. πᾶς, all, and μέγας, size). Of very large size, immense.
πάμπολυς, παμπόλυς, πάμπολυς, adj. (fr. πᾶς, all, and πολύς, many). Very many, very much.
παμφάγος, ὁς, adj. (fr. πᾶς, all, and φαγίνω, to eat). That devours every thing, voracious, glutinous.
Πάν, Πανός, ὁ. Pan, the son of Mercury, and the god of shepherds.
Πανδίως, ὅνος, ὅ. Pandion, a king of Athens, who succeeded his father Erichthonius, B. C. 1437.
Πανδρόσιος, οὐ, τό. The Pandrosium, a small chapel, part of the Erechtheum on the Acropolis, sacred to Pandrosos, the deified daughter of Cecrops.
Πανδώρα, ἄς, ἡ. Pandora, the first woman according to mythologists, made by Vulcan, and presented with gifts by all the gods, whence her name (fr. πᾶς, every, and δώρον, a gift).
πανήγυρος, ἔς, ἡ (fr. πᾶς, all, and ἄγιος, for ἀγορά, an assembly). A public assembly, a festive meeting, a festival.
Ναυπλία, ας, ἡ. Pan-opai, one of the Nereids.

πανορμία, ας, ἡ (fr. πᾶς, complete, and ὅλος, armour). A complete suit of armour, a panoply.

πανόπτης, ου, ὁ (fr. πᾶς, all, and ὑπότης, to see). One that seeth all, the all-seer.

πανοργία, ας, ἡ (fr. πανοργίος).
Craft, cunning, villainy, mischief.

πανοργίος, ou, adj. (fr. πᾶς, all, and ἐργον, a deed). Capable of doing every thing, artful, dexterous, wicked.

παντάλλος, adv. (fr. πᾶς, all, and ἅπας, altogether). Totally, wholly, utterly, altogether.

παντάχθεν, adv. (fr. πάντα, and ἄνευ, from). From every quarter, from all sides.

παντάχθεν, adv. (fr. πᾶς, every).
Everywhere.

παντελος, adv. (fr. παντελής, complete). Entirely, completely, wholly, very.

παντοδιάς, ἡ, ὁ, adj. (fr. πᾶς, all). Of every kind, manifold, various.

παντοίος, ο, η, adj. (fr. πᾶς, all).
Of all kinds, various.

παντός, adv. (fr. πᾶς, all.) Altogether.

πάντως, adv. Very much, very, altogether.—πάντως ὤ, by all means.

παντότητας, η, ο, adj. (fr. πᾶς, all, and ὑπότης, the last).
The last of all.

πάνομοι (R. ποι), 1 a. ἓκασάμην, perf. πᾶνομοι, the other tenses wanting. To acquire.—Perf. with a pres. sense, I possess.

πᾶντος, ou, 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 μικρός, by turns.—παρά τὴν ὁδόν, along the road.—παρὰ ὀλλοῦν, nearly.
—παρά ἴμερον, every other day.—In composition, besides, in addition, beyond, contrary; also it denotes, defect.

παράβαλλω, s. -άλλω, &c. (fr. παρά, to, and βαλλέω, to throw). To throw to, to hold out to, to object to, to hold out against, to apply, to compare.


παράγγελλω, s. -γγέλλω, &c. (παρά, to, and γγέλλω, to announce). To announce, to proclaim.

παράγγελμα, s. -γγέλμα, &c. (παρά, near, and γγέλμα, to be). To be near, to be present at, to arrive at, to approach.
παράγω, f.-άγω, &c. (παρά, near, and ἁγω, to bring). To bring near, to lead forth, to introduce, to lead.

παραδείγμα, ατός, τό (fr. παραδείγματα, to show forth). A proof, a model, an example.

παραδίδω, f. παραδίδω, &c. (παρά, to, and δίδω, to give). To give to, to deliver up, to relate, to commit.

παράδοξος, ους, adj. (fr. παρά, contrary to, and δόξα, opinion). Contrary to opinion or belief, unexpected, strange, remarkable.


παραίνεις, εις, ἢ (fr. παρανύω). Exhortation, encouragement, counsel, instruction.

παραίνω, f. -άω, &c. (παρά, to, and αἰνοῦ, to exhort). To exhort to, to encourage, to advise, to admonish.

παραγω, f. -άω, &c. (παρά, from, and αἴρεω, to take). To take away from, to diminish, to procure from.

παρατείνω, f. -ήνω, &c. (παρά, from, and αἰρείω, to take). To obtain by request). To obtain by request, to prevail by entreaty, to pacify:—to refuse, to reject.

παρακατάθω, f. -τάω, and -έσω, &c. (παρά, near, and κάτα, to set down). To set down, or place near.—Intr. to sit down near, or next to.—Miv. to place one's self next to.

παρακάλω, f. -κάλω, &c. (παρά, to, and καλέω, to call). To call to, to call upon, to call for aid, to invite, to summon, to challenge.

παρακαταβίβασις, ἤς, ἢ (fr. παρακαταβίβασις). A deposit committed to one's care.

παρακαταβίβασις, f. -καταβíβασις, &c (παρά, with, and καταβíβασις, to deposit). To deposit with.—Miv. to confide, to intrust.

παρακάμπιμαι, f. -κάμπιμαι, &c. (παρά, near, and κάμπιμαι, to lie). To lie near, to be contiguous to stand before.

παρακελεύω, f. -έω, &c. (παρά, to, and κελεύω, to urge). To urge on, to encourage, to animate.

παρακλησίς, εις, ἢ (fr. παρακλησίς). Entreaty, supplication.

παρακλητικός, αυς, ὁ (fr. παράκλητος). A husband.

παρακλητικός, f. -ήσω, &c. (παρά, with, and ἄκολοθος, to follow). To follow closely to accompany.

παραλαμβάνω, f. -λάμβανοι, &c. (παρά, from, and λαμβάνω, to receive). To receive from, to take from, to inherit, to hear of. παράλια, ας, ἢ (properly fem. of παράλιος, scil. παράλια χώρα). The sea-coast.

παράλιος, οuada and ος, α, ον, adj. (fr. παρά, along, and ἄλος, the sea). Bordering on the sea, maritime.

παραλλάξω, f. -ἀλάξω, &c
(παρά, by, and ἀλλέσσω, to move). To move along near, to pass by, to alternate.

παραμέσω, έλε. -μενό, &c. (παρά, near, and μένω, to remain).

To remain by, to persist.

παραμηδίωσις, ου, adj. (fr. παρά, along, and μηδός, the thigh).

Along (or covering) the sides of the thighs.—Subst. neut. παραμηδιώσιον, a defense for the thighs, cuisses.

παραμηδίωσις, ου, adj. (fr. παραμηδίωσις). Encouragement, consolation, soothing.

παρανικόμαι, έλε. -νίκομαι, &c. (παρά, with, and νίκω, to win). To swim by the side of.

παράνοια, ος, ἡ (fr. παρανοεῖμι, to misconceive). Folly, silliness, insanity.

παρανοεῖμι, έλε. -οντος, &c. (παρά, denoting diminution, and νοεῖμι, to open). To open a little or partly, to open gradually.

παραπείμπω, έλε. -πέμπω, &c. (παρά, with, and πέμπω, to send).

To send along with, to convey to.—Minn. to convey.

παραπείμπω, Ionic for παραπέμπω.

παραπέμπω, έλε. -πέμπω, &c. (παρά, near, and πέμπω, to fly). To fly about near, or by.

παραπλέω, έλε. -πλέω, &c. (παρά, by, and πλέω, to sail). To sail by or along, to sail beyond.

παραπλήσιος, ου, adj. (fr. παρά, nearly, and πλῆσιος, alike).

Nearly alike, very similar equal, like.

παραπλησίως, adv. (fr. παρα-πλήσιος). Like, equally with.

παραπολλύμι, έλε. -πολλός, &c. (παρά, intens. and ἄπολλύμι, to destroy). To destroy utterly, to ruin.—Minn. to perish, to be lost.

παραπολέω, adv. (for παρά πολέω).

By far, by much.

παρασάγγη, ου, έ. A parasang, or Persian mile, consisting of thirty stadia, equal to four English miles.

παράσημος, ου, τό (neut. of παρά-σημος). An ensign, a standard.

παράσημος, ου, adj. (fr. παρά, by, and σῆμα, a mark).

Marked, distinguished, famous.

παράσιτος, ου, έ (fr. παρά, with, and σίτος, food). A parasite, a knave (one who flatters another to live at his expense).

παρασκευάζω, έλε. -κοῦμαι, &c. (παρά, with, and σκευάζω, to provide).

To provide with, to furnish, to fit out, to arrange, to prepare.

παρασκευή, ης, η (fr. παρά, intens. and σκευή, preparation). Preparation, previous design, intention.

παραστάτης, ου, έ (fr. παράστημι, to stand by the side of).

A defender, a fellow-combatant.

παραστάτης, ἡ, η (fr. same).

A female assistant, a helper.

παράτατης, ης, η (fr. παρά-
παρατάσσω). Order of battle, an army in battle array, a battle. παρατάσσω, f. -τάσσω, &c. (παρά, by the side of, and τάσσω, to arrange). To arrange side by side, to draw up in battle array. παρατάσσω, f. -τάσσω, &c. (παρά, along, to, and τάσσω, to stretch). To stretch along, to stretch out, to reach to.

παρατίθημι, f. -θήμι, &c. (παρά, by the side of, and θήμι, to place). To place near, to set before, to serve up to.

παρατύπω, f. -τυπώμαι, and -τυπώμαι, &c. (παρά, by the side of, and τύπω, to run). To run by the side of, to outstrip.

παραταγξάνω, f. -ταγξάνω, &c. (παρά, with, and ταγξάνω, to meet). To meet with, to fall in with, to occur.

παρανυτίκαι, adv. (παρά, at, and ανυτίκα, now). At present, immediately, for the moment.

παραφέρω, f. παράφω, &c. (παρά, from, and φέρω, to bring). To bring away from.—Pass. To be carried out of, to be driven away from.

παρανυλάσσω, Att. -τώ, f. -νυλάσσω, &c. (παρά, near, and νυλάσσω, to watch). To watch near, to guard, to garrison.

παραχώσσω, f. -χώσσω, &c. (παρά, from, and χώσσω, to use). To misuse, to abuse, to use improperly.

παραχέμιμα, adv. (properly παρά το χέμα). At the very instant, immediately.

παραγγέλω, f. -γγέλω, &c. (παρά, towards, and γγέλω, to go). To go towards, to approach, to give way to, to yield, to deliver up.

πάρδαλς, ἦς, ἦ. The panther.

παρεγγυώ, f. -γγυώ, &c. (παρά, to, and ἐγγυώ, to hand over). To hand over to, to consign to, to deliver up, to command, to enjoin, to exhort.

παρεδρέσω (R. παρεδρέσω, f. -έσω (f. παρά, by the side of, and ἔσω, a seat). To sit by the side of, to be an assessor.

παρείμα, ἕς, ἦ. The cheek.

παρείμα, f. -έσω (παρά, by, and εῖμι, to be). To be present.—οἱ παρόντες, those present.—τα παρόντα, present circumstances, the present.

πάρεμι, f. -έσω, &c. (παρά, to, and εῖμι, to go). To go to, to approach, to pass by or beyond.—οἱ παρόντες, the passers by.

παρεισέχωμαι, f. -είσχωμαι, &c. (παρά, by the side of, and εἰσέχωμαι, to enter). To enter by the side of, to enter on one side.

παρελάνω, f. -έλανω, &c. (παρά, by, beyond, and ἐλάνω, to drive). To drive or ride by, or beyond, to pass by:—to ride up to or against.

παρεμφερής, ἔς, adj. (f. παρά, nearly, and ἐμφερής, like). Nearly alike, similar, resembling.

παρέξεμι, f. -έξω, &c. (παρά,
by the side of, and ἥκυμι, to go out). To go out on one side, to pass out by.

παρέχομαι, s. —ἐλεύσομαι, &c. (παρά, by, and ἔχω, to go). To pass by, to go beyond, to come before (the people), to appear publicly, to approach.
—τὰ παρελθόντα, the past.

παρέχω, s. παρέξω, and παρα-

σχήω, &c. (παρά, near, and ἔχω, to hold). To hold near, to offer, to bestow, to furnish, to procure, to occasion.

παρηγορία, as, ἡ (fr. παραγορίω, to exhort). Exhortation, consolation, relief.

πάρημι, &c. (παρά, by, and ἕμι, to sit). To sit by or near.

παρθένος, ὁ, ἡ. A virgin, a maiden.

παρίμμι, s. παρίσσω, &c. (παρά, by, and ἔμι, to send). To let pass by, to pass over, to omit, to permit, to yield, to enfeebled.
—Perf. pt. pass. παρεμμένος, η, αν, benumbed.

παρπενεύμ, s. ἐνέπω, &c. (παρά, by the side of, and ἐπενεύ, to ride). To ride by the side of, or near, to ride beyond, to overstrip.

Πάρις, ἦδος, ὁ. Paris, the son of Priam and Hecuba. He carried off Helen the wife of Menelaus, and thereby caused the Trojan war.

παρίσσω, s. ἐσωμ, &c. (παρά, intens. and ἐσω, to make equal). To render alike, to put on an equal footing.

παριστήμι, s. παραστήμω, &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.—Min. το παρίστημι, to take one's self near, to approach, to appear.

Παρμενιός, ὁ, ὁ. Parmenio, a celebrated general in the army of Alexander.

Παρνασσός, οὔ, and Παρναῖος, οὔ, ὁ. Parnassus, a mountain of Phocis, with two tops, one of which was sacred to the Muses, the other to Bacchus.

παρόδης, οὗ, ὁ (fr. παρόδος).

A passer by, a traveller.

παρόδος, ὁ, ὁ (παρά, by, and ὁδός, a way). A passage by, a passage, an entrance, a parade.

παροίκεω, s. ὕσω, &c. (παρά, near, and οἶκος, to dwell). To dwell near, to be in the neighbourhood of.

παροίκια, as, ἡ (fr. παρά, by, and οἶκος, the way). A proverb, a common saying.

παραίγομαι, s. —οἴχομαι, &c. (παρά, by, and οἴχω, to go). To go beyond, to pass by, to elapse.

παραξύνω, s. —υῶ, p. παραξυγυχα (παρά, intens. and ὑπά, to sharpen). To urge on, to stimulate, to excite, to exasperate.

παραφάω, s. ὁφός, &c. (παρά, aside, and ὁφός, to look). To look aside, to overlook, to neglect.
παρομαιός, s. -όνω, &c. (παρά, intens. and ὁμαίω, to drive). To urge onward, to stimulate.

πώρος, adv. Before, previously.
—Poet. for πρό, before, in the presence of.

Πάρος, ou, ὁ. Paros, one of the Cyclades, famous for its marble.

παρομνια, ας, ἡ (fr. παρομνα, pres. pt. of πάρομευ, to be present). Presence, arrival.

παροχέω, s. -όνω, &c. (παρά, by the side of, and ὁχεῖω, to convey). To convey by the side of.
—Min. to ride side by side.

παγνοσία, ας, ἡ (fr. παγνός, and ἁγνός, speech). Freedom of speech, frankness, boldness.

Παράξιος, ou, ὁ. The Parrhasians. The Parrhasians were a people of Arcadia.

Παρύσατς, ἱδος, ἡ. Parysatis, the wife of Darius, and mother of Cyrus the Younger.

πάρ, πᾶσα, πᾶν, adj. Every, each, all, the whole.—το πάρ, the whole, everything.

Πασίων, ους, ὁ. Pasion, a Megarean, one of the leaders in the army of Cyrus.

πάσχω (R. πέσθα, παθε, 2 παθά, 3 πονθα), s. πέσθαμαι, 2 p. πέ- πονθά, 2 a. ἐπονθόν. To suffer, to endure, to feel, to be affected in any way.


Πατάγας, ou, ὁ. Patagias, a faithful officer in the army of Cyrus.

πατάσαω (R. πατάσω), s. -άς, p. πατάσαξα. To strike, to beat, to dash.

πατέωμαι (R. πατήμα), 1 a. ἐπίστα- μυν, p. pass. in mid. sense πι- πασμαι. To eat, to taste of, to partake of.

πατέω (R. πατε), s. -όνα, p. πα- πάτημα. To trample, to tread out, to crush.

πατήρ, πατέρος, by syncope πα- τρός, ὁ. A father, a parent.

πάτρα, ας, ἡ, Ion. πατρή, ἡς, ἡ (fr. πατήρ). One’s father-land, a native country.

πατρικός, ὁ, ὁν, adj. (fr. same).

Like a father, fatherly, paternal, hereditary.

πατρικός, ou, adj. (fr. same). Inherited from a father, paternal, peculiar to one’s native country.

πατρίς, ἱδος, ἡ (fr. same).

One’s father-land, one’s native country.—Adj. native.

πατρόφος, ou, and ou, α, o, ov, adj. (fr. πατήρ). Of a father, fatherly, paternal.—Subst. a stepfather.

παύλα, ἡς, ἡ (fr. παύνω). Cessation, rest, the end.

Παύλος, ou, ὁ. Paulus or Paul, a Roman name,—the name of the apostle of the Gentiles.

Παυσανίας, ou, ὁ. Pausanias, a Spartan general who offered to betray his country to the Persians.
\( \text{παύσα, and ἀρχή, authority.} \)

To obey authority, to obey. 

\( \text{πειώδω (R. πειόδ, 2 ποθ, 3 ποθ)} \)

f. πείσω, p. πείσηκα, 2 a. ἐπιθέσων, 2 p. πείσωΔα. To persuade, to induce.—\text{Mind. to persuade one's self; i. e. to obey, to yield to persuasion, to acquire in, to believe, to follow. — 2 Perf. πείσωΔα in a present sense, I confide in, I trust.} 

\( \text{πεινᾶω (R. πεινα), f. -ήω, p. πεινήκα (fr. πεινα, hunger).} \)

To be hungry, to starve:—to hunger or long for. 

\( \text{πείρα, ας, η. An attempt, an undertaking, a trial, an experiment.} \)

\( \text{Πειραίως, εως, δ. The Piraeus, the largest of the three harbours of Athens.} \)

\( \text{περίτεχος, α, ον, adj. (fr. πειράω). To be tried, that ought to be tried.—περίτεχων σου, you must try, Idiome, 116.} \)

\( \text{περίσω (R. περίσα), f. -δω, p. περίσωκα. To try, to make trial of, to prove, to attempt, to practise.} \)

\( \text{Περίστηθος, ου, contr. Περίστηθος, ου, δ. Peirithous, son of Ixion, king of the Lapithae.} \)

\( \text{Πεισίδας, ου, οι. The Pisidians, the inhabitants of Pisidia, a country of Asia Minor.} \)

\( \text{Πεισίστρατος, ου, δ. Pisistratus, an Athenian, who made himself master of his native country, and held the sovereign power for thirty-three years.} \)
πέλαγος, έν, τ. A sea.
πέλας, adv. Near.—ό πέλας, a
neighbour.
πέλειας, άδος, and πέλεια, άς η (fr. πελός, for πελλός, dark
coloured). A dove, a wood-
pigeon.
πελεκαν, άνος, δ (fr. πελεκάνα, to
cut with an axe). The wood-
pecker, the pelican.
πέλεκυς, έν, έ. An axe.
πέλες, for έπελες, 3 sing. imperf.
ind. a. of πέλος, to be.
Πέλαιας, έν, δ. 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.
πέλμα, άτος, τό. The sole (of
a foot or sandal).
Πελόπιδας, έν, δ. Pelopidas,
a celebrated Theban general.
Πελοπόννησος, έν, έ (fr. Πέλο-
πος, of Pelops, and νήσος, the
island). Peloponnesus, a pen-
insula in the southern part of
Greece, now called the
Morea.
Πέλος, ένος, δ. Pelops, son of
Tantalus, king of Phrygia.
πελατσή, άυ, έ (fr. πέλη). A
targeteer, one who wears the
πέλη.
πελατσικός, έν, άν, adj. (fr. πε-
λατσή). Belonging to a tar-
getteer.—τό πελατσικόν, a body
of targeteers.
πελτή, η, η (fr. πάλλω, to bran-
dish). A light shield.
πέλω, often, πέλομαι, used only
in pres. and imperf. To be,
to become.—έπλασι and ἐπέλετο,
by syncope for ἐπίλας and ἐπέλετο.
πέμπτος, η, έν, num. adj. (fr
πέντε, five). The fifth.—Neut.
as adv. fifthly.
πέμπτω (R. πέμπτω, 2 παμπ, 3
πομπ), f. πέμπω, p. πέμπομαι.
Att. πέπομαι, § 101, 5. To
send, to send away, to throw.
πένης, ητος, δ, and η, adj. (fr
πένομαι). Poor.—Subst. η
πένη, a poor man.
Πενθέυς εώς, δ. Pentheus, a
king of Thebes, torn in pieces
by the Bacchantes.
πενθέω (R. πενθά), f. -ή, p.
πενθήμα (fr. πένθος). To
mourn, to lament, to grieve.
πένθος, ένος, τό. Grief, sorrow,
misfortune:—a strain of woe.
πενία, ας, η (fr. πένομαι). Po-
verty.
πενηχός, άυ, έν, adj. (fr. same).
Poor, needy.
πένομαι (fr. πένω, obsol.) To
work:—hence, to be poor, to
subsist by labour.
πεντάκυλοι, άι, έ, num. adj.
(fr. πεντάκυλος, five times, and
χίλιον, a thousand). Five
thousand.
πεντάκυλοι, άι, έ, num. adj.
(fr. πέντε). Five hundred.
πέντε, num. adj. indecl. Five.
πεντήκοντα, num. adj. indecl.
(fr. πέντε). Fifty.
πεντηκόντορος, ou, ó (fr. πεντήκοντα and ἡδέως, to row). A fifty-oared galley.
πίπλος, ou, ó. A robe, a garment.
πίς, 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:—ος, ὅπερ, whoever: ἐνθαπέρ, wheresoever, &c.
πείγα, before a vowel, πέψαν, adv. (It has the sense of a preposition and governs the gen. § 164 and 165). On the farther side of, beyond.
περαια, ac, ἰ (properly fem. of περάν, scil. περαία γή). The country opposite, the country across or beyond.
περαιός, α, ou, adj. (fr. πέρα). Situated on the farther side or beyond.
περαιόν (R. περαίαν), f. -ῶς, p. περαιάλωκα (fr. περαιόν). To carry beyond or over.—Mn. to pass over.
περας, ἅτος, τό (fr. πέρα). The end, a term, a limit, a boundary.
Πέργαμος, ou, ἢ, and Πέργαμον, ou, τό. Pergamus, the citadel of Troy.
πέρδες, ἢκος, ὅ and ἦ. The partridge.
πέρθω (R. περθ, 2 πραθ, by metath. for παρθ, 3 πορθ), f. πέρσος, p. πέρσης, 2 a. ἤπραθ-θεν, 2 p. πέρσηθα. 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.
περιγκυμα, f. -ακυμα, &c. (περί, about, and ἀκυμα, to lead). To lead about, to turn round, to convert.—Intr. to go round, to visit.—Mn. to take with one's self, to have by one's side.
περημφέω, f. -ήμφηω, &c. (περί, entirely, and αἴρεω, to take). To remove, to deprive of, to strip.
Παριάνδρος, ou, ó. Periander, tyrant of Corinth.
περιάπτω, f. -άπτω, &c. (περί, about, and ἀπτω, to fasten). To fasten about, to attach to, to suspend from.
περιβάλλο, f. -βάλλο, &c. (περί, around, and βάλλω, to cast). To throw around, to surround, to embrace.—Mn. to throw around one's self, to put on.
περιβλεπτός, or, adj. (fr. περιβλέπω). Conspicuous, renowned.
περιβόλους, or, adj. (fr. περιβαλλω, to proclaim round about). Published abroad, celebrated, famous.
περιβολή, ἡ; ἡ (fr. περιβάλλω). A placing around, a cloak, dress, ornaments: an embrace. περιβόλος, οῦ, ὁ (fr. same). An enclosure, a circuit, a wall.
περιγίγνομαι, f. -γίγνομαι, &c. (περι, 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. -ειδήνω, or -είδομαι, (περι, round about, and είδο, to look). To look round about, to survey.—With a pt. to overlook, to disregard.—2 a. περιείδων, principal part in use, and used as 2 a. to ἐφόνω.
περιείμι, f. -είμαι, &c. (περι, above, and εἰμί, to be). To be over and above, to survive, to be superior to, to excel.
περιεῖμι, f. -είμαι, &c. (περι, round about, and εἰμί, to go). To go round about, to compass.
περιέλισσον, f. -έλισσω, &c. (περι, round about, and ἔλισσω, to drive). To drive round about, to collect and drive away (as busy), to ride round.
περιέλισσω, f. -έλισσω, &c. (περι, round about, and ἔλισσω, to roll). To roll round about, to wind or wrap around.
περιέγγος, or, adj. (fr. περι, about, and ἐγγός, work). Acting with great care or diligence, over-scrupulous or careful. Passively, highly wrought, of superior finish.
περιέγγομαι, f. -είγομαι, &c. (περι, around, and ἐγγός, to go). To go round about, to wander, to surround.
περιέχομαι, f. -εκόμαι, and -σχόμαι, &c. (περι, around, and ἐκ, to hold). To hold around, to encompass, to contain, to require.—Mid. to attach one's self to, to cleave to, to defend.
περιέθεω, f. -εύθεω, &c. (περι, round about, and θέω, to run). To run round about.
περιζωνίζω, and -ζωνίζω, f. -ζόω, &c. (περι, around, and ζόω, to gird). To gird around, to gird, to bind around.
περιστήμη, f. περιστήμω, &c. (περι, around, and ἵστημι, to place). To place around, to surround.—Intr. in p. plup. and 2 a. to stand around.—οἱ περιστάτες, the bystanders § 134, 11.
περικεκαθήμαι, &c. (fr. περι, around, and καθήμαι, to sit). To sit round about, to encamp around, to besiege.
περικάλλης, ἡς, ἡ (fr. περι, superior, and κάλλος, beauty). Exceedingly beautiful, very beautiful.
περικάλλος, f. -κάλλος, &c. (περι, around, and κάλλος, beauty). To cover round about, to wrap up, to conceal.
Περίκειμα—Περιποίεώ.

