

NEDL TRANSFER



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Martha C. Goldthwait, Sept. 1,
1921.
KD 31029

"Θέλω να πω, ἡ πόλις, πρὸς πόλιον."

"Πρὸς πόλιον, καὶ πόλιον."

"Ἐπιπέδιον, πρὸς πόλιον, πρὸς πόλιον."

"Ἐπιπέδιον, πρὸς πόλιον."

May 15th 1852 -
1852

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

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BY

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ON THE SAME PLAN, ETC. ETC.

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P R E F A C E .

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

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

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

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

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

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

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

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

GREEK IDIOMS.*

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

Quantity.

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

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

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

4. A contracted or circumflected syllable is always long.

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

Accents.

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

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

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

RULES.

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

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

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

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

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

Nom. (No sign.)

Acc. (No sign.)

Gen. *Of, from.*

Voc. *O, or no sign.*

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

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

The Genitive.

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

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

The Dative.

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

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

The Accusative.

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

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

Genitive and Dative without Signs.

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

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

Nouns in Apposition.

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

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

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

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

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

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

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

Adjectives and Substantives.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

- 1 Ἐπεσον ἀγχηστίνοι, They fell *near* each other.
 2 Ἦλθεν μεσονύκτιος, He came *at midnight*.
 3 Ἦλθον βραδεῖς, They came *slowly*.

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

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

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

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

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

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

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

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

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

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

- 1 Σεῖο δ' οὐτις ἄνθρωπος μακάριετος, No man is *happier* than you.

Reflexive Pronouns.

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

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

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

3 Ἀπό σαυτοῦ ἐγώ σε διδάξω, I will show *you* this from *yourself*.

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

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

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

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

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

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

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

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

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

10 Ἀλλ' (ἐγώ) αὐτὸς αὐτοῦ τούτ' ἀποσκεδῶ μυσός, But I shall myself, *on my own account*, wipe out this stain.

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

ADJECTIVE PRONOUNS.

The Definite Pronoun αὐτός.

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

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

Ἐγὼ αὐτὸς ἐποίησα, I *myself* did it.

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

Αὐτὸν ἑώρακα, I saw the *man himself*.

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

Demonstrative Pronouns.

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

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

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

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

The Indefinite Pronoun.

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

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

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

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

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

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

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

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

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

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

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

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

- | | |
|--------------------|------------------------|
| 1 Ἡ ἔνω 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, οὗτος ἀπέθανε.

Arrange,

Οὗτος, ὃς ἡμᾶς πολλὰ ἀγαθὰ ἐποίησε, ἀπέθανε.

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

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

- | | |
|------------------|----------------|
| 1 Πᾶς τις ὅστις, | Every one who. |
| 2 Οὐδείς ὅστις, | No one who. |
| 3 Πάντες ὅσοι, | All who. |

4 Πάντα ὅσα, All things *which*.

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

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

1 Ἄνθρωπος ὅστις, (Any) man *who*.

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

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

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

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

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

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

1 Nom. Ἔστιν οἱ (= ἐνίοι) There are *who* (= *some*) fled.
ἀπίφυγον,

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

- | | |
|-----------------------------|---------------------------------|
| 1 Χαίρω ταῖς ἐπιστολαῖς αἷς | I am delighted with the letters |
| (for αἷς) ἔγραψας, | which you wrote. |
| 2 Ἀπολαύω τῶν ἀγαθῶν ὧν | I enjoy the goods which I have. |
| (ᾧ) ἔχω, | |

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

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

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

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

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

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

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

Related Adjective Words, § 136.

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

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

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

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

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

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

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

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

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

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

3 Acc. Ἐπαινῶ οἶον σὲ ἄνδρα, for ἐπαινῶ τοιοῦτον ἄνδρα οἷος 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,

Ἐρῶ οἶον σοῦ—χαρίζομαι οἶω σοί—ἐπαινῶ οἶον σέ.

The Verb and its Subject.

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

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

- | | |
|----------------------------------|--|
| 1 Τὸ ρόδον θάλλει, | <i>The rose blooms.</i> |
| 2 Σὺ γράφεις, | <i>Thou writest.</i> |
| 3 Τὸ κελεύειν ράδιόν ἐστι, | <i>To command (or commanding) is easy.</i> |
| 4 Τὸ γινῶθι σεαυτόν, καλὸν ἐστι. | <i>"Know thyself," is a good maxim.</i> |
| 5 Τὸ εἰ σύνδεσμός ἐστι. | <i>Ei is a conjunction.</i> |

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

- | | |
|---------------------------------------|--|
| 6 Σὺ ἐποίησας; ἢ ὁ ἀδελφός (ἐποίησε); | <i>Did you do it? or did your brother do it?</i> |
|---------------------------------------|--|

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

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

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,

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

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

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

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

Impersonal Verbs.

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

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

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

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

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

- | | | |
|---|--|--|
| 1 | Λέγεται τὸν βασιλέα ἀποφυγεῖν, or,
Ὁ βασιλεὺς λέγεται ἀποφυγεῖν, | It is said that the king escaped,
or,
The king is said to have escaped. |
| 2 | Λελύσθαι μοι δοκεῖ τὴν ἐκείνων ὑβρίν, or,
Λελύσθαι μοι δοκεῖ ἡ ἐκείνων ὑβρις, | It appears to me that their insolence has terminated, or,
Their insolence appears to me to have terminated. |
| 3 | Κάθαρσιν εἶναι συμβαίνει, or,
Κάθαρσις 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, ἄξιον, ἐπίδοξον, δυνατόν, ἀμήχανον, χαλεπόν &c. ἐστίν (§ 175, *Obs.* 4). Both forms are best rendered by the impersonal form in English; as,

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

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

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

- | | | |
|---|--|---|
| 1 | Οἱ πολέμιοι δὲ, ὡς γ' ἡμῖν ἐδόκουν, ἀπῆλθον, | The enemy, as it appeared to us, departed; lit. as they appeared to us. |
|---|--|---|

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

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

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

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

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

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

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

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

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

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

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

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

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

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

- 1 Ἄρα γραφικὴ ἐστὶν ἡ εἰκασία τῶν ὄρωμένων; Is then painting the art of representing things seen?
 2 Ἄρα' οὖν οἷσθ' ἄτινας κ. τ. λ. Do you then know any? &c.
 3 Ἄρα γέ οὐ χροῆ; Is it not then at least necessary?
 4 Ἄρα μὴ διαβάλλεσθαι δόξεις ὑπ' ἐμοῦ; Do you then think that you have been slandered by me?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

1 Ans. Ὁρᾷ, I see, i. e. I do.

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

2 Ans. Οὐκ οἶδα, I do not know it.

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

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

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

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

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

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

3 Ans. Ἀφεκτέον μέντοι, Yes, certainly.

Negative Sentences.

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

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

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

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

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

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

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

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

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

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

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

The Object of the Verb.

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

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

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

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

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

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

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

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

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

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

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

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

- 1 Οἶδα ἀνθρώπους—οἷα πε- Literally, I know *men* what they
πίνθασιν ὑπ' ἔρωτος, have suffered, i. e. I know what
men have suffered from love.
- 2 Λέγουσι δ' ἡμᾶς, ὡς ἀκίνδυ- They say that we live a life free
νον βίον ζῶμεν, from danger.
- Obs.* Similar to this are those sentences in which the
objective clause depends on a noun; thus,
- 3 Ἦλθε δὲ καὶ ἡ ἀγγελία τῶν And also intelligence *of the cities*,
πόλεων, ὅτι ἀφεστῆσι, that they revolted came, i. e.
intelligence came that the
cities revolted.

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

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

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

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

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

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

- 1 *Σὺ διώκη δειλίας,* *Thou art* accused of cowardice.
 2 *Δοιογὸς ἀμύνεται τοῖς ἄλλοις,* *Destruction* is warded off from others.
 3 *Χρήματα ἠτήθη Θεβαίους,* *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 ὠνομάσθη 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, 1). Strictly speaking, then, when thus used, there is no optative in the present and perfect tenses, and no subjunctive in the imperfect and pluperfect.* The aorist, however, has both, because being indefinite in respect of time, it is often used to express what is usual, or what is always

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

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

Indicative Mood.

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

Subjunctive Mood.

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

Optative Mood.

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

Imperative Mood.

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

Infinitive Mood.

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

Participles.

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

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

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

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

Indicative Mood.

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

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

- | | |
|--|--|
| 1 <i>Εἴ τι εἶχεν, εἰδίδου άν,</i> | If he had any thing, <i>he would give it.</i> |
| 2 <i>Εἰ τοῦτο ἔλεγες, ἡμάρτανες άν,</i> | If you said this you erred; or, If you had said this, you <i>would have erred.</i> |
| 3 <i>Εἰ ἀηδών ἦμην, ἐποιοῦν άν τὰ τῆς ἀηδόνας,</i> | If I were a nightingale <i>I would do the acts of a nightingale.</i> |

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

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

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

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

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

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

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

The Subjunctive Mood.

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

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

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

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

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

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

Optative Mood.

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

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

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

4 Ἐλεξε ὅτι οἱ πολέμιοι ἀπο- φύγοιεν,	<i>He said that the enemies fled.</i>
--	---------------------------------------

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

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

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

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

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

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

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

- 3 Σοὶ δὲ θεοὶ τοῦτο δοῦεν, May the gods grant thee this.

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

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

Imperative Mood.

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

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

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

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

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

Infinitive Mood.

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

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

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

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

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

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

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

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

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

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

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

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

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

- | | | |
|---|--|---|
| 1 | Τὸ ἁμαρτάνειν τοὺς ἀν-
θρώπους ὄντας, οὐδὲν
θαυμαστόν, | <i>That</i> (those who are) <i>men should err</i> , is nothing wonderful. |
| 2 | Ἐπὲρ τοῦ μηδένα ἀπο-
θνήσκειν, | <i>That no one might perish.</i> |
| 3 | Ἴνα ἀπιστώσι τῷ ἐμὲ τι-
μησθαι, | <i>That they may disbelieve my having been honored.</i> |
| 4 | Ἐκρίνα τὸ μὴ πάλιν ἐλ-
θεῖν, | <i>I determined not to come again.</i> |
| 5 | Διὰ τὸ ἐκεῖνον παρεῖ-
ναι, | <i>On account of his being present, or, Because he was present.</i> |

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

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

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

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

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

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

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

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,

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

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

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

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

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

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

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

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

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

The Participle.

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

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

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

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

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

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

- 1 Ὁ Κύρος δὲ βουλόμενός τινα πέμψαι, But Cyrus *wishing* to send some one.
 2 Ὁρῶ ἄνθρωπον τρέχοντα, I see a man *running*.
 3 Γυνή τις ὄρνιν εἶχε καθ' ἑκάστην ἡμέραν ὡς ἐκτετυσσάν, A certain woman had a hen *laying* (or, *which laid*) an egg every day.
 4 Ἦκουσά ποτε Σωκράτους περὶ φίλων διαλεγόμενον, 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,

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

- 1 Τὴν οἰκίαν προιάμενος ἀπέλιθε, He *bought* the house and *departed*.
 2 Παρέλθων τις δειξάτω, Let any one *come forward* and *show*.
 3 Οἶκαδ' ἰὼν ἄνασσε, *Go home* and *rule*.

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

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

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

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

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

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

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

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

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

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

- 1 Τοὺς φίλους εὐεργετοῦν-τες καὶ τοὺς ἐχθροὺς δυνή-
σεισθε κολάζειν, *If you confer benefits on your friends, you will be able to punish your enemies.*
- 2 Ὡς ὀλίγα δυνάμενοι προ-
ορᾶν ἄνθρωποι περὶ τοῦ
μέλλοντος, πολλὰ ἐπιχει-
ροῦμεν πράττειν, *Though men are able to foresee very little of the future, still we attempt to do many things.*
- 3 Μὴ γὰρ εἶην ἐξ Δαρείου γεγον-
ὼς μὴ τιμωρησάμενος
Ἀθηναίους, *I would not be descended from Darius, unless I punished (or if I did not punish) the Athenians.*
- 4 Οὐκ ἂν δύναιο μὴ καμῶν
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 Σὲ γε διδάξων ὤρμημαι, *I have hastened forward in order to teach thee.*
- 2 Πέμπω σε λέξοντα, *I send thee to (in order to) say.*
- 3 Παρασκευάζοντο ὡς πολεμή-
σονται, *They prepared to make war.*
- 4 Κύρος ἔπεμψε τον Γωβρύαν
ἐποψόμενον, *Cyrus sent Gobryas to see, i. e. in order to see.*

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

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

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

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

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

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

- 1 Προβεβηκότες ἦσαν, for They had gone forward.
 προεβήκεισαν,
2 Ἐχεῖς γήμας, for ἔγημας, You have married.
3 Θαυμάσας ἔχω, for τεθαύ- I have wondered.
 μακα,
4 Ἦκω, or ἔρχομαι φρά- I am going to say, i. e. I will
 σων 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 Ἐῖ σοι βουλομένῳ ἐστί= }
 Ἐὶ σὺ βουλόμενος εἶς, or, } If you are willing.
 Ἐὶ βούλη, }
6 Οὐδὲ αὐτῷ ἄκοντι ἦν= }
 Οὐδὲ αὐτὸς ἄκων ἦν, } Nor was he unwilling.

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

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

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

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

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

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

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

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

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

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

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

- 4 Οὐδέποτε μετεμέλησά μοι σι- I have never repented that I
γήσαντι, have been silent.

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

- 5 Σύνοιδα ἐμαυτῷ σοφὸς ὦν, or I know that I am wise.
σοφῷ ὄντι,
6 Σαυτῷ συνήδεις ἀδικοῦντι, You know that you are doing
wrong.
7 Ἐαυτὸν οὐδεὶς ὁμολογεῖ κακ- Nobody owns that he is an evil
οὔργος ὦν, or, κακοῦργον doer.
ὄντα,

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

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

- 1 Κύρου βασιλεύοντος, Cyrus reigning—when Cyrus reigned.
2 Ἐμοῦ ζώντος, I living—while I live.
3 Εἰρήνης οὔσης, Peace being—when peace comes—in
time of peace.
4 Κύρου ἀποθανόντος, Cyrus having died—when Cyrus died.
5 Αὐτοῦ ὄντος, He being—when he was, &c.
6 Ἔργου πραχθέντος, The work being done—when the work
was done.

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

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

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

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

Verbals in -τός and -τέος.

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

114. Verbals in -τός are translated two ways:

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

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

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

- 5 Ἀψαυστός ἐγγους, Not having touched the spear.
 6 Εἰ τῷ ἐμῷ τάνδρῳ μεμπτός εἰμι, If I blame my husband.

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

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

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

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

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

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

Particular Words and Phrases.

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

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

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

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

27 Περὶ πολλοῦ (with ἔστι or ποιέω, signifying to prize or value), *much, highly*; περὶ πλείονος, *more*; πλείστου, *most*, or very much.—So περὶ μικροῦ, &c., *little*.

28 Μᾶλλον δέ (alone), or rather.

29 Μάλιστα μὲν, *Before all things, best of all, if possible, strictly indeed*. Πόσοι μάλιστα; *How many then strictly?*

30 Ἄληθεις; *Really? is it then so?*

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

32 Οὐκ ἔστιν ὅπως, *It is impossible (or inconceivable) that*.

33 Ἔστιν, ἔξεστιν, ἔνεστι, πάρεστι, with a dative of the person followed by the infinitive, *It is possible, it is lawful—permitted*; as, ἔξεστί μοι, *It is lawful for me*, i. e. *I may*, &c.

34 Ὡς ἔνι (for ὡς ἔνεστι), *As far as possible*; ὡς ἔνι μάλιστα, *In the highest degree*.

35 Ὡς ἔπος εἰπεῖν, *So to speak*.

36 Συνελόντι (sc. λόγῳ) εἰπεῖν, or ὡς συνελόντι, &c., *To speak concisely, to say in a word*.

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

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

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

40 Ἀμα—καί, *So soon as—then; when—then*.

41 Ἀρξόμενος, e. g. ἀπὸ σοῦ, lit. *Beginning from or with you*; hence, *and you first of all, before all; chiefly you*.

42 Μίλλειν, followed by an infinitive, *To be about to; to be on the point of*. Hence, τί δ' οὐ μίλλει; τί δ' οὐκ ἔμελλε, *Why shall he not? why should he not?* i. e. *most certainly, assuredly*. So τί μίλλει, having the same meaning.

43 Ἐχειν, with an adverb, means literally, *To have one's self, to find one's self*, &c.; and can generally be translated by the verb to be, as, καλῶς ἔχει, *It is well*; ὡς εἶχε, *As he was*.

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

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

similar manner are used the expressions, *Οὐ μόνον ὅτι*, (also *οὐχ ὅτι μόνον*),—*οὐχ ὅτι* (or *ὅπως*),—*μή ὅτι*,—*μή ὅπως*, in the first member; but where *ὅτι*, or *ὅπως* is introduced, the whole is regarded as a substantive clause, and is either the subject or the object of a verb; as, *Ἐώραν—μή ὅπως ὀρθεῖσθαι ἐν ἦνθμῳ, ἀλλ' οἶδε ὀρθοῦσθαι, εἰδένασθαι*, *I saw that you were able not only NOT to dance in measure, but not even to stand erect.* *Οὐχ ὅτι*, i. e. *ἐρῶ* (or *λέγω*) *οὐχ ὅτι—ἀλλὰ καί*, (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 σωφροσύνη, prudence.	Αἰνείας, Aeneas.
ἡ ἀληθεία, truth.	Ἑρμῆς, Mercury.
ἡ κακία, wickedness.	Πυθαγόρας, Pythagoras.
ἡ πενία, poverty.	Νουμᾶς, Numa.
ἡ ὁμιλία, conversation.	Βάρκας, Barcas.
ἡ ἀρετή, virtue.	ὁ ποιητής, the poet.
ἡ εὐτυχία, good fortune.	ὁ πολίτης, the citizen.

Nouns of the Second Declension (§ 18).

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

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

Nouns of the Third Declension (§ 20).

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

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

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

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

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

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

Decline, and give the rules as above :

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

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

Decline, compare, and give the rules for comparing :

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

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

Decline, compare, and give the rules for comparing :

ἀθάνατος, ος, ον, immortal.	ἔνιμος, ος, ον, true.
ἄθυμος, ος, ον, sad.	μετέωρος, ος, ον, high.
ἔρημος, ος, ον, desert.	πάμφιλος, ος, ον, beloved.

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

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

μέλας, αινα, αν, black.	αἰπύς, εἶα, ύ, high.
τάλας, αινα, αν, wretched.	βαρύς, εἶα, ύ, heavy.
ἀνεμόεις, όεσσα, όεν, windy.	βραδύς, εἶα, ύ, slow.
ἰχθυόεις, όεσσα, όεν, fishy.	γλυκύς, εἶα, ύ, sweet.
έκων, ούσα, όν, willing.	εύθύς, εἶα, ύ, straight.
χαριείς, έεσσα, έεν, graceful.	πᾶς, πᾶσα, πᾶν, all.

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

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

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

CONTRACTS.

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

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

γία, the earth.	πορφυρέα, purple.	Ἀπελλέης, Apelles.
χρυσία, golden.	ἄπλοη, simple.	ἄργυρέα, of silver
Ἑρμείας, Mercury.	Ἀθηναία, Minerva.	διπλόη, double.

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

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

νόος, the mind.	ρόος, a current.	πορφυρέος, purple.
ὀστίον, the bone.	πλόος, navigation.	διπλόος, double.

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

CONTRACTS OF THE THIRD DECLENSION (§ 38).

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

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

* <i>Μαρς, -έος, Mars.</i>	<i>κρέας, -ατος, flesh.</i>
<i>αἰδώς, -όος, modesty.</i>	<i>γέρας, -ατος, a reward.</i>
<i>Λητώ, -όος, Latona.</i>	<i>τέρας, -ατος, a prodigy.</i>
<i>ἄγκος, -εος, a valley.</i>	<i>ὄρος, -εος, a mountain.</i>
<i>ἄλγος, -εος, grief.</i>	<i>φειδῶ, -όος, parsimony.</i>
<i>βέλος, -εος, a dart.</i>	<i>σαφής, -έος, manifest.</i>
<i>πένθος, -εος, grief.</i>	<i>ἄληθής, -έος, true.</i>

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

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

NOUNS.	ADJECTIVES.
<i>βασιλεύς, -έος (-έως), a king.</i>	<i>ἡδύς, -έος, sweet.</i>
<i>λάτρις, -ιος, a slave.</i>	<i>ὀξύς, -έος, sharp.</i>
<i>μάντις, -εος (εως), a prophet.</i>	<i>βαθύς, -έος, deep.</i>
<i>ὄφις, -ιος (-εως), a serpent.</i>	<i>βελτίων, -ονος, better.</i>
<i>βραβεύς, -έος (-έως), an umpire.</i>	<i>μειζων, -ονος, greater.</i>
<i>πόλις, -ιος (εως), a city.</i>	<i>πλείων, -ονος, more.</i>
<i>ἄστυ, -εος, a city.</i>	<i>χείρων, -ονος, worse.</i>

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

Decline, contract, and give the rules for contracting :

<i>ἀρκύς, -ύος, a net.</i>	<i>ὄφρυς, -ύος, the eyebrow.</i>
<i>ὄρυς, -υός, an oak.</i>	<i>βοῦς, βοός, the ox.</i>

VERBS OF THE FIRST CONJUGATION.

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

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

<i>ἄγω, I lead.</i>	<i>θίγω, I touch.</i>	<i>μίγω, I mix.</i>
<i>ἀμείβω, I change.</i>	<i>ἰάπτω, I send.</i>	<i>νίπτω, I wish.</i>
<i>ἄπτω, I bind.</i>	<i>κόπτω, I beat.</i>	<i>πέμπω, I send.</i>
<i>βλάπτω, I hurt.</i>	<i>κρύπτω, I hide.</i>	<i>φάπτω, I sew.</i>

γράφω, I write.
 δέομαι, I behold.
 θάλλω, I cherish.

κύπτω, I stoop.
 λείπω, I leave.
 λήγω, I cease.

ρίπτω, I throw.
 σκώπτω, I scoff.
 τείχω, I contrive.

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

αἶδω, I sing.
 βριθώ, I am heavy.
 δειδω, I dread.
 ἐρειδω, I support.
 κεύθω, I conceal.

κλώθω, I spin.
 λήθω, I lie hid.
 πείθω, I persuade.
 πέρθω, I lay waste.
 πλήθω, I fill.

σπένδω, I pour out.
 πρήθω, I burn.
 σπεύδω, I haste.
 ὠθώ, I push.

Verbs in -σω and -ζω (§ 82, Obs. 1).

Characteristic γ.

ἄσσω, I rush.
 ἀράσσω, I beat.
 δράσσω, I catch.
 νύσσω, I pierce.
 πτύσσω, I fold.
 φέζω, I do.
 στάζω, I distil.

Characteristic δ.

ἄζω, I dry.
 ἀλίζω, I assemble.
 δάζω, I divide.
 ἐλπίζω, I hope.
 ἰμάσσω, I whip.
 κομίζω, I carry.
 φράζω, I tell.

Characteristic γ or δ.

ἀρπάζω, I plunder.
 ἀτίζω, I underrate.
 βάζω, I speak.
 διστάζω, I doubt.
 ἐμπαζώ, I care for

Pure Verbs (§ 96).

ἀνύω, I accomplish.
 ἀπειλέω, I threaten.
 ἀρτύω, I reason.
 ἀρύω, I draw.
 γνύω, I know.
 βούω, I call.
 δαίω, I burn.
 εἰλέω, I roll.
 ἐχέω, I sound.

θραύω, I break.
 θύω, I sacrifice.
 κελεύω, I order.
 κινέω, I move.
 κορφέω, I sweep.
 λαύω, I enjoy.
 λούω, I wash.
 λύω, I loose.
 μειδάω, I smile.

μνάω, I remind.
 νύω, I spin.
 πατέω, I trample.
 παύω, I cause to
 ποιέω, I do. [cease].
 στερέω, I deprive.
 τίω, I pay.
 φνύω, I beget.
 χωρφέω, I depart.

Liquid Verbs (§ 97).

ἀγειρω, I collect.
 ἀείρω, I raise.
 αἶρω, I lift up.
 ἀμύνω, I defend.
 ἄρω, I fit.
 βαθύνω, I deepen.
 βάλλω, I throw.
 δέμω, I build.
 ἐγειρω, I awake.

θέρω, I warm.
 θύνω, I rush.
 ἱμείρω, I desire.
 καθαιρω, I purify.
 κάμνω, I labor.
 κλίνω, I recline.
 κραινω, I accomplish.
 κρίνω, I judge.
 πτείνω, I kill.

μείρω, I divide.
 μένω, I stay.
 ὄρω, I rouse.
 πείρω, I pierce.
 κλύνω, I wash.
 σπείρω, I sow.
 τέμνω, I cut.
 φαίνω, I show.
 φθαιρω, I corrupt.

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

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

Deponent Verbs (§ 113).

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

Irregular Verbs (§§ 116, 117).

αἰρέω, I take.	εἶδω, I know.	μάχομαι, I fight.
αἰσθάνομαι, I perceive.	εἶκω, I resemble.	μέλω, I care for.
ἄλλισκομαι, I take.	*Εἶπε, I said.	οἶομαι, I think.
ἁμαρτάνω, I err.	ἐλαίνω, I drive.	ὀλλύω, I destroy.
βαίνω, I go.	ἔρχομαι, I go.	ὀμνυμι, I swear.
βόσκω, I feed.	ἔχω, I have.	πάσχω, I suffer.
βούλομαι, I will.	θνήσκω, I die.	πίνω, I drink.
γαμέω, I marry.	ἰκνέομαι, I come.	πιπράσκω, I sell.
γίγνομαι, I become.	ἴσημι, I know.	πίπτω, I fall.
γιγνώσκω, I know.	κεραννύω, I mix.	πυνθάνομαι, I in-
δάκνω, I bite.	κλάζω, I cry.	τέμνω, I cut. [quire.
δεῖδω, I fear.	λαγχάνω, I receive by	τίκτω, I bear.
διδάσκω, I teach.	λαμβάνω, I take. [lot.	τρέχω, I run.
δοκέω, I think.	λανθάνω, I am hid.	τυγχάνω, I am.
ἔδω, ἔσθιω, I eat.	λανθάνομαι, I forget.	φέρω, I bear.
ἐθέλω, I wish.	μανθάνω, I learn.	φθίνω, I corrupt.

Directions how to find a Verb in the Dictionary.

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

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

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

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

To the final letter of the root found as above,

If a π- mute, add ω, sometimes τω.

“ κ- mute, add ω, or change it into σσω, ττω, or ζω.

“ τ- mute, add ω, or change it into σσω, ττω, or ζω.

“ α, ε, ι, ο, υ, add ω, sometimes τω, δω, ϑω, ζω, or σκω.

“ η, change it into άω or έω; or add ϑω, or ζω.

“ ω, change it into όω, or add ϑω, ζω or σκω.

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

“ λ, add ω or λω.

“ μ, add ω, sometimes νω.

“ ρ, φ, add ω.

If the word end with ζ, σσ, σκ, πτ, κτ, λλ, μν, 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 νω, which will give the word to be found in the Dictionary. Instead of the final ω, if the verb be deponent, -ομαι 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 ο;—η into αι, and φ into οι.

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

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

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

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

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

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

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

Note.—In the present and imperfect, the first root is often strengthened by the addition of certain letters, which frequently alter its appearance. This is the case with all verbs that end in ζω, σσω, ττω, σκω, πτω, λλω, μνω, and many in άνω and ύνω. 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 first future active, and middle of mute and pure verbs, has the tense-sign σ annexed to the first root, and the terminations of the present. Liquid verbs have no tense-sign visible in the future, but have the circumflex on the first syllable of the termination, thus showing that the proper tense-sign ε disappears by contraction with the mood-vowel. The first future passive is always known by the tense-sign θησ before the termination.

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

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

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

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

Words for Practice on the foregoing Directions.

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

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

ἀπο-βλέπουσι	ἐπρώτευσεν	μάνωσι
κολάζει	σώσω	ἐφόρει
σώζεσθαι	ὄνειδισης	αἰσχύνον
ἔλεγεν	ποιεῖν	ἠρξάμην
σχολάζοι	κελεῦσαι	ἐπεφύκει
στράτενοιτο	ἄψας	προς-αγγελθεισης
ἔρωτήθεις	ὠκειλαν	ἐχαρίσατο
εὐδοκιμοίη	ἐπ-ἐνόησας	φυλάζει
θάπτουσιν	ἄν-ἔτειλαν	τρέφομαι
φεύγοντες	σπαρέντων	ὄμοιο
εἵκαζε	κρῖναι	ἐπι-γέγραπται
ἔσπούδασε	περι-στεῖλαι	λελύσθαι
ἔτεμνε	ἔτρεφεν	τετριμμένος
κατ-ἔλιπε	ἀπο-κτενοῦσι	ἐχόρευσεν

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

ADJECTIVE AND SUBSTANTIVE.

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

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

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

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

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

Χρηστός ἄνθρωπος. Καλή κεφαλή. Ἄγαθοὶ νόμοι. Σοφὸς λόγος. Ἴππος πτηνός. Μεγάλα δῶρα. Δόξα κλεινοτάτη. Κλίνη χρυσία. Ἐπίσημος εὐτυχία. Ὁ κωμικὸς ποιητής. Μεγάλη λίμνη. Ἄγαθὸν ἔργον. Φίλων ἐταίρων. Ἐνδοξὸς πόλεμος. Εἰρήνης αἰσχρᾶς.

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

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

3.—*Miscellaneous.*

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

4.—Adjectives, Pronouns, and Nouns.

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

THE VERB.

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

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

INDICATIVE MOOD.

5.—PRESENT. Τύπτω. Λέγει. Λείπουνσι. Φιλέωμεν. Ὁ παῖς γράφει. Οἱ ἄνθρωποι λέγουσι. Ῥόδον θάλλει. Τάσσομεν. Οἱ πολέμοι φεύγουσι. Ὁ βασιλεὺς λέγει. Ἐμεῖς πίνετε. Αὐτοὶ πέμπουνσι.—MID. Τύπτονται. Φιλέη. Τασσόμεθα.

6.—IMPERFECT. Ἐτυπτον. Ἐλεγον. Αἱ νᾶες ἔπλεον. Οἱ ἄγγελοι ἠρώταον. Ἐθαυμάζομεν. Ἐμεῖς ἐβλέπετε. Οἱ λέοντες ἐβρυχον. Ὁφίς ἐσύρισε. Οἱ κύνες ὑλάκτεον.—MID. Ἐτυπτόμην. Ἐφιλέοντο. Ἐτάσσεσθε. Ἐλέγετο. Ἐρωτάοντο.

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

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

a § 61, 1.

b 25, 1.

c 25, 4

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

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

10.—PERFECT AND PLUP. Γέγραφα. Λελόχασι. Πεφίληκαμεν. Μεμενήκατε. Οὗτος ἔσταλκε. Πεφίληκας. Τετύφατον. Ἐκεῖνοι δεδηλώκασι. Ἐγεγράφειν. Βασιλεῖς ἐκεκωλύκεισαν. Ἴππος ἐδεδραμήκει.—MIDDLE AND PASSIVE. Ἔμεις λείψομεν. Ταῦτα λελεγμένα εἰσὶ. Ἄντοὶ τετίμηνται. Οὗτος ἐτέτακτο.

SUBJUNCTIVE AND OPTATIVE MOODS.

11.—PRESENT. Λέγωμεν. Φεύγοιμι. Βλέπη. Φιλέωμεν. Τρέψης. Ἄνθρωποι φεύγοσι. Παιῖδες γράφοιεν.—MID. AND PASS. Λέγομαι. Ἡμεῖς λειπώμεθα. Ἐκεῖνος φεύγεται. Ἔμεις φιλέησθε.

12.—FUTURE. (NO SUBJUNCTIVE.) Κελεύσοιεν. Ἄντὸς λείποι. Ἡμεῖς ποιήσοιμεν. Στελέοις. Σπεροῖεν. Ἀμνοῖτε. Οἱ βασιλεῖς ἄρξοιεν.—MID. AND PASS. Ἐπιστολαὶ σταλήσοιεντο. Ποιησοίμεθα. Ἄντὸς φεύξοιτο. Οἱ ἄνδρες λειφθήσοιεντο. Τίς ἐλεύσοιτο; Εἰ οἱ βασιλεῖς βουλεύσοιεντο.

13.—1 AORIST. Τύψωσι. Στρέψη. Σὺ στρέψαις. Λέξαιτε Ἄντὸς φιλήση. Φίλησαι. Ἀγγεῖλωμεν. Ποιήσωμεν. Οἱ ναῦται δράσαιεν. Ποιηταὶ μυθολογήσωσι. Ἄνθρωποι πιστεύσαιεν. Ἄνεμος πνεῦσαι.—MID. AND PASS. Βουλευσαίμην. Ἐλενσαίμεθα. Φιληθεῖη. Λόγος γραφθεῖη.

14.—2 AORIST. Λίπωμεν. Γράφη. Ἄντὸς ἐλύθη. Σωκράτης ἀποθάνη. Φύγωμεν. Λάβητε.—MID. AND PASS. Ἐλύθοιτο. Λιπώμεθα. Πιθοίμεθα. Οἱ πολῖται πίθοιεντο. Ἄγγελοι σταλείησαν. Ὁ μαθητὴς μάθοιτο.

15.—PERFECT AND PLUP. Ἄντὸς πεπόμφη. Ὁ βασιλεὺς κεκέλευκοι. Ἡμεῖς βεβήκωμεν. Γεγράφω. Ἡμεῖς λελείφωμεν. Οὗτοι πεφίλοισιν. Οἱ σοφοὶ βεβουλεύκωσι. Πεφεύκοιμι.—PASSIVE. Λε-

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

IMPERATIVE MOOD.

16.—PRESENT. Τύπτε. Μένετε. Λεγέτω.—MID. AND PASS. Λειπέσθω. Γραφέσθωσαν.—Aorist. Τύπον. Μείνον. Λεξάτω.—MID. AND PASS. Ἀμείψασθε. Φιλήθητι.—PERFECT. Μεμένηκα. Βεβληκέτω.—MID. AND PASS. Λελέχθω. Γεγράφθωσαν.

MISCELLANEOUS.

17.—Ἡμεῖς ἐδιώξαμεν. Κῦρος ἀπέθανεν. Σὺ ἤρξω. Ἡ ἡμέρα ἦλθε. Οἱ πολέμοι ἐφευγον. Αὐτοὶ μένουσι. Οὗτοι ἔμειναν. Ἔμεις ἐγράψατε. Ὁ κύων ὑλάκει. Οἱ λέοντες ἔβρουξαν. Πάντες οἱ ἄνθρωποι ἀποθανοῦνται. Γράψε. Ἀπόστειλον. Ὁ ἄνεμος ἐπνευσε.

Transitive Verbs, and their Object.

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

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

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

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

Verbs modified by Adverbs.

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

Prepositions and their Cases (§ 168).

20.—*Σχολαστικὸς οἰκίαν πωλῶν, λίθον ἀπ' αὐτῆς εἰς δεῦμα περιέφερεν.*—*Ἐν οἴκῳ.*—*ἤλθομεν ἀπὸ τοῦ ποταμοῦ.*—*Γλαῦκος ὑφ' ἵππων κατεβρώθη.*—*Ὁ Ἰκαρος τελευτᾷ ἐν τῷ πελάγει.*

Ὁ Ξέρξης ἐπλευσε^a διὰ τῆς ἠπείρου.—*Ἐπὶ ῥώμης μὴ καυχῶ.*—*Προμηθεὺς λέγεται ἐξ ὕδατος^b καὶ γῆς ἀνθρώπους πλάσαι.*—*Λευκαλίῳν ὑπὲρ κεφαλῆς ἔβαλε λίθους.*

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

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

Αἰσχύλος ὁ τραγωδὸς ἐκρίνετο ἀσεβείας^e ἐπὶ τινι δράματι.

II. EXERCISES IN SYNTAX.

SIMPLE SENTENCES.

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

1. *Subject and Predicate.*

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

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

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

^a πλίω.^b ἕωρ.^c 25, 4.^d 16, 3.^e § 154, R. XXXI, and 72, 1.

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

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

1. The Predicate a Noun.

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

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

Πρόκνη ἐγένετο^c ἀηδὼν, Φιλομήλα χελιδών.—Τηρεὺς ἐγένετο ἔποψ.—Κέρδος αἰσχρὸν^d βαρὺν κειμήλιον.^e—Ἐν Βοιωτία δύο εἰσίν^f ἐπίσημα ὄρη^g τὸ μὲν^c Ἐλικὼν καλεῖται, ἕτερον δὲ Κιθαιρών.

Πολλὰ γένη^h πλακούντων^b Ἀπίκια ὀνομάζεται.—Ποταμὸς ἐν Ἀργεὶ Ἰναχος καλεῖται.

2. The Predicate an Adjective, &c.

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

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

Ὁ μέλας οἴνος ἐστὶ θρεπτικώτατος.—Τὰ ὄρη^g πόρρωθεν ἀεροειδῆ φαίνονται^o καὶ λεῖα, ἐγγύθεν δὲ τραχέα.—Τυφλὸν^f ὁ πλοῦτος.

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

^a § 134, 4.

^b 50, Obs. 2, 8.

^c § 135, 19.

^d 50, Obs. 2, 7.

^e § 139, R. 1.

^f § 131, Obs. 4.

Καλὸν ἢ ἀλήθεια καὶ μόνιμον.—Οὐκ ἀγαθὸν ἢ πολυκοιρανία.—Μεταβολαί εἰσι λυπηρόν.^a

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

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

Οἱ πονηροὶ^c εἰς τὸ κέρδος μόνον ἀποβλέπουσι.—Διονύσιος ὁ Σικελὸς περὶ τὴν ἰατρικὴν^d ἐσπούδασε.—Ἀταλάντη ἐπεφύκει^e ὠκίστη τὸς πόδας.⁶

Ἐπέπνεον⁵ οἱ ἄνεμοι, καὶ ἐπεφρίκει ὁ πόντος, καὶ ὁ ἀφρὸς τοῦ ὕδατος⁶ ἐξηγηθήκει.⁷

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

Κολάζονται ἐν ἄδον^f πάντες οἱ κακοί,^g βασιλεῖς, δοῦλοι σατραπάαι πένητες, πλούσιοι, πτωχοί.—Ἀκταίων ἐτράφη^h παρὰ Χείρωνι.

Ὁ Ἀλέξανδρος κατεπλάγη⁹ τὸν βίον^g καὶ τὸ ἀξίωμα Διογένης.—Κλεάνθης διεβόηθη ἐπὶ φιλοπονία.

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

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

Γεγόναμεν¹² ἄπαξ, δις δ' οὐκ ἔστι γενέσθαι.—Οἱ Ἡρακλέους ἔκγονοι κατηήλθον¹³ εἰς τὴν Πελοπόννησον.

Ὁ Ἑλλήσποντος ἐκλήθη¹⁴ ἀπὸ τῆς¹ Ἑλλης ἐν αὐτῷ θαλούσης.¹⁵—Ἐαυτοῦ τοι κήδεται ὁ προνοῶν^k ἀδελφοῦ.

Βούλομαι γράφειν. Οἱ ἐλέφαντες μάχονται σφοδρῶς πρὸς ἀλλήλους.—Καθ' ἕζεται μὲν δὴ ὁ θεὸς ἐν θρόνῳ· στέφανος δὲ ἐπικείται οἱ¹ τῇ κεφαλῇ.¹⁶

^a § 131, Obs. 4.

^b 129, R.

^c 131, Obs. 2.

^d Sup. τέχνην.

^e § 157, Obs. 1.

^f § 142, Obs. 1.

^g 169, R.

^h § 158, R.

ⁱ 30, 1.

^k 32, 2.

^l § 148, Obs. 1

6. *The Accusative after Transitive Verbs.*

Ὁ Ἄρης μισεῖ τοὺς κακοὺς.—Ὁ ἑλέφας τὸν δράκοντα ὀρώδει.—Ξίφος τιτρώσκει σῶμα, τὸν δὲ νοῦν λόγος.

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

Ἔθιξεσαν τὸν εἶναι μὴ σκυθρωπὸν, ἀλλὰ σύννον.—Μῦλλον εὐλαβοῦ⁵ φόγον, ἢ κίνδυνον.—Εὐσέβει τὰ^c πρὸς τοὺς θεοὺς.

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

Ἐπὶ τοῦ νομίσματος τῶν Σαμίων ταῶς ἦν.—Ἐκ νεφέλης φέρεται χιόνος μένος.—Ἡρακλῆς ἔλαβε⁷ παρὰ Ἐρμού⁸ ξίφος παρ' Ἀπόλλωνος δὲ τόξα.

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

Ὁ Τίγρης ἐσβάλλει ἐς τὸν πόντον τὸν^d Περσικόν.—Ἀκρίσιος τῆνέαντοῦ θυγατέρα Δανάην μετὰ τοῦ παιδὸς Περσέως ἐν λάρνακι εἰς θάλασσαν ἐρρίψεν.⁹

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

Αἱ καμηλοπαρδάλεις κατὰ τὴν ῥάχιν κύρτωμα ἔχουσι.—Μίλων ὁ ἐκ Κρότωνος ἀθλητῆς ταῦρον ἔφερε¹¹ διὰ τοῦ σταδίου μέσου.—Ζήνων δοῦλον ἔμαστιγον¹² ἐπὶ κλοπῇ.

Οἱ Ἀθηναῖοι ἀντηγωνίζοντο τοῖς τυράννοις ὑπὲρ τῆς ἐλευθερίας.—Ἡφαιστος ἐρρίφη¹³ ὑπὸ τοῦ Διὸς ἐξ οὐρανοῦ, ὅθεν χωλὸς ἐγένετο.

^a 17.

^b 25, 4.

^c § 134, 18.

^d § 134, 7.

^e Sup. τέχνην.

^f § 76, Obs. 6.

^g § 98, Obs. 2.

^h 88, 1.

ⁱ 13, 6.

THE GENITIVE.

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

It is governed,

1. By substantives (§ 142).
2. By adjectives (§ 143).
3. By verbs (§ 144).
4. By prepositions (§ 163, 169)
5. By adverbs (§ 165).
6. Without a governing word, it expresses certain circumstances of cause (§ 156), limitation (§ 157), place (159), time (§ 160), measure (§ 161), price (§ 162), and exclamation (§ 163).

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

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

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

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

Ἀπόλλων ὁ Διὸς² καὶ Λητοῦς³ παῖς ἦν.—Ὠκεανοῦ καὶ Τηθύος παῖς ἦν Ἰναχος.

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

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

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

Ἐν Ἑλλάδι πολλὰ θαύματος^h ἄξιά εἰσιν.—Πλείη^h μὲν γαῖα⁷ κακῶν,^f πλείη δὲ θάλασσα.—Πολλῶν μεστόν ἐστὶ τὸ

^a 50, 9.

^b 50, 8.

^c § 139, R. 6.

^d § 154, R. XXX.

^e § 148, R. XXI, &

^f § 134, 8.

^g § 143, R. IX, 1.

^h § 157, R. XXXIII. II.

1.

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

Πᾶς ὁ τ' ἐπὶ γῆς καὶ ὑπὸ γῆς χρυσὸς² ἀρετῆς^b οὐκ ἀντάξιος.²—Νομίζετε τῆς αὐτῆς^d εἶναι ζημίας^b ἀξίους τοὺς^c συγκρούποντας τοῖς^c ἔξαμαρτάνουσι.²

Μὴ ἄπειρος εἶναι τῶν ἐταίρων^c θέλει.—Ἄλβανοὶ ἄπειροὶ εἰσι καὶ μέτρων, καὶ σταθμῶν, καὶ πολέμων.

Πρεσβύτατον τῶν ὄντων^e θεός· ἀγέννητος γάρ.—Διδύμων ἀδελφῶν^e εἰς ἐτελεύτησε.⁴—Πλάτων πρὸς τινα τῶν παιδων,^e ἔμεμαστιγώσω^b ἄν, ἔφη, εἰ μὴ ὠργιζόμεν.²

Οὐδεὶς ἀνθρώπων^e ἠξιώθη τοῖς θεοῖς^c ὀμλεῖν.—Θάμματος ἄξια τὰ^c τῶν Κρητικῶν μελισσῶν, καὶ τὰ^c τῶν ἐν Κιλικίᾳ χηνῶν.

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

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

Οὐδὲν ὀργῆς^m ἀδικώτερον.—Πόλεμος ἐνδοξος εἰρήνης^m αἰσχρᾶς αἰρετώτερος.—Οὐδὲν κτῆμα σοφίας^m τιμωτέρον ἐστί.

Σοφία πλούτου κτῆμα τιμωτέρον.—Ἀρετῆς^m οὐδὲν χρῆμα σεμνότερον ἐστί.—Οὐδὲν γλύκιον τῆς^b πατριδος.—Κρείσσων οἰκτιρμοῦ^m φθόνος.²

Οἱ ἐλέφαντες ζῶσι⁸ ἔτη⁹ πλείω^p τῶν διακοσίων.—Τῶν δὲ Αἰβυκῶν οἱ Ἰνδικοὶ⁹ μείζονες^p τέ εἰσιν.

Συγγνώμη τιμωρίας ἀμείνων.—Ἀνὴρ σοφὸς τὰς ἐν βίῳ συμφορὰς ῥᾶον¹⁰ οἶσει¹¹ τῶν ἄλλων.²

^a 88, 1.

^b § 143, R. IX. 1.

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

^d 25, 4.

^e § 134, 8.

^f § 147, 1st.

^g § 143, R. X.

^h 76. & § 90. Obs. 1.²

ⁱ § 148, R. XXHI.

^j 2, 1st.

^k § 134, 18, 2.

^l § 143, R. IX.

^m § 143, R. XI.

ⁿ 31, 4.

^o § 160, R. XXXVI.

^p § 40, 5.

^q 16, 1 & 2.

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

Οἱ τέτιγες σιτοῦνται τῆς δροσού.^a—Ἄρχε σαυτοῦ.^b—
Ἀνάγκη κρατεῖ πάντων.^b—Ἐλευθέρου ἀνδρός^c ἐστίν, ἀεὶ
τάληθῆ¹ λέγειν.

Ὁ ἐλεύθερος ἑαυτοῦ^b κρατεῖ.—Ψυχῆς^d ἐπιμελοῦ τῆς
σεαυτοῦ.²—Ὁ μηδὲν ἀδικῶν οὐδεὶς δεῖται νόμου.^c—Μάτρις
ὁ Ἀθηναῖος οἴνου^e δὲ καὶ τῶν ἄλλων πάντων ἀπέχετο,³
πλὴν ὕδατος.^f

Φίλων^d παρόντων⁴ καὶ ἀπόντων μέμνησο.⁵—Ἀπέχου κα-
κίας⁶ χρόνου^d φείδου.—Ἀφροσύνης^c ἐστὶ τὸ κρῖναι
κακῶς τὰ πράγματα.

Οἱ εὐεργέται τῶν ἀνθρώπων ἀθανάτων τιμῶν^e ἠξιώθη-
σαν.⁸—Ἀισχύλος ὁ τραγωδὸς ἐκρίνετο ἀσεβείας^h ἐπὶ τινι
δράματι.

Συγγνώμη τιμωρίας ἀμείνων, τὸ μὲν¹ γὰρ ἡμέρου φύσεως^c
ἐστὶ, τὸ δὲ θηριώδους.^c—Ἡ γλώσσά σου μὴ προτρεχέτω τοῦ
νοῦ.^k θυμοῦ^b κράτει.

Ἡρακλῆς ῥώμη σώματος πολὺ τῶν ἀπάντων^b διήνεγκε⁷
διὰ τὰς εὐεργεσίας ἀθανάτου τιμῆς¹ ἔτυχε⁸ παρ' ἀνθρώποις.

Ὁ μὲν παρῶν⁴ καιρὸς πολλῆς φροντίδος⁹ καὶ βουλῆς
δεῖται.

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

Πυθαγόρας τῆς αὐτῆς⁹ ἡμέρας,^m καὶ κατὰ τὴν αὐτὴν
ᾠραν, ᾠφθη¹⁰ ἐν Μεταποντίῳ καὶ ἐν Κρότωνι.—Καλῶς ἔχωⁿ
ποδῶν.—Οἱ Ἕλληνες οὕτως εἶχον ὁμονοίας^o πρὸς ἄλ-
λίλους.

Θαυμάζω Σωκράτους^p τῆς σοφίας^o—Κῦρος τὸν Εὐφράτην
διέβαινον ἐπὶ σχεδίας διφθερῶν.^q—Πολλοῦ αὐτοῦς οὐχ
εἴωρακα¹¹ χρόνου.^m

^a § 144, R. XV.^b § 144, R. XVII.^c § 144, R. XII.^d § 144, R. XIV.^e § 144, R. XVI.^f § 165, R.^g § 144, R. XVIII.^h § 154, R. XXXI.ⁱ 26, 1.^k § 169, R. LIII.^l § 144, R. XV. 2.^m § 160, Obs. 2.ⁿ 117, 43.^o § 157, R. & I.^p § 144, R. XIV.^q § 156, Obs. 3.

Πολύκλειτος ἀνδριάντα δυνάδεκα πηχέων^α ἐποίησε.¹—Οἱ Θρήϊκες ἀνέονται τὰς γυναῖκας² παρὰ τῶν γονέων χρημάτων μεγάλων.^β—Τῶν πόνων^β πωλοῦσιν ἡμῖν πάντα τὰγάθ' οἱ θεοί.

13. Genitive governed by Adverbs (§ 165).

Ἡ φύσις³ ἄνευ μαθήσεως^γ τυφλὸν,⁴ ἡ δὲ μάθησις ἄνευ φύσεως^γ ἄλλοπύρις.—Εὐκλειαν ἔλαβον^δ οὐκ ἄνευ πολλῶν πόνων.^ε

Ἐγγὺς Ἰταλίας^ε κεῖται ἡ Σικελία.—Πάντων^δ μάλιστα σαυτὸν αἰσχύνει.—Τὰ Τέμπη χῶρός ἐστι κείμενος μεταξὺ τοῦ Ὀλύμπου^ε καὶ τῆς Ὀσσης.^ε

Κολασθήτωσαν^ε ἀξίως^ζ οἱ κακοὶ τῆς ἀδικίας.^δ—Ἔστι δ' ὁ τόπος οὗτος πλησίον μὲν τῆς πόλεως.^ε—Ἀλβανοὶ οἰκοῦσι^δ μεταξὺ τῶν Ἰβήρων,^ε καὶ τῆς Κασπίας θαλάττης.

14. DATIVE.

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

1. By substantives (§ 146).
2. By adjectives (§ 147).
3. By verbs (§ 148, 149).
4. By prepositions (§ 168).
5. By adverbs (§ 165).

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

15. Dative governed by Adjectives (§ 147).

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

^α § 161, R. XXXVII.

^β § 165, R. XLIII.

^γ § 147, R. XX.

^δ § 162, R. XL.

^ε § 164, R. XLII.

Ἄνδρι^α φυλαττομένῳ¹ οὐδέν ἐστι φοβερόν.—Οἱ ὀνομαζόμενοι² κυνοκέφαλοι ἀνθρώποις³ δυσειδέσι παρεμφερεῖς εἰσίν.

Ῥινόκερως ζῶον ἐστι ἀλκῆ^β δὲ καὶ βία^β παραπλήσιον ἐλέφαντι.—Ἡ Τουρδιτανία καὶ ἡ προσεχῆς αὐτῆ^γ γῆ εὐκαρπὸς ἐστίν.

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

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

Βούλου^δ ἀρέσκειν πᾶσι,^ο μὴ σαντῷ μόνον.—Πᾶσα δύναμις ὑπέικει^ε τῇ ἀρετῇ.—Δημήτριός τις εἶπε τῷ Νέρω^{νι}.^δ σὺ μὲν ἀπειλεῖς ἐμοὶ^δ τὸν θάνατον, σοὶ δὲ ἡ φύσις.^ο

Ἔοικεν^ο ὁ βίος θεάτρῳ.—Ομίλει ἀγαθοῖσιν.^ε—Μηδενὶ^ο φθόνη.—Σχολαστικὸς, ἰατρῷ^β συναντήσας, συγχώρησόν μοι,^δ εἶπε, καὶ μὴ μοι^ι μέμψη, ὅτι οὐκ ἐνόσησα.³

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

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

Αἰροῦνται οἱ λαγοὶ ὑπὸ ἀλωπέκων, τοτὲ μὲν^{1ο} δρόμῳ,^ν τοτὲ δὲ τέχνῃ.—Οἱ Νομάδες τῶν Λιβύων οὐ ταῖς ἡμέραις,^ο ἀλλὰ ταῖς νυξί^ν ἀριθμοῦσι.

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

^α § 147, R. XX.

^β § 157, II. 1.

^γ § 148, R. XXIII.

^δ § 152, R. XXVIII.

^ε § 148, R. XXII. II. 1.

^ς § 148, R. XXII. 4.

^ζ § 148, R. XXIII.

^η § 148, R. XXIII. 1.

^θ § 148, R. XXII. 6.

^ι § 154, R. XXXI.

¹ § 148, R. XXIII.

2, (1).

² § 148, R. XXII. 3.

³ § 158, R. XXXIV.

^ο § 157, R. XXXIII II, 1.

Θάμνρις κάλλει^α διενεγκών¹ καὶ κιθαρῳδία,^α περὶ μουσικῆς ἤρισε² Μούσαις.^β—Ὁ βῶνς ἐπίσταται³ κέρατι^α παίειν· ὁ ἵππος, ὁ πλῆ· ὁ κύων, στόματι· ὁ κάπρος, ὀδόντι.⁴

Ὡςπερ ἄλλος τις ἢ ἵππῳ^α ἀγαθῷ ἢ κυνὶ⁵ ἢ ὄρνιθι ἤδεται, οὕτως ἐγὼ καὶ εἶμι μᾶλλον ἤδομαι φίλοις ἀγαθοῖς.— Τάνταλος πλούτῳ^α καὶ δόξῃ^α διέφερε.

Τῇ δ' ὑστεραία^α πρῶτῳ Κῦρος ἐθύετο.—Ὁ στρατὸς ἐξωπλίζετο πολλοῖς μὲν καὶ καλοῖς⁶ χιτῶσι,^α πολλοῖς δὲ καὶ καλοῖς θώραξι καὶ κράνεσιν· ὦπλιζον δὲ καὶ ἵππους ἑπρομετωπιδίοις,^α καὶ προστερνιδίοις.—Οἱ ἄνθρωποι κάλλει^α καὶ μεγέθει διαφέρουσι.

Ἔμεις δὲ, ὅσῳ^α χειρόν ἢ προσῆκε⁶ κέχρησθε πράγμασι, τοσοῦτῳ^α πλείονα αἰσχύνῃν ὠφλήκατε.⁹

THE ACCUSATIVE.

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

1. By verbs (§§ 150–154).

2. By prepositions (§ 163, 169).

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

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

Σταγόνες ὕδατος¹⁰ πέτρας¹ κοιλαίνουσι.—Τὴν Ἴταλίαν¹ ᾤκησαν¹¹ πρῶτοι Αὔσονες αὐτόχθονες.—Κέρδη πονηρὰ ζημία¹² αἰεὶ φέρει.^β—Ὁ Νεῖλος ἔχει παντοῖα γένη¹ ἰχθύων.

Στίργε μὲν τὰ παρόντα,⁵ ζῆτει δὲ τὰ βελτίω.⁵—Θησεύς

^α § 158, R.

^β § 148, R. XXIII,

2 (2).

• § 160, R. XXXVI.

• § 157, *Rem.*

• § 161, R. XXXIX.

† § 150, R. XXV.

‡ 16, 3.

• § 139, R. I.

τὴν Ἀριάδνην^α ἐν Νάξῳ κατέλιπε.¹—Ἡ γλῶσσα πολλοὺς^β εἰς ὄλεθρον^γ ἤγαγεν.²

Κάδμος ἀποκτείνει τὸν δράκοντα.^α—Πυθαγόρας πρῶτον ἑαυτὸν^δ φιλόσοφον^δ ὠνόμασεν.³—Πλάτων τὴν φιλοσοφίαν^δ θανάτου μελέτην ἐκάλεσεν.—Πόλλ' ἔχει σιγή καλὰ.^α

Θεοὺς τίμα· τὰ σπονδαῖα μελέτα.—Λυκούργος ὁ Λακεδαιμονίος ἐπηρεώθη^ε ὑπό τινος τῶν πολιτῶν ὀφθαλμῶν^ε τὸν ἔτερον.^ε

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

Μὴ κατόκει^ε μακρὰν ὁδὸν^ε πορεύεσθαι.—Ἡφαιστος τῷ πόδε^ε χολὸς ἦν.—Πυρρὸς ἐν Ἰταλίᾳ ἐπολέμησεν ἔτη^ι δύο καὶ μῆνας τέσσαρας.

Ἀταλάντη ἦν ὠκίστη τοὺς πόδας.^ε—Πειρῶ^ε τὸ μὲν^γ σῶμα^ε εἶναι φιλόπονος, τὴν δὲ ψυχὴν^ε φιλόσοφος.—Οἱ ἐλέφαντες ζῶσιν^ε ἔτη^ι πλείω^ε τῶν διακοσίων.^ε

Σοφοκλῆς ὁ τραγωδοποιὸς^ε ἐπεδείκνυε διὰ τοῦ δράματος, ὅπως τὸν νοῦν^ε ὑγίαιεν.

Καὶ ὄντων αὐτῶν^ε οὐ πολλὰς πω ἡμέρας^ε ἐν τῇ Ἀττικῇ ἡ νόσος πρῶτον ἤρξατο.^ε

Κῦρος μείνας ἡμέραν^ε ἐν τῷ πεδίῳ ἐντεῦθεν ἐξελαύνει σταθμοὺς^ε τρεῖς.

20. The Article (§ 134).

Οἱ τὰ ἄκρα τοῦ Ἄθω ἐνοικοῦντες^ε μακροβιώτατοι εἶναι λέγονται.—Φιλεῖ τῷ κάμνοντι^ε συγκάμνειν θεός.—Οἱ πρὸς τὴν δόξαν^ε κεχηρότεσιν^ε σπανίως ἔνδοξοι γίνονται.

Ὁ χρήσιμ' ὁ εἰδὼς,^ε οὐχ ὁ πόλλ' εἰδὼς,^ε σοφός ἐστιν.—Τὸν ὀργιζόμενον νόμιζε τοῦ μαινομένου χρόνον διαφέρειν.

^α § 150, R. XXV.

^β 16, 2.

^γ § 163, R. L.

^δ § 153, Obs. 5.

^ε § 143, R. X.

^ε § 154, R. XXXI.

^ε § 161, R. XXXVIII.

^ε § 157, Obs. 1.

^ε § 160, R. XXXVI.

^ε § 143, R. XI.

^ε § 129, R. I.

^ε § 173, R. LXII

^ε 32, 3.

^ε 16, 3.

Μέγα κακὸν τὸ ἂ μὴ δύνασθαι φέρειν κακόν.—Τοῖς ὀλίγα ἂ λέγουσιν, ἂ ὀλίγων νόμων ἂ ἐστὶ χρεία.

Οἱ μὲν νικῶντες ἂ σώζονται, οἱ δὲ φεύγοντες ἂ ἀποθνήσκουσιν.—Θεοὶ αἰεὶ ὄντες ἂ πάντα ἴσασι, ἂ τὰ ἂ γεγενημένα, ἂ καὶ τὰ ὄντα, καὶ ὃ τι ἂ ἐξ ἐκάστου αὐτῶν ἂ ἀποβήσεται.⁴

Συγγνώμη τιμωρίας ἂ ἀμείνων· τὸ μὲν ἂ γὰρ ἡμέρου φύσεως ἐστὶ, ἂ τὸ δὲ ἂ θηριώδους.—Τὸ ἂ καλῶς ἀποθανεῖν ἂ ἴδιον τοῖς ἀγαθοῖς ἂ ἢ φύσις ἀπένειμεν.⁷

Ἀφροσύνης ἂ ἐστὶ τὸ κρῖναι ἂ κακῶς τὰ πράγματα.—Οὐκ ἂμισθον ἂ τὸ εὖ ποιεῖν.⁸

21. Nouns in Apposition (§ 129).

Ἡ ὕδραυλις ἐστὶν εὖρημα ἂ Κτησιβίου, ἂ Ἀλεξανδρέως, ἂ κουρέως ἂ τὴν τέχνην.—Χείρων ὁ Κένταυρος ἂ τὸν Ἀχιλλέα ἂ ἔτρεφε.

Πτολεμαῖος, ὁ Μακεδονίης βασιλεὺς ἂ ὑπὸ Γαλατῶν ἂ ἐσφάγη.⁸—Γλαῦκος ὁ Σισύφου νιὸς, ἂ ὑφ' ἵππων κατεβρώθη.⁹

Μίνως, ὁ Κρήτης βασιλεὺς, ἂ Δαίδαλον καὶ Ἰκαρον καθεῖρξε.

22. Numerals (§ 57, 58).

Φιλῆμων ὀκτωμικρὸς ἔγραψε δράματα ἑπτὰ ἂ καὶ ἑννεήκοντα, βιώσας ἑτὴ ἑννέα ἂ καὶ ἑννεήκοντα.

Ἄνων, ὁ πρεσβύτερος, ἐκ τῆς Λιβύης ἐπέρασε ἑο εἰς Σικελίαν, πεζῶν ἂ μυριάδας πέντε, ἵππεις δὲ ἑξακισχιλίους, ἑλέφαντας δὲ ἑξήκοντα.

Ἀργανθώνιος, ὁ Ταρτησίων βασιλεὺς πεντήκοντα ἂ καὶ ἑκατὸν ἑτὴ ἂ βιωσάι λέγεται.

^a 88, 1.

^b 16, 3.

^c 32, 3.

^d § 142, R. V.

^e § 143, R. X.

^f § 143, R. XI.

^g 26, 1.

^h 89, 4.

ⁱ § 152, R. XXVIII.

^k § 144, R. XII.

^l § 131, Obs. 4.

^m § 139, R. 6.

ⁿ § 129, R. I.

^o § 157, Obs. 1.

^p § 57, Obs. 4.

^q § 160, R. XXXVI.

Ὁ Πλάτων ἐτελεύτησε ἑτῶ πρώτῳ ἔτει τῆς ὀγδοῆς^β καὶ ἑκατοστῆς Ὀλυμπιάδος, βιούς^γ ἔτος ἐν πρὸς τοῖς ὀγδοήκοντα.^δ

Σιλοῦτον^δ ἐνόσ^ε δέοντα τριάκοντα ἔτη^α βασιλεύσαντος, Αἰνείας, υἱὸς αὐτοῦ, ἐνὶ^ε πλείω^β τριάκοντα ἔτων τὴν δυναστείαν εἶχεν.

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

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

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

Οὐκ ἄμισθον τὸ εὔποιεῖν.^ι—Οὐ τὸ πένεσθαι^ι αἰσχρὸν,^ι ἀλλὰ τὸ διὰ αἰσχρὰν αἰτίαν πένεσθαι, ὄνειδος.—Ὁ Βάκχος καὶ Ἀηναῖος^μ καλεῖται ἀπὸ τοῦ πατῆσαι^ν τὰς σταφυλὰς ἐν ληνῶ.

Δύο ταῦτα ἐκ τῶν θεῶν τοῖς ἀνθρώποις^ο δίδονται^β κάλλιστα, τό τε ἀληθεύειν^ι καὶ τὸ εὐεργετεῖν.^ι

Τὸ μὲν ἐγκαλέσαι καὶ ἐπιτιμῆσαι^β ῥᾶδιον,^ρ τὸ δὲ, ὅπως τὰ παρόντα βελτιώ^τ γένηται, συμβουλευσαι, τοῦτ' ἔμφορος συμβούλου ἔργον.^ρ

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

Χρῆ σιγαῖν,^α ἢ κρείσσονα^τ σιγῆς λέγειν.—Ἀδύνατον^θ ἄνευ τῆς τῶν οὐρανίων θεωρίας^θ γεωγραφῆσαι.—Οὐκ ἂν δύναιο^{ιθ} μὴ^{ιι} καμῶν^ι εὐδαιμονεῖν.^α—Βούλου ἀρέσκειν^μ πᾶσι.

^α § 160, R. XXXVI.

^β § 57, Obs. 4.

^γ 16, Sup. ἔτεσι.

^δ § 178, R. LXII.

^ε § 57, Obs. 5.

^ς § 161, R. XXXIX.

^ζ § 148, R. XXII. II.

2.

^η § 161, R. XXXVIII.

^θ 88, 1.

^ι 88, 5.

^κ § 131, Obs. 4.

^λ § 139, R. 6. & Obs. 6.

^μ 88, 2.

^ν § 154, R. XXXI.

^ρ 50, Obs. 2, 8.

^σ § 174, R. LVI.

^τ 16, 3.

^υ § 174, R. LV

^φ 105, 4.

^χ 85, 2.

Δημόναξ ἐρωτηθεὶς, πότε ἤρξατο¹ φιλοσοφεῖν,² ὅτε, ἔφη, καταγιγνώσκειν ἑαυτοῦ³ ἤρξάμην.—Πυθαγόρας λέγεται⁴ παρεγγυᾶν⁵ τοῖς μαθηταῖς,⁶ τοὺς πρεσβυτέρους τιμᾶν, μὴ ὀμνύναι⁷ θεοὺς, ἐν ὀργῇ μῆτε τι λέγειν μῆτε πράσσειν.

Οἱ Ταράντιοι ἐβουλεύοντο ποιεῖσθαι⁸ Πυρρόον ἡγεμόνα,⁹ καὶ καλεῖν¹⁰ ἐπὶ τὸν πόλεμον.—Ἐδιδάχθη¹¹ Ἡρακλῆς ἀρματοηλατεῖν¹² μὲν ὑπὸ Ἀμφικτύωνος, παλαίειν δὲ ὑπὸ τοῦ Αὐτολύκου, τοξεύειν δὲ ὑπὸ Εὐρύτου.

Θεὸν μὲν¹³ νοῆσαι¹⁴ χαλεπὸν,¹⁵ φράσαι δὲ ἀδύνατον.¹⁶—Οἱ πλεονεκτοῦντες¹⁷ πολεμοῦσιν αἰεὶ τὸ ἐπιβουλεύειν¹⁸ καὶ φθορεῖν ἔμφυτον¹⁹ ἔχοντες.

COMPOUND SENTENCES.

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

25. Of Conjunctions (§ 179).

Ἡ ὀργὴ καὶ¹ ἡ ἀσυνεσία πολλοὺς² ἀπώλεσαν.³—Διεσπάσαντο⁴ τὸν Πενθέα αἱ Μαινάδες, καὶ⁵ αἱ Θραῦται τὸν Ὀρφέα, καὶ τὸν Ἀκταίωνα αἱ κύνες.⁶

Κάδμος ἀποκτείνει δράκοντα, τῆς Ἀρείας φύλακα,⁷ καὶ⁸ τοὺς ὀδόντας⁹ αὐτοῦ σπείρει.—Ἄρτι μοι τὴν ἄλω¹⁰ διακαθήραντι ὁ¹¹ δεσπότης ἐπέστη,¹² καὶ¹³ ἐπήγει¹⁴ τὴν φιλεργίαν.

Οὐ μόνος ὁ Πλούτος τυφλὸς, ἀλλὰ καὶ¹ ἡ ὀδηγοῦσα² αὐτὸν Τύχη.—Δίκη μὲν νόμου τέλος ἐστὶ, νόμος δὲ ἄρχοντος ἔργον, ἄρχων δὲ εἰκὼν θεοῦ τοῦ³ πάντα κοσμοῦντος.

^a § 174, R. LVI.

^b § 144, R. XIV.

^c 55, 1.

^d 65, 6.

^e § 152, R. XXVIII.

^f § 153, Obs. 5.

^g 85, 1.

^h § 131, Obs. 4.

ⁱ 33, 2.

^k 88, 5.

^l § 179, R. LXIII.

^m § 139, R. 2.

ⁿ 50, Obs. 1, 6.

^o § 129, R. I.

^p § 22, Obs. 2, ὁδοί.

^q 31, 1.

^r § 76, Obs. 3.

^s 32, 1.

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

Οὐκ ἔστιν οὐδὲν^a κρείσσον ἢ νόμοι^b πόλει.—Οὐ κρείττον,^c
 περιγρὸν μὲν, ἀσφαλῆ^d δὲ καὶ ἀδεῦ βίον ἀσπίασσθαι,^e ἢ πλού-
 σιον^b καὶ ἐπικίνδυνον;

Ἀναχάρσις κρείττον² ἔλεγεν, ἓνα φίλον ἔχειν^o πολλοῦ ἄξιον,²
 ἢ πολλοὺς μηδενὸς ἀξίους.

Μάλλον εὐλαβοῦ⁴ ψόγον ἢ κίνδυνον.^b—Οὐκ ἔστιν οὐδὲν^a κρείσ-
 σον ἢ φίλος σαφής.^b

27. The Relative (§ 135).

Ὁ Ἡρακλῆς τὸ ῥόπαλον, ὃ^f ἐφόρει, αὐτὸς⁵ ἔτεμεν⁵ ἐκ Νε-
 μέας.—Ἐν Λάτμῳ τῆς Καρίας^b σκόρπιοι εἶναι λέγονται, οἳ^f
 τοὺς πολίτας σφίσιⁱ παίουσιν εἰς θάνατον.

Σόλων ἀνὴρ Ἀθηναῖος ἦν, ὃς,^f Ἀθηναίοισι νόμους ποιή-
 σας,^k ἀπεδήμησε⁶ ἔτεα δέκα.—Πρῶγμα ὃ^f ἄν σοι προςθῶ⁷ μη-
 δαμῆ παραχρήσῃ.¹—Πᾶν ὃ^{ti} μ^m ἄν μέλλῃς λέγειν, πρότερον ἐπι-
 σκόπει τῆⁿ γνώμη.

Οὗς^f δ' ἐν τῷ πολέμῳ συμμαχούς ἐκτησάμεθα, εἰρήνης^o
 οὔσης ἀπολωλέκασιν οὗτοι.^p—Γυμᾶς^q αὐτούς⁵ ὑπὲρ ὑμῶν αὐ-
 τῶν⁵ ἀξιῶ⁸ πράττειν ταῦτα, ἐφ' οἷς^f ἐτέρους τιμᾶτε.

Πάντες εὐοίκασιν⁹ ἀμαρτάνειν, ὅσοι^r τὰ τοιαῦτα ποιήματα
 πεποιήκασιν.—Ὅστις^a περὶ τραγωδίας οἶδε,¹⁰ οἶδε καὶ περὶ
 ἐπῶν.

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

Ὅσοιⁱ μὲν οὖν πρὸς τοὺς ἑαυτῶν φίλους τοὺς προτρεπτι-
 κούς λόγους συγγράφουσι, καλὸν μὲν ἔργον ἐπιχειροῦσι.

^a § 167, R. XLVI.^b § 143, Obs. 9.^c § 131, Obs. 4.^d 85, 1.^e 85, 7.^f § 135, R. III. & 35.^g 25, 1.^h § 142, Obs. 1, Sup.

δρει.

ⁱ § 143, Obs. 1.^k 102, 10.^l § 172, Obs. 6, I.

2d.

^m 37, 1.ⁿ 31, 2.^o 112, 3.^p § 135, 1 & 35.^q § 175, R. LVIII.

& 97, 1.

^r 37, 3.^s 37, 5.^t 38, 3.^u § 150, Obs. 8, R.^v § 169, R. LIII.^w § 143, R. XI.

Νεῖλος φέρεται στάδιά^α πωρ¹ μύρια καὶ διςχίλια σὺν αἷς ποιεῖται καμπαῖς.^β—Ὁ Κῦρος ἠραγκάζετο ὑπὸ τοῦ διδασκάλου δίδόναι λόγον ὧν^γ ἐποίει.

28. Relative Adjectives (§ 136).

Λεδοίκασι² αἱ μέλισσαι οὐ τοσοῦτον τὸ κρύος, ὅσον^δ τὸν ὄμβρον.—Τοιοῦτος γίγνου περὶ τοὺς γονεῖς³ οἴους^ε ἀν εὐξαιο⁴ περὶ σεαντὸν γενέσθαι τοὺς σεαντοῦ παιδας.¹

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

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

Ὁ Τάρταρος τοσοῦτον ἀπὸ γῆς διάστημα, ὅσον^δ ἀπὸ οὐρανοῦ γῆ.

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

Ἀρίστιππος ἔφη⁷ πρὸς τὸν ἀδελφόν, Μέμνησο,⁸ ὅτι^ε τῆς μὲν διαστάσεως^β σὺ ἤρξω,⁹ τῆς δὲ διαλύσεως^β ἐγώ.¹

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

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

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

^α § 161, R. XXXVIII.

^β 42, 1.

^γ 44, Obs. 3.

^δ 46, 3.

^ε 46, 6.

^ζ § 175, R. LVIII.

^ς 78, 2.

^η § 144, R. XVII. 7.

^ι 50, Obs. 1-6.

^κ 80, 2.

¹ § 125, μέν—δέ.

² § 172, R. LIV.

³ 78, 1.

⁴ 52, 1.

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

Κῦρος σχεδὸν ἐδόκει εἰδέναι¹ ὅτι² τοῦ βίου ἡ τελευταία πα-
ρείη.³—Εὐ ἴσθι, ἔφη Ἀριστόδημος, ὅτι, εἰ νομίζοιμι⁴ θεοῦς
ἀνθρώπων⁵ τι⁶ φροντίζειν, οὐκ ἂν ἀμελοίην αὐτῶν.⁷

Σωκράτης ἐκ πολλῶν⁸ ἔφη ἀκούειν,⁹ ὡς¹⁰ πάντων κτημάτων¹¹
κράτιστον ἂν εἶη φίλος σαφῆς καὶ ἀγαθός.

Οὗτος ἔλεγεν, ὅτι¹² Μήδοκος μὲν εἶη δώδεκα ἡμερῶν ἀπὸ
θαλάττης ὁδόν·¹³ Σεύθης δὲ, ἄρχων ἔσοιτο¹⁴ ἐπὶ θαλάττῃ.

Λέγεται¹⁵ Ἐμπεδοκλῆς εἰς τοὺς κρατῆρας τῆς Αἴτνης ἐνά-
λασθαι,¹⁶ καὶ ἀφανισθῆναι, βουλόμενος τὴν περὶ αὐτοῦ φήμην
βεβαιῶσαι ὅτι¹⁷ γεγόνοι¹⁸ θεός.

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

Διὰ τοῦτο δύο ὄντα¹⁹ ἔχομεν, στόμα δὲ ἓν, ἵνα²⁰ πλείω²¹ μὲν
ἀκούωμεν, ἥττονα δὲ λέγωμεν.²²—Αἰ τιθῆναι ἐμπτύουσι
τοῖς παιδίοις, ὡς μὴ βασκανθῶσιν.²³

Κόλαζε τὰ πάθη, ἵνα μὴ ὑπ' αὐτῶν τιμωρῆ.²⁴ Σωκράτης
λέγει τῶν ἄλλων ἀνθρώπων²⁵ διαφέρειν²⁶ καθόσον οἱ μὲν ζῶσιν,
ἵνα ἐσθίωσιν,²⁷ αὐτὸς δὲ ἐσθίει, ἵνα ζῆ.²⁸

Σωκράτης ἔλεγε τοὺς μὲν ἄλλους ἀνθρώπους ζῆν, ἵνα ἐσθί-
οιεν,²⁹ αὐτὸν³⁰ δὲ ἐσθίειν ἵνα ζῶῃ.

Ὁ αὐτὸς³¹ ἡξίου³² τοὺς νέους συνεχῶς κατοπτρίζεσθαι,³³ ἵν'
εἰ μὲν καλοὶ εἴεν,³⁴ ἄξιοι γίγνοιεντο,³⁵ εἰ δὲ αἰσχροὶ, παιδείᾳ
τὴν δυσειδεῖαν ἐπικαλύπτοιεν.³⁶

Θεώρει³⁷ ὥσπερ ἐν κατοπτρῷ τὰς³⁸ ἰσαντοῦ πράξεις, ἵνα τὰς³⁹
μὲν καλὰς ἐπικοσμήσῃ,⁴⁰ τὰς δὲ αἰσχροὰς καλύπτῃς.⁴¹

¹ 81, Obs. 1-4.

² 81, Obs. 3, 6.

³ § 144, R. XIV.

⁴ § 133, 13 & 117, 6.

⁵ 16, 2.

⁶ 96, 2.

⁷ § 143, R. X.

⁸ § 161, R. XXXVIII.

⁹ 55, 1.

¹⁰ § 31, 4, οὗς.

¹¹ 79, 1.

¹² § 144, R. XVI. 6.

¹³ 96, 1.

¹⁴ 81, 1.

¹⁵ § 175, Obs. 1.

¹⁶ 25, 4.

¹⁷ 97, 3.

¹⁸ § 179, R. LXV.

¹⁹ 31, 2.

32. *Subjunctive and Optative in independent Propositions*
(§ 172, II).

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

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

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

Ἐὰν ἦς^h φιλομαθής, ἔση⁴ πολυμαθής.—Γελᾷ ὁ μῶρος κἄν τι μὴ γελοῖον ᾖ.¹—Ἀρετῇ, κἄν⁵ θάνη¹ τις, οὐκ ἀπόλλυται.

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

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

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

Οἱ δραπεταί, κἄν⁹ μὴ διώκωνται,^p φοβοῦνται, οἱ δὲ ἄφρονες, κἄν⁹ μὴ κακῶς πράττωσι,^p ταράττονται.

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

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

^a 80, 2.

^b 63, 2.

^c 117, 45.

^d 105, 4.

^e § 172, Obs. 6, II.
1st.

^f § 172, Obs. 4.

^g § 172, Obs. 6, II.

6th.

^h § 172, Obs. 7, 1st.

ⁱ § 172, Obs. 7, 2d.

^k § 172, Obs. 7, 3d.

^l § 144, R. XIII.

^m 50, Obs. 6.

ⁿ § 179, R. LXV.

^o § 172, Obs. 6, II.

6th.

^p § 175, R. & 91, 1.

^q § 139, R. 6, Note.

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

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

Οἱ Νάξιοι μυθολογοῦσι τὸν Διόνυσον^a παρ' αὐτοῖς ⁶τραφεῖναι.^c—Λόγος ἐστὶ Δῆλον τὸν νῆσον, πρὶν μὲν ἀνθρώποις ⁶φανῆναι^c τὸν Ἀπόλλωνα,^a τῷ πελάγει⁶ κρύπτεσθαι.^d

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

Ἀντίγονος ὑποχωρῶν ποτε τοῖς πολεμίοις^b ἐπερχομένοις, οὐκ ἔφη, φεύγειν,¹ ἀλλὰ διώκειν¹ τὸ συμφέρον ὀπίσω κείμενον.—Σωκράτης ἠγεῖτο πάντα μὲν θεοὺς^a εἰδέναι.^o¹⁰

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

Γλαῦκος, ἔτι νήπιος ὑπάρχων,^k μῦν διώκων,¹ εἰς μέλιτος πίθον ¹¹πεσὼν^m ἀπέθανεν.—Διογένης λύχρον μεθ' ἡμέραν ἄψας,^k ἄνθρωπον, ἔφη, ζητῶ.

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

Μίλων, ταῦρον ¹³ἀράμενος,^o ἔφερε διὰ τοῦ σταδίου μέσον.—Αἰσχύλος, ὡς λέγουσι, τὰς τραγωδίας μεθύων^o ἐποίει.

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

^a § 175, R. & 91, 1.

^b § 139, R. 6, Note.

^c 117, 46.

^d 90, 1.

^e 90, 2.

^f § 176, R. LIX.

^g § 153, R. XXXIV.

^h § 148, Obs. 7, 1.

ⁱ 96, 4.

^k 102, 1.

^l 102, 9.

^m 101, 1.

ⁿ 102, 10.

^o 100, 1.

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

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

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

Ὁ θεὸς πολλάκις χαίρει τοὺς μὲν μικροὺς³ μεγάλους ποιῶν,^a τοὺς δὲ μεγάλους μικροὺς.

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

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

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

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

Γυνὴ τις ὄρνιν εἶχε καθ' ἐκάστην ἡμέραν ὠδὸν αὐτῆ^b τίκτουσαν.^f—Ἦκουσά ποτε Σωκράτουςⁱ περὶ φίλων διαλεγομένου.⁵

^a 104, 3.

^b 104, 4.

^c 104, 6.

^d 104, 5.

^e 99, 3.

^f 100, 3.

^g 100, 4.

^h § 152, R. XXVIII

ⁱ § 144, R. XIII.

38. *The Case Absolute* (§ 178).

Πόνου^α μεταλλαχθέντος¹ οἱ πόνοι γλυκεῖς.—Κυβερνήτου νοσοῦντος,^β ὅλον συμπάσχει τὸ σκάφος.

Πομπηίου καὶ Καίσαρος² διαστάντων,^γ ὁ Κικέρων ἔφη, γινώσκω ὃν φύγω,^δ μὴ γινώσκων^ε πρὸς ὃν φύγω.^δ—Τῶν ὀρνίθων βουλομένων^β ποιῆσαι βασιλέα, ταῶς ἐαυτὸν ἡξίου³ διὰ τὸ κάλλος χειροτονεῖν.⁴

Νεανίσκου πολλά λαλοῦντος,^β Ζήνων ἔφη, τὰ ὠτά σου εἰς τὴν¹ γλῶσσαν συνερόηκεν.⁵—Οἱ Γαλλικοὶ, τῶν δὲ⁶ πεσόντων^α πολεμίῳ, τὰς¹ κεφαλὰς ἀφαιροῦντες περιάπτουσι τοῖς ἀγέσι⁷ τῶν ἵππων.

Τοῦ δὲ θέρους εὐθύς ἀρχομένου^ε Πελοποννήσιοι ἐξέβαλον⁸ εἰς τὴν Ἀττικὴν.—Καὶ ὄντων^β αὐτῶν οὐ πολὺς πω ἡμέρας^α ἐν τῇ Ἀττικῇ, ἡ νόσος πρῶτον ἤρξατο.

Φίλιππος ἔλεγε, κρεῖττον εἶναι στρατόπεδον ἐλάφων, λέοντος στρατηγοῦντος,^α ἢ λεόντων, ἐλάφου στρατηγοῦντος.^α

Ὁ κροκόδειλος ἐξ ἐλαχίστου γίγνεται μέγιστος,⁹ ὡς ἂν ὠὰ τοῦ ζώου τίκτοντος¹ τοῖς χηρείοις παραπλήσια,¹⁰ τοῦ δὲ γεννηθέντος ἀξομένου μέχρι πηγῶν ἑκκαίδεκα. Πλήθος δ' αὐτῶν ἀμύθητόν ἐστι κατὰ τὸν Νεῖλον, ὡς ἂν πολυγόνων τε ὄντων¹ καὶ σπανίως ὑπὸ τῶν ἀνθρώπων ἀναιρουμένων.¹

^α 112, 6.^β 112, 1.^γ 112, 4.^δ § 172, R. LIV.^ε 105, 2.¹ 31, 2.² 112, 3.³ § 160, R. XXXVI.⁴ § 178, Obs. 6, &

113, 2.

EXERCISES IN READING.

FABLES AND ANECDOTES.

I. ÆSOPIC FABLES.

1. *The Wolf.*

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

2. *The Lioness.*

Λέαινα, ὄνειδιζομένη ὑπὸ ἀλώπεκος, ² ἐπὶ τὸ³ διὰ παντὸς ἕνα τίκειν, ἕνα, ἔφη, ἀλλὰ λέοντα.

3. *The Gnat and the Ox.*

Κώνωψ ἐπὶ κέρατος βοῦς ³ ἐκαθέσθη καὶ ἤλκει· εἶπε δὲ πρὸς τὸν βούν, ⁴ εἰ βαρῶ⁵ σου τὸν τένοντα, ἀναχωρήσω. Ὁ δὲ ἔφη, ὄυτε ὅτε ἦλθες ἔγγων, οὔτε ἐὰν μένης, ⁶ μελήσει μοι.⁴

4. *The Peasant and the Serpent.*

Γεωργὸς, χειμῶνος ὄρα, ⁷ ὄφιν ⁸ εὐρών ὑπὸ κρούου πεπηγότα, ⁹ τοῦτον λαβὼν ὑπὸ κόλπον κατέθετο. Ἐθερμανθεὶς¹⁰ δὲ ἐκείνος, καὶ ἀναλαβὼν τὴν ἰδίαν φύσιν, ¹¹ ἐπληξε τὸν εὐεργέτην.

5. *The Fox and the Grapes.*

¹² Βότρυας πεπεύρους ἀλώπηξ κρεμαμένους ἰδοῦσα τουτους ¹³ ἐπειράτο καταφαγεῖν. ¹⁴ Πολλὰ¹⁵ δὲ καμοῦσα καὶ μὴ δυνηθεῖσα ψαῦσαι, τὴν λύπην παραμυθουμένη, ἔλεγεν, ὄμφακες ἔτι εἰσίν.

¹ 88, 4.

² § 24, R. 1.

³ § 172, Obs. 7, 1st.

⁴ 54, 1.

⁵ § 160, R.

⁶ 102, 9.

⁷ § 120, I. 1.

6. *The Kid and the Wolf.*

Ἐριφος ἐπὶ τινοσ δώματος ἕστως, ἐπειδὴ λύκον παριόντα^α εἶδεν, ἐλοιδορεῖ καὶ ἔσκωπτεν αὐτόν. Ὁ δὲ λύκος ἔφη, ὡς οὔτος, οὐ σύ με λοιδορεῖς, ἀλλὰ ὁ τόπος.

7. *The Boy bathing.*

Παῖς, λουσάμενος^β ἐν ποταμῷ, ἔκινδύνευε πριγγῆναι^γ καὶ ἰδὼν^δ τινα παροδίτην, ἐπεφώνει, βοίθησον. Ὁ δὲ ἐμίμφετο τῷ παιδὶ τὴν τολμηρίαν. Τὸ δὲ παιδίον^δ εἶπεν, ἄλλὰ νῦν μοι^ε βοίθησον, ὕστερον δὲ σωθέντι μέμφου.

8. *The Dog and the Fox.*

Κύων θηρευτικός, λέοντα ἰδὼν,^α τοῦτον ἐδίωκεν· ὡς δὲ ἐπιστραφεῖς ἐκείνος ἐβρυχήσατο, ὁ κύων φοβηθεὶς ἑῖς τὰ ὀπίσω ἔφυγεν. Ἀλώπηξ δὲ θεασαμένη αὐτὸν ἔφη, ὡς κακὴ κεφαλὴ, σὺ λέοντα ἐδίωκες,^β οὔτινος οὐδὲ τὸν βρυχηθμὸν ὑπήνεγκας;

9. *The Wolf and the Lamb.*

Λύκος ἄμνον ἐδίωκεν. Ὁ δὲ^α εἰς ναὸν κατέφυγε. Πρὸςκαλουμένου δὲ τοῦ λύκου^β τὸν ἄμνον, καὶ λέγοντος, ὅτι θυσίασει αὐτὸν ὁ ἱερεὺς τῷ θεῷ, ἐκείνος^γ ἔφη πρὸς αὐτόν· ἰὼ ἀλλ' αἰρετώτερόν μοι^δ ἔστι θεῷ^ε θυσίαν εἶναι, ἢ ὑπὸ σοῦ διαφραρῆναι.

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

Ὄνος, δορὰν λέοντος^α ἔπενδυθεὶς, λέων ἐνομιζέτο πᾶσι,^β καὶ φυγὴ μὲν ἦν ἀνθρώπων, φυγὴ δὲ ποιμνίων. Ὡς δὲ ἄνεμος, βιαιώτερον^γ πνεύσας, ἐγύμνου αὐτὸν τοῦ προκαλύμματος,^δ τότε πάντες^ε ἐπιδραμόντες ξύλοις^β καὶ ῥοπάλοις αὐτὸν ἔπαιον.

^α § 112, II.^β 102, 9.^γ 74, 23.^δ § 10, 2, 3d.^ε § 148, R. XXII. II. 2.^α 61, 2.^β § 133, 3, "the latter."^γ 112, 1.^δ § 133, 3, "the former."^α § 147, R. XX.^β § 146, R.^γ § 154, R. XXX^δ § 121, Note 1.^ε § 153, Obs. 7.^β § 158, R.

11. *The Woman and the Hen.*

Γυνή τις χήρα ὄρνιν^α εἶχε, καθ' ^β ἐκάστην ἡμέραν ὠὸν αὐτῆ
^γτίκτουσαν. Νομίσασα δὲ, ὡς εἰ πλείους^δ τῆ ὄρνιθι^ε κριθῆς πα-
 ραβάλοι, δις τέξεται τῆς ἡμέρας,^ς τοῦτο πεποίηκεν. Ἡ δὲ ὄρνις
 πιμελῆς γενομένη οὐδ' ἄπαξ τῆς ἡμέρας^ο τεκεῖν ἠδύνατο.

12. *The Birds and the Peacock.*

Τῶν ὄρνιθων^α βουλομένων ποιῆσαι βασιλέα, ταῶς ἑαυτὸν
 ἥξιον διὰ τὸ κάλλος χειροτονεῖν.^β Αἰρουμένων δὲ τούτων τῶν
 ἄλλων,^γ ὁ κολοῖός ^δὑπολαβὼν ἔφη· ἄλλ' εἰ, σοῦ^ε βασιλεύοντος,
 ὁ ἀετὸς ἡμᾶς καταδιώκειν ἐπιχειρήσει,^ς πῶς ἡμῖν^ο ἐπαρκέσεις;

13. *The Horse and the Groom.*

Κριθὴν τὴν τοῦ ἵππου ὁ ἵπποκόμος κλέπτων καὶ πωλῶν, τὸν
 ἵππον ^αἔτριβε καὶ ἐκτένιζε πάσας ἡμέρας^β· ἔφη δὲ ὁ ἵππος, εἰ
 θέλεις ἀληθῶς καλὸν εἶναί με,^γ τὴν κριθὴν^δ τὴν τρέφουσαν μὴ^ε
 πώλει.

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

Κύνων κρέας φέρων ποταμὸν ^αδιέβαινε· θεασάμενος δὲ τὴν
 ἑαυτοῦ σκιάν ἐπὶ τοῦ ὕδατος, ὑπέλαβεν ἕτερον κύνα εἶναι κρέας
 κατέχοντα· καὶ ἀφείξ τὸ ἴδιον, ὠρμησε τὸ^β ἐκείνου^ο λαβεῖν,
 ἀπώλεσε δὲ ἀμφοτέρω^γ· τὸ μὲν^δ οὖν οὐκ ἦν· ὁ δὲ^ε κατεῖχεν ὑπὸ
 τοῦ ρεύματος κατεσύρετο.

15. *The Foxes.*

Ἀλώπηξ ἐν παγίδι ἔληφθεισα, καὶ ^αἀποκοπέισης τῆς οὐρᾶς^β
 διαδραῦσα, ἀβίωτον, ὑπ' αἰσχύνῃς, ^γἠγγεῖτο τὸν βίον. ^δἘγὼ οὖν
 καὶ τὰς ἄλλας ἀλώπεκας τοῦτ' αὐτὸ νοουθετῆσαι,^ε ὡς ἂν τῷ

^α § 24, R. 3.

^β 6, 3, 1st & 2d.

^γ 40, 5.

^δ 152, R.

^ε 160, Obs. 1.

^ς 112, 1, & § 178,
R.

^ο 87, 2.

^ο § 172, Obs. 3.

^ο § 148, Obs. 7, 2.

^ο § 160, R.

^ο § 175, R.

^ο § 166, 2, 2d

^ο § 134, 18, κρίας.

^ο § 142, R. V.

^ο 16, κρίας.

^ο § 133, 3.

^ο § 178, R.

^ο § 153, R.

κοινῷ πάθει^α τὸ ἴδιον συγκαλύψειν^β αἰσχος. Καὶ δὴ πάσας ἀθροίσασα, ¹παρήνει τὰς^γ οὐρὰς ἀποκόπτειν, ²ὡς οὐκ ἀπρεπὲς μόνον τοῦτο τὸ μέλος ὄν, ἀλλὰ καὶ περιττὸν βάρος προσηρητημένον. Ἐπολαβοῦσα δέ τις αὐτῶν^δ εἶπεν, ³ὦ αὐτή, ⁴ἀλλ' εἰ οὐ σοὶ^ε τοῦτο συνέφερεν,^ε οὐκ ἂν ἡμῖν αὐτὸ συνεβούλευες.^ε

16. The Stag.

Ἐλαφος διμήσασε ἐπὶ πηγὴν ἦλθεν· ἰδὼν δὲ τὴν ἑαυτοῦ σκιάν, τοὺς μὲν πόδας ἐμέμπετο ⁵ὡς λεπτοὺς δὲ ἀσθενεῖς ὄντας·^β τὰ δὲ κέρατα αὐτοῦ ἐπήνει, ⁶ὡς μέγιστα καὶ εὐμήκη. Μηδέπω πιῶν, κυνηγοῦ^ι καταλαβόντος, ἔφηνεν. ⁷Ἐπὶ πολὺν δὲ τόπον δραμῶν^κ καὶ εἰς ὕλην ἐμβάς, τοῖς κέρασιν^κ ⁸ἐμπλακεῖς ἐθρηεύθη, ἔφη δὲ,^λ ὦ μάταιος ἐγὼ! ὅς^μ ἐκ μὲν τῶν ποδῶν ⁹ἑσώθη, οἷς^μ ἐμεμφόμην, ἐκ δὲ τῶν κεράτων προεδόθη, οἷς^μ ἐκαυχώμην.

17. The Grasshopper and the Ants.

Χειμῶνος ὥρα,^ο ¹⁰τῶν σίτων βραχέντων,^ρ οἱ μύρμηκες ἔψυχον· τέτιξι δὲ^ρ λιμώτων^ρ ἦται^ρ αὐτοὺς τροφήν· οἱ δὲ μύρμηκες εἶπον αὐτῷ,^ρ διατί ¹¹τὸ θέρος οὐ συνήγες τροφήν; Ὁ δὲ εἶπεν, οὐκ ἐσχόλαζον, ἀλλ' ¹²ἤδον μουσικῶς· οἱ δὲ γελάσαντες^ρ εἶπον, ἀλλ' εἰ θέρους ὥραις^ο ἠύλεις, χειμῶνος ὄρχοῦ.

18. The Lion and the Ass.

Λέων καὶ ὄνος, ¹³κοινωνίαν θέμενοι,^ν ἐξῆλθον ἐπὶ θήραν. Γενομένων δὲ αὐτῶν^ν κατὰ τι σπήλαιον, ἐν ᾧ αἴγες ἄγριαι, ὁ μὲν^ν λέων πρὸ τοῦ στομίου^ν ¹⁴στάς, ἐξιούσας^ν τὰς αἴγας συνελάμβανεν· ὁ δὲ^ν ὄνος ἐνδὸν εἰσελθὼν ¹⁵ἐνήλατο αὐταῖς,^ν καὶ

^α § 158, R.

^β 81.

^γ 31.

^δ § 143, R. X.

^ε § 148, R. XXII, II,

1.

^ε § 170, Obs. 1.

^ε 99.

^β 113, 2.

^ι 112, 4.

^κ 102, 9.

^λ 117, 46.

^μ § 135, R.

^ν § 148, Obs. 7, 6.

^ο § 160, R.

^ρ 112, 6.

^α 117, 46.

^ρ § 153, R.

^ρ 71, 5.

^ρ 102, 1.

^ρ § 131, Obs. 1.

^ν 112, 5.

^ν § 169, R.

ὠγκᾶτο ἐκφοβεῖν βουλόμενος. Τοῦ δὲ λέοντος ἰτὰς πλειστας συλλαβόντος,^a ἐξελθὼν ἐκεῖνος^b ἐπνυθάνετο αὐτοῦ εἰ γενναίως ἠγωνίσαστο, καὶ τὰς αἰγας ἐξεδιώξεν. Ὁ δὲ εἶπεν, ἀλλ' ²εὐ ἴσθι ὅτι κἀγὼ ἄν σε ἐφοβήθην,^d εἰ μὴ ἴδειν σε ὄνον ὄντα.^e

19. The Hungry Dogs.

Κύνες λιμώττουσαι^f ὡς ἐθεάσαντο ἐν τινι ποταμῷ ³βύρσας βρεχομένας,^g μὴ δυνάμεναι αὐτῶν^h ἐφικέσθαι,ⁱ συνέθεντο ἀλλήλαις^j ὅπως πρῶτον τὸ ὕδωρ ἐκπίωσιν,^k καὶ εἰθ' οὕτως ἐπὶ τὰς βύρσας παραγέωνται. ⁵Συνέβη δὲ αὐταῖς^l πιούσαις ⁶πρὶν διαφράγηται, ἢ τῶν βυρσῶν^m ἐφικέσθαι.

20. The Old Man and Death.

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

21. Mercury and the Statuary.

Ἐρμῆς, ¹⁰γνώμαι βουλόμενος ἐν τίνι τιμῇ παρ' ἀνθρώποις ἐστίν, ἤκεν ¹¹εἰς ἀγαλματοποιῶν,^r ἐάντων εἰκάσας ἀνθρώπων.^s Καὶ θεασάμενος ἄγαλμα τοῦ Διὸς, ἠρώτα, πόσους^t τις αὐτὸ πρίασθαι δύναται; ¹²Τοῦ δὲ εἰπόντος,^p δραχμῆς,^t γελάσας, πόσους τὸ^u τῆς Ἡρας; εἶφη. Εἰπόντος^p δὲ, πλείονος^v ἰδὼν καὶ τὸ ἑαυτοῦ ἄγαλμα, καὶ νομίσας, ὡς ἐπειδὴ ἄγγελός^v ἐστι θεῶν,

^a 112, 4.

^b § 133, 3.

^c § 153, Obs. 7.

^d § 170, Obs. 1.

^e 111, 1.

^f 99.

^g 100, 2.

^h § 144, R. XV. 3.

ⁱ § 148, R. XXIII. 1.

^k 79.

^l § 149, R.

^m § 40, 2.

ⁿ § 161, R. XXXVIII.

^o 97, 2.

^p 112, 4.

^q § 172, R. LIV.

^r 142, Obs. 1.

^s 152, R.

^t 162, R.

^u 134, 18, ἄγαλμα.

^v § 139, R. 6.

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

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

Ἦνον τις ³ἔτρεφε καὶ κυνίδιον ὠραῖον.
 Ὁ δ' ὄνος ἐν αὐλῇ παρὰ γάτναισι δεσμώτης
 Ἐτρωγε κριθὰς, χόρτον, ⁴ὡς περ εἰώθει.
 Ἦν δὲ χαρίεν κυνίδιον, ⁵εὐρύθμως παίζον,
 Τὸν δεσπότην τε ποικίλως περισκαίρον·
 Ἐκεῖνος δ' αὐτὸ κατέχων ἐν τοῖς κόλποις.
 Ὁ δ' ὄνος μὲν αἰεὶ νύκτα^d πᾶσαν ⁶ἤλθεν
 Πυρὸν φίλης Δήμητρος, ἡμέρας^d δ' ἦγεν
 Ἐλθὼν ἀφ' ὑψους, ⁷ἐξ ἀγροῦ θ' ὄσον^e χρεῖα.
 Διηθεῖς δὲ θυμῷ^f καὶ περισσόν^g οἰμῶξας,
 Πάσῃ θεωρῶν ἐν ἀβρότητι τὸν σκύμνον,
⁸Φάτνης ὄνειδος δεσμὰ καὶ κάλους ῥήξας
 Ἔς μέσον ⁹αὐλῆς ἦλθεν, ἄμετρα^g λακτιζῶν.
¹⁰Σαίνων δ' ὅποια^g καὶ θέλων περισκαίρειν
 Τὴν μὲν τράπεζαν ἔς μέσον βαλὼν^h θλάσσειν,
 Ἄπαντα δ' εὐθύς ἠλοίγησε τὰ σκευή.
 Δειπνοῦντα δ' εὐθύς ¹¹ἦλθε δεσπότην κρούσων.ⁱ
 Νώτοις^k ἐπεμβάς. Ἐσχάτον δὲ κινδύνου^l
¹²Θεράποντες ἐν μέσοις ἔσωσαν, ὡς εἶδον,
 Κραναίαις δὲ κορύναις ἄλλος ἄλλοθεν κρούων^h
 Ἐκτεινον. Ὡς δὲ καὶ τὸς ὕστατ' ἐξέπνει,
¹³Ἐτλην, ἔλεξεν, οἶα^m χροί με, δυσδαίμων.
 Τί γὰρ παρ' ¹⁴οὔρεσιν οὐκ ἐπολενόμεν,
¹⁵Βαιῶ δ' ὁ μέλεος κυνιδίῳⁿ παρισούμην;

^a § 134, 4 & § 175, R. LVIII.

^b § 172, Obs. 7, 1st.

^c § 129, R. & 9, 4.

^d § 160, R.

^e 46, 1.

^f § 157, R. XXXIII.

^g § 120, I. 1.

^h 104, 3.

ⁱ § 177, Obs. 5.

^k § 169, R.

^l § 144, R. XVI, 3 & Obs. 5.

^m 48, 1.

ⁿ § 148, Obs. 7, 4.

II. ANECDOTES OF PHILOSOPHERS.

Zeno.

1. Ζήνων δουλον ἐπὶ κλοπῇ ἑμαστίγου.^a Τοῦ δὲ^b εἰπόντος, εἴμαρτό μοι κλέψαι, καὶ διαρῆναι, ἔφη.—2. Πρὸς τὸ γλυκαροῦν μειράκιον, διὰ τοῦτο, εἶπε, δύο ὧτα ἔχομεν, στόμα δὲ ἓν, ἵνα πλείω^c μὲν ἀκούωμεν,^d ἥττονα δὲ λέγωμεν.^d—3. Νεανίσκου^e πολλὰ λαλοῦντος, Ζήνων ἔφη, τί ὧτά σου εἰς τὴν^f γλῶσσαν συνερόρῳηκεν.—4. Ζήνων, Ἀντιγόνου πρέσβεις Ἀθήναζε^g πέμψαντος, κληθεὶς ὑπ' αὐτῶν σὺν ἄλλοις φιλοσόφοις ἐπὶ δεῖπνον, κάκεινων^h παρὰ πότον σπενδόντων ἐπιδεικνυσθαι τὴν αὐτῶν πολυμαθίαν, αὐτὸς εἰσίγα. Τῶν δὲ πρεσβέων ζητούντων, τί ἀπαγγεῖλωσιⁱ περὶ αὐτοῦ πρὸς Ἀντίγονον; τοῦτ' αὐτὸ, ἔφη, ὃ βλέπετε, φιλόσοφον^j εἶναι ἐν Ἀθήναις σιγῶν ἐπιστάμενον.

Aristotle.

5. Ἀριστοτέλης, ὀνειδιζόμενός ποτε, ὅτι πονηρῶ ἀνθρώπων ἔλεημοσύνην ἔδωκεν,^k οὐ τὸν τρόπον, ἔφη, ἀλλὰ τὸν ἀνθρώπων ἡλέησα.—6. Τοὺς Ἀθηναίους ἔφασκεν^l εὐρηκέναι πυρρὸς καὶ νόμους· ἀλλὰ πυρρὸς μὲν χρῆσθαι, νόμοις^m δὲ μή.—7. Πρὸς τὸν καυχώμενον, ὡς ἀπὸ μεγάλης πόλεως εἶη,ⁿ οὐ τοῦτο, ἔφη, δεῖ σκοπεῖν, ἀλλ' εἴ τις μεγάλης πατρίδος ἄξιός ἐστιν.—8. Ἐρωτηθεὶς, πῶς ἂν προκόπτοιεν^o οἱ μαθηταί, ἔφη, ἔαν, ἔτους προέχοντας διώκοντες, τοὺς ὑστεροῦντας μὴ ἀναμείνωσιν.—9. Ἐρωτηθεὶς, πῶς ἂν τοῖς φίλοις προσφεροίμεθα,^p ἔφη, ὡς ἂν εὐξαιμέθα αὐτοὺς ἡμῖν προσφέρεσθαι.—10. Ἀριστοτέλης ἔνοχλούμενος ὑπὸ ἀδολέσχου, καὶ κοπιόμενος^q ἰατόποις τισὶ διηγῆμασι,^o πολλάκις αὐτοῦ λέγοντος, οὐ θαναμαστὸν^p ὃ τι λέγω; Οὐ τοῦτο, φησὶ, θαναμαστὸν,^q ἀλλ' εἴ τις πόδας ἔχων^r σὲ ὑπομένει.

^a § 76, II.^b § 133, 3 & 26.^c § 40, 5.^d 79, 1.^e 112, 1.^f 31, 2.^g § 119, 1, 3d.^h § 172, R. LIV.ⁱ § 175, R. LVIII.^j § 110, 2.^k § 116, I. 7.^l § 148, Obs. 7, 4.^m 81, Obs. 1.ⁿ § 158, R.^o Sup. *ιστίον*.^p 100, 3.

Plato.

11. Πλάτων ἰθρασυνόμενον ἰδὼν τινα πρὸς τὸν ἑαυτοῦ πατέρα, οὐ παύσει, μειράκιον, εἶπε, τούτου^a καταστροφῶν, ²δι' ὃν μέγα φρονεῖν^b ἀξιούς;—12. Πλάτων, ὀργιζόμενός ποτε τῷ οἰκέτῃ,^c ἐπιστάντος Ξενοκράτους, λαβῶν,^d ἔφη, τοῦτον, ³μαστιγῶσον· ἐγὼ γὰρ ὀργίζομαι.

Socrates.

13. Πρὸς Ἀλκιβιάδην εἰπόντα,⁴ οὐκ ἀνεκτὴ ἡ Ξανθίππη λαιδοροῦσα,^e οὐ καὶ σὺν, εἶπε, γηγῶν βοώντων ἀνέχει;—14. Ἡ Ξανθίππη ἔφη, μυρίων μεταβολῶν^f τὴν πόλιν καὶ αὐτοὺς ⁵κατασχοῦσῶν, ἐν πάσις ὅμοιον τὸ Σωκράτους πρόσωπον θεάσασθαι, καὶ προϊόντος^g ἐκ τῆς οἰκίας, καὶ ἐπανιόντος.^h

Diogenes.

15. Διογένης πρὸς τὸν εἰπόντα, ⁶κακὸν⁵ εἶναι τὸ ζῆν, οὐ τὸ ζῆν, εἶπεν, ἀλλὰ τὸ κακῶς ζῆν.—16. Διογένης ὁ Σινωπεὺς, ὁ Κύων ἐπικαλούμενος, παντὶ τόπῳ^b ἐχρῆτο εἰς πάντα, ἀριστῶν τε καὶ καθεύδων, καὶ διαλεγόμενος. ⁷Βακτηρίᾳ⁶ ἐπηρείσατο ἀσθενήσας^k ἔπειτα μέντοι καὶ διαπαντὸς ἐφόρει αὐτήν. Καὶ πῆραν ἐκομίσαστο, ἔνθα αὐτῷ^l τὰ σιτία ἦν. Ἐπιστείλας δέ τιτι,^m οἰκίδιον αὐτῷⁿ προιοήσασθαι, ⁸καὶ βραδύνοντος, πίθον τιὰ ἔσχεν οἰκίαν.^o—17. Διογένης ἡνίκα ἀπέλιπε τὴν πατρίδα, εἰς αὐτῶν τῶν οἰκετῶν^p ἠκολούθει, ὄνομα Μάνης· ὃς οὐ φέρων τὴν μετ' αὐτοῦ διατριβὴν ⁹ἀπέδρα. Πρωτρεπόντων δέ τινων ζητεῖν αὐτὸν, ἔφη, οὐκ αἰσχροὺν ἐστί,^q Μάνην μὲν μὴ δεῖσθαι Διογένους,^r ¹⁰Διογένην δὲ Μάνους;^s—18. Θεασάμενός ποτε παιδίον ταῖς χερσὶ πῖνον,^t ἐξέφωψε τῆς πήρας^v τὴν κότύλην, εἰπὼν, ¹¹παιδίον με νερίκηκεν εὐτελεία.^w Ἐξέβρισε δὲ καὶ τὸ τρίβλιον, ὁμοίως

^a § 144, R. XIV.

^b 117, 45.

^c § 148, R. XXII. & Rcm.

^d 101, 3.

^e 100, 1, or 2.

^f 112, 4.

^g § 131, Obs. 4.

^h § 148, R. XXII. II.

4.

ⁱ § 158, R.

^k 102, 9.

^l § 148, R. XXI. Obs.

1.

^m 71, 5.

ⁿ § 152, R. XXVIII.

o 9, 4. (Obs.)

^p § 143, R. X.

61, 1.

^r § 144, R. XVI.

^s § 169, R. LIII.

^t § 157, R. XXXIII

παιδίον θεασάμενος, ἐπειδὴ κατέειξε ἰτὸ σκεῦος, τῷ κοίλῳ ἄρτω τὴν φακὴν ὑποδεχόμενον.—19. Λύχνον μεθ' ἡμέραν ἄψας, ἀνθρώπων, ἔφη, ζητῶ.—20. Ὅτε ἀλοῦς καὶ πωλούμενος ἰρωτήθη, ὅτι οἶδε ποιεῖν, ἀπεκρίνατο, ἀνδρῶν ἄρχην· καὶ πρὸς τὸν κίρκυκα, κίρκυσε, ἔφη, εἴ τις ἐθέλει δεσπότην αὐτῷ^β πρίασθαι.—21. Ἐλεγε τῷ Ξενοιάδῃ, τῷ^α πριαμένῳ αὐτὸν, δεῖν πείθεσθαι αὐτῷ,^δ εἰ καὶ δοῦλος εἴη· ὅτι γὰρ ἰατρός ἢ κυβερνήτης εἰ δοῦλος εἴη, πείθεσθαι δεῖν αὐτῷ.^δ—22. Μοχθηροῦ τιος ἀνθρώπου ἐπιγράψαντος ἐπὶ τὴν οἰκίαν, μηδὲν εἰσῆτω κακόν· ὁ οὖν κύριος τῆς οἰκίας, ἔφη, πῶς εἰσέλθοι ἄν;—23. Ἐκ τοῦ βαλατειῶν ἐξίων, τῷ^α μὲν πνθομένῳ, εἰ πολλοὶ ἀνθρώποι ἴδονται, ἰρησάτο· τῷ^β δὲ, εἰ πολὺς ὄχλος, ὠμολόγησεν.—24. Πρὸς ὁ τοὺς ἐρπύσαντας^α ἐπὶ τὴν τριπέζαν μῦς, ἰδοὺ, φησὶ, καὶ Διογένης παρασίτους τρέφει.—25. Πρὸς τὸν^α πνθόμενον, ποῖα ὥρα^α δεῖ ἀριστῆν, εἰ μὲν πλούσιος, ἔφη, ὅταν θέλη,^β εἰ δὲ πένης, ὅταν ἔχη.—26. Πλάτωνος ὁμοιωμένον, ἀνθρώπος ἐστὶ ζῶον δίπουν,^α ἄπτερον, καὶ εἰδοκμηῶντος, τίλιας ἀλεκτρύονα εἰσέγεγκεν εἰς τὴν σχολὴν αὐτοῦ, καὶ ἔφη, οὗτός ἐστιν ὁ Πλάτωνος ἀνθρώπος.—27. Διογένης ἄσποτον ἦται^α μῶν· τοῦ δὲ εἰπόντος, διὰ τί τοὺς μὲν ἄλλους τριπέζαλα, ἐμὲ δὲ μῶν αἰτεῖς;^α ἔφη, παρὰ μὲν τῶν ἄλλων ἐλπίζω πάλιν λαβεῖν, παρὰ δὲ σοῦ οὐκέτι.—28. Ἀττικῷ τιος ἐγκαλοῦντος αὐτῷ,^α διότι Λακεδαιμονίους μῶλλον^α ἐπαίτων, παρ' ἐκείνοις οὐ διατριβέει· οὐδὲ γὰρ ἰατρός, εἶπεν, ὑγείας ὧν ποιητὸς, ἐν τοῖς ὑγαινοῦσι τὴν διατριβὴν ποιεῖται.—29. Διογένης τὴν εἰς Ἀθήνας ἐκ Κορίνθου, καὶ πάλιν εἰς Κορίνθον ἐκ Θηβῶν ἠμετάβασιν^α αὐτοῦ παρέβαλε ταῖς τοῦ^α βασιλέως, ἔαρος^α μὲν ἐν Σούσοις, καὶ χειμῶνος^α ἐν Βαβυλῶνι, θέρους^α δ' ἐν Μηδίᾳ διατριβαῖς.^β

^α § 144, R. XVII. 1. ^τ 100, 2.

^β § 152, R. ^ε § 160, R.

• 32. ^β § 172, R. LIV.

^δ § 148, Obs. 7, 3. ^ι § 48, 3.

• 134, 18, ἀνθρώπων. ^κ § 153, R.

^ι § 148, Obs. 7, 6.

^μ § 24, R. 1.

^ν § 134, 5.

• § 142, Obs. 1, ὥρα.

Antisthenes

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

Aristippus.

35. Ἀρίστιππος, ἐρωτηθεὶς, τί αὐτῷ^k περιγέγονεν ἐκ φιλοσοφίας, ἔφη, τὸ δύνασθαι πᾶσι^l θαυρόντως ὀμιλεῖν.—36. Ἐρωτηθεὶς ποτε, τί πλέον ἔχουσιν οἱ φιλόσοφοι, ἔφη, ἐὰν πάντες οἱ νόμοι ἄναιρεθῶσιν,^m ὁμοίως βιώσομεν.—37. Ἐρωτηθεὶς ποτε, τίⁿ διαφέρει ὁ σοφὸς τοῦ μὴ σοφοῦ,^o ἔφη, εἰς ἀγνώτα τόπον τοὺς δύο γυμνοὺς ἀπόστειλον, καὶ εἴσει.—38. Ἐρωτηθεὶς, τί^p διαφέρουσιν οἱ πεπαιδευμένοι τῶν ἀπαιδευτῶν,^q ἔφη, ὥπερ^r οἱ δεδαμασμένοι ἵπποι τῶν ἀδαμάστων.^s—39. Ἐρωτηθεὶς, τίνα ἔστιν,^t ἃ δὲ τοὺς παῖδας μανθάνειν,^u ἔφη, οἷς^v ἰσχυροὶ ἄνδρες γενόμενοι χρῆσονται.—40. Ἐρωτηθεὶς ὑπὸ τίνος,^w τί^x αὐτοῦ ὁ υἱὸς ἀμείνων ἔσται παιδευθεὶς,^y καὶ εἰ μηδὲν ἄλλο,^z εἶπεν, ἐν γοῦν τῷ θεάτρῳ οὐ καθεδήσεται λίθος ἐπὶ λίθῳ.—41. ^{aa}Συνίσταντός τινος^{aa} αὐτῷ υἱόν, ἤτησε πεντακοσίας δραχμάς· τοῦ δὲ εἰπόντος, τοσοῦτον^{ab} δύναμαι ἀνδράποδον ὠνήσασθαι, πρῶτον, ἔφη, καὶ ἔξεις δύο.—42. Τοῦ θεράποντος^{ac} ἐν ὁδῷ βαστάζοντος ἀργύριον, καὶ

^a § 148, Obs. 7, 1.

^b 88, 8.

^c § 148, R. XXIII.

^d § 143, R. X.

^e § 153, Obs. 5.

^f 105, 2.

^g 104, 5.

^h § 131, Obs. 4.

ⁱ § 148, R. XXII. II. 1.

^j § 148, R. XXIII.

^k § 172, Obs. 7, 1st

^l § 157, R. XXXIII.

^m § 144, R. XVI. 6.

ⁿ § 139, R. 1.

^o § 149, Exc. II.

^p 39, 1, and

^q § 148, Obs. 7, 4.

^r § 157, Obs. 1.

^s § 178, R. & 112,

1.

^t § 144, R. XVIII.

βαρυνομένου, ἀπόχεε, ἔφη, 'τὸ πλεόν, καὶ ὅσον^α δύνασαι βιά-
σταζε.—43. Ἐρωτηθεὶς ὑπὸ Διονυσίου, διὰ τί οἱ μὲν φιλόσοφοι
ἐπὶ τὰς τῶν πλουσίων θύρας ἔρχονται, οἱ δὲ πλούσιοι ἐπὶ τὰς^β
τῶν φιλοσόφων οὐκ ἐπι, ἔφη, ὅτι ²οἱ μὲν^γ ἴσασιν ὧν^δ δέονται, οἱ
δὲ οὐκ ἴσασι.—44. Διογένης ποτὲ λάχανα πλύνων Ἀρίστιππον
παριόντα ἔσκωψε καὶ ἔφη, ³εἰ ταῦτα ἔμαθες προσφέρεσθαι, οὐκ
ἂν τυράννων ἀνὰς ἐθεράπευες· ὁ δὲ, καὶ σὺ, εἶπεν, εἴπερ ἦδεις
ἀνθρώποις^ε ὀμιλεῖν, οὐκ ἂν λάχανα ἔπλυνες.^ε—45. Εἰς Κόριν-
θον αὐτῶ^ς πλεοντί ποτε, καὶ χειμαζομένῳ, συνέβη ταραχθῆναι·
πρὸς οὖν τὸν εἰπόντα, ἡμεῖς μὲν οἱ ἰδιῶται^η οὐ δεδοίκαμεν,
ὑμεῖς δὲ οἱ φιλόσοφοι δειλιᾶτε· ⁵οὐ γὰρ περὶ ὁμοίας, ἔφη, ψυχῆς
ἀγωνιῶμεν ἕκαστοι.

Solon. Gorgias.

46. Σόλων ἀποβαλὼν υἱὸν ἔκλαυσεν. Εἰπόντος δὲ τινος
πρὸς αὐτὸν, ὡς οὐδὲν προὔργου^ι ποιεῖ κλαίων,^κ ⁷δι' αὐτὸ γάρ
τοι τοῦτο, ἔφη, κλαίω.—47. Γοργίας ὁ Λεοντίνος ἐρωτηθεὶς,
ποιεῖ διαίτη^ι χρώμενος^κ εἰς μακρὸν γῆρας ἦλθεν, ⁸οὐδὲν οὐδέ-
ποτε,^μ ἔφη, πρὸς ἡδονὴν οὔτε φαγῶν,^κ οὔτε δράσας.^κ—48. Γορ-
γίας, ἦδη γηραιὸς ὑπάρχων, ἐρωτηθεὶς, ⁹εἰ ἰδέως ἀποθνήσκει,
μάλιστα, εἶπεν· ¹⁰ὡς περ γὰρ ἐκ σαπροῦ καὶ ῥέοντος οἰκιδίου
ἀσμένως ἀπαλλάττομαι.—49. Ὁ αὐτὸς^ν ἐπὶ τέρματι ὧν τοῦ
βίου, ὑπ' ἀσθενείας καταληφθεὶς, κατ' ὀλίγον^ο εἰς ὕπνον ὑπο-
λισθαίνων ἔκειτο. Εἰ δὲ τις αὐτὸν τῶν ἐπιτηδείων^π ἤρετο, ¹¹τί
πράττοι; ὁ Γοργίας ἀπεκρίνατο· ^αἦδη με ὁ ὕπνος ἄρχεται πα-
ρακατατίθεσθαι τῷ ἀδελφῶ.^ε

Pittacus. Xenophon.

50. Πιττακὸς, ἀδικηθεὶς ὑπὸ τινος καὶ ἔχων ἐξουσίαν αὐτὸν

^α 48 & 46, 3.

^β § 134, 18, *θῆσας*.

^γ § 133, 3, & 26, 1.

^δ 39, 1, and

§ 144, R. XVI.

§ 141, I. 4.

• § 148, R. XXIII.

^ε § 125, *ἄν*, 3, and

§ 170, Obs. 1, & 76,

1.

^ε § 149, R.

^η § 129, R.

^ι § 142, R. VI.

^κ 104, 3.

^λ § 148, Obs. 7, 4.

^μ 63, 1.

^ν 25, 4,

^ο 117, 48.

^π § 143, R. X.

^ρ 65 & 78, Obs.

^σ § 152, R. XXVIII.

κολιάται, ἀγῆκεν, εἰπὼν, συγγνώμη τιμωρίας ἀμείνων· τὸ μὲν^b γὰρ ἡμέρον κρίσεως^c ἐστὶ, τὸ δὲ θηριώδους·—51. Γρύλλος, ὁ Ξενοφῶντος υἱός, ἐν τῇ μάχῃ περὶ Μαντινείαν ἰσχυρῶς ἀγωνισάμενος ἐτελεύτησεν. Ἐν ταύτῃ τῇ μάχῃ καὶ Ἐπαμινώνδας ἔπεσε. Τηρικαῦτα δὴ καὶ τὸν Ξενοφῶντα^d φασὶ θύειν^e ἔστεμνον· ἀπαγγελθέντος δὲ αὐτῷ^f τοῦ θανάτου τοῦ παιδός, ἄποστεφρανώσασθαι· ἔπειτα μαθόντα ὅτι^g γενναίως, πάλιν ἐπιθέσθαι τὸν στέφανον. Ἔτιοι δὲ οὐδὲ δακρῦσαι φασὶν αὐτὸν,^h ἀλλὰ γὰρ, εἰπεῖν, ἤδειν θνητὸν γεγενηκῶς.ⁱ

III. ANECDOTES OF POETS AND ORATORS.

52. Ἀνακρέων δωρεὰν^a περὶ Πολυκράτους λαβὼν^b πέντε τέλαντα, ὡς ἐφρόντισεν ἐπ' αὐτοῖς δυοῖν τυκτοῖν,^c ἠπέδωκεν^d αὐτὰ, εἰπὼν· μισῶ δωρεὰν^e ἣτις ἀναγκάζει ἀγρυπνεῖν.—53. Σιμωνίδης ἔλεγεν, ὅτι καλήσας^f μὲν πολλὰκις μετενόησε, σιωπήσας δὲ οὐδέποτε.—54. Αἰσχύλος ὁ τραγωδὸς ἔκρινετο ἀσεβείας^g ἐπὶ τινι δράματι. Ἐτοιμίμων οὖν ὄντων Ἀθηναίων^h βάλλειν αὐτὸν λίθοις, Ἀμεινίας ὁⁱ νεώτερος ἀδελφός, διακαλυψάμενος τὸ ἱμάτιον, ἔδειξε^j τὸν πῆχυν ἔρημον τῆς χειρός.^k ^lἜτυχε δὲ ἀριστεύων^m ἐν Σαλαμῖνι ὁ Ἀμεινίας, ἀποβεβληκῶς τὴν χεῖρα, καὶ πρῶτος Ἀθηναίωνⁿ τῶν ἀριστείων^o ἔτυχεν. Ἐπεὶ δὲ εἶδον οἱ δικασταὶ^p τοῦ ἀνδρός τὸ πάθος, ὑπενήθησαν τῶν ἔργων^q αὐτοῦ, καὶ ἀσῆκαν τὸν Αἰσχύλον.—55. Φιλόξενος, παραδοθεὶς ὑπὸ Διονυσίου ποτὲ εἰς τὰς λατομίας,^r διὰ τὸ φανιλίζειν^s τὰ ποιήματα αὐτοῦ, καὶ ἀνακληθεὶς, ἔπειτα πάλιν ἐπὶ τὴν ἀκρόασιν αὐτῶν ἐκλήθη. Μῆχρι δὲ τινος^t ὑπομείνας, ἀνίστη. Πυθο-

^a § 143, R. XI.

^b § 133, 3.

^c § 144, R. XII. & 5, 2.

^d § 175, R. LVIII.

^e § 154, R. XXXI.

^f 78, 1, Sup. ἐπι-
σιν.

^g 110, 1.

^h 9, 4, Obs.

ⁱ § 160, R.

^k § 110, 2.

^l 3^d, 1, πᾶσαν, ἢ τινά.

^m 102, 9.

ⁿ 31, 3.

^o § 143, R. IX.

^p 107, 4.

^q § 143, R. X.

^r § 144, R. XV. 2.

^s § 144, R. XIV. 2.

^t 89, 5.

^u § 165, R. XLIII.