περίκειμα, f. —κείμα, &c. (περί, around, and κείμαι, to lie). To lie around.

Περίκλης, Ους, ὁ. Pericles, a popular and able Athenian orator.

περιμόπτω, f. —κόψω, &c. (περί, around, and κόπτω, to cut). To cut round about, to cut down, to cut off, to reduce.

περικύλιω, f. —κύλίσω, &c. (περί, around, and κύλιν, to turn). To turn round.—Mn. to roll one’s self into a ball.

περιλάμβάνω, f. —λάμβαναι, &c. (περί, around, and λάμβανω, 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.

περιλέιπω, f. —λείψω, &c. (περί, over, and λείπω, to leave). To leave remaining.—Pass. to be left over, to survive.

περιλυπώ, orn, adj (περί, intens. and λυπή). Very sorrowful.

περιμενώ, f. —μενό, &c. (περί, and μένω, to remain). To remain around, to wait for:—to stop.

περιμενίσχω, orn, ὃ (fr. περί and μενίσκω). To be filled with, to be filled up.

περιοδός, orn, ἦ (fr. περί, around, and ὁδός, a way). A passage round, a circuit, a compass:—a period (in rhetoric), a turn (in music).

περιοίκεω, f. —οίκησω, &c. (περί, around, and οίκισω, to dwell). To dwell around, to settle around.

περίοικος, orn, adj. (fr. περί, around, and οίκος, a dwelling). Dwelling around, neigbouring.

περιόπτομαι, f. —οπτομαι, &c (περί, around, and ὁπτομαι, to look). To look around, to overlook, not to notice, to neglect.

περιποίαω, f. —όποια, &c. (περί, around, and ὁποίω, to look). Same signification as περιόπτομαι.

περιονεύω, orn, ἦ (fr. περίεμω, to be over). Superfluous, abundance, gain, property, excess.

περιπατέω, f. —πατώ, &c. (περί, around, and πατεῖ, to walk). To walk around or about.

περιπάτος, orn, ὃ (fr. περιπατέω). A walk, a promenade.

περιπέμπω, f. —πέμπω, &c. (περί, around, and πέμπω, to send). To send round about.

περιπέτωμαι, f. —πέτωμαι, &c. (περί, around, and πέτωμα, to fly). To fly around.

περιπλήπω, f. —πλήπω, &c. (περί, around, and πληπω, to fall). To fall around, to fall upon, to meet with.

περιπλέκω, f. —πλέκω, &c. (περί, around, and πλέκω, to fold). To fold about or around, to involve.

περιπλέω, f. —πλέω, &c. (περί, around, and πλέω, to sail). To sail around, to sail about, i. e. up and down.

περιποίεω, f. —ποίεω, &c. (περί, about, and ποίω, to make). To bring about, to produce, to
procure.—Min. to procure for one's self, to acquire.

**περιπτύσσω**, f. -πτύσσω, &c. (περι-, around, and πτύσσω, to fold). To fold around, to wrap up, to embrace.

**περιφέρομαι**, f. -φέρομαι, &c. (περι-, around, and φέρω, to flow). To flow all around, to melt away, to overflow, to slide down.

**περιτρήμυμι**, f. -τρήμυμι, &c. (περι-, around, and τρήμυμι, to tear). To tear all around, to burst open, to break in pieces.

**περισάμος**, ov, Dor. for περισάμος, ov, adj. (fr. περι, intens. and σάμα, a mark). Very remarkable, easily distinguished.

**περισχώρω**, f. -σχώρω, &c. (περι-, about, and σχώρω, to leap). To jump or frisk about, to bound.


**περισσός**, Att. περιττός, &. ov (fr. περί, over). Remaining over, abundant, superfluous, excessive.—Adv. περισσόν, eminently, excellently.

**περιστέλλω**, f. -στέλλω, &c. (περι-, around, and στέλλω, to fit out). To adorn around, to decorate: —to cover, to conceal.

**περιπτερά, ἕ, ἡ.** A dove.

**περιουλίω**, f. -ούλω, &c. (περι-, around, and οὐλίω, to strip off). To strip off completely, to spoil totally, to plunder on all sides.

**περισάσώμαι, f. -σώμα, &c. (περί-, above, and σώμα, to save). To rescue, to save (so as to survive).

**περίτεινω**, f. -τείνω, &c. (περί-, around, and τείνω, to stretch). To stretch around, to draw out, to strain.

**περιτέμνω**, f. -τείμω, &c. (περι-, around, and τείμω, to cut). To cut around, to lop off.

**περιτείνημι**, f. -τείνημι, &c. (περί-, around, and τείνημι, to place). To place around, to put on, to invest, to surround.—Min. to put on one's self.

**περιττός**, see περιστός.


**περιφέρω**, f. περιφέρω, &c. (περι-, around, and φέρω, to carry). To carry around, to turn around.—Min. to return.


**περιχαύρης, ἕ, ἡ.** adj. (fr. περιχαύρω, to rejoice greatly). Highly delighted, overjoyed.

**περίχεω**, f. -χεω, &c. (περι-, around, and χεω, to pour). To pour around or upon, to pour out into.—Min. to bathe.

**περίχορεύω**, f. -χορεύω, &c. (περι-, around, and χορεύω, to dance). To dance around.

**Περσεύς,** ἔσχ. ὁ. Perseus, son of Jupiter and Danaë, who cut off the head of the Gorgon Medusa.
Περσεφόνη, η, ἡ (Dor. α, ας). Proserpina, daughter of Ceres and Jupiter, and wife of Pluto.
Πέρσης, ου, ὁ. A Persian.—οἱ Πέρσαι, the Persians.
Περσικός, ἦ, ὁν., adj. Persian.
Περσία, ηδος, ἡ. Persis, a province of Persia on the Persian gulf.
πέσω, Att. πέτω (R. πετ.), f. πέτω, p. pass. πέτημαι (older forms of πέτω). To boil or cook, to ripen, to digest.—to keep down.
πετάμαι, pres. mid. of πέτω (fr. πετῶ), same as πετάμαι, πετέινον, οὐ, τό (neut. of πετεινός). A winged animal, a bird. πετείνω, ἦ, ὁν., adj. (fr. πετόμαι).
Winged.
πετομαι (R. πετᾶ), f. πετύμαι, often πέτυμαι, p. πέτημα, ἡ α. m. ἐπέτημε, 2 a. pass. ἐπέτην. To fly.
πέτρα, ας, ἡ. A rock, a stone.
πέτραιος, α, ου, adj. (fr. πέτρα).
Rocky, stony, growing among rocks.
πετρώτης, ἦ, ὁ, adj. (fr. πέτρα, a rock, and ἄλος, appearance).
Rocky, stony.
πέττω, see πέσω.
πεύκη, ψε, ἡ. A pine tree.
πέφυνω, without aug. for ἐπεφυν-
eworthy, 2 a. with Att. redupl. of φένω, to slay; obsol. by syn-cope for ἐφυνόω. I slew, I killed.
πῆ, interrog. particle (fr. πός, obsol.) Whiter?—As enclitic, anywhere, somewhere.

Πηγάδος, ου, ὁ. Pegāda, a winged horse, the favourite of the muses.
πηγή, ἦς, ἡ. A fountain, a spring, a source.
πηγάδυμι (R. πηγα-, 2 πηγα, 3 πηγα), f. πηγά, 2 a. ἐπηγάω, 2 p. πηγημα. To fix together, to make fast, to construct, to stiffen, to freeze.—Mid. to become stif-
fened or torpid, to freeze.
πηδάω (R. πηδάω), ἦ, ὁν., p. πη-
δησκα. To jump, to bound, to spring.
Πλέοντος, ἤς, ὁ. Peleus, son of Δεκέας, and father of Achilles.
Πηλίον, ου, τό. Pelion, a moun-
tain in Thessaly, the resort of the Centaurs.
πῆμα, ἄτος, τό (fr. πάσχα, to suffer). An injury, damage, misfortune, suffering.
πηλίκα, adv. At what time, when.
πῆς, ες, ἡ (fr. πηγῆμι). A con-
gealing, ice, a freezing.
πήρα, ας, ἡ. A wallet, a bag, a sack.
πηρός (R. πηρό), f. -ός, p. πη-
ρώμα (fr. πηρός, maimed). To maim, to mutilate, to injure, to deprive of.
πηρώσος, ες, ἡ (fr. πηρό). A maiming, a mutilation, a depriva-
tion, blindness.
πήχος, ες, ὁ. 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, δ. Pigres, the interpreter of Cyrus in his expedition.

πέζω, and πέζω (R. πεζ), s. πεζω, p. πεζώκα, etc. To press, to squeeze, to press hard, to force.

Πιέρια, ας, η. Pieria, a region of Macedonia, celebrated as the seat of the Musee.

πιθανός, η, ὁν, adj. (fr. πιθανω, to persuade). Persuasive, plausible, courteous.

πίθηκος, ου, ὁ. An ape.

πίθος, ου, ὁ. A large vessel, a cask, a jar, a tub.

πικρός, η, ὁν, adj. Bitter, sharp, piercing, painful.

πιμελής, ης, η (fr. πιμαμ, fat). Fat.

πιμελής, ες, adj. (fr. πιμηλη). Fat.

πίδας, ιδος, η (dim. fr. πϊνας, a board). A small board, a tablet (for writing), a painting.

Πίνταρος, ου, ὁ. Pindar, the prince of the Grecian lyric poets, born at Thebes, B.C. 518.

πίννα, ης, η. The pinn or pearl-muscle.

πιννοτήρας, ου, ὁ (fr. πιννα, and τηρω, to preserve, to keep).

The pinnoteras, a small species of crab found in the shell of the pinnna, to which it is supposed to act as a guard.

πίνω (R. πο, 2 πι), s. πιμω, and πινώμαι, p. πίνωνα, 2. a. ἐπινω. To drink, to quaff, to sip.

πιπράσκω, Ion. πιπράσκω (R. πρω), s. and a. wanting, p. πι-
wander, to lead astray.—Mid.
to wander about, to go astray.
πλάνος, η, ου, adj. Wandering,
deceitful.
πλάσσω, Att. -τισ (R. πλασθ), f.
πλάσσω, p. πλάσθημα. To form,
to fashion; to figure, to mould.
πλάστης, ου, ὁ (fr. πλάσσω). An
artist, a sculptor.
πλαστικός, η, ον, adj. (fr. same).
Plastic, capable of being form-
ed.—ἡ πλαστική (πέχη). The
plastic art, i. e. the art of mak-
ing images in clay or plaster.
πλαστάνος, ου, ὁ. The plane
tree.
Πλάτεια, ας, η, and Πλαταιαί,
ὁν, αἱ. Platea and Plateae, a
city of Boeotia, near which the
Persians were routed by the
Athenians.
πλάτος, εος, τὸ (fr. πλάτυς).
Breadth, width.
πλάττω, see πλάσσω.
πλατίς, εἰς, ἕν, adj. Broad, wide,
spacious, flat.
Πλάτων, ὁνος, ὁ. Plato, a dis-
tinguished Athenian philoso-
pher, a disciple of Socrates,
and founder of the Academy.
πλευθρικός, α, ον, adj. (fr. πλεύ-
θρον). Of the size of a ple-
thron.
πλευθρόν, ου, τὸ. A plethron, a
measure of a hundred feet, the
sixth part of a stadium.
πλεύς, α, ον, adj. poet. for πλέος.
Full.
πλεύστος, η, ον, adj. superl. of
πολύς. Most, &c.
Πλευτώναξ, αυτός, ὁ. Pleitó-
anax, son of Pausanias, and
general of the Lacedemonians
in the Peloponnesian war.
πλεῖστος, ου, adj. (compar. of πο-
λύς; § 54, neut. also πλέον.—
For construction, see § 40, 5).
More, greater.—ἐνὶ πλέον, to
a greater degree.
πλευτάνη, ης, ἡ (fr. πλέω). A
tress, a braid.—Pl. the arms
of the polypus.
πλευτός, η, ον, adj. (fr. πλέον).
Twisted, braided, plafted.
πλέκω (R. πλέκω, 2 πλέκω, 3 πλέω),
f. πλέξα, p. πλέκτημα. To plait,
to knit, to weave, to entwine, to
fold, to arrange.
πλευνάκες, adv. (fr. πλέον).
Often.
πλευνασμός, οῦ, ὁ (fr. πλευνάειν,
to be more). Superfluity, abun-
dance, excess, greatness.
πλευνακτίῳ (R. πλευνακτίοι), f. —ής, p. πλευνακτήμα (from
πλέον and ἐξ, to have). To
have more, to strive after more,
to be avaricious.
πλευνακτία, ας, η (fr. πλευνακτίων).
The desire of having more,
avarice, cupidity.
πλεύς, α, ον, adj. (fr. πλέος, ob-
sol. to be full). Full.
πλευρά, ἅς, ἡ, also πλευφόν, οὖ, τὸ
The side.
πλέυ (R. πλευ), f. πλέυσμα, p.
πλέυσμα. To navigate, to sail,
to be at sea.
πληγή, ἡς, ἡ (fr. πλήσω, to strike).
A blow, a wound.
πλῆθος, οὐς, τὸ (fr. πληπλεύμω, to
fill, R. πλεύ). A great number.
Πλήθω—Ποξάρχης.

a crowd, a multitude, abundance.
πλήθω (R. πληθῄ, 2 πλαθ, 3 πληθ), f. πλήθω, 2 p. πέλθη, with pres. sense. Tr. to fill.—Intr. to be full, to abound.
πλήκτρον, ou, τό (fr. πλήσω, to strike). A plectrum or quill for striking the lyre, usually of ivory or metal.
πλημμύρις, ἤδος, ἡ. A flood, an inundation.
πλῆν, adv. with the sense of a prep. with the gen. Above, besides, except.—As an adv. or conj., moreover, besides, unless, but, yet.
πληρής, ες, adj. (fr. πλέως). Full, complete, abounding in.
πληρόω (R. πλεῖσθω), f. -ῶσω, p. πεπληρώκα (fr. πληρής). To make full, to fill, to supply, to fulfill, to fit out.
πλησιατέρος, ἄν, adv. comp. of πλήσω, § 59, 1.
πλήσιος, ἄν, adj. (fr. πλάς, near). Near, contiguous, neighbourhood.—Subst. ὁ πλήσιος, a neighbour.—Neut. as adv. πλή-
σιον, near.
πλησιμονή, ἡ, ἡ (fr. πλμπλημα, to fill). A filling up, satisfying, a satiating:—satiation.
πλῆσω, Att. —πτω (R. πληγ, 2 πληγ and πληγ, 3 πληγ), f. πλῆσω, p. πέλθη, 2 a. ἐπί-
γον, 2 p. πέληγον. To strike, to wound, to hit.
πλινθός, ou, ἡ. A brick, a tile.
πλοῖον, ou, τό (fr. πλέω, to sail).
A ship.
Sufficing with the feet:—hence, strong of foot, swift-footed.

ποδήρως, ἢς, adj. (fr. πονῦς, the foot, and ἀρος, to join). Reaching down to the foot, long.

ποδόκειμα, ἡ, ἢ (fr. ποδόκης). Swiftness of foot, speed in running.

ποδόκης, ἢς, adj. (fr. πονῦς, a foot, and ὄμοις, swift). Swift of foot, fleet, rapid.

ποδώνια, ἡ, ἢ. Same as ποδώνια.

πῶθερ, adv. (fr. ποῦ, where, and ἄνεν, from). From what place? whence?

ποθῆς (R. ποθῆς), f. ἡσ, ofteren ἡς, p. ποθῆς (fr. ποθός).

To desire earnestly, to long for, to regret, to feel the want of, to mourn for.

ποθός, ὁ, ὁ. Desire, a passionate longing for, love, regret.

ποι, adv. interrog. Where? whither?

ποιά, ἢς, or πολα, ἢς, and πολη, ἡ, ἢ (poetic for ποια). A plant, an herb, herbage, grass, foliage.

ποιεῖν (R. ποιεῖ), f. ἡσ, p. ποιεῖσα. To make, to do, to perform, to effect, to cause, to prepare.—καχῶς ποιεῖ, to treat ill, to injure.—Mid. to make for one’s self, to regard as.

ποίημα, ἢνος, τό (fr. ποιεῖ). A thing made, a work; a poem.

ποιησία, εἰς, ἡ, a making, a composing.

ποιητής, ὁ, ὁ (fr. ποιεῖ). A poet.

ποιητικός, ἡ, ὁ, adj. (fr. ποιεῖ).
To turn round, to turn (the soil), to spend one's life.
πολιορκέω (R. πολιορκεῖ), f. -ήσο-μαι (fr. πόλις and σιγώμι, to shut in). To invest, to besiege a city.
πολιορκητής, oú, ó (fr. πολιορκείω). A besieger of cities, a taker of cities.—Proper name, Poliorcētēs, a surname of Demetrius.
πολιός, á, ón, adj. Gray, hoary. πόλις, ev, ἦ (Ion. ἤς, epic, ἤς).
A city, a state, a community.
politeia, ας, ἡ (fr. πολιτεῖον).
The management of public affairs, a political constitution, a form of government, a mode of life.
politevō (R. πολιτεύω), f. -ύσω, &c. (fr. πολίτης). To be a citizen, to manage public affairs.—Mid. to be a politician.
politikós, ἡ, ón, adj. (fr. πολι-της). Suitable for, or belonging to a citizen or statesman:—of a city or state, municipal.—τὰ πολιτικά, state affairs, politics.
politikōs, adv. (fr. πολιτικός).
Under a regular form of government, in organized society.
pollax, adv. poetic πολλάκι (fr. πολύς, many). Often, frequently.
pollaplastos, a, ov, and ος, ov, (fr. same). Manifold, much greater, much more, many more.
pollaplastos, ov, adj. Same as preceding.
polláxōu, adv. (fr. πολύς, many).
In many places, in many ways.
pollándριον, ou, το (fr. πολύς, many, and ἄνδρα, a man). A place where many assemble:—hence, a public cemetery.
pollantrōpia, ας, ἡ (fr. πολι-αντρώπος). A great concourse of people, population, a crowd.
pollantrōpia, ov, adj. (fr. πολύς, many, and ἄνθρωπος, a man). Thronged with men, very populous.
pollanγχενος, ov, and —αγχήν, ἑν, adj. (fr. πολύς, large, and αγχήν, a neck). Large-necked, strong-necked.
pollusiādēs, ou, ó. Polybiādēs, father of Nauclices.
pollýγος, ov, adj. (fr. πολύς, many, and γόνος, offspring). Very fruitful, productive, prolific.
polludakros, ov, adj. (fr. πολύς, much, and δόμος, a gift). That has received rich gifts, having a rich dowry.
polluklaustomos, ov, adj. (fr. πολύς, much, and θλῶ, to weep). Lamenting much.—Pass. much lamented, deeply deplored.
Polycleitos, ou, ò. Polyclétus, a celebrated statuary of Sicyon. 

Polux, ο, η. Ion. polux, Polux, ò. Polycrates, a tyrant of Samoe, at whose court Anacreon resided for some time.

Polymathos, ò, ò. Polymathos, Very learned.

Polymathyia, α, η (fr. polymathos). Extensive learning.

Polyminia, α, η (fr. polu, many, and μία, a song). Polyminia, or Polythymnia, one of the nine musea. She presided over eloquence.

Polyxena, α, η. Polyxena, a daughter of Priam.

Polyommatos, α, β. Polyommatos, adj. (fr. polu, many, and ομα, the eye). Having many eyes.


Poly, polh, pol. adj. Much, many, large, abundant. (Comp. irreg. ἀπλής, ἀπλής, § 57). 

Pl. oî polloû, the many, the multitude. Neut. as adv. polw, much, very, by far. Also, to polla, and to polw, mostly, for the most part. polw, much more, rather.

Polyurchia, α, η (fr. polu, and υρχε, flesh). Abundance of flesh, corpulency.

Poluteknon, α, η (fr. polu, and τεκν, a child). Having many children, prolific.

Poluteleia, α, η (fr. poluteleis). Great expense, pomp, magnificence.

Poluteles, α, β. Poluteles, much, and telos, expense.

Costly, precious, valuable.

Polyphemus, ou, ò. Polyphemus, one of the Cyclopes, whose eye Ulysses bored out with a fiery stake.

Polypos, α, β. Polypos, a voice. Many-voiced, loquacious.


Polma, άτος, τo (fr. πίνω, to drink, R. πο.) Drink.

Polyphemos (R. pumþves), f. -έων, p. pumþvenka (fr. pumþn). To make a solemn procession, to march in procession.

Pompea, α, η (fr. πιμπω, to send). A sending: a solemn procession, a procession.

Pompeios, ou, ò. Pompey, a famous Roman commander. The rival and opponent of Caesar. He was defeated at the battle of Pharsalia.

Ponos (R. pon), f. -ήσω, p. ponthnka (fr. ponos) Tr. to work out, to earn. Intr. to labour, to toil, to be weary, to be exhausted, to be troubled or distressed.

Ponhria, α, η (fr. ponhros). Badness, wickedness, a bad condition.
Πονηρός—Πόνηρος. 481

πονηρός, ἄ, ὁν (fr. πονήω). Troublesome, causing distress.—
Pass. wretched, evil, wicked,
miserable, useless.
πονηρός, adv. (fr. πονηρής). In
bad circumstances, wretchedly,
badly.

πόνος, ὁ, ὁ (fr. πένομαι, to work).
Work, labour, toll, fatigue, dis-
tress.
πόνος, ὁ, ὁ (The sea).
Πόνος, ὁ, ὁ (Euxine or Black Sea).

πόπαινον, ὅ, ὁ (fr. πέπαινο, to
cook). A sacrificial cake.
πορεία, ας, ἡ (fr. πορεύω). A de-
parture, a passage, a journey,
a way.

πορεύον (R. πορεύ), ὁ. -έσσο, p.
pερότεινα (fr. πόρος). To
cause to go, to convey, to trans-
port.—Min. to go, to set out, to travel.