μένου δὲ τοῦ Διονυσίου, α ποῖ δὲ σύ; εἰς τὰς λατομίας, εἶπεν.—56. Σοφοκλῆς, ὁ τραγωδοποιός, ὑπὸ τοῦ Ἰσχωῦτος τοῦ^β νείος^ο ἐπὶ τέλει τοῦ βίου^α πικρατοίας^α κρινόμενος, ἀνέγνω τοῖς δικασταῖς^ο Οιδίπουν τὸν^ε ἐπὶ Κολωνῶ, ἐπιδεικνύμενος, διὰ τοῦ δράματος, ὅπως τὸν νοῦν^ς ὑγιαίνει· ὡς^β τοὺς δικαστὰς τὸν μὲν ὑπερθαναμάσαι, καταψηφίσασθαι δὲ τοῦ νιού αὐτοῦ μαρίαν.¹—57. Φιλήμων, ὁ κωμικός, ἐπὶ πρὸς τοῖς ἐννεήκοντα ἔτη² βιοῦς, ³κατέκειτο μὲν ἐπὶ κλίνης ἡρεμῶν· θεασάμενος δὲ ὄρον τὰ παρεσκευασμένα αὐτῷ¹ σῦκα κατεσθίοντα, ὥρμησε μὲν εἰς γέλωτα, καλέσας δὲ τὸν οἰκέτην, καὶ σὺν πολλῷ καὶ ἀθρόῳ γέλωτι εἰπὼν, προσδοῦναι τῷ ὄνῳ^ε ἀκράτου^κ ῥοφεῖν,¹ ἀποπνεύεις ὑπὸ τοῦ γέλωτος ἀπέθανεν.—58. Φιλήταν λέγουσι τὸν Κῶν λεπτότατον γενέσθαι τὸ σῶμα.^ς Ἐπεὶ τοίνυν ⁴ἀνατραπήναι^μ ῥέδιος ἦν ἐκ πάσης προσάσεως, μολίβδον,^ν φασί, πεποιημένα εἶχεν ἐν τοῖς ὑποδίμιασι πέλματα, ἵνα μὴ ἀνατρέποιτο ὑπὸ τῶν ἀνέμων, εἴποτε σκληροῖ^ο κατέπνεον.—59. Φιλιππίδης ὁ κωμοδοποιός, φιλοσοφουμένου τοῦ βασιλέως αὐτὸν Λυσιμάχου,^α καὶ λέγοντος, ⁵τίνος^κ σοὶ μεταδῶ^β τῶν ἐμῶν;^α οὐ^κ βούλει, φησὶν, ὦ βασιλεῦ, πλὴν τῶν ἀπορήτων.^τ—60. Ἰσοκράτης, ὁ ῥήτωρ, νεανίου τινός^α λάλου ⁶σχολάζειν αὐτῷ^ε βουλομένου, διττοὺς ἤτησε μισθοῦς. Τοῦ δὲ τὴν αἰτίαν πειθομένου, ἕνα, ἔφη, μὲν, ἵνα λαλεῖν μάθης,^ε τὸν δ' ἕτερον, ἵνα σιγᾷν.—61. Ἀσίας τινὲ^ο δίκην ἔχοντι λόγον συγγράμματος ἔδωκεν·^α ὁ δὲ πολλάκις ⁷ἀναγνούς, ἤκε πρὸς τὸν Ἀσίαν ἀθρυμῶν καὶ λέγων, ⁸τὸ μὲν πρῶτον^ο αὐτῷ διεξιόντι θαυμαστὸν φανῆναι τὸν λόγον,^μ αὐτίς δὲ καὶ τρίτον^ο ἀναλαμβάνοντι παντελῶς ἀμβλὴν καὶ ἄπρακτον· ὁ δὲ Ἀσίας γελῶσας,^κ ⁹τί οὖν, εἶπεν, οἷχ' ἄπαξ μέλλεις λέγειν αὐτὸν ἐπὶ τῶν δικαστῶν;

α § 178, R.
 β 31, 3.
 γ § 129, R.
 δ § 154, R. XXXI.
 ε § 152, R.
 ς 32, 4 (vera).
 ζ § 157, Obs. 1.
 η § 176, Obs. 1 (so that).

ι § 151, Obs. 2.
 κ § 144, R. XV. 1.
 λ 86, 1.
 μ 87, 2.
 ν § 156, Obs. 3.
 ξ § 131, Obs. 7.
 ϐ 80, Obs. 5.
 ϑ § 143, R. X.

ϒ § 165, R. XLIII.
 Ϝ § 148, R. XXII.
 ϝ 79, 1.
 Ϟ § 110, 2.
 ϟ § 120, I. 1.
 Ϡ § 175, R. LVIII.
 ϡ 102, 1.

IV. ANECDOTES OF KINGS AND STATESMEN.

62. Πύρρον τὸν Ἡπειρώτην οἱ υἱοὶ, παῖδες ὄντες, ἠρώτων, τίη καταλείπει τὴν βασιλείαν; καὶ ὁ Πύρρος εἶπεν· ὁδὸς ἂν ἡμῶν ὀξυτέρην ἔχη τὴν μάχαιραν.—63. Χαριέντως ὁ βασιλεὺς Ἀρχέλαος, ἀδολέσχον· κούριως περιβαλόντος αὐτῷ τὸ ὠμόλινον, καὶ πυθομένου, πῶς σε κείρω, βασιλεῦ; Σιωπῶν, εἶπε.—64. Ὁ νεώτερος Διονύσιος ἔλεγε πολλοὺς τρέφειν σοφιστὰς, οὐ θαυμάζων· ἐκείνους, ἀλλὰ δι' ἐκείνων θαυμάζεσθαι βουλόμενος.*

Philip, King of Macedonia.

65. Φίλιππος ἔλεγε, κρεῖττον εἶναι στρατόπεδον· ἐλάφων, λέοντος· στρατηγῶντος, ἢ λέοντων, ἐλάφου στρατηγῶντος.—66. Φίλιππος, ὁ Ἀλεξάνδρου πατήρ,⁵ Ἀθηναίους μακαρίζειν ἔλεγε, εἰ καθ' ἕκαστον ἐναντὸν αἰρεῖσθαι δέκα στρατηγούς εὐρίσκουσιν· αὐτὸς^b γὰρ ἐν πολλοῖς ἔτεσιν ἕνα μόνον στρατηγὸν εὐρηκέναι, Παρμενίωνα.⁵—67. Φίλιππος ἐρωτώμενος, ὅστινας μάλιστα φιλεῖ, καὶ ὅστινας μάλιστα μισεῖ, τοὺς μέλλοντας, εἶπε, προδιδοῦναι μάλιστα φιλῶ, τοὺς δ' ἤδη προδεδωκότας μάλιστα μισῶ.—68. Νεοπτόλεμον,¹ τὸν τῆς τραγωδίας ὑποκριτὴν,⁵ ἤρετό τις, τί θαυμάζοι^k τῶν ὑπ' Αἰσχύλου λεχθέντων, ἢ Σοφοκλέους, ἢ Εὐριπίδου; οὐδὲν μὲν τούτων, εἶπεν, ὁ δ' αὐτὸς ἐθεάσατο ἐπὶ μείζονος σκηνῆς, Φίλιππον ἐν τοῖς τῆς θυγατρὸς Κλεοπάτρας γάμοις πομπεύσαντα,^m καὶ τρισκαίδεκατον θεῶνⁿ ἐπικληθέντα, ἧς ἑξῆς ἐπισφάγντα ἐν τῇ θεάτρῳ, καὶ ἐρόμιμένον.—69. Τριῶν Φιλίππου^o προσαγγελθέντων¹⁰ ἐντυχημάτων^p ὑφ' ἕνα καιρὸν, πρώτου^q μὲν, ὅτι τεθρίππου^r νενίκηκεν¹¹ Ὀλύμπια· δευτέρου^s δὲ, ὅτι Παρμενίων ὁ στρατηγὸς μάχη^t Δαρδανεῖς ἐνίκησε· τρίτου δ', ὅτι ἄρξεν

^a 31, 3.

^b § 172, Obs. 5.

^c 112, 1.

^d 102, 2.

^e 104, 1.

^f § 175, R. LVIII.

^g § 129, R.

^h § 175, R. Exc. & 3.

ⁱ § 153, R. &

^j § 150, Obs. 3.

^k § 172, R. LIV.

^l § 143, R. X & 32.

^m 100, 2.

ⁿ § 153, Obs. 5, &

^o § 154, R. XXXI.

^p § 154, R. XXXI.

^q 112, 6

^r § 129, R.

^s § 153, R. XXXIV

^t § 153, Obs. 4

αὐτῷ^α παιδίον ἀπεκύησεν Ὀλυμπιάς· ἀνατείνας ἐς οὐρανὸν τὰς χεῖρας, ὧ δαῖμον, εἶπε, μέτριόν τι τοῦτοις,^μ ἀντίθετος ἐλάττωμα! εἰδὼς ὅτι τοῖς μεγάλοις εὐτυχήμασι^β ἔφθονεῖν πέφικεν ἡ Τύχη.—70. Ἐν Χαιρωνείᾳ τοὺς Ἀθηναίους μεγάλη νίκη^γ ἐνίκησε Φίλιππος. Ἐπαρθεῖς δὲ τῇ εὐπραγίᾳ,^δ ᾗετο δεῖν αὐτὸν ἵπομιμνήσκεισθαι, ὅτι ἄνθρωπός^ε ἐστίν,^ε καὶ προσέταξε τινα παιδί^ς τοῦτο ἔργον ἔχειν. Τρὶς δὲ ἐκάστης ἡμέρας^ς ὁ παῖς ἔλεγεν αὐτῷ^α Φίλιππε, ἄνθρωπος εἰ.

Alexander.

71. Ὁ Ἀλέξανδρος Ἀιογένει^β εἰς λόγους ἐλθὼν, οὕτω κατεπλάγη τὸν βίον καὶ τὸ ἀξίωμα τοῦ ἀνδρός, ὥστε πολλάκις αὐτοῦ^ι μνημονεύων λέγειν,^κ εἰ μὴ Ἀλέξανδρος ἦμην,^λ Διογένης ἂν ἦμην.—72. Ἀλέξανδρος μόνον ἐκέλευε Λύσιππον^ς εἰκόνας αὐτοῦ δημιουργεῖν· μόνος γὰρ οὗτος^ς κατεμήνυε τῷ χαλκῷ^ς τὸ ἦθος αὐτοῦ, καὶ συνεξέφερε τῇ μορφῇ^μ τὴν ἀρετὴν· οἱ δὲ ἄλλοι τὴν ἀποστροφὴν τοῦ τραχήλου, καὶ τῶν ὀμμάτων τὴν ὑγρότητα μιμεῖσθαι θέλοντες, οὐ διεφύλαττον αὐτοῦ τὸ ἀρήενωπὸν καὶ λεοντῶδες.—73. Ἀλέξανδρος Ἀναξάρχον^ν περὶ κόσμων ἀπειρίας ἀκούων^ς ἐδάκρυε, καὶ τῶν φίλων ἐρωτησάντων αὐτὸν, ὅτι δακρύνει, οὐκ ἄξιον, ἔφη, δακρύνειν,^ρ εἰ, κόσμων^ς ὄντων ἀπειρίων, ἐνὸς οὐδέπω κύριοι^δ γεγόναμεν;

Successors of Alexander.

74. Πτολεμαῖόν φασι τὸν Λάγου, καταπλουτίζοντα τοὺς φίλους αὐτοῦ^ς ὑπερχαίρειν· ἔλεγε δὲ, ἄμεινον εἶναι ἵπλουτίζειν ἢ πλουτεῖν.—75. Ἀντίγονος πρὸς τινα μακαρίζουσαν αὐτὸν γραῦν, εἰ ἦδεις,^ι ἔφη, ὧ μῆτερ, ὅσων κακῶν^ς μεστόν ἐστι^ς τουτὶ^α

α § 152, R. XXVIII.	β § 148, R. XXIII. 2.	ρ § 174, Obs. 4.
β § 143, R. XXII. II. 1.	ι § 144, R. XIV. 2.	σ 112, 5.
γ § 158, R. XXXIV.	κ § 176, R.	τ 104, 8.
δ § 139, R. 6.	λ § 170, Obs. 1.	υ § 142, R. V.
ε 78, 2.	μ § 148, R. XXIII. 1.	φ § 143, R. IX.
ς § 175, Obs. 2.	ν § 144, R. XIII.	χ § 65, 2
ζ § 160, Obs. 2.	ο 102, 10.	

τὸ ῥάκος, δειξίαις τὸ διαδύμιμα, οὐκ ἂν ἐπὶ κοπρίαις κείμενον αὐτὸ ἐβόστασαις.—76. Ἀντίγονος ὁ βασιλεὺς, ἐρωτήσαντος αὐτὸν τοῦ υἱοῦ, πηρίκα μέλλουσιν ἀναξενεργεῖν, τί δέδοικας; εἶπε, μὴ μόνος οὐκ ἀκούσης τῆς σάλπιγγος;^b

Alexander of Pheræ.

77. Ἀλέξανδρος, ὁ Φερραίων τύραννος, θεώμενος ἑτραγηδὸν, ἐμπαθέστερον^c διετέθη πρὸς τὸν οἶκτον· ἀναπηδήσας οὖν ἐκ τοῦ θεάτρου ἰαπιδὼν ὄχητο, δεινὸν^d εἶναι λέγων, εἰ τοσοῦτους ἀποσφάζεις^e πολίτας ὀφθῆσεται^f τοῖς Ἐκάβης καὶ Πολυξένης πάθεισιν^g ἐπιδακρύων.

Cræsus.

78. Ὅτε Κροῖσος ἤρχε Λυδῶν,^h τὸν ἀδελφὸν μεθ' αὐτοῦ κατέστησεν ἄρχοντα.ⁱ Πρὸςελθὼν δέ τις τῶν Λυδῶν,^k ὃ βασιλεὺς εἶπε, πάντων ἐπὶ γῆς καλῶν ὁ ἥλιος ἀνθρώποις^l αἰτίος ἐστί, καὶ οὐδὲν ἂν εἴη τῶν^m ἐπὶ γῆς, ἢ μὴ τοῦ ἡλίου ἐπιλάμποντος· ἀλλ' ἢ εἰ θέλουσι δύο ἥλιοι γενέσθαι, κίνδυνος πάνταⁿ συμπελεθέντα διασφαλεῖν. Οὕτως ἔτι μὲν βασιλεία δέχονται Λυδοὶ, καὶ σωτήρια^o πιστεύουσιν εἶναι, δύο δὲ ἅμα ἴσως ἂν ἀνάσχοιντο.

Themistocles.

79. Θεμιστοκλῆς ἔτι μειράκιον ὦν ἔεν πότοις ἐκλυιδεῖτο· ἐπεὶ δὲ Μιλτιάδης στρατηγῶν^p ἐρίχησεν ἐν Μιαραθῶνι τοὺς βαρβάρους,^q οὐκ ἔτι ἦν ἐντυχεῖν ἀτακτοῦντι Θεμιστοκλεῖ.^r Πρὸς δὲ τοὺς θανυμάζοντας τὴν μεταβολὴν^s ἔλεγεν, οὐκ εἶ με καθεῖδειν, οὐδὲ ῥαθυμεῖν, τὸ Μιλτιάδου τρόπαιον.—80. Ἐρωτηθεὶς δὲ, πότερον Ἀχιλλεὺς ἐβούλει ἂν εἶναι ἢ Ὀμηρος; σὺ δὲ αὐτὸς, ἔφη, πότερον ἴθιελος ὁ νικῶν ἐν Ὀλυμπιάσιν ἢ ὁ κηρύσσων τοὺς

^a See i p. 104

^b § 141, R. XIII.

^c § 120, I 1.

^d § 131, Obs. 4.

^e 102, 10.

^f § 172, Obs. 3.

^g § 169, R. LIII.

^h § 144, R. XVII. 1.

ⁱ 9, 4, Obs.

^k § 143, R. X.

^l § 148, R. XXI.

^m ^k and § 134, 18.

ⁿ § 175, R. LVIII.

^o § 175, Obs. 5 & Obs.

^p 100, 1. [2

^q § 148, R. XXII. II. 5

^r § 177, R. LXI

^s § 125, ἄν. 3.

νικῶντας εἶναι;—81. Θεμιστοκλῆς πρὸς τὸν Εὐρυβιάδην τὸν Λακεδαιμόνιον ἔλεγε τι ὑπεραντίον, καὶ ἀνέτεινεν αὐτῷ τὴν βακτηρίαν ὁ Εὐρυβιάδης. Ὁ δὲ, ἑπάταξον μὲν, ἔφη, ἄκουσον δέ. Ἦιδει δὲ, ὅτι ἂν μέλλει^b λέγειν, τῷ κοινῷ^c λυσιτελεῖ.—82. Σεριφίου τινὸς πρὸς αὐτὸν εἰπόντος, ὡς οὐ^d δι' αὐτὸν, ἀλλὰ διὰ τὴν πόλιν ἐνδοξός ἐστιν,^e ἀληθῆ^d λέγεις, εἶπεν, ἀλλ' οὐτ' ἂν ἐγὼ Σεριφίος ὦν^e ἐγενόμην^f ἐνδοξος, οὔτε σὺ, Ἀθηναῖος.—83. Πρὸς δὲ Σιμωνίδην ἔξαιτούμενόν τινα κρίσιν οὐ δικαίαν, ἔφη, μήτ' ἂν ἐκείτῃς γενέσθαι^h ποιητὴν ἀγαθόν, ἄδονται παρὰ μέλος, μήτ' αὐτὸν ἄρχοντα χρηστὸν, δικάζονται παρὰ τὸν νόμον.—84. Ἀπείκαζεν αὐτὸν ταῖς πλατάνοις,^g αἷς^k ὑποτρέχουσι χειμαζόμενοι, γενομένης δὲ εὐδίαςⁱ τίλλουσιν οἱ^m παρερχόμενοι καὶ κολούουσιν.

Epaminondas.

85. Ἐπαμινώνδας ἕνα εἶχε τρίβωνα· εἰ δέ ποτεⁿ αὐτὸν ἔδωκεν εἰς γναφεῖον, αὐτὸς^o ὑπέμενεν οἴκοι δι' ἀπορίαν ἐτέρου.—86. Ἐπαμινώνδας, ὁ Θηριβαῖος, ἰδὼν στρατόπεδον μέγα καὶ καλόν, στρατηγὸν οὐκ ἔχον, ἠλίκοι, ἔφη, θηρίον, ^eκαὶ κεφαλὴν οὐκ ἔχει!—87. Ἦλεγε πρὸς Πελοπίδαν, μὴ πρότερον ἀπαλλάττεσθαι^p τῆς ἀγορᾶς^q ἡμέρα, πρὶν ἢ^r φίλον τοῖς ἀρχαίοις τιὰ προσπορίσαι^s νεώτερον.—88. Τὸν Ἐπαμινώνδαν ὁ Σπίνθαρος ἐπαινῶν, ἔφη, ^hμήτε πλείονα γινώσκοντι, μήτε ἐλάττονα φθεγγομένῳ ῥηδίως ἐντυχεῖν ἐτέρῳ.

Pelopidas and other Commanders.

89. Πελοπίδας, ἀνδρείου στρατιώτου^t ὁ διαβληθέντος αὐτῷ, ὡς βλασφημίσαντος αὐτὸν, ἐγὼ τὰ μὲν ἔργα, ἔφη, αὐτοῦ βλέπω,

a 39, 1.	b § 125, ἄν, 3 inf.	o § 62, 1.
b 78, 2 & 3.	i 105, 1.	p 97.
c § 148, R. XXII. II. 1.	k § 169, R.	q § 144, R. XVI. 8
d 17, the truth.	l 112, 3.	r 117, 47.
e 105, 2.	m 32, 3.	s § 176, R. LIX.
f § 125, ἄν, 3.	n 117, 49.	t 112, 6.
g § 175, R. LVIII.		

τῶν δὲ λόγων^α οὐκ ἤκουσα.—90. Ἰφικράτης ἰτὸ στρατεύμα^β οὕτως ἔφρασκε δεῖν συντετάχθαι,^γ ὡς ἐν σῶμα· θώρακα^δ μὲν ἔχον τὴν γάλαγγα,^δ χεῖρας δὲ τοὺς ψιλοὺς, πόδας δὲ τοὺς ἰππέας, κεφαλὴν^δ δὲ τὸν στρατηγόν.^δ—91. Ὁ Περικλῆς ἐν τῷ λοιμῷ τοὺς παῖδας ἀποβυλῶν, ἀνδρειότατα^ε τὸν θάνατον αὐτῶν ἤνεγκε, καὶ πάντα Ἀθηναίους ἐπέισε τοὺς τῶν φιλιάτων θανάτους εὐθυμότερον^ε γέρειν.^ε—92. Ὀδυρομένων^ς τῶν μετὰ Φωκίωτος μελλόντων ἀποθνήσκειν, εἶπεν ὁ Φωκίων, εἴτα οὐκ ἀγαπᾷς, Θούδιππε, μετὰ Φωκίωτος ἀποθνήσκων ;

V. ANECDOTES OF SPARTANS.

93. Ἄγις ὁ βασιλεὺς ἔφη, τοὺς Λακεδαιμονίους^β ἄμῃ ἐρωτᾶν, ὅποσοι εἰσὶν, ἀλλὰ πῶν εἰσὶν οἱ πολέμιοι ; καὶ ἐρωτῶντός τις, πόσοι εἰσὶ Λακεδαιμόνιοι ; ὅσοι,^γ ἔφη, ἱκανοὶ τοὺς κακοὺς ἀπερύκειν.^β—94. Δημάρατος, ἀνθρώπου^ι τινὸς πονηροῦ^ς ἰκόπιοντος αὐτὸν ἀκαίρις ἐρωτήμασι, καὶ δὴ τοῦτο πολλάκις ἐρωτῶντος, τίς ἄριστος Σπαρτιατῶν,^κ ἔφη, ὁ^ι σοὶ^μ ἀνομοιότατος.—95. Πλειστώναξ, ὁ Πανσαρίου,^ν Ἀττικῶν τινος ῥήτορος^ο τοὺς Λακεδαιμονίους ἄμαθεῖς ἀποκαλοῦντος, ὀρθῶς, ἔφη, λέγεις, μόνοι γὰρ τῶν Ἑλλήνων^κ ἡμεῖς οὐδὲν κακὸν μεμαθήκαμεν παρ' ἡμῶν.—96. Ἀγησίπολις, ὁ Κλεομβρότου,^ν εἰπόντος τινός,^ι ὅτι Φίλιππος ἐν ὀλίγαις ἡμέραις Ὀλυμπον κατέσκαψε,^ρ ἢ μὰ τοὺς θεοὺς,^ρ εἶπεν, ἄλλην τοιαύτην ἐν πολλαπλασίῳ χρόνῳ οὐκ οἰκοδομήσει.—97. Χαρίλαος ἐρωτηθεὶς, διὰ τί τοὺς νόμους ὁ Λυκοῦργος οὕτως ὀλίγους ἔθηκεν, ὅτι, ἔφη, ἢ τοῖς^ρ ὀλίγα λέγουσιν ὀλίγων καὶ νόμων ἐστὶ^ρ χρεία.

^α § 144, R. XIII.

^β § 175, R. LVIII.

^γ § 76, Obs. 8.

^δ § 134, 4.

^ε § 120, I. 1.

^ε 97, 3.

^ς 46, 1, τῶσι.

^β § 174, R. LVII.

^ι § 178, R. LXII.

^κ § 143, R. X.

^ι 32, Obs. 1, 4.

^μ § 147, R. XX.

^α § 142, Obs. 1.

^β 112, 1.

^γ 78, 2.

^δ § 165, R. XLV. & Obs. 3.

^ρ § 148, R. XXI.

98. Ἀθηναῖον τιὸς πρὸς Ἀνταλκίδαυ εἰπόντος, ἄλλὰ μὴν ἡμεῖς ἀπὸ τοῦ Κηφισσοῦ πολλὰκις ἡμᾶς ἐδιώξαμεν, ἡμεῖς δὲ οὐδέποτε, εἶπεν, ἡμᾶς ἀπὸ τοῦ Εὐρώτα.^a—99. Ὁ αὐτὸς,^b σοφιστοῦ τινοῦ^c μέλλοντος ἀναγινώσκειν ἐγκώμιον Ἡρακλέους, ἔφη, τίς γὰρ αὐτὸν ψέγει;—100. Ἀρχίδαμος πρὸς τὸν^d ἐπαινοῦντα κιθαροφδὸν, καὶ θαυμάζοντα τὴν δύναμιν αὐτοῦ, ὦ λῶστε, ἔφη, ποῖον γέρας παρὰ σοῦ τοῖς ἀγαθοῖς ἀνδράσιν^e ἔσται, ὅταν κιθαροφδὸν οὕτως ἐπαινῆς.^f—101. Ταῖς θυγατράσιν^g αὐτοῦ ἱματισμὸν πολυτελῆ Διονυσίου^h τοῦ τυράννου Σικελίας πέμψαντος, οὐκ ἔδεξατο, εἰπὼν, φοβοῦμαι μὴ^b περιθίμεναι ἅαι κόραι φανῶσιν μοι αἰσχυραί.—102. Ἀρχίδαμος, ὁ Ἀγησιλάου, ἑκαταπελτικὸν βέλος ἰδὼν,^k τότε πρῶτως ἐκ Σικελίας κομισθὲν, ἀνεβόησεν, ὦ Ἡράκλεις, ἀπόλωλεν ἀνδρὸς ἀρετά.

103. Ἀγησίλαος, παρακαλούμενός ποτε ἀκοῦσαι τοῦⁱ τὴν ἀγῶνα μιμουμένον, παρητήσατο, φήσας, αὐτῆς^l ἄκίκοα πολλὰκις.—104. Κατηγοροῦσιν οἱ Λακεδαιμόνιοι Ἀγησιλάου^m τοῦ βασιλέως, ὡςⁿ ταῖς συνεχίαι καὶ πυκναῖς εἰς τὴν Βοιωτίαν ἐμβολαῖς^o καὶ στρατείαις τοὺς Θηβαίους ἀντιπάλους τοῖς Λακεδαιμονίοις^p κατασκενέασαντος.ⁿ Διὸ καὶ^r τετρωμένον αὐτὸν ἰδὼν ὁ Ἀνταλκίδας, καλὰ, ἔφη, τὰ διδασκάλια παρὰ Θηβαίων ἀπολαμβάνεις, μὴ βουλομένους^q αὐτοὺς, μὴδ' εἰδότας^a μάχεσθαι ἑδιδάξας.—105. Ἄνῆρ εἰς Λακεδαίμονα ἀφίκετο Κεῖος, γέρον ἦδη ὢν, ἧτὰ μὲν ἄλλα ἀλαζῶν, ἤδειτο δὲ ἐπὶ τῷ γήρα, καὶ διὰ ταῦτα, τὴν τρίχα, πολιὰν οὖσαν, ἐπειρᾶτο βαφῆ^o ἀφανίζειν· παρελθὼν οὖν, εἶπεν ἐκεῖνα ὑπὲρ ὧν καὶ ἀφίκετο. Ἀναστάς οὖν ὁ Ἀρχίδαμος, ὁ τῶν Λακεδαιμονίων βασιλεὺς, ἰὸτί δ' ἄν, ἔφη, οὗτος ἕγιες εἶποι,^r ὅς οὐ μόνον ἐπὶ τῇ ψυχῇ τὸ ψεῦδος, ἀλλὰ καὶ ἐπὶ τῇ κεφαλῇ περιφέρει;

106. Ἔλεγεν ὁ Κλεομένης, ὁ τῶν Λακεδαιμονίων βασιλεὺς, ἡ^u κατὰ τὸν ἐπιχώριον τρόπον, τὸν Ὅμηρον^v Λακεδαιμονίων εἶναι

^a § 16, Obs. 1.

^b § 62, 3.

^c § 173, R. LXII.

^d 32, 1.

^e § 148, R. XXI.

^f § 172, Obs. 4.

^g § 152, R. XXVIII.

^h § 163, 2, 5th.

ⁱ § 172, R. LIV.

^k 102, 9.

^l § 144, R. XIII.

^m § 151, Obs. 2.

ⁿ § 178, Obs. 6.

^o § 158, R.

^p § 147, R. XX.

^q § 177, 2, and

105, 2.

^r § 172, Obs. 6, II. 6th.

^s § 175, R. LVIII.

ποιητήν,^a ὡς χρὴ πολεμεῖν λέγοντα,^b τὸν δὲ Ἡσίοδον τῶν Εἰλώτων, λέγοντα,^c ὡς χρὴ γεωργεῖν.—107. Λυκοῦργος, ὁ Λακεδαιμόνιος, πηρωθεὶς ὑπὸ τινοσ τῶν πολιτῶν^d ὀφθαλμῶν τὸν ἕτερον,^e καὶ παραλαβὼν τὸν ιεανίσκον παρὰ τοῦ δῆμον, ἵνα τιμωρήσαιο,^f ὅπως αὐτὸς βούληται,^g 'τούτους μὲν ἀπέσχετο, παιδεύσας δὲ αὐτὸν, καὶ ἀπόφηνας ἄνδρα ἀγαθὸν, παρήγαγεν εἰς τὸ θέατρον. Θαναμαζόντων δὲ τῶν Λακεδαιμονίων,^h ² τοῦτον μέντοι λαβὼν, ἔφη, παρ' ὑμῶν ὑβριστὴν καὶ βίαιον, ἀποδίδωμι ὑμῖνⁱ ἐπιεικῆ καὶ δημοτικόν.—108. Περσῶν^j τὴν Ἑλλάδα λεηλατούντων, Πανσανίας, ὁ τῶν Λακεδαιμονίων στρατηγός, ἀπὸ Ξέρξου πεντακόσια τέλαντα χρυσίου λαβὼν,^k ³ ἐμελλεῖ^l προδιδόναι τὴν Σπάρτην. Τῶν δὲ ἐπιστολῶν^m μεσολαβηθειῶν, Ηγησίλαος, ὁ πατὴρ τοῦ προειρημένου, 'περὶ τῶν συμβεβηκότων ἀκούσας, τὸν υἱὸν μέχρι τοῦ ναοῦⁿ ⁵ τῆς χαλκιοίκου συνεδίωξεν Ἀθηνᾶς, καὶ τὰς θύρας τοῦ τεμένους πλίνθοισ^o ἐμφράξας, μετὰ τῆς γυναικὸς τὴν εἴσοδον ἐφρούρησε, καὶ λιμῶ^p τὸν προδότην ἀνεῖλεν, ὃν ἡ μήτηρ ἀείρασα ὑπὲρ τοὺς ὄρους ἐξόψεν.

109. Ὁ Βρασιδίας ⁶ μὴν τινα^o συλλαβὼν ἐν ἰσχύσι, καὶ διχθεὶς, ἀφῆκεν· εἶτα πρὸς ἑαυτὸν, ὦ Ἥράκλεις, ἔφη, ὡς οὐδὲν ἔστιν οὕτω μικρὸν, οὐδ' ἀσθενές, ὃ μὴ ζήσεται, τολμῶν^p ἀμύνασθαι!—110. Ὁ Λεωνίδας, ὁ Λακεδαιμόνιος, καὶ οἱ σὺν αὐτῷ τριακόσιοι, τὸν^q μαντενόμενον αὐτοῖςⁱ θάνατον εἶλοντο ἔν Πύλαις, καὶ ὑπὲρ τῆς Ἑλλάδος εὐ καὶ καλῶς ἀγωνισάμενοι τέλους^r ἔτηχον εὐκλεοῦς, καὶ δόξαν ἑαυτοῖς ἀθάνατον ἀπέλιπον, καὶ φήμην ἀγαθὴν δι' αἰῶνος.—111. Λέγοντός τινοσ, ἀπὸ τῶν ὀϊστευμάτων τῶν βαρβάρων ⁸ οὐδὲ τὸν ἥλιον ἰδεῖν ἔστιν· οὐκοῦν, ἔφη, χαρίεν, εἰ ὑπὸ σκιάν αὐτοῖς μαχεσόμεθα.—112. Βουλόμενος ἦδη τοῖς πολεμίοις ⁹ ἐπιτίθεσθαι, τοῖς στρατιώταις παρήγγειλεν, ἀριστοποιεῖσθαι, ὡς ἐν ἄδον^s δειπνοποιησομένους.^t

^a § 175, Obs. 5.

^b § 177, 2.

^c § 143, R. X.

^d § 153, R. and

§ 154, R. XXXI.

^e 81, 2.

^f § 172, Obs. 6, I. 3d.

^g § 169, R. LIII.

^h § 178, R. LXII.

ⁱ § 152, R. XXVIII.

^k 101, 1.

^l § 78, 2.

^m § 165, R. XLIII.

ⁿ § 158, R.

^o § 133, 10.

^p 105, 1.

^q § 134, 8.

^r § 144, R. XV. 2.

^s § 142, Obs. 1.

^t 113, 1.

Spartan Women.

113. Αἱ Λακεδαιμονίων μητέρες, ὅσων ἐπυθάνοντο τοὺς παῖδας αὐτῶν ἐν τῇ μάχῃ κείσθαι, αὐταὶ^β ἀγριόμεναι, τὰ τραύματα αὐτῶν ἐπεσκόπων, τὰ τε ἔμπροσθεν, καὶ τὰ ὀπισθεν. Καὶ, εἰ ἦν πλείω τὰ ἐναντία, αἶδε γανρούμεναι τοὺς παῖδας εἰς τὰς πατρῴας ἔφερον ταφάς·² εἰ δὲ ἐτέρως εἶχον τῶν τραυμάτων, ἐνταῦθα αἰδούμεναι καὶ θρηνοῦσαι, καὶ, ὥς ἔτι μάλιστα, λαθεῖν σπεύδουσαι ἀπηλλάττοντο, καταλιπούσαι τοὺς νεκροὺς ἐν τῷ πολυανδρῷ θάψαι,⁴ ἢ λάθρα εἰς τὰ οἰκεία ἡρία ἐκόμιζον αὐτούς.—114. Λάκαινα γυνή, τοῦ υἱοῦ αὐτῆς ἐν παρατάξει χλωθέντος, καὶ δυσφοροῦντος ἐπὶ τούτῳ, μὴ λυποῦ,⁵ τέκνον, εἶπε· καθ' ἕκαστον γὰρ βῆμα τῆς ἰδίας ἀρετῆς⁶ ὑπομησθήσει.—115. Γοργῶ, ἡ Λακεδαιμονία, Λεωνίδου γυνή, τοῦ υἱοῦ αὐτῆς ἐπὶ στρατείαν πορευομένου, τὴν ἀσπίδα ἐπιδιδούσα, εἶπεν· ἢ ταῦταν, ἢ ἐπὶ ταῦτα.—116. Εἰπούσης τινός, ὥς ἔοικε, ξένης πρὸς Γοργῶ,⁷ τὴν Λεωνίδου γυναῖκα, ὡς μόναι τῶν ἀνδρῶν⁸ ἄρχετε ὑμεῖς αἱ Λάκαιναι, μόναι γὰρ, ἔφη, τίκτομεν ἄνδρας.

117. Ἡ Βρασιδου μήτηρ, Ἀργιλεωνίς, ὡς ἀφικόμενοι ἴτινες εἰς Λακεδαιμόνα τῶν¹ ἐξ Ἀμφιπόλεως εἰσῆλθον πρὸς αὐτήν, ἠρώτησεν, εἰ καλῶς ὁ Βρασιδας ἀπέθανε, καὶ τῆς Σπάρτης² ἀξίως; Μεγαλυνόντων δὲ ἐκείνων τὸν³ ἄνδρα, καὶ λεγόντων, ὡς οὐκ ἔχει τοιοῦτον ἄλλον ἢ Σπάρτη,⁴ μὴ λέγετε, εἶπεν, ὦ ξένοι· καλὸς μὲν γὰρ ἦν καὶ ἀγαθὸς ὁ Βρασιδας, πολλοὺς δ' ἄνδρας ἢ Λακεδαιμῶν ἔχει κείνου⁵ κρείττονας.—118. Λάκαινά τις, ἐκπέμψασα τοὺς υἱοὺς αὐτῆς πέντε ὄντας ἐπὶ πόλεμον, ἐν τοῖς προαστείσις εἰστήκει, ἠαραδοκοῦσα, τί ἐκ τῆς μάχης ἀποβήσοιτο·⁶ ὡς δὲ παραγερόμενός τις πυθομένης ἀπήγγειλε, τοὺς παῖδας ἅπαντας τετελενημέναι,⁷ ἄλλ' οὐ τοῦτο ἐπυθόμην, εἶπε, κακὸν ἀνδράποδον, ἀλλὰ τί⁸ πρῶσσει ἢ πατρίς. Φήσαντος⁹ δὲ,

^a 38, 2.

^b 25, 1.

^c § 40, 5.

^d 87, 4.

^e 83.

^f § 154, R. XXXI.

^g § 40, 2.

^h § 144, R. XVII. 1.

ⁱ § 143, R. X. and

32, 4.

^k § 164, R. and

§ 143, R. IX. 1.

^l 31.

^m § 143, R. XI.

ⁿ § 172, R. LIV.

^o § 157, Obs. 1.

^p 112, 4 (αὐτοῦ).

ὅτι νικᾷ, ἀσμένῃ,^a τοίνυν, εἶπε, δέχομαι καὶ τὸν τῶν παίδων θάνατον.

119. Λακῶν ἴτρωθεις ἐν πολέμῳ καὶ βαδιῶζειν οὐ δυνάμενος, τετραποδιστὶ ὤδενεν· αἰσχρνομένῳ δ' αὐτῷ^b ἐπὶ τῷ γελῳῳ, ἢ μήτηρ, καὶ πόσῳ^c βέλτιον,^d ὧ τέκνον, εἶπε, ἔμᾶλλον ἐπὶ τῇ ἀνδρεία γεγηθέναι ἢ αἰσχύνεσθαι ἐπὶ γέλωτι ἀνοήτῳ!—120. ³ Σεμννομένης γυναικὸς τινος Ἰωικῆς ἐπὶ τιτι τῶν ἐαυτῆς ὑγασμάτων ὄντι πολυτελεῖ, Λάκαινα ἐπιδείξασα τοὺς τέσσαρας υἱοὺς ὄντας κοσμιωτάτους; ⁴ τοιαῦτα ἔφη δεῖν εἶναι τὰ τῆς καλῆς καὶ ἀγαθῆς γυναικὸς ἔργα, καὶ ἐπὶ τούτοις ἐπαίρεσθαι^e καὶ μεγαλαυχεῖν.—121. Γοργῶ, ἢ βασιλέως Κλεομένου θυγάτηρ, Ἀρισταγόρου⁵ τοῦ Μιλησίου παρακαλοῦντος αὐτὸν ἐπὶ τὸν πρὸς βασιλέα πόλεμον ὑπὲρ Ἰώνων, ὑπισχυομένου χρημάτων πλῆθος, ⁶ καὶ ὅσῳ^c ἀντέλεγε, πλείονα προστιθέντος, καταφθερεῖ σε, ὦ πάτερ, ἔφη, τὸ ξενύλλιον, εἰ μὴ τάχιον αὐτὸν τῆς οἰκίας ἐκβάλλῃς.^h—122. Τὸν δὲ Ἀρισταγόραν ὑπό τινος τῶν οἰκειῶν^e ἐποδούμενον θεασαμένη, πάτερ, ἔφη, ὁ ξένος χειρὰς οὐκ ἔχει.

VI. MISCELLANEOUS ANECDOTES.

123. Ὁ Ζεῦξις, αἰτιωμένων αὐτὸν τιτῶν, ὅτι ζωγραφεῖ βραδείως, ὁμολογῶ, εἶπεν, ἐν πολλῷ χρόνῳ γράφειν,ⁱ καὶ γὰρ εἰς πολὺν.—124. Οἱ ἔφοροι Νανκλείδην, τὸν Πολυβιάδου^k, ὑπερσαρκοῦντα τῷ σώματι,^l καὶ ὑπέρπαχυν διὰ τριφῆν γενόμενον, εἰς τὴν ἐκκλησίαν κατήγαγον, καὶ ἠπειλήσαν αὐτῷ^b φυγῆς προτίμησιν, εἰ μὴ τὸν βίον, ^m ὃν ἐβίου τότε, τοῦ λοιποῦ^m μεθαρμόσῃται· ⁿ γέρειν γὰρ αὐτοῦ τὸ εἶδος,ⁿ καὶ τὴν τοῦ σώματος διάθεσιν,ⁿ αἰσχύνῃ καὶ τῇ Λακεδαίμονι^b καὶ τοῖς νόμοις.—125. Δη-

^a § 131, Obs. 7.

^b § 152, R. XXVIII.

^c § 161, R. XXXIX.

^d § 131, Obs. 4 (ιστῆ).

^e § 143, R. X.

^f § 175, R. LVIII.

Sup. αὐτῆν.

^g 112, 1.

^h § 172, Obs. 7, 1st.

ⁱ § 175, Exc. & 3.

^k § 142, Obs. 1.

^l § 157, II. Rem.

^m 117, 25.

ⁿ § 175, R. LVIII.

Sup. ἔφασαν.

μάδης, ὁ ῥήτωρ, ἠλφθεὶς αἰχμάλωτος ἐν τῇ κατὰ Χαιρώνειαν μάχῃ ὑπὸ Φιλίππου, καὶ συσταθεὶς αὐτῷ,^a ἐκείνου^b παρὰ πότον ἔσειμνομένον, ποῦ ἡ εὐγένεια καὶ ὑπεροχὴ τῆς Ἀθηναίων πόλεως; ^c ἔγνωσ^c ἄν, ἔφη, τὴν τῆς πόλεως δύναμιν, εἰ Ἀθηναίων^d μὲν Φίλιππος, Μακεδόνων^d δὲ Χάρης ἐστρατήγει.

126. Σιμωνίδης, ὁ τῶν μελῶν ποιητῆς, Πανσανίου^b τοῦ βασιλέως τῶν Λακεδαιμονίων μεγαλανυχόμενον συνεχῶς ἐπὶ ταῖς αὐτοῦ πράξεσι, καὶ κελεύοντος ἐπαγγεῖλαι τι αὐτῷ^c σοφόν,^c μετὰ χλευασμοῦ, συνεῖς αὐτοῦ τὴν ὑπερηφανίαν, συνεβούλευε μεμνησθαι, ὅτι ἄνθρωπός ἐστιν.—127. Θηραμένης ὁ γενόμενος Ἀθήνησι^c τῶν τριάκοντα τυράννων, συμπεσοῦσης τῆς οἰκίας,^b ἐν ἣ μετὰ πλειόνων εἰδείπει, μόνος σωθεὶς, καὶ πρὸς πάντων εὐδαιμονιζόμενος, ἀναφωνήσας μεγάλη τῇ φωνῇ,¹ ὦ Τύχη, εἶπερ, ^e εἰς τίνα με καιρὸν ἄρα φυλάττεται; μετ' οὐ πολὺν δὲ χρόνον καταστρεβλωθεὶς ὑπὸ τῶν συντυράννων ἐτελεύτησεν.

128. Μενεκράτους^b τοῦ ἱατροῦ, ἐπεὶ ἠκατατυχῶν ἐν τισιν ἀπεγνωσμέναις θεραπαίαις Ζεὺς^k ἐπεκλήθη, φορτικῶς ταύτη¹ χρωμένου τῇ προσωνυμίᾳ, καὶ δὴ πρὸς τὸν Ἀγησίλαον ἐπιστεῖλαι τολμήσαντος οὕτω, ⁸ Μενεκράτης Ζεὺς βασιλεῖ Ἀγησίλαφ^o χαίρειν· οὐκ ἀναγνούς τὰ λοιπὰ ἀντέγραψε, Βασιλεὺς Ἀγησίλαος Μενεκράτει^o ὑγιαίνειν.—129. Μενεκράτης, ὁ ἱατρός, εἰς τοσοῦτον προῆλθε τύφου, ὥστε ἑαυτὸν^m ὀνομάζειν Δία. ⁹ Εἰστία ποτὲ μεγαλοπρεπῶς ὁ Φίλιππος, καὶ δὴ καὶ τοῦτον ἐπὶ θοίνην ἐκάλεσε, καὶ ἰδίᾳ κλίνην αὐτῷ^c ἐκέλευσε παρεσκευάσθαι, καὶ κατακλιθῆντι^e θυμιατήριον παρέθηκε, καὶ ἐθυμιάτο αὐτῷ· οἱ δὲ λοιποὶ εἰστιῶντο, καὶ ἦν μεγαλοπρεπὲς τὸ δεῖπνον. Ὁ τοίνυν Μενεκράτης τὰ μὲν πρῶταⁿ ἐνεκαρτέρει, καὶ ἔχαιρε τῇ τιμῇ^o ἐπεὶ δὲ κατὰ μικρὸν^p ὁ λυμὸς περιῆλθεν αὐτὸν,^q καὶ ¹⁰ ἠλέγχετο, ὅτι ἦν ἄνθρωπος,^k καὶ ταῦτα εὐήθης, ἔξαναστάς ἀπιὼν^r ὄχρετο,

^a § 154, R. XXXI. &

§ 148, R. XXIII. 1.

^b 112, 1.

^c § 170, Obs. 1.

^d § 144, Obs. 7.

^e § 152, R. XXVIII.

^f 16, ῥήμα.

^g § 159, R. XXXV.

^h 112, 4.

ⁱ § 158, R. XXXIV.

^k § 139, R. 6.

^l § 148, II. 4

^m § 153, Obs. 5.

ⁿ § 131, Obs. 6.

^o § 168, Obs. 7, *iv*

^p 117, 48.

^q § 169, R. LIII

^r 103

καὶ ἔλεγεν ἰσθῆσθαι, ἐμμελῶς πάντῳ τοῦ Φιλίππου^α τὴν ἄνοιαν αὐτοῦ ἐκκαλύψαντος.

130. Θράσυλλός τις παρὰδοξον ἑνόσησε μαρίαν. Ἀπολιπὼν γὰρ τὸ ἄστυ, καὶ κατελθὼν εἰς τὸν Πειραιᾶ, καὶ ἐνταῦθα οἰκῶν, τὰ πλοῖα^β τὰ καταίροντα ἐν αὐτῷ πάντα ἑαυτοῦ^β ἐνόμιζεν εἶναι, καὶ ἀπεγράφετο αὐτὰ, καὶ αὖ πάλιν ἐξέπεμπε, καὶ τοῖς^γ περισωζομένοις καὶ εἰσιούσιν εἰς τὸν λιμένα ὑπερέχαιρε. Χρόνους δὲ διετέλεσε πολλοὺς^δ στυοικῶν τῷ ἀρῶστίματι^δ τούτῳ. Ἐκ Σικελίας δὲ ἀναχθεὶς ὁ ἀδελφὸς αὐτοῦ, παρέδωκεν αὐτὸν ἰατρῷ ἰάσασθαι,^ε καὶ ἐπαύσατο τῆς νόσου^ε οὕτως. Ἐμμένητος^ε δὲ πολλάκις τῆς ἐν μαρίᾳ διατριβῆς,^β καὶ ἔλεγε, μηδέποτε ἰσθῆναι τοσοῦτον,^ι ὅσον τότε ἦδετο ἐπὶ ταῖς μηδέν^κ αὐτῷ^ι προσηκούσαις ναυτῶν ἀποσωζομέναις.—131. Τίμων, ὁ μισάνθρωπος, ἑὺήμερήσαντα ἰδὼν τὸν Ἀλιβιάδην, καὶ προπεμπόμενον ἀπὸ τῆς ἐκκλησίας ἐπιφανῶς,^σ οὐ παρήλθεν, οὐδ' ἐξέκλινεν, ὥσπερ εἰώθει τοὺς ἄλλους, ἀλλ' ἀπαντήσας καὶ δεξιωσάμενος, εὐ γ', ἔφη, ποιεῖς ἀξίωμα,^μ ὦ παῖ· μέγα γὰρ αὖξει κακὸν ἅπασι τούτοις.

132. Σώστρατος, ὁ ἀλλητῆς, ὀνειδιζόμενος ὑπὸ τινος ἔπι τῷ γοιῶν ἀσίμων εἶναι,^ν εἶπε, καὶ μὴν διὰ τοῦτο ὄφειλον μᾶλλον θαυμάζεσθαι, ὅτι ἀπ' ἐμοῦ τὸ γένος ἄρχεται.—133. Ψιλάτης Ἀκτιγόνο^ρ ἐπεδείκνυτο· τοῦ δὲ βασιλέως πολλάκις λέγοντος, τὴν νῆτην ἐπίσφιζον, εἶτα πάλιν, τὴν μέσην, ὅδε ἀγαπητήσας, ἔφη· ἢ μὴ γένοιτό^ρ σοι οὕτω κακῶς, ὦ βασιλεῦ, ὡς ἐμοῦ^σ ταῦτα ἀκριβοῦν^ρ μᾶλλον.

134. Ἡ Φωκίωτος γυνὴ ἐρωτηθεῖσα, διὰ τί μόνη τῶν ἄλλων^σ ἐν συνόδῳ οὐ φορεῖ χρυσοῦν κόσμον, ἔφη, ὅτι ἀντάρκης κόσμος μοι^σ ἐστὶν ἢ τοῦ ἀνδρὸς ἀρετή.—135. Θεατῶ, ¹⁰ἢ Πυθαγορικῇ

^α 112, 4.

^β § 144, R. XII.

^γ § 168, Obs. 7, *in fine*.

^δ § 148, R. XXIII. 1.

^ε 87, 4.

^σ § 144, R. XVI. 10

^ρ § 74, Obs. 5.

^β § 144, R. XIV. 2.

^ι § 131, Obs. 6.

^κ § 157, Obs. 1.

^ι § 148, R. XXII, I.

^μ 104, 6.

^σ § 173, Obs. 2 &

§ 142, Obs. 1 *in fine*.

^ο § 148, R. XXII.

^ρ § 172, 2, II. 1st.

^σ § 143, R. XI.

^τ § 176, R.

^υ § 143, R. X.

^φ § 148, R. XXI.

φιλόσοφος, ἐρωτηθεῖσα, τί πρέπον εἶη γυναικί,^a τὸ τῷ ἰδίῳ, ἔφη, ἀρέσκειν ἀνδρί.^b—136. Στρατονίκη, ἡ Σελεύκου γυνή, φαλακρά οὖσα, τοῖς ποιηταῖς ἀγῶνα προϋθίγη περὶ ταλάντου, ὅστις^c ἂν ἄμεινον ἐπαινέσαι αὐτῆς τὴν κόμην.

NATURAL HISTORY.

Syrian Sheep.

1. Ἐν τῇ Συρίᾳ τὰ πρόβατα τὰς οὐράς ἔχει^d ἰσὺς πλάτος^e πήχεως,^f τὰ δὲ ὄτια αἰ αἴγες σπιθαμῆς^g καὶ παλαισιτῆς· καὶ ἐνταῦθα συμβάλλουσι τὰ ὄτια κάτω ἀλλήλοισι.

The Elephant.

2. Ὀρῶδει ὁ ἐλέφας κεράστην κριὸν καὶ χοίρου βοῆν. Οὕτω τοίνυν, ²φασὶ, καὶ Ῥωμαῖοι τοὺς σὺν Πύρρῳ τῷ Ἡπειρώτῃ ἐτρέψαντο ἐλέφαντας, καὶ ἡ νίκη σὺν τοῖς Ῥωμαίοις λαμπρῶς ἐγένετο.—3. Τῷ ἐλέφαντι ὁ μυκτήρ ἐστὶ μακρὸς καὶ ἰσχυρὸς· καὶ χρῆται αὐτῷ^h ὡς περ χειρί·ⁱ λαμβάνει γὰρ τούτω,^k καὶ εἰς τὸ στόμα ³προσφέρεται τὴν τροφήν, καὶ τὴν ὑγρὴν καὶ τὴν ξηρὰν, μόνον τῶν ζώων.^l—4. Οἱ ἐλέφαντες μάχονται σφοδρῶς πρὸς ἀλλήλους, καὶ τύπτονσι τοῖς ὀδοῖσι ἄσφῶς αὐτούς· ὁ δὲ ἡττηθεὶς^m δουλοῦται, καὶ οὐχ ὑπομένει τὴν τοῦ νικῆσαντοςⁿ φωνήν. Διαφέρουσι δὲ καὶ τῇ ἀνδρείᾳ^o οἱ ἐλέφαντες ⁵θαναστὸν ὅσον.

5. Οἱ ἐλέφαντες ζῶσιν ⁶ἐτη^o πλείω τῶν διακοσίων.^p Τῶν δὲ Λιβνκῶν οἱ Ἰνδικοὶ μείζους τέ εἰσιν καὶ ῥωμαλεώτεροι. ⁷Ταῖς γοῦν προβοσκίαις^k ἐπάλλξεις καθαιροῦσι, καὶ δένδρα ἀνασπῶσι προῤῥόζια, διανιστάμενοι εἰς τοὺς ὀπισθίους πόδας. ⁸Τοσοῦτον δὲ εἰσιν ἐντιθάσσευτοι καὶ θυμόσοφοι, ὥστε καὶ λιθάζειν ἐπὶ

^a § 147, R. XX.^b § 148, II. 1.^c 38, 1.^d § 139, R. 1.^e § 157, Obs. 1.^f § 161, R. XXXVII.^g § 146, Obs. 1.^h § 148, R. XXII. II. 4.ⁱ 9, 4.^k § 158, R.^l § 143, R. X.^m 32.ⁿ § 157, R.^o § 160, R. XXXVI.^p § 143, R. XI.

σκοπὸν μανθάνουσι, καὶ ὄπλοις^α χρῆσθαι, καὶ νεῖν.—6. Ἐν Ῥώμῃ ποτὲ πολλῶν ἐλεφάντων προδιδισκομένων ἰστάσεις^β τινὰς ἴστασθαι παραβόλους, καὶ κινήσεις δυσελίκτους ἄναγκυκλεῖν, ^γεἰς ὃ δυνάμειστατος αὐτῶν,^δ ἀκούων κακῶς ἐκύστοτε, καὶ κολαζόμενος πολλάκις, ὄφθη νυκτὸς^ε αὐτὸς ἀφ' ἑαυτοῦ πρὸς τὴν σελήνην τὰ μαθήματα μελετῶν.—7. Ἄλλος τις ὑπὸ τῶν παιδαριῶν ἄπροπηλακισθεὶς ἐν Ῥώμῃ, τοῖς γραφείοις^ς τὴν προβοσκίδα κεντούντων, ἔνα αὐτῶν συλλαβῶν καὶ ^εμετιώρον ἐξάρας, ἐπίδοξος ἦν ἀποτυμπανίσειν· κραυγῆς^ς δὲ τῶν παρόντων γενομένης, ἀτρέμα πρὸς τὴν γῆν πάλιν ἀπηρείστατο, καὶ παρήλθεν, ἀρκοῦσαν ἠγούμενος δίκην τῷ τηλικούτῳ^β φοβηθῆναι.¹—8. Περὶ δὲ τῶν ἀγρίων καὶ αὐτοτόμων ἐλεφάντων ἄλλα τε θανμάσια καὶ τὰ περὶ τὰς διαβάσεις τῶν ποταμῶν ἱστοροῦσι· προδιαβαίνει γὰρ ἑπιδὸνός ἑαυτὸν ὁ νεώτατος καὶ μικρότατος· οἱ δὲ ἐστῶτες ἀποθεωροῦσιν, ^γὡς,^κ ἂν ἐκεῖνος ὑπεραίρη τῷ μεγέθει^ς τὸ ῥεῦμα, πολλὴν τοῖς¹ μείζουσι πρὸς τὸ θαρρῆεῖν^μ περιουσίαν^ν τῆς ἀσφαλείας οὔσαν.

9. Ἡ θήρα τῶν ἐλεφάντων τοιάδε ἐστίν. Ἐναβάντες ἐπὶ τινὰς τῶν τιθασσῶν καὶ ἀνδρείων διώκουσι, καὶ, ὅταν καταλάβωσι,^ο τύπτειν προστάττουσι τούτοις,^π ἕως ἂν ἐκλύσωσιν.^ο Τότε δὲ ὁ ἐλεφαντιστὴς ἐπιπηδήσας κατευθύνει τῷ δρεπάνῳ^ρ ταχέως δὲ μετὰ ταῦτα τιθασσέυεται καὶ πειθαρχεῖ. ¹⁰Ἐπιβεβηκότες μὲν οὖν τοῦ ἐλεφαντιστοῦ^α ἅπαντες πρᾶεῖς εἰσιν· ὅταν δ' ἀποβῆ,^ο οἱ μὲν,^ρ οἱ δ' οὐ· ἀλλὰ τῶν ¹¹ἐξαγριουμένων τὰ πρόσθια σκέλη δεσμεύουσι σειραῖς, ἵν' ἠσυχάζωσιν.^ς

The Rhinoceros.

10. Ἔστι ζῶον, ὃ καλεῖται μὲν ¹²ἀπὸ τοῦ συμβεβηκότες ῥινόκερος, ἀλκῆ^ς δὲ καὶ βία παραπλήσιον ἐλέφαντι,^ν τῷ δὲ ὕψει

^α § 148, R. XXII. II. 4.

^β § 150, Obs. 8. 1st.

^γ 32, 4.

^δ § 143, R. XI.

^ε § 160, Obs. 1.

^ς § 158, R.

^ε 112, 4.

^β § 146, Obs. 2.

^ι 85, 7, Sup. εἶναι.

^κ 113, 2.

¹ § 148, R. XXI.

^μ 83, 4.

^ν § 178, Obs. 4.

^ο § 172, R. LIV.

^ρ § 148, R. XXII. II

^σ § 178, R. [3.

^τ § 134, R.

^υ 79.

^φ § 157, R.

^χ § 147, R. XX.

ταπεινότερον. Τὴν μὲν^α δορὰν ἰσχυροτάτην ἔχει, τὴν δὲ χροᾶν πυξοειδῆ. Ἐπὶ δ' ἄκρων τῶν μυκτήρων φέρει κέρασ, τῷ τύπῳ^β σιμόν, τῇ δὲ στερεότητι σιδήρῳ^γ παρεμφερές. Ἐπιτοῦτο, περὶ τῆς τομῆς αἰεὶ διαφερόμενον ἐλέφαντι,^δ τὸ μὲν^α κέρασ πρὸς τινα τῶν μειζόνων πετρῶν θίγει, συμπεσόν δ' εἰς μάχην τῷ προειρημένῳ θηρίῳ,^ε καὶ ὑποδύνον ὑπὸ τὴν^ς κοιλίαν, ἀναρρίπτει τῷ κέρατι, καθάπερ ξίφει, τὴν σάρκα. Ὅταν δὲ ὁ ἐλέφας, φθύσας τὴν ὑπὸ τὴν^ς κοιλίαν ὑπόδυσιν, τῇ προβοσκίδι προκαταλάβηται τὸν ῥινόκερων,^ς περιγίγνεται ῥαδίως, τύπτων^η τοῖς ὀδοῦσι,^ι καὶ τῇ βίᾳ^β πλέον ἰσχύων.

The Hippopotamus.

11. Ὁ καλούμενος ἵππος τῷ μεγέθει^β μὲν ἔστιν οὐκ ἐλάττων περῶν^κ πέντε, τετράπους δ' ὢν καὶ δίηλος παραπλησιῶς τοῖς βουσί,^ι τοὺς χαυλιόδοντας ἔχει μείζονας^μ τῶν^κ ἀγρίων ὑῶν, τρεῖς ἐξ ἄμφοτέρων τῶν μερῶν· ὧτα δὲ καὶ κέρκον καὶ φωνὴν ἵππῳ^ς παρεμφερῆ, ἄτο δ' ὅλον κύτιος τοῦ σώματος οὐκ ἀνόμοιον ἐλέφαντι,^ς καὶ δέρμα πάντων σχεδὸν τῶν θηρίων ἰσχυροτάτον. Ἐπιτοῦτο μὲν ὑπάρχον καὶ χερσαῖον, τὰς μὲν^α ἡμέρας ἐν τοῖς ὕδασι διατρίβει, τὰς δὲ νύκτας ἐπὶ χώρας κατανέμεται τὸν τε σῆτον καὶ τὸν χόρτον· ὥστε εἰ^ς πολύτεκνον ἦν^α τοῦτο τὸ ζῶον, καὶ κατ' ἐνιαυτὸν ἔτικτεν, ἔλυμαινετο ἂν ὀλοσχερῶς τὰς γεωργίας τὰς^ο κατ' Αἴγυπτον.

The Camel.

12. Αἱ κάμηλοι^ς ἴδιον ἔχουσι παρὰ τὰ ἄλλα τετράποδα τὸν καλούμενον ὕβον^β ἐπὶ τῷ τῶτῳ^γ διαφέρουσι δὲ αἱ Βάκτριαι τῶν Αραβίων^α αἱ μὲν^α γὰρ δύο ἔχουσι ὕβους, αἱ δ' ἓνα μόνον. Ἡ

^α 117, 46.

^β § 157, R.

^γ § 147, R. XX.

^δ § 148, R. XXIII.
2, (2.)

^ε § 148, R. XXIII.

1

^ς 31, his.

^ε § 19, Attic Dec.

^η 104, 3.

^ι § 158, R.

^κ § 143, R. XI.

^λ § 164, R. XLII.

^μ § 40, 5.

^ν § 170, Obs. 1.

^ξ 32, 4.

^ο § 139, R. 6.

^π § 144, R. XVI. 6.

^ρ § 133, 3.

κάμηλος κύει μὲν δέκα μῆνας,^a τίκει δὲ αἰεὶ ἐν μόνον. Ζῆ δὲ χρόνον^a πολὺ πλείω^b ἢ πενήκοντα ἔτη.^c

The Ape with a Dog's Head.

13. Οἱ ὀνομαζόμενοι κυνοκέφαλοι^d τοῖς μὲν σώμασιν^e ἀνθρώποις^f δυσειδέσι παρεμφερεῖς εἰσὶ, ταῖς δὲ φωναῖς μυγμοὺς ἀνθρώπινους προίενται. Ἀγριώτατα δὲ ταῦτα τὰ ζῶα καὶ παντελῶς ἀτιθάσσευτά ἐστιν.^g

The Crocottas.

14. Ὁ λεγόμενος παρὰ Αἰθίοψι^h κροκόττας^d μεμιγμένην ἔχει φύσιν κυνὸς καὶ λύκου, τὴν δὲ ἀγριότητα φοβερωτέραν ἀμφοτέρων.^b τοῖς δὲ ὁδοῦσιⁱ πάντωνⁱ ὑπεράγει. Ἰπῶν γὰρ ὅστων μέγεθος συντριβέται ῥαδίως, καὶ τὸ καταποθὲν διὰ τῆς κοιλίας πέττει παραδύζως.

The Fox.

15. Οἱ Θοῤῃκες, ὅταν ἄπαγόντα^k ποταμὸν διαβαίνειν ἐπιχειρῶσιν,^l ἀλώπεκα ποιοῦνται γνώμονα τῆς τοῦ πάγου στερότητος. Ἡσυχῇ γὰρ ὑπάγουσα παραβάλλει τὸ οὖς.^m κἂν μὲν αἰσθηταὶ ψόφῳ τοῦ ῥεύματοςⁿ ἐγγὺς ὑποφερομένου,^o τεκμαιρομένη μὴ γεγενῆσθαι διὰ βάθους τὴν πῆξιν,^p ἀλλὰ λεπτήν καὶ ἀβέβαιον, ἴσταται, κἂν ἔῃ τις, ἐπανέρχεται.^q τῷ^m δὲ μὴ φοφεῖν^a θαρρόουσα, διήλθεν.

The Deer.

16. Τῶν ἐλάφων αἱ θήλειαι μάλιστα τίκτουσι παρὰ τὴν ὁδόν, ὅπου τὰ σαρκοβόρα θηρία μὴ^r πρόσεισιν· οἱ δὲ ἄρῥονες, ὅταν αἰσθωνται^s βαρεῖς ὑπὸ πιμελῆς καὶ πολυσαρκίας ὄντες, ἐκτο-

^a § 160, R. XXXVI.

^b § 40, 5.

^c § 143, Obs. 9.

^d § 139, R. 6.

^e § 157, R. XXXIII.

^f § 147, R. XX.

^g § 139, R. I.

^h § 143, R. XI.