πορθέω (R. πορθεῖ), ἔσσο, p.
pορθέων (fr. πέρθω, to lay
waste). To lay waste, to destruc-
tion, to plunder.
πορθέμενος, ἔσσο, ὁ (fr. πορθέμενον,
to ferry over). A ferryman.
πορθμός, ὁ, ὁ. A strait (over
which is a passage or ferry).

πορίζω (R. πορίζ), ἐσσο, p.
pορίζοντα (fr. πόρος). To open
or find a way, to effect, to pro-
vide for (another), to devise.—
Min. to provide for one’s self,
to earn, to acquire, to contrive.
πόρος, ὁ, ὁ (fr. πέρον, to pass,
πώφω, adv. (fr. πώ). Towards,
farther on, far, afar off, be-
yond.
ποτί, Dor. for πρός.
πότης; ou, ὃ (fr. πίνει, to fall).
  What befalls one, fate, destiny, death, lot.
πότης, as, ἄ, adj. (in the fem. only,—a title of respect given to women). Revered, honoured.
—Subst. a sovereign, a mistress.
πότος, ou, τό (fr. πένει, to drink, R. πο). Drink.
πότος, ou, ὃ (fr. same). A drinking, a drink, a Bacchalian festival.
πότος, ἡ, ὣν, adj. (fr. same). Fit to drink, potable.—φαμαδεν πότον, medicinal drink, a potion.
ποῦ, adv. interrog. (fr. πός, ob- sol.) Where? in what place?
—Indef. and enclitic, somewhere, anywhere, almost, about, nearly.—ποῦ γῆς; in what part of the world?—hé ποῦ, it would seem indeed.
πός, ποδός, ὃ. The foot.—ἐπὶ ποδός, on his very footsteps, closely.
παράγμα, ἄτος, τό (fr. παράσω, to do). A thing done, a deed, an act, an affair, a business, a thing.
πράν, Dor. for πρέπει, adv. Formerly, in former times.
πραξίς, εἰς, ἡ (fr. πράσων). A doing, a deed, an action, a performance, an exploit.
πρᾶξις, ou, and πρᾶς, ou, adj. Mild, gentle, soft, tame.
πράσσω, Att. πράσσω (R. πραγματεύομαι, 2 a. ἐπιπερχόμαι, p. πέραξα, 2 a. ἐπιγεννάω. To do, to act, to perform, to manage, to effect.—ἐν πράσσω, to be fortunate, to do well.—τι πράσση; how fares?
πράγα, Dor. for πράγα, n. pl. of πράτοσ.
πράγας, εἰς, ὃ, adj. Soft, mild, gentle, tame.
πράγας, and πράγος, adv. (fr. πράος). Softly, gently, mildly, politely, humanely.
πρέπω. To be distinguished:—to become, to suit.—Impers. πρέπεσαι, it becomes, it is fitting, it relates.—τι πρέπειν, what is becoming.
πρεσβευτής, ou, ὃ (fr. πρεσβεύω, to go on an embassy). An ambassador, a deputy.
πρέσβυς, νος, and εἰς, ὃ, as an adj. Old, ancient:—hence, venerable, revered, esteemed.—Subst. an old man, an elder:—an ambassador, a deputy;—hence πρεσβύτης, ou, ὃ. An old man, an elder.
πρέξις, εἰς, ἡ, Ion. for πρέξις.
πρήσω, Ion. for πράσω.
πρίμμι (fr. πρήμι, not in use).
  Used only as a first aorist to ἔννιομαι, viz. ἐπιπερχόμαι, πρέξις, &c. To buy, to purchase.
Πρίμμος, ou, ὃ. Priam, the last king of Troy, slain by Pyrrhus at the siege of that city.
πρέπει, adv. Before, sooner, previously, before that.—πρέπει ἄρα πρέπει ἄρα πρέπει, before that, sooner than, Idiom. 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.

προαγωγεῖον, f. -είων, &c. (πρό, beforehand, and ἀγωγεῖων, to announce). To announce beforehand, to foretell.

προάγω, f. προάζω, &c. (πρό, before, and ἀγω, to lead). To lead onward, to go before, to convey to, to urge on.

προαρέσεις, τῶν, 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.—Mid. to prefer, to resolve upon, to determine.

προανάπτομαι, f. -αιντύμαι, &c. (πρό, before, and ανατύμαι, to perceive). To perceive beforehand, to foresee.

προάστειον, ου, η (fr. πρό, before, and αστ, a city). A house in the suburbs. pl. the suburbs.

προβάζω, f. -βάζων, &c. (πρό, before, and βάζω, 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, o place before, to bring forward, to propose.—To προβλήθηνα, the subject proposed.

πρόβατον, ου, τό (fr. προβαίνω). A sheep.

προβάζω, f. -βάζω, &c. (πρό, before, and βάζω, to carry) To carry forward, to advance, to push forward.


προβοσκίς, ἵδος, ἡ (fr. πρό, before, and βόσκω, to feed). Lit. A fore-feeder;—hence, the proboecis or trunk (of an elephant).

προγίγνομαι, f. -γίγνομαι, &c. (πρό, before, and γίγνομαι, to be). To exist before, to precede, to go before.—οἱ προγίγνημινοι, the men of former days, ancestors.

προγόνος, ου, ο (fr. προγίγνομαι). An ancestor, a progenitor.

προδίκηνυμι, f. -δίκω, &c. (πρό, before, and δίκεινυμι, to show). To hold up to view, to exhibit, to show beforehand.


προδιαβαίνω, f. -βάινω, &c. (πρό, before, and διαβαίνω, to cross). To cross before, to pass over first.

προδιάδασκαλος, f. -δάσκω, &c. (fr. πρό, before, and διάδασκω, to teach). To teach before or previously.
προδίδομαι, f. —δώσω, &c. (πρό, before, and δίωμι, to give).
To give before, to give first, to give to an enemy, to betray, to give up.

Πρόδικος, 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. προδίδομαι).
Treachery, a betrayal.

προδότης, ου, ὁ (fr. same). A traitor, a betrayer.

προδίδωμι, and προκινέω, f. —είδησω, &c. (πρό, before, and εἴδω, to know). To know beforehand, to look to, to provide for.

προήμι, f. —εισομαι, &c. (πρό, before, and εἰμι, to go). To go before, to lead the way, to advance.

προέπαι, ι. a. and προέποιν, 2 a. (πρό, before, and εἴπω, &c. to tell, fr. εἴπω, obsol. in pres.) To tell beforehand, to predict, to enjoin, to command.

προερήμω, ιον. and προερύθω, Attic future—prea. not in use (πρό, before, and ἐρέω, and ἔρχω, I will say). I will foretell, I will relate beforehand. See ἔρχω.

προεξοχομαι, f. —εξοχομαι, &c. (πρό, before, and ἔχομαι, to go).
To go forward, to move onward, to proceed, to come forth, to appear in public.

προήγο, f. —έχω, and —αχήσω, &c. (πρό, before, and ἐχω, to have).
To have or hold before, to sur-
χαλύπτω, to conceal, viz. by placing something before). A screen, a covering, a veil.
προξαταχαίω, l. -χαίω, &c. (πρό, before, and καταξαίω, to burn). To burn before or beforehand.
προξαταξίλινω, l. -ξίλινω, &c. (πρό, before, and καταξίλινω, to set or cause to lie down, viz. at table). To cause to recline at table in a higher place.—Mind. to recline at table in a higher place, or before others.
προχαταλαμβάνω, l. -λαμβάνω, &c. (πρό, before, and καταλαμβάνω, to seize upon). To seize beforehand, to anticipate, to seize before.
προξείμα, l. -είμα, &c. (πρό, before, and κείμαι, to lie). To lie before, to be exposed.
Πρόξυνη, ης, ἥ. Procnē, a daughter of Pandion, king of Athens. She was changed into a nightingale.
προξόσπτω, l. -σπτω, &c. (πρό, before, and κόστυμα, to cut). Properly, to cut a way forward (as through a forest), to proceed, to advance.
προξίνω, l. -ξίνω, &c. (πρό, before, and κρίνω, to choose). To choose in preference, to prefer.
προξύπτω, l. -ύπτω, &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.
πρόκατος, on, adj. (fr. πρό, in front of, and κατά, a handle). Held by the handle, held ready (for the onset).
προλέγω, l. -λέγω, &c. (πρό, before, and λέγω, to say). To say beforehand, to predict, to foretell, to divulge.
προμακεύωμαι, l. -κυμα, &c. (πρό, before, and μακεύωμαι, to prophesy). To prophesy beforehand, to predict, to foretell.
Προμέχως, on, ὁ. Promachus, a brother of Jason.
προμυστωπίδων, on, τό (fr. πρό before, and μέσων, the forehead). The upper part of the forehead, a forehead-band or ornament, a frontlet.
Προμήθες, ὁ, ὁ. Prometheus, a son of Iapetus. He stole fire from the chariot of the sun, and brought it to the earth in a reed.
προνύχιομαι, l. -νύχιομαι, &c. (πρό, before, and νύχιομαι, to swim). To swim before.
προνύσω, l. -νύσω, &c. (πρό, before, and νύσω, to consider). To consider beforehand.—Mind. to provide for, to take care of.
προνοητικός, adv. (fr. προνοητικός, exercising forethought). With forethought, providently, carefully, circumspectly.
πρόνοια, ας, ἡ (fr. προνοεῖν). Previous consideration, forethought, foresight, prudence.
Πρόξενος, on, ὁ. Proxenus, a Boeotian, one of the commanders in the expedition of Cyrus
whose place, when he was put to death by Artaxerxes, was supplied by Xenophon.

προοδοιοποιέω, s. —ήσω, &c. (πρό, before, and οδοιποίω, to travel). To travel before, to precede.

προοίμιον, οὐ, τό (fr. πρό, before, and οἶμος, a song). A prelude; an exordium; an introduction:—a promise, a foretaste.

προοράω, s. προόρομα, &c. (πρό, before, and ὁράω, to look). To look beforehand, to provide against.—Mind to suspect.

προπαγώθε, adv. (fr. πρό, intens., and πάγωθε, before). Before.

προπόσχοι, s. —πρόσχοι, &c. (πρό, before, and πάσχω, to suffer). To suffer before, to be previously affected.

προπέμπω, s. —πεμπω, &c. (πρό, before, and πέμπω, to send). To send before, to send forward, to convey, to escort, to conduct on its way, to accompany.

πρόπετής, &c. adj. (fr. πρό, forward, and πέτω, same as πίνω, to fall). Hanging forwards:— precipitate, rash, foolish.

προπηδάω, s. —ήσω, &c. (πρό, before, and πηδάω, to bound). To bound forward.

προπηλασίζω, s. —ίζω, &c. (πρό, intens., and πηλασίζω, to trample in the mud). Lit. "To throw into, and trample on, in

the mire."—Hence, to insult, to abuse, to slight.

προάρω, s. —πλομα, &c. (πρό, before, and πίνω, to drink). To drink before, to drink to one—to his health, to quaff.

πρόδωτος, ov, adj. (fr. πρό, forth, and ὀξύς, 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 πολίν χεῦν, for a long time.—πρός καυμόν, for a time, for the moment.—In composition generally, in addition to, over and above, besides, against, unto:—and often intensive.

προσαγγέλλω, s. —αγγέλλα, &c. (πρός, to, and ἀγγέλλω, to announce). To announce to, to carry intelligence to.

προσαγορεύω, s. —εύω, &c. (πρός, to, and ἀγορεύω, to speak). To address, to accost, to salute by name, to name, to call.

προσάγω, s. —άγω, &c. (πρός, to, and ἀγω, to lead). To lead to, to admit, to introduce, to offer to, to apply, to move to.

προσαναπλάσσω, Att. —τανόν.
πλέξω, &c. (πρός, over and above, and ἀναπλάσσω, to form anew). To form anew upon, or construct besides, to form new inventions still.

προσάπτω, f. -άπτω, &c. (πρός, to, and ἄπτω, to fasten). To fasten to, to apply, to attribute.

προσαρτάω, f. -αρτάω, &c. (πρός, unto, and ἄρταώ, to join). To attach to, to bind to, to unite, to cement.

προσαυδάω, f. -αυδάω, &c. (πρός, to, and αυδάω, 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, or, adj. (fr. πρός, towards, and γει, the earth). Near the earth, towards the land.

προσγίγνομαι, f.-γιγνόμαι, &c. (πρός, in addition, and γίγνομαι, to be). To be added, to be besides, or in addition.

προσδέομαι, f. -δέομαι, &c. (πρός, in addition, and δέομαι, to need). To need besides, to feel additional want, to be in great want.

προσδέχομαι, f. -δέχομαι, &c. (πρός, in addition, and δέχομαι, to receive). To receive in addition, to take up, to admit farther, to await.

προσδίδωμι, f. -δίωμι, &c. (πρός, in addition, and δίδωμι, to give). To give in addition, to impart.

προσδοκάω, f. -δοκάω, &c. (πρός, intens. and δοκάω, to look for). To look earnestly for, to expect, to await, to hope.

πρόσεμι, f. -σεμι, &c. (πρός, at, and εἰμι, to be). To be present at, to be there, to be added to.

πρόσεμι, f. -σεμι, &c. (πρός, towards, and εἰμι, to go). To go towards, to approach, to come near.

προσέπτω (πρός, to, and εἶπον, I spoke), used as 2 a. to προσ- 

γνώρισμα. I spoke to, I addressed.

προσλάβω, f. -λάβω, &c. (πρός, towards, and λάβω, to drive).

To drive towards, to or against, to ride up to or against, to attack.

προσέξεινλάμπω, f. -νεύλαμπω, &c. (πρός, in addition, and ἑξελάμπω, to invent). To invent in addition, to make additional discoveries.

προσέγγισμα, f. -έγγισμα, &c. (πρός, towards, and ἐγγίσκω, to come or go). To come towards, to approach, to go to.


προσέγγισμα, f. -έγγισμα, &c. (πρός, to, and ἐγγίσκω, to pray).

To pray to.

προσεχής, &c. adj. (fr. προσέχω).

Connected with, contiguous, bordering on, neighbouring.

προσέχω, f. -έχω, or -εχίω, &c. (πρός, to, and ἑχω, to hold). To
Hold to, to bring towards.—προσέχων νοήν, to direct the thoughts to, to observe attentively, to mark.—Intr. to follow, to associate with.

προσηγορία, ας, ἂ (Gr. προσαγο-ρίω, to salute). A salutation, an name, an epithet.

προσήκω, σ. ἢπτω, &c. (πρός, to, and ἢπτω, to come). To come to, to belong to, to be applicable to, to befit, to concern.—Impers. it is fitting, it becomes, it behooves.—Adj. προσήκων, ου, όν, suitable, proper.—Subst. ὁ προσήκων, a relation.

προσθήλω, s. ἢπτω, &c. (πρός, to, and ἢπτω, to nail). To nail to.

προσμαίνω, s. ἢμαινω, &c. (πρός, before, and ήμαινω, to signify). To show beforehand, to forebode, to foretell.

πρόςθε, adv. before a vowel πρόςθεν (s. πρός, before). Before, in front of, formerly.

πρόςθετος, s, adj. (s. προσπέθημι, to add to). Additional, adjoined, put on, artificial.

πρόςθηνη, η, ἥ (s. same). An addition, something supplementary, a thing given to the bargain or gratis.

πρόςθος, s, or, adj. (s. πρόςθε). Anterior, fore, in front.—τά πρόςθια σκία, the fore legs. προσίγχο, same as προσέχω.

προσχαλέω, s. -καλέω, &c. (πρός, to, and καλέω, to call). To call to, to call upon.—Min. to invite.

πρόσκειμαι, s. -κείμαι, &c. (πρός, near, and κείμαι, to lie).

To lie near, to press upon, to beset.

προσχομίζω, s. -Tac, &c. (πρός, to, and κομίζω, to bring). To bring to.

προσκυνέω, s. ἤπτω, &c. (πρός, intens. and ἤπτω, to kiss). To adore, to salute reverently.

προσλαμβάνω, s. -λαμβάνω, &c. (πρός, in addition, and λαμ-βάνω, to take). To take in addition, to acquire besides, to appropriate, to comprehend.

πρόςθος, s. οὖ, ἄ (s. πρός, unto, and ὄδος, a way). A way to, an approach, an entrance:—revenue, income.

προσπασαλέω, and -πασα-λέω, s. -ισάω, &c. (πρός, to, and πασαλέω, to peg). To fasten with to peg, to nail to or on.

προσπελάζω, s. -πέλαζω, &c. (πρός, to, and πελάζω, to draw near). To draw near unto, to approach.

προσπίπτω, s. -πεσόμαι, &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.

προσπλάσω, Att. -πλασίω, s. -πλάζω, &c. (πρός, to, and πλάζω, to form). To form upon, to paste on, to fix to.

προσποιέω, s. -ψώω, &c. (πρός, to, and ποιώ, to make). To make over to, to add to, to assign to.—Min. to acquire, to lay claim to, to pretend, to profess, to feign.
προσπολεμέω, s. -ήσω, &c. (πρός, against, and πολεμώ, to wage war). To wage war against.

προσπορίζω, s. -τισω, &c. (πρός, in addition to, and πορίζω, to procure). To procure in addition, to acquire, to provide, to add to, to occasion.

πρόσταγμα, ὑπό, τό (fr. προστάσσω). An order, a command.

προστάσσω, Att. -τάττω, s. -τάτξω, &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, οὐ, τό (fr. πρό, before, and στέρνω, the breast). A breast-plate.

προστίθημι, s. προσθήσω, &c. (πρός, in addition, and τίθημι, to place). To put or place to, to add to, to annex, to attribute, to impute.

προστίθημις, εως, ἡ (fr. προστιθῆμι, to decree a punishment). The assigning a punishment, a sentence, a punishment.

προσφέρω, s. προσφέρω, &c. (πρός, to, and φέρω, to bring). To bring to, to offer, to apply.—

πρόσφημι, &c. (πρός, to, and φημι, to speak). To speak to, to address, to accost.

προσφήλης, &c. adj. (πρός, to, and φίλος, dear). Dear to, beloved, acceptable, cherished.

πρόσω, adv. (fr. πρό, forward). Forward, farther on, afar, far.

—Comp. προσωπίμω, προσωπίτατω.

προσωπιμία, ας, ἡ (fr. πρός, in addition, and ὄνομα, a name). A surname, an epithet.

πρόσωπον, οὐ, τό (fr. πρός, to or towards, and ὄψ, the eye). The countenance, the mien, the appearance.

προτείνω, s. -τείνω, &c. (πρό, before, and τείνω, to stretch). To stretch before, to extend, to hold out to, to present.

προτείνω (R. προτιέω), s. -ήσω, &c. (πρός, before, and τείνω, to stretch). To be before, to be superior to, to conquer, to excel.


προτιθήμι, s. -θήσω, &c. (πρό, before, and τίθημι, to place). To place before, to bring forward, to propose, to publish.

προτίθημι, s. -θήσω, &c. (πρό, before, τίθημι, to place). To place before, to bring forward, to propose, to publish.

προτίθημι, s. -θήσω, &c. (πρό, before, τίθημι, to place). To place before, to bring forward, to propose, to publish.

προτέρεω, s. -τρέψω, &c. (πρό, forward, and τρέχω, to turn). To push forward, to urge on, to impel, to incite, to warn.

προτεστάτης, ἡ, ὡν, adj. (fr. προτείνω). Tending to urge forward, exciting, stimulating, encouraging.

προτέρω, s. -δραμαθής, &c. (πρό, before, and τρέχω, to
Προφήτος, adv. (for πρός ἑαυτόν). Lately, recently, formerly, previously.

πρωί, adv. Early, in the morning.

πρωίς, σ., ο. (fr. πρό, before, and φημί, to tell). A prophet, a soothsayer, a diviner.

πρόφασις, εἰς, ἡ (fr. προφαίνω). A pretext, a pretence, an excuse, a cause, or occasion.

προφάσις, ής, adj. (fr. προφαίνω). Preferable, superior, distinguished, excellent.

προφέρω, f. προβοί, &c. (πρό, before, and φέρω, to bring). To bring forward, to bring before, to bring to view, to make evident.—Mind. to bring one's self forward, to boast.

προφεύγω, f. προσφορά, &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.


προφυλάσσω, and Att. -ττω, f. -φυλάσσω, &c. (πρό, before, and φυλάσσω, to watch). To watch before, to guard, to protect.—Mind. to guard against.

προχέω, f. -χεύω, &c. (πρό, forth, and χείω, to pour). To pour forth, to pour out.—Mind. to flow out.
πρώτος, η, ον, adj. (superl. fr. πρό, before, as if πρόστατος, πρόςτατος). First.—Adv. πρώτων, and πρώτος, first, in the first place.—τὸ μὲν πρώτον, at first πταιρόν (R. πταιρό, 2 πταῖρ), ἵ πταιρῳ, 1 a. ἐπιτάρα, 2 a. ἐπιταῖρον. To sneeze.

πτελεῖα, ἀς, ἡ. The elm tree.


πτερόν, ου, τό (fr. πτομαί, to fly). A wing, a pinion.

πτερόν (R. πτερό), ι, -ῶς, p. ἐπιπτέρωσα (fr. πτερόν). To furnish with wings, to fledge.

πτερώξης, ὕγος, ἡ (fr. πτερόν). A wing, a plume, a pinion.

πτερωτός, ὁ, ον, adj. (fr. πτερός). Winged, furnished with pinions.

πτηνός, η, ον, adj. (fr. πτημα, ob-sol. 2 a. ἐπὶ τη, to fly). Having wings, winged.

πτεός (R. πτος), ι, πτοός, p. ἐπτόμηκα. To cause terror, to strike with dread, to cause to fly away, to frighten away.

Πτολεμαῖος, ου, ὁ. Ptolemy, surnamed Lagus. On the division of Alexander’s conquests, he received Egypt, and from him his successors assumed the title of Ptolemy.

πτοχός, η, ον, adj. (fr. πτωσις, to crouch). That begs from door to door, poor, wretched.—Subst. ὁ πτοχός, a beggar.

Πυγμαῖος, ου, οι. The Pigmies, a fabled nation of dwarfs.

Πυθαγόρας, ου, ὁ. Pythagoras, a celebrated Grecian philosopher of Samos. He flourished about 500 B.C.

Πυθαγορικός, η, ον, adj. Pythagorean.—Subst. a disciple of Pythagoras.

Πυθόν, ὁ, ο. Python, a celebrated serpent killed by Apollo.

πυκνός (R. πυκνό), ι, -ῶς, p. πυκνῖκα (fr. πυκνά, closely). To compress, to cover, to surround, to deck profusely.

πυκνός, η, ον, adj. poetic for πυκνός, η, ον, adj. (fr. πυκνά, closely). Thick, close, compact, crowded, frequent, numerous, firm:—intelligent, prudent.

πύλη, ης, ἡ. A gate, a pass.

Πύλαι, οι, εἰ (an abbreviation for Θεμυστικοί). 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.

πυλωρός (R. πυλωρός), ι, -ῶς, &c. (fr. πυλωρός, a gatekeeper). To keep watch at the gate, to be a gatekeeper, to watch.

πυθάνωμαι (R. πυθα, 2 πυθ), ι, πυθόμοι, p. πυθόμη, 2 a. ἐπιπυθόμην. To inquire, to question, to learn by inquiry, to ascertain, to perceive.

πυξομήδης, ι, ἡ, adj. (fr. πύξος, and ἔδος, appearance). Resembling the box tree.
πῦξος, óu, h. The box tree. 
πῦρ, πῦρος, tó. Fire.

πῦρα, ás, h. (fr. πῦρ). A pile of wood for burning, a funeral pile.

πῦρος, óu, ó. A tower.

πῦριννος, óu, adj. (fr. πῦρ, and πνέω, to breathe). Fire-breathing.

Πυριφλεγέθων, omtos, ó (fr. πῦρ, fire, and φλέγω, to burn). Pyriphlegethon, a river in the lower world which rolled waves of fire.

πῦρος; oú, ó. Wheat.

πῦρος (R.-πῦρο), f.-ώςω, p. πῦρωσα (fr. πῦρ, fire). To set on fire, to burn, to heat.

πυρεπολέω (R. πυρεπολε), 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.

Πυρήνα, as, h. Pyrrha, the wife of Deucalion.

πυρηνεκτόω (R. πυρηνεκτάω), f.-ίω (fr. πυρήνα, the Pyrrhic dance, a dance performed in full armour). To dance the Pyrrhic dance.

Πῦρός, óu, ó. Pyrrhus, a celebrated king of Epirus.

πῶς, Enclitic particle (fr. πώς, obsol.) Yet, in some way, some how, ever.—It is commonly joined with negatives, as, μή, not yet, by no means:—οὐδέποτε, not yet, not at all.

πολέω, (R. πωλε), f.-ήςω, p. πωλεῖμα (fr. πολέω, to turn round). To go about and barter, or sell goods, to trade to sell, to exchange.

πῶμα, ἀτος, tó. A cover, a lid πώματος, adv. (fr. πῶς, and ποτι ever). Ever, at any time, at some time.

πῶς, adv. With the circumflex interrogative, how? in what way?—Without the accent, an enclitic, indefinite, anyhow, in some way or other, in any way somehow.

P.

♂α, enclitic particle (epic for ἄνα). Then, thereupon, indeed, &c.

♂άδες, óu, h. A staff, a rod, a wand.

'Ραδάμανθος, voc, ó. Rada-

manthus, a son of Jupiter and Εὐρώπη, who, for his justice upon earth, was made one of the judges of the lower world. 

♂άδες, α, ov, adj. Easy, light, complaisant. — Comp. φάν

♂άδες, § 53, 3.

♂άδεως, adv. (fr. φάδες). Easily φαθύμεω (R. φαθύμαι), f. -ήςω, p. φαθύμημα (fr. φαθύμος, easy-minded). To be easy-minded, to be careless, negligent, or free from care.

♂άθυμα, as, h (fr. φαθύμιον) Carelessness, indolence, negligence, ease, leisure.

♂άχασ, voc, τό (fr. φαγαθί, to rend). A piece torn of:—a rag, a shred, a tattered garment.
ράξ; ράγος, ἂ. A grape a grape stone.

ράτιος, superl. of ράδως, which see.

ράης, τός, and τος, ἂ. The backbone, the back.

ράυνς, comp. of ράδως, which see. τέα, as, ἰ. Rhea, wife of Saturn, and mother of the gods.

ρέεθρων, Ion. and poetic for ρέθρων.

ρέες (R. ῥῆς, and ῥῆς, 3 ῥῆς). τ桴, ῥῆς, and ῥῆς, 2 p. ῥῆγα (fr. ῥῆγω, obsol.) To do, to perform, especially, to sacrifice.


ρέρσω (R. ῥήρσ). To turn round. Min. to turn one's self round, to go astray, to wander.

ρέιμα, αίτος, τό (fr. ῥεῖν). A stream.

ρέω (R. ῥέω and ῥεῖν, 2 ῥέω), p. ρέωσμαι, p. ρέωντα, 1 a. ρέωντα, 1 a. pass. ρέωσμαι, 2 a. pass. ρέωντα. To flow, to run, to flow down.

ρέω (R. ῥέω, obsol. in pres., for which φημι is used). Tenses used are, p. ρέω, p. pass. ρέωσμαι, 1 a. pass. ρέωντα and ρέωντα, 3d l. ρέωσμαι. To say, to tell, to speak.

ρήμα, αἴτος, τό (fr. ρήγμα). A rent, a strain, a fracture.

ρήγμα (R. ῥῆμα, 2 ῥῆμα, 3 ῥῆμα), τ桴, ῥῆς, 2 a. pass. ρήγμα. To rend, to tear, to break.— 2d perf. intr. ῥήγγα, to be torn in pieces, to break loose.
ρόπαλον, ου, το (fr. φίωνι, to bend upon) A club, a staff.

φορίε (R. φόρις), f. -ήσα, p. έφορίεια. To sip, to sup up, to drink, to taste.

φυγγάς, εις, το (fr. φύγεω, to snarl like an angry dog). Properly, the distorted visage of an angry dog:—commonly, a snout, a bill, a beak.

φυθμός, ου, ὁ. Rhythm, measured movement, cadence, the beat, music, measure.

φύμμα, ἄτος, το (fr. φυμείω, to cleanse). That which is used for cleansing, a cleansing process.

φύραμα (R. φυραμα), f. φύρομαι, &c.
See ἐφί. To rescue, to preserve, to deliver, to restrain.

Ρωμαῖος, ου, ὁ. A Roman.

ρωμάτικος, α, ου, adj. (fr. ρωμή). Robust, strong.

ρώμη, ης, ἡ (fr. ρωμεύμι). Strength, vigour, might.

Ῥώμη, ης, ἡ. Rome.

ρωμηματίις, and ρωμηματίω (R. ρωμή), f. ρωμηματίω, p. ἐφρωμημάτωσα. To strengthen, to fortify; to confirm.

Σ.

σάγηνη, ης, ἡ. A net.

σάινα (R. σαῖνα, 2 σαῖνα), f. ταῖνα, p. σάιναξα (akin to σιέω). To shake, to move or wag the tail (as a fawning dog);—hence, to fawn, to flatter, to fawn upon.

σαίρα (R. σαίρα, 2 σαίρα, 3 σαίρ) f. σάρα, 2 p. σάφηρα. To grin.—to sweep, to brush, to clean.

Σαλαμίς, ἵνος, 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.

Σαλμυδησός, οὔ, ἡ. Salmysus, a city of Thrace on the Euxine.

Σαμος, ἵνος, ὁ. Salmoenus, a king of Elis who-styled himself Jupiter, and sought to imitate thunder and lightning.

σαλπιγκής, οὔ, ὁ (fr. σαλπίγια, to sound a trumpet). A trumpeter.

σάλπιγξ, γγας, ἡ. A trumpet.

Σάμιος, οὔ, ὁ. A Samian, an inhabitant of Samos.

σαντάλον, ου, το. A sandal.

σαπφώ, α, οὐς, ἡ. Sappho, a celebrated poetess of Lesbos, flourished B. C. 610.

Σάρδες, ως, α. Sardis, a city of Lydia, where the army of Cyrus mustered for the expedition against Artaxerxes.

σαρκοφόρος, ου, adj. (fr. σάρξ, and βορά, food). Carnivorous, using flesh as food.

σαρκοφάγεω (R. σαρκοφάγεω), f. -ήνω (fr. σάρξ and φαγεῖν, to eat). To eat flesh, to be carnivorous.

σάρξ, σαρμός, ἡ. Flesh.
Σατράπης — Σιδώνιος.

σατράπης (R. σατράπης), f. -είσω (fr. σατράπης). To be a satrap, to rule as a satrap. σατράπης, ou, ὁ. A satrap, a Persian governor.
sάτυρος, ou, ὁ. A satyr.
sαυτός, ἦς, contr. for σαυτός, ἦς. σαφής, ἐς, adj. Manifest, clear, evident, plain.
obείνυμι (R. οβεῖ), f. οβεῖνα, p. οβείη, p. pass. οβεῖμα, Tr. To extinguish, to quench.—Perf. οβείη, and 2 a. οβεῖν, intr. to go out, to become extinguished.

σαυτός, ἦς, reflex. pron. § 63 (fr. σοῦ, of thee, and αὐτός, self). Of thyself, thine.
sβομαί (R. σβεῖ), f. σβομαί, p. σβόμμα, To revere, to adore, to worship, to stand in awe of.
sέθνε, poet. for σοῦ, § 70
σεῖν, Ion. for σοῦ, § 70.
sεσαιά, ας, ἡ (fr. εἰσω, to tie). A cord, a rope, a chain.
sεσμος, οῦ, ὁ (fr. σεῖω, to shake). A shaking, an earthquake.
Σελευκός, ou, ὁ. Seleucus, one of Alexander's generals, surnamed Nicator, or the victorious.

σελήνη, ἦς, ἥ. The moon.
sελίνης, ou, τὸ. Parsley.

Σεμελή, ἦς, ἥ. Semele, daughter of Cadmus, and mother of Bacchus.

σεμνός, ἦς, ὁ, adj. (fr. σβομαί, to revere). Venerable, revered, holy, solemn, honourable.—σεμνός τις, a grave sort of person.

σεμνύνω (R. σεμνύνω), f. -υῖο (fr. σεμνός). To make venerable.—Mid. to be proud of, to boast of, to be arrogant.

Σερίφιος, ou, ὁ. A Seriphian, an inhabitant of Seriphus, one of the Cyclades.

σεύ, Ἑλληνικ for σοῦ, gen. of σοῦ, § 70.

Σεύθης, ou, ὁ. Seuthes, a name common to several of the Thracian kings.

σηκός, οῦ, 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. σημαίνω, 2 σημών), f. -ηῶ, p. σημάμαγκα (fr. σῆμα, a mark). To point out, to show, to signify, to command.

σημειών, ou, τό (fr. σῆμα). A sign, a proof, an indication.

σθένω (R. σθένω), f. σθενώ (fr. σθένος, strength). To be strong, to be able, to have power.

στῆγα (R. στῆγα), f. -ηᾶ, p. στέγγα (fr. στῆγη). To be silent, to keep silence.

σῆγη, ἦς, ἥ. Silence.

σιδήρος, ἐς, ἐν, contr. οὐς, ὁ, οῦν, adj. (fr. σιδήρος). Of iron, iron.

σίδηρος, ou, ὁ. Iron:—a sword.

Σίδων, ὁ νύς, ἦς. Sidon, an ancient and wealthy city of Phoenicia.

Σίδων, ιος, α, ou, adj. Sidonian. F. Lat. a Sidonian.
**Σικελία—Σκυραδία.**

**Σικελία, ως Ἕ. Sicily, the largest island in the Mediterranean, south of Italy.**

**Σικελίκους, ὁ, ὁ, adj. same as.**

**Σικελός, ὁ, ὁ, adj. Sicilian.—**

Subst. of Σικελός, the Sicilians.

**Σιλανός, οῦ, ὁ. Silanus, an officer of Cyrus, belonging to Ambracia.**

**Σιλωύτος, οῦ, ὁ. Silvius, son of Αέας, and third king of Alba.**

**Σιμός, ὁ, ὁ, adj. Flat-nosed:—bent, turned up, oblique, steep.**

**Σιμωρτίδης, οῦ, ὁ. Simonides, a celebrated poet of Ceos, B. C. 566.**

**Σινώ (R. σιν), act. not used.—**

Min. σινομαί, used only in pres. and imperf. To hurt, to injure, to destroy, to plunder.

**Σινωπεύς, ικός, ὁ. A Sinopian, a citizen of Sinope on the Euxine.**

**Σισύλος, οῦ, ὁ. Sipylus, a mountain of Lydia in Asia Minor.**

**Σίθυρος, οῦ, ὁ. Styrclus, a son of Αέolus, distinguished for his craftiness.**

**Σιτεγώγος, ὁ, ὁ, adj. (fr. σιτος, corn, and ὄψις, to convey). Conveying corn or provisions.**

**Σιτεῖν (R. σίτε), f.—ὑμ. p. σετεῖνα (fr. σιτεῖν). Tr. to feed, to nourish.—**

Min. to help one's self to food, to feed upon, to eat, to feast upon.

**Σιτίσω (R. σιτι), f.—λέω, p. σεοσίσω (fr. σιτισώ). To feed abundantly, to fatten.—Min. to fatten one's self, to eat.**

**Σιτιόν, οῦ, τό (fr. σιτος). Food provisions, nourishment.**

**Σιτος, οῦ, ὁ. Wheat, corn, bread, food, provision.—**

πλ. τὰ σίτα. Food provisions, nourishment. (fr.)

**Σιωπάω (R. σωπα), f.—σωμα, p. σωμάτω (fr. σωπή). To remain silent, to refrain from speaking. —σιωπάω, properly signifies taceo, to cease from speaking.—σωπάω, sileo, not to speak.**

**Σιωπή, ἡ, ἡ. Silence.**

**Σιωπός, ὁ, ὁ, adj. Left, on the left side.—unlucky, awkward:—western, towards the west.**

**Σιχαίτω (R. σχάεω), f. σχάψω, p. σχαίφαρ. To dig.**

**Σιχάφος, οὖς, τό (fr. σχάιτω).**

Something hollowed or dug out, a boat, a skiff, a vessel, a raft.

**Σιχαδάω (R. σχαδαί), f.—ἀμ, p. σχαδάσμα (fr. σχαίω, Th. κειν. to cleave). To scatter, to put to flight.**

**Σιχαδάνυμι, and σιχαδανυμ, same as σιχαδάο.**

**Σιχλός, οὖς, τό. The leg.**

**Σιχλιτομαι (R. σχιτεω), f. σχισμαι, p. σχίσμα (fr. σχίνω, to cover). To look from afar (shading the sight with the hand), to look forward or around, to contemplate, to examine closely.**

**Σιχυνάω (R. σχυνα), f.—ἀμ, p. σχυνάκα (fr. σχυνή). To prepare, to arrange, to get ready, to fit out, to put on.**

**Σιχυνασία, ας, ἡ (fr. σχυνάω). Preparation, equipment.**
Equipment, armour, dress, attire.

A vase, a vessel: a tool, an implement, a weapon: an article of dress: a piece of furniture: baggage.

A tent, a hat, a stage, a scene.

A staff, a sceptre.

A sceptre-bearer, a sovereign, a satrap, or governor of a province.

To place on the ground, to fix (a staff) for the purpose of supporting. To lean or rest upon for support: to dissemble, to pretend.

A shadow, a shade.

To bound, to spring, to gambol, to skip.

Dry, hard, brittle, rough, difficult, harsh, rude, violent.

Hardness, roughness, &c.

A height, an eminence, a lofty rock (commanding an extensive view).

To observe narrowly, to examine, to survey, to consider, to aim at, to look at.

A watch, a scout: an aim, an object, a mark.

The scorpion. A Scythian. Scythia, a country embracing a large portion of Northern Asia.

Having a morose look, a gloomy aspect.

A young animal, commonly, a young dog, a whelp.

Scytha, a daughter of Nisus, king of Megara. A young animal. A scythe, 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.

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A bee-master, one who has a swarm of bees.
σοβέω (R. σοβέ), s. -όνω, p. σο-
σοβήσα. To move, to drive off;
to urge forward.—Intr. to hasten.
Σόλων, ὁ, ὁ. Solon, one of
the seven wise men of Greece,
B. C. 594.
ςός, σή, σόν, poss. pron. (fr. σύ,
thou). Thy, thine.
Σοντιάς, ἂς, ἡ, adj. Sunian.
Σούννων, οὐ, τά. Sounium, a
promontory on the southern ex-
tremity of Attica, on which
was a temple of Minerva, from
which she was called Sounias.
Σοῦσα, ἡ, τά. Susa, a city of
Susiana in Persia.
Σοφαῖνετος, οὗ, ὁ. Sophanétus,
an officer in the army of Cy-
rus. He was from Stymphal-
us, a small town in Arcadia.
σοφία, ας, ἡ (fr. σοφός). Wisdom.
σοφιστής, οὔ, ὁ (fr. σοφίζω, to
render wise). A teacher of
wisdom.—a sophist.
Σοφοκλῆς, ιοῦς, ὁ. Sophocles, a
celebrated Greek tragic poet,
born at Colonus, B. C. 495.
σοφός, ὁ, ὁ, adj. Wise.
σπανιόω (R. σπανιώ), s. -όω,
p. ἐσπάνια (fr. σπάνις). To
want, to be destitute.
σπάνιος, α, οὐ, adj. Rare, scarce.
σπάνις, εἰς, ἡ (fr. σπάνις, scarce).
Want, scarcity, indigence.
σπανίως; adv. (fr. σπάνις, scarce).
Scarcely, rarely, seldom.
σπαργάνων, οὐ, τό (fr. σπάργω,
to swathe). A swathing cloth,
or band.

Σπάρτη, γς, ἡ. Sparta, a cele-
brated city of Greece, the
capital of Laconia.
Σπαρτάκης, οὖ, ὁ. A Spartan.
σπάω (R. σπάω), s. σπαώ, p.
ἐσπάκα. To draw, to drag
to draw up, to drink.
σπείρω (R. σπείρω, 2 σπαῖρ, 3
σπορ), s. σπερώ, p. ἐσπάραξ,
2 a. ἐσπάραξον. To sow, to scat-
ter seed.
σπένδω (R. σπενδώ), s. σπεδῶ.
To pour out a liquid, to offer
a libation, to ratify a treaty
(by solemn rites).—Mind. to
conclude a treaty, to make a
league or covenant.
σπέρμα, άτος, τό (fr. σπείρω).
Spred.
σπένδω (R. σπενδώ), s. σπεδῶ,
p. ἐσπέρα. Tr. to propel, to
urge forward.—Intr. to press
forward, to hasten, to strive
after.
σπέλαιον, οὐ, τό (fr. σπάες, a
cave). A cave, a grotto.
σπέλαιμη, ἡ, ἡ (fr. σπίλω, to ex-
tend). A span.
Σπυρόαρος, οὖ, ὁ. Spintharos,
a Corinthian architect.
σπλάγχνευο (R. σπλάγχνευο), s.
-ευο, p. ἐσπλάγχνευα (fr.
σπλάγχνον). To inspect the
entrails of a victim, to pre-
dict from inspecting the en-
trails.
σπλάγχνον, οὖ, τό, pl. τα σπλάγ-
χνα. The entrails.
σπόγγος, οὖ, ὁ. A sponge.
σπονδή, ἡ, ἡ (fr. σπένδω). A
libation.—Pl. a treaty, a truce,
because commonly ratified by libations.

σπουδάζω (R. σπουδάω), f. ἄσω, p. ἐσπουδάκα (fr. σπουδή). To be earnest, to be zealous, to apply earnestly, to hasten.

σπουδή, ἡ, ἡ (fr. σπεύδω). Earnestness, zeal, activity, diligence.

σπουδαιολογεῖ (R. σπουδαιολογεῖ), f. ἕσω, ἃ. (fr. σπουδαιος, earnest, and λέγω, to speak). To speak on serious matters.

σπουδαιός, ὁ, ὁν, adj. (fr. σπουδή). Zealous, active, upright, honest, excellent, worthy.


στάδιον, ον, τό, and στάδιος, ου, ὁ. A stadium, a Grecian measure of length, containing 606 feet 10 inches.

σταθμός, οὖ, ὁ (fr. ἱστάμαι, to stand). A halting or resting-place on a journey, a station, an inn, a stable, a pen:—a balance, a weight.—Pl. τα σταθμα, door posts.

στασιάζω (R. στασιάζω), f. ἀσω, p. ἐστασίακα (fr. στάσις). To excite dissension, to stir up revolt, to revolt, to quarrel, to disagree.

στάσις, ἡ, ἡ (fr. ἱστάμαι, to stand, to rise up). A rising against lawful authority, sedition, discord, faction, revolt, a party:—position, posture.

σταφυλῆ, ἡ, ἡ. A grape, a bunch of grapes.

στέγη, ἡ, ἡ (fr. στέγω, to cover). A covering, a roof, a ceiling.

στείβω (R. στείβω, 2 στήβ, 3 στοβ, from original form, στέβω), f. στείβω, p. ἐστειβά, 2 a. ἐστειβὼν, 2 p. ἐστειβά. To tread, to trample, to full clothes:—to follow, to track.

στέλλω (R. στελ, 2 στηλ, 3 στολ), f. στέλλο, p. ἐστελίκα, 2 a. pass. ἐστελήν. To send, to fit out, to equip, to array, to get ready.

στενάζω, and στενάχω (R. στενάχ), f. ἀγω, p. ἐστενάχα (forms of στενώ, to groan). To groan, to lament, to bewail, to sigh.

στενάχω (R. στενάχω), f. ἄσω, same as preceding.

στενός, ὁ, ὁν, adj. Strait, close, crowded:—pinched by want, in straitened circumstances.—Subst. τα στενα, the straits.

στέργω (R. στεργ, 3 στογ), f. στέρξω, p. ἐστερχά. To love, to cherish, to be content with.

στερεότης, ητος, ἡ (fr. στερεός, firm). Firmness, strength, hardness.

στερέω (R. στερεω, f. ἀσω, and ἱσω (fr. στερεω, same). To deprive, to despoil, to rob, to plunder.

στέρσων, ου, τό (fr. ἱστάμαι, to stand). The breast, the heart.

στερφός, ὁ, ὁν, adj. (fr. same). Firm, compact, hard, solid.

στερφότης, ητος, ἡ (fr. στερφός). Firmness. hardness, solidity.

στερφάνικος, οῦ, ὁ (dim. of στερφάνος). A small crown, a wreath, a garland.
Στέφανος—Στραβλω.


στεφάνοις (R. στεφάνοι), το—ών, p. στεφάνωσα (fr. στεφάνος).

Το crown.

στέφως, εος, τό, poetic for στεφάνος.

στέφω (R. στέφω), f. στέφω, p. στέφα. To crown.

στήθος, εος, τό (fr. ιστημε, to erect). The breast.

στήλη, ης, η (fr. same). A column.—αἱ στήλαι, the pillars of Hercules.

στήριξι (R. στηρίξι), το—κε, p. στηρίξωσα. To prop, to support.

στίβας, αδος, η (fr. στίβω, to tread). A bed or couch of straw or leaves.

στίβος, ου, ο (fr. στίβω, 2 R. στίβα, to tread). A beaten path, a footway, a track.

στίφος, εος, τό (fr. same). A troop, a crowd, a multitude.

στίχος, ου, ο (fr. στίχω, to march in a row). A rank, a row, a line.

στολή, ης, η (fr. στίλλω, to fit out).

Attire, dress, a robe, a garment.

στόλος, ου, ο (fr. same). A fleet, an expedition.

στόμα, άτος, τό. The mouth, an opening.

στόμιον, όν, —όν. Same as στόμα.

στομάχι, ης, η (fr. στεμέχω, to groan). A groan, lamentation.

στομή, ης, η (fr. στεμφω, to love).

Love, natural affection.

στοφέννυμι, and στοφώννυμι (R. στορέω, and στρέω), f. στοφέσωα 1 στρέων, p. στρέφωμαι, l. a. ἰσταρέως ην καὶ στρέφεται. To spread, to smooth down.

στρατεία, ας, η (fr. στρατεύω). A military expedition, a campaign.

στράτευμα, άτος, τό (fr. same). An army.

στρατεύω (R. στρατεύω), το—ος, p. στράτευσα (fr. στράτος, a camp). To make a military expedition, to go on a military expedition, to serve in war.

στρατήγεω (R. στρατηγεύω), το—γε, p. στρατηγήσα (fr. στρατηγὸς). To lead an army, to be a general, to have the command of, to command.

στρατηγός, ου, ο (fr. στρατός; an army, and ἄγω, to lead). A commander.

στρατιά, ας, η (fr. στρατός). An army.


στρατιωτικός, ης, έν (fr. στρατιΐτης). Of or pertaining to soldiers, military, warlike.—τὸ στρατιωτικὸς, the army.

Στρατονίκη, ης, η. Strategice, wife of Seleucus, king of Syria.

στρατόπεδον, ου, τό (fr. στρατός, and πίθον, a foundation). An encampment, an encamped army, an army.

στρατός, ου, ο (fr. στορέω, to love).

A camp, an encampment, commonly an army.

στραβλός (στρεβλό), f. —όσω, p. στρεβλίζω (fr. στρεβλός, turn-
Συμφάλος, ου, ó. A Stymphalian, an inhabitant of Stymphalus.

Συμφάλος, ου, ó. Stymphalus, a town in the north-east part of Arcadia.

Στυξ, Στιγός, ἦ. The Styx, a river in the lower world.

σύ, gen. σοῦ, &c. pers. pron. § 60. Thou.


συγγενῆς, ἵς, adj. (fr. σύν, with, and γένος, birth). Having a common origin, of the same family, related.—Subst. a relation.

συγγείρασκω, f. -γράσω, &c. (σύν, with, and γείρασκι, to grow old). To grow old with.