ⁱ § 144, R. XVII. 6.

^k 99, 1.

^l § 172, R. LIV.

^m § 158, R. XXXIV.

ⁿ § 144, R. XIV.

^o 100, 2.

^p § 175, R. LVIII.

^q 88 & § 166, 2,

4th.

^r § 166, 2.

πιζουσι, σώζοντες αὐτούς ἵτῳ^α λανθάνειν, ὅτε τῳ^β φεύγειν οὐ πεποιθήσιν.

The Hedgehog.

17. Ἡ τῶν ἑρμῶν ἐχίνων περὶ τῶν σκυμνίων πρόνοια πάνν γλαφυρά ἐστι. Μετοπώρον^α γὰρ ὑπὸ τὰς ἀμπέλους ὑποδύμενος, καὶ τοῖς ποσὶ^α τὰς ῥῆγας ἀποσεισας τοῦ βότρινος χαμᾶζε,^δ καὶ περικυλισθεὶς, ἀναλαμβάνει ταῖς ἀκάνθαις^ε εἶτα καταδύς εἰς τὸν φωλεόν, τοῖς σκύμνοις^ε χρῆσθαι,^ε καὶ λαμβάνειν ἀπ' αὐτοῦ ταμιενομένοις παραδίδωσι. Τὸ δὲ κοιταῖον αὐτῶν ὅπας ἔχει δύο, τὴν μὲν πρὸς νότον, τὴν δὲ πρὸς βορέαν βλέπουσαν· ὅταν δὲ προαίσθωνται τὴν διαφορὰν τοῦ ἀέρος, ἔμφρασσουσι τὴν^ε κατ' ἄνεμον, τὴν δὲ ἐτέραν ἀνοίγουσιν.

The Dog.

18. Πύρρος, ὁ βασιλεὺς, ὀδεύων ἐνέτυχε κυνὶ^β φρουροῦντι σῶμα πεσορευμένον, καὶ πυθόμενος τρίτην ἡμέραν^α ἐκείνην ἄσιτον παραμένειν καὶ μὴ ἀπολιπεῖν, τὸν μὲν^β νεκρὸν ἐκέλευσε θάψαι, τὸν δὲ κύνα μεθ' ἑαυτοῦ κομίζειν. Ὀλίγαις δὲ ὕστερον ἡμέραις^γ ἐξέτασις ἦν τῶν στρατιωτῶν, καὶ πάροδος, καθημένου τοῦ βασιλέως,^κ καὶ παρῆν ὁ κύων ἰσχυρίαν ἔχων^ι ἐπεὶ δὲ τοὺς φρονέας τοῦ δεσπότητος παριόντας εἶδεν, ἔξεδραμε μετὰ φωνῆς καὶ θυμοῦ ἐπ' αὐτούς, καὶ καθυλάκει πολλάκις μεταστρεφόμενος εἰς τὸν Πύρρον· ὥστε μὴ μόνον ἐκείνη^μ δι' ὑποψίας, ἀλλὰ καὶ πᾶσι τοῖς παροῦσι τοὺς ἀνθρώπους^ν γενέσθαι· διὸ συλληφθέντες εὐθύς καὶ ἀνακρινόμενοι, μικρῶν τινων τεκμηρίων^κ ἔξωθεν προσγεγομένων, ὁμολογῆσαντες τὸν φόνον, ἐκολάσθησαν.

19. Ἀνσίμαχος κύνα εἶχεν Ἐρκανόν. Οὗτος νεκρῷ τε μόνος παρέμενεν αὐτῷ,^ο καὶ καιομένον τοῦ σώματος^κ ἐνδραμῶν^α αὐ-

^α § 153, R. XXXIV. ^ε 87, 4. ^ι 102, 1.
^β § 148, Obs. 7, 5. ^ε § 134, 18 & 32, 4. ^μ § 148, R. XXI.
^γ § 160, Obs. 1. ^β 117, 46. ^ν § 175, R. LVIII.
^δ § 119, 1, 3d. ^ι § 160, R. XXXVI. ^ο § 169, R. LIII.
^ε § 152, R. XXVIII. ^κ 112, 1.

τὸς ἑαυτὸν ἐπέροησε. Τὰ δ' αὐτὰ καὶ τὸν Ἀστὸν δρᾶσαι λέγουσιν, ὃν Πυρρός, οὐχ ὁ βασιλεὺς, ἀλλ' ἕτερός τις ἰδιώτης, ἔθρεψε· ἀποθανόντος γὰρ αὐτοῦ,^b περὶ τὸ σῶμα διατρίβων, καὶ περὶ τὸ κλινίδιον αἰωρούμενος ἐκφερομένον, τέλος εἰς τὴν πυρὰν ἀφῆκεν ἑαυτὸν καὶ συγκατέκαυσε.—Φασὶ ^aτὸν πρωτεύοντα κύνα τῶν Ἰνδικῶν εἰσαχθέντα πρὸς Ἀλέξανδρον, ἐλάφου ἀφιμένου^b καὶ κάπρου καὶ ἄρκτου, ^bἡσυχίαν ἔχοντα^c κείσθαι, καὶ περιοριῶν· ὀφθέντος δὲ λέοντος εὐθύς ἐξαναστῆναι καὶ διακονίεσθαι, ^dκαὶ φανερόν εἶναι αὐτοῦ ποιούμενον ἀνταγωνιστήν, τῶν δὲ ἄλλων^d ὑπερφρονοῦντα πάντων.

The Raven.

20. Ὁ κόραξ ⁵⁰ ἤδη γέρον, ὅταν μὴ δύνηται τρέφειν τοὺς νεοττοὺς, ἑαυτὸν αὐτοῖς προτείνει τροφήν· οἱ δὲ ἐσθίουσι τὸν πατέρα. Καὶ τὴν παροιμίαν^f ἐντευθέν φασὶ ^gτὴν^g γένεσιν λαβεῖν, τὴν^h λέγουσαν· κακοῦ κόρακος κακὸν ὄον.

The Pelican.

21. Φασὶ τοὺς πελεκᾶνας^f ⁷τάς^h ἐν τοῖς ποταμοῖς γενομένας κόγχας ὀρύττοντας κατεσθίειν· ἔπειτα ὅταν πληθὸς εἰσφορήσωσιν αὐτῶν, ἐξεμεῖν, εἶθ' ⁱοὕτως τὰ μὲν κρέα^k ἐσθίειν τῶν κοχχῶν, τῶν δὲ ὀστράκωνⁱ μὴ ἄπτεισθαι.

The Ostrich.

22. Οἱ στρουθοκάμηλοι μέγεθος ἔχουσι νεογενεῖ καμήλων^m παραπλήσιον, τὰς δὲ κεφαλὰς ⁸πεφρικνίας θριξίⁿ λεπταῖς, τοὺς δὲ ὀφθαλμοὺς μεγάλους, καὶ κατὰ τὴν χροῶν μέλανας. Μακροτράχηλον δ' ὑπάρχον, ῥίγχος ἔχει βραχὺν παντελῶς, ⁹καὶ εἰς ὄξυ συνηγμένον. Ἐπίρωται δὲ ταρσοῖςⁿ μαλακοῖς καὶ τετριχωμέ-

^a § 62, 3.

^b 112, 4.

^c 102, 1.

^d § 144, R. XIV.

^e § 129, R.

^f § 175, R. LVIII.

^g 31, *its*.

^h 32, 1.

ⁱ § 6, 3, 2d for αἶτα.

^k § 40, 2.

^l § 144, R. XIII.

^m § 147, R. XX

ⁿ § 158, R.

νοις, καὶ δυοὶ σκέλεσι^α στηριζόμενον, καὶ ποσὶ διχίλοις, χερσαῖον ἄμα φαίνεται καὶ πτηνόν. Διὰ δὲ τὸ βάρος^β οὐ δυνάμετον ἐξ-ἄραι καὶ πέτεσθαι, 'κατὰ τῆς γῆς ὠκείως ἀκροβατεῖ, καὶ, διωκόμενον ὑπὸ τῶν ἰππέων, ² τοῖς ποσὶ^γ τοὺς ὑποπίπτοντας λίθους οὕτως εὐτόνως ἀποσφειδοντὶ πρὸς τοὺς^δ διώκοντας, ὥστε πολ- λάκις καρτεραῖς πληγαῖς^ε αὐτοὺς περιπίπτειν.^δ

The Magpie.

23. Κουρεύς τις^α ἐργαστήριον ἔχων ἐν Ῥώμῃ ³ πρὸ τοῦ τεμέ- νου, ὃ καλοῦσιν Ἑλλήνων ἀγοράν,^α ⁴ θαυμαστόν τι χεῖμα πολυ- φώνου κίττης ἔτρεφεν, ἣ ἀνθρώπου ῥήματα καὶ θηρείους φθόγ- γους ⁵ ἀνταπεδίδου, καὶ ψόφους ὀργάνων, μηδενὸς^ε ἀναγκάζον- το, ἀλλ' αὐτὴν ἐθίζουσα, φιλοτιμονυμένη μηδὲν ἄρρητον ἀπολιπ- εῖν, μι, δὲ ἀμίμητον. ⁶ Ἐτυχε δὲ τις ἐκεῖ τῶν πλουσίων^β ἐκκο- μιζόμενος ὑπὸ σάλπιγξι πολλαῖς, ⁷ καὶ γενομένης,^ε ὥσπερ εἶθε, κατὰ τὸν τόπον ἐπιστάσεως, ⁸ εὐδοκιμοῦντες οἱ σαλπιγκταὶ καὶ κελευόμετοι, πολὺν χρόνον^ι ἐνδιέτριψαν. Ἡ δὲ κίττα μετὰ τὴν ἡμέραν ἐκείνην ⁹ ἀφθογγος ἦν καὶ ἀναυδος. Τοῖς^κ οὖν πρότερον αὐτῆς^ι θαυμάζουσι τὴν φωνὴν τότε θαῦμα μεῖζον ἢ σιωπὴ παρ- εῖχεν. ¹⁰ ὑποψίαί δὲ φαρμάκων ἐπὶ τοὺς ὁμοτέχνους ἦσαν· οἱ δὲ πλεῖστοι τὰς σάλπιγγας^μ εἴκαζον ἐκπληῆσαι τὴν ἀκοήν, τῇ δ' ἀκοῇ^π συγκατεσβέσθαι τὴν φωνήν. Ἦν δὲ οὐδέτερα τούτων,^β ἀλλ' ¹¹ ἄσκησις, ὡς ἔοικεν· ἄφρω γὰρ αὐθις ἀφῆκεν, οὐδὲν τῶν σινηθῶν καὶ παλαιῶν μιμημάτων ἐκείνων, ἀλλὰ τὰ μέλη^ο τῶν σαλπίγγων, ¹² αὐταῖς περιόδοις φθεγγομένη, καὶ μεταβολὰς πάσας διεξιούσα.

The Crocodile.

24. Ὁ κροκόδειλος ¹³ εἰς ἐλάχιστον γίνεται μέγιστος, ὡς ἀν^ρ

^α § 158, R.

^β § 158, Obs. 6.

^γ § 134, 11.

^δ § 176, R. LIX.

^ε § 133, 10

^ι § 153, Obs. 5.

^κ 112, 1.

^λ § 143, R. X & 17.

^μ § 160, R. XXXVI.

^ν § 152, R. XXVIII.

^ξ § 144, R. XIV.

^ζ § 175, R. LVIII.

^η § 169, R. LIII.

^θ § 40, 2.

^ι § 125, ἀν, 3.

ὡα μὲν τοῦ ζώου τίκτοντος^α ἰτοῖς χηρείοις^β παραπλήσια, τοῦ δὲ γεννηθέντος ἀύξομένου μέχρι πηγῶν^δ ἑκκαίδεκα. Τὸ δὲ σῶμα θανασιωτῶς ὑπὸ τῆς φύσεως ὠχρῶται. Τὸ μὲν γὰρ δέρμα αὐτοῦ πᾶν φολιδωτὸν ἐστὶ καὶ ἑτῆ σκληρότητι^ε διαφέρον, ὀδόντες δὲ ἐξ ἀμφοτέρων τῶν μερῶν ὑπάρχουσι πολλοί, δύο δὲ οἱ χανλιόδοντες, πολὺ τῷ μεγέθει^ε τῶν ἄλλων^ε διαλλάττοντες. Σαρκοφαγεῖ δὲ οὐ μόνον ἀνθρώπους, ἀλλὰ καὶ τῶν ἄλλων τῶν^ε ἐπὶ τῆς γῆς ζῶων^β τὰ προσπελάζοντα τῷ ποταμῷ.^ι Πλήθος δ' αὐτῶν ἀμύθητόν ἐστι κατὰ τὸν Νεῖλον καὶ τὰς παρακειμένας λίμνας, ὥς ἂν πολυγόνων τε ὄντων καὶ σπανίως ὑπὸ τῶν ἀνθρώπων ἀναιρουμένων. Τοῖς μὲν^κ ἄγὰρ ἐγγωρίων τοῖς πλείστοις νόμιμόν ἐστιν ὡς θεὸν σέβασθαι τὸν κροκόδειλον· τοῖς δ'^κ ἀλλοφύλοις ἀλυσιτελής ἐστὶν ἡ θήρις παντελῶς, οὐκ οὔσης ἐδωδίμου τῆς σαρκός.^ι Ἀλλ' ὁμως^ε τοῦ πλήθους τούτου φρομένον κατὰ τῶν ἀνθρώπων, ἡ φύσις κατεσκευάσατο μέγα βοήθημα. Ὁ γὰρ καλούμενος ἰχγεύμων^μ παραπλήσιος ὢν μικρῷ κνί,^β περιέρχεται τὰ τῶν κροκοδείλων ὡὰ συντριβῶν, τίκτοντος τοῦ ζώου^α παρὰ τὸν ποταμόν.—25. Ὁ κροκόδειλος ἔχει ὀφθαλμοὺς μὲν ἴσους, ὀδόντας δὲ μεγάλους καὶ χανλιόδοντας ἑκατὰ λόγον τοῦ σώματος· γλῶσσαν δὲ μόνον θηρίων οὐκ ἔφρσε· οὐδὲ τὴν κάτω^α κινεῖ γνάθον, ἀλλὰ τὴν ἄνω^α γνάθον προσάγει τῇ κάτω^α· ἔχει δὲ ὄνυχας καρτεροὺς, καὶ δέρμα λεπιδωτὸν ἀόρηκτον ἐπὶ τοῦ σώματος· τυφλὸν δὲ ἐν ὕδατι, ἐν δὲ τῇ αἰθρίᾳ ὀξυδερκέστατον.

The Ephemeron.

26. Περὶ τὸν Ὑπανιν ποταμόν τὸν^ε περὶ Βόσπορον τὸν^α Κιμμέριον, γίνεται ζῶον πτερωτὸν, τετράπουν. Ζῆ δὲ τοῦτο καὶ πέτεται ἐξ ἑωθινοῦ μέχρι δειλῆς^ρ καταφερομένου δὲ τοῦ ἡλίου, ἀπομαραίνεται, καὶ ἅμα δυομένη^ρ ἀποθνήσκει, βιοῦν ἡμέραν μίαν· διὸ καὶ καλεῖται Ἐφήμερον.^μ

^α § 112, 1.

^β § 147, R. XX.

^γ § 134, 11, & 112, 4.

^δ § 165, R. XLIII.

^ε § 157, R. XXXIII.

^ε § 144, R. XVI. 6.

^ε 32, 4, Obs.

^β § 143, R. X.

^ι § 148, R. XXII. II.

5.

^κ § 134, 19, & ^β.

^ι 112, 3.

^μ § 139, R. 6.

^α § 130, Obs. 1, 2d.

^ρ 12, 2.

^ρ § 165, R. XLIII

^ρ § 165, R. XLIV

Bees. Geese.

27. Θαύματος ἄξια τὰ τῶν Κρητικῶν μελισσῶν, καὶ τὰ τῶν ἐν Κιλικίᾳ χηρῶν. Ἐκεῖναι μὲν γὰρ ἀνεμῶδές τι μέλλουσαι κάμπειν ἀκρωτήριον, ἐρματίζουσιν ἑαυτάς, ὕπὲρ τοῦ^β μὴ παραφύρεσθαι, μικροῖς λιθιδίοις.^α Οἱ δὲ χήρες τοὺς ἀετοὺς δεδοικότες, ὅταν ὑπερβάλλωσι τὸν Ταῦρον, εἰς τὸ στόμα λίθου εὐμεγέθη λαμβάνουσιν, ὅσion ἐπιστομίζοντες αὐτῶν καὶ χαλινοῦντες τὸ φιλόφωρον καὶ λάλον, ὅπως λάθωσι σιωπῆ^α παρελθόντες.

Of some Marine Animals.

28. Ἐκ τῆς νάρκης ἡ δύναμις οὐ μόνον τοὺς θιγόντας αὐτῆς^α ἐκπύρρυσιν, ἀλλὰ καὶ διὰ τῆς σαγήνης βαρύτητα ναρκάωδῃ ταῖς χερσὶ^α τῶν ἀντιλαμβανομένων ἐμποιεῖ. Ἔνιοι δὲ ἰστοροῦσι, ὅτι πείραν αὐτῆς ἐπιπλέον λαμβανόντες, ἂν ἐκπέση^α ζῶσα, κατασκεδαννύντες ὕδωρ ἄνωθεν, αἰσθάνεσθαι τὸ τοῦ πάθους^α ἀνατρέχοντος ἐπὶ τὴν χεῖρα, καὶ τὴν ἀγὴν ἀμβλύνοντος, ὡς ἔοικε, ὅτι διὰ τοῦ ὕδατος τρεπομένου καὶ προπεπονητότος.—29. Ὁ πινοτίρας ζῶον ἐστὶ καρκινῶδες, καὶ τῇ πίννῃ^α σύνεστι, καὶ ὀπλωρεῖ τὴν κόγχην προκαθίμενος, ἑὼν ἀνεοιγμένην καὶ διακεχηννῖαν, ἄχρι προσπέση^α τι τῶν ἀλωσίμων αὐτοῖς^β ἰχθυδίων· τότε δὲ τὴν σάρκα τῆς πίννης δακῶν^α παρεσιγῆλθεν· ἡ δὲ συνέκλεισε τὴν κόγχην, καὶ κοινῶς τὴν ἄγραν ἐντὸς ἔρχουσι^α γενομένην κατεσθίουσιν.

The Pilot-fish and the Whale.

30. Ὁ καλούμενος ἡγεμὼν ἀεὶ σύνεστιν ἐνὶ^α τῶν μεγάλων κητῶν, καὶ προνίχεται, τὸν δρόμον ἐπευθύνων, ὅπως οὐκ ἐνσχεθίσηται^α βράχεσιν,^α οὐδὲ εἰς τέναγος ἢ τινα πορθμὸν ἐμπεσεῖται δυσέξοδον. Ἐπεται γὰρ αὐτῶν^α τὸ κῆτος, ὡς περ οἶακι^α ναῦς, παραγόμενον εὐπειθῶς· καὶ τῶν μὲν ἄλλων^α ὅτι ἂν

^α § 143, R. IX.

^β 89, 2.

^γ § 153, R. XXXIV.

^δ § 144, R. XIII.

^ε § 152, R. XXVIII.

^α § 172, R. LIV.

^β § 148, R. XXIII. 1.

^γ § 148, R. XXII. II.

5.

^δ § 165, R. XLIII.

^ε § 148, R. XXIII.

1.

^α § 172, Obs. 3.

^β § 148, R. XXIII.

^γ § 143, R. X.

παραλάβη τῷ χάσματι ἵζῶν ἢ σκάφος ἢ λίθον, εὐθύς διεφθάρ-
ται καὶ ἀπόλωλε, πᾶν ἐμβεβυθισμένον· ἄκείνο δὲ γινώσκον,
ἀναλαμβάνει τῷ στόματι· καθάπερ ἄγκυραν ἐντός. Ἐγκαθ-
εὔδει γὰρ αὐτῷ,^b καὶ τὸ κῆτος ἄστιχεν ἀναπανομένου καὶ
ὄρμεϊ· προελθόντος δὲ αὐθις ἐπακολουθεῖ, μίτε ἡμέρας,^c μίτε
νυκτός· ἀπολειπόμενον, ἢ ῥέμβεται καὶ πλανᾶται· καὶ πολλὰ
διεφθάρη, καθάπερ ἀκυβέρνητα πρὸς γῆν ἔξενεχθέντα.

The Tortoise.

31. Θανμαστὴ ἢ τῆς χελώνης περὶ τὴν γένεσιν καὶ σωτηρίαν
τῶν^d γεννωμένων ἐπιμέλεια. Τίκει μὲν γὰρ ἐκβαίνουσα ἄτης
θαλάττης^e πλησίον· ἐπωάζειν δὲ μὴ δυναμένη, μηδὲ χερσεύειν
πολὸν χρόνον, ἐντίθησι τῇ ψάμμῳ^b τὰ ὠὰ, καὶ τὸ λειότατον
ἐπαμᾶται τῆς θινός· αὐτοῖς καὶ μαλακώτατον· ὅταν δὲ κατα-
χώση^e καὶ ἀποκρῦψη βεβαίως, οἱ μὲν λέγουσι τοῖς ποσὶν ἀμύτ-
τειν καὶ κατασιζῆσαι τὸν τόπον, εὐσημον ἐαντῆ^b ποιούσαν, οἱ δὲ,
τὴν θήλειαν ὑπὸ τοῦ ἄρρενος τρεπομένην, τύπους ἰδίους καὶ
σφραγίδας ἐναπολείπειν. Ὁ δὲ τούτου^f θανμασιώτερόν ἐστιν,
ἡμέραν^g ἐκφυλάξασα τεσσαρακοστὴν (ἐν τσοαύταις γὰρ ἐκπέτ-
τεται καὶ περιρῥήγγνται τὰ ὠὰ) πρόσσεισι, καὶ ἔγνωρίσασα τὸν
ἑαυτῆς ἐκάστη θησαυρόν, ὡς οὐδεὶς χρυσοῦν θήκην ἄνθρωπος,
ἀσμένως ἀνοίγει καὶ προθύμως.

The Magnet. Nitre.

32. Ἡ λίθος, ἣν Εὐριπίδης μὲν μαγνήτιν ὠνόμασεν, οἱ δὲ
πολλοὶ Ἡρακλείαν, οὐ μόνον αὐτοὺς τοὺς δακτυλίους ἄγει τοὺς
σιδηροῦς ἀλλὰ καὶ δύναμιν ἐντίθησι τοῖς δακτυλίοις,^h ὥστε δύ-
νασθαι^m ταῦτόνⁿ τοῦτο ποιεῖν, ὅπερ ἡ λίθος, ἄλλους ἄγειν δακ-
τυλίους· ὥστ' ἐνόησε ὄραμαθὸς μακρὸς πᾶν σιδηρῶν δακτυλίων
^oἐξ ἀλλήλων ἤρτηται, πᾶσι δὲ τούτοις ἐξ ἐκείτης τῆς λίθου ἢ

^a § 158, R. XXXIV.

^b § 163, R. LIII.

^c § 160, Obs. 1.

^d § 134, 11, "its
young."

^e § 165, R. XLIII.

^f § 142, R. VI.

^g § 172, R. LIV.

^h § 147, R. XX.

ⁱ § 143, R. XI.

^k § 160, R. XXXVI

^l § 152, R. XXVIII.

^m § 176, R. LIX.

ⁿ § 62, 3, & Obs.

δύναμις ἀνήρηται.—33. Ἐν τῇ Ἀσκανίᾳ λιμνῇ οὕτω ἰνιτρῶδές ἐστι τὸ ὕδωρ, ὥστε τὰ ἱμάτια οὐδενὸς ἐτέρου ῥύμματος^α πρὸς δεῖσθαι^β κἂν πλειώ^γ χρόνον ἐν τῷ ὕδατι εἴσῃ τις, διαπίπτει.

MYTHOLOGY.

Mythological Notices.

1. Ὁ οὐρανὸς χαλκοῦς^δ ἐστι^ε τὰ ἔξω. Ἐπερβάντι^ς δὲ καὶ ἐπὶ τοῦ νότου γενόμενον φῶς τε λαμπρότερον φαίνεται, καὶ ἥλιος καθαρώτερος, καὶ ἄστρα διαγέστερα, καὶ χρυσοῦν τὸ δῖπεδον. Ἐἰσιόντι^ς δὲ, πρῶτον μὲν^ς οἰκοῦσιν αἱ Ὠραι· πυλωροῦσι γάρ· ἔπειτα δὲ, ἡ Ἴρις, καὶ ὁ Ἐρμῆς, ὄντες ὑπερέται καὶ ἀγγελιαφόροι τοῦ Διός. Ἐξῆς^ς δὲ τοῦ Ἡφαίστου τὸ χαλκεῖον, ἀνάμεστον ἀπίσσης τέχνης^ς μετὰ δὲ, αἱ τῶν θεῶν οἰκίαι, καὶ τοῦ Διὸς τὰ βασιλῆα, ταῦτα πάντως περικαλλῆ τοῦ Ἡφαίστου^ς κατασκευάσαντος. Οἱ δὲ θεοὶ παρὰ Ζητὴν καθήμενοι εὐχοῦνται, νέκταρ πίνοντες καὶ ἀμβροσίαν ἐσθίοντες. Πάλαι μὲν οὖν καὶ ἄνθρωποι συνεισιτιῶντο, καὶ συνέπινον αὐτοῖς,^ς ὁ Ἰξίων καὶ ὁ Τάνταλος· ἐπεὶ δὲ ἦσαν ὑβρισταὶ καὶ λάλιοι, ἐκείνοι μὲν ἔτι καὶ νῦν κολάζονται, ἄβατος δὲ τῶν θνητῶν γένει^ς καὶ ἀπόρρητος ὁ οὐρανός.

2. Οἱ θεοὶ οὔτε σίτον ἔδουσι, οὔτε πίνουσι οἶνον, ἄλλὰ τὴν ἀμβροσίαν παρατίθενται, καὶ τοῦ νέκταρος^ς μεθύσκονται, μάλιστα δὲ ἔδονται σιτούμενοι^ς τὸν ἐκ τῶν θνητῶν καπνὸν αὐτῇ κνίσση^ς ἀνηνεγμένον, καὶ τὸ αἷμα τῶν ἱερέων, ὃ τοῖς βωμοῖς^ς οἱ θύοντες περιχέουσι.—3. Ἐθυσίας ἄλλοι^ς ἄλλας τοῖς θεοῖς^ς προσάγουσι· βούν μὲν ὁ γεωργός, ἄρνα δὲ ὁ ποιμὴν, καὶ ἀγὰ ὁ αἰπόλος· ὃ δὲ τις λιβανωτὸν ἢ πόπανον· ὃ δὲ πένης ἰλάσκειται τὸν θεὸν φιλήσας^ς μόνον τὴν αὐτοῦ δεξιάν.

^α § 144, R. XVI. ^ε § 143, R. IX. ^μ 104, 6.
^β § 176, R. LIX. ^ς 112, 4. ^ν § 158, R. XXXIV.
^γ § 40, 5. ^ι § 148, R. XXIII. 1. ^ο § 152, R. XXVIII.
^δ § 156, Obs. 3 ^κ § 147, Obs. 2, R. I. ^π 19, 2.
^ε § 148, R. XXII. ^λ § 144, R. XV. 1. ^α 104, 3.
^ς 117, 46.

4. ἼΟι πλάσται τὸν μὲν Δία^α ἀναπλάττουσι γενεήτην^β καὶ σκῆπτρον ἔχοντα, Ποσειδῶνα κυανοχαίτην,^γ τὴν Ἀθηναίαν παρθένον^δ καλὴν, γλαυκῶπιν, αἰγίδα ἀνεξωσμένην, κόρην φέρουσαν, δόρυ ἔχουσαν, τὴν Ἥραν λευκώλενον, εὐῶπιν, εὐείμονα, βασιλικὴν, ἰδρυνμένην ἐπὶ χρυσοῦ θρόνον, Ἀπόλλωνα μειράκιον^ε γυμνὸν ἐν χλαμυδίῳ, τοξότην,^ς διαβεβηκότα τοῖς ποσίν^ζ ὡς περ θεόντα.—Ἐκαστος τῶν θεῶν^ς τέχνην τινα ἔχει ἢ θεοῖς^δ ἢ ἀνθρώποις χρησίμη. Ὁ Ἀπόλλων μαντεύεται· ὁ Ἀσκληπιὸς ἰᾶται· ὁ Ἑρμῆς παλαιεὶν διδάσκει· ἡ Ἄρτεμις μαιεύεται· οἱ Διόσκουροι τοὺς ἐν θαλάσῃ χειμαζομένους ναύτας σώζουσι, ἄλλοι^ς δὲ ἄλλα τοιαῦτα ἐπιτηδεύουσι.

5. Τοὺς Διὸς ἐκγόνους^ς φασὶ γενέσθαι, θεὰς^ς μὲν, Ἀφροδίτην^β καὶ Χάριτας, πρὸς δὲ ταύταις Εἰλείθυιαν, καὶ τὴν ταύτης συνεργὸν Ἄρτεμιν, καὶ τὰς προσαγορευομένας Ὄρας, Εὐνομίαν τε καὶ Δίκην, ἔτι δ' Εἰρήνην· θεοὺς^ς δὲ, Ἥφαιστον^β καὶ Ἄρεα καὶ Ἀπόλλωνα, πρὸς δὲ τούτοις Ἑρμῆν.—Τούτων^ς δὲ ἐκάστῳ μυθολογοῦσι τὸν Δία^ς τῶν εὐρεθέντων ὑπ' αὐτοῦ καὶ συντελουμένων ἔργων^ς τὰς ἐπιστήμας καὶ τὰς τιμὰς τῆς εὐρέσεως ἀπονεῖμαι, βυλόμενον αἰώνιον αὐτοῖς^ς περιποιῆσαι μνήμην παρὰ πᾶσιν ἀνθρώποις. Παραδοθῆναι δὲ τῇ μὲν Ἀφροδίτῃ^β τὴν τε τῶν παρθένων ἡλικίαν, ἔν οἷς χρόνοις δεῖ γαμεῖν αὐτάς,^ς καὶ τὴν ἄλλην ἐπιμέλειαν, τὴν ἔτι καὶ νῦν ἐν τοῖς γάμοις γινομένην μετὰ θυσῶν καὶ σπονδῶν, ἃς ποιοῦσιν ἄνθρωποι τῇ θεῷ ταύτῃ.^ς Ταῖς δὲ Χάρισι^ς δοθῆναι τὴν τῆς ὕψεως κόσμησιν, καὶ τὸ κατάρχειν εὐεργεσίας,^ς καὶ πάλιν ἀμείβεσθαι ταῖς προσήκούσαις χάρισι^ς τοὺς εὐποιήσαντας.

6. Ἐἰλείθυιαν^ς δὲ λαβεῖν τὴν περὶ τὰς^ς τικτούσας ἐπιμέλειαν, καὶ θεραπείαν τῶν^ς ἐν τῷ^ς τίκτειν κακοπαθουσῶν· ὁδὸ καὶ τὰς ἐν τοῖς τοιούτοις κινδυνεύουσας γυναῖκας ἐπικαλεῖσθαι μάλιστα τὴν θεὸν ταύτην. Ἄρτεμιν^ς δὲ φασὶν εὐρεῖν τὴν τῶν

^α § 153, Obs. 5.

^β § 157, R. XXXIII.

^γ § 143, R. X.

^δ § 147, R. XX.

^ε 19, 2.

^ς § 175, R. LVIII.

^ζ § 175, Obs. 5.

^ς § 129, R. I.

^δ § 152, R. XXVIII.

^κ § 154, R. XXXI.

^ι § 144, R. XVII. 7.

^η § 153, R. XXXIV.

^θ 32, 3.

^ο 88, 3.

νηπίων παιδίων θεραπείαν, καὶ τροφάς τινας ἀρμοζούσας τῇ φύσει^α τῶν βρεφῶν· ἀπ' ἧς αἰτίας καὶ Κοροτρόφον^β αὐτῆς^γ ὀνομαζέσθαι. Τῶν δὲ ὀνομαζομένων Ὁρῶν ἐκάστη^δ δοθῆναι τὴν ἐπώνυμον τάξιν τε καὶ τοῦ βίου διακρίσιν, ἐπὶ τῇ μεγίστῃ τῶν ἀνθρώπων ὠφελείᾳ· μηδέν^ε γὰρ εἶναι μᾶλλον δυνάμενον εὐδαίμονα βίον παρασκευάσαι^ς τῆς Εὐνομίας,^ς καὶ Δίκης, καὶ Εὐφροσύνης.

7. Ἡ^α Αἰθιόπαι^ς δὲ προσάπτουσι τὴν τε τῶν ἐλαιῶν ἡμέρωσιν καὶ φυτεῖαν παραδοῦναι τοῖς ἀνθρώποις,^β καὶ τὴν τοῦ καρποῦ τούτου κατασκευασίαν· πρὸς δὲ τούτοις τὴν τῆς ἐσθῆτος κατασκευὴν, καὶ τὴν τεκτονικὴν τέχνην, ἔτι δὲ πολλὰ τῶν^γ ἐν ταῖς ἄλλαις ἐπιστήμαις εἰσηγήσασθαι τοῖς ἀνθρώποις,^δ εὐρεῖν δὲ καὶ τὴν τῶν αὐλῶν κατασκευὴν, καὶ τὴν διὰ τούτων συντελουμένην μουσικὴν, καὶ τὸ σύνολον πολλὰ τῶν φιλοτέχνων ἔργων,^ε ἀπ' ὧν Ἐργάνην αὐτὴν προσαγορεύεσθαι.

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

9. Ἀπόλλωνα^α δὲ τῆς κιθάρας εὐρετὴν ἀναγορεύουσι, καὶ τῆς^β καὶ αὐτὴν μουσικῆς· ἔτι δὲ τὴν ἰατρικὴν ἐπιστήμην ἐξερεγκεῖν, διὰ τῆς μαντικῆς τέχνης γινομένην, δι' ἧς τὸ παλαιὸν^γ συνέβαινε θεραπείας τυγχάνειν τοὺς ἀρρώστουντας· ἡ^δ εὐρετὴν δὲ καὶ τοῦ τόξου γενόμενον, διδάξαι^ε ἔγχωρίους τὰ^ς περὶ τὴν τοξείαν. Ἀπόλλωνος^ς δὲ καὶ Κορωνίδος^ς Ἀσκληπιὸν^ς γεννηθέντα, ἡ^δ καὶ πολλὰ παρὰ τοῦ πατρὸς τῶν εἰς ἰατρικὴν μαθόντα,

^α § 143, R. XXII. II. 4.

^β § 152, R. XXVIII.

^γ § 131, Obs. 6.

^δ § 175, Obs. 5.

^ε § 134, 18 (γρηγορίου),

^ς § 153, R. XXIX.

^ο § 175, R. LVIII.

& § 143, R. X.

^ι § 134, 12.

^κ § 154, R. XXXI.

^λ § 143, R. X.

^μ § 168, Obs. 7, ix.

^ν § 143, R. XI.

προσεξερειν τήν τε χειρουργίαν, καὶ τὰς τῶν φαρμάκων σκευ-
ασίας, καὶ ῥιζῶν δυνάμεις, καὶ καθόλου προβιβῆσαι τὴν τέχνην
ἐπὶ τοσοῦτον, ὥστε ὡς ἀρχηγὸν αὐτῆς καὶ κτίστην τιμᾶσθαι.

10. Τῷ δ' Ἐρμῇ^α προσάπτουσι τὰς ἐν τοῖς πολέμοις γινο-
μένας ἐπικηρυκείας καὶ διαλλαγὰς καὶ σπονδάς. Φασὶ δ' αὐ-
τὸν καὶ μέτρα καὶ σταθμὰ, καὶ τὰ ἐκ τῆς ἐμπορίας κέρδη πρῶ-
τον ἐπινοῆσαι, ¹καὶ τὸ λάθρα τὰ^β τῶν ἄλλων σφετερίζεσθαι.^ε
Εἰς ἠγηγίτην^δ δ' αὐτὸν^ε καὶ παλαιστρας γενέσθαι, ²καὶ τὴν ἀπὸ
τῆς χελώνης λύραν ἐπινοῆσαι. Διόνυσον^ο δὲ μυθολογοῦσιν
εὔρετην^δ γενέσθαι τῆς ἀμπέλου, καὶ τῆς περὶ ταύτην ἐργασίας,
ἔτι δ' οἰνοποιίας, καὶ τοῦ πολλοὺς τῶν ἐκ τῆς ὀπώρας καρπῶν^ρ
ἀποθησανρίζειν.^ε

11. Αἱ Μοῦσαι Διὸς καὶ Μνημοσύνης θυγατέρες^ε εἶναι
λέγονται. ³Ἡσίοδος τὰ ὀνόματα αὐτῶν ἀποφαίνεται οὕτως·

Κλειώ τ', Εὐτέρπη τε, Θάλειά τε, Μελπομένη τε,
Τερψιχόρη τ', Ἐρατώ τε, Πολύμνιά τ', Οὐρανίη τε,
Καλλιόπη θ', ἧ σφείων προφερεστάτη ἐστὶν ἀπασείων.

* * * * *

12. Ὁ πολὺς ὄμιλος, οὗς^β ἰδιώτας^β οἱ σοφοὶ καλοῦσιν,
Ὀμήρῳ^ι τε καὶ Ἡσίοδῳ^ο πειθόμενοι, τόπον^δ τινὰ ὑπὸ τῇ γῆ
πίανυ βαθὺν Ἄϊδην^ο ὑπελίφρασι, μέγαν τε καὶ πολύχωρον τοῦτον^ο
εἶναι, καὶ ζοφερὸν καὶ ἀνίλιον. Βασιλεύειν δὲ τοῦ χείματτος^κ
ἀδελφὸν^ο τοῦ Διὸς, Πλούτωνα κεκλημένον. ⁵Περιρῳεῖσθαι δὲ
τὴν χώραν^ο αὐτοῦ ποταμοῖς^ι μεγάλοις τε καὶ φοβεροῖς, καὶ ἐκ
μόνων τῶν ὀνομάτων· Κωκυτοῖς^ε γάρ, καὶ Περικλεγεθόντες,
καὶ τὰ τοιαῦτα κέκληται. ⁶Τὸ δὲ μέγιστον, ἢ Ἀχερουσία
λίμνη πρόκειται, πρώτη δεχομένη τοὺς ἀπαντῶντας, ἣν οὐκ ἐπι
διαπλεῦσαι, ἢ παρελθεῖν, ἄνευ τοῦ πορθμῆως.^μ Πρὸς δὲ αὐτῇ
τῇ καθόδῳ καὶ πύλῃ, ⁷οὔση^ο ἄδαμαντίνῃ, ἀδελφιδουῶς τοῦ βουσι-
λέως Διάκος ἐστὶ, ⁸τὴν φρουρὰν ἐπιτετραμμένος, καὶ παρ' αὐτῷ

^α § 152, R. XXVIII.

^β § 134, 18 (γῶματα).

^γ § 173, R. LV. &
Obs. 3.

^δ § 175, Obs. 5.

^ο § 175, R. LVIII.

^ε § 143, R. X.

^ς § 139, R. 6.

^ζ § 153, Obs. 5.

^ι § 148, R. XXII. II. 5.

^κ § 144, R. XVII. 1

^λ § 154, R. XXX.

^μ § 165, R. XLIII.

^ν 100, 3.

κῶν τρικέφαλος. ¹Περαιωθέντας δὲ τὴν λίμνην λειμῶν ὑποδέχεται μέγας, καὶ ποτὸν, μνήμης^α πολέμιον. Αἰθήτης^β γούν διὰ τοῦτο ὠνόμασται. Ὁ μὲν οὖν Πλούτων καὶ ἡ Περσεφόνη δυναστεύουσιν, ὑπηρετοῦσι δ' αὐτοῖς Ἐριννύες, καὶ Φόβοι, καὶ Ἐρμῆς. Δικασταὶ δὲ κάθηνται δύο, Μίνως τε καὶ Ῥαδάμανθυς, Κρηῖτες ὄντες, καὶ υἱοὶ τοῦ Διός. Οὗτοι δὲ τοὺς μὲν ἀγαθοὺς^γ τῶν ἀνδρῶν καὶ δικαίους πέμπουσιν εἰς τὸ Ἥλύσιον πεδῖον, ^δτῷ ἀρίστῳ βίῳ^δ συνεσομένους^ε· τοὺς δὲ πονηροὺς ταῖς Ἐριννύσι παραδόντες, εἰς τὸν τῆς κολάσεως χῶρον ἐκπέμπουσιν.

13. Ὁ Κέρβερος, ὁ τοῦ ἄδου φρουρὸς, εἶχε τρεῖς μὲν κυνῶν κεφαλὰς, τὴν δὲ οὐράν δράκοντος, κατὰ δὲ τοῦ ρώτου παντοίων ὄφρων κεφαλὰς.—14. Ὁ Τάρταρος ³τόπος ἐστὶν ἐρεβώδης ἐν ἄδου,^ε τοσοῦτον ἀπὸ γῆς ἔχων διάστημα ὅσον ἀπ' οὐρανοῦ γῆ.

MYTHOLOGICAL NARRATIONS.

I. APOLLO AND DIANA.

1. Αἰητῶ, ἡ τοῦ Κοίου θυγάτηρ, κατὰ τὴν γῆν ἄπασαν ὑφ' Ἡρας ἠλαύνετο, μέχρις εἰς Δῆλον ἐλθούσα, γεννᾷ πρώτην Ἄρτεμιν· ὑφ' ἧς μαιωθεῖσα, ὕστερον Ἀπόλλωνα ἐγέννησεν.—Ἄρτεμις μὲν^α οὖν, ἄτὰ περὶ θήραν ἀσκήσασα, παρθένος ἔμεινε. Ἀπόλλων δὲ,^β τὴν μαντικὴν μαθὼν παρὰ τοῦ Πανός, ἦκεν εἰς Δελφοὺς, χρησμοφδοῦσης τότε Θέμιδος.^γ Ὡς δὲ ὁ φρουρῶν τὸ μαντεῖον Πύθων ὄφρις^δ ἐκώλυνεν αὐτὸν παρελθεῖν ἐπὶ τὸ χῆσμα, τοῦτον ἀνελὼν τὸ μαντεῖον παραλαμβάνει.

2. Ἀπόλλων Ἀδμήτῳ,^ε τῷ βασιλεῖ τῶν Φερῶν ἐν Θεσσαλίᾳ, ἐθήτευσεν, καὶ ἠτίσατο παρὰ Μοιρῶν, ἵνα, ὅταν Ἄδμητος μέλλῃ τελευτᾶν, ἀπολυθῆ τοῦ θανάτου,^ζ ἂν ἐκουσίως τις ὑπὲρ αὐτοῦ θνήσκειν ἔληται.^η Ὡς δὲ ἦλθεν ἡ τοῦ ^θθνήσκειν ἡμέρα,

^α § 147, Obs. 1.

^β § 142, Obs. 1, τὸ ποτόν.^δ

^γ § 131, Exc. 8.

^δ § 149, R. XXIII.

2.

^ε 106, 2.

^ζ § 142, Obs. 1.

^η 117, 46.

^θ 112, 4.

^ι § 148, Obs. 7, 3.

^κ § 154, R. XXXI. &

§ 151, R. XXVI.

^λ § 172, Obs. 7, 1st. &

§ 125, ἄν, 1.

^μ 83.

μήτε τοῦ πατρὸς,^α μήτε τῆς μητρὸς^β ὑπὲρ αὐτοῦ θνήσκειν ἴθα λόγτων, Ἄλκιστις, ἢ αὐτοῦ ἄλοχος, ἵπεραπέθανε. Καὶ αὐτὴ πάλιν ἀνέπεμψε ἢ Κόρη· ὡς δὲ ἔτιοι λέγουσιν, Ἡρακλῆς μαχεσάμενος τῷ Θανάτῳ.

3. Ἀπόλλων καὶ Ποσειδῶν, τὴν Λαιομέδοντος ὕβριν^α πειράσαι θέλοντες, εἰκασθέντες ἀνθρώποις,^β ὑπέσχοντο ἐπὶ μισθῷ^γ τειχεῖν τὸ Πέργαμον· τοῖς δὲ^δ τειχίσασιν τὸν μισθὸν οὐκ ἀπέδιδου. Διὰ τοῦτο Ἀπόλλων μὲν λοιμὸν ἔπεμψε. Ποσειδῶν δὲ κῆτος, ὃ τοὺς ἐν τῷ πεδίῳ συνήρπαζεν ἀνθρώπους. Χρησμοῶν δὲ λεγόντων, ἀπαλλαγὴν ἔσεσθαι τῶν συμφορῶν, εἰαν προθῆ Λαιομέδων Ἡσιόνην, τὴν θυγατέρα αὐτοῦ, βορὰν^δ τῷ κῆτι,^ε οὐτός^α προὔθηκε, ταῖς πλησίον τῆς θαλάσσης^ε πέτραις^ε προσμαρτίσας αὐτήν. Ταύτην ἰδὼν ἐκκειμένην Ἡρακλῆς, ὑπέσχετο σώσειν^δ αὐτήν, εἰ τὰς ἵππους παρὰ Λαιομέδοντος^ε ἤλψεται,^ε ἄς ὁ Ζεὺς ποινήν τῆς Γανυμήδους ἀρπαγῆς ἔδωκεν αὐτῷ^ε δώσειν^δ δὲ Λαιομέδοντος εἰπόντος,^β κτείνας τὸ κῆτος Ἡσιόνην ἔσωσε. Ἐμὴ^β βουλομένου δὲ τὸν μισθὸν ἀποδοῦναι, Ἡρακλῆς αὐτὸν ἀπέκτεινε, καὶ τὴν πόλιν εἴλεν.

4. Τάνταλος μὲν Διὸς ἦν παῖς, πλούτῳ^α δὲ καὶ δόξῃ διαφέρων, κατόκει τῆς Ἀσίας περὶ τὴν τῶν ὀνομαζομένην Παφλαγονίαν. Διὰ δὲ τὴν εὐγένειαν, ὡς φασί, φίλος ἐγένετο τῶν θεῶν ἐπὶ πλείον.^α Ἐπιτερον δὲ τὴν εὐτυχίαν^β οὐ φέρων, καὶ μετασχὼν κοινῆς τραπέζης^γ καὶ πάσης παρόρησίας, ἀπήγγελλε τοῖς ἀνθρώποις^δ τὰ παρὰ τοῖς ἀθανάτοις ἀπόρητα. Δι' ἦν αἰτίαν^ε καὶ ζῶν^ε ἐκολάσθη, καὶ τελευτήσας^ε αἰωνίου τιμωρίας ἤξιώθη, καταχθεὶς εἰς τοὺς ἀσεβεῖς.—Τούτου δ' ἐγένετο Πέλοψ υἱὸς καὶ Νιόβη θυγάτηρ. Αὕτη δ' ἐγέννησεν υἱοὺς ἑπτὰ, καὶ θυγατέρας^ε ἰσὰς, εὐπρεπέα^ε διαφερούσας. Ἐπὶ δὲ τῷ πλήθει τῶν τέκνων μέγα φροναττομένη, πλεονάκις ἐκαυχᾶτο, καὶ τῆς Αἰητοῦς^ε ἐναντὶν εὐτεκνοτέρα ἀπεφαινότο. Εἶθ' ἢ μὲν Αἰητῶ, χολωσαμένη, προσέταξε τῷ

^α 112.

^β § 148, Obs. 7, 4.

^γ § 152, R. XXVIII.

^δ § 129, R. I.

^ε § 163, R. XLIII.

^ε § 175, R. LVIII. 3.

^ε § 172, Obs. 3.

^β 112, 4.

^δ § 166, 2, 3d.

^ε § 157, R. XXXIII.

^α § 120, Obs. 1, 1st.

^β § 144, R. XV. 1.

^γ 102.

^δ § 143, R. XI.

μὲν Ἀπόλλωνι,^α κατατοξεῦσαι τοὺς υἱοὺς τῆς Νιόβης, τῇ δ' Ἀρτεμίδι,^β τὰς θυγατέρας. Τούτων^β δ' ὑπακουσάντων τῇ μητρὶ,^γ καὶ κατὰ τὸν αὐτὸν καιρὸν κατατοξενούσων τὰ τέκνα τῆς Νιόβης, ἠσπύνη αὐτὴν^δ ὑφ' ἑνα καιρὸν ὀξείως ἅμα εὐτεκνον καὶ ἄτεκνον γενέσθαι.—5. Νιόβη δὲ Θήβας ἀπολιπούσα, πρὸς τὸν πατέρα Τάνταλον ἦκεν εἰς Σίπυλον τῆς Ἀσίας· κακεῖ Διὶ^ε εὐξαμένη, τὴν μορφήν εἰς λίθον μετέβαλε, καὶ χεῖται δάκρυα νύκτωρ καὶ μεθ' ἡμέραν.^ε

6. Ἀκταίων, Ἀυτοπόης καὶ Ἀρισταίου παῖς, τραφεὶς παρὰ Χείρωνι,^ζ κυνηγὸς^ς ἐδιδάχθη, καὶ ὕστερον κατεβρώθη ἐν τῷ Κιθαιρῶνι ὑπὸ τῶν ἰδίων κυνῶν. Καὶ τοῦτον^η ἔτελεύτησε τὸν τρόπον, ὅτι τὴν Ἀρτεμιν λονομένην^η εἶδε. Καὶ φασὶ, τὴν θεὸν παραχρήμα αὐτοῦ τὴν μορφήν εἰς ἔλαφον ἀλλάξαι, καὶ τοῖς ἐπομένοις αὐτῇ^ι πενήτηντα κυσὶν ἐμβαλεῖν λύσσαν, ὑφ' ὧν κατὰ ἄγνοιαν ἐβρώθη· ἀπολομένου δὲ Ἀκταίωτος, οἱ κύνες ἐπιζητούντες τὸν δεσπότην,^κ κατωρύνοντο, καὶ ζήτησιν ποιούμενοι παρεγένοντο ἐπὶ τὸ τοῦ Χείρωνος ἄντρον, ὃς εἰδῶλον κατεσκεύασεν Ἀκταίωτος, ὃ καὶ τὴν λύπην αὐτῶν ἔπαυσεν.

7. Ἀσκληπιὸς Ἀπόλλωνος παῖς ἦν καὶ Κορωνίδος. Τοῦτον, τῆς αὐτοῦ μητέρος^κ ἀποθανούσης, ἔτι βρέφος ὄντα, πρὸς Χείρωνα τὸν Κένταυρον^λ ἤνεγκεν Ἀπόλλων, παρ' οὗ καὶ τὴν ἰατρικὴν καὶ τὴν κυνηγετικὴν τρεφόμενος ἐδιδάχθη. Καὶ γενόμενος χειρουργικὸς, καὶ τὴν τέχνην ἀσκήσας ἐπὶ πολὺν, οὐ μόνον ἐκώλυε τινὰς ἀποθνήσκειν, ἀλλ' ἀνήγειρε καὶ τοὺς ἀποθανόντας. Ζεὺς δὲ φοβηθεὶς,^μ μὴ λαβόντες οἱ ἄνθρωποι θεραπείαν παρ' αὐτοῦ, βοηθῶσιν ἀλλήλοις,^μ ἐκεραύνωσεν αὐτόν· καὶ διὰ τοῦτο ὀργισθεὶς Ἀπόλλων κτείνει Κύκλωπας, τοὺς^ν τὸν κεραυτὸν Διὶ κατασκευάσαντας. Ζεὺς δὲ ἐμέλλησε ρίπτειν αὐτόν εἰς Τάρταρον· δεηθείσης δὲ Ἀητοῦς, ἐκέλευσεν αὐτόν^ξ ἐνιαυτὸν ἀνδρὶ θητεῦσαι. Ὁ δὲ παραγενόμενος εἰς Φερίας πρὸς Ἀδμητον, τὸν^ο Φέ-

α § 152, R. XXVIII.

β 112, 4.

γ § 148, Obs. 7, 3.

δ § 175, R. LVIII.

ε § 148, Obs. 7, 2.

ζ § 120, Obs. 1, 1st.

ς § 139, R. 6.

η 100, 2.

ι § 148, R. XXIII.

κ 2, 1st.

λ 112, 4.

μ 117, 51, 1.

ν § 148, R. XXII. II. 2

ξ 32, 1.

ο § 134, 18, βασιλέα.

ρητος, τούτῳ^a λατρεύων ἐποίμαινε, καὶ τὰς θηλείας βόας πάσας διδυματόκους ἐποίησεν.

II. BACCHUS.

1. Λυκοῦργος, παῖς Δρύαντος, Ἰδωῶν βασιλείων, οἱ Στρομόνα ποταμὸν^b παροικοῦσιν, ἐξέβαλε Διόνυσον σὺν ταῖς Βάκχαις εἰς Θυρέκην ἐλθόντα. Καὶ Διόνυσος μὲν εἰς Θάλασσαν πρὸς Θέτιν, ἡτὴν Νηρείως, κατέφυγε, Βάκχαι δὲ ἐγένοντο αἰγμάλωτοι,^c καὶ τὸ αὐτῷ^d συνεπόμενον Σατύρων πλῆθος. Αἱ δὲ Βάκχαι ἐλύθησαν ἐξαιφνης, Λυκοῦργῳ δὲ μαρίαν ἐπέποιήσε Διόνυσος. Ὁ δὲ^e μεμηνῶς Δρύαντα τὸν παῖδα, ἀμπέλον νομίζων κλῆμα κόπτειν,^f πελέκει^g πλήξας ἀπέκτεινε, καὶ ἄκρωτηριάσας ἑαυτὸν ἐσωφρόνησε. Τίς δὲ γῆς^h ἀκίρπου μενούσης, ἔχρησεν ὁ θεὸς, καρποφορήσειν αὐτήν, ἄνⁱ θανατωθῆ Λυκοῦργος. Ἰδωνοὶ δὲ ἀκούσαντες, εἰς τὸ Παργαῖον αὐτὸν ἀπαγαγόντες^k ὄρος, ἔδησαν· κάκει κατὰ Διονύσου βούλησιν ὑφ' ἵππων διαφθαρεῖς ἀπέθανεν.

2. Διελθὼν δὲ Θυρέκην,^b καὶ τὴν Ἰνδικὴν ἄπασαν, στήλας ἐκεῖ στήσας, ἦκεν εἰς Θίβρα, καὶ τὰς γυναῖκας ἰγάγκυσε καταλιπούσας^l τὰς οἰκίας βακχεύειν ἐν τῷ Κιθαιρῶνι. Πενθεὺς δὲ, Ἐχίονος υἱός, παρὰ Κάδμον^m εἰληγῶς τὴν βασιλείαν, διεκώλυε ταῦτα γίνεσθαι, καὶ παραινεύμενος εἰς Κιθαιρῶνα, ἑτῶν Βακχῶν κατύσκοπος, ὑπὸ τῆς μητρὸς Ἀγανῆς κατὰ μαρίαν ἐμελεῖσθη. Ἐνόμισε γὰρ αὐτὸν θηρίονⁿ εἶναι.

3. Βονλόμενος δὲ ἀπὸ τῆς Ἰκαρίας εἰς Νάξον διακομισθῆναι, Τυρῶνῶν ληστρικὴν ἐμισθώσατο τριήρη^o· οἱ δὲ αὐτὸν ἐνθήμεροι, Νάξον^p μὲν παρέπλεον, ἠπειρίοντο δὲ εἰς τὴν Ἀσίαν ἀπεμπώλησαντες. Ὁ δὲ τὸν μὲν ἰστὸν καὶ τὰς κώπας ἐποίησεν ὄφεις,^q τὸ δὲ σκάφος ἔπλησε κισσοῦ^r καὶ βοῆς ἀνλῶν· οἱ δὲ ἔμμανεῖς^s γενόμενοι, ἑκατὰ τῆς θαλάσσης ἔφυγον, καὶ ἐγένοντο δελφῖνες.^t

^a § 148, R. XXIII.
2, 1st.

^b § 169, R. LIII.

^c § 139, R. 6.

^d § 175, R. LVIII.

Exc. & 3.

^e § 158, R. XXXIV.

^f 112, 1.

^g 1 p. 129.

^h § 90, 6.

ⁱ 100, 2.

^k § 175, Obs. 5.

^l § 40, 2, τριήρα.

^m § 153, Obs. 5.

ⁿ § 144, R. XVI.

4. Ἰκάριος τὸν Διόνυσον, εἰς τὴν Ἀττικὴν ἐλθόντα, ὑπεδέξατο, καὶ λαμβάνει παρ' αὐτοῦ κλῆμα ἀμπέλον. Καὶ τὰ περὶ τὴν οἴνοποιίαν μανθάνων, καὶ τὰς τοῦ θεοῦ δωρήσασθαι θέλων χάριτας ἀνθρώποις, ἀφικνεῖται πρὸς τινὰς ποιμένας, οἱ γευσάμενοι τοῦ ποτοῦ,^a καὶ χωρὶς ὕδατος δι' ἰδιότην ἀφειδῶς ἐλκύσαντες, πεφραμίχθαι^b νομίζοντες, ἀπέκτειναν αὐτόν. ²Μεθ' ἡμέραν δὲ ροήσαντες, ἔθαψαν αὐτόν. Ἡριγόρη δὲ τῇ θυγατρὶ,^c τὸν πατέρα μαστενούση, κύων συνήθης, ὄνομα Μαίρα, ἣ τῶ Ἰκαρίῳ^d συνείπετο, τὸν νεκρὸν ἐμήνυσε· κακείῃ οὐδρομέτῃ τὸν πατέρα,^e ἑαυτὴν ἀνῆρτησεν.

III. MERCURY.

Ἐρμῆς, Μαιίας καὶ Διὸς υἱός, ἔτι ἐν σπαραγάνοις ὢν, ἐκδύς, εἰς Πιερίαν παραγίγνεται, καὶ κλέπτει βόας, ἃς ἔνεμεν Ἀπόλλων. Ἴνα δὲ μὴ φωραθῆι^f ὑπὸ τῶν ἰχνῶν, ὑποδήματα^g τοῖς ποσί· περιέθηκε,^h καὶ κομίσας εἰς Πύλον, εἰς σπήλαιον ἀπέκρυψε. Καὶ ταχέως εἰς Κυλλήνην ᾤχετο, καὶ εὐρίσκειⁱ πρὸ τοῦ ἄντρον νεμομένην^j χελώνην. Ταύτην ἔκκαθάρας, εἰς τὸ κύτος χορδὰς ἐντείνας, λύραν εὔρε καὶ πληκτρον.—Ἀπόλλων δὲ τὰς βόας ζητῶν,^k εἰς Πύλον ἀφικνεῖται, καὶ τοὺς κατοικοῦντας ἀνέκρινεν. Οἱ δὲ ἰδεῖν^l μὲν παιδα ἐλαύνοντα^m ἔφασκον, ὅνκ ἔχειν δὲ εἰπεῖν, ποῖ ποτε ἠγάθησαν, διὰ τὸ μὴ εὔρειν ἴχνος δύνασθαι.ⁿ Μαθὼν δὲ ἐκ τῆς μαντικῆς^o τὸν^p κεκλοφότα, πρὸς Μαῖαν εἰς Κυλλήνην παραγίγνεται, ²καὶ τὸν Ἐρμῆν ἠτιᾶτο· ἣ δὲ ἀπέδειξεν αὐτόν ἐν τοῖς σπαραγάνοις. Ἀπόλλων δὲ αὐτόν τὸν παιδα πρὸς Διὰ κομίσας, τὰς βόας ἀπῆται. Διὸς δὲ κελεύοντος ἀποδοῦναι,^q ἤρνεϊτο. Μὴ πείθων δὲ, ἄγει τὸν Ἀπόλλωνα εἰς Πύλον, καὶ τὰς βόας ἀποδίδωσιν.—Ἀκούσας δὲ τῆς λύρας,^r ὁ Ἀπόλλων ἀντιδίδωσι τὰς βόας. Ἐρμῆς δὲ, ¹ταύτας νέμων, σύριγγα πιξάμενος ἐσύριζεν. Ἀπόλλων δὲ, καὶ ταύτην βουλόμενος λαβεῖν,

^a § 144, R. XV.

^b § 175, R. LVIII. Exc.

^c § 152, R. XXVIII.

^d § 148, R. XXIII. 2,

(1).

^e § 177, R. LXI.

^f 81, 2.

^g § 110, 2.

^h § 76, Obs. 1.

ⁱ 100, 2.

^k § 175, 3.

^l 88.

^m 32 with ref.

ⁿ § 144, R. XIII.

¹τὴν χρυσοῦν ῥιζίδον ἐδίδου αὐτῷ, ²ἣν ἐκέκτητο βουκολῶν, καὶ τὴν μαρτυρικὴν ἐδιδάξατο αὐτόν. ³Ζεὺς δὲ αὐτὸν κίρυκα ἑαυτοῦ καὶ θεῶν ὑποχθορίων τίθεισιν.

IV. MINERVA.

1. Κέκροψ αὐτόχθων, ²συμφνὲς ἔχων σῶμα ἀνδρὸς καὶ δράκοντος, τῆς Ἀττικῆς³ ἐβασίλευσε πρῶτος,⁴ καὶ τὴν γῆν, πρῶτον λεγομένην Ἀκτὴν, ἀπ' ἑαυτοῦ Κεκροπίαν⁵ ὠνόμασεν. ⁶Ἐπὶ τούτῳ, φασὶν, ἔδοξε τοῖς θεοῖς⁷ πόλεις καταλαβέσθαι, ἐν αἷς ἐμελλον ἔχειν τιμὰς ἰδίας ἕκαστος.⁸ Ἦκεν οὖν πρῶτος⁹ Ποσειδῶν ἐπὶ τὴν Ἀττικὴν, καὶ πλήξας τῇ τριαινῇ, κατὰ μέσην¹⁰ τὴν ἀκρόπολιν ἀνέφηγε θάλασσαν, ἣν νῦν Ἐρεχθίδα¹¹ καλοῦσι. Μετὰ δὲ τοῦτον ἦκεν Ἀθηναῖα, καὶ ἐφύτευσεν ἐλαίαν, ἣ νῦν ἐν τῷ Πανδροσιῶν δαίκεται. Γενομένης δὲ ἔριδος ἀμφοῖν¹² περὶ τῆς χώρας, Ἀθηναῖα καὶ Ποσειδῶνα διαλύσας, Ζεὺς κριτὰς ἔδωκε¹³ θεοὺς τοὺς δώδεκα. Καὶ τούτων δικαζόντων,¹⁴ ἡ χώρα τῆς Ἀθηναῖας¹⁵ ἐκρίθη, Κέκροπος μαρτυρήσαντος, ὅτι πρῶτον τὴν ἐλαίαν ἐφύτευσεν. Ἀθηναῖα μὲν οὖν ἀπ' ¹⁶ἑαυτῆς τὴν πόλιν ἐκάλεσεν Ἀθήνας. Ποσειδῶν δὲ, θυμῷ¹⁷ ὀργισθεὶς, ¹⁸τὸ Θριάσιον πεδίον ἐπέκλυσε καὶ τὴν Ἀττικὴν ὑφαλον¹⁹ ἐποίησεν.