συγγίνομαι and συγγίνωμαι, f. -γίνομαι, &c. (σύν, with, and γινομαι, to be). To be with, to associate with, to be together.

συγγίνωμαι, f. -γίνομαι, &c. (σύν, with, and γινομαι, to be of opinion). To agree in opinion with:—to pardon, to forgive.

συγγίνωμη, ης, ἡ (fr. συγγίνωμαι). Pardon, forgiveness, indulgence.

συγγράμµα, ἅτος τό (fr. συγγράφω). A writing, a treatise, a history.

συγγράφως, ἵς, ὁ (fr. same). A writer, an author, a historian.

συγγράφω, f. -γράφω, &c. (σύν, together, and γράφω, to write). To put together in writing,
to compose, to write, to prepare.

σύνε (σύ and γε emphatic). Thou for thy part, thou at least, thou even.

συγκαλέω, f. -καλέω, &c. (σύν, together, and καλέω, to call). To call together, to convoke.—

Μιν. to invite.

συγκαλύπτω, f. -καλύπτω, &c. (σύν, with, and καλύπτω, to cover). To cover with, to cover up, to hide.

συγκάμω, f. -κάμω, &c. (σύν, with, and κάμω, to labour). To labour with, to assist, to help.

συγκαταβάινω, f. -βάινω, &c. (σύν, with, and καταβάινω, to descend). To descend with, to go down together, to engage in, to submit to.

συγκαταδύω, f. -δύω, &c. (σύν, with, and καταδύω, or -δύω, to sink). To sink with, to go down along with.

συγκατακάλαω, f. -καλαω, &c. (σύν, with, and κατακάλαω, to consume). To burn up along with, to consume together with.

συγκατασβήνωμι, f. -σβήνω, &c. (σύν, with, and κατασβήνωμι, to quench). To extinguish together with, to destroy utterly.

συγκλείω, f. -κλείω, &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. -κροτέω, &c. (σύν together, and κροτέω, to strike). To strike together, to clap (hands), to unite, to collect.

συγκράνω, f. -κράνω, &c. (σύν, together, and κράνω, to strike or dash). To strike or dash together, to bring into collision, to join:— to cause variance.

συγκρίπτω, f. -κρίπτω, &c. (σύν, with, and κρίπτω, to hide). To cover up, to hide, to conceal.

συγχαιρέω, f. -χαίρεω, &c. (σύν, with, and χαίρεω, to rejoice). To rejoice with.

συγχορέω, f. -χορέω, &c. (σύν, with, and χορέω, to dance). To dance with.

συγχωρέω, f. -χωρέω, &c. (σύν, with, and χωρέω, to go). To go with, commonly, to yield, to grant, to pardon.

σύνοι, ou, τό. A fig.

συνομαστίκ ος (R. συνομαστίκ), l. -νος (fr. συνομαστικής, an informer). To inform against, to calumniate, to slander.

συλλαμβάνω, f. -λαμβάνω, p. συλλαμβάπτω (σύν, with, and λαμ-βάπτω, to seize). To seize together, to lay hold of, to grasp, to assist, to comprehend.

συλλέγω, f. -λέγω, &c. (σύν, together, and λέγω, to gather). To bring together, to collect, to unite.

συλληπτίκ ος, ας, ἡ (fr. συλληπτικός). A female assistant, a helper.

συλλογή, ἡς, ἡ (fr. συλλέγω) A
gathering, a collection, a muster:—acquisition.

συμβαίνω, f. -βήσωμαι, &c. (σύν, together, and βάλω, to go). To go together, to come together, to meet, to agree.—Impers. συμβαίνει, it happens, it is fit.—το συμβεβηκός, that which has occurred to, a peculiarity.—Pl. τα συμβεβηκότα, occurrences, events.

συμβάλλω, f. -βάλω, &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.

συμβασιλέω, f. -βασιλεύω, &c. (σύν, with, and βασιλεύω, to reign). To reign with.

συμβίωσις, ἡ (fr. συμβίω, to live together). A living together, a community, a union.

σύμβολον, ὁ, τό (fr. συμβάλλω). A sign, a token, a symbol.

συμβουλέω, f. -βουλέω, &c. (σύν, together, and βουλή, counsel). To counsel, to advise.—Mid. to consult with, to deliberate.

σύμβουλος, ὁ, ὁ καὶ ἡ (fr. σύν, with, and βουλή, counsel). An adviser, a counsellor.

συμμαχία, τό, τή (fr. συμμαχέω, to be an ally in war). An alliance (in war), a confederacy, assistance.

σύμμάχος, ὁ, ὁ (fr. σύν, with, and μάχομαι, to fight). An ally, a fellow combatant.
τρως). The Symplegades, two rocks at the entrance of the Euxine, so called from their supposed collision or dashing together when ships attempted to pass between them.—(σὺν, together, and πλησω, to dash.)

συμπλεος, σύμ, contr. -πλος, πλον, adj. (fr. συμπλέω). Sailing with.—Subst. the companionship of a voyage, a companion, συμπόσιον, σύμ, τό (fr. συμπίνω).

A drinking together, a banquet: —a banqueting-hall.

συμπαράσσω, and -ται, συμπάρασσω, &c. (σύν, with, and πράσσω, to do). To do along with, to aid another in doing, to assist. συμπατώ, σύμ, ἡ (fr. συμπιστε-τε, to meet). A meeting, a concurrence.

συμφέρω, σύμ, συνδέω, &c. (σύν, together, and φέρω, to bring). To bring together, to collect, to contribute, to be profitable, or useful, to assist to.—Mind. to come together, to flow.—το συμφέρω, what is profitable, συμφέρων, σύμ, φέρω, &c. (σύν, and φέρω, to flee). To flee together with, to escape to.

συμβίβασθαι, σύμ, &c. (σύν, and φεύγω, to burn). To burn together, to burn with.


σύμφωνος, σύμ, adj. (σύν, and φων-ιν). 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.

συνάγω, σύν, &c. (σύν, together, and ἄγω, to lead). To lead, to draw together, to collect, to gather, to unite.

συναγωγή, συναγωγα, σύν, συναγωγέω, &c. (σύν, together with, and ἀγωνίζομαι, to contend). To contend jointly with others, to aid in combat, to succour, to defend.

συνέδω, σύν, &c. (σύν, with, and ἔδω, to sing). To sing with.

συναθροίζω, σύν, θροίζω, &c. (σύν, together, and ἄθροιζω, to assemble). To assemble together.

συναφέω, poetic for συναίνεω.

συναφεύμενος, σύν, ἡ, &c. (σύν, together, and αἰφεύμενος, to take). To take together, to collect, to capture, to destroy.

συνάψω, σύν, ἄψω, &c. (σύν, together, and αἴψω, to raise). To raise together, to assist in raising, to lift with: —to take away, to seize.

συναντάμας, σύν, ἂν, &c. (σύν, with, and αἰθαναμα, to perceive). To perceive along with, to feel or sympathize with, to be conscious of, to feel certain of.

συναλλάσσω, Att. -ταί, σύν, -αλ
λάξω, &c. (σύν, with, and ἄλλασσω, 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 ἀνταίω, to meet). To meet with, to light upon, to go to meet.

συναπόλλυμι, f. -ολίσω, &c. (σύν, with, and ἀπόλλυμι, to destroy). To destroy together with.—Mid. to perish with.

συνάπτω, f. -άψω, &c. (σύν, together, and ἀπτὼ, to fasten).—To fasten together, to unite, to hang together, to meet.

συναφέσω, f. -άσω, &c. (σύν, together, and ἀφέσω, 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.

συνάρθομαι, f. -άσαμα, Att. -άσαμα, &c. (σύν, together, and ἀρθόμαι, to be distressed). To be distressed, grieved, or afflicted together, to grieve with, to be displeased at.

σύνεποιμος, υν, ὅ (fr. συνδεώ). A bond, a connection.—In grammar, a conjunction.

συνδέω, f. -δέω, &c. (σύν, together, and δέω, to bind). To bind together, to fasten with, or chain to.

συνδιαιράσσω, and -ττω, f.-πρά-
with, and ἔφρω, to bear forth). To bring forth together with, to show at the same time.

συνελαύνω, s. -ἑλάω, &c. (σὺν, together, and ἔλαων, to drive). To drive together, to collect, to drive.

συνελώστι, adv. (properly 2 a. pl. of συναντῶ). In a word, briefly. Idioms, 117, 36.

συνεξαιρέω, s. -αιρέω, &c. (σὺν, together, and ἔξαιρον, to take out). To take out together, to remove together with, to assist in removing.

συνεκατατίθημι, s. -κατατίθημι, &c. (σὺν, together, and ἐκατατιθέμε, 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, s. -ῆπομαι, &c. (σὺν, with, and ἐπομαι, to follow). To follow with, to accompany, to attend.

συνεργάω (R. συνεργᾷ), s. -ησω, p. συνεργήσα, (fr. συνεργός). To work with, to aid a person in his work, to co-operate, to assist.

συνεργός, οὗ, ὁ (fr. σὺν, with, and ἔργον, a work). An assistant.

συνέχομαι, s. -έχομαι, &c. (σὺν, with, and ἔχομαι, to come, or go). To come, or go with, to come together, to meet.

συνέσεις, ἑσε, ἤ (fr. συνῆθεμαι, to perceive). Intelligence, judgment, understanding.

συνεστιάω, s. -τίω, &c. (σὺν, together, and τίνω, to receive into one's house). To entertain a guest.—Mind. to feast with.

συνετος, ή, ὁ, adj. (fr. συνῆθμαι, to understand). Intelligent, prudent, wise.

συνεντεχνις, οὐ, ὁ (fr. σὺν, with, and εἰς, a couch). A spouse.

συνεχής, ἐς, adj. (fr. συνέχω). Connected with, joined together continuous:—frequent, habitual, constant.—Neut. as adv. συνέχες, continually, frequently.

συνέχω, s. -έχω, or συνέχω, &c (σὺν, together, and ἔχω, to have). To hold together, to hold fast, to fasten.


συνῆθος, &c. (s. ἑθος, &c., σὐν, in aid of, and ἑθος, same as ἑγοῦμαι, to plead). To plead for, to defend.

συνήθεις, ἐς, ἡ (fr. συνῆθες). Familiar intercourse, habit, familiarity, custom, a practice.

συνήθης, ἐς, adj. (fr. σὺν, together, and ἐθος, an abode). Dwelling together:—hence, familiar, intimate, accustomed, trusty.

συνηρέψις, ἐς, adj. (fr. συνηρέσσω, to overshadow). Overshadowed, covered, shaded.

συνθες, εἰς, ἡ (fr. συνῆθεμαι, to place together). A putting together, a composition, a combining.

συνθήμα, ἁτός, τό (fr. same). A sign or word (previously
agreed upon), a signal, a countersign.

Synōthērāw, f. -θηραῶ, &c. (σῦν, together, and θηράω, to hunt). To hunt in company, to aid in hunting or pursuing.

Synithēm, f. συνίθημ, &c. (σῦν, together, and ἢμι, to send). To send or bring together: — to comprehend, to perceive, to understand, to know.

Synistēm, f. συνιστήμ, &c. (σῦν, together, and ἵστημι, to place). To place together, to establish, to plan, to effect, to collect.

Synnoymos, ov, adj. (fr. σῦν, together, and νιμω, to pasture). Pasturing or grazing together, feeding in company.

Synnoos, ov, contr. σύννοος, ov, adj. (fr. σῦν, intens. and νόος, νοῦς, the mind). Absorbed in thought, pensive, thoughtful.

Synodo, ov, ἤ (fr. σῦν, together, and ὁδός, a way). A meeting, an assembly, a synod, a company.

Synoikēw, f. -οικέω, &c. (σῦν, together, and οἰκέω, to dwell). To dwell together, to inhabit the same house or country, to cohabit (as man and wife), to labour under.

Synoikizin, f. -ἰκιδοῖς, &c. (σῦν, with, and oikizō, to cause to dwell). To cause to dwell with, to give in marriage, to plant a colony.

Synolos, ov, adj. (fr. σῦν, together, and ὁλος, the whole). All together.—Subet. τὸ σύνολον, the whole. — Also, as an adv. τὸ σύνολον, in fine, on the whole in general.

Synoulosia, ας, ἡ (fr. σῦνου, pres. pt. of σῦνω, to be together). An assembly, a meeting, a festival.

Synthēgiz, ἑως, ἡ (fr. συντάσσω, to arrange). A collection, an array, an arrangement. — In grammar, Syntax.

Synthassā, Att. -τάτω, f. -τάτῳ, &c. (σῦν, together, and τάσσω, to arrange). To put together in proper order, to arrange, to draw up in battle array.

Synthelāw, f. -έλω, &c. (σῦν, together, and τέλω, to terminate). To terminate completely, to bring about, to accomplish, to perfect, to fulfil.

Synthēm, f. συνθήμ, &c. (σῦν, together, and τιθήμι, to place). To place together, to compose, to prepare, to invent.

Syntrēgezos, ov, adj. (fr. σῦν, together, and τρίγεζα, a table). That sits at the same table, living with.

Syntrēchēw, f. -δραμοῦμαι, &c. (σῦν, together, and τρέχω, to run). To run together, to assemble speedily, to collect, to concur.

Syntrībō, f. -τρίβω, &c. (σῦν, together, and τρίβω, to rub). To rub together, to grind, to crush.

Syntrōphos, ov, adj. (fr. syntrēphō, to bring up with). Brought up with, familiar, domestic.

Syntrιχθω, f. -τριχθῶ, &c. (σῦν, with, and τρίχθω, to meet). To meet with, to fall
in with, to have an interview to happen.

συντύφαννος, ου, ὁ (fr. σύν, with, and τύφαννος, a tyrant). A fellow-tyrant.

Συρία, ας, ἡ. Syria, a country of Asia Minor, on the Mediterranean.

συρίς, ἵγος, ὁ. The syrinx, the shepherd's pipe or reed.

συρίζω (R. συρίζω, and συρίδω), f. συρίζον, p. συρίζηκα (fr. συρίζω). To play on the pipe.

συρίσσω, Att. -το (R. συρίζω), f. συρίζομαι, &c. same as συρίζω.

Also, to hiss or whistle (as a snake), to hiss.

συρρέω, ἵ. -ρέωμαι, &c. (σύρεα, together, and ὁμός, to flow). To flow together, to run into.

σύρω (R. συρίζω), f. σύρῳ, p. σύριζα. To draw, to drag, to tear, to agitate, to sweep, to collect.

σώ, σώς, ὁ and ἡ. A swine, a boar, a hog, a sow.

σύσκομος, ου, ὁ (fr. σύν, with, and σκοπέω, a tent). A tentmate, a comrade, a fellow-soldier.

συσκέπτω, f. -σκέπω, &c. (σύν, with, and σκέπα, to shade). To overshadow, to overcast, to shade.

σύσσωμος, ου, ἄ. (fr. σύν, with, and σκέπα, a shadow). Covered with shade, shady, affording shade

συστήλω, f. -στήλω, &c. (σύν, together, and στήλω, to wind). To wind or roll together, to collect together, to keep in a body.

συσσύντικον, ου, τό (fr. σύν, together, and σύντικος, food). A common meal (i.e. a meal eaten in common). A common eating hall.

σύστασις, εις, ἡ (fr. συνιστάμαι, to place together). A structure, a constitution, form, make, condition.

συστέλλω, f. -στέλλω, &c. (σύν, together, and στέλλω, to send). To send together, to draw together, to contract, to reduce.

συστράτευομαι, f. -στράτος, &c. (σύν, together, and στράτευομαι, to go on an expedition). To make a campaign together, to perform military service with, to serve (in the army) with.

συγγραμμένος, ἡ, ὁ, adj. Crowded, frequent, numerous, connected, abundant.

σφάγη, ἡ, ἡ (fr. σφάειν). Slaughter, immolation, an execution.

σφάγων, ου, τό (fr. same). A victim offered in sacrifice.—σφάγα καλά, victims presenting favourable auspices.

σφαῖρα, Att. σφάειν (R. σφαίρα), f. σφάρω, p. σφαίρα, 2 a. pass. ἑραogn. To slaughter, to slay in sacrifice, to put to death, to kill.

σφαῖρα, ἡ, ἡ, ἡ (fr. σφαίρα). A globe, a sphere. Spherical, resembling a sphere. 

σφαλερός, ἄ, ἄν, adj. (fr. σφαλλω). Insecure, tottering, ready to fall.—deceitful, treacherous, not to be depended on.

σφάλλω (R. σφαίρα), f. σφάλλω, p.
σφάλμα. 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.

σφάντα, see σφάνω.

σφή, gen. dual. of σφῶ, also epic acc. pl. for σφες, σφᾶς, of the same.

σφες, neut. σφέα, pl. of σφή, § 60. σφετερίζω (R. σφετερίσθ), γ. -ίζω,

(fr. σφετερός, your, his own). To make your own, to appropriate to one's self.

Σφίξ, ζ, 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.


σφοδρώς, adv. same as σφοδρά.

σφιγγίς, ἵδος, ἡ. A seal, an impression.

σχίδια, ας, ἡ (properly an adj. σχίδιος, hastily done,—σχίδια, sc. ναῦς). A vessel hastily made, a raft, a float.

σχέδων, adv. Near, nearly, almost.—In Attic with τι, as, σχέδων τι, nearly, almost:—perhaps.

σχέτλιος, σ, σ, adj. Harsh, cruel, indefatigable, wretched.

σήμα, ἄτος, τό (fr. ἵκω, to have, to hold). Form, figure, posture, attitude, attire, dignity.

σχίζω (R. σχίνω), l. σχίσσω, p. σχίγκα. To split, to cleave, to divide.

σχοινός, ου, ó. A rush.

σχολάζω (R. σχολάζομαι), l. ἑω, p. σχολάζα (fr. σχολή). To be at leisure, to be at rest, to apply to, to be a pupil of.

σχολαστικός, ἢ, ὁν, adj. (fr. same). Enjoying leisure, studious.—Subst. a student.—by later writers, a pedant, a simpleton.

σχολή, ἡ, ἡ, Dor. σχόλα, ἕς, ὁ. Leisure, rest:—a school.

σώζω (R. σωζω, l. σώσω, p. σώσσα). To save, to preserve, to keep safe, to liberate, to rescue.

Σωκράτης, ἐος, contr. ύς, ó. Socrates.—1. The most illustrious of the Grecian philosophers.—2. A leader of the Acheans at the battle of Cunaxa.

Σωκράτικος, οῦ, ὁ. A disciple of Socrates, a Socratic philosopher.

σῶμα, ἄτος, τό. The body.

Σώστρατος, ου, ó. Sostratus.


σωτήρ, ἱς, ὁ (fr. σωτήρ). A saviour, a preserver, a deliverer.

σωτηρία, ας, ἡ (fr. σωτήρ). Salvation, preservation, safety.

σωφρονεῖα (R. σωφρονεῖον), l. ἱσσο, p. σωφρόνισκα (fr. σωφρόν). To be of sound mind, to be wise, or prudent, to be discreet, to be chaste.
Σωφροσύνη—Ταράντινοι.

Σωφροσύνη, ης, ἤ (ср. σώφρων).
Soundness of mind, discretion, prudence, probity, chastity.
σώφρος, ου, adj. (ср. σώς or σώκ, sound, and φήν, mind).
Sound of mind, discreet, prudent, wise, moderate, chaste.

T.

tάγ, Dor. for τή, adv. (properly, dat. of ὧν with ὅς understood).
There, in this way, where.—
tά καὶ τά, in this direction and in that.
Τανάριος, α, ou, adj. Teanarian, of Teanarus.
τακτός, ὧς, ὁ, adv. (ср. τάσω, to arrange). Arranged, in proper order.
ταλαιπώρως (Р. ταλαιπωρώς), f. ὅσω, &c. (ср. ταλάπος, oppressed, and πως, grief). To endure toil or grief, to drudge, to be wretched, poor, or unhappily.
τάλαντον, ου, τό. A talent, not a coin, but a sum of money. The Attic silver talent was worth $105,559, the gold talent $105,555, 93.
τάλαρος, ου, ὁ. A basket.
τάλας, ανα, αν, adj. (ср. τάλας, to suffer). Wretched, miserable, unfortunate.
ταλάω (Р. ταλώ), f. ὅσω, &c. (same as contracted forms ταώ and τλήμι). To bear, to endure, to suffer.
τάλα, contr. for τά ἄλλα, adv

As for the rest, finally, besides.
ταμεῖον, and ταμεῖον, ου, τό. A magazine, a storehouse, a granary.
ταμείου (Р. ταμείῳ), f. ὅσω (ср. ταμείος, a steward). To manage, to provide.—Mind to provide for one's self, to divide among one another.
ταμίη, ης, ἤ (Ion. for ταμία, ας, ἤ) A female housekeeper.
τάν, see ὦ τάν.
τάν, and τάνδε, Dor. for τίν, and τήντε.
Τάναις, Ἰδος, 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.
τάνύω, for τά νῦν, adv. Now, at the present time.
τάνυος (Р. τάνυος), f. ὅσω (akin to τίνω, from τάνω, obsol.) To stretch, to extend.
τάξις, εις, ἤ (ср. τάσω). An arrangement, an office, an employment, an order of battle, a battalion, a battle.
ταπείνος, ὧς, ὁ, adj. Humble, low, mean, submissive, lowly.
ταπείνω (Р. ταπεῖνῳ), f. ὅσω, p. ταπείνωσα (ср. ταπείνως). To depress, to reduce, to humble.
ταπείνος, adv. (ср. same). In a lowly manner, humbly, meanly.
Ταράντινος, ου, οἱ. The Ta-
rentines, inhabitants of Tarentum.

ταράσσω, Att. -τασ (R. ταρασχ),
f. ταράσσω, p. ταράφθα. To stir up, to disturb, to throw into confusion, to terrify, to agitate.

ταράφθας, ou, ὶ (fr. ταράφσσω).
Commotion, tumult, uproar.

ταράφθης, etc. adj. (fr. ταφάθος, and ἐδος, appearance). Having the appearance of disorder, tumultuous, stormy.

ταφθεῖο (R. ταφθέε), f. -θεε, p. ταφθῆκα (fr. ταφθός, fear).
To be terrified at, to fear.

ταφθεύ (R. ταφθέε), f. -θεν, p. ταφθεύεισθα (fr. ταφθός, preserved by salt or spices).
To preserve flesh, to salt, to pickle:—to embalm.

ταφθός, ou, ὶ (fr. ταφθο, to dry up). A pinion, a wing.

Ταφθεύος, ou, ὶ. A Tartarus, one of the regions of the lower world, where the wicked are punished.

Ταφθεύος, ou, ὶ. A Tertessian, an inhabitant of Tertessus.

ταφθω, Att. ταφθω (R. ταφθω), f.
taφθω, p. ταφθᾶ, k 2 a. ζαγγω.
To arrange, to dispose, to assign, to place in order, to draw up (in battle array).

ταφθος, ou, ὶ. A bull.

Ταφθος, ou, ὶ. Mount Taurus, a chain of mountains in Asia, reaching from the Αἰγεαν Sea towards India.

ταφθή, ἦς, ἢ (fr. ταφθω, to bury).

A grave, a sepulchre, a coffin, burial.

τάφος, ou, ὶ (fr. same). A grave, a sepulchre, a tomb, a burial.

τάφος, ou, ὶ (fr. same). A trench, a ditch, a pit.

τάφα, adv. (fr. ταφής). Quickly, rapidly, soon, easily, perhaps.

τάφως, adv. Same as τάφα.

τάφος, sc. το. Speed, swiftness.

ταφύς, εἶα, ὶ, adj. Swift, rapid, fleet, prompt, quick.—Compared, ταφύω and Θάυω, τάφυτος.—Neut. adv. ταφύ, quickly, &c.—ταφύτα, ὡς τάφυτα, as quickly as possible.

ταφύτης, ἡς, ἢ (fr. ταφύς).
Swiftness, speed.

ταφός, gen. ταφό, ὶ, § 21. The peacock.

τε, conj. And. τε..... τε, or τε..... καλ, both..... and, as well..... as.

ταφροπος, ou, adj. (fr. ταφρο, for τεφροσα, four, and ἐπος, a horse). Harnessed with four horses.—ταφροπος, ou, το, a four-horse chartiot.