2. Ἦν παρὰ Θηβαίοις μάντις Τειρεσίας, Εὐήρου²⁰ καὶ Χαρικλοῦς νύμφης, γενόμενος τυφλὸς τοὺς ὀφθαλμούς.²¹ Ὅτι περὶ τῆς πηρώσεως καὶ μαντικῆς λόγοι λέγονται διάφοροι. Ἄλλοι μὲν γὰρ αὐτὸν ὑπὸ τῶν θεῶν φασὶ τυφλωθῆναι, ὅτι τοῖς ἀνθρώποις, ἃ κρύπτειν ἤθελον, ἐμήνυεν· ἄλλοι δὲ, ὑπὸ Ἀθηναῖας αὐτὸν τυφλωθῆναι, ὅτι αὐτὴν γυμνὴν ἐν λουτρῷ εἶδε. Χαρικλοῦς²² δὲ δεομένης τὴν θεὸν (ἣν δὲ προσφιλῆς τῇ Ἀθηναῖα ἢ Χαρικλώ) ²³ἀποκαταστήσαι πάλιν τοὺς ὀφθαλμούς, μὴ δυναμένη τοῦτο ποιῆσαι, τὰς ἀκοὰς διακαθάρασα, ²⁴πᾶσαν ὀρνίθων

^a § 152, R. XXVIII.

^b 13, 6, Obs.

^o § 175, Obs. 5. Sup.

^b § 153, R. XXIX.

ⁱ § 148, R. XXI.

^p § 142, Obs. 1, *εἶδος*.

^c § 144, R. XVII. 1.

^k § 110, 2.

^r § 142, Obs. 1, *εἶδος*.

^d § 131, Obs. 7.

^l § 144, R. XII. Sup.

^q § 157, Obs. 1.

^e § 153, Obs. 5.

^m § 6, 3, 2d.

^r § 175, R. LVIII.

^f 54, 3.

ⁿ § 153, R. XXXIV.

^s 112, 1.

^g § 131, Exc. 7.

ⁿ § 153, R. XXXIV.

^t § 147, R. XX.

φωνὴν ἐποίησε συνιέναι, καὶ σκῆπτρον αὐτῷ ἰδωρήσατο, ὃ φέρων^α
 ὁμοίως τοῖς^β βλέπουσιν ἐβάδιζεν.

V. HERCULES.

1. Πρῶτα^α μὲν ἐν Νεμείᾳ βριαρὸν^β κατέπεφνε λέοντα.
 Δεύτερον,^γ ἐν Λίρῃ πολυάυχονον ἔκτανεν ὕδραν.
 Ἔκ τρίτον^δ αὐτὸ ἐπὶ τοῖς Ἑρμυμάνθιον ἔκτανε κάπρον.
 Ἐχρυσόκερων ἔλασον μετὰ ταῦτ' ἤγχευσε τέταρτον.^ε
 Πέμπτον δ', ὄρνιθας Στυμφαλίδας^ς ἐξεδίδωξεν.
 Ἑκτον, Ἀμαζονίδος κόμισε ζωστῆρα φαιρινόν.
 Ἑβδομον, Ἀγγείου πολλὴν κόπρον ἐξεκάθηρεν.
 Ὀγδοον, ἐκ Κρήτηθε^ι πυρίπνοον ἤλασε ταῦρον.
 Εἴνατον, ἐκ Θυρίκης Διομίδεος ἤγαγεν^ο ἵππους.
 Γηρύνον, δέκατον, βόας ἤλασεν ἐξ Ἑρμθεῖης.
 Ἐιδέκατον, κύνα Κίρβερον ἤγαγεν^ο ἐξ Ἰ^α Αἰδαο.
 Δωδέκατον δ', ἤνεγκεν ἐς Ἑλλάδα χρούσα μῆλα.

2. Ἡρακλῆα μυθολογοῦσιν ἐκ Διὸς γενέσθαι. Οὗτος, ῥώμῃ
 σώματος πολὺν τῶν ἀπάντων^α διενέγκας, ἐπῆλθε^β τὴν οἰκον-
 μένην,^γ κολάζων μὲν τοὺς ἀδίκους, ἀναιρῶν δὲ τὰ τὴν χώραν
 αὐοίκητον^δ ποιοῦντα θηρία· πᾶσι δ' ἀνθρώποις^ε τὴν ἐλευθερίαν
 περιποιήσας, ἰσχυρὸς μὲν ἐγένετο καὶ ἄτρωτος, διὰ δὲ τὰς
 εὐεργεσίας ἀθανάτων τιμῆς^ς ἔτυχε παρ' ἀνθρώποις.

3. Ἡρακλῆος παιδὸς ὄντος^α ὀκταμηνιαίου, δύο δράκοντας
 ὑπερμεγέθεις Ἡρα ἐπὶ τὴν αὐτοῦ εὐνὴν ἐπεμψε, διαφθαρεῖναι
 τὸ βρέφος θέλουσα.^β Ἐπιβοωμένης^γ δὲ Ἀλκμήνης Ἀμφι-
 τρώνα, Ἡρακλῆς διαναστὰς ἄγχων ἐκατέραις ταῖς χερσίν^ο αὐ-
 τοὺς διέφθειρεν.—4. Ἐρυσθεὺς ἐπέταξε τῷ Ἡρακλεῖ^π τοῦ
 Νεμέου λέοντος τὴν δορὰν κομίζεῖν. Τοῦτο δὲ ζῶον ἦν ἄτρω-
 τον, ἐκ Τυφῶνος γεγεννημένον.^α Πορνεύμενος οὖν ἐπὶ τὸν
 λέοντα, καὶ εἰς τὴν Νεμέαν ἀγικόμενος, τὸν λέοντα ἐτόξευσε

^α 104, 5.	^ε § 169, R. LIII. Sup.	^ι 112, 5.
^β § 164, R. XLII.	^γ γῶν.	^μ 100, 1
^γ § 120, I. 1.	^δ § 175, Obs. 5. Sup.	^ν 112, 2.
^δ § 119, 1, 2d.	^ε εἶναι.	^ο § 158, R. XXXIV.
^ε § 90, 6.	^ι § 152, R. XXVIII.	^π § 148, Obs. 7, 3.
^ς § 144, R. XVII. 6.	^κ § 144, R. XV. 1.	^ρ 100

πρῶτον.^a Ὡς δὲ ἔμαθεν ἄιρωτον ὄντα,^b τῷ ῥοπάλῳ ἐδίωκε. Φυγόντος δὲ τοῦ λέοντος εἰς ἀμφίστομον σπήλαιον αὐτοῦ, Ἡρακλῆς τὴν ἐτέραν ἀπφοκοδόμησεν εἰσοδον, διὰ δὲ τῆς ἐτέρας ἐπεισῆλθε τῷ θηρίῳ,^c καὶ περιθεις τὴν χεῖρα τῷ τραχήλῳ κατέσχευ ἀγχων, ἕως ἔπνιξε, καὶ θέμενος^d ἐπὶ τῶν ὤμων, ἐκόμιζεν εἰς Μυκήνας.—5. Ἐκτον ἐπέταξεν ἄθλον αὐτῷ τὰς Στυμφαλίδας ὄρνιθας ἐκδιῶξαι. Ἦν δὲ ἐν Στυμφάλῳ, πόλει τῆς Ἀρκαδίας, Στυμφαλὶς λεγομένη λίμνη, πολλῇ συνηραφῆς ὕλη. Εἰς ταύτην ὄρνεις συνέφυγον ἄπλετοι. Ἀμυχανοῦντος οὖν Ἡρακλέους,^e πῶς ἐκ τῆς ὕλης τὰς ὄρνιθας ἐκβάλῃ, ἡχάλκεα κρούταλα δίδωσιν αὐτῷ Ἀθηναῖ, παρ' Ἡφαιίστου λαβοῦσα. Ταῦτα κρούων ἐπὶ τινος ὄρους^f τῇ λίμνῃ^h παρακειμένον, τὰς ὄρνιθας ἐφόβει. Αἱ δὲ τὸν δοῦπον οὐχ ὑπομένουσαι, μετὰ δέους^g ἀνίπταντο, καὶ τοῦτον τὸν τρόπονⁱ Ἡρακλῆς ἐτόξενσεν αὐτάς.

6. Αἰβύνης^k ἐβασίλευε παῖς Ποσειδῶνος, Ἀνταῖος, ὃς τοὺς ξένους ἀναγκάζων παλαίειν ἀνήρει. ⁵ Τούτῳ^l δὲ παλαίειν ἀναγκάζομενος, Ἡρακλῆς, ἀράμενος ἄμμασι μετέωρον,^m ἀπέκτεινεⁿ ψαύοντα^o γὰρ γῆς^o ἰσχυρότατον συνέβη γίγνεσθαι. Διὸ καὶ Γῆς τινες ἔφασαν τοῦτον εἶναι παῖδα.—7. ⁶ Μετὰ Αἰβύνην Ἡρακλῆς Αἴγυπτον διεξῆει. Ταύτης^k ἐβασίλευε Βούσιρις, Ποσειδῶνος παῖς. Οὗτος τοὺς ξένους^r ἔθνευ ἐπὶ βωμῷ Διὸς, κατὰ τι λόγιον. Ἐνεία γὰρ ἔτη^p ἀφορία τὴν Αἴγυπτον κατέλαβε. Θράσιος δὲ ἔλθων ἐκ Κύπρου, μάντις^s τὴν ἐπιστήμην, ἔφη, τὴν ἀφορίαν παύσεσθαι, εἰ μὴ ξένοι ἄνδρα τῷ Διὶ σφάζωσι κατ' ἔτος. Βούσιρις δὲ, ἐκεῖνον πρῶτον^a σφάζας τὸν μάντιν, πάντας τοὺς κατιόντας ξένους ἔσφαζε. Συλληφθεὶς οὖν καὶ Ἡρακλῆς^o τοῖς βωμοῖς^h προσεφέρετο· τὰ δὲ δεσμὰ διαρρήξας, τὸν τε Βούσιριν καὶ τὸν ἐκείνου παῖδα Ἀμφιδάμαντα ἀπέκτεινεν.

8. Μεταστάντος δὲ Ἡρακλέους^q εἰς θεοὺς, οἱ παῖδες αὐτοῦ, φηγόντες Εὐρυσθέα, ἦλθον εἰς Ἀθήνας,¹⁰ καὶ καθεσθίντες ἐπὶ

^a § 120, I. 1.

^b § 177, 3. Sup.
αὐτόν.

^c § 148, Obs. 7, 5.

^d 102, 10.

^e § 129, R. I.

^f 112, 1.

^g § 40, 2.

^h § 169, R. LIII.

ⁱ § 163, Obs 7, κατά.

^k § 144, R. XVII. 1.

^l § 148, R. XXIII. 2(2).

^m § 131, Obs. 7.

ⁿ 104, 3.

^o § 144, R. XIII.

^p § 160, R. XXXVI

^q 112, 4.

τὸν Ἐλέου βωμόν, ἠξίουσαν βοιθεῖσθαι.* Εὐρυσθέως δὲ ἐκείνους ἐκδιδοῖναι λέγοντος,^b καὶ πόλεμον ἀπειλοῦντος, οἱ Ἀθηναῖοι ὄνκ ἐκδιδόντες^c αὐτοὺς πόλεμον πρὸς αὐτὸν ὑπέστησαν. Καὶ τοὺς μὲν^d παῖδας αὐτοῦ ἀπέκτειναν· αὐτὸν δὲ^d Εὐρυσθέα φεύγοντα ἐφ' ἄρματος κτείνει διώξας^c Ὕλλος, καὶ τὴν^e μὲν κεφαλὴν ἀποτεμῶν, Ἀλκμήνην δίδωσιν· ἣ δὲ^d κερκίσι τοὺς ὀφθαλμοὺς ἐξώρῳξεν αὐτοῦ.

VI. EXPEDITION OF THE ARGONAUTS.

1. Φριξὸν, τὸν Ἀθάμαντος, μῦθολογοῦσι, ²διὰ τὰς ἀπὸ τῆς μητριῆς ἐπιβουλὰς ἀναλαβόντα^c τὴν ἀδελφὴν Ἑλλην, φρυγῆν ἐκ τῆς Ἑλλάδος. Περαιουμένων^b δὲ αὐτῶν ³κατὰ τινα θεῶν πρόνοιαν ἐκ τῆς Εὐρώπης εἰς τὴν Ἀσίαν ἐπὶ κριοῦ χρυσομάλλον, τὴν μὲν παρθένον ἄποπεσεῖν εἰς τὴν θάλασσαν, ἣν ἀπ' ἐκείνης Ἑλλήσποντον ὀνομασθήναι· τὸν δὲ Φριξὸν εἰς τὸν Πόντον πορευθέντα κατενεχθῆναι μὲν πρὸς τὴν Κολχίδα, κατὰ τι λόγιον θύσαντα τὸν κριόν, ἀναθεῖναι τὸ δέρας εἰς τὸ τοῦ Ἄρεος ἱερὸν. Μετὰ δὲ ταῦτα βασιλεύοντι τῆς Κολχίδος ⁵Αἰήτη^f χρησμὸν ἐκπεσεῖν, ὅτι τότε καταστρέψει τὸν βίον, ὅταν ξένοι καταπλεύσαντες τὸ χρυσομάλλον δέρας ἀπενέγκωσι. Διὰ δὲ ταύτας τὰς αἰτίας, καὶ διὰ τὴν ἰδίαν ὠμότητα ⁶καταδειξάμενοι^g τοὺς ξένους, ἵνα διαδοθείσης τῆς φήμης εἰς ἅπαντα τόπον περὶ τῆς Κόλχων ἀγριότητος, ⁷μηδεὶς τῶν ξένων ἐπιβῆναι τολμήσαι^e τῆς χώρας.^h

2. Τῷ Περίε, ¹τῆς Ἰώλκον ἐν Θεσσαλίᾳ βασιλεῖ, ἐθέσπισεν ὁ θεὸς, τὸν μονοσάνδαλον ⁸φυλάξασθαι. Τὸ μὲν οὖν πρῶτον^k ἠγγνοίε τὸν χρησμὸν· ὕστερον δὲ αὐτὸν ἔγνω. ⁹Τελῶν γὰρ ἐπὶ τῇ θαλάσῃ Ἰοσειδῶντιⁱ θυσίαν, ἄλλους τε πολλοὺς ἐπὶ ταύτῃ, καὶ τὸν Ἰάσονα μετεπέμψατο. Ὁ δὲ ¹⁰πόθῳ^j γεωργίας ἐν τοῖς χωρίοις διατελῶν, ἔσπευσεν ἐπὶ τὴν θυσίαν. Διαβαίνων δὲ ποταμὸν Ἄναυρον, ἐξῆλθε μονοσάνδαλος, τὸ ἕτερον ἀπολέσας

• § 175, 3.

• 112, 1.

• 101, 1.

• 117, 46.

• 31, 3.

• § 143, Obs. 7, 5.

• 81, 2.

• § 169, R. LIII.

• § 152, R. XXVIII

• § 120, I. 1.

• § 158, R. XXXIV

ἐν τῷ ῥείθρῳ πέδιλον. Θεασίμενος^α δὲ Πελίας αὐτὸν, καὶ τὸν χρησμὸν συμβαλῶν,^β ἠρώτα προσελθῶν, 'τί ἂν ἐποίησεν, ἔξουσίαν ἔχων,^γ εἰ λόγιον ἦν αὐτῷ,^δ ²πρὸς τιος φρονεθῆσεσθαι τῶν πολιτῶν; 'Ο δὲ ἔφη, τὸ χρυσόμαλλον δέρας προσέταττον^ε ἂν φέρειν αὐτῷ.^ς Τοῦτο Πελίας ἀκούσας,^ζ εὐθὺς ἐπὶ τὸ δέρας ἔλθειν ἐκέλευσεν αὐτόν. Τοῦτο δὲ ἐν Κόλχοις ἦν, ἐν Ἄρεος ἄλσει κρημίμενον ἐκ δρυὸς, ἐφρουρεῖτο δὲ ὑπὸ δράκοντος ἀύπνου.—Ἐπὶ τοῦτο πεμπόμενος Ἰάσων, Ἄργον παρεκάλεσε τὸν Φρίξου·^η κάκεινος, ³Ἀθηναῖς ὑποθεμένης, πεντηκόντορον ταῦν κατεσκεύασε, τὴν^θ προσαγορευθεῖσαν ἀπὸ τοῦ κατασκευάσαντος Ἀργῶ·^ι κατὰ δὲ τὴν πρόωραν ἐνήρμοσεν ⁴Ἀθηναῖα φωνῆν φηγοῦ τῆς Λαοδωίδος ξύλον· ὡς δὲ ἡ ναῦς κατεσκευάσθη, χρωμένῳ^κ ὁ θεὸς πλεῖν ἐπέτρεψε, συναθροίσαντι τοὺς ἀρίστους τῆς Ἑλλάδος.^λ

3. Οὗτοι ναυαρχοῦντος Ἰάσονος ⁵ἀναγκθέντες καταντῶσιν εἰς τὴν τῆς Θοράκης Σαλμυδησσὸν, ἐνθα ὄκει Φινεὺς μάντις, ⁶τὰς ὄψεις πεπηρωμένος. Τοῦτον οἱ μὲν Ἀγήρορος εἶναι λέγουσιν, οἱ δὲ Ποσειδῶνος νιόν·^μ καὶ πηρωθῆναι φασὶν αὐτὸν, οἱ μὲν ὑπὸ θεῶν, ὅτι προὔλεγε τοῖς ἀνθρώποις τὰς^ν μέλλοντα, οἱ δὲ, ὑπὸ Βορείου καὶ τῶν Ἀργοναυτῶν, ὅτι, ἴπεισθεῖς μητριῶ,^ξ τοὺς ἰδίους ἐτύφλωσε παιδίας. Ἐπεμψαν δὲ αὐτῷ καὶ τὰς Ἀρπυίας οἱ θεοί. Πτερωταὶ δὲ ἦσαν αὐταί, καὶ ἐπειδὴ τῷ Φινεῖ παρετίθετο τράπεζα, ἐξ οὐρανοῦ καθιπτάμεναι, τὰ μὲν πλείονα ἀνήρπαζον, ^οὀλίγα δὲ ὅσα^ο ὀσμῆς^π ἀνάπλευα κατέλειπον, ὥστε μὴ δύνασθαι προσεγγέσθαι. Βουλομένοις δὲ τοῖς Ἀργοναυταῖς ^πτὰ περὶ τοῦ πλοῦ μαθεῖν, ὑποθήσεσθαι τὸν πλοῦν ἔφη, τῶν Ἀρπυιῶν^ρ αὐτὸν ἐὰν ἀπαλλάξωσιν. Οἱ δὲ παρέδωσαν αὐτῷ τράπεζαν ἔδεσμάτων. Ἀρπυιαὶ δὲ ἐξαίφνης σὺν βοῇ καταπῦσαι τὴν τροφὴν ἤρπαζον. Θεασάμενοι δὲ οἱ Βορείου παῖδες, Ζήτης καὶ Κάλαις, ὄντες πτερωτοὶ, σπασάμενοι τα

^α 102, 9.

^β 105, 1.

^γ § 148, R. XXI.

^δ § 125, ἄν. 3.

^ε § 148, Obs. 7, 3.

^ς § 142, Obs. 1, *vids.*

^ζ 32.

^η § 139, R. 6. Note.

^θ § 156, Obs. 3.

^ι § 142, Obs. 1.

^κ § 175, Obs. 5.

^λ § 154, R. XXX.

^μ 37 & 38. Sup.

πάντα.

^ν § 143, R. IX.

^ξ § 144, R. XVI. 3, & Obs. 5.

ξίφη, δι' αἴρος ἐδίωκον. ¹ Ἦν δὲ ταῖς Ἀρπυιάς^α χρεῶν τεθνή-
ναι ὑπὸ τῶν Βορέου παίδων· ² τοῖς δὲ Βορέου παισὶ,^β τότε
τελευτήσῃ, ὅτε ἂν διώκοντες μὴ καταλάβωσι. Διωκομένων δὲ
τῶν Ἀρπυιῶν, ἡ μὲν εἰς ποταμὸν τινα ἐμπίπτει, ἡ δὲ ἑτέρα
μέχρις Ἐχινάδων^β ἦλθε νήσων, αἱ τῶν ἀπ' ἐκείνης Στροφάδες^γ
καλοῦνται· ἐστράφη γάρ, ὡς ἦλθεν ἐπὶ ταύτας, ^δ καὶ γενομένη
κατὰ τὴν ἡϊόνα ὑπὸ καμάτου πίπτει σὺν τῷ διώκοντι.^δ Ἀπολ-
λώνιος δὲ ἕως Στροφάδων^β νήσων φησὶν αὐτὰς^ο διωχθῆναι,
^ε καὶ μηδὲν παθεῖν, δούσας ὄρκον, τὸν Φινέα μηκέτι ἀδικίσειν.^ε

4. Ἀπαλλαγεῖς δὲ τῶν Ἀρπυιῶν,^ε Φινεὺς ἐμήνυσε τὸν πλοῦν
τοῖς Ἀργοναῦταις, ^ς καὶ περὶ τῶν Συμπληγάδων ὑπέθετο πετρῶν
τῶν^η κατὰ τὴν τοῦ Πόντου εἰσοδον. Ἦσαν δὲ ὑπερμεγέθεις
αὐταί, ^θ συγκρουόμεναι δὲ ἀλλήλαις,^ι ὑπὸ τῆς τῶν πνευμάτων
βίας, τὸν διὰ θαλάσσης πόρον ἀπέκλειον. Ἐφέρετο δὲ πολλή
μὲν ἀπ' αὐτῶν ὀμίγη, πολὺς δὲ πάταγος· ἦν δὲ ἀδύνατον καὶ
τοῖς πετεινοῖς^κ δι' αὐτῶν ἐλθεῖν. Ἐἶπεν οὖν αὐτοῖς ἀφεῖναι
πελειάδα^ι διὰ τῶν πετρῶν, καὶ ταύτην εἰάν μὲν ἴδωσι σωθεῖσαν,
^λ διαπλεῖν καταφρονούντας· εἰάν δὲ ἀπολομένην, μὴ πλεῖν βιά-
ζεσθαι. Ταῦτα ἀνήγοντο ἀκούσαντες, καὶ, ὡς πλησίον ἦσαν
τῶν πετρῶν,^β ἀφιάσιν ἐκ τῆς πρώρας πελειάδα· τῆς δὲ ἵπτα-
μένης,^μ τὰ ἄκρα τῆς οὐρᾶς ἢ σύμπτωσις τῶν πετρῶν ἀπεθέρ-
ισεν. ^ν Ἀναχωρούσας οὖν ἐπιτηρήσαντες τὴν πέτρας, μετ'
εἰρεσίας ἐντόνον, συλλαβομένης Ἦρας,^μ διήλθον, ^π τὰ ἄκρα^ν τῶν
ἀφλάστων τῆς νηὸς περικοπέισης. Αἱ μὲν οὖν Συμπληγάδες
ἔκτοτε ἐστῆσαν· χρεῶν γάρ ἦν αὐταῖς,^α νηὸς περαιωθείσης,
σιτῆναι παντελῶς:

5. Οἱ δὲ Ἀργοναῦται, παραπλεύσαντες Θερωδόντα^ο καὶ
Καύκασον, ἐπὶ Φᾶσιν ποταμὸν ἦλθον. Οὗτος τῆς Κολχικῆς
ἔστι γῆς.^ρ Καθορμισθείσης δὲ τῆς νηὸς, ἦκε πρὸς Αἰήτην
Ἰάσων, καὶ ^ο τὰ ἐπιταγέντα ὑπὸ Πελίου λέγων, παρεκάλει δοῦ-

^α § 148, R. XXI.

^β § 165, R. XLIII.

^γ § 139, R. 6.

^δ § 134, 11, his pur-
suer.

^ο § 175, R. LVIII.

^ε § 175, 3.

^ς § 154, R. XXXI.

^η 32, 4 (δύτωρ).

^ι § 143, R. XXIII. 1.

^κ § 147, R. XX.

^λ § 150, R. XXV.

^μ 112, 1.

^ν § 157, Obs. 1.

^ξ § 169, R. LIII.

^ρ § 144, R. XII.

ναι τὸ δέρας αὐτῶ· ὁ δὲ δώσειν ὑπέσχετο, εἰν τοὺς χαλκόποδας ταύρους μόνος καταξεύξῃ· ἦσαν δὲ ἄγριοι παρ' αὐτῶ οὗτοι ταῦροι δύο, μεγέθει^α διαφέροντες, δῶρον^β Ἡφαιστού, οἱ χαλκοῦς μὲν εἶχον πόδας, πῦρ^γ δὲ ἐκ στομάτων ἑφύσων. ²Τούτους^δ αὐτῶ ζεύξαντι ἐπετάσσετο σπεῖρειν δράκοντος ὀδόντας· εἶχε γὰρ λαβῶν^δ παρ' Ἀθηνᾶς τοὺς ³ἡμίσεις ὧν^ε Κάδμος ἔσπειρεν ἐν Θήβαις.

6. Ἀποροῦντος δὲ τοῦ Ἰάσονος, πῶς ἂν δύναίτο τοὺς ταύρους καταξεύξαι, Μίθδεια αὐτοῦ^ε ἔρωτα ἴσχει· ἦν δὲ αὕτη θυγάτηρ Αἰήτου καὶ Ἰδυίας τῆς Ὠκεανοῦ, φαρμακίς. ⁴Λεδοικνῖα δὲ, μὴ πρὸς τῶν ταύρων διαφθαρῆ, κρύφα τοῦ πατρὸς^ε συνεργήσειν αὐτῶ^β πρὸς τὴν κατάξενξιν τῶν ταύρων ⁵ἐπιγγεῖλατο, καὶ τὸ δέρας ἐγχειριεῖν, εἰν ὁμόση αὐτὴν ἔξειν^ι γυναῖκα,^κ καὶ εἰς Ἑλλάδα σύμπλον^κ ἀγάγηται. Ὁμόσαντος δὲ Ἰάσονος, φάρμακον δίδωσιν, ⁶ᾧ καταξενγνύται μέλλοντα τοὺς ταύρους ἐκέλευσε χρῖσαι τῆν^ι τε ἀσπίδα, καὶ τὸ δόρυ, καὶ τὸ σῶμα· τούτῳ γὰρ χρισθέντα, ἔφη, πρὸς μίαν ἡμέραν μῆτε ὑπὸ πυρὸς ἀδικηθήσεσθαι, μῆτε ὑπὸ σιδήρου. Ἐδήλωσε δὲ αὐτῶ, σπειρομένων τῶν ὀδόντων, ἐκ γῆς ἀνδρας^μ μέλλειν ἀναδύεσθαι ἐπ' αὐτὸν καθωπλισμένους, ἵους ἐπειδὰν ἀθρόους θεάσσηται, ἐκέλευσε βάλλειν εἰς μέσον λίθους ἀποθεν· ὅταν δὲ ὑπὲρ τούτου μάχωνται πρὸς ἀλλήλους, τότε κτείνειν αὐτούς.

7. Ἰάσων δὲ τοῦτο^α ἀκούσας, καὶ χρισάμενος^ο τῷ φαρμάκῳ, παραγενόμενος εἰς τὸ τοῦ νεῶ^ρ ἄλσος, ἐμάστευσε τοὺς ταύρους, καὶ σὺν πολλῷ πυρὶ ⁸ὀρμήσαντας αὐτοὺς κατέξενξε. Σπειρόντος δὲ αὐτοῦ^ε τοὺς ὀδόντας, ἀνέτελλον ἐκ τῆς γῆς ἄνδρες ἔνοπλοι· ὁ δὲ, ὅπου πλείονας εἴωρα, βάλλων ¹⁰ἐξ ἀφανοῦς^ρ λίθους πρὸς αὐτοὺς μαχομένους πρὸς ἀλλήλους προσιών, ἀνήρει. Κατέξενγμένων δὲ τῶν ταύρων,^σ οὐκ εἶδιδον τὸ δέρας Αἰήτης· ἐβούλετο

^α § 157, R. XXXIII.

^β § 129, R. I.

^γ § 150, R. XXV.

^δ 106, 2.

^ε 44, 3, Obs.

^ε § 142, Obs. 2, Pass.

^ε § 165, R. XLIII.

^β § 148, R. XXIII. 1.

^ι § 175, 3.

^κ 9, 4, Obs.

^ι 31, 3.

^μ § 175, R. LVIII.

^α § 144, R. XIII. Exc.

^ο § 74, 2.

^ρ § 19, Attic Dec.

^σ 112, 1.

^ρ § 120, Obs. 1, 1st.

^σ 112, 6.

δὲ τὴν τε Ἀργῶ^α κατακλέξαι, καὶ κτεῖναι τοὺς ἐμπλέοντας. Φθάσασα δὲ Μήδεια, τὸν Ἰάσονα νυκτὸς^β ἐπὶ τὸ δέρας ἤγαγε, καὶ τὸν φυλάσσοντα δράκοντα κατακοιμίσεια τοῖς φαρμάκοις, μετὰ Ἰάσονος ἔχουσα τὸ δέρας ἐπὶ τὴν Ἀργῶ^α παρεγένετο. Συνείπετο δὲ αὐτῇ^γ καὶ ὁ ἀδελφὸς Ἄψυρτος. Οἱ δὲ νυκτὸς^β μετὰ τούτων ἀνήχθησαν.

S. Πελλίας δὲ, ἀπογνὸς τὴν ὑποστροφὴν τῶν Ἀργοναυτῶν, Αἴσονα, τὸν Ἰάσονος πατέρα, κτεῖναι ἤθελεν· ὁ δὲ, αἰτησάμενος ἑαυτὸν ἀνελεῖν, θυσίαν ἐπιτελῶν, ἀδεῶς ταύρου αἷμα σπασάμενος ἀπέθανεν. Ἡ δὲ Ἰάσονος μήτηρ, ἐπαρασυμένη Πελλίαν,^δ νήπιον ἀπολιποῦσα παῖδα Πρόμαχον, ἐαντήν ἀνήγαγε. Πελλίας δὲ καὶ τὸν καταλειφθέντα παῖδα ἀπέκτεινεν αὐτῆς. Ὁ δὲ Ἰάσων ἄκατελθὼν, τὸ μὲν δέρας ἔδωκε· ^επερὶ ὧν^ε δὲ ἠδικήθη μετελθεῖν ἐθέλων, καιρὸν ἐξεδέχετο. Καὶ τότε μὲν εἰς Ἴσθμὸν μετὰ τῶν ἀριστέων πλεύσας, ἀνέθηκε τὴν ναῦν Ποσειδῶνι·^ζ αὐτῆς δὲ Μήδειαν παρακαλεῖ ζητεῖν,^ς ὅπως Πελλίας ^θαὐτῷ δίκας ὑποσχῆ. Ἡ δὲ εἰς τὰ βασίλεια τοῦ Πελλίου παρελθοῦσα πείθει τὰς θυγατέρας αὐτοῦ, τὸν πατέρα κρεουρῆσαι^ι καὶ καθεψῆσαι, διὰ φαρμάκων αὐτὸν ἐπαγγελλομένη ποιήσειν νέον^η καὶ, τοῦ^ι πιστεῦσαι χάριν, κριὸν μελίσασα καὶ καθεψήσασα, ἐποίησεν ἄρνα.^θ Αἱ δὲ πιστεύσασαι, τὸν πατέρα κρεουργοῦσι καὶ καθεψοῦσιν. Ἄκαστος δὲ μετὰ τῶν τὴν Ἰωλκὸν οἰκούντων τὸν πατέρα θάπτει, τὸν δὲ Ἰάσονα μετὰ τῆς Μηδείας τῆς Ἰωλκοῦ ἐκβάλλει.

VII. MISCELLANEOUS FABLES.

1. Ὀρφεὺς, Καλλιόπης Μούσης καὶ Οἰάγρου υἱός, ἄδων^κ ἐκίρει λίθους τε καὶ δένδρα. Ἀποθανούσης δὲ Εὐρυδίκης,^λ τῆς γυναικὸς αὐτοῦ, δηχθείσης ὑπὸ ὄφεως, κατῆλθεν ^μεἰς ἄδον,^μ καὶ Πλούτωνα ἐπέσειεν ἀναπέμψαι αὐτήν.^ν Ὁ δὲ ὑπέσχετο τοῦτο

^α § 40, 2.

^β § 160, Obs. 1.

^γ § 148, R. XXIII. 1.

^δ § 148, R. XXII. II.

^ε 44, 2.

^ζ § 152, R. XXVIII.

^ς 97, 2.

^θ § 153, Obs. 5.

^ι § 165, Obs. 1 & 88, 2.

[6.

^κ 104, 5.

^λ 112, 4.

^μ § 142, Obs. 1.

ποιήσῃν, ἂν μὴ πορευόμενος Ὀρφεὺς ἐπιστραφεῖ, πρὶν εἰς τὴν οἰκίαν αὐτοῦ παραγενέσθαι.^α Ὁ δὲ ἀπιστῶν ἐπιστραφεῖς ἐθεάσατο τὴν γυναῖκα· ἣ δὲ πάλιν ὑπέστρεψεν.

2. Πολλοὶ τῶν ποιητῶν^β φασί, Φαέθοντα τὸν Ἥλιον μὲν τῖόν, παιδα δὲ τὴν ἡλικίαν ὄντα, πείσαι τὸν πατέρα, μίαν ἡμέραν^γ παραχωρήσαι τοῦ τεθρίππου.^δ Συγχωρηθέντος δὲ αὐτῷ^ε τούτου, τὸν μὲν Φαέθοντα^ς ἐλαύνοντα τὸ τεθρίππον, μὴ δύνασθαι κρατεῖν τῶν ἡνιῶν, τοὺς δὲ ἵππους, καταφρονήσαντας τοῦ παιδός, ²ἐξεγεθῆναι τοῦ συνήθους δρόμου^ς καὶ τὸ μὲν πρῶτον κατὰ τὸν οὐρανὸν πλανωμένους ἐκπυρῶσαι τοῦτον,^ς καὶ ποιῆσαι τὸν νῦν γαλαξίαν καλούμενον κύκλον· μετὰ δὲ ταῦτα, πολλὴν τῆς οἰκουμένης κατακαίειν χώραν. Διὸ καὶ τὸν Δία,^ς ἀγαρακτῆσαντα ³ἐπὶ τοῖς γεγενημένοις, κερανῶσαι μὲν τὸν Φαέθοντα, ἀποκαταστῆσαι δὲ τὸν Ἥλιον ἐπὶ τὴν συνήθη πορείαν. Τοῦ δὲ Φαέθοντος^ς πεσόντος πρὸς τὰς ἐκβολὰς τοῦ νῦν Πιάδου^ς καλουμένου ποταμοῦ, τὸ δὲ παλαιὸν^κ Ἡριδανοῦ^ς προσαγορευομένου, θρηνῆσαι μὲν τὰς ἀδελφάς^ς αὐτοῦ τὴν τελευτήην, διὰ δὲ τὴν ὑπερβολὴν τῆς λύπης μετασχηματισθῆναι τὴν φύσιν,^ς γενομένας αἰγείρους.^ς Ταύτας^ς δὲ ⁵κατ' ἐνιαυτὸν κατὰ τὴν αὐτὴν^μ ὥραν δάκρυον ἀγίειναι, καὶ τοῦτο πηγνύμενον ἀποτελεῖν τὸ καλούμενον ἤλεκτρον.^ς

3. Προμηθεὺς, Ἰαπετοῦ καὶ Ἀσίας υἱός, ἐξ ὕδατος καὶ γῆς ἀνθρώπους πλάσας, ἔδωκεν αὐτοῖς καὶ πῦρ, λάθρα Διός,^ς ⁶ἐν νάρθηκι κρύψας. Ὡς δὲ ἤσθετο Ζεὺς, ἐπέταξεν Ἡγιάστῳ^ς τῷ Κανκιάσῳ ὄρει τὸ σῶμα αὐτοῦ προσηλωσάι. Τοῦτο δὲ Σκυθικὸν ὄρος^ς ἐστίν. Ἐν δὲ τούτῳ προσηλωθεὶς Προμηθεὺς πολλῶν ἐτῶν ἀριθμὸν διετέλεσε. Καθ' ἐκάστην δὲ ἡμέραν ἀετὸς ἐφιπτάμενος, τὸ ἦπαρ αὐτοῦ ἐνέμετο, ⁵αὐξανόμενον διὰ νυκτός. Καὶ Προμηθεὺς μὲν πυρὸς^ς κλαπέντος δίκην ἔτινε ταύτην, μέχρις Ἡρακλῆς αὐτὸν ἔλυσεν.

^α § 176, R. LIX.

^β § 131, Exc. 8.

^γ § 160, R. XXXVI.

^δ § 144, R. XVI. 8.

^ε § 154, R. XXXI.

^ς § 175, R. LVIII.

^κ § 169, R. LIII.

^λ 112, 4.

^μ § 139, R. 6, Note.

^ν § 120, I. 1.

¹ § 157, Obs. 1.

² 25, 4.

³ § 165, R. XLIII.

⁴ § 148, Obs. 7, 3.

⁵ § 165, Obs. 1, Note.

4. Προμηθεύς δὲ παῖς Δευκαλίων ἐγένετο. Οὗτος βασιλεύων τῶν περὶ τὴν Φθίαν τόπων,^α γαμῆ Πύρρᾶν, τὴν^β Ἐπιμηθεύς καὶ Πανδώρας, ἣν ἔπλασαν οἱ θεοὶ πρώτην γυναικα.^γ Ἐπεὶ δὲ ἀφανίσειαι Ζεὺς ἰτὸ χαλκοῦν γένος ἠθέλησεν, ὑποθεμένου Προμηθεύς,^δ Δευκαλίων τεκτηνόμενος λάρνακα, καὶ τὰ ἐπιτίθεται ἐνθήμερος εἰς ταύτην μετὰ Πύρρας εἰςέβη. Ζεὺς δὲ πολὺν ἕτερον ἀπ' οὐρανοῦ ἔχθας, τὰ πλεῖστα μέρη τῆς Ἑλλάδος κατέκλυσεν· ὥστε διασφραγῆναι πάντας ἀνθρώπους,^ε ὀλίγων^ς χωρὶς, οἱ συνέφυγον εἰς τὰ πλησίον^ς ὑψηλὰ ὄρη. Δευκαλίων δὲ, ἐν τῇ λάρνακι διὰ τῆς θαλάσσης φερόμενος ἐφ' ἡμέρας ἐννέα καὶ νύκτας ἴσας, τῷ Παρνασσῷ^ς προσίσχει, κάκει, τῶν ὄμβρων^α παῦλαν λαβόντων, ἐκβὰς ἔθυσσε Διὶ Φυξίῳ. Ζεὺς δὲ, πέμψας Ἐρμῆν πρὸς αὐτὸν, ἐπέτρεψεν αἰτεῖσθαι ὃ τι βούλεται· ὁ δὲ αἰρεῖται ἀνθρώπους^ο αὐτῷ^ι γενέσθαι. Καί, ^βΔιὸς εἰπόντος,^δ ὑπὲρ κεφαλῆς αἴρων ἔβαλε λίθους, καὶ οὓς μὲν ἔβαλε Δευκαλίων, ἄνδρες^κ ἐγένοντο· οὓς δὲ Πύρρα, γυναῖκες.^κ Ὅθεν καὶ λαοὶ^κ μεταφορικῶς ὠνομάσθησαν ἀπὸ τοῦ λᾶς, ὁ λίθος.

5. Σαλμωνεὺς διὰ τὴν ἀσέβειαν ἐκολάσθη. Ἐλεγε γὰρ ἕαντὸν εἶναι Δία, καὶ, τὰς ἐκείνου ἀφελόμενος θυσίας, ἕαντῷ προσέτασσε θύειν· καί, ^ββύρσας μὲν ἐξηραμμένας ἐξ ἄρματος μετὰ λεβήτων χαλκῶν σύρων, ἔλεγε βροντᾶν·^ι βάλλων δὲ εἰς οὐρανὸν αἰθομένας^{ιι} λαμπάδας, ἔλεγεν ἀστράπτειν.^ι Ζεὺς δὲ, αὐτὸν κεραυνώσας, τὴν κτισθεῖσαν ὑπ' αὐτοῦ πόλιν καὶ τοὺς οἰκήτορας ἠφάνισε πάντας.

6. Βῆλος, ὁ Αἰγύπτου βασιλεὺς, παῖδας εἶχε διδύμους, Αἴγυπτον καὶ Δαναόν. Αἰγύπτω^ι μὲν ἐγένοντο παῖδες πεντήκοντα, θυγατέρες δὲ Δαναῶ^ι πεντήκοντα. Στασιασάντων^α δὲ αὐτῶν πρὸς ἀλλήλους περὶ τῆς ἀρχῆς ὕστερον, Δαναὸς, τοὺς Αἰγύπτου παῖδας δεδοικῶς, ὑποθεμένης^α Ἀθηναῖς αὐτῷ, ναῦν κατεσκεύασε πεντηκόντορον, καὶ, τὰς θυγατέρας ἐνθήμερος, ἔφηνεν εἰς Ἄργος. Οἱ δὲ Αἰγύπτου παῖδες, ^εκαὶ αὐτοὶ

^α § 144, R. XVII. 1.

^β § 134, 18.

^γ § 153, Obs. 5.

^δ 112, 4.

^ε § 175, R. LVIII.

^ς § 165, R. XLIII.

^ε § 130, Obs. 1, 2d.

^κ § 148, Obs. 7, 5.

^ι § 148, R. XXI

^κ § 139, R. 6.

^ι § 175, 3.

^{ιι} 99.

εἰς Ἄργος ἐλθόντες, παρεκάλουν τὸν Δαναὸν, τῆς τε ἔχθρας παύσασθαι, καὶ τὰς θυγατέρας αὐτοῦ γαμεῖν ἡξίουν. Δαναὸς δὲ, ἅμα μὲν ἀπιστῶν^b αὐτῶν τοῖς ἐπαγγέλμασιν, ἅμα δὲ καὶ μνησικακῶν^b περὶ τῆς φυγῆς, ὠμολόγει τοὺς γάμους, καὶ διεκλήρου τὰς κόρας. Ὡς δὲ ἐκκληρώσαντο τοὺς γάμους, ἐστιάσας ἐγχειρίδια ὀδῶσι ταῖς θυγατρίσιν^c αἱ δὲ κοιμωμένους τοὺς νυμφίους ἀπέκτειναν, πλὴν Ἑπερνήστρας.^d Αὕτη δὲ Ἀγκεία δῖσωσε· διὸ καθείρξας αὐτὴν Δαναὸς ἐφρούρει. Αἱ δὲ ἄλλαι τῶν Δαναοῦ θυγατέρων^e τὰς μὲν κεφαλὰς τῶν νυμφίων ἐν τῇ Λέρνῃ κατῴρυσαν, τὰ δὲ σώματα πρὸ τῆς πόλεως ἐκίδευσαν. Καὶ αὐτὰς ἐκάθηραν Ἀθηναῖα τε καὶ Ἑρμῆς, Διὸς^f κελεύσαντος. Δαναὸς δὲ ὕστερον Ἑπερνήστραν Ἀγκείᾳ συνώκισε· τὰς δὲ λοιπὰς θυγατέρας εἰς γυμνικὸν ἀγῶνα^g τοῖς νικῶσιν^h ἔδωκεν.^h

7. Μίνως θαλασσοκρατῶν ἐπολέμησε στόλῳⁱ τὰς Ἀθήνας, καὶ Μεγάρα εἶλε, Νίσου^j βασιλεύοντος, τοῦ Παρδιόρος.^l Ἀπέθανε δὲ ὁ Νίσος διὰ θυγατρὸς προδοσίαν. Ἔχοντι γὰρ αὐτῶ^k πορφυρέαν ἐν μέσῳ^m τῇ κεφαλῇ τρίχα (ἧς ἀφαιρεθείσης αὐτὸνⁿ μοῖρα ἦν τελευταῖα), ἣ θυγάτηρ αὐτοῦ Σκύλλα, ἐρασθεῖσα Μίνως,^o ἐξείλε τὴν τρίχα κοιμωμένη^p. Μίνως δὲ, Μεγάρων κρατήσας, ἀπέπλευσε, καὶ τὴν Σκύλλαν, τῆς πρύμνης^q τῶν ποδῶν^r ἐκδήσας, ὑποβρύχιον ἐποίησεν.

8. Σφιγγα μυθολογοῦσι, θηρίον^s δίμορφον, παραγενομένην εἰς τὰς Θήβας, αἰνιγμα προτιθέναι^t τῷ δυναμένῳ λῦσαι, καὶ πολλοὺς ὑπ' αὐτῆς δι' ἀπορίαν ἀναιρεῖσθαι. Ἦν δὲ τὸ προτεθὲν ὑπὸ τῆς Σφιγγός·^u Ἔτι ἐστι τὸ αὐτὸ δίπουν, τρίπουν, καὶ τετράπουν^v.

ἀλλ' ὁπότεν βαίῃη πλείστοισι πόδεσσι,^w

Ἐνθα μένος γυίοισιν^x ἀφανρότατον^y πέλει αὐτοῦ.

^a § 144, R. XVI, and 10.

^b 104.

^c § 152, R. XXVIII.

^d § 165, R. XLIII.

^e § 143, R. X. or

§ 131, Exc. 8.

^f 112, 4.

^g § 134, 11.

^h § 110, 2.

ⁱ § 158, R. XXXIV.

^k 112, 1.

^l § 142, Obs. 1, visd.

^m 13, 6.

ⁿ § 175, R. LVIII.

^o § 144, R. XIV. 4.

^p § 163, Obs. 7, ix.

^q § 156, R. XXXII.

^r § 129, R. I.

^s § 146, Obs. 1.

^t § 139, Obs. 7.

Ἀπορομένων δὲ τῶν ἄλλων, ὁ Οἰδίπους ἀπεφήνατο, ἄνθρωποι εἶναι τὸ^b προβληθέν· νήπιον μὲν γὰρ αὐτὸν^b ὑπάρχοντα, τετράπουν^c εἶναι· αὐξήσαντα δὲ, δίπουν·^c γηράσαντα δὲ, τρίπουν·^c βακτηρία^d χρώμενον διὰ τὴν ἀσθένειαν. Ἐνταῦθα τὴν μὲν Σφίγγα^b εἰαντὴν κατακρημνίσαι, τὸν δὲ Οἰδίπουν^b γῆμαι² τῆς ἀγνοουμένης ὑφ' εἰαντοῦ μητέρα, τῷ³ λύσαντι ἑπαθλον προτιθεμένην.

9. Ἐλένη, Λίθιδας καὶ Τυνδάρεω θυγάτηρ, ὡς δὲ ἄλλοι λέγουσι, Διὸς, κάλλιε¹ ἦν διαπρεπής. Παρεγένοντο δὲ εἰς Σπίρτην ἐπὶ τὸν αὐτῆς γάμον πολλοὶ τῶν^e βασιλευόντων Ἑλλάδος. Τούτων ὄρων τὸ πλήθος³ Τυνδάρεως, ἔδεδοίκει μὴ, κριθέντος ἐνός,^b στασιάζωσιν οἱ λοιποὶ, ἐξορκίζει τοὺς μνηστῆρας βοηθήσειν, ἔαν ὁ προκριθεὶς νυμφίος^a ὑπὸ ἄλλου τινὸς ἀδικῆται περὶ τὸν γάμον, καὶ αἰρεῖται τὸν Μενέλαον νυμφίον, καὶ τὴν βασιλείαν τῆς Σπάρτης αὐτῷ¹ παραδίδωσιν.

10. Ἡ Θέτις ἐκ Πηλέως βρέφος ἐγέννησε, τὸν Ἀχιλλέα.^b Ἀθάνατον¹ δὲ θέλουσα ποιῆσαι τοῦτο, κρύφα Πηλέως^m εἰς τὸ πῦρ⁵ ἔγκρυβουσα τῆς νυκτός,ⁿ ἔφθειρεν ὃ ἦν αὐτῷ^o θνητὸν πατρῶον· μεθ' ἡμέραν δὲ ἔκριεν ἀμβροσία. Πηλεὺς δὲ ἐπιτηρήσας, καὶ ἀσπαιρόντα τὸν παιδα ἰδὼν ἐπὶ τοῦ πυρός, ἐβόησε· καὶ Θέτις, κωλυθεῖσα τὴν προαίρεσιν τελειῶσαι, νήπιον τὸν παιδα ἀπολιποῦσα, πρὸς Νηρείδας ᾤχετο. Κομίζει δὲ τὸν παιδα πρὸς Χείρωνα Πηλεύς. Ὁ δὲ λαβὼν αὐτὸν ἔτρεφε σπλάγχνοις λεόντων καὶ σῶν ἀγρίων καὶ ἄρκτων μυελοῖς.

11. Αἰακὸς, ὁ Διὸς ἔκγονος, τοσοῦτον διήτεγκεν, ὥστε γενομένων ἀνυμῶν ἐν τοῖς Ἑλλησι, καὶ πολλῶν ἀνθρώπων διαφθαρέντων, ἐπειδὴ τὸ μέγεθος τῆς συμφορᾶς ὑπερέβαλεν, ἦλθον⁷ οἱ προεστῶτες τῶν πόλεων ἰκετεύοντες αὐτὸν, νομίζοντες, διὰ τῆς εὐγενείας καὶ τῆς εὐσεβείας τῆς ἐκείνου, ὁ τάχιστ' ἂν εὐ-

^a § 139, R. 6.

^b § 175, R. LVIII.

^c § 139, Obs. 7.

^d § 148, Obs. 7, 4.

^e § 154, R. XXXI.

^f § 157, R. XXXIII.

^g § 143, R. X.

^h 112, 6.

ⁱ § 152, R. XXVIII.

^k § 129, R. I.

^l § 153, Obs. 5.

^m § 165, R. XLIII.

ⁿ § 160, Obs. 1.

^o § 148, R. XXI.

^p 112, 4.

ρίσθαι, ^a παρὰ τῶν θεῶν, τῶν παρόντων κακῶν ἀπαλλαγίην. Σωθέντες δὲ καὶ τυχόντες ἀπάντων ^b ὧν^c ἐδεήθησαν, ἱερὸν ἐν Αἰγίῃ κατεστίσαντο κοινὸν τῶν Ἑλλήνων, ^d οὐπερ ἐκεῖνος ἐποίησατο τὴν εὐχίην. Καὶ κατ' ἐκεῖνον μὲν τὸν χρόνον ἕως ἦν μετ' ἀνθρώπων, μετὰ καλλίστης δόξης^e ὧν^f διετέλεσεν· ἐπειδὴ δὲ μετήλλαξε τὸν βίον, λέγεται παρὰ Πλούτῳ καὶ Κόρῃ τιμὰς μεγίστας ἔχων^g παρεδρεῦειν ἐκείνοις.^h—Τούτου δὲ παῖδες ἦσαν Τελαμῶν καὶ Πηλεΰς. Ὡν ὁ μὲν ἕτερος μεθ' Ἡρακλέους ἐπὶ Λαομέδοντα στρατευσάμενος, ⁱ τῶν ἀριστείων^b ἔτιχε· Πηλεΰς δὲ ἐν τῇ μάχῃ τῇⁱ πρὸς Κενταύρους ἀριστεύσας, καὶ κατὰ πολλοὺς ἄλλους κινδύνους εὐδοκιμήσας, ^k Θέτιδι, ^l τῇ Νηρείῳ, θνητὸς ὧν ἀθανάτω,^l συνῴκησε· καὶ μόνου τούτου φασὶ τῶν προγεγεννημένων ὑπὸ θεῶν ἐν τοῖς γάμοις ὑμέναιον^m ἄσθῆναι. Τούτοιςⁿ δ' ἐκατέρωιν, ^o Τελαμῶνος μὲν Αἴας καὶ Τεῦκρος ἐγεννήθη, Πηλεΰς δ' Ἀχιλλεύς. ^p Οἱ μέγιστον καὶ σαφέστατον ἔλεγχον ἔδοσαν τῆς αὐτῶν ἀρετῆς. Οὐ γὰρ ἐν ταῖς αὐτῶν πόλεσιν ἐπρώτευσαν μόνον, οὐδὲ ἐν τοῖς τόποις, ἐν οἷς κατόκουν· ἀλλὰ στρατείας^o τοῖς Ἑλλησιν^p ἔπι τοὺς Βαρβάρους γενομένης, καὶ πολλῶν^o μὲν ἐκατέρωθεν ἀθροισθέντων, ^q οὐδενός^o δὲ τῶν ὀνομαστῶν ἀπολειφθέντος, ἐν τούτοις τοῖς κινδύνοις Ἀχιλλεύς μὲν ἀπάντων^q διήνεγκεν, Αἴας δὲ μετ' ἐκεῖνον ἠρίστευσε. Τεῦκρος δὲ τῆς τε τούτων συγγενείας^r ἄξιος, καὶ τῶν ἄλλων ^s οὐδενός^o χείρων γενόμενος, ἐπειδὴ Τροίαν συνεξείλεν, ἀφικόμενος εἰς Κύπρον Σαλαμῖνα^t κατόκισεν.

12. Θησεύς, ὁ Αἰγέως, Λαπίθαις^u σύμμαχος γενόμενος, καὶ στρατευσάμενος ἐπὶ Κενταύρους ^v τοὺς διφνεῖς, οἱ καὶ τάχει^u καὶ ῥώμῃ^u καὶ τόλμῃ διέφερον, τούτους μάχῃ νικήσας, εὐθύς μὲν τὴν ὕβριν αὐτῶν ἔπανσεν, οὐ πολλῶν^v δ' ὕστερον τὸ γένος ἐξ ἀνθρώπων ἠφάνισεν.—Κατὰ δὲ τοὺς αὐτοὺς χρόνους οἱ Ἀθη-

^a § 175, 3.

^b § 144, R. XV. 2.

^c § 148, Obs. 7, Exc.

^d § 147, Obs. 1.

^e § 168, R. LI.

^f § 177, 4.

^g § 177, 1, 1st.

^h § 169, R. LIII.

ⁱ 32. 4. Sup. οὔση.

^k § 148, R. XXIII. 1.

^l § 168, Obs. 7, σύν.

^m § 175, R. LVIII.

ⁿ § 168, Obs. 7, τε.

^o 112, 4.

^p § 148, R. XXI.

^q § 144, R. XVII. 6.

^r § 143, R. IX.

^s § 143, R. XI.

^t § 146, R. XIX.

^u § 157, R. XXXIII.

^v § 161, R. XXXIX.

ναῖοι τῷ Μινωταύρῳ, τῷ ἐν Κρήτῃ τρασέντι, ἴδασμόν^α ἀπέστειλαν δις ἐπὶ τὰ παῖδας, οὓς ἰδὼν ἀγομένους, οὕτως ἠγανάκτησεν, ὥςθ' ἠγγήσατο κρείττον^β εἶναι τεθνήσκειν, ἢ ἢ ζῆν αἰσχυρῶς, ἄρχων τῆς πόλεως ἢ τῆς οὕτως οἰκτρὸν τοῖς ἐχθροῖς^δ φόρον ὑποτελεῖν ἠναγκασμένης. Σύμπλοος δὲ γενόμενος, καὶ κρατήσας τῆς φύσεως^ε ἐξ ἀνδρὸς καὶ ταύρου μεμιγμένης, τοὺς μὲν παῖδας τοῖς γονεῦσιν^δ ἀπέδωκε, τὴν δὲ πατρίδα ἢ οὕτως δεινοῦ προστάγματος ἤλευθέρωσεν.

MYTHOLOGICAL DIALOGUES.

I. JUPITER AND MERCURY.

Ζεύς. Τὴν τοῦ Ἰνάχου παῖδα ἴσθαι, τὴν καλὴν, ὧ Ἐρμῆ;
Ἐρμ. Ναί, τὴν Ἰὼ λέγεις.

Ζ. Οὐκέτι παῖς^ε ἐκείνη ἐστίν, ἀλλὰ δάμαλις.^ε

Ἐ. Τεράστιον τοῦτο· τῷ τρόπῳ^β δ' ἐνηλλάγη;

Ζ. Ζηλοτυπήσασα ἢ Ἡρα μετέβαλεν αὐτήν· ἢ ἀλλὰ καὶ ἄλλο τι δεινὸν ἐπιμεμηχάνηται τῇ κακοδαίμονι^δ βουκόλον τινὰ πολυόμματον ἢ Ἄργον τοῦνομα ἐπέστησεν, ὃς νέμει τὴν δάμαλιν, αὔπνος ὢν.

Ἐ. Τί οὖν ἡμᾶς χρῆ^κ ποιεῖν;

Ζ. ἢ Καταπτάμενος ἐς τὴν Νεμέαν (ἐκεῖ δὲ που ὁ Ἄργος βουκολεῖ) ἐκείνον μὲν ἀπόκτεινον, τὴν δὲ Ἰὼ διὰ τοῦ πελάγους ἐς τὴν Αἴγυπτον ἢ ἀπαγαγὼν, ἢ Ἰσιν^ε ποιήσον. Καὶ τολοιπὸν ἔστω θεὸς ἢ τοῖς^ε ἐκεῖ, καὶ τὸν Νεῖλον ἀναγέτω, καὶ τοὺς ἀνέμους ἐπιπεμπέτω, καὶ σωζέτω τοὺς πλείοντας.

II. VULCAN AND JUPITER.

Ἡφ. Τί με, ὧ Ζεῦ, δεῖ ποιεῖν; ἢ κω γὰρ, ὡς ἐκέλευσας,

^α § 153, Obs. 5.

^β § 131, Obs. 4.

^γ 85, 7.

^δ § 152, R. XXVIII.

^ε § 144, R. XVII. 6.

^ζ 62, IX.

^η § 139, R. 6.

^θ § 158, R. XXXIV.

^ι 104, from being
jealous.

^κ § 149, Exc. II.

^λ § 146, Obs. 1 &

32, 4. Obs. οὖσιν.

ἔχων τὸν πέλεκυν ὀξύτατον, εἰ καὶ λίθους δέοι μιᾶ πληγῇ δια-
τεμεῖν.

Z. Εὐγε, ὦ Ἥφαιστε. Ἐπὶ δὲ διέλε μου τὴν κεφαλὴν εἰς δύο
κατενεγκών.*

Ἥφ. Ἐπειρᾶ μου,^b εἰ μέμηνα; Πρὸς τατα δ' οὐν τάληθές,
ὅπερ θέλεις σοι^c γενέσθαι.

Z. Ἐπιμαρτυροῦμαι μοι^d τὸ κρανίον^e· εἰ δὲ ἀπειθήσεις, οὐκ εἶμι
πρῶτον ὀργιζόμενον πειράσει^f μου·^b ἀλλὰ χρὴ καθικνεῖσθαι
παντὶ τῷ θυμῷ, μηδὲ μέλλειν· ἀπόλλυμαι γὰρ ὑπὸ τῶν ὀδίνων,
αἷ μοι^e τὸν ἐγκέφαλον ἀναστρέφουσιν.

Ἥφ. ὦ Ὁρα, ὦ Ζεῦ, μὴ κακόν τι ποιήσωμεν· ὀξὺς γὰρ ὁ
πέλεκυς ἐστί.

Z. Κατένεγκε μόνον, ὦ Ἥφαιστε, θαρρόων^h· οἶδα γὰρ ἐγὼ
τὸ συμφέρον.ⁱ

Ἥφ. Ἐπειρᾶ μου, κατόισω δέ· τί γὰρ χρὴ ποιεῖν, σου^k κελύ-
οντος;—Τί τοῦτο; κόρη ἔνοπλος;—μέγα, ὦ Ζεῦ, κακόν εἶχες
ἐν τῇ κεφαλῇ· ἔεικότως γοῦν ὀξύθυμος ἦσθα, τηλικαύτην ὑπὸ
τῇ μήνιγγι παρθένον ζωογονῶν, καὶ ταῦτα ἔνοπλον· ἢ^l που
στρατοπέδον, οὐ κεφαλὴν, ἐλελήθεις ἔχων· ἢ δὲ πηδᾶ, καὶ πυρ-
ρὴνίξει, καὶ τὴν ἀσπίδα τινάσσει, καὶ τὸ δόρυ πάλλει, καὶ ἔν-
θουσιᾶ· καὶ τὸ μέγιστον, καλὴ πάνν καὶ ἀκμαία γεγένηται ἦδη
ἐν βραχεῖ^m· γλαυκῶπις μὲν, ἀλλὰ κοσμεῖ καὶ τοῦτο ἢ κόρυς.

III. JUPITER, ÆSCULAPIUS, HERCULES.

Z. Παύσασθε, ὦ Ἀσκληπιεὶ καὶ Ἡράκλεις, ἐρίζοντεςⁿ πρὸς
ἀλλήλους ὡς περ ἄνθρωποι.^m Ἀπρηπῆ γὰρ ταῦτα, καὶ ἀλλότρια
τοῦ συμποσίουⁿ τῶν θεῶν.

Ἥφ. Ἐπειρᾶ μου, ὦ Ζεῦ, ἔπειρᾶ μου τὸν φαρμακία προ-
κατακλίεσθαι μου;^p

Ἄσκ. Ἐπειρᾶ μου, ὦ Ζεῦ, ἔπειρᾶ μου τὸν φαρμακία προ-
κατακλίεσθαι μου;^p

* 101, 3.

^b § 144, R. XIV.

^c § 148, R. XXI.

^d § 145, 2.

^e § 175, R. LVIII.

^f § 172, Obs. 7, 1st.

^g § 146, Obs. 1.

^h 102, *boldly*.

ⁱ 32, 4. Sup. *δν*.

^l 112, 1.

^m § 177, 3, 1st.

ⁿ 50, Obs. 1. *ἐρίζουσι*.

^o § 143, R. IX. 2

^p § 65, 2.

^q § 169, R. LIII

^r 62, IX.

Ἦρ. Κατὰ τί, ὦ ἔμβρόντητε ; ²ἢ διότι σε ὁ Ζεὺς ἐκεραύνωσεν, ἃ μὴ θέμις^α ποιοῦντα, ^β νῦν δὲ κατ' ἔλεον αὐθις ἀθανασίας^α μετείληφας ;

Ἄσκ. Ἐπιέλησαι γὰρ καὶ σὺ, ὦ Ἡρακλες, ἐν τῇ Οἴτῃ καταφλεγείς, ὅτι μοι^δ ὄνειδιζεις τὸ πῦρ ;

Ἦρ. Ὅνκον ἴσα^α καὶ ὁμοία^α βεβίωται ἡμῖν.^ε ὃς Διὸς μὲν νιός εἰμι, τσοαῦτα^ε δὲ πεπόνηκα, ἐκκαθαίρων τὸν βίον, θηρία καταγωνιζόμενος, καὶ ἀνθρώπους ἔβριστάς τιμωρούμενος. Σὺ δὲ ῥιζοτόμος^ε εἶ, καὶ ἀγύρτης,^ε νοσοῦσι μὲν ἴσως ἀνθρώποις χρήσιμος ἐπιθήσειν ὁτῶν φαρμάκων,^ε ἀνδρῶδες δὲ οὐδὲν ἐπιδειγμένως.