τείνω (R. τε, 2 ται, 3 τον), f.
tείνω, p. τείνα. To stretch, to strain, to draw out, to extend.

Τερεςιας, ou, ὶ. Tereides, a prophet of Thebes, deprived of sight by Minerva.

τερεσω (R. τερω, 2 τερ, 3 τορ), f.
tερω, p. τεράσσω. To rub, to wear (by rubbing), to wear out, to consume, to distress, to press hard.

τετειχω (R. τετείχω), f. -τω, p.
tετειχῆ (fr. τετείχος). To en-
close with walls, to build the walls of.

teίχος, εος, τό. A wall.
teκμαίρω (R. τεκμαίρω, 2 τεκμαίρω),
l. τεκμάρω, &c. (fr. τεκμάρ, a limit). To fix the limit, to determine, to end, to give a proof, to demonstrate.—Mind. to judge by, to infer, to conjecture from.

teκμήριον, ou, τό (fr. τεκμαίρω-

μαι). A mark, a sign, an indication, a proof.
teκνον, ou, τό (fr. τικνω, to bring forth). A child.
teκνοποιία, ας, ἡ (fr. τεκνοποιέω, to produce children). The procreation or bringing forth of children.
teκνώ (R. τεκνό), l. ὁσω, p.
teκτεκνώνα (fr. τεκνώ). To beget children, to be a parent.
teκνος, εος, τό (fr. τικνω). A child, offspring.
teκταίνω (R. τεκταίνω), l. τεκταίνω, &c. (fr. τικνω). To construct, to make, to build.
teκτονική, ἡ, ἡ (l. of τεκτονι-κός, with τέχνη understood). The art of building, architecture.

teκτον, ὁ, ος, ὁ (akin to τέχνη).
A builder, a carpenter, an artificer.

Τέλαμων, ὁ, ὁ. Telamon, the son of Ἀθάνατος, and father of Ajax and Teucer.

tέλεος, εος, τό. Perfect, to complete.
tέλεος (R. τελεο), l. ὁσω, p.
tέλεωνα (fr. τελεο). To bring to an end, to finish, to perfect, to complete.
tέλειος, poetic for τελέω.
tέλη, ἡ, ἡ (fr. τελέω). A completion, a termination, an initiation, mysteries, rites.
tελευταίος, ας, ον, adj. (fr. τελευ-
tη). Last, final, at the end, concluding.—τό τελευταίον, finally, lastly.
tελευτάω (R. τελευτάω), l. ὡς, p. τετελευτάκα (fr. same). To end, to complete, to finish.—τε-
tελευταίων (βίον), to end life, i.e. to die.
tελευτή, ἡ, ἡ (fr. τελεο). An end, a term, death.
tελέω (R. τελε), l. ὡς, p. τετελέ-

εκα (fr. τελεο). To complete, to finish, to perform, to pay.
tελός, εος, τό. The end, the issue, the purpose or design (aimed at), a magistracy or command, tribute, expense.—Adv. τέλος, finally.
tέμενος, εος, τό (fr. τέμνω). A grove, a consecrated place, a temple, a public place.
tέμινω (R. τεμ, 2 τέμ, 3 τίμω), λ.
teμώ, p. τέμινα (by syncope for τετέμινα), 2 a. ἡτίμων. To cut asunder, to cleave, to cut off, to divide, to desolate.

Τέμπεα, ἐν, τό, contr. —η, —άν. Tempe, a valley of Thessaly.
tένις, εος, τό. A shallow, shoal water, a swamp.
tένος, οντος, ὁ (fr. τενώ). A sē new, a tendon.—the neck.
teός, ἦ, ὃν, Ep. for υός. Thine.
Τεράστιος—Τέχνημα.

τεράστιος, ου, adj. (fr. τεράς, a prodigy). Portentous, wonderful, prodigious.

τερατευόμαι (R. τερατεύω) s. -ευ-σομαι (fr. same). To relate wonderful events, to invent extravagant fictions, to deceive, to boast.


τέρμα, άτος, τό. A limit, a bound, a term, an end.

τέρμον, ονος, ο. Same as τέρμα. Tέρμον, ονος, ο. Terminus, a god who presided over landmarks.

τερπικόρανος, ον, adj. (fr. τέρπω and κεράνος, the thunderbolt). That delights in wielding the thunderbolt, the thunderer, an epithet of Jove.


τέρπω (R. τερτις, 2 τερτί), s. τέρπω, 2 a. m. εταρπέμην, pass. εταρ-πην. To fill, to satiate, to satisfy, to delight, to please.

τέρψις, ειος, η (fr. τέρπω). Delight, pleasure, enjoyment.

Τερψιχόρη, ης, η (fr. τείρω, and χορός, the dance). Terpsichôrê, the muse that presided over dancing.

τεσσάρακτα, num. adj. indecl. Forlorn.

τεσσάρακτος, η, ον, num. adj. (fr. τεσσάρακτα). The fourth.


τέτευον (epic for τέευον), defective, 2 aor. only. To meet with, to find.


τετράκωπχιλιος, μι, a num. adj. (fr. τετράκωπξις, four times, and χιλιος, a thousand). Four thousand.

τετράκοσιος, μι, a, num. adj. (fr. τείρα for τέευον). Four hundred.

τετράποδος, adv. (fr. τετράποδος, four-footed). On all fours.

τετράπων, ον, gen. οδος, adj. (fr. τείρα, for τέευον, and πος, a foot). Four-footed.

τεττίξ, έτος, ο. 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.

Τευκρός, ου, ο. Teucer, son of Telamon and brother of Ajax.

τεύχος, έος, τό (fr. τεύχω). A vessel, an implement, a weapon.—Pl. arms, armour.

τεύχω (R. τευχή), s. τευχώ, p. τε-τευχα. To prepare, to complete, to construct, to make, to do.—Pass. to be made, to be.

τέχνη, ης, η (akin to τεύχω). Art, a trade, profession, an art, artifice, cunning, a work of art, a stratagem, a fraud.

τέχνημα, άτος, τό (fr. τεχνα, to make). A work of art,
an invention, a device, a stratagem.


tέχνη, adv. (correl. to ἔσος). Until then, until, as long as, while.

τί, epic for ὡ. Where.

τίγγε, adv. (dat. sing. fem. of ὄγε). In this quarter.

τίγδε, adv. (dat. sing. fem. of ὄδε). Here, in this place, in this way.

Τηθυς, ὑος, Ἡ. Tethys, a sea deity, wife of Oceanus—the sea.

Τητίος, ἄ, or, adj. Telian, of or belonging to Télos, a city in Iouia, the birthplace of Anacreon.

τήττεος (R. τηττεος, 2 τηττεος), s. τήττος, p. τήττησκα, 2 a. τηττήσκον. To melt, to soften, to dissolve—to consume.
—Mind. to decay, to pine away.

τίνε, adv. Afar, at a distance.

τήλτιος, η, or, adj., antecedent correlative to ἡλίκος, §§ 69, and 136. Of such a size, of such age, as old, of the same age.—ἡλίκος, as.

τήλτιος, αὐτή, ὁ, adj. (fr. τήλτιος, and ὁ), same as τηλτιος,—antecedent correlative to ὁπηλτιος. Of such size, of such an age, so large, so old, so young, &c.—ὁπηλτιος,

(expressed or understood), ας.

τήλτιος, adv. (fr. τηλτιος, afar). Away from, far away, far from.

τήμερον, and τίμερον, Att. for σήμερον, adv. To-day.

τημινάντα, adv. Then, at that time.


τιμάω (R. τιμᾶω), s. -ησω, p. τι-
μηκα (fr. τιμή). To esti-
mate, to value, to honour, to
dee m worthy, to esteem.

τιμή, ἡ, ἡ (fr. τιω, to estimate).

Estimation, value, honour, es-
tee m, reward, dignity.

τιμητέος, α, όρ, adj. (fr. τιμᾶω).

To be honoured, that ought to
be honoured.—τιμητίον (τιμῆ),
we must honour.

τιμωσ, α, όρ, adj. (fr. τιμή).

Estimated, highly prized, ho-
noured, valuable, dear.

Τιμων, ονος, ὁ. Timon, a misan-
thrope of Athens.

τιμωρέω (R. τιμωρέω), s. -ησω,
p. τιμωρφηκα (fr. τιμωρφός,
that succours, that avenges).

To succour, to aid, to help:—
to avenge, to punish.—Min. to
avenge one's self, to take re-
venge or satisfaction.

τιμωρία, ας, ἡ (τιμωρεω)
Vengeance, punishment.

τιμάσσω (R. τιμᾶσσω), s. τιμάω.

To brandish, to agitate, to
shake, to cast away.

τίνω (R. τί), s. τίσω, p. τίτικα.

To pay.—τίνων δίκη, to suffer
punishment. See τιω.

τίς, τι, gen. τίνος, interrog. pron.
§ 67. Who? what?—(κατά)
ti, adverbially, why?

τίς, τι, gen. τίνος, indef. pron.,
§ 68. Any, any one, a certain
one, some one, something.—tī
adverbially for κατά τι, at all,
in some degree, in any degree,
§ 133, 10–13.

Τισσαφέρης, sós, acc. νυ, § 39,

2 (3). Τισσαφήνης, a satrap
of Persia, and commander
of the forces of Artaxerxes
against Cyrus in the battle of
Cunaxa.

τιτανός, τίταν, and τίτανος
(R. τρώγ), s. τρήσω, p. τιτέρηκα.

To bore, to pierce through.

τιτανόκος (R. τρώ), s. τρώσω, p.
titērēma. To wound.

τίω (R. τί), s. τίσω, p. τίτικα.

To estimate, to value, to esteem,
to reverence, to honour, to pay
the price, to expiate a crime
(by paying the penalty), to
atone.—τίνων δίκη, or δίκας,
to suffer punishment.

τλάω, and τλήμ, pres. not used
(R. τλα), s. τλήσω, 2 a. τλην,
with a present sense. To bear,
to endure, to suffer; to under-
take, to dare.

τλήμων, όν, adj. (fr. τλαόω). End-
during, patient, wretched, poor.

Τλωλος, όν, ὁ. Tmolus, a moun-
tain of Lydia, in which the
Pactolus rises.

τοί, Dor. for σοι, dat. sing of συ.
τοι, enclitic particle. Indeed, tru-
ly, at least, therefore, forsooth.

τοιχοδούν, adv. (fr. τοι, γάμ, and
ον). Therefore, hence, on this
account.

τοίνυς, adv. (fr. τοι, and νύν for
ον). Therefore, wherefore, on
this account, then.

τοίς, τολα, τοίν, and τούδε,
toûde, toûndo, adj., antecedent
correl. to ολος, §§ 69 and 136
Such.
Τοιούτος—Τραγῳδολογός.

τοιούτος, τοιαύτη, τοιοῦτο, adj. (fr. τοιός, such, and οὗτος, this), antecedent correlative to οὗτος. §§ 69 & 136. Such a one, such.
tοῦχος, ov, ὁ (akin to τεῖχος). A wall, the side of a house.
tόξα, adv. (Dor. for τότε). Then.
tοιχείων, ἡν, ὁ (fr. τίνης, to beget).
A father.
tόλμα, ἦ, ᾧ. Boldness, daring.
tόλμαο (R. τόλμα), s. -ήσος, p.
tετόλμησα (fr. τόλμα). To bear, to endure, to venture.
tολμηρία, ἡ, ᾧ. Boldness, rashness; from τολμηρός, α, ὁ, adj. (fr. τολμάω). Bold, daring, resolute, rash.
tολμητός, ἦ, ὁ, adj. (fr. same).
That has been hazarded, or boldly undertaken, to be hazarded, &c.
tολοιπόν, adv. (for το λοιπὸν μέρος). As for the rest, besides, for the future, henceforth.
tοξεύμα, ἡτος, τὸ (fr. same) An arrow (shot from a bow), an arrow-shot, an arrow.
tοξεῦω (R. τοξεῦω), s. -εύσω, p.
tετοξεύσα (fr. τοξοῦ). To shoot with an arrow.
tοξίκος, ἦ, ὁ, adj. (fr. τοξοῦ). Of or pertaining to bows and arrows, or archery:—fond of archery.—ἡ τοξική, archery.
tὸξον, ov, τ. A bow, an arrow.
tοξότης, ov, ὁ (fr. τοξοῦ). A bowman, an archer.
tόσος, ἦ, ὁ, adj., antecedent correl. of ὡςος, §§ 69 and 136. So large, so much, such.—ὡςος, ας.—τόσον . . . ὡςον, so far . . . as, &c.
tοσοῦτος, τοσαύτη, τοσοῦτος adj. (fr. τόσος, and οὗτος, this) antecedent correlative to ὡςος. §§ 69 and 136. So large, so great, so much, so many.—ὡςος, ας.—τοσοῦτον . . . ὡςον, so much . . . as.—ἐπὶ τοσοῦτον, so far, to such a degree.—το τοίως, by so much, as much.
tόσος, ἦ, ὁ, poetic for τόσος, &c tóte, adv. Then. At that time, formerly.—τότε μίν . . . τότε δὲ at one time . . . at another.
tοτίτον, adv. (fr. τό, and τείτορ, neut. of τείτος). For the third time.
tόυνομα, contr. for τὸ ὄνομα.
Τουρνίτικα, ἡ, ᾧ. Turditalia, a rich province of Bética in Spain.
tουτί, Attic for τοῦτο, § 65, 2. This here.
τράγηκτης, ἡ, adj. τραγήκτος. tragical, and ὡςος, appearance). Tragical, having a tragical appearance, lofty, dignified.
τράγος, ov, ὁ. A goat.
tραγῳδέω (R. τραγῳδῶ), s. -ήσω, &c. (fr. τραγῳδός). To speak in tragic strain.
tραγῳδία, ἡ, ᾧ (fr. τραγῳδός) A tragedy, a tragic poem.
tραγῳδοποιός, ov, ὁ (fr. τραγῳ-
día, and ποιέω, to make). A tragic poet.
τραγωδός, οὗ, ὁ (fr. τραγος, a goat, and ψήν, 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.

τραψίζα, ἦς, ἦ (fr. τέτρας, four, and πέζα, a foot). A table.

τραγίμα, ἄτος, τό (fr. τραγώκω, to wound). A wound.

τραγίως, adv. (fr. τραγύς).
Roughly, rudely, harshly, sternly.

τράχηλος, οὗ, ο. The neck.

τραχύς, εἶα, ἦ, adv. Rough, uneven:—harsh, stern, angry.

πράξα, πος, ἦ (fr. τραχύς).
Roughness, unevenness, harshness, &c.

τρεῖς, τριά, num. adj. § 51, 3.

Three.

τρέμω (R. τρέμ, and τρομε, fr. τρομέω), s. τρέμω, p. τρεμόμιμαι.
To tremble.

τρέπω (R. τρέπ, 2 τρέπ, 3 τρέπα), s. τρέψω, p. τρέπομαι, § 93 Exc. 2 a. ἥτρατον. To turn, to turn over, to turn about, to put to flight, to rout, to change.—Mind. to turn one’s self about, to take to flight, to put to flight.

τρέφω (R. θρεφ, 2 θρέφω, 3 θρέφω), s. θρέψω, p. τρεφομαι, § 93 Exc. and τρέφω, 2 a. ἡτράτον, p. pass. τρεφόμεμαι (akin to τρέμω).
To nourish, to nurture, to rear, to bring up, to support, to maintain.

τρέχω (R. τρέχω, and ὁμίμα 2 ὅμοιμα), s. ὁφέλομαι, and ψής-μούμαι, p. δωδέμιμαι, 2 a. ἢτρά-μιμαι. To run.

τρέμω (R. τρέμω), s. τρέσω, p. τέτρος (same as τρέμω). To tremble.

τριάντα, ἦς, ἦ (fr. τρία neut. of τρεῖς). A three-pronged spear, a trident.


τρίβω (R. τριβή), s. τρίψω, p. τε-τρήρα (same as τείρω and τε-ρήω).
To rub, to wear by rubbing, to grind, &c.


τρίγηνη, ης, contr. τριός, ἦ (fr. τρίς, thrice, and ἐρήσω, to row). A trireme, a galley, a vessel with three banks of oars.

Τρικάρυα, ας, ἡ. Tricarenia, a city on the coast of the Euxine.

Τρικάρυος, οὐ, ὁ. A Tricarian, a citizen of Tricarenia.


τριερύλος, οὐ, adj. (fr. τρίς, thrice, and κεφαλή, a head). Three-headed.

τριδός, οῦ, ἦ (fr. τρίς, thrice, and ὄς, a way). A place where three roads meet.

τριπόθατος, οὐ, Dor. for τριπό-θατος, οὐ, adj. (fr. τρίς, thrice,
and σοφία, to love). Thrice beloved.

τρίπος, ouv, gen. τριποδός, adj. (fr. τρίς, thrice, and πός, a foot). Three-footed.—Subst. a tripod.


τρισχίλιος, α, α, num. adj. (fr. τρίς, and χίλιος, a thousand). Three thousand.

τριτός, πρώτος, πρώτος, num. adj. (fr. τρίς). The third.—Neut. as adv. τρίτον, thirdly, in the third place.

Τρίτος, ὁ, τ. Triton, a sea deity, Neptune's trumpeter.

τρίς, gen. of θρίς, the hair.

τρίχω (R. τρίχω), f. -όσω, ῥ. τρίχων (fr. θρίς, the hair). To cover with hair or down.

τρίχωσις, εισί, εις (fr. τρίχων). A covering with hair, growth of the hair, hair.

τριάδος, ouv, το (fr τρίς, thrice, and ὀδος, an obolus). A coin, the value of three obols.

Τροία, ας, Ion. Τροίη, η, Ἡ. Troy, a celebrated city of Asia Minor.

τρόπαιον, ouv, το (fr. τρέπω, to put to flight). A trophy, consisting of the spoils of the enemy set up in celebration of a victory.

τροπή, ἡ, ἡ (fr. same). The act of turning, a change, a rout, a flight.
chre, a sepulchral mound, a grave.


Τυνδάρεος, ou, Att. Τυνδάρεως, ο, ο. Τυνδάρης, a king of Lacedaemon.

τύπος, ou, ο (fr. τύπτω). A mark, a form, a type, a print.

τύπτω (R. τυπτ. 2 τυπτ. 3 τυπ.), f. τύψω, p. τύπτα, 2 a. τυπτόν. To strike, to beat, to wound, (to wound with the teeth, i.e.) to bite.

τυραννικός, ἡ, ὁ, ὀν, adj. (fr. τυραννος). Tyrannical.

τυραννίς, ἱδος, ἡ (fr. same). Arbitrary power, dominion, tyranny.

τυραννος, ou, ο (perhaps fr. κολοφωνος). A sovereign, an arbitrary ruler, a tyrant.

Τυριος, α, ον, adj. Tyrian.

Τυρος, ou, η. Tyre, an ancient Phoenician city, famous for its commerce.

Τυργονόι, ὁι, οἱ. The Etruarians.

Τυρόι, ὄος, contr. οὐς, ἡ. Tyro, a beautiful nymph, daughter of Salmonesus and mother of Pelias.

τυθός, ὁν, and ὁς, ἡ, ὁ, ὀν, adj. Small, young.—Neut. as adv. τυθόν, a little.

τυφλός, ἡ, ὁ, ὀν, adj. Blind.

τυφλός (R. τυφλό), f. -ώς, p. τυφλώμα (fr. τυφλός). To make blind, to blind.

τύφος, ou, ο (fr. τύφω, to raise a smoke). Smoke, steam:—

pride, conceitedness, haughtiness.

Τυφῶν, ἄνω, ὁ. Typhon, a terrible giant, sprung from the earth.

Τύχη, γη, η (fr. τυχάω). Chance, fortune, an occurrence, a calamity.

Τύχη, γη, η. Fortune, personified.

τῷ, adv. (dat. sing. of το) For this reason, therefore.

τώς, Dor. for τοι, gen. sing. of το. τώρα, contr. for τό ὅρα, τώς, Dor. for τούς.

T.

ὑβρις, ou, ο (fr. ὑβρίς, convex). A protuberance, a hump, a bunch.

ὑβρίζω (R. ὑβρίζω), f. -τομ, p. ὑβρικά (fr. ὑβρικώς). To act insolently, to insult, to deride, to abuse.

ὑβριστής, οὐ, ο (fr. ὑβρίζω). An insolent man, an insulter, an abuser.—As an adj. abusive, insolent, arrogant.

ὑγιαίνω (R. ὑγιαίνω, 2 ὑγιαίνω), f. —αίνω (fr. ὑγιής). To be in good health, to be well, to be sound.—ὑγιαίνως τοῦ, to be sound in mind.

ὑγιεία, ας, ἡ (fr. ὑγιής). Health.

ὑγίς, ες, adj. Healthy, vigorous, sound, rational.

ὑγρός, ὁ, ον, adj. (fr. οὐ, to rain). M.-ist, wet, fluid.—τὰ ὑγρά, the fluid particles.
Υγρότης, ητος, η (fr. Υγρός). Humidity, moisture.—flexibility, softness.

ύδας, ας, η (fr. Ύδωρ). A hydra, a water-serpent.

ύδραυλις, εσω, η (fr. Ύδωρ, water, and εὐλιω, to play on a musical instrument). The water-organ.

ύδρευω (R. Υδρευ), f. -εύω, p. ούδρευκα (fr. Ύδωρ). To draw water, to water, to irrigate.—Min. to draw water for one's self.

ύδωρ, gen. Υδατος, τό (fr. Ύω, to rain). Water.

ύζω, ου, ο (fr. same). Rain.

ύζως, gen. νιός, and νις, νις, obso. in nom. A son.

ύζων, ου, ο. A son.

ύζωνς, ου, ο (fr. νιός). A grand-son.

ύλακτεω (Υλακτεω), f. -ησω, &c. (fr. Υλαω, to bark). To bark, to yelp, to howl.—to rail at, to revile.

ύλις, ης, η. A wood, a forest.—timber, wood, the material.


Τλλος, ου, ό. Hyllus, son of Hercules and Dejanira.

Τμαν, Dor. for Τμήν. Τμής. Ye or you, pl. of ου.

Τμίνας, ου, ο. A marriage song.

Τμίνας, ου, ό. Hymen.

Τμήν, ἐνος, ο. Hymen, the god of marriage.

Τμίω (R. Τμίω), f. -ησω, p. Τμίωσα (fr. Τμίως). To hymn, to celebrate in song to praise, to sing of.
and ἵκνα, to yield). To yield to, to submit, to be inferior:

ὑπερφέρων, s. -ἐκά, &c. (ὑπό, secretly, and ἐκάρνος, to escape).

To escape secretly, to steal away. ὑπερλαῖνον, s. -ἐλάκτω, &c. (ὑπό, up, and ἐλάκτω, to ride). To ride up to.

ὑπναύτιος, a. tov, adj. (ὑπό, nearly, and ἀντιος). Nearly opposite; — opposed to, hostile to.

ὑπεξέρχομαι, s. -ἐξεύρεχομαι, &c. (ὑπό, secretly, and ἐξεύρεχομαι, to go out). To go out by stealth, to escape unperceived, to pass out secretly.

ὑπέρ, 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.

ὑπέράγαγ, adv. (fr. ὑπέρ, intens. and ἀγα, very much). Excessively, inordinately.

ὑπέραγα, s. -ἀγα, &c. (ὑπέρ, over, and ἀγα, to lead). To surpass, to excel.

ὑπέραπαρ, s. -ἀρά, (ὑπέρ, above, and αὑρά, to raise). To raise above, to elevate.—Intr. to rise above, to surpass, to go over.

ὑπεραυξασμός, s. -αυξασμός, &c. (ὑπέρ, above, and αὐξά, to raise on high). To raise up over, to raise on high.

ὑπεραυτηνήσυνδοκί, s. -ἀυτηνήσυνδοκί, &c. (ὑπέρ, for, instead of, and ἀποθήνεσθος, to die). To die for, or in the place of.

ὑπερβάλλον, s. -βάλλο, &c. (ὑπέρ, 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. ὑπερβάλλον, excessive.