Ἄσκ. Ἐὖ λέγεις, ὅτι σον τὰ ἐγκάματα ἰασάμην, ὅτε πρόην ἀνῆλθες ἡμίφλεκτος, ὑπ' ἀμφοῖν διεφθαρμένος τὸ σῶμα,^ε τοῦ χιτῶνος, καὶ, μετὰ τοῦτο, τοῦ πυρός. Ἐγὼ δὲ, εἰ καὶ μηδὲν ἄλλο, οὔτε ἰδοῦλενσα ὥσπερ σὺ, οὔτε ἔξαινον ἔρια ἐν Λυδία, ἴπορφριδα ἐνδεδυνκώς, καὶ παιόμενος ὑπὸ τῆς Ὀμφάλῃς χρυσῶ σανδάλῳ, ἀλλ' οὐδὲ μελαγχολήσας^ε ἀπέκτεινα τὰ^ε τέκνα, καὶ τήν^ε γυναῖκα.

Ἦρ. Εἰ μὴ παύσῃ λαιδορούμενός^ε μοι, ἄντίκα μάλα εἴσει, ὡς^ε οὐ πολὺ σε ὀνήσει ἡ ἀθανασία, ἐπεὶ, ἀράμενός σε, ῥίψω ἐπὶ κεφαλῇν ἐκ τοῦ οὐρανοῦ, ὥστε μηδὲ τὸν Παιήονα^ε ἰάσασθαι σε, τὸ κρανίον^ε συντριβέντα.

Ζ. Παύσασθε, φημί, καὶ μὴ ἐπιταράττετε ἡμῖν^ε τὴν συνουσίαν, ἣ ἀμφοτέροισι ἀποπέμψομαι ὑμᾶς τοῦ συμποσίου.^ε Ἐκαίτοι εὐγνωμον, ὦ Ἡρακλες, προκατακλίνεσθαι σου^ε τὸν Ἄσκληπιόν,^ε ἅτε καὶ πρότερον ἀποθανόντα.

IV. JUNO AND LATONA.

Ἦρα. ¹⁰Καλὰ μὲν γὰρ, ὦ Λητοῖ,^α καὶ τὰ τέκνα ἔτεκες τῷ Διί.

^α Sup. ποιεῖν ἰστίον.	^ε § 150, Obs. 8, R.	^ο § 150, Obs. 3, R.
^β 104, 1.	^ε § 139, R. 6.	& 78, 2.
^γ § 144, R. XV. 2.	^ι § 144, R. XV.	^π § 175, R. LVIII.
^δ § 152, R. XXVIII.	^κ § 157, Obs. 1.	^ρ § 146, Obs. 1.
^ε § 131, Obs. 6.	^λ 102.	^σ § 169, R. LIII.
^ζ § 154, R. XXX. &	^μ 31, 1.	^τ § 25, R. 3.
54	^ν § 177, 3, 1st.	

Λητ. Οὐ πάσαι, ὧ^α Ἥρα, τοιούτους τίκτειν δυνάμεθα, οἷος^α ὁ Ἥφαιστός ἐστιν.

Ἥρ. Ἄλλ' οὗτος μὲν ὁ χολός, ὅμως χρήσιμός γε ἐστὶ, τεχνίτης ὢν^β ἄριστος, καὶ κατακεκόσμηκεν ἡμῖν^γ τὸν οὐρανόν· ἰοὶ δὲ σοὶ^δ παῖδες,^ε ἥ μὲν αὐτῶν ἀρρήενικὴ πέρα τοῦ μέτρου, καὶ ὄρειος, καὶ, τὸ τελευταῖον,^ς ἐς τὴν Σκυθίαν ἀπελθοῦσα, πάντες ἴσασιν οἷα ἐσθίει,^ς ξενοκτονοῦσα, καὶ μιμουμένη τοὺς Σκύθας αὐτοὺς, ἀνθρωποφάγους ὄντας. Ὁ δ' Ἀπόλλων^ς ἁποποιεῖται μὲν πάντα εἰδέναι, καὶ τοξεύειν, καὶ κιθαρίζειν, καὶ ἰατρὸς εἶναι, καὶ μαντεύεσθαι, καὶ καταστησόμενος ἐργαστήρια τῆς μαντικῆς, τὸ μὲν^η ἐν Δελφοῖς, τὸ δ' ἐν Κλάρῳ, καὶ ἐν Διδύμοις, ἔξαπατᾷ^ς τοὺς χρωμένους αὐτῷ, λοξὰ ἀποκρινόμενος, ὥς ἀκίνδυνον εἶναι τὸ σφάλμα.^ι Καὶ πλουτεῖ μὲν ἀπὸ τοῦ τοιούτου· πολλοὶ γὰρ οἱ ἀνόητοι καὶ παρήχοντες αὐτοὺς καταγοητεύεσθαι·^κ πλὴν οὐκ ἀγνοεῖται γε ὑπὸ τῶν συνετωτέρων τὰ πολλὰ τερατενόμενος· αὐτὸς γοῦν ὁ μάντις ἠγγόει, ὅτι φονεύσει μὲν^λ τὸν ἐρώμενον τῷ δίσκῳ, οὐ προεμαντεύσατο δὲ, ὡς φεύζεται αὐτὸν ἢ Δάφνη, καὶ ταῦτα^κ οὕτω καλὸν καὶ κομήτην ὄντα. Ὡστε οὐχ ὀρῶ καθότι καλλιτεκνοτέρα^λ τῆς Νιόβης^μ ἔδοξας.

Λητ. Ταῦτα ἔμντοι τὰ τέκνα,^ν ἥ ξενοκτόνος,^ο καὶ ὁ ψευδομαντις, οἶδα ὅπως λυπεῖ^π σε, ὀρώμενα ἐν τοῖς θεοῖς, καὶ μάλιστα, ὅταν ἡ μὲν ἐπαινῆται ἐς τὸ κάλλος, ὁ δὲ κιθαρίζῃ ἐν τῷ σμμποσίῳ θαναμαζόμενος ὑφ' ἀπάντων.

Ἥρ. Ἐγέλασα, ὧ^α Λητοῖ· ἐκεῖνος θαναμαστός, ὃν ὁ Μαρσύας, εἰ τὰ δίκαια αἱ Μοῦσαι δικάσαι ἤθελον,^ρ ἀπέδειρεν ἄν,^ς αὐτὸς κρατήσας τῆ μουσικῆ;^ς νῦν δὲ κατασοφισθεὶς ἄθλιος ἀπόλωλεν, ἀδίκως ἀλούς· ἡ δὲ καλὴ σου παρθένος οὕτω καλὴ ἐστίν, ὥστε^σ ἔπει ἔμαθεν ὀφθείσα ὑπὸ τοῦ Ἀκταίωτος, φοβηθεῖσα μὴ ὁ νεανίσκος ἐξαγορεύσῃ τὸ αἴσχος αὐτῆς, ἐπαφῆκεν αὐτῷ^ς τοὺς κύνας.

^α 46, 6.

^β 104.

^γ § 148, R. XXII.

^δ § 146, Obs. 1.

^ε § 178, Obs. 4.

^ς § 131, Obs. 6.

^ζ ° page 149.

^η § 134, 19.

^θ § 175, R. LVIII.

^ι § 133, 7 & 117, 20.

^κ § 175, Obs. 5.

^λ § 143, R. XI.

^μ § 178, Obs. 4.

^ν § 129, R. I.

^ξ 52.

^ο § 170, Obs. 1.

^π § 157, R. XXXIII.

^ς § 152, R. XXVIII.

Αητ. Μέγα, ὦ Ἥρα, φρονεῖς, ὅτι ἵξνται τῷ Διὶ,^α καὶ συμβασιλεύεις αὐτῷ,^β καὶ διὰ τοῦτο ὑβρίζεις ἀδεῶς· πλὴν ἄλλ' ὄψομαί σε μετ' ὀλίγον αὐθις δακρύουσαν, ὅπότεν σὲ καταλιπὼν εἰς τὴν γῆν κατή, ταῦρος^γ ἢ κύκνος γενόμενος.

V. JUNO AND JUPITER.

Ἥρ. Ἐγὼ μὲν ἤσυχνόμην ἄν,^α ὦ Ζεῦ, εἴ μοι^β τοιοῦτος ἦν υἱός, Θῆλυς οὕτω καὶ διεφθαρμένος ὑπὸ τῆς μέθης· μήτρα^γ μὲν ἀναδεδεμένος τὴν κόμην,^δ τὰ πολλὰ^ε δὲ μαινομέναις γυναιξὶ συνῶν, ἄβρότερος αὐτῶν ἐκείνων,^ς ὑπὸ τυμπάνοις καὶ αὐλοῖς καὶ κυμβάλοις χορεύων·^ζ καὶ ὅλως πυντὶ μᾶλλον εἰοικώς, ἢ σοι τῷ^η πατρί.

Ζ. Καὶ μὴν οὗτός γε ὁ Θηλυμίτρης, ὁ ἄβρότερος τῶν γυναικῶν, οὐ μόνον, ὦ Ἥρα, τὴν Λυδίαν ἐχειρώσατο, καὶ τοὺς^α κατοικοῦντας τὸν Τρωῶλον ἔλαβε, καὶ τοὺς Θρᾶκας^β ὑπηγάγετο, ἀλλὰ καὶ^γ ἐπ' Ἰνδοὺς ἐλάσας τῷ γυναικίῳ τούτῳ στρατιωτικῷ,^δ τοὺς τε ἐλέφαντας εἶλε, καὶ τῆς χώρας ἐκράτησε, καὶ τὸν βουσιλέα, πρὸς ὀλίγον ἀντιστιῆναι τολμήσαντα, αἰχμάλωτον ἀπήγαγε· καὶ ταῦτα ἅπαντα ἐπραξεν, ὀρχούμενος ἅμα, καὶ χορεύων, θύρσοις χρώμενος κιττίνοις, μεθύων, ὡς γῆς, καὶ ἐνθεάζων. Εἰ δέ τις ἐπεχείρησε λοιδορῆσασθαι αὐτῷ,^ε ὑβρίσας εἰς τὴν τελετήν, καὶ τοῦτον ἐτιμωρήσατο, ἢ καταδήσας τοῖς κλίμασιν, ἢ διασπασθῆναι ποιήσας ὑπὸ τῆς μητρὸς ὡσπερ νεβρόν. Ὁρᾶς ὡς ἀνδρεῖα ταῦτα, καὶ οὐκ ἀνάξια τοῦ πατρὸς; εἰ δὲ παιδιὰ καὶ τρυφή πρόσεστιν αὐτοῖς,^ς οὐδεὶς φθόνος· καὶ μάλιστα εἰ λογίσαιτό τις, οἶος ἂν νήφων οὗτος ἦν, ὅπου ταῦτα μεθύων ποιεῖ.

^α 117, 45.

^β § 148, R. XXIII. 1.

^γ § 139, R. 6.

^δ § 170, Obs. 1.

^ε § 148, R. XXI.

^ς § 158, R. XXXIV.

^ζ § 157, Obs. 1.

^η § 131, Obs. 6.

^θ § 143, R. XI.

^ι 31, 3.

^κ 32, 4, Obs.

^λ 32, 3.

^μ 117, 51, 1.

^ν § 168, Obs. 7, σύν.

^ξ § 148, Obs. 7, 6.

^ο § 169, R. LIII.

VI. MERCURY AND MAIA.

Ἐρμ. ¹Ἔστι γάρ τις, ὃ μῆτηρ, ἐν οὐρανῷ θεὸς ἀθλιώτερος ἐμοῦ;

Μαῖ. Μὴ λέγε, ὦ Ἐρμῆ, τοιοῦτον μηδέν.²

Ἐρμ. ³Τί μὴ λέγω, ὅς τοσαῦτα πράγματα ἔχω, μόνος κάμων, καὶ πρὸς τοσαύτας ὑπηρεσίας διασπώμενος; ἔωθεν μὲν γὰρ ἐξαναστάντα σαίρειν τὸ συμπόσιον ^δδεῖ^b καὶ, διαστρώσαντα τὴν κλισίαν, εἶτα εὐθετήσαντα ἕκαστα, παρεστάναι^c τῷ Διῖ,^d καὶ διαφέρειν ^eτὰς ἀγγελίας τὰς^e παρ' αὐτοῦ, ἄνω καὶ κάτω ἡμεροδρομοῦντα· καὶ ἐπανελθόντα ἔτι κεκοιμημένον παρατιθέναι τὴν ἀμβροσίαν. Πρὶν δὲ τὸν νεώνητον τοῦτον οἰνοχόον^f ἦκειν,^g καὶ τὸ νέκτωρ ἐγὼ ἐνέχεον.^h Τὸ δὲ πάντωνⁱ δεινότατον, ὅτι μηδὲ νυκτὸς^k καθεύδω μόνος τῶν ἄλλων,^l ἀλλὰ δεῖ^b με καὶ τότε τῷ Πλούτωνι^m ψυχαγωγεῖν, καὶ ⁿνεκροπομπὸν εἶναι, καὶ παρεστάναι^c τῷ δικαστηρίῳ.^d ^oΟὐ γὰρ ἰκανά μοι^m τὰ τῆς ἡμέρας ἔργα, ἐν παλαιστραῖς εἶναι, κἂν ταῖς ἐκκλησίαις κηρύττειν, καὶ ῥήτορας ἐκδιδάσκειν, ἀλλ' ἔτι καὶ νεκρικὰ συνδιαπράττειν μεμερισμένον. Καίτοι τὰ μὲν τῆς Ἀήδας τέκνα παρ' ἡμέραν ^pἐκάτερος ἐν οὐρανῷ ἢ ἐν ἄδου εἰσίν, ἐμοῖ^m δὲ καθ' ἑκάστην ἡμέραν καὶ ταῦτα κάκεῖνα ποιεῖν ἀναγκαῖον. ^qΚαὶ οἱ μὲν Ἀλκμήνης καὶ Σεμέλης, ἐκ γυναικῶν δυστήνων γενόμενοι, εὐωχοῦνται ἀφρόντιδες· ὁ δὲ Μαΐαςⁿ τῆς Ἀτλαντίδος, διακονοῦμαι αὐτοῖς. Καὶ νῦν ἄρτι ἦκοντά^o με ἀπὸ Σιδῶνος παρὰ τῆς Ἀγήνορος θυγατρὸς, ἐφ' ἣν πέπομφε^p με ^rὀψόμενον ὃ τι πράττει ἢ παῖς, μηδὲ ἀναπνεύσαντα, πέπομφεν^p αὐθις ἐς τὸ Ἄργος ἐπισκεψόμενον^a τὴν Δανάην εἰτ' ἐκέϊθεν^r ἐς Βοιωτίαν, φησὶν, ἐλθὼν, ^sἐν παρόδῳ τὴν Ἀντιόπην ἰδέ. ^tΚαὶ ὅλως ἀπηγόρευκα ἦδη. Εἰ^s γοῦν μοι δυνατὸν ἦν, ἠδέως ἂν ἠξιώσα πεπραῶσθαι, ὥσπερ οἱ ἐν γῆ κακῶς δουλεύοντες.

^a § 167, R. XLVI.

^b § 149, Exc. II.

^c § 110, 3.

^d § 169, R. LIII.

^e 32, 4, οὐτως.

^f § 175, R. LVIII.

^g § 176, R. LIX.

^h § 76, Obs. 2.

ⁱ § 143, R. X.

^k § 160, Obs. 1.

^l § 148, R. XXII.

^m § 147, R. XX.

ⁿ § 142, Obs. 1.

^o 105, 2.

^p § 93, Exc.

^q 106, 4.

^r § 119, 1, 2d.

^s § 170, Obs. 1.

^t § 147, 1st.

Μαϊ. ¹Ἐὰ ταῦτα, ὦ τέκνον· χρὴ γὰρ πάντα ὑπερέτειν τῷ πατρὶ, νεανίαν ὄντα· καὶ νῦν, ὡς περ ἐπέμψθης, σόβει ἐς Ἄργος, εἶτα ἐς τὴν Βοιωτίαν, μὴ καὶ πληγὰς βραδύνων² λάβῃς· ὀξύλοιο γὰρ οἱ ἐρῶντες.³

VII. ZEPHYR AND NOTUS.

Ζέφ. Οὐ πώποτε πομπὴν ἐγὼ μεγαλοπρεπεστέραν εἶδον ἐν τῇ θαλάσῃ, ²ἀφ' οὗ γε εἰμὶ, καὶ πνέω. Σὺ δὲ οὐκ εἶδες, ὦ Νότε;

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

Ζέφ. ³Ἡδίστου θεάματος⁴ ἀπελείφθης, οἷον⁵ οὐκ ἂν ἄλλο ἴδοις ἔτι.

Νότ. Παρὰ τὴν ἔρυνθράν⁶ γὰρ θάλασσαν εἰργαζόμεν⁷ ἐπέπνευσα δέ τι καὶ μέρος τῆς Ἰνδικῆς, ὅσα παράλια τῆς χώρας· οὐδὲν οὖν οἶδα ὧν⁸ λέγεις.

Ζέφ. Ἄλλὰ τὸν Σιδώνιον Ἀγήνορα οἶδας;

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

Ζέφ. ⁹Περὶ αὐτῆς ἐκείνης διηγήσομαι σοι.¹⁰

Νότ. ¹¹Μῶν ὅτι ὁ Ζεὺς ἔραστῆς ἐκ πολλοῦ τῆς παιδός; τοῦτο γὰρ καὶ πάλαι ἠπιστάμην.

Ζέφ. ¹²Οὐκοῦν τὸν μὲν ἔρωτα οἶσθα· τὰ μετὰ ταῦτα δὲ ἦδη ἄκουσον. Ἡ μὲν Εὐρώπη κατεληλύθει ἐπὶ τὴν ἠϊόνα παίζουσα, τὰς ἡλικιώτιδας παραλαβοῦσα· ὁ Ζεὺς δὲ, ταύρω¹³ εἰκάσας εἰαντόν, συνέπαιζεν αὐταῖς,¹⁴ κάλλιστος φαινόμενος· λευκός τε γὰρ ἦν ἀκριβῶς, καὶ τὰ κέρατα¹⁵ εὐκαμπῆς, καὶ τὸ βλέμμα¹⁶ ἡμερος. Ἐσκίρτα οὖν καὶ αὐτὸς ἐπὶ τῆς ἠϊόνος, καὶ ἐμυκάτο ἠδίστον,¹⁷ ὡς τε τὴν Εὐρώπην τολμῆσαι¹⁸ καὶ ἀναβῆναι αὐτόν. Ὡς δὲ τοῦτ' ἐγένετο, δρομαῖος μὲν ὁ Ζεὺς ὤρμησεν ἐπὶ τὴν θάλασσαν, φέρων αὐτήν, καὶ ¹⁹ἐνήχето ἐμπεσών· ἢ δὲ πάνυ ἐκπλαγεῖσα τῷ πράγ-

¹ § 157, Obs. 1. ⁴ 48. Sup. τοιοῦτον. ⁷ § 152. R.
² 104, 1. ⁵ § 157, R. XXXIII. ⁸ § 148, R. XXIII. 1.
³ § 134, 11, lovers. ⁶ § 135, 9. ⁹ § 131, Obs. 6.
⁴ § 169, R. LIII. ¹⁰ § 152, R. XXVIII. ¹¹ § 176, R. LIX.

ματι,^a τῆ λαιᾶ^a μὲν εἶχετο τοῦ κέρατος,^b ὡς μὴ ἀπολισθάνοι· τῆ ἐτέρᾳ^c δὲ ἠνεμωμένον τὸν πέπλον συνεῖχεν.

Νότ. ² Ἡδὺ τοῦτο θέαμα, ὦ Ζέφυρε, εἶδες.

Ζέφ. ³ Καὶ μὴν τὰ μετὰ ταῦτα ἡδῶ παραπολὺν, ὦ Νότε, ἢ γὰρ θάλασσα εὐθὺς ἀκύμων^c ἐγένετο, ἡμεῖς δὲ πάντες ἡσυχίαν ἄγοντες παρηκολουθοῦμεν. Ἐρωτες δὲ ⁴ παραπετώμενοι μικρὸν^d ὑπὲρ τὴν θάλασσαν, ὡς ἐνίοτε^e ἄκροισ^f τοῖς ποσὶ ἐπιψαύειν τοῦ ὕδατος,^g ⁵ ἡμέρας τὰς δᾶδας φέροντες, ἕδον ἅμα τὸν ὑμέναιον. Αἱ Νηριίδες δὲ ἀναδῦσαι παρίππεον ἐπὶ τῶν δελφίνων, ἐπικροτοῦσαι, ἡμίγυμνοι αἱ πολλαί· τό τε τῶν Τριτώνων γένος, καὶ ⁶ εἴ τι ἄλλο^b μὴ φοβερὸν ἰδεῖν τῶν θαλασσιῶν, ἅπαντα περιεχόρευε τὴν παῖδα· ὁ μὲν γὰρ Ποσειδῶν ἐπιβεβηκὼς ἄρματος,^k παροχουμένην τε καὶ τὴν Ἀμφιτριτίην ἔχων,^l προῖγε γεγηθῶς,^m προσδοιπορῶν νηχομένῳ τῷ ἀδελφῷ.ⁿ ⁷ Ἐπὶ πᾶσι δὲ τὴν Ἀφροδίτην δύο Τρίτωνες ἔφερον, ἐπὶ κόγχῃς κατακειμένην, ἄνθη παντοῖα ἐπιπάττουσαν τῆ νύμφῃ. Ταῦτα ἐκ Φοινίκης ἄχρι τῆς Κρήτης^o ἐγένετο.¹ Ἐπεὶ δὲ ἐπέβη τῆ νῆσῳ,^k ὁ μὲν ταῦρος οὐκέτι ἐφαίνετο· ἡμεῖς δὲ, ἐμπεσόντες, ⁸ ἄλλος ἄλλο τοῦ πελάγους μέρος διεκνυμαίνομεν.

Νότ. ὦ μακάριε Ζέφυρε ⁹ τῆς θεᾶς!^p Ἐγὼ δὲ γρύπας, καὶ ἐλέφαντας, καὶ μέλανας ἀνθρώπους ἐώρων.

VIII. THE CYCLOPS POLYPHEMUS AND NEPTUNE.

Κύκ. ὦ πάτερ, οἶα πέπονθα ὑπὸ τοῦ καταράτου ξένου, ὃς ¹⁰ μεθύσας ἐξετύφλωσέ με, κοιμωμένῳ^k ἐπιχειρήσας.

Ποσ. Τίς^q δὲ ὁ ταῦτα τολμήσας, ὦ Πολύφημε;

Κύκ. Τὸ μὲν πρῶτον Οὐτίν^r ἑαυτὸν ἀπεκάλεε· ἐπεὶ δὲ διέφυγε, ¹¹ καὶ ἔξω ἦν βέλους,^o Ὀδυσσεὺς^o ὀνομάζεσθαι ἔφη.

Ποσ. Οἶδα ὃν λέγεις, τὸν Ἰθακήσιον· ἐξ Ἰλίου δ^s ἀνέπλει. Ἀλλὰ πῶς ταυτ^t ἔπραξεν, οὐδὲ πάνν εὐθαρσῆς ὢν;

^a § 158, R. XXXIV. ^ε § 144, R. XIII.

^b § 156, R. XXXII. ^h 117, 49.

^c § 139, Obs. 7. ⁱ § 139, R. 1.

^d § 131, Obs. 6. ^k § 169, R. LIII.

^e 41, 1. ^l 102, 4.

^f 13, 4. ^m 102, 1.

ⁿ § 148, R. XXII.

^o § 165, R. XLIII.

^p § 157, R. XXXIII. 1

^q § 50, 7, Obs. *ιστιν*.

^r § 153, Obs. 5.

^s § 175, Obs. 5.

Κύκ. Κατέλαβον ἐν τῷ ἄντρον, ἀπὸ τῆς νομῆς ἄναστρέψας, πολλοὺς τινας,^α ἐπιβουλεύοντας δηλονότι τοῖς ποιμνίοις· ἐπεὶ γὰρ ἐπέθηκα τῇ θύρᾳ τὸ πῶμα (πέτρα δὲ ἔστι μοι^β παμμεγέθης), καὶ τὸ πῦρ ἀνέκαυσα, ²ἐναυσάμενος ὃ ἔφερον δένδρον^ο ἀπὸ τοῦ ὄρους, ἐφάνησαν ἀποκρύπτειν αὐτοὺς πειρώμενοι· ἐγὼ δὲ συλλαβὼν αὐτῶν τινας, ³ὥσπερ εἰκὸς ἦν, κατέφαγον, ληστὰς ὄντας. Ἐνταῦθα ὁ πανουργότατος ἐκείνος, εἴτε Οὔτις, εἴτε Ὀδυσσεὺς ἦν, ⁴δίδωσί μοι πιεῖν^δ φάρμακόν τι ἐγγέας, ἡδὺν μὲν καὶ εὖοσμον, ἐπιβουλότατον δὲ, καὶ ταραχωδέστατον· ἅπαντα γὰρ εὐθὺς ἐδόκει μοι^ο περιφέρεσθαι πτόντι, καὶ τὸ σπήλαιον αὐτὸ^τ ἀνεστρέφετο, καὶ οὐκέτι ὄλωσ ἐν ἐμαυτῷ ἡμην· τέλος^ε δὲ ἐς ὕπνον κατεσπιάσθην. Ὁ δὲ, ἀποξύσας τὸν μοχλὸν, καὶ πυρώσας γε προσέτι, ἐτύφλωσέ με καθεύδοντα· καὶ ⁵ἀπ' ἐκείνου τυφλὸς εἰμί σοι,^β ὦ Πόσειδον.

Ποσ. Ὡς βαθὺν ἐκοιμήθης, ὦ τέκνον, ὃς οὐκ ἐξέθορες μεταξὺ τυφλούμενος. Ὁ δ' οὖν Ὀδυσσεὺς πῶς διέφυγεν; οὐ γὰρ ἂν, εὐ οἶδ' ὅτι, ἐδυνήθη ἀποκινήσαι τὴν πέτραν ἀπὸ τῆς θύρας.

Κύκ. Ἴ' Ἄλλ' ἐγὼ ἀφείλον, ὡς μᾶλλον αὐτὸν λάβοιμι^β ἐξιόντα· καὶ καθίσας παρὰ τὴν θύραν ἐθήρων τὰς χεῖρας ἐκπετάσας, ⁸μόνα παρῆς τὰ πρόβατα ἐς τὴν νομὴν, ἐντειλάμενος τῷ κριῶ,¹ ὅποσα^κ ἔχρη^η1 πράττειν αὐτὸν ὑπὲρ ἐμοῦ.

Ποσ. Ἐμάνθῶν, ὑπ' ἐκείνοις ὅτι γε ἔλαθεν ὑπεξελθὼν^μ σε. Ἴ' Ἄλλὰ τοὺς ἄλλους γε Κύκλωπὺς σ' ἔδει ἐπιβοήσασθαι ἐπ' αὐτόν.

Κύκ. Συνεκάλεσα, ὦ πάτερ, καὶ ἦκον· ἐπεὶ δὲ ἤροντο τοῦ ἐπιβουλεύσαντος τοῦνομα, καγὼ ἔφη, ὅτι Οὔτις ἐστὶ, ¹⁰μελαγχολᾶν εἰθέντες με, ὄχοντο ἀπίοντες.^ν Οὔτω κατεσοφίσάτό με ὁ κατάρατος τῷ ὀνόματι. Καὶ ὁ μάλιστα ἠγιάσέ με, ὅτι καὶ ὀνειδίζων ἐμοῖ^ο τὴν συμφορὰν, οὐδ' ὁ πατήρ, φησὶν,^ρ ὁ Ποσειδῶν, ἰάσεται σε.

^α 28, 2 & § 133, 11.

^β § 145, 2.

^ο 42, 1.

^δ § 174, Obs. 2.

^ε 56, 1.

^τ 25, 1.

^σ § 120, 2. Acc.

^η 81, 1.

^ι § 148, Obs. 7, 3.

^κ 46, 2, & 48, ῥῶσα.

¹ § 149, Exc. II.

^μ 107, 1.

^ν 103.

^ο § 151, Obs. 3.

^ρ 65, 4.

Ποσ. Ἐάρεσει, ὦ τέκνον, ἀμνοῦμαι γὰρ αὐτὸν, ὡς μάθη, ὅτι, εἰ καὶ πῆρωσίν^α μοι ὀφθαλμῶν ἰᾶσθαι ἀδύνατον, τὰ^β γούν τῶν πλεόντων ἐπ' ἐμοὶ ἐστί· πλεῖ δὲ ἔτι.

IX. PANOPE AND GALENE.

Παν. Εἶδες, ὦ Γαλήνη, χθές, οἷα ἐποίησεν ἡ Ἔρις παρὰ τὸ δεῖπνον ἐν Θετταλίᾳ, ²διότι μὴ καὶ αὐτὴ ἐκλήθη ἐς τὸ συμπόσιον;

Γαλ. Οὐ συνειστωίωμην ὑμῖν^ε ἔγωγε· ὁ γὰρ Ποσειδῶν ἐκέλευσέ με, ὦ Πανόπη, ἀκύμαντον^δ ³ἐν τοσοῦτῳ φυλάττειν τὸ πέλραγος. Τί δ' οὖν ἐποίησεν ἡ Ἔρις μὴ παροῦσα;

Παν. Ἡ Θέτις μὲν ἴδη καὶ ὁ Πηλεὺς ⁴ἀπεληλύθεσαν. Ἡ δ' Ἔρις, ἐν τοσοῦτῳ λαθοῦσα πάντας, ἐδνηθήθη δὲ ῥαδίως, τῶν^ο μὲν πιόντων, ἐνίων^ο δὲ κροτούντων, ἧ τῶ Ἀπόλλωνι^ι καθαρίζοντι, ἧ ταῖς Μούσαις ἀδούσαις ⁵προσεχόντων τὸν νοῦν, ἐτέβαλεν ἐς τὸ συμπόσιον μῆλόν τι^ε πάγκαλον, χρυσοῦν ὄλον, ὦ Γαλήνη· ⁶ἐπεγέγραπτο^β δὲ, Ἡ ΚΑΛΗ ΛΑΒΕΤΩ. Κυλινδούμενον δὲ τοῦτο, ὥσπερ ἐξεπίτηδες, ἤκεν ἐνθα Ἡρα τε, καὶ Ἀφροδίτη, καὶ Ἀθηναῖα κατεκλίνοντο. Κάπειδὴ ὁ Ἑρμῆς ἀνελόμενος ἐπελέξατο τὰ γεγραμμένα, αἱ μὲν Νηρηίδες^ι ἡμεῖς ἀπεσιωπήσαμεν· τί γὰρ ἔδει^κ ποιεῖν, ἐκείνων^ο παρουσῶν; ⁷αἱ δὲ ἀντεποιοῦντο ἐκάστη,^ι καὶ αὐτῆς^μ εἶναι τὸ μῆλον ἠξίου. Καὶ εἰ μὴ γε ὁ Ζεὺς διέστησεν^ο αὐτάς, καὶ ἄχρι χειρῶν^ο ἂν προῦχώρησε^ο τὸ πρᾶγμα. Ἄλλ' ἐκεῖνος, ⁸αὐτὸς μὲν οὐ κρινῶ, φησί, περὶ τούτου (καίτοι ἐκεῖναι αὐτὸν δικάσαι ἠξίου), ἄπιτε δὲ ἐς τὴν Ἰδην παρὰ τὸν Πριάμον παῖδα· ὅς οἶδέ τε διαγνώσθαι τὸ καλὸν, φιλόκαλος ὢν, καὶ οὐκ ἂν ἐκεῖνος δικάσειε κακῶς.

Γαλ. Τί οὖν αἱ θεαί,^ρ ὦ Πανόπη;

Παν. Τήμερον, οἶμαι, ἀπίασι πρὸς τὴν Ἰδην, καὶ τις ἦξῃ^ο μετὰ μικρὸν ⁹ἀπαγγελῶν ἡμῖν τὴν κρατοῦσαν.^ι

^α § 24, R. 1.

^β § 134, 18, 2.

^γ § 148, R. XXIII. 1.

^δ § 153, Obs. 5.

^ε 112, 1.

^ς § 152, R. XXVIII.

^ζ § 133, 10 & 28, 2.

^η 50, 4.

^θ § 129, R. I.

^ι § 149, Exc. II. ἡμᾶς.

^κ § 131, Exc. 7.

^λ § 144, R. XII.

^μ § 170, Obs. 1.

^ν § 165, R. XLIII.

^ξ 50, Obs. 1. ἐποιοῦν.

^ο § 134, 11.

Γαλ. Ἦδη σοι φημι, οὐκ ἄλλη κρατήσῃ, τῆς Ἀφροδίτης ἀγωνιζομένης, ἣν μή τι πάνυ ὁ δαιτητῆς ἀμβλυνώτῃ.

X. XANTHUS AND THE SEA.

Ξάν. Δέξαι με, ὦ Θάλαττα, ²δεινὰ^b πεπονθότα, καὶ κατὰ-σβесόν μου τὰ τραύματα.

Θάλ. Τί τοῦτο, ὦ Ξάνθε; τίς σε κατέκαυσε;

Ξάν. Ἦφαιστος· ἀλλ' ἀπηνθράκωμαι ὅλως ὁ κακοδαίμων, καὶ ζέω.

Θάλ. Διὰ τί δέ σοι· καὶ ἐνέβαλε τὸ πῦρ;

Ξάν. Διὰ τὸν ³ταύτης υἱὸν τῆς Θέτιδος· ἐπεὶ γὰρ φονεύοντα τοὺς Φρύγας ἰκέτευσα, ὁ δ' οὐκ ἐπαύσατο τῆς ὀργῆς,^d ἀλλ' ὑπὸ τῶν νεκρῶν ἀπέφραττέ μοι· τὸν ῥοῦν, ἐλεήσας τοὺς ἀθλίους ἐπῆλθον, ἐπικλύσαι θέλων, ὡς φοβηθεῖς ἀπόσχοιτο τῶν ἀνδρῶν. Ἐνταῦθα ὁ Ἦφαιστος, ⁵ἔτυχε γὰρ πλησίον που ὦν, ⁶πάν, οἶμαι, ὅσον ἐν τῇ Αἴμνῳ πῦρ εἶχε, καὶ ὅσον ἐν τῇ Αἴτνῃ, ⁷καὶ εἶποθι ἄλλοθι, φέρων' ἐπῆλθέ μοι·^e καὶ κατέκαυσε μὲν τὰς πτελέας καὶ μυρίας· ὥπτησε δὲ καὶ τοὺς κακοδαίμονας ἰχθύς, καὶ τὰς ἐγγέλεις· ⁸αὐτὸν δὲ ἐμὲ ὑπερκαχλάσαι ποιήσας μικροῦ δεῖν ὅλον ξηρὸν εἰργασται.^h Ὅρῳ δ' οὖν, ὅπως δ' ἴκειμαι ὑπὸ τῶν ἰγκανμάτων.

Θάλ. ⁹Θολερὸς, ὦ Ξάνθε, καὶ θερμὸς, ὡς εἰκός· τὸ πῦρ μὲν ἀπὸ τῶν νεκρῶν· ἡ θέρμη δὲ, ὡς φῆς, ἀπὸ τοῦ πυρός. ¹⁰καὶ εἰκότως, ὦ Ξάνθε, ὅς ἐπὶ τὸν ἐμὸν υἱὸν ὠρμησας, οὐκ αἶδ-θεῖς^h ὅτι Νηρηίδος υἱὸς ἦν.

Ξάν. ¹¹Οὐκ ἔδει οὖν ἐλεῆσαι γείτονας ὄντας τοὺς Φρύγας;

Θάλ. ¹²Τὸν Ἦφαιστον δὲ οὐκ ἔδει ἐλεῆσαι Θέτιδος υἱὸν ὅτι τὸν Ἀχιλλεῖα;

XI. ÆACUS, PROTESILAUS, MENELAUS, PARIS.

(In the Lower World.)

Αἰ. ¹³Τί ἄγχεις, ὦ Πρωτεσίλαε, τὴν Ἑλένην προσπεσών;

^a 112, 1.

^b § 131, Obs. 6.

^c § 152, R. XXVIII.

^d § 144, R. XVI. 5.

^e § 146, Obs. 1.

102, 5.

^f § 169, R. LIII.

^h § 113, 1.

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

Αἰ. Ἄιτιῶ τοίνυν τὸν Μενέλαον, ὅστις^c ὑμᾶς ὑπὲρ τοιαύτης γυναικὸς ἐπὶ Τροίαν ἤγαγεν.

Πρωτ. Εὐ λέγεις· ²ἐκεῖνόν μοι αἰτιατέον.^d

Μεν. Οὐκ ἐμέ,^e ὦ βέλτιστε, ἀλλὰ δικαιότερον τὸν Πάριν,^f ὃς ἐμοῦ^o τοῦ ξένου^o τὴν γυναῖκα παρὰ πάντα τὰ δίκαια ὄχετο ἀρπάσας.^g Οὗτος γὰρ οὐχ ὑπὸ σοῦ μόνου, ἀλλ' ὑπὸ πάντων Ἑλλήνων καὶ Βαρβάρων ἄξιος ἄγχεσθαι,^h τοσοῦτοιςⁱ θανάτου^k αἴτιος γεγενημένος.

Πρωτ. ³Ἄμεινον οὕτω. Σὲ τοιγαροῦν, ὦ Λύσπαρι, οὐκ ἀφήσω ποτὲ ἀπὸ τῶν χειρῶν.

Παρ. ⁴Ἄδικα ποιῶν, ὦ Πρωτεσίλαε, καὶ ταῦτα ὁμότεχρον ὄντα σοι.^l ⁵ἔρωτικὸς γὰρ καὶ αὐτός εἰμι, καὶ τῷ αὐτῷ θεῷ^m κατέσχημαι. Οἶσθα δὲ, ⁶ὡς ἀκούσιόν τι ἐστὶ, καὶ ὅτι ἡμᾶς ὁ δαίμων ἄγει, ἐνθα ἂν ἐθέλῃ· καὶ ἀδύνατόν ἐστινⁿ ἀντιτάττεσθαι αὐτῷ.^o

Πρωτ. Εὐ λέγεις· ⁷εἶθε οὖν μοι^p τὸν Ἔρωτα ἐνταῦθα λαβεῖν δυνατὸν ἦν.

Αἰ. Ἐγὼ τοι καὶ περὶ τοῦ Ἔρωτος ἀποκρινοῦμαι σοι τὰ δίκαια. ⁸Φήσει γὰρ αὐτὸς^q μὲν τοῦ ἐρᾶν^r τῷ Πάριδι· ἴσως γεγενῆσθαι αἴτιος, τοῦ θανάτου^r δὲ σοι^s οὐδένα ἄλλον,^t ὦ Πρωτεσίλαε, ἢ σεαυτὸν· ⁹ὃς ἐκλαθόμενος τῆς νεογάμου γυναικὸς,^u ἐπεὶ προσεφέρεσθε τῇ Τρωάδι,^v οὕτω φιλοκινδύνως καὶ ἀπονενοημένως ¹⁰προεπήδησας τῶν ἄλλων,^w δόξης^x ἐρασθεῖς, δι' ἣν πρῶτος ἐν τῇ ἀποβάσει ἀπέθανες.

Πρωτ. ¹¹Οὐκοῦν καὶ ὑπὲρ ἔμαντοῦ σοι, ὦ Αἰακὲ, ἀποκρινοῦ-

^a § 40, 2.
^b § 153, Obs. 5.
^c § 135, 7 for *δε*.
^d § 147, Obs. 3, R. II.
 & 116, 3.
^e § 142, R. V.
^f § 129, R. I.
^g § 177, Obs. 7.

^h 85, 5.
ⁱ § 146, Obs. 2.
^k § 143, R. IX.
^l § 147, R. XX. 2d.
^m § 154, R. XXX.
ⁿ 50, 3.
^o § 148, R. XXIII. 2.
 (2.)

^p § 147, R. XX. 1st.
^q § 175, Exc.
^r 88 & § 143, R. IX.
^s § 148, R. XXI.
^t § 175, R. LVIII.
^u § 144, R. XIV.
^v § 169, R. LIII.

μαι δικαιότερα. Οὐ γὰρ ἐγὼ τούτων^α αἴτιος, ἀλλ' ἡ Μοῖρα, καὶ τὸ ἐξ ἀρχῆς οὕτως ἐπικεκλῶσθαι.^β

Αἰ. Ὁρθῶς· τί οὖν τούτους αἰτιῶ ;

XII. TRITON, IPHIANASSA, AND DORIS.

(The last two, Nereids.)

Τρ. Ἐὖ κῆτος ὑμῶν, ὦ Νηρηίδες, ὃ ἐπὶ τὴν τοῦ Κηφείως θυγατέρα τὴν Ἀνδρομέδαν^α ἐπέμψατε, οὔτε τὴν παιδα ἠδίκησεν, ὡς οἴεσθε, καὶ αὐτὸ ἤδη τέθνηκεν.

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

Τρ. Οὐκ· ἀλλ' ἴστε, οἴμαι, ὦ Ἰφιάνασσα καὶ Δωρι, τὸν Περσεΐα, τὸ τῆς Δανάης παιδίον,^α ὃ, μετὰ τῆς μητρὸς, ἐν τῇ κιβωτῷ ἐμβληθὲν εἰς τὴν θάλατταν ὑπὸ τοῦ μητροπάτορος, ἐσώσατε, οἰκτείρασαι αὐτούς.

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

Τρ. Οὗτος ἀπέκτεινε τὸ κῆτος.

Ἰφ. Διὰ τί, ὦ Τρίτων ; οὐ γὰρ δὴ σῶστρα ἡμῖν^α τοιαῦτα ἐκτίνειν αὐτὸν ἐχρήν.^α

Τρ. Ἐγὼ ὑμῖν^α φράσω τὸ πᾶν, ὡς ἐγένετο. Ὡς ἐστάλη μὲν οὖν ἐπὶ τὰς Γοργόνας, ἀθλόν τινα τοῦτον τῷ βασιλεῖ^α ἐπιτελῶν·^α ἐπεὶ δὲ ἀφίκετο εἰς τὴν Λιβύην, ἔνθα ἦσαν . . .

Ἰφ. Πῶς, ὦ Τρίτων ; μόνος, ἢ καὶ ἄλλους συμμάχους ἦγεν ; ἄλλως γὰρ δύσπορος ἢ ὀδός.

Τρ. Διὰ τοῦ ἀέρος· ὑπόπτερον^α γὰρ αὐτὸν ἢ Ἀθηναῖα ἔθηκεν.^α Ἐπεὶ δ' οὖν ἦκεν, ὅπου διητῶντο, αἱ μὲν^α ἐκάθενδον, οἴμαι, ὃ δὲ ἀποτεμῶν τῆς Μεδούσης τὴν κεφαλὴν ὄχετ' ἀποπτάμενος.^α

^α 88 & § 143, R.

IX.

^β 88, 1.

^γ § 129, R. I.

^δ 101, 1.

^ε § 129, R. 6. Note.

^ζ § 175, Obs. 5.

^η 87, 1.

^θ § 152, R. XXVIII.

^ι § 149, Exc. II.

^κ § 148, R. XXII.

^λ 106, 1.

^μ § 153, Obs. 5

^ν § 110, 2.

^ξ § 133, 3.

^ο 103, 1.

Ἰφ. Ἰπῶς ἰδῶν; ἀθέατοι γάρ εἰσιν· ἢ ὅς ἂν ἴδῃ, οὐκ ἂν τι ἄλλο μετὰ ταῦτα ἴδοι.

Τρ. Ἡ Ἀθηνᾶ τὴν ἀσπίδα προφαινούσα (τοιαῦτα γὰρ ἤκουσα διηγουμένου αὐτοῦ^b πρὸς τὴν Ἀνδρομέδαν, καὶ πρὸς τὸν Κηφέα ὕστερον), ἢ Ἀθηνᾶ δὴ ἐπὶ τῆς ἀσπίδος ἀποστιλβούσης, ὡς περ ἐπὶ κατόπτρου, παρέσχεν αὐτῷ^c ἰδεῖν^d τὴν εἰκόνα τῆς Μεδούσης· εἶτα λαβόμενος τῇ λαιᾷ τῆς κόμης,^e ἐνορῶν δὲ ἐς τὴν εἰκόνα, τῇ δεξιᾷ τὴν ἄρπην ἔχων, ἀπέτεμε τὴν κεφαλὴν αὐτῆς· καὶ πρὶν ἀνεγρέσθαι^f τὰς ἀδελφὰς^g ἀνέπτατο. Ἐπεὶ δὲ κατὰ τὴν παράλιον ταύτην τῆς Αἰθιοπίας ἐγένετο, ἦδη πρὸς-γειος^h πετόμενος, ὄρᾷ τὴν Ἀνδρομέδαν προκειμένην ἐπὶ τινος πέτρας προβλήτος, προσπεπατταλευμένην, καλλίστην, ὃ θεοί, καθειμένην τὰς κόμας καὶ ἡμίγυμον. Καὶ τὸ μὲν πρῶτον,ⁱ οἰκτείρας τὴν τύχην αὐτῆς, ἀνηρώτα τὴν αἰτίαν τῆς καταδίκης· κατὰ μικρὸν δὲ ἄλους ἔρωτι^k βοηθεῖν διέγνω. Ἐκείνη δὲ τὸ κῆτος ἐπήει, μάλα φοβερόν, ὡς καταπιόμενον τὴν Ἀνδρομέδαν, ὑπεραιωρηθεὶς ὁ ννατῖσκος, πρόκωπον ἔχων τὴν ἄρπην, τῇ μὲν καθικνεῖται, τῇ δὲ προδεικνύς τὴν Γοργόνα λίθον^l ἐποίει αὐτό. Τὸ δὲ τέθηκεν ὁμοῦ, καὶ πέπηγεν αὐτοῦ τὰ πολλὰ, ὅσα εἶδε τὴν Μίδουσαν. Ὁ δὲ λύσας τὰ δεσμὰ τῆς παρθένου, ὑποσχὼν τὴν χεῖρα, ὑπεδέξατο ἀκροποδητὶ κατιούσαν ἐκ τῆς πέτρας, ὀλισθηρᾶς οὐσης· καὶ νῦν γαμῆ ἐν τοῦ Κηφέως, καὶ ἀπάξει αὐτὴν ἐς Ἄργος· ὥστε ἀντὶ θανάτου γάμον οὐ τὸν τυχόντα εὗρετο.

Ἰφ. Ἐγὼ μὲν οὐ πᾶν^m ἐπὶ τῷⁿ γεγονότι ἄχθομαι· τί γὰρ ἡ παῖς ἠδίκηε ἡμᾶς, εἴ τι ἢ μήτηρ ἐμεγαλάνχει τότε, καὶ ἡξίου καλλίων^o εἶναι;

Δωρ. Ἦ^p ὅτι οὕτως ἂν ἤλγησεν ἐπὶ τῇ θυγατρὶ μήτηρ γε οὐσα.

Ἰφ. Μῆκέτι μεμνώμεθα, ὃ Δωρὶ, ἐκείνων,^q ἢ εἴ τι βάρβαρος γυνὴ ὑπὲρ τὴν ἀξίαν ἐλάλησεν· ἱκανὴν γὰρ ἡμῖν^r τιμωρίαν ἔδωκε, φοβηθεῖσα ἐπὶ τῇ παιδί. Χαίρωμεν^s οὖν τῷ γάμῳ.

^a § 139, Obs. 7.

^b § 144, R. XIII.

^c § 152, R. XXVIII.

^d 87, 4.

^e § 156, R. XXXII.

^f § 176, R. LIX.

^g § 175, R. LVIII.

^h § 131, Obs. 7.

ⁱ § 131, Obs. 6.

^k § 158, R. XXXIV.

^l § 153, Obs. 5.

^m 32.

ⁿ § 175, Obs. 5.

^o § 144, R. XIV.

^p § 172, Obs. 6, I. 1st.

INCREDIBLE STORIES.

(FROM PALÆPHATUS.)

1. *The Centaurs.*

¹Φασὶν ὡς θηρία^α ἐγένοντο, ^βκαὶ ἵππων μὲν εἶχον ὄλην τὴν ἰδέαν, πλὴν τῆς κεφαλῆς^γ ταύτην δὲ ἀνδρός. Εἴ τις οὖν πείθεται τοιοῦτον γενέσθαι θηρίον^δ ^εἄδύνατον πεπίστευκεν· οὔτε γὰρ ἡ φύσις σύμφωνος^ε ἵππου καὶ ἀνδρος, οὔτε ἡ τροφή ὁμοία,^ε οὔτε διὰ στόματος καὶ φάρυγγος ἀνθρωπείου δυνατὸν ἵππου τροφήν^δ διελθεῖν· ^ζεἰ δὲ τοιαύτη ἰδέα τότε ἦν,^ε καὶ τῶν ἀνὴρ ὑπῆρχε.^ε Τὸ δ' ἀληθὲς ἔχει ὧδε. Ἰξίονος^ε βασιλέως ὄντος Θεσσαλίας, ἐν τῷ Πηλῷ ὄρει ἀπηγριώθη ταύρων ἀγέλη, καὶ τὰ λοιπὰ τῶν ὀρῶν ἄβατα^ε ἐποίει· εἰς γὰρ τὰ οἰκούμενα κατιόντες οἱ ταῦροι, ἔσινον τὰ δένδρα, καὶ τοὺς καρπούς, καὶ τὰ ὑπόζυγία συνδιέφθειραν. ^εἘκήρυσεν οὖν ὁ Ἰξίων, ὡς, εἴ τις ἀνέλοι τοὺς ταύρους, τούτῳ δώσειν^ε χρήματα πάμπολλα. Νεανίσκοι δέ τινες ἐκ τῆς ὑπωρείας, ἐκ κόμης τινὸς καλουμένης Νεφέλης, ^εἐπινοοῦσιν ἵππους κέλητας διδάξαι· πρότερον γὰρ οὐκ ἠπίσταντο ἐφ' ἵππων ὀχεῖσθαι, ἀλλὰ μόνον ἄρμασιν^ε ἐχρῶντο. Οὕτω δὲ ἄναβάντες τοὺς κέλητας ἤλανον, ἐφ' οὗ οἱ ταῦροι ἦσαν· καὶ ἐπεισβάλλοντες τῇ ἀγέλῃ, ἠκόντιζον. Καὶ ὅτε μὲν ἐδιώκοντο ὑπὸ τῶν ταύρων, ἀπέφευγον οἱ νεαταῖαι· ποδωκέστεροι γὰρ ἦσαν οἱ ἵπποι. ^εὍτε δὲ ἔστησαν οἱ ταῦροι, ὑποστρέφοντες ἠκόντιζον. Καὶ τοῦτον τὸν τρόπον^ε ἀνείλον αὐτούς· καὶ τὸ μὲν ὄνομα ^εἐντεῦθεν ἔλαβον οἱ Κένταυροι, ὅτι τοὺς ταύρους κατεκέντον· οὐδὲν γὰρ πρόσεστι ταύρου τοῖς Κενταύροις· ^εἀλλ' ἵππου καὶ ἀνδρός ἰδέα ἐστίν, ἀπὸ τοῦ ἔργου. Λαβόντες γοῦν οἱ Κένταυροι παρὰ Ἰξίονος χρήματα, καὶ γανριῶντες ἐπὶ τῇ πράξει, καὶ τῷ πλούτῳ, ^εὑβρίσται^ε ὑπῆρχον καὶ ὑπερήφανοι,^ε

^α § 139, R. 6.^β 78, 3.^γ § 165, R. XLIII.^δ § 175, R. LVIII.^ε § 139, Obs. 7.^ε § 170, Obs. 1.^ε 112, 1.^ε § 153, Obs. 5.^ι § 175, 3.^κ § 148, Obs. 7, 4.^λ § 158, Obs. 6, κατὰ.^μ § 169, R. LIII.

καὶ πολλὰ κακὰ εἰργάζοντο, καὶ δὴ καὶ κατ' αὐτοῦ τοῦ Ἰξίουτος, ὃς ᾔκει τὴν νῦν καλουμένην Λάρισσαν πόλιν. Οἱ δὲ τότε τοῦτο τὸ χωρίον οἰκοῦντες, Λαπίθαι^α ἐκαλοῦντο. ¹Κεκλημένοι δὲ οἱ Κένταυροι πικρὰ τῶν Λαπίθων ἐπὶ θοίνην, μεθυσθέντες ἀρπάζουσι τὰς γυναῖκας αὐτῶν, καὶ ἀναβιβάσαντες ἐπὶ τοὺς ἵππους αὐτάς, ²ᾤχοντο φεύγοντες εἰς τὴν οἰκίαν, ὅθεν ὠρμῶντο. Επολέμουσιν οὖν τοῖς Λαπίθαις,^β καὶ καταβαίνοντες διὰ νυκτός εἰς τὰ πεδιά, ³ἐνέδρας ἐποιοῦν· ἡμέρας δὲ γενομένης,^γ ἀρπάζοντες^δ ἀπέτρεχον ἐπὶ τὰ ὄρη. Οὕτω δ' ἀπερχομένων αὐτῶν,^ε ἵππων οὐραὶ, καὶ ἀνθρώπων κεφαλαὶ μόνον ἐφαίνοντο. ^ζΞένην οὖν ὀρῶντες θέαν, ἔλεγον, οἱ Κένταυροι ἡμᾶς,^ς κατατρέχοντες ἐκ Νεφέλης, πολλὰ κακὰ^ι ἐργάζονται. ^θἈπὸ δὴ ταύτης τῆς ιδέας καὶ λόγου ὁ μῦθος ἀπίστως^ς ἐπλάσθη, ὡς ἐκ τῆς νεφέλης ἵππος τε, καὶ ἀνὴρ, ἐγενήθη ἐν τῷ ὄρει.

2. Actæon.

Φασὶν Ἀκταίωνα^α ὑπὸ τῶν ἰδίων κυνῶν καταβρωθῆται. Τοῦτο δὲ ἐστὶ ψευδές· κύων γὰρ τὸν δεσπότην ^βκαὶ μάλιστα φιλεῖ· ἄλλως τε καὶ αἱ θηρευτικαὶ πάντας ἀνθρώπους σαινοῦσιν. Ἐνιοὶ δὲ φασιν, ὅτι,^γ Ἀρτέμιδος αὐτὸν μεταβαλοῦσης^γ εἰς ἔλαφον, ἀνεῖλον κύνες. Ἔμοι δὲ δοκεῖ, Ἀρτεμιν^δ οὐ δύνασθαι ὁ θεεῖ ποιῆσαι· ^εοὐ μέντοι δὲ ἀληθές, ἔλαφον^δ ἐξ ἀνδρός γενέσθαι, ἢ ἐξ ἐλάφου ἀνδρα.^ε ^ςΤοὺς δὲ μύθους τούτους συνέθεσαν οἱ ποιηταί, ἵνα οἱ ἀκροώμενοι μὴ ὑβρίζωσιν^ς εἰς τὸ θεῖον. Τὸ δὲ ἀληθές οὕτως ἔχει.^ι Ἀκταίων ἀνθρωπος ἦν ^θτὸ γένος^θ Ἀρκάδιος, φιλοκύνητος. Οὗτος ἔτρεφε κύνας πολλὰς καὶ ἐθήρευεν ἐν τοῖς ὄρεσι. ^{ιθ}Τῶν δὲ αὐτοῦ πραγμάτων^θ ἡμέλει· οἱ γὰρ τότε ἀνθρωποὶ ἀντουργοὶ πάντες ἦσαν· οἰκέτας δὲ εἶχον οὐδ' ὄλωσ, ἀλλ' αὐτοῖο^θ ἐγεώργουν. Καὶ οὗτος ἦν πλοσιώτατος, ὃς ἐγεώργει, καὶ ἐργαστικώτατος ὑπῆρχε. ^{ιι}Τῷ δὲ Ἀκταίω^{ιθ}

^α § 139, R. 6.

^β § 148, R. XXIII.
2. (2.)

^γ 112, 4.

^δ 101, 1.

^ε 112, 1.

^ς § 153, R. XXIX.

^θ § 19, *Attic.*

^ι § 175, R. LVIII.

^{ιθ} 78, 3.

^κ 79, 1.

^λ 117, 43.

^μ § 157, Obs. 1.

^ν § 144, R. XIV. 1.

^ξ § 62, 1.

^π § 146, Obs. 1.

ἀμελοῦντι τῶν οἰκείων,^α μᾶλλον δὲ κυνηγετοῦντι, διεφθάρη δὲ βίος. Ὅτε δὲ οὐκέτι εἶχεν οὐδὲν, ἔλεγον οἱ ἄνθρωποι, δειλῆος Ἀκταίων ὑπὸ τῶν ἰδίων κυνῶν κατεβρώθη.

3. The Horses of Diomēdes.

Περὶ τῶν Διομήδους ἵππων φασίν, ὅτι ἀνθρώπους κατήσθιον. Τοῦτο^β δὲ γελοῖον· τὸ γὰρ ζῶον τοῦτο κριθῆ^γ καὶ χόρτα^δ ἤδεται μᾶλλον ἢ κρέασιν^ε ἀνθρωπίνοις. Ἡ δὲ ἀλήθεια ἦδε.^β Τῶν παλαιῶν ἀνθρώπων ὄντων^δ αὐτουργῶν, καὶ τροφήν καὶ περιουσίαν πλείστην κεκτημένων, αἶτε τὴν γῆν ἐργαζομένων·^α ἵπποτροφεῖν οὗτος ἐπελάβετο, καὶ μέχρι τούτου^ε ἵπποις^δ ἤδετο, ἕως οὐ^ι τὰς^ε αὐτοῦ ἀπώλεσε, ^βκαὶ πάντα πωλῶν κατηνάλωσεν εἰς τὴν τῶν ἵππων τροφήν. Οἱ οὖν φίλοι τοὺς ἵππους ἀνδροφάγους^β ὠνόμασαν· οὐ γενομένου, προήχθη ὁ μῦθος.

4. Niobe.

Φασίν, ὡς Νιόβη ἄζῳσα λίθος ἐγένετο^ι ἐπὶ τῇ τύμβῳ τῶν παιδῶν. Ὅστις δὲ πείθεται, ἐκ λίθου γενέσθαι ἄνθρωπον, ἢ ἐξ ἀνθρώπου λίθον, εὐήθης ἐστί. Τὸ δὲ ἀληθὲς ἔχει ὧδε. Νιόβη, ^αἀποθανόντων τῶν ἑαυτῆς παιδῶν,^κ ποιήσασα ἑαυτῇ^ι εἰκόνα λιθίνην, ἕστησεν ἐπὶ τῇ τύμβῳ τῶν παιδῶν. Καὶ ἡμεῖς ἐθεασάμεθα αὐτήν, ^οοἷα καὶ λέγεται.

5. Lympceus.

Λυγκέα^μ λέγουσιν, ὡς τὰ ὑπὸ γῆν εἴωρα. Τοῦτο δὲ ψεῦδος. Τὸ δὲ ἀληθὲς ἔχει ὧδε. Λυγκεύς πρῶτος ἤρξατο μεταλλεῦν χαλκόν, καὶ ἄργυρον, ^ικαὶ τὰ λοιπά. Ἐν δὲ τῇ μεταλλεύσει, λύχνους καταφέρων ὑπὸ τὴν γῆν, ^βτοὺς μὲν κατέλιπεν ἐπὶ τοῦ τόπου. Αὐτὸς δὲ ἀνέφερε τὸν χαλκόν καὶ τὸν σίδηρον. Ἐλε-

^α § 144, R. XIV. 1.

^β 50, 7. Obs. 2.

^γ § 158, R. XXXIV.

^δ 112, 1.

^ε 113, 1.

^ζ § 165, R. XLIII.

^η § 134, 18.

^θ § 153, Obs. 5.

^ι 78, 3.

^κ 112, 4.

^λ § 146, R. XIX.

^μ 69, 2

γον οὖν οἱ ἄνθρωποι, ὅτι Λυγκεύς καὶ τὰ ὑπὸ γῆν ὄρα, καὶ καταδύνων, ἀργύριον ἀναφέρει.

6. Cæneus.

ἸΚαινέα^β φασὶν, ὅτι ἄτρωτος ἦν. Ὅς δ' ὑπολαμβάνει ἄτρωτον ἀπὸ σιδήρου ἄνθρωπον,^α εὐήθης ἐστίν. Ἡ δὲ ἀλήθεια ἔχει οὕτως. Καινεὺς ἦν ἀνὴρ Θειταλὸς τῷ γένει,^α ἀγαθὸς τὰ πολεμικὰ καὶ ἐπιστήμων τοῦ μάχεσθαι. Γενόμενος δὲ ἐν πολλαῖς μάχαις, οὐδέποτε ἐτρώθη, οὔτε Λαπίθαις, συμμαχῶν πρὸς τῶν Κενταύρων ἀπέθανεν, ἀλλὰ συλλαβόντες αὐτὸν μόνον κατέχωσαν, καὶ οὕτως ἐτελεύτησεν. Ἔλεγον οὖν οἱ Λαπίθαι, ἀνελόμενοι τὸν νεκρὸν αὐτοῦ, καὶ εὐρόντες μὴ τετρωμένον τὸ σῶμα, Καινεὺς ἄτον γε ἄλλον βίον ἄτρωτος ἦν, καὶ ἀπέθανεν ἄτρωτος.

7. Europa.

Φασὶν, Εὐρώπην τὴν Φοίνικος ἐπὶ ταύρου ὀχουμένην διὰ τῆς θαλάττης ἐκ Τύρου εἰς Κρήτην ἀφικέσθαι. Ἐμοὶ δὲ δοκεῖ, οὔτε ταῦρον,^β οὔθ' ἵππον τοσοῦτον πέλαιγος διανῦσαι δύνασθαι· οὔτε κόρη^β ἐπὶ ταῦρον ἄγριον ἀναβῆναι. Ὁ τε Ζεὺς, εἰ ἐβούλετο Ἐυρώπην^β εἰς Κρήτην ἐλθεῖν, εὐρεν ἂν αὐτῇ^β ἑτέραν πορείαν καλλίονα. Τὸ δὲ ἀληθές ἔχει ὡδε. Ἀνὴρ Κνωσίος, ὀνόματι^α Ταῦρος, ἐπολέμει τὴν Τυρίαν χώραν. Τελευταῖον δὲ ἐκ Τύρου ἤρπασεν ἄλλας τε κόρας, ἀλλὰ δὴ καὶ τὴν τοῦ βασιλέως θυγατέρα,^α Εὐρώπην. Ἔλεγον οὖν οἱ ἄνθρωποι, Ἐυρώπην τὴν τοῦ βασιλέως Ταῦρος ἔχων ᾤχετο· τούτου δὲ γενομένου, προσανεπλάσθη ὁ μῦθος.

8. Æolus.

Λέγουσιν ὅτι Αἴολος ἦν κυριεύων τῶν πνευμάτων, ὅστις ἔδωκεν Ὀδυσσεῖ τοὺς ἀνέμους ἐν ἀσκῷ. Περὶ δὲ τοῦτον, ὡς^α

^α 78, 2.

^β 69, 2.

^γ § 175, R. LVIII.

^δ εἶναι.

^ε § 157, R. XXXIII.

^α § 143, R. VIII.

^β § 160, R. XXXVI.

^γ 55, 2.

^δ § 175, R. LVIII.

^ε § 170, Obs. 1.

^α § 148, R. XXII.

^β § 129, R. 1.

^γ § 135, 7, for δε

^δ 78.

οὐχ οἶόν τε,^a δῆλον εἶναι πᾶσιν^b οἶμαι· εἰκὸς δὲ, ἀστρολόγον γενομένου Αἴολου^c φράσαι Ὀδυσσεῖ^d τοὺς χρόνους, 'καθ' οὓς ἐπιτολαί τινες ἀνέμων γενήσονται. Φασὶ δέ, ὅτι καὶ χαλκοῦν τεῖχος^e τῇ πόλει αὐτοῦ περιεβέβλητο· ὅπερ ἐστὶ ψευδές· ὀπλίτας γὰρ, ὡς οἶμαι, εἶχε, τὴν πόλιν αὐτοῦ φυλάττοντας.

9. The Hesperides.

Λέγουσιν, ὅτι γυναῖκές^a τινες ἦσαν αἱ Ἑσπερίδες. Ταύταις^b δὲ ἦν^c μῆλα χρυσαῖ^d ἐπὶ μηλέας, ἣν ἐφύλασσε δράκων· ἐφ' αὐτὰ μῆλα καὶ Ἡρακλῆς ἐστρατεύσατο. Ἔχει δὲ ἡ ἀλήθεια ὧδε. Ἑσπερος ἦν ἀνὴρ^e Μιλήσιος, ὃς ᾤκει ἐν τῇ Καρίᾳ, καὶ εἶχε θυγατέρας δύο, αἱ ἐκαλοῦντο Ἑσπερίδες.^f Τούτῳ^g δὲ ἦσαν οἷς^h καλαί, καὶ εὐκαρποι· οἷαιⁱ καὶ γυναικὶ αὐτοῦ ἐν Μιλήτῳ· ἐπὶ τοῦτῳ δὲ ὀνομάζονται χρυσαῖ·^k κάλλιστον^l γὰρ ὁ χρυσός, ἦσαν δὲ ἐκεῖναι κάλλισται.^m Μῆλα δὲ καλεῖται τὰ πρόβατα· ἄπερ ἰδῶν ὁ Ἡρακλῆς βοσκομένα παρὰ τῇ θαλάττῃ,ⁿ περιελάσας ἐπέθετο εἰς τὴν ναῦν, καὶ τὸν ποιμένα αὐτῶν, ὀνόματι Δράκοντα,^o εἰσήγαγεν εἰς οἶκον, οὐκέτι ζῶντος τοῦ Ἑσπέρου,^p ἀλλὰ τῶν παιδῶν αὐτοῦ. Ἐλεγον οὖν οἱ ἄνθρωποι, ἐθεασάμεθα χρυσαῖ μῆλα, ἃ Ἡρακλῆς ἤγαγεν^q ἐξ Ἑσπερίδων, τὸν φύλακα ἀποκτείνας δράκοντα. Καὶ ἐνθεν ὁ μῦθος προσηνεπλάσθη.

10. Geryon.

Ἐρηρόνη^a φασὶν, ὅτι τρικέφαλος ἐγένετο. Ἀδύνατον δὲ σῶμα^b τρεῖς κεφαλὰς ἔχειν·^c ἦν δὲ τοιόνδε^d τοῦτο. Πόλις ἐστὶν ἐν τῷ Εὐξείνῳ πόντῳ, Τρικαρηνία^e καλουμένη. Ἦν δὲ Γερρόνης ἐν τοῖς τότε ἀνθρώποις ὀνόμαστος, πλούτῳ^f τε καὶ ἄλλοις^g διαφέρων. Εἶχε δε καὶ βοῶν ἀγέλην θαυμαστήν, ἐφ' ἣν ἐλθὼν Ἡρακλῆς,^h ἀντιποιούμενον Γερρόνην ἔκτεινεν. Οἱ δὲ θεώμενοι

^a § 136, 10, 11.

^b § 147, R. XX.

^c § 175, R. LVIII.

^d § 152, R. XXVIII.

^e § 139, R. 6.

^f § 148, R. XXI.

^g § 139, R. 1.

^h § 40, 3. Nom. pl.

ⁱ 48, 1.

^k § 139, Obs. 7.

^l § 131, Obs. 4.

^m § 129, R. I

ⁿ 112, 1.

^o § 90, 6.

^p 69, 2.

^q 47, 2.

^r § 139, R. 6, *Note*.

^s § 157, R. XXXIII.

περιελαυνομένας τὰς βοῦς ἐθανύμαζον. Πρὸς τοὺς πυνθανο-
μένους οὖν ἐλεγόν τινες, Ἡρακλῆς^α ταύτας περιήλασε, ὄσους
Γηρῶνον, ^β τοῦ Τρικαρῆνον^γ· τινὲς δὲ, ἐκ τοῦ^δ λεγομένου, ὕπ-
ἐλαβον αὐτὸν τρεῖς ἔχειν κεφαλὰς.

11. Orpheus.

Ψευδὴς δὲ ὁ περὶ τοῦ Ὀρφέως μῦθος, ὅτι κιθαρίζοντι αὐτῷ^α
ἐφείπετο^β τὰ τετράποδα, καὶ τὰ ὄρνεα, καὶ τὰ δένδρα. ^γ Δοκεῖ
δέ μοι ταῦτα εἶναι. Βάγκαι μανεῖσαι πρόβατα διέσπασαν ἐν
τῇ Πιερίᾳ· πολλὰ δὲ καὶ ἄλλα βιαιῶς εἰργάζοντο. Τρεπό-
μεναί τε ^δ εἰς τὸ ὄρος, διέτριβον ἐκεῖ τινὰς ἡμέρας.^ε Ὡς δὲ
ἔμειναν οἱ πολῖται, δεδιότες περὶ τῶν γυναικῶν καὶ θυγατέρων,
μεταπεμψάμενοι τὸν Ὀρφέα ἐδίδοντο μηχανᾶσθαι, ^ς ὄν τρόπον
καταγάγοι^ζ αὐτὰς ἐκ τοῦ ὄρους. Ὁ δὲ συνταξάμενος τῷ Διον-
ύῳ Ὀργια, κατάγει αὐτὰς βακχενοῦσας ^η κιθαρίζων^θ· αἱ δὲ
νάρθηκας τότε πρῶτον ἔχουσαι κατέβαινον ἐκ τοῦ ὄρους, καὶ
κλῶνας δένδρων παντοδαπῶν. Τοῖς δὲ ἀνθρώποις^ι ^κ θαυμαστὰ
τότε θεασαμένοις, ^λ ἐνεφαίνετο^μ πρῶτον τὰ ξύλα καταγόμενα^ν
καὶ ἔφασαν ὅτι Ὀρφεὺς κιθαρίζων^ξ ἄγει τὴν ὕλην ἐκ τοῦ ὄρους^ο
καὶ ἐκ τούτου ὁ μῦθος ἀνεπλάσθη.

12. Alcestis.

^α Λέγεται μῦθος τραγικῶδης, ὡς^β δὴ μέλλοντός ποτε τοῦ
Ἀδμήτου θανεῖν, αὐτὴ εἴλετο ὑπὲρ αὐτοῦ θάνατον· καὶ Ἡρακ-
λῆς αὐτὴν διὰ τὴν εὐσιβειαν ἀφελόμενος, καὶ ἀναγαγὼν ἐκ τοῦ
ἄδου, ἀπέδωκεν^γ Ἀδμήτῳ.—^δ Ἄλλ' ἐγένετό τι τοιοῦτον. Ἐπειδὴ
Πελίαν ἀπέκτειναν αἱ^ε θυγατέρες, καὶ Ἄκαστος ὁ^ς Πελίου
ἐδῶκεν αὐτὰς, καὶ ^ζ τὰς μὲν ἄλλας λαμβάνει.^η Ἀλκηστις δὲ
καταφεύγει εἰς Φεραίς πρὸς Ἀδμητον, τὸν ἀνεψιόν^θ αὐτῆς· ^ι καὶ

^α 78, Obs.

^β § 144, R. XII.

^γ § 129, R. I.

^δ 32.

^ε § 148, R. XXIII.

2. (1.)

^ς § 139, R. I.

^ζ 55, 2.

^η § 160, R. XXXVI.

^θ § 90, 6, & 74, 10.

^ι 104, 5.

^κ § 148, R. XXII.

Rem. 4.

^λ 100, 2.

^μ 113, 1.

^ν § 110, 2.

^ξ 31, 3.

^ο § 142, Obs. 1, *vid.*

^π § 76, Obs. I

καθεζομένην ἐπὶ τῆς ἐστίας, οὐκ ἔβούλετο Ἄδμητος Ἀκάσιφ
 ἐξαιτουμένῳ δοῦναι· ὁ δὲ πολλὴν στρατιὰν παρακαθίσας ἐπὶ
 τὴν πόλιν, ἔπυρπόλει αὐτούς. Ἐπεξιών δὲ ὁ Ἄδμητος, ἔχων
 καὶ λοχαγούς, νύκτωρ συνελήφθη ζῶν· ἠπειλεί δὲ Ἀκαστος
 ἀποκτείνειν αὐτόν· πνυθομένη δὲ ἡ Ἀλκηστις, ὅτι μέλλει ἀναι-
 ρεῖσθαι Ἄδμητος ἂν αὐτὴν, ἐξελθοῦσα ἑαυτὴν παρέδωκε.
 Τὸν μὲν οὖν Ἄδμητον ἀφίησιν ὁ Ἀκαστος, ἐκείνην δὲ συλ-
 λαμβάνει. Ἐλεγον οὖν οἱ ἄνθρωποι· Ἐνδρεία γε Ἀλκηστις
 ἐκοῦσα ὕπεραπέθανεν Ἀδμήτου. Ἐτοιούτο μέντοι οὐκ ἔγενετο,
 ὡς ὁ μῦθος φησὶ· Ἐκατὰ γοῦν τὸν καιρὸν τοῦτον Ἡρακλῆς
 ἦκεν ἄγων ἕκ τινων τόπων τὰς Διομήδους ἵππους. Τοῦτον
 ἐκεῖσε πορευόμενον ἐξένισεν Ἄδμητος. Ὀδυρομένου δὲ Ἀδμή-
 του· τὴν συμφορὰν τῆς Ἀλκῆστιδος, ἀγανακτισάμενος Ἡρακ-
 λῆς, ἐπιτίθεται τῷ Ἀκάσιφ, καὶ τὴν στρατιὰν αὐτοῦ διαφθει-
 ρει, καὶ τὰ μὲν λάφυρα τῇ αὐτοῦ στρατιᾷ διανέμει, τὴν δὲ
 Ἀλκηστιν τῷ Ἀδμήτῳ παραδίδωσιν. Ἐλεγον οὖν οἱ ἄνθρωποι,
 ὡς ἐντυχὼν Ἡρακλῆς, ἐκ τοῦ θανάτου ἐρρύσατο τὴν Ἀλκηστιν.
 Τούτων γενομένων, ὁ μῦθος προσανεπλάσθη.

ISOCRATES TO DEMONICUS.

Counsels to the Young.

Ἐν πολλοῖς μὲν, ὦ Δημόνικε, πολὺν διεστώσας εὐρήσομεν τὰς
 τε τῶν σπουδαίων· γνώμας, καὶ τὰς τῶν φαύλων· διανοίας·
 ἰσχυρὰ δὲ μεγίστην διαφορὰν εἰλήφασιν ἐν ταῖς πρὸς ἀλλήλους
 συνηθείαις. Ὅτι μὲν γὰρ τοὺς φίλους, παρόντας μόνον, τιμῶ-
 σιν· οἱ δὲ καὶ μακρὰν ἀπόντας ἀγαπῶσι. Καὶ τὰς μὲν τῶν
 φαύλων· συνηθείας ὀλίγος χρόνος διέλυσεν· τὰς δὲ τῶν σπου-
 δαίων· φιλίας οὐδ' ἂν ὁ πᾶς αἰὼν ἐξαλείψειεν. Ἐγούμενος
 οὖν πρέπειν τοὺς δόξης ὀρεγομένους, καὶ παιδείας ἀντιποιοῦν

• 117, 46.

• § 131, Obs. 7.

• 112, 1.

• § 148, R. XXIII. 2. (2.)

or § 169, R. LIII.

• 16, 2.

• § 76, Obs. 6.

• § 101, 1.

• § 144, R. XIV

μένους, τῶν σπουδαιῶν, ἀλλὰ μὴ τῶν φανύλων, εἶναι μιμητὰς,^α ἀπέσταλκά σοι τόνδε τὸν λόγον δῶρον,^β τεκμήριον^β μὲν^γ τῆς πρὸς ὑμᾶς φιλίας, ἰσημεῖον^δ δὲ τῆς πρὸς Ἰππόνικον συνηθείας. Πρέπει^δ γὰρ τοὺς παῖδας, ὥσπερ τῆς οὐσίας,^ε οὕτω καὶ τῆς φιλίας^ε τῆς πατρικῆς κληρονομεῖν.

Ὅρῶ δὲ καὶ τὴν τύχην ἡμῖν^ε συλλαμβάνουσαν,^ε καὶ τὸν παρ-
όντα καιρὸν συναγωνιζόμενον· σὺ μὲν γὰρ παιδείας ἐπιθυμεῖς,
ἐγὼ δὲ παιδεύειν ἄλλους ἐπιχειρῶ· καὶ σὺ μὲν^γ ἀκμὴν φιλοσο-
φεῖς, ἐγὼ δὲ τοὺς^β φιλοσοφοῦντας ἐπανορθῶ.

Διόπερ ἡμεῖς, ^βοὐ παράκλησιν εὐρόντες,^ι ἀλλὰ παραινεσιν
γράψαντες,^ι μέλλομέν^κ σοι συμβουλεύειν, ὧν^ι χρὴ^δ τοὺς νεωτέ-
ρους ὀρέγεσθαι, καὶ τίνων ἔργων^μ ἀπέχεσθαι, καὶ ἑποίοις τισὶν
ἀνθρώποις^μ ὁμιλεῖν, καὶ πῶς τὸν ἑαυτῶν βίον οἰκονομεῖν * * *
^εὥστε ἐπιτηδευμάτων^ο πλεῖστον πρὸς ἀρετὴν ἐπιδοῦναι, καὶ
παρὰ τοῖς ἄλλοις ἅπασιν ἀνθρώποις εὐδοκιμησαί.

Πρῶτον μὲν οὖν, ^εεὐσέβει τὰ πρὸς τοὺς θεοὺς, μὴ μόνον
θύων,^ρ ἀλλὰ καὶ τοῖς ὄρκοις^ρ ἐμμένειν. Ἐκεῖνο^ρ μὲν γὰρ, τῆς
τῶν χρημάτων εὐπορίας σημεῖον^α τοῦτο^ρ δὲ, τῆς τῶν τρόπων
καλοκαγαθίας τεκμήριον.^α Τίμα τὸ δαιμόνιον αἰεὶ μὲν,^ε μάλιστα
δὲ ἑμετὰ τῆς πόλεως. Οὕτω γὰρ δόξεις ἅμα τε τοῖς θεοῖς^ε
θύειν, καὶ τοῖς νόμοις^ε ἐμμένειν.

Τοιοῦτος γίνου περὶ τοὺς γονεῖς, οἷους^ε ἂν εὖξαι^ο περὶ
σεαυτὸν γενέσθαι τοὺς σαυτοῦ παῖδας.

Μήτε γέλωτα προπετῆ στέργε, μήτε ^βλόγον μετὰ θράσους
ἀποδέχου. Τὸ μὲν γὰρ ἀνόητον^ρ τὸ δὲ μακρόν.

^α Ἄ ποιεῖν αἰσχρὸν,^ρ ταῦτα νόμιζε μηδὲ λέγειν^ρ εἶναι καλόν.^ρ

^εἘθίζε σαυτὸν εἶναι ^βμὴ σκνθρωπὸν,^ρ ἀλλὰ σύννον.^ρ Δι'
ἐκεῖνο^ρ μὲν γὰρ, ἀνθάδης^ρ διὰ δὲ τοῦτο,^ρ φρόνιμος^ρ εἶναι
δόξεις.

^α § 139, R. 6.

^β § 129, R. 1.

^γ 117, 46.

^δ § 149, Exc. II.

^ε § 144, R. XV. 2.

^ε § 148, Obs. 7, 2.

^ε 100, 2.

^β 33, 2.

^ι 104, 5.

^κ § 78, 2.

^ι § 144, R. XIV.

^μ § 144, R. XVI. 6.

^μ § 148, R. XXIII. 2.

(1.)

^ο § 142, R. VI.

^ρ 104, 5.

^α § 169, R. LIII.

^ρ § 133, 3, & 50, 7.

^ε § 148, R. XXII.

^ε 46, 4.

^ε § 172, 2, II. 6th.

^ρ § 131, Obs. 4.

^ρ 85, 7.

^ρ § 175, Obs. 5.

Ἡγοῦ μάλιστα σεαυτῷ^α πρέπειν, κόσμον,^β αἰσχύνην, δικαιοσύνην, σωφροσύνην. Ἐτούτοις^γ γὰρ ἅπανσι δοκεῖ κρατεῖσθαι τῶν τεωτέρων ἦθος.

Μηδέποτε μηδέν^δ αἰσχρὸν ποιήσας ἔλπιζε λήσειν·^ε καὶ γὰρ ἂν τοὺς ἄλλους λάθῃς, σαντῷ^ς γε συνειδήσεις.

Τὸν μὲν θεὸν φοβοῦ, τοὺς δὲ γονεῖς τίμα.

Τοὺς δὲ φίλους αἰσχύνου, τοῖς δὲ νόμοις πείθου.

Τὰς ἡδονὰς θήρενε τὰς μετὰ δόξης.^ς Τέρψις γὰρ, σὺν τῷ καλῷ μὲν, ἀριστον,^β ἄνευ δὲ τούτου, κάκιστον.^β

Ἄπαντα δόκει ποιεῖν^ς ὡς μηδένα λήσων· καὶ γὰρ ἂν παραντίκα κρύψῃς,^ς ὕστερον ὀφθήσῃ.

Ἐμάλιστα δ' ἂν εὐδοκιμοίης,^ς εἰ φαίνοιο ταῦτα μὴ πράττων, ἂ τοῖς ἄλλοις^ς ἂν πράττουσιν ἐπιτιμώῃς.

Ἄμ μὲν ἐπίστασαι, διαφύλαττε ταῖς μελέταις·^ς ἂ δὲ μὴ μεμάθηκας, ἄπροσλάμβανε ταῖς ἐπιστήμασι.^ς

Κατανάλισκε τὴν ἐν τῷ βίῳ σχολὴν εἰς τὴν τῶν λόγων φιληκοῖαν· οὕτω γὰρ τὰ τοῖς ἄλλοις^ς χαλεπῶς εὐρημένα συμβήσεται^ς σοι ῥαδίως μανθάνειν.

Ἡδέως μὲν ἔχε^ς πρὸς ἅπαντας, ἕχρῳ δὲ τοῖς βελτίστοις·^ς οὕτω γὰρ τοῖς μὲν^ς οὐκ ἀπεχθὴς ἔσῃ, τοῖς δὲ^ς φίλος γενήσῃ.

Ἐτὰς ἐντεῦξεις μὴ πυκνὰς ποιοῦ τοῖς αὐτοῖς,^ς μηδὲ μακρὰς περὶ τῶν αὐτῶν.^ς Πλησμονὴ γὰρ ἀπάντων.

Γύμναζε σεαυτὸν πόνοις^ς ἐκουσίοις, ὅπως ἂν δύναιο^ς καὶ τοὺς ἀκουσίους ὑπομένειν.

Ἐτῷ ὧν κρατεῖσθαι τὴν ψυχὴν^β αἰσχρὸν, τούτων^ς ἐγκράτειαν ἄσκει πάντων, κέρδους,^ς ὀργῆς,^ς ἡδονῆς, λύπης.

ἘΜᾶλλον τήρει τὰς τῶν λόγων ἢ τὰς τῶν χρημάτων παρακαταθήκας. Δεῖ γὰρ τοὺς ἀγαθοὺς ἄνδρας τρόπον ὄρκου πιστότερον φαίνεσθαι παρεχομένους.

^α § 149, R. XXIV.

^β § 175, R. LVIII.

^γ § 158, R. XXXIV.

^δ 63, 2.

^ε § 175, 3, & 107, 1.

^ς § 148, R. XXIII. 1.

^ζ § 130, Obs. 2.

^η § 131, Obs. 4.

^θ § 172, Obs. 7, 1st.

^ι § 172, Obs. 7, 3d.

^κ § 148, Obs. 7, 6.

^λ 39, 5, ταῦτα.

^μ § 154, R. XXX.

^ν 52, 1.

^ξ 117, 43, σεαυτόν.

^ο § 148, Obs. 7, 4.

^π § 147, R. XX

^ρ 25, 4.

^σ § 172, Obs. 1.

^τ § 157, R. XXXIII.

^υ § 129, R. I.

Ἔορκον ἐπακτὸν προσδέχου διὰ δύο προφάσεις, ἢ σεαυτὸν αἰτίας^α αἰσχροῦς ἀπολύων,^β ἢ φίλους ἐκ κινδύνων διασώζων.^β Ἐνεκα δὲ χρημάτων μηδένα θεὸν ὁμόσης,^γ μηδ' ἂν ἐνορκεῖν μέλλης. Δόξεις γὰρ τοῖς μὲν ἐπιορκεῖν, τοῖς δὲ φιλοχρημάτως ἔχειν.^δ

Μηδένα φίλον ποιῶν, πρὶν ἂν ἐξετάσης, πῶς κέχρηται τοῖς πρότερον φίλοις.^ε Ἐλπίζε γὰρ αὐτὸν^ε καὶ περὶ σὲ γενήσεσθαι τοιοῦτον, οἷος καὶ περὶ ἐκείνους γέγοτε.

Βραδείως μὲν φίλος γίνου, γενόμενος δὲ, πειρῶ διαμένειν. Ομοίως γὰρ αἰσχροῦς,^ε μηδένα φίλον ἔχειν,^η καὶ πολλοὺς ἐταίρους μεταλλάττειν.^η

Οὕτω δ' ἂν ἄριστα χρῆσθαι τοῖς φίλοις, ἂν μὴ περιμένης^ι τὰς παρ' ἐκείνων δεήσεις, ἀλλ' αὐτεπάγγελτος, ἐν τοῖς καιροῖς, αὐτοῖς^κ βοηθῆς.

Ἀποδέχου τῶν ἐταίρων^ι μὴ μόνον τοὺς ἐπὶ τοῖς κακοῖς δυσχεραίνοντας, ἀλλὰ καὶ τοὺς ἐπὶ τοῖς ἀγαθοῖς μὴ φθονοῦντας. Πολλοὶ γὰρ ἀτυχοῦσι μὲν τοῖς φίλοις^μ συνάχθονται, καλῶς δὲ πράττουσι^ν φθονοῦσι.

Τῶν ἀπόντων φίλων^ο μέμνησο πρὸς τοὺς παρόντας· ἵνα δοκῆς μηδὲ τούτων ἀπόντων^ο ὀλιγωρεῖν.

Εἶναι βούλου^π τὰ περὶ τὴν ἐσθῆτα φιλόκαλος,^π ἀλλὰ μὴ καλλωπιστής. Ἔστι δὲ φιλοκάλου^ρ μὲν τὸ μεγαλοπρεπές· καλλωπιστοῦ δὲ τὸ περιέργον.

Ἀγάπα τῶν ὑπαρχόντων ἀγαθῶν^ρ μὴ τὴν ὑπερβάλλουσαν κτῆσιν, ἀλλὰ τὴν μετρίαν ἀπόλαυσιν.

Καταφρόνει τῶν^σ περὶ τὸν πλοῦτον σπουδαζόντων, χρῆσθαι δὲ τοῖς^σ ὑπάρχουσι μὴ δυναμέων. Παραπλήσιον γὰρ οἱ τοιοῦτοι πάσχουσι, ὥσπερ ἂν εἴ τις ἵππον κτήσαιτο καλὸν, κακῶς ἵππεύειν ἐπιστάμενος.

^α § 151, R. XXVI.

^β 104, 1.

^γ § 172, 2, I. 2d.

^δ 117, 43, σεαυτὸν

^ε § 148, Obs. 7, 4.

^ς § 175, R. LVIII.

^ε § 131, Obs. 4.

^η 85, 1, ἐστίν.

^ι § 172, Obs. 7, 1st.

^κ § 148, Obs. 7, 2.

^λ § 143, R. X.

^μ § 148, R. XXIII. 1.

^ν § 148, Obs. 7, 6.

^ο § 144, R. XIV.

^π § 175, Obs. 5.

^ρ § 144, R. XII.

^σ § 142, R. V.

^τ § 148, Obs. 7, 4

Στίργε μὲν τὰ παρόντα, ζήτει δὲ τὰ βελτίω.^α

Μηδενί^β συμφορὰν ὀνειδίσης. Κοινή γὰρ ἡ τύχη, καὶ τὸ μέλλον ἀόρατον.

Τοὺς ἀγαθοὺς εὖ ποίει.^α Ἐκαλὸς γὰρ θησαυρὸς, παρ' ἀνδρὶ σπουδαίῳ χάρις ὀφειλομένη. Τοὺς κακοὺς εὖ ποιῶν, ὁμοία πείση τοῖς^δ τὰς ἀλλοτρίας κύντας σιτιζουσιν. Ἐκεῖναί τε γὰρ τοὺς διδόντας,^ε ὥσπερ τοὺς τυχόντας, ὑλακτοῦσιν· οἱ τε κακοὶ τοὺς^ε ὠφελούοντας, ὥσπερ τοὺς βλάπτοντας, ἀδικοῦσι.

Μίσει τοὺς κολακεύοντας,^ι ὥσπερ τοὺς ἔξαπατῶντας.^ι Ἄμφοτεροὶ γὰρ πιστευθέντες τοὺς πιστεύοντας ἀδικοῦσιν.

Ἄθάνατα μὲν φρόνει τῷ^ς μεγαλόψυχος εἶναι· θνητὰ δὲ, τῷ^ς συμμέτρως τῶν ὑπαρχόντων^β ἀπολαύειν.

Βουλευόμενος παραδείγματα ποιῶν τὰ^ι παρεληλυθότα τῶν μελλόντων. Τὸ^κ γὰρ ἀφανὲς ἐκ τοῦ^ι φανεροῦ^ι ταχίστην ἔχει τὴν διάγνωσιν.

Βουλευόν μὲν βραδέως, ἐπιτέλει δὲ ταχέως τὰ^ι δόξαντα.

Ὅταν δὲ ὑπὲρ τῶν σεαυτοῦ μέλλης^μ τι συμβουλευέσθαι, σκόπει πρῶτον, πῶς ὑπὲρ τῶν αὐτοῦ διώκησεν.^ν Ὁ γὰρ κακῶς διανοηθεὶς περὶ τῶν ἰδίων, οὐδέποτε καλῶς βουλευέσεται περὶ τῶν ἀλλοτρίων.

Πείθου μὲν καὶ τοῖς νόμοις^ο τοῖς ὑπὸ τῶν βασιλείων κειμένοις· ἰσχυρότατον μὲντοι νόμον^π ἡγοῦ τὸν ἐκείνων τρόπον.^π Ὡσπερ γὰρ^ρ τὸν ἐν δημοκρατίᾳ πολιτευόμενον τὸ πλῆθος δεῖ^ρ θεραπεύειν, οὕτω καὶ τὸν ἐν μοναρχίᾳ κατοικοῦντα τὸν βασιλέα προσήκει^ρ θαυμάζειν.

Ἐἰς ἀρχὴν κατασταθεὶς, μηδενί^ς χρῶν πονηρῶν πρὸς τὰς διοικήσεις· ὧν^ς γὰρ ἂν ἐκεῖνος ἀμάρτοι,^ς σοὶ τὰς αἰτίας ἀναθήσουσιν.

Ἐκ τῶν κοινῶν ἐπιμελειῶν ἀπαλλάττου, μὴ πλουσιώτερος,

§ 40, 5.

β § 151, Obs. 3.

γ § 153, Obs. 1.

δ § 147, R. XX. 1st.

ε 32, with ref.

ς § 134, 11.

ζ § 173, R. LV. &

§ 158, R. XXXIV.

η § 144, R. XV. 2.

θ § 134, 8, & 32.

κ 32, 4, Obs. δν.

λ 32, 4, Obs. δυτος.

μ § 78, 2.

ν § 76, Obs. 6.

ο § 148, Obs. 7, 3.

π § 153, Obs. 5.

ρ § 149, Exc. II.

σ 143, Obs. 7, 4.

τ 144, R. XVI. 9.

υ § 172, 2, II. 2d.

ἀλλ' ἐνδοξότερος. Πολλῶν γὰρ χρημάτων^α κρείττων ὁ παρὰ τοῦ πλήθους ἔπαινος.

ἸΜηδενὶ πονηρῷ πράγματι μήτε παρίστασο, μήτε συνηγόρει· δόξεις γὰρ καὶ αὐτὸς τοιαῦτα πράττειν, οἷάπερ ἂν τοῖς ἄλλοις πράττουσι βοηθῆς.

Μῦλλον ἀποδέχου δικαίαν πενίαν· ἢ πλοῦτον^β ἄδικον. Τοσοῦτο^γ γὰρ κρείττων δικαιοσύνη χρημάτων, ὅσο^δ τὰ μὲν^ε ζῶντας μόνον ὠφελεῖ, ἢ δὲ καὶ ^ςτελευτήσασι δόξαν παρασκευάζει. ^ζΚάκειών^ς μὲν τοῖς φαύλοις^ς μέτεστι, ταύτης^ς δὲ τοῖς μοχθηροῖς ἀδύνατον μεταλαβεῖν.

Πᾶν ὃ τι ἂν μέλλῃς λέγειν, πρότερον ἐπισκόπει τῇ γνώμῃ.^β Πολλοῖς^ι γὰρ ἡ γλῶττα προτρέχει τῆς διανοίας.^κ

Ἄδύο ποιουῦ καιροῦς τοῦ^ι λέγειν, ἢ περὶ ὧν^μ οἶσθα σαφῶς, ἢ περὶ ὧν^μ ἀναγκαῖον εἰπεῖν. Ἐν τούτοις γὰρ μόνοις ὁ λόγος τῆς σιγῆς^α κρείττων· ἐν δὲ τοῖς ἄλλοις ἄμεινον σιγῆν ἢ λέγειν.

Νόμιζε μηδὲν εἶναι τῶν ἀνθρωπίνων^α βέβαιον. Οὕτω γὰρ οὔτ', ^βεὐτυχῶν, ἔση περιχαρῆς· οὔτε, ^γδυστυχῶν, περίλυπος.

Μῦλλον εὐλαβοῦ φόγον, ἢ κίνδυνον.^ο ^ςΔεῖ γὰρ εἶναι φοβεράν τοῖς μὲν φαύλοις^ρ τὴν τοῦ βίου τελευτήν, τοῖς δὲ σπονδαίοις τὴν ἐν τῷ ζῆν ἀδοξίαν.

^τΟἷς χρῆ^α παραδείγμασι χρωμένους ὀρεγέσθαι τῆς καλοκάγαθίας^α καὶ μὴ μόνον τοῖς^κ ὑφ' ἡμῶν εἰρημένοις ἐμμένειν, ἀλλὰ καὶ τῶν ποιητῶν τὰ βέλτεστα μανθάνειν, καὶ τῶν ἄλλων σοφιστῶν, εἴ τι χρήσιμον εἰρήκασιν, ἀναγιγνώσκειν. Ὡςπερ γὰρ τὴν μέλιτταν ὀρῶμεν ἐφ' ἅπαντα μὲν τὰ βλαστήματα καθιζάνουσαν,^α ἀφ' ἐκάστου δὲ τὰ χρήσιμα λαμβάνουσαν· οὕτω χρῆ^α καὶ τοὺς παιδείας^ς ὀρεγομένους ^βμηδενὸς^ι μὲν ἀπέριως ἔχειν,^α πανταχόθεν δὲ τὰ χρήσιμα συλλέγειν. ^γΜόλις γὰρ ἂν τις ἐκ ταύτης τῆς ἐπιμελείας τὰς τῆς φύσεως ἀμαρτίας ἐπικρατήσειεν.^ν

^α § 143, R. XI.

^β § 143, Obs. 9.

^γ 161, R. XXXIX.

^δ 133, 3, the latter.

^ε § 149, Obs. 1.

^ς § 144, R. XV.

^ζ 37, 1.

^β § 168, 7, εν.

^ι § 146, Obs. 1.

^κ § 169, R. LIII.

^λ § 173, R. LV. & 88, 2.

^μ § 163, R. LII

^ν § 143, R. X.

^ο § 143, Obs. 9.

^ρ § 147, R. XX. & 16.

^σ § 149, Exc. II.

^τ § 144, R. XIV. 4.

^θ 100, 2.

^ι § 164, R. XLII.

^κ 117, 43.

^λ § 101, 1.

XENOPHON'S MEMORABILIA.

Evidences of Design in Creation and Providence.

(From Book I. Chap. IV.)

Λέξω δὲ πρῶτον, ἃ ποτε αὐτοῦ^α ἤκουσα ἑπεὶ τοῦ δαιμονίου διαλεγόμενον πρὸς Ἀριστόδημον τὸν^β Μικρὸν ἐπικαλούμενον. Καταμαθὼν γὰρ αὐτὸν οὔτε θύοντα τοῖς θεοῖς,^γ οὔτε μαντικῇ χρώμενον, ἀλλὰ καὶ τῶν^δ ποιοῦντων ταῦτα καταγελῶντα. Εἶπέ μοι, ἔφη, ὦ Ἀριστόδημε, ἔστιν οὗς τινὰς ἀνθρώπων τεθαύμακας ἐπὶ σοφίᾳ; Ἐγὼ, ἔφη.

^εΚαὶ ὅς, Λέξον ἡμῖν, ἔφη, τὰ ὀνόματα αὐτῶν. Ἐπὶ μὲν τοίνυν Ἐπῶν ποιήσει Ὅμηρον ἔγωγε μάλιστα τεθαύμακα, ἐπὶ δὲ Διθυράμβῳ Μελαμπιπίδην, ἐπὶ δὲ Τραγωδίᾳ Σοφοκλείᾳ, ἐπὶ δὲ Ἀνδριαντοποιίᾳ Πολύκλειτον, ἐπὶ δὲ Ζωγραφίᾳ Ζεῦξιν.

^ςΠότερά^β σοι δοκοῦσιν οἱ ἀπεργαζόμενοι εἰδῶλα ἄφρονά τε καὶ ἀκίνητα ἀξιοθανυμαστότεροι εἶναι, ἢ οἱ ζῶα ἔμφρονά^γ τε καὶ ἐνεργά;^δ ^εΠολὺν, νῆ Δία, οἱ ζῶα, εἶπερ γε μὴ τύχη^ς τινί, ἀλλὰ ὑπὸ γνώμης ταῦτα γίγνεται.^ζ ^ηΤῶν^δ δὲ ἀτεκμάρτως ἐχόντων,^θ ὅτου^ς ἕνεκά ἐστι, καὶ τῶν^ι φανερώς ἐπ' ὠφελείᾳ ὄντων,^κ πότερα τύχης καὶ πότερα γνώμης ἔργα κρίνεις; Πρέπει μὲν τὰ^λ ἐπ' ὠφελείᾳ γιγνόμενα γνώμης εἶναι ἔργα.

^μΟὐκοῦν δοκεῖ σοι ὅ^ν ἐξ ἀρχῆς ποιῶν ἀνθρώπους, ἐπ' ὠφελείᾳ προσθεῖναι αὐτοῖς,^ξ δι' ὧν αἰσθάνονται, ἕκαστα, ὀφθαλμοῦς μὲν, ὡςθ' ὀρεῖν^ς τὰ ὀρατὰ, ὧτα δὲ, ὡςτ' ἀκούειν^ς τὰ ἀκουστά; ^οὄσμων γε μὴν, εἰ μὴ ῥίνες προσετέθησαν, τί ἂν ἡμῖν^ς ὄφελος ἦν; ^πτίς δ' ἂν αἰσθησις ἦν^ς γλυκίων, καὶ δριμύων, καὶ πάντων τῶν διὰ στόματος ἡδέων, εἰ μὴ γλῶττα τούτων ^ρἰγνώμων^ς ἐνεργάσθη;

^α § 144, R. XIII.^β 62, V.^ο § 165, R. XLIII.^β § 134, 8, & 32.^ι § 153, Obs. 5.^ρ § 152, R. XXVIII.^γ § 177, 3, 2d.^κ § 158, R. XXXIV.^σ § 176, R. LIX.^δ § 148, R. XXII.^λ § 139, R. 1.^ς § 148, R. XXI.^ε § 169, R. LIII.^μ § 143, R. X.^ζ § 125, ἄν 3 indic.^ς 40, 7, & Note 2.^ν 117, 43.^η § 129, R. 1.^θ § 60, Obs. 3.

Πρὸς δὲ τούτοις, ἴου δοκεῖ σοι καὶ τόδε προνοίας ἔργον^α εἰκέναι, τὸ,^β ἐπεὶ ἀσθενὴς μὲν ἐστὶν ἡ ὄψις, βλεφάροις αὐτὴν θυρῶσαι, ἅ, ὅταν μὲν αὐτῇ χρῆσθαι τι^γ δέη, ἀνυπετάσσονται,^δ ἐν δὲ τῷ ὕπνῳ συγκλείεται^ε ὡς δ' ἂν μηδὲ ἄνεμοι βλάπτωσιν, ἠθμόν^ς βλεφαρίδας ἐμφῦσαι, ὄφρῦσι τε ἀπογεισῶσαι τὰ ὑπὲρ τῶν ὀμμάτων, ὡς μηδ' ὁ ἐκ τῆς κεφαλῆς ἰδρῶς κακουργῆ;^ς τὸ^δ δὲ τὴν ἀκοήν^β δέχεσθαι μὲν πάσας φωνάς, ἐμπίπασθαι δὲ μήποτε· ἄκαὶ τοὺς μὲν πρόσθεν^ι ὀδόντας πῦσι ζώοις^κ οἴους^ι τέμνειν εἶναι, τοὺς δὲ γομφίους οἴους^ι παρὰ τούτων δεξαμένους λεαίνειν· ἑκαὶ στόμα μὲν, δι' οὗ, ὧν ἐπιθυμεῖ τὰ ζῶα, εἰσπέμπεται, πλησίον ὀφθαλμῶν^μ καὶ ῥινῶν καταθεῖναι· ἑπεὶ δὲ τὰ^ν ἀποχωροῦντα δυσχερῆ, ἀποστρέψαι^ο τοὺς τούτων ὀχετοὺς, καὶ ἀπενεργεῖν,^π ἢ δυνατὸν προσωτάτω,^ρ ἀπὸ τῶν αἰσθήσεων· ταῦτα οὕτω προνοητικῶς πεπραγμένα, ἀπορεῖς, πότερα τύχης ἢ γνώμης ἔργα ἐστίν;

Ἴου μὰ τὸν Δί', ἔφη, ἀλλ' οὕτω γε σκοπομένῳ πάνν εἰοικε^δ ταῦτα σοφοῦ τινος δημιουργοῦ καὶ φιλοζώου τεχνήματι.^ς Ἐτὸ δὲ ἐμφῦσαι μὲν ἔρωτα τῆς τεκνοποιίας, ἐμφῦσαι δὲ ταῖς^ν γειναμέναις ἔρωτα τοῦ^β ἐκτρέφειν, τοῖς^ς δὲ τραφεῖσι μέγιστον μὲν πόθον τοῦ^β ζῆν, μέγιστον δὲ φόβον τοῦ θανάτου; Ἰμῆλει^ς καὶ ταῦτα εἰοικε μηχανήμασί^ς τινος ζῶα^β εἶναι βουλευσαμένου.

¹⁰Σὺ δὲ σαυτὸν φρόνιμόν τι δοκεῖς ἔχειν;—ἄλλοθι δὲ οἶδαμοῦ οὐδὲν οἶει φρόνιμον εἶναι;—¹¹νοῦν δὲ μόνον ἄρα οἶδαμοῦ ὄντα σὲ εὐτυχῶς πως δοκεῖς συναρπάσαι; ¹²Καὶ τίδε τὰ ὑπερμεγέθη καὶ πληθὸς^ς ἄπειρα δι' ἀφροσύνην τινὰ οὕτως οἶει εὐτάκτως ἔχειν;^α

¹³Μὰ Δί', οὐ γὰρ ὁρῶ τοὺς κυρίους, ὡς περ τῶν ἐνθάδε γιγνομένων τοὺς δημιουργούς. ¹⁴Οὐδὲ γὰρ τὴν σεαυτοῦ σύ γε ψυχὴν

^α § 148, Obs. 7, 4.

^β § 134, 14, with ref.
^γ 23, 5.

^δ § 139, R. 1.

^ε § 129, R. I.

^ς § 134, 18, μίση.

^ζ 79.

^η § 175, R. LVIII.

^θ § 130, Obs. 1, 2d.

^ι § 146, Obs. 1.

^κ 48, 2.

^λ § 165, R. XLIII.

^μ § 134, 11. See Note.

^ν 50, 3.

^ξ § 132, 6.

^ο § 134, 8.

^π 117, 31.

^ρ § 175, 3.

^σ § 157, Obs. 1.

^τ 117, 43.

ὄργῃς, ἢ τοῦ σώματος κυρία ἐστίν· ὥστε, κατὰ γε τοῦτο, ἔξεστι σοι λέγειν, ὅτι οὐδὲν γνώμη,^a ἀλλὰ τύχη πάντα πράττεις.

Καὶ ὁ Ἀριστόδημος, Οὔτοι, ἔφη, ἐγὼ, ὦ Σώκρατες, ὑπερορῶ τὸ δαιμόνιον, ἀλλ' ἐκεῖνο μεγαλοπρεπέστερον ἰγνοῦμαι, ἢ ὡς τῆς ἐμῆς θεραπείας^b προσδεῖσθαι.^c Ὁὐκοῦν, ἔφη, ὅσῳ^d μεγαλοπρεπέστερον ἀξιοῖ σε θεραπεύειν, τοσοῦτ'^d μᾶλλον τιμητέον^e αὐτό.

Εὐ ἴσθι, ἔφη, ὅτι, εἰ νομίζοιμι^f θεοὺς ἀνθρώπων τι φροντίζειν, οὐκ ἂν ἀμελοίην^g αὐτῶν. Ἔπειτ' οὐκ οἶει φροντίζειν, οἱ πρῶτον μὲν μόνον τῶν ζώων ἀνθρώπων ὀρθὸν ἀνέστησαν, (ἢ δὲ ὀρθότης καὶ προορᾶν πλείον^h ποιεῖ δύνασθαι, καὶ τὰ ὑπερθεῖν μᾶλλον θεᾶσθαι, καὶ ἦττον κακοπαθεῖν,) καὶ ὄψιν, καὶ ἀκοήν, καὶ στόμα ἐνεποίησαν; ἔπειτα τοῖς μὲν ἄλλοις ἔρπετοις πόδας ἔδωκαν, ὅτι τὸ πορεύεσθαι μόνον παρέχουσιν· ἀνθρώπων^k δὲ καὶ χεῖρας προσέθεσαν, αἱ^l τὰ πλείεστα, οἷς^m εὐδαιμονέστεροι ἐκείνων ἐσμέν, ἐξεργάζονται;

Καὶ ἴμην γλωττᾶν γε πάντων τῶν ζώωνⁿ ἔχοντων, μόνην τὴν τῶν ἀνθρώπων ἐποίησαν οἷαν, ἄλλοτε ἀλλαχῆ ψαύουσιν τοῦ στόματος,^m ἀρθροῦν τε τὴν φωνήν, καὶ σημαίνειν πάντα ἀλλήλοις,^k ἢ βουλόμεθα. * * *

Ὁὐ τοίνυν μόνον ἤρκεσε τῷ θεῷⁿ τοῦ σώματος ἐπιμεληθῆναι,^o ἀλλ' (ὅπερ μέγιστόν ἐστι) καὶ τὴν ψυχὴν κρατίστην τῷ ἀνθρώπων^k ἐνέφυσε. Ἔτινος γὰρ ἄλλου ζώου ψυχὴ πρῶτα^h μὲν θεῶν,^p τῶν τὰ μέγιστα καὶ κάλλιστα συνταξάντων, ἦσθηται, ὅτι εἰσὶ; τί δὲ φῦλον ἄλλο, ἢ ἀνθρώποι, θεοὺς θεραπεύουσι; ποία δὲ ψυχὴ τῆς ἀνθρωπίνης^a ἱκανωτέρα προσφυλάττεσθαι ἢ λιμόν, ἢ δίψος, ἢ ψύχη, ἢ θάλαπῃ, ἢ νόσοις^r ἐπικουρῆσαι, ἢ ῥώμην ἀσκῆσαι, ἢ (τὰ) πρὸς μάθησιν ἐκπονηῆσαι, ἢ ὅσα^s ἂν ἀκούσῃ, ἢ ἴδῃ, ἢ μάθῃ, ἱκανωτέρα ἐστὶ διαμεμνησθαι;

^a § 158, R. XXXIV.

^b § 144, R. XVI.

^c § 176, R. LIX.

^d § 161, R. XXXIX.

^e § 147, Obs. 2, R. 1.

^f *σσι*.

^g § 172, Obs. 7, 3d.

^h § 101, 1.

ⁱ § 131, Obs. 6.

^j § 134, 14, Acc.

^k § 152, R. XXVIII.

^l § 143, R. X.

^m § 144, R. XIII.

ⁿ § 149, R. XXIV.

^o § 74, Obs. 5.

^p § 144, R. XIV. 3.

^q § 143, R. XI.

^r § 148, R. XXII.

Obs. 7, 1.

^s 37, 2, & 39.

Ὁν γὰρ πάνυ σοι^α κατάδηλον, ὅτι παρὰ τὰ ἄλλα ζῶα, ὥσπερ θεοὶ, ἄνθρωποι βιοτεύουσι, φύσει^β καὶ τῷ σώματι καὶ τῇ ψυχῇ κρατιστεύοντες, ὅυτε γὰρ βοὸς ἂν ἔχω^ο σῶμα, ἀνθρώπου δὲ γνώμην, ἠδύνατ' ἂν^ο πράττειν, ἃ ἐβούλετο· οὔθ' ὅσα^α χεῖρας ἔχει, ἄφρονα δ' ἐστὶ, πλεόν οὐδὲν ἔχει.^ο Σὺ δὲ ἀμφοτέρων^ο τῶν πλείστου^ο ἀξίον τετυχηκώς, οὐκ οἶει σου^β θεοὺς ἐπιμελεῖσθαι; * * *

Ἦ γὰρ, ἔφη, κατάμαθε, ὅτι καὶ ὁ σὸς νοῦς ἐνὼν, τὸ σὸν σῶμα, ὅπως βούλεται, μεταχειρίζεται. Οἴεσθαι οὖν χρῆ, καὶ τὴν ἐν (τῷ) παντὶ φρόνησιν τὰ πάντα,^ι ὅπως ἂν αὐτῇ^α ἠδὲ ἦ, οὕτω τίθεσθαι· καὶ μὴ, τὸ σὸν μὲν ὄμμα δύνασθαι ἐπὶ πολλὰ στάδια ἐξικνεῖσθαι, τὸν δὲ τοῦ θεοῦ ὀφθαλμὸν ἀδύνατον εἶναι ἅμα πάντα ὀρᾶν· μηδὲ, τὴν σὴν μὲν ψυχὴν καὶ περὶ τῶν^κ ἐνθάδε, καὶ περὶ τῶν ἐν Αἰγύπτῳ καὶ ἐν Σικελίᾳ δύνασθαι φροντίζειν, τὴν δὲ τοῦ θεοῦ φρόνησιν μὴ ἰκανὴν εἶναι ἅμα πάντων^β ἐπιμελεῖσθαι.

^β Ἦν μέντοι, ὥσπερ ἀνθρώπους θεραπεύων^ι γιγνώσκεις τοὺς^α ἀντιθεραπεύειν ἐθέλοντας, καὶ χαριζόμενος^ι τοὺς ἀντιχαριζόμενους, καὶ συμβουλευόμενος^ι καταμανθάνεις τοὺς φρονίμους, οὕτω καὶ τῶν θεῶν πείραν λαμβάνης^α θεραπεύων,^ι—γνώσῃ τὸ θεῖον,^ο ὅτι τοσοῦτον καὶ τοιοῦτόν ἐστιν, ὥσθ' ἅμα πάντα ὀρᾶν,^ρ καὶ πάντα ἀκούειν, καὶ πανταχοῦ παρεῖναι, καὶ ἅμα πάντων^β ἐπιμελεῖσθαι αὐτούς.^α

^β Ἐμοὶ μὲν οὖν, ταῦτα λέγων,^ι οὐ μόνον τοὺς συνόντας ἐδόκει ποιεῖν, ὁπότε ὑπὸ τῶν ἀνθρώπων ὀρῶντο, ἀπέχεσθαι τῶν ἀνοσίων τε καὶ ἀδίκων καὶ αἰσχροῶν, ἀλλὰ καὶ ὁπότε ἐν ἐρημίᾳ εἶεν· ἐπειπερ ἠγῆσαιτο μηδὲν^α ἂν ποτε, ὧν^α πράττοιεν, θεοὺς διαλαθεῖν.

^α § 147, R. XX.

^β § 144, R. XIV. 1.

^ο 69, 2.

^β § 157, R. XXXIII.

^ι § 150, R. XXV.

^ρ § 176, R. LIX.

^ο § 125, *ib.*, 3.

^κ § 134, 18.

^α § 175, R. LVIII.

^α 48 & 46, 1.

^ι 104, 5.

^ρ § 144, R. XVI. 6, &

^ο § 139, R. 1.

^α § 134, 8 & 32.

163.

^ι § 144, R. XV. 2.

^α § 172, Obs. 7, 1st.

^α 44, 3, Obs.

^ο § 143, R. IX. 1.

THE CHOICE OF HERCULES.

(From Book II. Chap. 1.)

—Πρόδικος δὲ ὁ σοφὸς ἐν τῷ συγγράμματι τῷ^α περὶ τοῦ Ἡρακλέους, (ὅπερ^β δὴ καὶ πλείστοις^γ ἐπιδείκνυται,) ὡσαύτως περὶ τῆς ἀρετῆς ἀποφαίνεται, ὡδὲ πως λέγων, ὅσα^δ ἐγὼ μέμνημαι. Φησὶ γάρ, Ἡρακλῆα,^ε ἐπεὶ ἕκ παιδῶν εἰς ἡβὴν ὤρμητο, (ἐν ἣ οἱ νέοι, ἡδὴ αὐτοκράτορες^ς γιγνόμενοι, δηλοῦσιν, εἴτε τὴν δι' ἀρετῆς ὁδὸν τρέφονται ἐπὶ τὸν βίον, εἴτε τὴν^ς διὰ κακίας,) ἐξελεθόντα εἰς ἡσυχίαν καθῆσθαι, ἀποροῦντα, ὀποτέρων^β τῶν ὁδῶν τράπηται.

⁴Καὶ φανῆναι αὐτῷ δύο γυναῖκας^α προῖεναι μεγάλας, τὴν μὲν ἐτέραν^β εὐνπρεπῆ τε ἰδεῖν^γ καὶ ἐλευθέριον, γύσει^κ κεκοσμημένην τὸ μὲν σῶμα^λ καθαρότητι,^κ τὰ δὲ ὄμματα^λ αἰδοῦ,^κ τὸ δὲ σχῆμα σωφροσύνη, ἐσθῆτι δὲ λευκῇ· τὴν δὲ ἐτέραν^β τετραραμμένην μὲν εἰς πολυσαρκίαν τε καὶ ἀπαλόζητα,^λ κεκαλλωπισμένην δὲ τὸ μὲν χρῶμα,^λ ὥστε λευκοτέραν τε καὶ ἐρυθροτέραν τοῦ^μ ὄντος δοκεῖν φαίνεσθαι,^β τὸ δὲ σχῆμα,^λ ὥστε δοκεῖν ὀρθοτέραν τῆς φύσεως^μ εἶναι, τὰ δὲ ὄμματα ἔχειν ἀναπεπταμένα, ἐσθῆτα δὲ, ἐξ ἧς^ς ἂν μάλιστα ἡ ὥρα διαλάμποι^ν κατασκοπεῖσθαι δὲ θαμὰ ἐαυτήν, ἐπισκοπεῖν δὲ, καὶ εἴ τις ἄλλος αὐτὴν θεῖται· πολλάκις δὲ καὶ εἰς τὴν ἐαυτῆς σκίαν ἀποβλέπειν.

⁷Ὡς δ' ἐγένοντο πλησιαίτερον^ο τοῦ Ἡρακλέους,^ν ἠτὴν^ο μὲν πρόσθεν ῥηθεῖσαν ἵναί τὸν αὐτὸν τρόπον^ο τὴν δὲ ἐτέραν,^ν ἠφθάσαι βουλομένην, προσδραμεῖν τῷ Ἡρακλεῖ,^ν καὶ εἰπεῖν· Ὁρῶ σε, ὦ Ἡράκλεις, ἀποροῦντα, ποίαν ὁδὸν^π ἐπὶ τὸν βίον τράπη· ἐὰν οὖν ἐμὲ φίλην^π ποιήσῃ,^π ἐπὶ τὴν ἡδίστην τε καὶ ῥάστην ὁδὸν ἄξω σε, καὶ τῶν μὲν τερπνῶν οὐδενὸς^ρ ἄγευστος^ρ ἔσῃ, τῶν δὲ χαλεπῶν^ρ ἄπειρος^ρ διαβιώσῃ.

^α 32, 4, ὄντι.^β § 66, 1.^γ § 152, R. XXVIII.^δ § 120, I. 1. Sup. ὅσα,
& § 131, Obs. 6.^ε § 175, R. LVIII.^ς § 139, R. 6.^ζ § 134, 18, ὁδόν.^η § 168, Obs. 7, δι'.^θ 87, 1.^ι § 158, R. XXXIV.^κ § 157, Obs. 1.^λ § 143, R. XI.^μ § 172, R. LIV.^ν § 131, Obs. 6.^ξ § 165, R. XI.III.^ο § 168, Obs. 7, κατὰ^π § 169, R. LIII.^ρ § 153, Obs. 5.^σ § 172, Obs. 7, 1.

Ἐπιπρωτον μὲν γὰρ οὐ πολέμων, α οὐδὲ πραγμάτων φροντιεῖς·
 β ἀλλὰ σκοπούμενος διέση, τί ἂν κεχαρισμένον ἢ σιτίον ἢ ποτόν
 εὖροις· γ ἢ τί ἂν ἰδῶν; ἢ τί ἀκούσας τερφθείης· ἢ τίνων δ
 ὀσφραϊνόμενος, ἢ ἀπτόμενος ἰσθθείης· δ τίσι δὲ παιδικοῖς· ὀμι-
 λῶν μάλιστα ἂν εὐφρανθείης· καὶ πῶς ἂν μαλακώτατα καθεύ-
 δοις· ε καὶ πῶς ἂν ἀπονώτατα τούτων· πάντων τυγχάνοις.

Ἐὰν δὲ ποτε γένηται τις ὑποψία σπάνεως, ἀφ' ὧν ἔσται
 ταῦτα, ζ οὐ φόβος, μὴ σε ἀγάγω ἐπὶ τὸ, ποροῦντα· καὶ ταλαι-
 παροῦντα τῷ σώματι καὶ τῇ ψυχῇ, ταῦτα πορίζεσθαι· η ἀλλ'
 οἷς θ ἂν οἱ ἄλλοι ἐργάζωνται, τοῦτοις σὺ χρήση, οὐδενὸς ἀπεχό-
 μενος, θθεν ἂν δυνατὸν ἦ τι κερδαίνει. ι Πανταχόθεν γὰρ
 ὠφελείσθαι τοῖς ἐμοὶ ξυνοῦσιν ἐξουσίαν ἔγωγε παρέχω.

Καὶ ὁ Ἡρακλῆς ἀκούσας ταῦτα, ιω γύναι, ἔφη, ὄνομα κ δέ
 σοι τί ἐστίν; ιθ δὲ, ιθι μὲν ἐμοὶ φίλοι, ἔφη, καλοῦσί με Εὐ-
 δαιμονίαν· κ οἱ δὲ μισοῦντές με ὑποκοριζόμενοι ὀνομάζουσί με
 Κακίαν· λ

Καὶ ς ἐν τούτῳ ἢ ἑτέρα γυνὴ προσελθοῦσα εἶπεν· Καὶ ἐγὼ
 ἦκω πρὸς σέ, ὦ Ἡράκλεις, εἰδυῖα τοὺς ζ γεννήσαντάς σε, καὶ τὴν
 φύσιν τὴν σὴν ἐν τῇ παιδείᾳ καταμαθοῦσα· ἔξ ὧν ἐλπίζω, εἰ
 τὴν πρὸς ἐμὲ ὁδὸν τράποιο, ς σφόδρ' ἂν σε μ τῶν καλῶν καὶ σεμ-
 νῶν ἐργάτην· γ ἀγαθὸν γενέσθαι, καὶ ἐμὲ μ ἔτι πολὺ ἐντιμοτέραν,
 καὶ ἐπ' ἀγαθοῖς διαπρεπεστέραν φανῆναι. Οὐκ ἐξαπατήσω δέ
 σε προοιμίῳ ἡδονῆς, ἀλλ', ιθ ἢ περ οἱ θεοὶ διέθεσαν, τὰ ὄντα
 διηγῆσομαι μετ' ἀληθείας.

Τῶν ς γὰρ ὄντων ἀγαθῶν καὶ καλῶν οὐδὲν ἄνευ πόρου ς καὶ
 ἐπιμελείας θεοὶ ιθ διδούσιν ἀνθρώποις· ἀλλ', εἴτε τοὺς θεοὺς
 ἴλεως εἶναι σοι βούλει, θεραπευτέον ς τοὺς θεοὺς· εἴτε ὑπὸ
 φίλων ἐθέλεις ἀγαπᾶσθαι τοὺς φίλους εὐεργετητέον ς εἴτε ὑπὸ
 τινος πόλεως ἐπιθνημῆς τιμᾶσθαι, τὴν πόλιν ὠφελητέον ς εἴτε
 ὑπὸ τῆς Ἑλλάδος πίσεως ἀξιοῖς ἐπ' ἀρετῇ θαυμάζεσθαι, ιθ τὴν

α § 144, R. XIV. 1.

β § 172, 2, II. 2d.

γ 104, 5.

δ § 144, R. XIII.

ε § 148, R. XXIII.

2, (1).

ς § 144, R. XV. 2.

ζ 44, 1.

η 53, 2.

θ § 146, Obs. 1.

ι § 153, Obs. 5.

ιθ § 134, 11, parents.

κ § 175, R. LVIII.

λ § 139, R. 6.

μ § 143, R. X.

ν § 165, R. XLIII.

ξ 116, 2.

'Ελλάδα πειρατέον^α εὖ ποιεῖν· εἴτε τὴν γῆν φέρειν σοι βούλει καρπούς ἀφθόρους, τὴν γῆν θεραπευτέον· εἴτε ἀπὸ βροσκημάτων οἶε δεῖν πλουτίζεσθαι, τῶν βροσκημάτων ἐπιμελητέον· εἴτε διὰ πολέμον ὀρμᾶς αἰΐζεσθαι, καὶ βούλει δύνασθαι τοὺς τε φίλους ἑλευθεροῦν,^β καὶ τοὺς ἐχθροὺς χειροῦσθαι, τὰς πολεμικὰς τέχνας αὐτάς τε παρὰ τῶν· ἐπισταμένων μαθητέον, 'καὶ ὅπως αὐταῖς δεῖ χρῆσθαι ἀσκητέον^α· εἰ δὲ καὶ τῷ σώματι¹ βούλει δυνατὸς εἶναι, τῇ γνώμῃ^ο ὑπηρετεῖν ἐθιστέον^α τὸ σῶμα, καὶ γυμναστέον^α σὺν πόνοις καὶ ἰδρωτί.

Καὶ ἡ Κακία ὑπολαβοῦσα εἶπεν, (ὡς φησι Πρῶδικος·) 'Ἐννοεῖς, ὦ Ἡράκλεις, ὡς χαλεπὴν καὶ μακρὰν ὁδὸν¹ ἐπὶ τὰς εὐφροσύνας ἡ γυνή σοι¹ αὕτη διηγεῖται; ἐγὼ δὲ ῥαδίαν καὶ βραχεῖαν ὁδὸν^ε ἐπὶ τὴν εὐδαιμονίαν ἄζω σε.

Καὶ ἡ Ἀρετὴ εἶπεν· ὦ τλήμων, τί δὲ σὺ ἀγαθὸν ἔχεις; ἢ τί ἰδὼν οἴσθαι, μηδὲν τούτων ἕνεκα πράττειν ἐθέλουσα; ³ἦτις^β οὐδὲ τὴν τῶν ἰδέων ἐπιθυμίαν ἀναμένεις, ἀλλὰ πρὶν ἐπιθυμῆσαι,¹ πάντων^κ ἐμπίπλασαι· πρὶν μὲν πεινῆν,¹ ἐσθίουσα,^μ πρὶν δὲ διψῆν,¹ πίνουσα·^μ καὶ ἵνα μὲν ἰδέως ἀγάγης, ὄψοποιοὺς μηχανωμένη^μ ἵνα δὲ ἰδέως πίνης, οἴνους τε πολυτελεῖς^ν παρασκευάζῃ, ⁴καὶ τοῦ θέρους χιόνα περιθέουσα^μ ζητῆις· ἵνα δὲ καθυπνώσης ἰδέως, οὐ μόνον τὰς στρωμνὰς μαλακὰς, ἀλλὰ καὶ τὰς κλῖνας, ⁵καὶ τὰ ὑπόβαθρα ταῖς κλῖναις παρασκευάζῃ· οὐ γὰρ διὰ τὸ^ο πονεῖν, ἀλλὰ διὰ τὸ μηδὲν ἔχειν,^ο ὃ τι ποιῆς, ὕπνου ἐπιθυμεῖς. ⁶Οὕτω γὰρ παιδεύεις τοὺς σταντῆς φίλους, τῆς μὲν νυκτὸς^ρ ὑβρίζουσα, τῆς δὲ ἡμέρας τὸ χρησιμώτατον^α κατακοιμίζουσα.