ὑπερβολή, ἡ, ἡ (fr. ὑπερβάλλον)
The act of passing over, excess.

ὑπερήχος, s. -ἐχος, and -εχος, &c. (ὑπέρ, above, and ἐχος, to have).

To be above, to have the superiority.

ὑπερφανία, ἡ, ἡ (fr. ὑπερφανίω, to act haughtily). Arrogance, haughtiness.

ὑπερφανίους, ὁ, adj. (fr. ὑπερφανίω, above, and φανίω, to show).

Appearing above, elevated above (others), pre-eminent:—proud, haughty.

ὑπερταυμάζω, s. -ταυμάζω, &c. (ὑπέρ, excessively, and ταυμάζω, to admire). To admire very much, to be exceedingly amazed.

ὑπερθαναι, and ὑπερθαναι, adv. (fr. ὑπερθαναι, and θε, from). From above, overhead, above.

ὑπερκαλάζω, s. -καλάζω (ὑπέρ, over, and καλάζω, to gush forth). To boil over.
To think loftily, to think one's self above others:—hence, to despise, to regard as inferior.

υπερηφανέω, f. υπερήφανος, &c. (ὑπερ-, intens. and χαρά, to rejoice)

To rejoice greatly.

υπέχω, f. υπέχει, and υπεχύσω, &c. (ἵπτω, under, and ἄξω, to hold). To hold under, to sustain, to present to, to furnish.

—ὑπέχων δίκαιος, to suffer punishment.

υπόχοος, or, adj. (ὑπó, under, and ἄξω, hearing). Listening to, attentive, obedient, submissive.

υπηρεσία, as, η (fr. υπηρέτω). Service, assistance.

υπηρετέω (R. υπηρετεῖσθαι), f. υπηρετής, p. υπηρετήμα (fr. υπηρέτης).

Lit. to perform the service of a rower:—hence, to serve, to obey.

υπηρέτης, ou, ὁ. Properly, a galley-rower:—a servant, an assistant, an attendant, a deputy.

υποχόμαι, f. υποχύσομαι (ὑπό, under, and ἄξω, for ἄξω, to hold one's self). To bind one's self, to promise, to engage.

υπνός, ou, ὁ. Sleep.

υπνώω (R. υπνεῖσθαι), f. υπνωτικός, p. υπνωμα (fr. υπνός).

To sleep.

υπό, prep., governing the gen. dat. and acc., § 124, 13.—Primarily, under.—With the genitive, under, from under, by, by means of, through, from.—With the dative, by, with, to.
gather with, under.—With the accusative, at, about, near, under, beneath.—In composition, besides its ordinary meaning, secretly, gradually, back, forward, and sometimes denotes diminution.

ὑπνόμορφον, ou, тó (fr. ὑπομορφω, lit. to go under). A prop, a basis, a seat, a cushion, a carpet. ὑποβάλλω, f. -βάλω (fr. ὑπό, under, and βάλλω, to cast). To cast under, to subject. ὑποβασίσις, ες, ἡ (fr. ὑποβαλω, to descend). Descent, decrease, a sinking down, a retreat, a decline.

ὑπολέγω, f. -βλέγω, &c. (ὑπό, under, and βλέπω, to look). To look from under, to look angrily at, to eye.

ὑποβρύχιος, α, ον (fr. ὑπό, under, and βρύχω, submerged). Under water, completely submerged, deep under water.

ὑποδηης, ες, adj. (fr. ὑπό, diminutive, and δέηω, to want). Wanting something, somewhat defective, inferior, rather timid.

ὑποδείκνυμι, f. -δεῖκω, &c. (ὑπό, intense, and δείκνυμι, to show). To exhibit, to indicate, to point out.

ὑποδόχωμαι, f. -δέχομαι, &c. (ὑπό, intens., and δέχομαι, to receive). To receive, to admit, to accept, to assume.

ὑποδέω, f. -δήω, &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. ὑποδέρκωμαι, to cast an under look). With an angry look, sternly.

ὑποδύνω, and -δύω, f. -δύω, &c. (ὑπό, under, and δύω, to go). To go under, to creep under. Mid. to put one’s self under.

ὑποδύσις, ες, 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, ou, τό, a beast of burden.

ὑπόθεσις, ες, ἡ (fr. ὑποθέσω, to lay down, to propose). A proposition, a condition, or hypothesis, a plan, a principle, a supposition.

ὑποκεχωμαι, f. -κελομαι, &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).

ὑποκορίζωμαι, f. -κορίζω, &c. (ὑπό, diminutive, and κορίζω-μαι, to act like a child). To disguise by softened words, to misrepresent, to disparage, to call by derogatory names.

ὑποκρίνωμαι, f. -κρίνωμαι, &c. To answer:—to feign.—τραγωδίας ὑποκρίνεσθαι, to act in tragedies.

ὑποκρίτης, οὗ, ο (fr. ὑποκρίνω-μαι). One who assumes a feigned character, an actor, a hypocrite.

ὑποκρυφώ, f. -κρύφω, &c. (ὑπό,
diminutive, and κρόυς, to strike). To strike gently, to beat time, to keep time with the step.

ὑποκρίπτω, f. -κρύψω, &c. (ύπο, under, and κρύπτω, to conceal). To conceal under.—Mιν. to hide one's self, to dissemble.

υπολαμβάνω, f. -λαμβάνω, &c. (ύπο, 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.

ὑπολαμβάνω, f. -λαμβάνω, &c. (ύπο, under, and λαμβάνω, to conceal). To conceal under.

ὑπολείπω, f. -λείπω, &c. (ύπο, back, and λείπω, to leave). To leave behind, to permit to remain.—Mιν. to remain behind.

ὑπολείπω, f. -λείπω, &c. (ύπο, beneath, and λείπω, to leave). To leave from beneath, to relax, to weaken.

ὑπομένω, f. -μένω, &c. (ύπο, back, and μένω, to remain). To remain back or behind, to wait, to await, to persist, to endure.

ὑπομνήμα, f. -μνήμω, &c. (ύπο, intens. and μνήμω, to remind). To remind, to suggest.—Mιν. to remember.

ὑπομνήμα, ἄτος, τό (f. ὑπομνήμα, to put in mind). A memorial, a monument, a memoir.

ὑπόνομος, ου, έ (f. ὑπονόμωμα, to undermine). A passage under ground, a drain, a mine.

ὑπονοστέω, f. -νοστέω, &c. (ύπο, back, and νοστέω, to return). To go back, to retreat, to return, to decay.

ὑποπίπτω, f. -πεσόμαι, &c. (ύπο, beneath, and πίπτω, to fall). To fall beneath, to sink under, to fall before, to lie under.

ὑπόπτερος, ου, adj. (f. ὑπό, diminutive, and πτερόν, a wing). Beginning to have wings, having wings:—winged, fledged.

ὑποπτεστάω, f. -τεστάω, &c. (ύπο, from under, and ὑποτεστάω, same as ὑποτεστάω, to look). To be suspicious of, to suspect, to mistrust.

ὑπόπτης, ου, οί and η (f. same). One who is suspicious, a suspicious person, a timorous person.

ὑποτίθεναι, f. -τίθημαι, &c. (ύπο, beneath, and τίθω, to flow). To flow beneath, to glide away.

ὑπόρω, and ὑπόρνυμ, f. -ρνυμ, &c. (ύπο, secretly, and ρνυμ, or ῥνυμ, to excite). To excite secretly, to instigate, to provoke, to stir up.

ὑποστάω, f. -στάω, &c. (ύπο under, and στάω, to draw) To draw from under, to extricate.

ὑποστρέψω, f. -στρέψω, &c. (ύπο back, and στρέψω, to turn). To
turn back, to return.—Mlb. same.

ὑποστροφή, ᾗς, ᾗ (fr. ὑποστρέφω). A return, a turning round.

ὑποτάσσω, Att. —τάσσω, f. —τάξω, &c. (ὑπό, under, and τάσσω, to arrange). To arrange under, to render subordinate, to subdue.

ὑποτελέω, f. —τελέω, &c. (ὑπό, gradually, and τέλεω, to complete). To complete gradually, to accomplish by degrees:— to pay off (a tax or debt), to discharge.

ὑποτίθημι, f. —θήμι, &c. (ὑπό, under, and τίθημι, to place). To place under, to hold forth to, to suggest, to advise, to instruct, to lay down, to establish.

ὑποτρέψω, f. —τρέψω, &c. (ὑπό, under, and τρέψω, to nourish). To rear under or secretly, to bring up privately, to let grow.

ὑποτρέχω, f. —τρέχω, &c. (ὑπό, under, and τρέχω, to run). To run under, to take shelter beneath.

ὑποφέρω, f. ὑπολαμ., &c. (ὑπό, under, and φέρω, to bear). To bear up under, to sustain, to endure.—Mlb. to flow under.

ὑποχώνιος, ov, adj. (fr. ὑπό, beneath, and χώνιον, the earth). Subterraneous, below the earth, infernal.

ὑποχαρέω, f. —χαρέω, &c. (ὑπό, under, back, and χαρέω, to go). To recede, to give way, to retreat:—to pass away, to pass off

ὑπορία, ας, ἥ (fr. ὑπόπτωμα, obsol. in pres. to suspect). Suspicion.

ὑπαίρεια, ας, ἥ (fr. ὑπό, under, and ὁρός, a mountain, properly, ὑπαίρεια γῆ). The country at the foot of the mountains.

Τροχανός, ἄ, ὁ, adj. Hyrcanian, belonging to Hyrcania, a country south of the Caspian Sea.

—ὁ Τροχανός, a Hyrcanian.

ὐς, ὑς, ὅ and ἥ. A boar, a sow, a swine.

ὑπτάτοις, ἣ, ὁ, adj. (superl. of ὑπταιρός, which see). The last.—Neut. pl. ὑπτάτα, adv. lastly.

ὑπταρίος, α, ο, adj. (fr. ὑπταιρός). Belonging to the next day, next day.—τῇ ὑπταρίᾳ (ἡμείᾳ), on the next day.

ὑπτερέω (R. —ὑπτερέω), f. —ῆς, p. ὑπτερῆσα (fr. ὑπτερός). To be later, to be or remain behind.

ὑπτερός, α, ο, adj. Later, succeeding, next in order.—Neut. as adv. ὑπτερόν, afterward.—ἐν τοῖς ὑπτερον χρόνοις in after times.

ὑπτριξ, ἵγος, ὅ and ἥ (fr. ὑς, and ἢ, hair). A hedge-hog.

ὑφαινώ (R. ὑφαιν, 2 ὑφάν), f. —ηνί, p. ὑφάνεσα. To weave.

ὑφάλως, ov, adj. (fr. ὑπό, under, and ἄλως, the sea). Under water.—ὑφαλόν ποιεῖν, to submerge.

ὑφασμα, ὑπτός, τό (fr. ὑφαίνω). A tissue, a garment, a robe.

ὑφίστημι, f. ὑποστήμια, p. ὑφίστησα (ὑπό, under, and ἵστημι, to place). To place under, to
lay before, to arrange, to produce.—Intr. in 2 a. and p., also, Min. to oppose, to withstand, to undertake, to admit, to endure.

υψηλός, ὁ, ὁν. adj. (fr. ύψος).
High, lofty.

ψυχή, ἡ, ἡ. Lentil, lentil potage.

φαλαγξ, ἄγγος, ὁ. A phalanx.
φαλαγφος, ὁ, ὁν. adj. Bald.

σφενδός, ὁ, ὁν. adj. (fr. φενδιν).
Apparent, evident, manifest, clear.

φανερος, adv. (fr. φανερος).
Evidently, clearly, in public, openly.

φάος, constr. φᾶς, τό. See φῶς.

φαετων, ας, ἀ. Phaethon, son of Phoebus 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.


φαδίμος, ὁ, ὁν. adj. (fr. φαίνω).
Shining brightly, splendid, brilliant, illustrious.

φατρός, ὁ, ὁν. adj. (fr. φαίνω).
Bright, clear, cheerful, joyous.

φαίνω (R. φαίω, 2 φαιν, 3 φαίη), f. φαίνο, p. πάραγω, 2 a. φαλλων. To bring to light, to show, to display.—Min. to come to light, to appear, to seem.

φάνη, ἡ, ἡ. The Phasis, a river of Asia, which falls into the Euxine sea at Colchis.

φάζω, poetic imperf. φαζον, same as φημ. To say.

φαζων, ἡ, ἡ. A manger, a crib, a trough.
Φαυλίζω—Φθινώ.

Φαυλίζω (R. φαυλίζω), l. -ίσω, p. πεφαυλίζω (fr. φαυλός). To regard as of no value, to despise, to undervalue, to condemn.

Φαύλος, η, ου, adj. Bad, small, trifling, mean, cheap, worthless, unjust.—Subst. a worthless person.

Φαύλος, adv. (fr. φαύλος). Meanly, basely, badly, simply, with difficulty.

Φέγγος, εος, τό. Light, splendour, brightness, day.

Φεδίας, ου, ο. Phidias, a famous statuary at Athens.

Φείδομαι (R. φείδη and φείδη, 2 φιδμαι, fr. φείδωμαι, and φειδώμαι, 2 a. with redupl. πεφειδωμαι. To spare, to pardon, to save, to refrain, to avoid.

Φέραι, οι, αι. Phærae, an ancient city of Thessaly.

Φεραῖος, ου, ο. The inhabitants of Phæra.

Φέρης, ου, κας, ο. Phæres, king of Phæra in Thessaly.

Φερομαι, μαι, η, ου, adj. irreg. superl. to ἀγαθός, § 57, (fr. φοροω). Most able to bear.—hence, best, bravest, most excellent.

Φέρω (R. οι, ενεω, and ἐνεκ, 2 ενεκ, 3 ενεκ), l. εἰσω, p. ἐνομαχω, Att. ἐνομαχω, 1 a. ἐνομαχω, 2 a. ἐνομαχω, § 117. To bear, to bring, to carry, to produce, to carry off.—βαρέως φέρων, to bear impatiently.—Min. to bear one's self, or for one's self, to hurry along, to rush forward, to fly:—τὰ πρὸςα φέροσθαι, to bear off the palm:—φέρων, adverbially, with. Idioms, 102, 5.

Φεύγω (R. φεύγω, 2 φυγω), l. φεὐγομαι, 2 p. πέφευγω, or πεφυγω, 2 a. ἐφυγον. To flee, to flee away, to escape.

Φηγός, ου, η. An oak.

Φημή, ης, ἡ (fr. φημελ). A saying, a rumour, a report, fame, reputation, an oracle.

Φήμη (R. φήμη), l. φήσω, p. πέφηκα, 1 a. ἐφηκα, 2 a. εἰπων, 2 a. m. ἐφιήκα, § 112, VIII. To say, to utter, to remark:—οὐκ ἐφής, he refused.

Φθάνω (R. φθανα), l. φθάσα, and φθάσομαι, p. ἐφθάσα, 2 a. ἐφθηκα. To be beforehand, to anticipate, to get the start of, to be sooner.—With a participle, rendered adverbially, § 177, IV, and Idioms, 107.

Φθέγγομαι (R. φθέγγω), l. φηγή-ζομαι. To utter, to speak.

Φθείω (R. φθείω, 2 φθειω, 3 φθεηρ), l. φθείρω, p. ἐφθείρα, 2 a. ἐφθηκα, 2 p. ἐφθηκα. To corrupt, to ruin, to lay waste, to destroy.

Φθίω, ας, ἡ. Phthia, a district of Thessaly, where Peleus, the father of Achilles, reigned.

Φθινόπωρον, ου, τό (fr. φθίνω, and ὀπώρος, autumn). The end of autumn, the harvest season, autumn.

Φθίνω, and φθέω (R. φθινω) l. φθίσω, p. ἐφθίσα. Tr. to destroy, to cause to waste away, to kill.—Intr. to waste away to perish.
Φιλογγός—Φιλοχοσμος

Φιλογγός, οὗ, ὁ (fr. φιλεγγομαι). A sound, a cry.

Φιλονερός, αء, ὁν, adj. (fr. φιλονός). Envious, jealous.

Φιλονέω (R. φιλεω), τ. -ής, p. πέληνα (fr. same). To envy, to be jealous of.

Φιλόνος, οὐ, ὁ. Envy, jealousy, detraction, blame.

Φιλορά, ἄς, ἡ (fr. φιλερω). Destruction, corruption, ruin, loss.

Φιλήλη, ης, ἡ (fr. πίνω, to drink). A cup, a bowl, a goblet.


Φιλάμα, ἄτος, Dor. for φιλήμα, ἄτος, τό (fr. φιλεω). A kiss.

Φιλανθρωπός, οὖ, adj. (fr. φιλος, loving, and άνθρωπος, man). Loving mankind, philanthropic, humane, friendly.

Φιλαφιτία, ας, ἡ (fr. φιλαπτιος, to love money). The love of money, avarice.

Φιλαντρία, ας, ἡ (fr. φιλαντριος, to have self-love). Self-love, selfishness.

Φιλεργία, ας, ἡ (fr. φιλος, loving, and ἐργον, labour). Love of labour, diligence, industry, activity.

Φιλέω (R. φιλεω), τ. -ής, p. περιφήλης, Dor. -ής, p. περιφέρηνα (fr. φιλος, loving). To love, to be fond of, to kiss.—With an infinitive, to be wont.

Φιληρωτά, ας, ἡ (fr. φιλερωτικος, to listen eagerly to instruction). Readiness in listening to instruction, love of learning.

Φιλέμων, οὖς, ὁ. Philémon, a comic poet, the rival of Menander.

Φιλητάς, ἀς, ὁ. Philétas, a grammarian, and poet of Cos.


Φιλός, ας, ὁ, and οὐς, ὁ, adj. (fr. φιλος, loving). Friendly, kindly disposed.—Subst. a friend.

Φιλαππίδης, οὖς, ὁ. Philipides.

Φιλίππος, οὖς, ὁ. Philippus, adj. (fr. φιλος, and ἰππος, a horse). Delighting in horses, fond of riding.

Φιλίππος, οὖς, ὁ. Philip, king of Macedon, and father of Alexander the Great.


Αλω (fr. φιλος, loving, and ζωόν, a living creature), fond of, or friendly to animals.

Φιλόθυρος, ας, ὁ, adj. (fr. φιλος, loving, and θυρα, hunting). Fond of hunting.

Φιλοκάλος, ὁ, adj. (fr. φιλος, loving, and καλος, beautiful). That loves the beautiful, virtuous, honourable.

Φιλοκηράς (R. φιλοκηρας), τ. -ῆς, &c. (fr. φιλος, loving, and κηρος, gain). To love gain, to seek gain, to be avaricious.

Φιλοκινσιδύνος, ας, ὁ, adj. (fr. φιλος, loving, and κινσιδύνος, danger). That loves danger, daring, rash:—hence,

Φιλοκυνσίδυνος, adv. Rashly.

Φιλοκατομος, οὖς, ὁ, adj. (fr. φιλος, loving, and κατομος, ornament). Fond of ornament.
has the force of a possessive pronoun, my, thy, his, &c.

φιλοσοφέω (R. φιλοσοφέω), ή—ης, p. πειραματίζω (fr. φιλόσοφος). To be a philospher, to study philosophy, hence

φιλοσοφία, ας, ἡ. Philosophy.

φιλόσοφος, ου, adj. (fr. φιλό, loving, and σοφία, wisdom). Loving wisdom, eager for knowledge, philosophical.

φιλόσοφος, ου, ὁ and ἡ (same as preceding). A philosopher.

φιλότεχνος, ου, adj. (fr. φιλός, and τέχνη, an art). That loves the arts, skilled in works of art, favouring the arts.

φιλοτιμέωμαι (R. φιλοτιμεώ), έ—ήσουμαι, &c. (fr. φιλότιμος). To love or to seek honour, to be ambitious, to labour for, hence

φιλοτιμία, ας, ἡ. A love of honour, ambition, ardour.


φιλοφιλονέμαι, f.—ήσουμαι, &c To receive or treat kindly, from

φιλόφιλος, ου, adj. (φιλός, & φίλος, the mind). Friendly, affectionate.

φιλόφωνος, ου, adj. (φιλός, and φωνή, speech). Talkative, loquacious.—το φιλόφωνον, loudness.

φιλοχρηστός, ου, adj. (fr. φιλός, loving, and χρηστός, money). That loves money, avaricious.


φιλοψυχός, ου, adj. (fr. φιλός, loving, and ψυχή, life). Loving
Φίλομυς—Φρυγίων.

life, fond of life:—timid, cowardly.

Φίλομυς, o, adj. (fr. φιλός, loving, and μυς, a song). Loving songs, delighting in song.

Φίνευς, ἤς, ὁ. Phineus, a king of Thrace, who was freed from the harpies by the Argonauts.

φλης, ἀς, ὁ. A door post.


φλόγις, φλόγις, ἤ (fr. φλέγω, to burn). Flame, a blaze.


φοβερός, ἃ, ἡ, o, adj. (fr. φοβέω). Fearful, dreadful, formidable.

φοβήσω, Dor. for φοβεύσω. Dor. for φοβοῦμαι. Dor. for φοβοῦμαι. Dor. for φοβεύσω.

φόβος (R. φόβος), f. —ήσω, p. περιφόβος (fr. φόβος). To terrify, to frighten, to alarm.—Pass. To flee through dread, to be afraid.

φόβος, ὁ, ὁ (fr. φέβομαι, to be terrified). Fear, dismay.

φόβος, ὁ, ὁ (proper name).

φοβος, ὁ, ὁ. Phæbus, a surname of Apollo.

Φοινίκη, ἦς, ἡ. Phænicia, a country of Asia on the coast of Syria.

Φοινίξ, ἤκος, ὁ. A Phænician.

Φοινίξ, ἤκος, ὁ. The palm-tree, a date.

Φοίνιξ, ἄ, ὁν and ος, o, adj. (fr. φόνος, blood). Bloody, q. the colour of blood, defiled with gore.

φοινίκιος (R. φοινικίος), f. —ήσω, p. περιφοινίκιος (fr. φοινικός, a roaming about). To come or go, to wander about, to frequent, to traverse, to go frequently.

φωλιδιώτης, ἢ, ὁ, o, adj. (fr. φόλης, a scale). Covered with scales, scaly.


φονεύω (R. φονεύω), f. —έσω, p. περιφονεύω (fr. φόνος). To murder, to kill, to slay.

φόνος, ὁ, ὁ (fr. φένω, to slay). Murder, assassination, blood, gore.

φόρος (R. φόρος), f. —ήσω, p. περιφόρος (a form of φέρω). To carry forward, to convey, to carry, to possess:—to wear (clothing).

Φόρκος, o, ὁ. Phorcys, the father of the Gorgons.

φόρος, ὁ, ὁ (fr. φέρω, to bring). Tribute, tax.

φορτίκως, adv. (fr. φορτίκος, tiresome). In a troublesome or burdensome manner.

φορτίον, o, τό (dim. of φόρτος). A small load, a burden.—τὸ φορτία, wares.

φόρτος, o, ὁ (fr. φέρω, to carry) A load, a burden, a cargo.

φορμός, o, ὁ (fr. φόρος) The act of inclosing, inclosure.

φράγμι, same as φρόσσω.

φράζω (R. φραζά), f. φράζω, p.
Φυλός — Φυλόν.

Φώρωδα, 2 a. ἕφορωδον, with redup. πάρωδον. To say, to indicate, to explain, to tell.
Φώσσω, Att. φαίττω (R. φαύ), s. φάζω, p. περόσα. To shut up, to obstruct, to keep or preserve (by shutting up), to secure (by inclosing).
Φόαι, φαίτος, τό. A well.
Φήν, φενός, ἡ. The mind, the intellect, the understanding, thought.
Φρείζως, ου, δ. Phryxus, the son of Athamas, and brother of Helle.
Φρύσσω, Att. φρύττω (R. φρύω), s. φρύξω, p. περόσα. To have the surface ruffled, to be rough.
Φρονώ (R. φρονε), s. -ίσω, p. περόσα (fr. φήν). To think, to reflect, to deliberate.—μέγα φρονείν, to be proud.—εὖ φρονείν, to be kindly disposed, to intend well.
Φρόνημα, άτος, τό (fr. φρονείω). Reflection, thought:—haughtiness, pride, boasting.
Φρόνησις, εως, ἡ (fr. same). Intelligence, reflection, prudence.
Φρόνιμος, ου, adj (fr. same). Intelligent, discerning, prudent:—skilful.
Φροντίζω (R. φροντίζε), s. -ίσω, p. περόσα (fr. φρονείς). To think of, to care, to be anxious.
Φροντίς, ἤδος, ἡ (fr. φρονείω). Anxiety, thought, care.
Φρονάρχος, άς, ἡ (fr. φροοσάω, to watch before). A watch, a guard, a garrison.
Φρονόρχος, ου, δ (fr. φροοσάω, ἄρχω). A captain of the guard.
Φρονώρχος (R. φροορχε), s. -ίσω, p. περοσάρχηα (fr. φροορχο). To watch, to be on guard.
Φροορχός, οὖ, ὁ (contr. for προορχός). A watcher, one who guards, a sentinel.
Φρυάσσω, Att. φρυάττομαι (R. φραύω), s. -άτομα. To be proud, haughty or insolent, to conduct one’s self proudly.
Φρυγία, ας, ἡ. Phrygia, a country of Asia Minor.
Φρυξ, Φρυγός, δ. A Phrygian.
Φυγάς, ἄδω, δ and ἡ (fr. φεύγω, to flee). A fugitive, a deserter, an exile.
Φυγή, ἡ, ἡ (fr. same). Flight, banishment, exile.
Φυλάκη, ἡ, ἡ (fr. φυλάσσω). A guard or watch, a garrison:—imprisonment, a prison, vigilance.
Φυλάκος, ου, δ, poetic for Φυλάξ, ἄξος, ὁ (fr. φυλάσσω). A guard, a guardian, a keeper.
Φυλάσσω, Att. -άττω (R. φυ- λαγ), s. -άτω, p. περόσα. To watch, to guard, to preserve, to keep watch.—Μν. To be on one’s guard, to beware.
Φυλή, ἡ, ἡ. A race, a tribe, a class.
Φυλλάς, ἄδω, ἡ (fr. φύλλον). A green bough, foliage, a bed of leaves.
Φύλων, ου, τό (from φίω) A
voice, a tribe, a kind, a nation.

Φυσις, ου, ὣ (fr. φυσις, poet. for φυσις). The god of escape, an epithet of Jupiter, who aids in escaping from dangers.

φυσω (R. φυσω), l. -ήσω, περιφυσικα (fr. φυσα, wind). To blow, to breathe, to swell with the wind, to puff, to snort.


φυσις, εις, ἣ (fr. φυς). Birth, nature, character, natural talents.

φυτευσις, ας, ἥ (fr. φυτευσω). A planting, a plantation, a plant.

φυτευω (R. φυτευω), l. εισω, περιφυτευνα (fr. φυτον). To plant, to produce, to bring about.


φυω (R. φυο), l. φυσω, περιφυσικα, 2 a. εφυν. 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.

Φωικος, ους, ὅ. Phocion, a celebrated Athenian statesman.

φωικος, ου, ὅ. A den, a hole, the lair of a wild beast.—Pl. neut. τά φωικα.

φωνα, ας, Dor. for φωνη, ᾧς, ἥ. φωνεω (R. φωνεω), ε-ήσω, περιφωνηκα (fr. φωνη). To speak, to say.

φωνη, ᾧς, ἥ. A sound, a voice, a note, the voice or cry (of an animal), a saying.

φωνης, ἔσσα, ἕν (fr. φωνη).

That utters a sound, that has voice, endowed with speech, vocal, speaking.

φωραω (R. φωρα), l. -άω, ποιοφωρακα (fr. φωρ, a thief). To search after a thief, or for stolen goods, to detect.

φως, φωτος, ὅ, poetic A man.

φως, φωτος, το (contr. fr. φως).

Light.

X.

χα, contr. for καλ ὁ.

χαίνω (R. χαί, 2 χαι, 3 χαι), l. χαναω, π. κίαχακα, 2 a. εχον, 2 p. κεχανα. To open, to gaze, to stand open:—to be eager for, to listen attentively.

Χαιρεφον, ὀντος, ὅ. Chairephon, a tragic poet of Athens.

χαίρω (R. χαιρει and χαιρεις, 2 χαιρει, 3 χαιρε), ὁ χαιρε, και χαιρεσω, π. κεχαρακα και κεκεχερακα, 1 a. m. εκεχεραι, 2 a. pass. εχομαι.

To rejoice, to exult.—In the imperative, used as a salutation:—χαιρε, hail, farewell, adieu.—Also, in the infinitive, at the beginning of an epistle, with λέγω understood, greeting, wishes health, &c.

Χαιρενεια, ας, ἥ. Charonea, a city of Bœotia, where Philip defeated the Athenians.

χαίνη, ᾧς, ἥ. The hair, a lock of hair.

χαλαζα, ᾧς, ἥ (fr. χαλαω). Hail.

χαλαω (R. χαλα), l. -αω, p. καλαλακα (fr. χαω, obsol. to stand
open). To loose, t. unbind, to relax.

χαλεπάινο (χαλεπαίνο, 2 χαλε-
παίνον), s. -ἀνον, &c. (fr. χαλεπός).
To irritate, to enrage, intr. to be displeased, to be angry with.

χαλεπός, ἦ, ὁ, adj. Hard, diffi-
cult, harsh, morose, painful.

χαλεπότης, ητος, ἦ (fr. χαλεπός).
Hardness, roughness, harsh-
ness, sternness.

χαλεπῶς, adv. (fr. χαλεπός).
With difficulty, harshly, roughly, &c.

τινος, ὁ (fr. χαλέω). A
bridle, a bit, a curb:—hence,
τινω (R. χαλεω), s. -όνω, p.
καπηλαμα. To bridle, to rein
in, to restrain.

τινος, οὐ, τό (fr. χαλεώ, to
be a smith). A smith’s shop,
a forge.

τινος, ἁ, ὁ, adj. (fr. χαλχός).
Brass, of brass.

τινος, ἓς, ὁ (fr. χαλχέω). A
smith, one who works in brass
or iron.

τινος, ὁ, ὁ, adv. (fr. χαλχός,
and ποὺς, a house). Of the
brass house, an epithet of
Minerva, whose temple was
covered with brass plates.

τινος, ov, gen. ποὺς, adj.
(fr. χαλχός, and ποὺς, a foot).
Brass-footed.

τινος, οὐ, ὁ. Copper, brass,
bronze, sometimes iron.

τινος, ov, adj. (fr. χαλχός,
and χιτῶν, a garment). Armed
with brass, in brazen armour.

χαλκάς, and χαμαλ, a.l. On
the ground.


Χάρης, ητος, ὁ. Chares, an
Athenian general, noted for
incapacity.

χαρίς, εος, εν, adj. (fr. χάρις).
Graceful, peaceful, beautiful.

χαρίτων, adv. (fr. χαρίς).
Gracefully, pleasantly, &c.

χαριτωμαί (R. χαρίτω), s. -τομα,
p. χαριτωμα (fr. χάρις). To
give delight to, to please, to
gratify, to favour, to bestow.

Χαρικλέης, έους, ὁ. Charicles,
one of the thirty Athenian ty-
rants.

Χαρικλός, οὐς, contr. οὐς, ἦ. Cha-
riclo, the mother of Tiresias.

Χαριλάος, οὐ, ὁ. Charilaus, a son
of Polydeuces, king of Sparta.

χάρις, ἔτος, ἦ (fr. χαίρω, to re-
joice). Joy, grace, favour, love-
liness, elegance:—kindness:—
a gift, &c.—χάριν ἔχειν, to be
grateful, to thank.—χάριν ὑπο-
διούναι, to return a favour, to
show gratitude.—χαρίν, acc.
sing. used as adverb (scil. προς
χάριν, or διὰ χαρίν). On ac-
count of, for the sake of.

Χαριτες, ov, ai. The Graces,
viz. Aglaia, Thalita, and Eu-
phrosyne, daughters of Venus
and Jupiter.

χάρις, ov, τό (dim. of χάρτης,

χάρις, άτος, τό (fr. χαίρω, p.
pass. καθαρομα, to open). A ca-
vity, a chasm, an abyss, a gulf,
the aperture of the mouth.
Χαυλιόδους, δοντός, ὁ (fr. χαύλιος, prominent, and ὄδος, a tooth). A tusk.


χειλός, έος τοῦ. The lip, a margin, a rim, a border.

Χέιλον, ὄνος, ὁ. Chilo, a Spartan, one of the seven wise men of Greece.

χείμα, έος τοῦ (fr. χέω). Winter, cold.—hence,

χειματικός (R. χειματικός), ὁ, ἄνω, p. χειματικέω. To render cold, or froze.—Mid. to pass the winter.—Past. to be overtaken by a storm.

χειμώνος, οὖ, ὁ (fr. χείμα, and ψός, a torrent). A mountain torrent (swelled with melted snow).

χειμερινός, ή, έν, adj. (fr. χείμα). Same as

χειμερίς, οὖ, καὶ, ὁ, τό, καὶ, ἄνω. Wintry, cold, stormy, rough.

χειμών, άνα, ὁ (fr. χείμα). Winter, the cold of winter, a storm.

χείρ, χείρος, ή (fr. χέω, to grasp). The hand.—ἄχρι χείρων, to blows, to violence.—ιὲναί, or ἑδύναται εἰς χείρας, to come to an engagement.

Χειρίσορος, οὖ, ὁ. Chrisóphus, a Spartan commander in the expedition of Cyrus.

χείριστος, ή, έν, adj. (irreg. superl. to χειριός, bad, § 57). Worst, basest, &c.

χειρότερος, ές, adj. (fr. χείρ, and ἃς, custom, habit). Accustomed to the hand, tame, gentle, domestic.

χειροτονεῖα (R. χειροτονεῖα), ἡ. —τω, p. χειροτονέων (fr. χείρ, and τέλος, to extend). To extend or hold out the hand (as in voting), to vote, to choose by vote, to elect.

χειροτονία, ας, η (fr. χειροτονεῖα). A voting by holding up the hand, a vote, a choice, an election.


χειροπυργικός, ή, έν, adj. (fr. χειροπυργία). Expert in surgical operations, pertaining to surgical operations.—Subst. ο, a surgeon.

χειρός (R. χείρ), ὁ, —ώς, p. χείροσακα (fr. χείρ). To treat with violence.—Mid. to vanquish, to subdue.

Χέιρων, ὄνος, ὁ. Chiron, one of the Centaurs, famous for his knowledge of medicine.

χείρων, ὄν, adj. (irreg. comp. to χακός, bad, § 57). Worse, weaker, baser.

χελίδων, ὄνος, ἡ. A swallow.

χελάνη, ης, ἡ. A tortoise, a turtle.

Χελιδόνης, οὖ, καὶ, Χελιδόνησος, οὖ, ὁ. The Chersonese.

χερσοῦς, οὖ, καὶ, Χερσόνησος, οὖ, ὁ. Living on land, pertaining to land, land.

χέρος, οῦ, ὁ. A continent, land, the main land.
χεριδρόν, οὐ, τό (dim. of χελή). A little hand.
χέω (R. χέω), f. χέουσα, p. χέυη, 1 a. χέα and χεύα, pt. χέας. To pour out, to shed, to diffuse, to spread around, to melt, to throw or heap up.—Mid. to make libations.
χηλή, ἵς, ἡ (fr. χαλὼν, to open). A cloven foot, the claw (of a bird), a hoof.
χήν, χηνός, ὁ. A goose.
χήνειος, α, οῦ, adj. (fr. χήν). Of a goose.
χῆρος, α, οῦ, adj. Bereft, separated from, deprived of, abandoned, deserted.—Subst. ὁ χήρος, a widower:—ἡ χήρα, a widow.
χθές, adv. Yesterday.
χθών, χθόνος, ὁ. The earth, the ground, land.
χίλις, ἄδος, ἡ (fr. χίλιος). The number one thousand, a thousand, § 53, Obs. 4th.
χίλιος, α, α, num. adj. A thousand.
χίλος, οὗ, ὁ. Hay, provender for cattle, grass.
χίλων, ως, ὁ. Chilo.
χιμαιρά, ας, ἡ. The Chimaira, 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.
χίνεος, α, οῦ, adj. (fr. χίνοι). Of snow, snowy, like snow.
χίστων, ἵς, ὁ. An under garment, a tunic, a robe.
χιόν, χιόνος, ἡ (fr. χίω, to pour out). Snow.
χλαίνω, Ion. χλαίνη, η, ἡ. An outer garment, a cloak.
χλαμύδιον, οὐ, τό (dim. of χλαμύς). A military cloak, a small cloak.
χλαμύς, ἕς, ὁ. A cloak.
χλεναμός, οῦ, ὁ (fr. χλεναζω, to be insolent). Insolence, derision.
χλοαρός, ἀ, ὁ, οῦ, adj. (fr. χλόος, verdure). Verdant, green, blooming, fresh, youthful.
χλόος, οὗ, ὁ. A hog.
χλόω (fr. χλόη). To rage, to be angry.
χλόη, ἵς, ἡ, Dor. χλόα, ας, ᾧ. Bile, gall:—hence, anger.
χλόος, οὗ, ὁ. Bile, anger, wrath.
χλόω (R. χλοῦ), f. -ώς, p. κεχλόσα (fr. χλόος). To excite the bile, to excite, to iritate.—Mid. to be angry.
χορή, ἵς, ἡ. A gut, a chord, the string (of a musical instrument).
χορεία, ας, ἡ (fr. χορεύω). Dancing.
χορεύω (R. χορεύω), f. -έως, p. κεχορεύκα (fr. χορῶς, 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. χορηγεῖ), f. -ήως, p. κεχορηγήκα (fr. χορηγός, one
who leads or furnishes a chorus). To lead a chorus, to fill out, provide with, or furnish a chorus.

χόρτος, οῦ, ó. Properly, an enclosed place, an inclosure, a yard, a court-yard; grass, fodder.

χόω (R. χο), inf. χοῦν, § 35, Exc. 3. To leap up.—See χάονομι.

χοᾶ (R. χα), f. χοᾶν, p. χακῆ. To give the use of, to lend, to give an oracle.—Min. To use, to make use of, to receive, to make trial of, to exercise, to be intimate with:—to receive an oracle.

χοῆια, ας, ή (fr. χοιες, need). Want, privation, use, value, exercise.—χοῆλα ὑπά, there is need, it is necessary.

χοῖνος, το, indecl. (fr. χοῖ). Necessity:—fate, destiny, death.—χοῖνον δῶ, it is fated.

χοῖ, imperf. χοῇ, and χοῖν, f. χοῖσι, impersonal, § 114, 5 (fr. χοῖος). It is necessary, it behoves, Idioms, 57, 7.

χοῦκω (R. χοίκω), f. χοῦσω, &c. (fr. χοῖς, want). To want, to need, to wish for, to deliver an oracle.

χοῦμα, ἄτος, το (fr. χοῦμαι, to use). A thing.—Pl. χοῦματα, or, riches, treasures, effects, property, wealth.—οὐδὲν χοῦμα, nothing.

χορματίζω (R. χορματίζω), f. -ταω (fr. χορμα). To transact business.—Min. to pursue a business for gain, to acquire property, to become rich, to deal in money.


χοήας, ης, η (fr. same). A using, enjoyment, use.

χοησμός, οῦ, ó (fr. χαμεῖν, to deliver an oracle). An oracular response, an oracle.

χοησμοφῶς (R. χρησμοφῶς), f. -ήςω (fr. χρησμός, an oracle, and φή, a song). To deliver an oracle in verse, to impart oracles.

χοηστός, ή, ον, adj. (fr. χραμα, to use). Useful, valuable, worthy, honourable, good, noble.

χωτό (R. χωτ), f. χωτος, p. χωτίκη. To touch the surface:—to anoint, to smear, to rub over with.

χόω, ας, Αττικ χοω, ας, ή (fr. χοί, to touch). Lit. a surface, commonly, colour, the surface of the body, skin.

χώνος, οῦ, ó. Time, a period of time.—χώνος πολλοίς, for a long time.

χύςεως, ει, ου, contr. χυςωτις, η, ουν (fr. χυςος). Made of gold, golden, gilded.—Poetic, χυςορις, η, ουν.

χυνίων, ου, το (dim. of χυνος). A piece of gold, gold.

χυνίτης, ου, ó, and χυνίτις, ης, ους, adj. (fr. χυνως). Containing gold, rich in gold.—άμιος χυνίτης, auriferous sand.

χυνακέρων, οως, adj. (fr. χω-
Χρυσόμαλλος—Ψήγμα.

σός, and ἱππας, a horn. Having golden horns.


χρυσός, οὖ, ὁ. Gold.

χρῶμα, ἄτος, τό (fr. χρώνυμι, to colour). Colour, a paint.

χρώσα, χρῶσός, ὁ. A surface, the skin.—a colour.

χυτός, ἥ, ὧν, adj. (fr. χέω, to pour out). Poured out, fluid, melted, heaped up.

χοι, contr. for καλ ὁ. And the.

χωλός, ἥ, ὧν, adj. (fr. χαλῶ, to relax). Lame, defective.

χωλώ (R. χωλό), έωσ, p. κακόλωξα (fr. χωλός). To lame.

χῶμα, ἄτος, τό. A mound, a heap, a dam; from

χοννυμι, and χοννω (R. χο), f. χωσ, p. κήσομαι. To heap up, to erect, to rear a mound, to raise.

χώματα (R. χο), f. χώσματα. To be angry, to be displeased.

χώσσα, contr. for καλ ὄποσα.

χώρα, ἀς, ἡ. Space, a region, a tract of country, a place, land.

χώρης (R. χώρη), s. ἄνω, p. κακώρησα (fr. χώρηα). To have room.—hence, to contain, to embrace, to receive:—to go or come, to proceed, to retire, to yield, &c.

χωρίζω (R. χωρίζω), s. ἄσω, p. κακώρησα (fr. χωρίς). To separate, to divide, to remove.—Mid. to remove one's self, to depart from.

χωρίς, ὧν, τό (dim. of χώρος).

A district, a small place, a spot of ground, a farm, an estate.

ψάλτης, ὦ, ὁ (fr. ψάλλω, to cause vibration). A musician, a harper.

ψάμμος, ὦ, Ὡ (fr. ψάω, to rub into fragments). Sand.

ψαύω (R. ψαυ), f. ψαύω, p. ἤψαυμα. To touch, to feel, to handle, to reach.

ψέγω (R. ψέγ), f. ψέγω, p. ἤψεγα. To blame, to rebuke.

ψεκάζω (R. ψεκάδ), s. ἄσω, p. ἤψεκάδα (fr. ψεκάς, for ψακάς, a drop). To drop, to trickle, to fall by drops, to distil fragrance.

ψέλλων, ὦ, τό. An armlet, a ring, a bracelet, a buckle.

ψευδής, ἐς, adj. (fr. ψεύδομαι). False, lying, deceitful.

ψευδοματίς, ἡς, ὁ (fr. ψεῦδος, and μάς, a prophet). A false prophet.

ψεύδος, ἦς, τό. A falsehood, an untruth.

ψεύδω (R. ψευδ), s. ψεύδω, p. pass. ἤψευδομαι (fr. ψεῦδος).

To deceive, to slander.—Mid. to tell a falsehood, to lie.

ψήγμα, ἄτος, τό (fr. ψάχω, to θ
duce by rubbing). A fragment, a small piece, a particle.—Pl. τά ψήγματα, small grains.
ψηφίζω (R. ψηφίζω), s. -σω, p. ψηφίζομαι, (fr.ψηφίζω). To calculate by means of pebbles.—Mind to vote with pebbles:—hence, to vote, to decree by vote, to determine.
ψηφίς, ηος, η (dim. fr. ψήφος).
A small pebble.
ψήφισμα, ετός, τό (fr. ψηφίζωμαι).
A decree, a vote, a resolve.
ψήφος, ου, ο. A small stone, a pebble (used in voting):—hence, a ballot, a decision, a decree.
ψιλός, η, ον, adj. (fr. ψλειν, for ψωμ, to rub). That has been rubbed bare, bald:—Unarmed, light-armed, uncovered.
ψόγος, ου, ο (fr. ψογω, to blame).
Blame, rebuke, censure.
ψοφέω (R. ψοφε), s. -σω, p. ψοφίζομαι (fr. ψόφος). To make a hollow noise, to sound, to roar.
ψόφος, ου, ο. A noise, a roaring, a sound.
ψυγαγωγέω (R. ψυγαγωγεως), s. -γος, ης, &c. (ψυχίς, and ψυχω, to lead). To conduct the souls of the dead:—to delight, refresh.
ψυχάω (R. ψυχα), s. -σω, (fr. ψύχος). To cool, to refresh, to delight.
ψυχή, ης, η (fr. ψυχο). The breath, the soul, the spirit, the life.
ψύχος, σος, τό (fr. same). Cold, frost.
ψυχρός, ή, ον, adj. (fr. ψύχος). Cold, cool.
ψέυδο (R. ψευδ, p. ψεύδα).
2 a. pass. ἡψεύδην. To cool, to refresh (by air).

Ω.

ὅ, adv. expressing wonder, surprise, grief, &c. Oh! oh, alas! οδε, adv. (fr. οδε, this). Here: thus, in this manner.
φωνή, ης, η (contr. fr. άουσθη, a song). A song, an ode.
ωδίν, and ωδίς, ἰνος, η (fr. ωδύνω, to cause pain or anguish). The pains of travail, anguish, acute pain.
ωθεό (R. ωθή, and ωθες), s. άσω, rarely ωθήσω, p. ἀσικα, 1 a. ἀσω. To move forward, to push, to drive, to impel.
οξήνος, ου, ο. The ocean.
Οξείνος, ου, ο. Oceanus, a sea deity, son of Cælus and Terra.
άξιος, ις, ι, adj. Rapid, swift, fleet, active.
ομάλλινον, ου, τό (fr. ομός, and λίνον, flax). Undressed flax:—hence, a coarse towel.
ομοπλάτης, ης, η (fr. άμος, the shoulder, and πλάτη, a flat body). The shoulder blade.
ομός, ή, ον, adj. Raw, not cooked, unripe:—uncivilized, ferocious, rude, brutal.
ομος, ου, ο (probably fr. οιω, to bear, obsol.). The shoulder.
ομότης, ητος, ι (fr. ὠμός, cruel).

Cruelty, ferocity.

ὁμοφάγος, or, adj. (fr. ὠμός, raw, and φαγεῖν, to eat). Devouring raw flesh, that eats food raw.

ὁινεκά, Dor. for ὀινεκά. Because, &c.

ὄινομαι (R. ὄντω), s. ἰόςμαι, p. ἰώνμαι. To buy, to purchase.

όν, οὖ, τό. An egg.

ὦ, ὲς, ἥ. A space of time, a season, an hour:—maturity, beauty, loneliness.

Ὀμοί, ὄ, α. The Hours or Seasons, the daughters of Jupiter and Themis. They presided over the seasons.

ὀρμωτῶς, u, or, adj. (fr. ὄφα). Ripe, mature, seasonable, beautiful.

ὀφός, u, or, adj. (fr. ὄφα). That is in season, ripe, seasonable.—Neut. pl. τα ὄφια, the fruits of the season.

ὀψ, τος. Dor. for ὁψ. A mountain

ὕγη, ἡ, τῇ (fr. ὁγίωμαι, to howl).
A howling, a roaring, a braying.


ὁφελέω (R. ὁφελεῖα), s. ἰόςμα, p. ὁφεληκά (fr. ὁφελεῖλω, to aid).
To help, to succour, to be useful, to assist, to be profitable.

ὁφελητέος, α, or, adj. (fr. ὁφελέω). To be, or that ought to be helped.—ὁφελητέον, one ought to help, we must help.

ὁφελμός, or, adj. (fr. ὁφελεῖα). Useful, profitable, advantageous.

ὁφελμός, adv. (fr. ὁφελεῖα). Usefully, profitably, advantageously.—Compared, ὁφελη-

éta, ὁφελημάτητα.