⁷Ἀθάνατος δὲ οὖσα, ἐκ θεῶν μὲν ἀπέχρηται, ὑπὸ δὲ ἀνθρώπων ἀγαθῶν ἀτιμάζῃ· τοῦ δὲ πάντων^α ἰδίστου ἀκούσματος,^ο ἐπαίνου¹ σταντῆς, ⁸ἀνήκοος εἶ, καὶ τοῦ πάντων ἰδίστου θεά-

^α 116, 2.

^β § 38, Exc. 3.

^γ § 134, 8 & 32.

^δ § 157, R. XXXIII.

^ε § 148, Obs. 7, 3.

^ς § 152, R. XXVIII.

^ζ § 168, Obs. 7, διό.

^η § 135, 7, end.

^θ § 176, R. I.IX.

^ι § 144, R. XVI.

^κ § 98, Obs. 2.

^λ 100, 1.

^μ § 40, 1.

^ν 88, 4.

^ξ § 144, R. XIV.

^ο 16, μίσος.

^π § 143, R. X.

^ρ § 143, R. IX.

^σ § 129, R. I

ματος ἀθέατος· οὐδὲν γὰρ πώποτε σαντῆς ἔργον καλὸν τεθέ-
ασαι. ἴ' Τίς δ' ἂν σοι λεγούσῃ τι πιστεύσειε; τίς δ' ἂν δεομένη
τινὸς^α ἐπαρκέσειεν;^β ἢ τίς ἂν εὖ φρονῶν τοῦ σοῦ θιάσου^γ τολ-
μήσειεν^δ εἶναι; οἱ, νέοι μὲν ὄντες, τοῖς σώμασιν^ε ἀδύνατοί εἰσι,
πρεσβύτεροι δὲ γενόμενοι, ^{στ}ταῖς ψυχαῖς^δ ἀνόητοι· ἀπόνως μὲν
λιπαροὶ διὰ νεότητος τρεφόμενοι, ἐπιπόνως δὲ ἀνχημεροὶ διὰ
γῆρας^ε περῶντες· τοῖς^ς μὲν πεπραγμένοις αἰσχνόμενοι, τοῖς^ι δὲ
πραττομένοις βαρυνόμενοι· τὰ μὲν ἰδέα ἐν τῇ νεότητι διαδρα-
μόντες, τὰ δὲ χαλεπὰ εἰς τὸ γῆρας ἀποθέμενοι.

Ἐγὼ δὲ σύνειμι μὲν θεοῖς,^ε σύνειμι δὲ ἀνθρώποις τοῖς ἀγα-
θοῖς· ἔργον δὲ καλὸν οὔτε θεῖον οὔτε ἀνθρώπινον χωρὶς ἐμοῦ^δ
γίγνεται. Τιμῶμαι δὲ μάλιστα πάντων^β καὶ παρὰ θεοῖς, καὶ
παρὰ ἀνθρώποις, ^οοἷς προσίκει· ἀγαπητὴ μὲν συνεργὸς τεχνί-
ταις, πιστὴ δὲ φύλαξ οἴκων δεσπόταις,^ι εὐμενὴς δὲ παραστάτις
οἰκέταις, ἀγαθὴ δὲ συλλήπτρια τῶν ἐν εἰρήνῃ πόνων, βεβαία
δὲ τῶν^κ ἐν πολέμῳ σύμμαχος ἔργων, ἀρίστη δὲ φιλίας κοινωνός.

Ἔστι δὲ τοῖς μὲν ἐμοῖς φίλοις^ι ἰδέα μὲν καὶ ἀπράγμων
σίτων καὶ ποτῶν ἀπόλαυσις· ἀνέχονται γὰρ, ἕως ἂν ἐπιθυμή-
σωσιν αὐτῶν. Ἔπνος δὲ αὐτοῖς^ι πάρεστιν ἡδίων, ἢ τοῖς ἀμόχ-
θοις.^μ ^νκαὶ οὔτε ἀπολιπόντες αὐτὸν ἀχθονται, οὔτε διὰ τοῦτον
μεθιάσι τὰ δέοντα πράττειν. Καὶ οἱ μὲν νέοι τοῖς τῶν πρεσ-
βυτέρων ἐπαίνοις^ν χαίρουσιν, οἱ δὲ γεραίτεροι ταῖς τῶν νέων
τιμαῖς^ν ἀγάλλονται· καὶ ἰδέως μὲν τῶν παλαιῶν πράξεων μέμ-
νηται,^ο ^πεὐ δὲ τὰς παρούσας ἴδονται πράττοντες,^ρ δι' ἐμὲ
φίλοι μὲν θεοῖς ὄντες, ἀγαπητοὶ δὲ φίλοις,^ρ τίμοι δὲ πατρίσιν.^ρ
Ὅταν δ' ἔλθῃ ^στὸ πεπρωμένον τέλος, ^σοὐ μετὰ λήθης ἄτιμοι
κείνται, ἀλλὰ μετὰ μνήμης τὸν ἀεὶ χρόνον^σ ἱμνούμενοι θάλλ-
λουσι.—^τΤοιαῦτά σοι^ι, ὦ παῖ τοκέων ἀγαθῶν Ἡράκλεις, ἕξεισι
διαπονησαμένῳ, τὴν μακαριστοτάτην εὐδαιμονίαν κεκτῆσθαι.

^α § 144, R. XVI.

^β 101, 1.

^γ 144, R. XII.

^δ 157, R. XXXIII.

^ε 40, 2.

^ς 158, R. XXXIV. &

^ζ 134, 8.

^ε § 148, R. XXIII. 1.

^β § 165, R. XLIII.

^ι § 146, Obs. 1.

^κ 32. Obs. 1, 4. *δντων*.

^ι § 148, R. XXI.

^μ § 143, Obs. 9.

^α § 158, R. XXXIV.

^ο § 144, R. XIV. 2.

^ρ 104, 6.

^α § 147, Obs. 2, R. I.

^ρ § 160, R. XXXVI

^ο § 149, R. XXIV

EXPEDITION OF CYRUS.

[FROM XENOPHON'S ANABASIS, BOOK I.]

CHAP. I.

The Cause of the Expedition, and the Assembling of the Army at Sardis.

ἸΔαρείου^α καὶ Παρυσάτιδος γίνονται παῖδες δύο, πρεσβύτερος^β μὲν Ἀρταξέρξης, νεώτερος δὲ Κῦρος. Ἐπεὶ δὲ ἰσθένει Δαρείος, καὶ ὑπώπτενε τελευτὴν τοῦ βίου, ἐβούλετο τῶν παίδων ἀμφοτέρω παρεῖναι.^γ Ὁ μὲν οὖν πρεσβύτερος παρῶν^δ ἐτύγγατο· Κῦρον δὲ μετεπέμπετο^ε ἀπὸ τῆς ἀρχῆς, ἧς^ς αὐτὸν σατράπην^ς ἐποίησε· καὶ στρατηγὸν δὲ αὐτὸν ἀπέδειξε πάντων, ὅσοις^ς εἰς Καστωλοῦ πεδίον ἀθροίζονται. ³Ἀναβιβίνει^β οὖν ὁ Κῦρος, λαβὼν Τισσαφέρην ὡς φίλον· καὶ τῶν Ἑλλήνων δὲ ἔχων^ι ἄοπλίτας, ἀνέβη, τριακοσίους, ἄρχοντα δὲ αὐτῶν^ς Ξενίαν Παυρήσιον.

Ἐπειδὴ δὲ ἐτελεύτησε Δαρείος, καὶ^ς κατέστη εἰς τὴν βασιλείαν Ἀρταξέρξης, Τισσαφέρην^ς διαβάλλει^β τὸν Κῦρον πρὸς τὸν ἀδελφόν, ὡς ἐπιβουλεύει αὐτῷ. Ὁ δὲ πείθεται^ι τε καὶ συλλαμβάνει Κῦρον, ὡς ἀποκτενῶν^κ ἢ δὲ μήτηρ, ⁸ἐξαιτησαμένη αὐτὸν, ἀποπέμπει πάλιν ἐπὶ τὴν ἀρχήν. Ὁ δ', ὡς ἀπῆλθε κινδυνεύσας καὶ ἄτιμασθεῖς, ⁹βουλεύεται, ὅπως μήποτε ἔτι ἔσται^ι ἐπὶ τῷ ἀδελφῷ, ἀλλ', ἢν δύνηται, βασιλεύσει^ι ἀντ' ἐκεῖνου. Παρυσάτις μὲν δὴ ἢ μήτηρ^ι ὑπῆρχε τῷ Κύρῳ,^μ φιλοῦσα αὐτὸν μᾶλλον, ἢ τὸν βασιλεύοντα Ἀρταξέρξη. ¹¹Ὅστις δ' ἀρικνεῖτο τῶν^ν παρὰ βασιλέως πρὸς αὐτὸν, πάντας οὕτω διατιθεῖς ἀνεπέμπετο, ὡς^θ ἑαυτῷ μᾶλλον φίλους εἶναι, ἢ βασιλεῖ. Καὶ τῶν παρ' ἑαυτῷ δὲ βαρβάρων^ο ἐπεμελεῖτο, ὡς^ς ¹²πολεμεῖν τε ἱκανοὶ εἴησαν, καὶ εὐνοϊκῶς ἔχοιεν αὐτῷ. Τὴν δὲ Ἑλληνικὴν

^α § 144, R. XII.

^β § 132, 1.

^γ 97, 3.

^δ 107, 4.

^ε § 142, R. V.

^ς § 153, Obs. 5.

^ζ § 135, 7.

^η § 76, Obs. 1.

^ι 102, 4.

^κ 106, 3.

^λ 77, 1, & r. f.

^μ § 148, Obs. 7, 2.

^ν 32, 4, ὄντων, &

§ 143, R. X.

^ξ § 144, R. XIV.

δύναμιν ἤθροιζεν, ὡς μάλιστα ἐδύνατο ἐπικρυσπτόμενος, ὅπως ὅτι ἀπαρασκεναστότατον λάβοι^α βασιλέα. — Ὅτε οὖν ἐποιεῖτο τὴν συλλογὴν, ὁπόσους εἶχε φύλακας^β ἐν ταῖς πόλεσι, παρήγγειλε τοῖς φρουράρχοις^γ ἐκάστοις λαμβάνειν αἰδρας Πελοποννησίους, ὅτι πλείστους καὶ βελτίστους, ὡς ἐπιβουλεύοντος Τισσαφέρους^δ ταῖς πόλεσι.* Καὶ γὰρ ἦσαν αἱ Ἰωνικαὶ πόλεις Τισσαφέρους τὸ ἀρχαῖον,^ε ἐκ βασιλείως δεδομένα· τότε δ' ἀπέστησαν πρὸς Κῦρον πᾶσαι, πλὴν Μιλήτου.^ς Ἐν Μιλήτῳ δ' ὁ Τισσαφέρης, ἑπρασθόμενος τὰ αὐτὰ ταῦτα βουλευόμενος, [ἀποστῆναι πρὸς Κῦρον,] τοὺς μὲν^β ἀπέκτεινε, τοὺς δ'^η ἐξέβαλεν. Ὁ δὲ Κῦρος, ὑπολαβὼν τοὺς φεύγοντας, συλλέξας στρατεύματα, ἐπολιόρκει Μίλητον καὶ κατὰ γῆν καὶ κατὰ θάλατταν, καὶ ἐπειρᾶτο^θ καταγείν τοὺς ἐκπεπωκότας.— Ἄυτη οὖν ἄλλη πρόφασις ἦν αὐτῷ^ι τοῦ ἄθροίσειν^κ στρατεύματα. Πρὸς δὲ βασιλέα πέμπων, ἠξίου, ἀδελφὸς ὢν αὐτοῦ, δοθῆναί οἱ^ι ταύτας τὰς πόλεις μᾶλλον, ἢ Τισσαφέρην ἄρχειν αὐτῶν· καὶ ἡ μήτηρ συνέπραττεν αὐτῷ ταῦτα· ὥστε βασιλεὺς τῆς πρὸς ἑαυτὸν ἐπιβουλῆς^μ οὐκ ἤσθάνετο, ὅτι Τισσαφέρης^ο δὲ ἐνόμιζε πολεμοῦντα αὐτὸν ἀμφὶ τὰ στρατεύματα δαπανᾶν· ὥστε οὐδεν ἤχθετο αὐτῶν^ν πολεμοῦντων· καὶ γὰρ ὁ Κῦρος^ο ἀπέπεμπε τοὺς γιγνομένους δασμοὺς βασιλεῖ ἐκ τῶν πόλεων, ὧν^π ὁ Τισσαφέρης ἐτύγγανεν ἔχων.*

* Ἄλλο δὲ στρατεύματα συνελέγετο αὐτῷ^ρ ἐν Χερρόνησσῳ, ἡ τῆ καταντιπέρας Ἀβύδου, τόνδε τὸν τρόπον.^ς—Κλέαρχος ἦν Λακεδαιμόνιος, ἡ φυγᾶς· ἡ τούτῳ συγγενόμενος ὁ Κῦρος ἠγάσθη τε αὐτὸν, καὶ δίδωσιν αὐτῷ^τ μυρίους δαρεικοὺς. Ὁ δὲ λαβὼν τὸ χρυσίον, στρατεύματα συνέλεξεν ἀπὸ τούτων τῶν χρημάτων, καὶ ἐπολέμει, ἐκ Χερρόνησσου ὀρμώμενος, τοῖς Θραξί^υ τοῖς ὑπὲρ Ἑλλήσποντον οἰκοῦσι, καὶ ἡ ὠφέλει τοὺς Ἑλληνας· ὥστε

^α § 81, 1.

^β § 153, Obs. 5.

^γ 71, 5.

^δ 113, 2, & ref.

^ε § 148, R. XXIII.
2, (2).

^ς § 131, Obs. 6.

^ζ § 165, R. XLIIH.

^η § 134, 19.

^ι § 148, R. XXI.

^κ § 173, R. LV. &
Obs. 2.

^λ § 154, R. XXXI.

^μ § 144, R. XIV.

^ν 44, 2.

^ο 107, 5.

^π § 154, R. XXXI.

^ρ § 148, Obs. 7, κατά.

^ς § 134, 8, & 32.

καὶ χρήματα συνεβάλλοντο αὐτῷ,^a εἰς τὴν τροφήν τῶν στρατιω-
τῶν, αἱ Ἑλλησποντικαὶ πόλεις ἐκοῦσαι.^b 'Τοῦτο δ' αὖ οὕτω
τρεφόμενον ἐλάνθανεν^c αὐτῷ τὸ στράτευμα. Ἀριστιππος δὲ ὁ
Θετταλὸς^d ἐτύγχανε ξένος ὦν αὐτῷ, καὶ πιεζόμενος ὑπὸ τῶν
οἴκοι ἀντιστασιωτῶν, ἔρχεται πρὸς τὸν Κῦρον, καὶ αἰτεῖται^e
αὐτὸν εἰς^f διςχιλίους ξένους, καὶ τριῶν μηνῶν μισθόν, ὡς οὕτω
περιγερόμενος ἂν τῶν ἀντιστασιωτῶν.^g Ὁ δὲ Κῦρος δίδωσιν
αὐτῷ εἰς^h τετρακισχιλίους, καὶ ἕξ μηνῶν μισθόν· καὶ δεῖται
αὐτοῦ,ⁱ μὴ πρόσθεν καταλῦσαι πρὸς τοὺς ἀντιστασιώτας, πρὶν^k
ἂν αὐτῷ συμβουλευσῆται. Οὕτω δὲ αὖ τὸ ἐν Θετταλίᾳ ἐλάν-
θανεν^c αὐτῷ τρεφόμενον στράτευμα: Πρόξενον^l δὲ τὸν Βοιω-
τιον, φίλον ὄντα αὐτῷ, ἐκέλευσε, λαβόντα ἄνδρας ὅτι πλείστους,
παραγενέσθαι, ὡς ἐπὶ Πεισίδας βουλόμενος στρατεύεσθαι, ὡς
πράγματα παρεχόντων Πεισιδῶν τῇ ἑαυτοῦ χώρᾳ. Σοφαινε-
τον^m δὲ τὸν Στυμφάλιον, καὶ Σωκράτην τὸν Ἀχαιὸν,ⁿ ξένους
ὄντας καὶ τούτους, ἐκέλευσεν ἄνδρας λαβόντας ἐλθεῖν ὅτι πλείσ-
τους, ὡς πολεμήσων Τισσαφέρην σὺν τοῖς φηγάσι τῶν Μιλη-
σίων. Καὶ ἐποίουν οὕτως οὗτοι.

CHAP. II.

The Army being collected, commences its march.

Ἐπεὶ δ' ἐδόκει αὐτῷ ἤδη πορεύεσθαι ἄνω, τὴν μὲν πρό-
φασιν ἐποιεῖτο, ὡς Πεισίδας βουλόμενος ἐκβαλεῖν παντάπασιν
ἐκ τῆς χώρας· καὶ ἀθροίζει ὡς ἐπὶ τούτους τό τε βαρβαρικὸν
καὶ τὸ Ἑλληνικὸν ἐνταῦθα στράτευμα· καὶ παραγγέλλει τῷ τε
Κλεάρχῳ,^k λαβόντι, ἤκειν, ὅσον ἦν αὐτῷ στράτευμα· καὶ τῷ
Ἀριστίππῳ, συναλλαγέντι πρὸς τοὺς οἴκοι, ἀποπέμψαι πρὸς
ἑαυτὸν, ὃν εἶχε στράτευμα· καὶ Ξενίᾳ τῷ Ἀρκαδί, ὃς αὐτῷ
προειστήκει^l τοῦ ἐν ταῖς πόλεσι ξενικοῦ,^m ἤκειν παρήγγειλε, λα-

^a § 152, R. XXVIII.

^b 18, 3.

^c 107, 1.

^d § 153, R. XXIX.

^e § 124, 6, *about*.

^f § 144, R. XVII. 6.

^g § 148, Obs. 7, Exc.

^h 117, 47

ⁱ § 175, R. LVIII.

^k § 175. Obs. 2.

^l 42, 1.

^m § 144, R. XVII. 4.

βόντα τοὺς ἄνδρας, πλὴν ὅποσοι ἱκανοὶ εἶησαν τὰς ἀκροπόλεις φυλάττειν.^α Ἐκάλεσε δὲ καὶ τοὺς Μίλητον πολιορκουήσας· καὶ τοὺς φηγάδας ἐκέλευσε σὺν αὐτῷ στρατεύεσθαι, ὑποσχόμενος αὐτοῖς, εἰ καλῶς καταπράξειεν,^β ἐφ' ᾧ ἐστρατεύετο, μὴ πρόσθεν^γ παύσασθαι, πρὶν αὐτοὺς καταγάγοι οἴκαδε. Ὅι δὲ ἠδέως ἐπέιθοντο· (ἐπίστευον γὰρ αὐτῷ·) καὶ λαβόντες τὰ ὄπλα, προσήεσαν εἰς Σάρδεις. Ξενίας μὲν δὴ, ^δτοὺς ἐκ τῶν πόλεων λαβῶν, παρεγένετο εἰς Σάρδεις, ὀπλίτας εἰς τετρακισχιλίους· Πρόξενος δὲ παρῆν, ἔχων^δ ὀπλίτας μὲν εἰς πεντακοσίους καὶ χιλίους, γυμνήτας δὲ πεντακοσίους· Σοφαίνετος δὲ ὁ Στυμφάλιος, ὀπλίτας ἔχων^δ χιλίους· Σωκράτης δὲ ὁ Ἀχαιοὺς, ὀπλίτας ἔχων ὡς πεντακοσίους· Πασίων δὲ ὁ Μεγαρεὺς, εἰς ἑπτακοσίους ἔχων ἄνδρας, παρεγένετο· ἦν δὲ καὶ οὗτος καὶ ὁ Σωκράτης τῶν^ε ἀμφὶ Μίλητον στρατευσάντων. Οὗτοι μὲν εἰς Σάρδεις αὐτῷ^ς ἀφίκοντο. Τισσαφέρνης δὲ, κατανοήσας ταῦτα, ^βκαὶ μεῖζονα ἠγησάμενος εἶναι, ἢ ὡς ἐπὶ Πεισίδας, τὴν παρασκευὴν, πορεύεται ὡς βασιλέα, ἧ ἐδύνατο τάχιστα, ἰππέας ἔχων^δ ὡς πεντακοσίους. Καὶ βασιλεὺς μὲν δὴ, ἐπεὶ ἤκουσε παρὰ Τισσαφέρνου τὸν Κύρου στόλον, ἀντιπαρεσκευάζετο.

^κΚῦρος δὲ ἔχων, οὓς εἶπον, ὠρμάτο ἀπὸ Σάρδεων· καὶ ἐξελαύνει διὰ τῆς Λυδίας, ^ςσταθμοὺς^ς τρεῖς, ^βπαρασάγγας^ς εἴκοσι καὶ δύο, ἐπὶ τὸν Μαιάνδρον ποταμόν. ^κΤούτου τὸ εὖρος δύο πλέθρα· ^ςγέφυρα δὲ ἐπὶν ἐξενγμένη πλοίοις^β ἑπτὰ. Τούτου διαβάς, ἐξελαύνει διὰ Φρυγίας, σταθμὸν^ς ἓνα παρασάγγας ὀκτώ, εἰς Κολοσσάς, ^οπόλιν οἰκουμένην,^ι εὐδαίμονα καὶ μεγάλην. Ἐνταῦθα ἔμεινεν ἡμέρας^κ ἑπτὰ· καὶ ἦκει Μένων ὁ Θετταλός, ^ιἔχων ὀπλίτας χιλίους, καὶ πελταστὰς πεντακοσίους, Δόλοπας καὶ Αἰνιῶνας καὶ Ὀλυνθίους. Ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς, παρασάγγας εἴκοσιν, εἰς Κελαινάς, τῆς Φρυγίας πόλιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα. * * * *

^α 85, 6.

^β § 101, 1.

^γ 117, 47.

^δ 102, 4.

^ε § 144, R. XII. &

32. Also § 134, 8.

^ς § 143, R. XXII.

^κ § 161, R. XXXVIII.

^β § 158, R. XXXIV.

^ι 99.

^κ § 160, R. XXXVI.

CHAP. VI.

The Trial and Death of Orontes.

¹Ἐντεῦθεν προϊόντων,^a εἰφαίνετο ἵγνη ἵππων καὶ κόπρος· εἰκάζετο δὲ εἶναι ὁ στίβος ὡς διςχιλίων ἵππων. Οὗτοι ²προϊόντες ἕκαιον καὶ χιλόν, καὶ εἴ τι ἄλλο χρήσιμον ἦν. Ὁρόντης δὲ, Πέρσης ἀνὴρ, γένει^b τε προσήκων βασιλεῖ,^c καὶ ³τὰ πολεμικὰ λεγόμενος ἐν τοῖς ἀρίστοις Περσῶν, ἐπιβουλεύει Κύρῳ,^d καὶ πρόσθεν πολεμήσας. Καταλλαγεῖς δὲ οὗτος Κύρῳ,^e εἶπεν, εἰ αὐτῷ δοίῃ ἰππέας χιλίους,^f ὅτι τοὺς προκατακαίοντας ἰππέας ἢ κατακαίνοι ἂν ἐνεδρεύσας, ἢ ζῶντας πολλοὺς αὐτῶν ἔλοι, καὶ κωλύσει^g τοῦ^s καίειν ἐπιόντας, καὶ ποιήσειεν,^h ὥστε μήποτε δύνασθαι αὐτούς,ⁱ ἰδόντας τὸ Κύρου στρατέμμα, βασιλεῖ διαγαγεῖλαι. Τῷ δὲ Κύρῳ^j ἀκούσαντι ταῦτα ἐδόκει ὠφέλιμα εἶναι· καὶ ἐκέλευεν αὐτὸν λαμβάνειν μέρος παρ' ἐκάστου τῶν ἡγέμόνων.^k

Ὁ δὲ Ὁρόντης, νομίσας εἰσίμους αὐτῷ εἶναι τοὺς ἰππέας, γράφει ἐπιστολὴν παρὰ βασιλεία, ὅτι ἦξι ἔχων ἰππέας ὡς ἂν δίνηται πλείστους· ἀλλὰ φράσαι τοῖς ἑαυτοῦ ἰππεῦσιν ἐκέλευεν, ὡς φίλιον αὐτὸν ὑποδέχεσθαι. Ἐνῆν δ' ἐν τῇ ἐπιστολῇ καὶ τῆς πρόσθεν^l φιλίας ὑπομνήματα καὶ πίστεως. Ταύτην τὴν ἐπιστολὴν δίδωσι πιστῷ ἀνδρὶ, ὡς ᾤετο· ὁ δὲ λαβὼν, Κύρῳ δείκνυσιν. ^mἈναγνούς δὲ αὐτὴν ὁ Κύρος, συλλαμβάνει Ὁρόντην, καὶ συγκαλεῖ εἰς τὴν αὐτοῦ σκηνὴν Περσῶν τοὺς ἀρίστους τῶνⁿ περὶ αὐτὸν ἐπτά· καὶ τοὺς τῶν Ἑλλήνων στρατηγούς^o ἐκέλευεν ὀπλίτας ἀγαγεῖν, ^pτούτους^q δὲ θέσθαι τὰ ὄπλα περὶ τὴν αὐτοῦ σκηνὴν. Οἱ δὲ ταῦτα ἐποίησαν, ἀγαγόντες ὡς^r τριςχιλίους ὀπλίτας. Κλέαρχον δὲ καὶ εἰσὼ παρεκάλεσε σύμβουλον, ὃς γε καὶ αὐτῷ^s καὶ τοῖς ἄλλοις^t ἐδόκει ^uπροτιμηθῆναι μάλιστα τῶν Ἑλλήνων. ^vἘπεὶ δ' ἐξῆλθεν, ἐξήγγειλε τοῖς φίλοις τὴν κρίσιν

^a 112, 4.^b § 157, R. XXXIII.^c § 146, Obs. 1.^d § 148, R. XXIII. 2, (2).^e § 148, R. XXIII. 2, (1).^f § 101, 1.^g § 144, R. XVI, 5,

& § 173, R. LV.

^h § 175, R. LVIII.ⁱ 55, 2.^j § 143, R. X.^l § 130, Obs. 1, 2d.^m 32, 4, Obs. ὅν

των.

ⁿ § 125, ὡς, 9.^o § 54 & 55, &

§ 149, R. XXIV.

τοῦ Ὀρόντου, ὡς ἐγένετο· οὐ γὰρ ἀπόρρητον ἦν. Ἐφη δὲ Κῦρον ἄρχειν τοῦ λόγου ὧδε·

“Παρεκάλεσα ὑμᾶς, ἄνδρες φίλοι, ὅπως σὺν ὑμῖν βουλευόμενος, ὃ τι δικαιοτάτον καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων, ἴτοῦτο πράξω^b περὶ Ὀρόντου τουτουί.^c Τοῦτον γὰρ πρῶτον μὲν ὁ ἐμὸς πατήρ ἔδωκεν ὑπήκοον ἐμοὶ εἶναι· ἐπεὶ δὲ, ²ταχθεὶς, ὡς ἔφη αὐτὸς, ὑπὸ τοῦ ἐμοῦ ἀδελφοῦ, οὗτος ἐπολέμησεν ἐμοί, ἔχων τὴν ἐν Σάρδεσιν ἀκρόπολιν, καὶ ἐγὼ αὐτὸν προςπολεμῶν ἐποίησα, ὥστε δόξαι τούτῳ^d τοῦ πρὸς ἐμὲ πολέμου^e παύσασθαι, —καὶ δεξιὰν ἔλαβον καὶ ἔδωκα.” Μετὰ ταῦτα, ἔφη, ὦ Ὀρόντα, ³ἔστιν ὃ τι σε ἠδίκησα;—Ὁ δὲ ἀπεκρίνατο, ὅτι οὐ. Πάλιν ὁ Κῦρος ἠρώτα·—⁴Οὐκοῦν ὕστερον, ὡς αὐτὸς σὺ ὁμολογεῖς, οὐδὲν^f ὑπὲρ ἐμοῦ ἀδικούμενος, ἀποστὰς εἰς Μυσοὺς, κακῶς^g ἐποίηεις τὴν ἐμὴν χώραν, ὃ τι^h ἐδύνω;—Ἐφη ὁ Ὀρόντης·—⁵Οὐκοῦν, ἔφη ὁ Κῦρος, ὁπότ’ αὖ ἔγνωσ τὴν σεαυτοῦ δύναμιν, ἐλθὼν ἐπὶ τὸν τῆς Ἀρτεμίδος βωμὸν, μεταμέλειν τέ σοι ἐφησθαι,^h καὶ πείσας ἐμὲ, πιστὰ πάλιν ἔδωκάς μοι, καὶ ἔλαβες παρ’ ἐμοῦ;—Καὶ ταῦθ’ ὁμολογεῖ ὁ Ὀρόντης.—Τίⁱ οὖν, ἔφη ὁ Κῦρος, ἀδικηθεὶς ὑπὲρ ἐμοῦ, ⁶νῦν τοτρίτον ἐπιβουλευὼν μοι φανερόςⁱ γέγονας;—Εἰπόντος δὲ τοῦ Ὀρόντου, ὅτι οὐδὲν^j ἀδικηθεὶς, ἠρώτησεν ὁ Κῦρος αὐτόν·—Ὁμολογεῖς οὖν περὶ ἐμὲ ἀδικός^k εἶναι;—Ἡ γὰρ ἀνάγκη, ἔφη ὁ Ὀρόντης.—Ἐκ τούτου πάλιν ἠρώτησεν ὁ Κῦρος·—⁸Ἐτι οὖν ἂν γένοιο τῷ ἐμῷ ἀδελφῷ^l πολέμιος, ἐμοὶ^m δὲ καὶ φίλος καὶ πιστός;—Ὁ δὲ ἀπεκρίνατο, ὅτι—οὐδ’, εἰ γενοίμην,^m ὦ Κῦρε, σοὶ γ’ ἂν ἔτι ποτὲ δόξαιμι.ⁿ

Πρὸς ταῦτα ὁ Κῦρος εἶπε τοῖς παροῦσιν·—Ὁ μὲν ἀνὴρ τοιαῦτα μὲν πεποίηκε, τοιαῦτα δὲ λέγει· ὑμῶν^o δὲ σὺ πρῶτος, ὦ Κλέαρχε, ⁹ἀπόφηναι^o γνώμην, ὃ τι σοὶ δοκεῖ.—Κλέαρχος δὲ εἶπε ταῦτα·—Συμβουλευὼ ἐγὼ, ¹⁰τὸν ἄνδρα τουτον^p ἐκποδῶν ποιῆσθαι ὡς τάχιστα· ὡς μηκέτι δεοί^q τουτον φυλάττεσθαι, ἀλλὰ

^a § 131, Obs. 4.

^b 79.

^c § 65, 2.

^d § 149, R. XXIV.

^e § 144, R. XVI. 5.

^f § 157, Obs. 1.

^g § 153, Obs. 1.

^h § 102, Table.

ⁱ § 175, Obs. 4.

^k § 175, Obs. 5.

^l § 147, R. XX.

^m § 172, Obs. 7, 3d.

ⁿ § 143, R. X.

^o § 176, Obs. 2.

^p § 175, R. LVIII.

^q § 149, Exc. II. ἡμῖς.

σχολή ἡμῖν,^a ἵτὸ κατὰ τοῦτον εἶναι, τοὺς ἐθελόντας φίλους τούτους εὖ ποιεῖν.^b Ταύτη δὲ τῇ γνώμῃ^c ἔφη καὶ τοὺς ἄλλους προσθέσθαι. Μετὰ ταῦτα, κελεύοντος Κύρου,^d ἐλάβοντο τῆς ζώνης^e τὸν Ὀρόντην, ἐπὶ θανάτῳ, ἅπαντες ἀνυστάντες, καὶ οἱ συγγενεῖς· εἶτα δὲ ἐξῆγον αὐτὸν, οἷς^f προσετάχθη. Ἐπεὶ δὲ εἶδον αὐτὸν, οἷπερ πρόσθεν προσεκύνουν, καὶ τότε προσεκύνησαν, καίπερ εἰδότες, ὅτι ἐπὶ θανάτῳ ἄγοιτο. Ἐπεὶ δὲ εἰς τὴν Ἀρταπάτα^g σκηρὴν εἰσῆχθη, τοῦ πισοτιάτου τῶν Κύρου σκηπτούχων,^h μετὰ ταῦτα οὔτε ζῶντα Ὀρόντην, οὔτε τεθνεῶταⁱ οὐδεὶς πώποτε εἶδεν, οὐδ' ὅπως ἀπέθανεν, οὐδεὶς εἰδὼς^k ἔλεγεν· εἰκαζον δ' ἄλλοι ἄλλως· τάφος δ' οὐδεὶς πώποτε αὐτοῦ ἐφάνη.

CHAP. VII.

Approach of the Enemy—Preparation for Battle.

Ἐντεῦθεν ἐξελαύνει διὰ τῆς Βαβυλωνίας, σταθμοὺς τρεῖς, παρασάγγας δώδεκα. Ἐν δὲ τῷ τρίτῳ σταθμῷ Κύρος ἐξέτασιν ποιεῖται τῶν Ἑλλήνων καὶ τῶν βαρβάρων ἐν τῷ πεδίῳ, περὶ μέσας νύκτας·—ἐδόκει γάρ, εἰς τὴν ἐπιούσαν ἔω ἦξιν βασιλέα^l σὺν τῷ στρατεύματι μαχούμενον·^m—καὶ ἐκέλευε Κλέαρχον μὲν τοῦ δεξιοῦ κέρωςⁿ ἡγεῖσθαι, Μένωνα δὲ τὸν Θετταλὸν τοῦ εὐωνύμου·^o αὐτὸς δὲ τοὺς ἑαυτοῦ διέταττε. Μετὰ δὲ τὴν ἐξέτασιν, ἅμα τῇ ἐπιούσῃ ἡμέρᾳ αὐτόμολοι παρὰ μεγάλου βασιλέως ἦκοντες ἀπήγγελλον Κύρῳ περὶ τῆς βασιλείως στρατιᾶς. Κύρος δὲ, συγκαλέσας τοὺς στρατηγούς καὶ λοχαγούς τῶν Ἑλλήνων,^p συνεβουλεύετό τε, πῶς ἂν τὴν μάχην ποιοῖτο,^q καὶ αὐτὸς παρήγει θαρρήνων τοιαύδε· “ὦ ἄνδρες Ἑλληνες, οὐκ ἀνθρώπων^r ἀπορῶν βαρβάρων συμμάχους ὑμᾶς ἄγω, ἀλλὰ νομιζῶν ἀμείνονας καὶ κρείττους πολλῶν βαρβάρων^s ὑμῶς εἶναι, διὰ τοῦτο προσέλαβον. ¹⁰Ὅπως οὖν ἔσεσθε ἄνδρες

^a § 148, R. XXI.^b § 153, Obs. 1.^c § 152, R. XXVIII.^d § 156, R. XXXII.^e § 154, R. XXXI.^f § 16, Obs. 1.^g § 143, R. X.^h § 101, 7, Attic.ⁱ § 167, R. XLVI.^j 105, 1.^k § 175, R. LVIII.^l 106, 2.^m § 144, R. XVII. 3ⁿ § 172, R. LIV.^o § 144, R. XVI.^p § 143, R. XI.

ἄξιοι τῆς ἐλευθερίας, ἥς^β κέκτησθε, 'καὶ ὑπὲρ ἧς ὑμᾶς ἐγὼ εὐδαιμονίζω. Εὖ γὰρ ἴστε, ^ο ὅτι τὴν ἐλευθερίαν ἐλοίμην ἂν, ^α ἀντὶ ὧν ἔχω πάντων καὶ ἄλλων πολλαπλασίων. Ὅπως δὲ εἰδῆτε, εἰς οἶον ἔρχεσθε ἀγῶνα, ἐγὼ ὑμᾶς διδάξω.—Τὸ μὲν πληθθος πολὺ, καὶ πολλῇ κραυγῇ ἐπίασιν· ἂν δὲ ταῦτα ἀνάσχησθε, ἄλλα καὶ αἰσχύνεσθαι μοι δοκῶ, οἶους ἡμῶν γνώσεσθε τοὺς ἐν τῇ χώρᾳ ὄντας ἀνθρώπους. Ἐμῶν^γ δὲ ἀνδρῶν ὄντων, καὶ εὐτόλμων γενομένων, ἐγὼ ὑμῶν^δ τὸν μὲν οἴκαδε βουλόμενον ἀπιέναι ^ε τοῖς οἴκοι ζηλωτὸν ποιήσω ἀπελθεῖν· πολλοὺς δ' οἶμαι ποιήσειν τὰ^ε παρ' ἐμοὶ ἐλίσθαι ἀντὶ τῶν^β οἴκοι."

Ἐνταῦθα Γαυλίτης παρῶν, φηγᾶς Σάμιος, πιστὸς δὲ Κύρῳ, εἶπε· "Καὶ μὴν, ὦ Κύρε, λέγουσί τινες, ὅτι πολλὰ ὑπισχνῆ νῦν, ^ο διὰ τὸ ἐν τοιοῦτῳ εἶναι τοῦ κινδύνου τοῦ προσιόντος ἂν δ' εὖ γένηται τι, οὐ μεμνησθαί σε· ἐνιοὶ δὲ, οὐδ', εἰ μέμνηό τε καὶ βούλοιο, δύνασθαι ἂν ἀποδοῦναι, ὅσα^ε ὑπισχνῆ." Ἀκούσας ταῦτα ἔλεξεν ὁ Κύρῳ· "Ἄλλ' ἔστι μὲν ἡμῖν, ^α ὦ ἄνδρες, ἡ ἀρχὴ ἢ πατρῴα, πρὸς μὲν τὴν μεσημβρίαν, μέχρις οὐ^μ διὰ καῦμα οὐ δύνανται οἰκεῖν οἱ ἀνθρώποι· πρὸς δὲ ἄρκτον, μέχρις ὄτου^μ διὰ χειμῶνα· ^β τὰ δ' ἐν μέσῳ τούτων ἅπαντα σατραπέουσι οἱ τοῦ ἐμοῦ ἀδελφοῦ φίλοι. Ἦν δ' ἡμεῖς νικήσωμεν, ὑμᾶς δεῖ^α τοὺς ἡμετέρους φίλους τούτων ἐγκρατεῖς ποιῆσαι. Ὡστε οὐ τοῦτο δέδοικα, μὴ^ο οὐκ ἔχω, ὃ τι δῶ ἐκάστῳ τῶν φίλων, ^α ἂν εὖ γένηται, ἀλλὰ μὴ^β οὐκ ἔχω ἰκανοὺς, οἷς δῶ. Ἐμῶν δὲ τῶν Ἑλλήνων καὶ στέφανον ἐκάστῳ χρυσοῦν δώσω." Οἱ δὲ ταῦτα ἀκούσαντες, αὐτοὶ τε ἦσαν πολὺ προθυμότεροι, καὶ τοῖς ἄλλοις ἐξιγγελλον. Εἰσηέσαν^α δὲ παρ' αὐτὸν οἱ τε στρατηγοὶ καὶ τῶν ἄλλων Ἑλλήνων τινὲς, ἀξιούντες εἰδέειν, τί σφίσι^α ἔσται, εἰ ἂν κρατήσωσιν. Ὁ δὲ ^β ἐμπιπλὰς ἀπάντων τὴν γνώμην ἀπέπεμπε. ^γ Παρεκελεύοντο δ' αὐτῷ πάντες, ὅσοιπερ^δ διελέγοντο, μὴ μάχεσθαι,

^α § 143, R. IX. 1.

^β § 135, 9.

^γ § 112, IX.

^δ 42, 1, & 44.

^ε 112, 1.

^ζ § 143, R. X.

^α § 147, Obs. 2, R. I.

& 32, 4, Obs.

^β 32, 4, Obs. *δντα*

& *δντων*.

^γ 89, 5. Sup. *στ*.

^δ 38, *πάντα*.

^ε § 148, R. XXI.

^α § 165, R. XLIII.

^β § 149, Exc. II.

^γ 64, Obs. 2, 3.

^δ 64, Obs. 2, 3.

^ε § 112, II. Attic im-

perf.

^ζ 37, 3.

σιταγωγά· εἰςβάλλουσι δὲ εἰς τὸν Εὐφράτην· διαλείπουσι δὲ ἐκίστη παρασάγγην· γέφυραι δὲ ἔπεισιν.

Ἦν δὲ ²παρ' αὐτὸν τὸν Εὐφράτην πάροδος στενὴ, μεταξὺ τοῦ ποταμοῦ² καὶ τῆς τάφρου, ὡς εἴκοσι ποδῶν³ τὸ εὖρος.⁴ Ταύτην δὲ τὴν τάφρον βασιλεὺς μέγας ποιεῖ ³ἀντὶ ἐρύματος, ἐπειδὴ πυνθάνεται Κῦρον προσελαύνοντα. Ταύτην δὲ τὴν πάροδον Κῦρός τε καὶ ἡ στρατιὰ παρήλθε, καὶ ἐγένοντο εἰσω τῆς τάφρου.⁴ Ταύτη μὲν οὖν τῇ ἡμέρᾳ⁴ οὐκ ἐμαχέσατο βασιλεὺς, ἀλλ' ὑποχωρούντων φανερά ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἴχνη πολλά. Ἐνταῦθα Κῦρος Σιλανὸν καλέσας, 'τὸν Ἀμβρακιώτην μάντιν, ἔδωκεν αὐτῷ δαρεικούς τριςχιλίους, ὅτι τῇ ἐνδεκάτῃ⁴ ἀπ' ἐκείνης τῆς ἡμέρας πρότερον θυόμενος εἶπεν αὐτῷ, ὅτι βασιλεὺς οὐ μαχεῖται· δέκα ἡμερῶν.¹ Κῦρος δ' εἶπεν,— Οὐκ ἄρα ἔτι μαχεῖται, εἰ μὴ ἐν ταύταις ταῖς ἡμέραις μαχεῖται· ἐὰν δ' ἀληθεύσης, ὑπισχνούμαι σοι δέκα τάλαντα.—Τοῦτο τὸ χρυσίον τότε ἀπέδωκεν, ἐπεὶ παρήλθον αἱ δέκα ἡμέραι. Ἐπεὶ δ' ἐπὶ τῇ τάφρῳ οὐκ ἐκόλυε βασιλεὺς τὸ Κῦρον στρατεύμα διαβαίνειν, ἔδοξε καὶ Κῦρῳ⁵ καὶ τοῖς ἄλλοις ⁵ἀπεργωκέναι τοῦ⁶ μαχεῖσθαι· ὥστε τῇ ὑστεραίᾳ⁴ Κῦρος ἐπορεύετο ἡμελημένως μᾶλλον. Τῇ δὲ τρίτῃ⁴ ἐπὶ τε τοῦ ἄρματος καθήμενος τὴν πορείαν ἐποιεῖτο, ⁶καὶ ὀλίγους ἐν τάξει ἔχων πρὸ αὐτοῦ· τὸ δὲ πολὺ αὐτῷ ἀνατεταραγμένον ἐπορεύετο, καὶ τῶν ὄπλων¹ τοῖς στρατιώταις² πολλὰ ἐπὶ ἀμαξῶν καὶ ὑποζυγίων ἤγετο.

CHAP. VIII.

The Battle—Death of Cyrus.

Καὶ ἦδη τε ἦν ἡ ἀμφὶ ἀγορὰν πλήθουσαν, καὶ πλησίον ἦν ὁ σταθμὸς, ²ἐνθα ἔμελλε καταλύσειν, ἡνίκα Παταγύας, ἀνὴρ Πέρσης, τῶν ἀμφὶ Κῦρον πιστῶν, προφαίνεται ἐλαίνων κατὰ κράτος ἰδροῦντι τῷ ἵππῳ³ καὶ εὐθύς πᾶσιν, οἷς ἐνετίγχανεν, ἐβόα

² § 165, XLIII.

³ § 142, R. VII.

⁴ § 157, Obs. 1.

⁵ § 160, R. XXXVI.

& 16, ἡμέρα.

⁶ § 101, Obs. 2, (1).

¹ § 160, Obs. 2.

² § 149, R. XXIV.

³ § 144, R. XVI. 8.

⁴ § 143, R. X.

⁵ § 146, Obs. 1.

⁶ § 143, R. X. Obs. 4.

⁷ § 158, R. XXXIV.

καὶ βαρβαρικῶς καὶ Ἑλληνικῶς, ὅτι βασιλεὺς σὺν στρατεύματι πολλῶ προσέρχεται, ὡς εἰς μάχην παρεσκευασμένος. Ἐνθα δὴ πολὺς ταραχος ἐγένετο· αὐτίκα γὰρ ἐδόκουν οἱ Ἕλληνες, καὶ πάντες δὲ, ἁτάκτοις σφίσιν^α ἐπιπεσεῖσθαι. Καὶ Κῦρός τε, καταπηδήσας ἐκ τοῦ ἄρματος, τὸν θώρακα ἐνέδνυ, καὶ ἀναβάς ἐπὶ τὸν ἵππον, τὰ παλὰ εἰς τὰς χεῖρας ἔλαβε, τοῖς τε ἄλλοις^β πᾶσι παρήγγελλεν ἐξοπλίζεσθαι, ²καὶ καθίστασθαι εἰς τὴν ἐάντου τάξιν ἕκαστον.^ο Ἐνθα δὴ σὺν πολλῇ σπουδῇ καθίσταντο, Κλέαρχος μὲν ³τὰ δεξιὰ τοῦ κέρατος ἔχων, πρὸς τῷ Εὐφράτῃ ποταμῷ, Προξένος δὲ ἐχόμενος· οἱ δ' ἄλλοι μετὰ τοῦτον. Μένων δὲ, καὶ τὸ στρατεύμα, τὸ εὐώνυμον κέρας εἶχε τοῦ Ἑλληνικοῦ. ⁴Τοῦ δὲ βαρβαρικοῦ, ἵππεῖς μὲν Παφλαγόνες εἰς χιλίους παρὰ Κλέαρχον ἕστιασαν ἐν τῷ δεξιῷ, καὶ τὸ Ἑλληνικὸν πελταστικόν· ἐν δὲ τῷ εὐωνύμῳ, Ἀριαῖός τε ὁ Κύρου ὑπαρχος, καὶ τὸ ἄλλο βαρβαρικόν. Κῦρος δὲ, καὶ ἵππεῖς μετ' αὐτοῦ ἑξακόσιοι, κατὰ τὸ μέσον, ὀπλισμένοι θώραξι^δ μεγάλοις, καὶ παραμηριδίσι, καὶ κράνεσι πάντες, πλὴν Κύρου· ⁵Κῦρος δὲ, ψιλὴν ἔχων τὴν κεφαλὴν, εἰς τὴν μάχην καθίστατο. Λέγεται δὲ καὶ τοὺς ἄλλους Πέρσας ψιλαῖς ταῖς κεφαλαῖς^δ ἐν τῷ πολέμῳ διακινδυνεύειν. Οἱ δ' ἵπποι ἅπαντες, οἱ^ο μετὰ Κύρου, εἶχον καὶ προμετωπίδια καὶ προστερνίδια· εἶχον δὲ καὶ μαχαίρας οἱ ἵππεῖς Ἑλληνικάς.

Καὶ ἦδη τε ἦν μέσον ἡμέρας, καὶ οὐπω καταφανεῖς^ε ἦσαν οἱ πολέμιοι· ἠνίκα δὲ ⁶δείλη ἐγένετο, ἐφάνη κονιορτὸς ὥσπερ νεφέλη λευκὴ, χρόνον^ς δὲ οὐ συχνῶ ὕστερον, ⁷ὥσπερ μελανία τις^η ἐν τῷ πεδίῳ ἐπιπολύ. Ὅτε δὲ ἐγγύτερον ἐγίνοντο, τάχα δὴ καὶ ⁸χαλκός τις ἦστραπτε, καὶ αἱ λόγγαι καὶ αἱ τάξεις καταφανεῖς ἐγίνοντο. Καὶ ἦσαν ἵππεῖς μὲν λευκοθώρακες ἐπὶ τοῦ εὐωνύμου τῶν πολεμίων· (Τισσαφέρηνς ἐλέγετο τούτων ἄρχειν·) ⁹ἐχόμενοι δὲ τούτων γερρόφοροι· ἐχόμενοι δὲ ὀπλίται ¹⁰σὺν ποδήρεσι ξυλίναις ἀσπίσιν· (Αἰγύπτιοι^ι δὲ οὗτοι ἐλέγοντο εἶναι·) ἄλλοι δ' ἵππεῖς, ἄλλοι τοξῆται. Πάντες δὲ οὗτοι κατὰ ἔθνη,

^α § 169, R. LIII.^δ § 158, R. XXXIV.^ε § 160, Obs. 2.^β § 152, Obs. 1.^ο 32, 4, ὄντες.^η § 133, 10.^ο § 131, Exc. 7.^ι § 40, 2.^ι § 139, R. 6.

ἐν πλαισίῳ πλήρει ἀνθρώπων ἕκαστον ἔθνος ἐπορεύετο. Πρὸ δ' αὐτῶν, ἄρματα ἑδραζόμενα διαλείποντα σιγῶν ἀπ' ἀλλήλων, τὰ δρεπανηφόρα^β λεγόμενα· εἶχον δὲ τὰ δρέπανα² ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμένα, καὶ ὑπὸ τοῖς δίφροις εἰς γῆν βλέποντα, ὡς³ διακόπτειν, ὅτῳ⁴ ἐντύχοιεν. ³Ἡ δὲ γνώμη ἦν, ὡς εἰς τὰς τάξεις τῶν Ἑλλήνων ἐλώντων καὶ διακοπόντων. Ὁ μὲντοι Κῦρος εἶπεν, ὅτε καλέσας παρεκελεύετο τοῖς Ἕλλησι, τὴν κραυγὴν τῶν βαρβάρων ἀνασχέσθαι, ἑψεύσθη τοῦτο·⁵ οὐ γὰρ κραυγῆ,⁶ ἀλλὰ σιγῆ ὡς ἀνυστὸν, καὶ ἡσυχῆ, ἐν ἴσῳ καὶ βραδέως προσήεσαν. Καὶ ἐν τούτῳ, Κῦρος παρελαύνων αὐτὸς σὺν Πίγρητι τῷ ἐρμηνεῖ, καὶ ἄλλοις τρισὶν ἢ τέτταρσι, τῷ Κλέαρχῳ ἑβόα, ἄγειν⁵ τὸ στρατεύμα κατὰ μέσον τὸ τῶν πολεμίων, ὅτι ἐκεῖ βουσιλεύς εἶη·⁷ καὶ τοῦτο, ἔφη, νικῶμεν, ἅπανθ' ἡμῖν πεποιήται. Ὁρῶν δὲ ὁ Κλέαρχος τὸ μέσον στίφος, ἔκαστον ἀκούων Κύρου ἔξω ὄντα τοῦ Ἑλληνικοῦ εὐωνύμου¹ βασιλέα, (τοσοῦτω γὰρ πλήθει περιῆν βασιλεύς, ὥστε, μέσον τὸ ἑαυτοῦ ἔχων, τοῦ Κύρου εὐωνύμου¹ ἔξω ἦν,) ἀλλ' ὅμως ὁ Κλέαρχος οὐκ ἠθέλην ἀποσπάσαι ἀπὸ τοῦ ποταμοῦ τὸ δεξιὸν κέρασ, φοβούμενος μὴ⁴ κυκλωθεῖν ἑκατέρωθεν· τῷ δὲ Κύρῳ ἀπεκρίνατο, ὅτι αὐτῷ¹ μέλοι, ὅπως καλῶς ἔχοι.¹⁰

Καὶ, ἐν τούτῳ τῷ καιρῷ, τὸ μὲν βαρβαρικὸν στρατεύμα ὁμαλῶς προῆι· τὸ δ' Ἑλληνικὸν, ἅτ' ἔτι ἐν τῷ αὐτῷ μένον, συνετάττετο ἐκ τῶν ἔτι προσιόντων. Καὶ ὁ Κῦρος παρελαύνων⁹ οὐ πᾶν πρὸς αὐτῷ τῷ στρατεύματι, κατεθεῖατο ἑκατέρους ἀποθεῖν, τοὺς τε πολεμίους ἀποβλέπων, τοὺς τε φίλους. ¹⁰Ἰδὼν δὲ αὐτὸν ἀπὸ τοῦ Ἑλληνικοῦ Ξενοφῶν Ἀθηναῖος, ὑπελάσας ὡς⁸ συναντήσαι, ἤρετο, εἴ τι παραγγέλλοι.⁹ ¹¹Ὁ δ' ἐπιστήσας εἶπε, καὶ λέγειν ἐκέλευε πᾶσιν, ὅτι τὰ ἱερὰ καὶ τὰ σφάγια καλὰ εἶη.¹⁰ Ταῦτα δὲ λέγων, θορύβον¹¹ ἤκουσε διὰ τῶν τάξεων ἰόν-

^α § 134, 8 & 32.

^β § 139, R. 6.

^γ § 176, R. LIX.

^δ § 70, Obs. 2, Attic.

37, 1, &
§ 148, Obs. 7, 5.

^ε § 157, Obs. 1.

^ς § 158, R. XXXIV.

^ζ § 152, Obs. 1.

^η 81, 4.

^θ § 165, R. XLIII.

^κ 64, Obs. 2, 2.

¹ § 149, Obs. 1, Rem. 2.

² 117, 43.

³ § 174, Obs. 2, & 86.

⁴ § 172, R. LIV.

⁵ § 152, Obs. 1.

⁶ § 144, R. XIII.

τος, καὶ ἤρετο, τίς ὁ θόρυβος. Ὁ δὲ Ξενοφῶν εἶπεν, ὅτι τὸ σύνθημα παρέρχεται δεύτερον ἤδη. ² Καὶ ὡς ἐθαύμασε, τίς παραγγέλλει, καὶ ἤρετο, ὅ τι καὶ εἶη τὸ σύνθημα. Ὁ δὲ ἀπεκρίνατο, ὅτι ΖΕΥΣ ΣΩΤΗΡ καὶ ΝΙΚΗ. Ὁ δὲ Κῦρος ἀκούσας,—³ Ἀλλὰ δέχομαί τε, ἔφη, καὶ τοῦτο ἔστω.—Ταῦτα δὲ εἰπὼν, εἰς τὴν ἑαυτοῦ χώραν ἀπήλανε. Καὶ οὐκ ἔτι τρία ἢ τέτταρα στάδια ἀπειχέτην τῷ φάλαγγε ἀπ' ἀλλήλων, ἠνίκα ἐπαιάνιζον τε οἱ Ἕλληνες, καὶ ἤρχοντο ἀντίοι ἰέναι τοῖς πολεμίοις.⁴ Ὡς δὲ πορευομένων ἐξεκύναιε τι τῆς φάλαγγος, τὸ ἐπιλειπόμενον ἤρξατο δρόμῳ θεῖν· καὶ ἅμα ἐφθέγγαντο πάντες, οἷόν περ τῷ Ἐνναλίῳ ἐλελίζουσι, καὶ πάντες δὲ ἔθεον. Λέγουσι δὲ τινες, ὡς καὶ ταῖς ἀσπίσι πρὸς τὰ δόρατα ἐδούπησαν, γρόβον ποιῶντες τοῖς ἵπποις. ⁵ Πρὶν δὲ τόξευμα ἐξικνεῖσθαι, ἐκκλίνουσιν οἱ βάρβαροι τοῖς ἵπποις καὶ φεύγουσι. Καὶ ἐνταῦθα δὴ ἐδίωκον μὲν κατὰ κράτος οἱ Ἕλληνες, ἐβόων δὲ ἀλλήλοις, μὴ θεῖν δρόμῳ, ἀλλ' ἐν τάξει ἔπεσθαι. Τὰ δὲ ἄρματα ἐφέρετο, —τὰ μὲν δι' αὐτῶν τῶν πολεμίων, τὰ δὲ καὶ διὰ τῶν Ἑλλήνων, κενὰ ἠνιόχων. ⁶ Οἱ δὲ, ἐπεὶ προΐδοιεν, δίστασαν· ἔστι δ' ὅστις καὶ κατελήφθη, ὡς περ ἐν ἵπποδρόμῳ, ἐκπλαγείς· καὶ οὐδὲν μέντοι οὐδὲ τοῦτον παθεῖν ἔφασαν· οὐδὲ ἄλλος δὲ τῶν Ἑλλήνων ἐν ταύτῃ τῇ μάχῃ ἔπαθεν οὐδεὶς οὐδὲν,⁷ πλὴν ἐπὶ τῷ εὐωνύμῳ τοξευθῆναί τις ἐλέγετο.

Κῦρος δὲ, ὁρῶν τοὺς Ἕλληνας νικῶντας τὸ καθ' αὐτοὺς καὶ διώκοντας, ἠδόμενος καὶ προσκυνούμενος ἤδη ὡς βασιλεὺς ὑπὸ τῶν ἀμφ' αὐτὸν, οὐδ' ὡς ἐξήχθη διώκειν· ἀλλὰ συννεσπειραμένην ἔχων τὴν τῶν σὺν ἑαυτῷ ἑξακοσίων ἰππέων τάξιν, ἐπεμελεῖτο, ὅ τι ποιήσει βασιλεὺς. Καὶ γὰρ ἴδει αὐτὸν, ὅτι μέσον ἔχει τοῦ Περσικοῦ στρατεύματος. Καὶ πάντες δὲ οἱ τῶν βαρβάρων ἄρχοντες μέσον ἔχοντες τὸ αὐτῶν ἠγούντο, νομίζοντες οὕτως ἐν ἀσφαλεστάτῳ εἶναι, ἢ ἢ ἰσχὺς αὐτῶν ἐκατέρωθεν ἦ, καὶ, εἴ τι παραγγεῖλαι χρήζοιεν, ἡμίσει ἐν χρόνῳ αἰσθάνεσθαι τὸ στρατεύμα. Καὶ βασιλεὺς δὴ τότε μέσον ἔχων τῆς ἑαυτοῦ

• § 150, Obs. 3, R.

• § 147, R. XX.

• 113.

• § 176, R. LIX.

• § 168, Obs. 7, σύν.

• § 152, Obs. 1.

• 63, 2.

• 69, 2.

• § 134, 18, στρατεύμα.

στρατιᾶς, ὁμως ἔξω ἐγένετο τοῦ Κῦρου εὐωνύμον κέρατος.^a Ἐπεὶ δὲ οὐδεὶς αὐτῷ^b ἐμάχετο ἐκ τοῦ ἐναντίου, οὐδὲ τοῖς^c αὐτοῦ τεταγμένοις ἔμπροσθεν, ἐπέκαμπεν ὡς εἰς κύκλωσιν. Ἐνθα δὴ Κῦρος δείσας, μὴ^c ὄπισθεν γενόμενος κατακόψη τὸ Ἑλληνικόν, ἐλαύνει ἀντίος.^d καὶ ἐμβαλὼν σὺν τοῖς ἑξακοσίοις, νικᾷ τοὺς πρὸ βασιλείως τεταγμένους, καὶ εἰς φυγὴν ἔτρεψε τοὺς ἑξακισχιλίους· καὶ ἀποκτεῖναι λέγεται αὐτὸς τῇ ἑαυτοῦ χειρὶ Ἀρταγέρσην, τὸν ἄρχοντα^e αὐτῶν.

Ὡς δὲ ἡ τροπὴ ἐγένετο, ²διασπεύρονται καὶ οἱ Κῦρον ἑξακόσιοι, εἰς τὸ^f διώκειν ὀρμήσαντες· ³πλὴν πάνν ὀλίγοι ἀμφ' αὐτὸν κατελείθησαν, σχεδὸν οἱ ὁμοτράπεζοι^g καλούμενοι. Σὺν τούτοις δὲ ὦν, καθορᾷ βασιλεία καὶ τὸ ἀμφ' ἐκείνον στίφος· καὶ εὐθύς οὐκ ἠγέσχετο, ἀλλ' εἰπὼν,—Ὀρῶ τὸν ἄνδρα,—ἴετο ἐπ' αὐτόν, καὶ παίει κατὰ τὸ στέρον, καὶ τιτρώσκει διὰ τοῦ θώρακος, ὡς φησὶ Κτησίας ὁ ἰατρός· καὶ ἰᾶσθαι αὐτὸς^h τὸ τραυμᾶ φησι. Ἐπαίοντα δ' αὐτὸν ἀκοντίζει τις παλτῶ, ὑπὸ τὸν ὀφθαλμὸν βιαίως· καὶ ἐνταῦθα μαχόμενοι καὶ βασιλεὺς καὶ Κῦρος, καὶ οἱ ἀμφ' αὐτούς ὑπὲρ ἑκατέρου, ὁπόσοι μὲν τῶνⁱ ἀμφὶ βασιλεία ἀπέθανον, Κτησίας λέγει· (παρ' ἐκείνῳ γὰρ ἦν·)—Κῦρος δὲ αὐτὸς τε ἀπέθανε, καὶ ὀκτὼ οἱ ἄριστοι τῶν^j περὶ αὐτὸν ἔκειντο ἐπ' αὐτῷ. Ἀρταπάτης δὲ, ⁵ὁ πιστότατος αὐτῷ^k τῶν σκηπτούχων^l θεράπων, λέγεται, ἐπειδὴ εἶδε πεπιτωκότα Κῦρον, καταπηδήσας ἀπὸ τοῦ ἵππου, περιπεσεῖν αὐτῷ.¹ Καὶ οἱ μὲν φασι, βασιλεία κελευσαί τινα ⁶ἐπισφάζαι αὐτὸν Κῦρον·¹ οἱ δὲ, ἑαυτὸν ἐπισφάζαι, σπασάμενον τὸν ἀκινάκην· εἶχε γὰρ χροσοῦν· καὶ στρεπτόν δὲ ἐφόρει, καὶ ψέλλια, καὶ τὰ ἄλλα, ὥσπερ οἱ ἄριστοι τῶν Περσῶν,¹ ἐτετίμητο γὰρ ὑπὸ Κῦρου δι' εὐνοίαν τε καὶ πιστότητα.

^a § 165, R. XLIII.

^b § 148, R. XXIII.
2, (2).

• 64, Obs. 2, 2.

^d § 131, Obs. 7.

• § 129, R. I.

^f 88, 4.

^g § 139, R. 6, Note.

^h § 175, 3.

ⁱ § 143, R. X.

^j § 147, R. XX.

^k § 169, R. LIII.

CHAP. IX.

The Character of Cyrus.

Κῦρος μὲν οὖν οὕτως ἔτελεύτησεν, ἀνὴρ ὢν Περσῶν, τῶν^α μετὰ Κῦρον τὸν ἀρχαῖον γενομένων, βασιλικώτατός τε καὶ ἄρχειν^β ἀξιώτατος, ὡς παρὰ πάντων ὁμολογεῖται τῶν Κῦρου δοκούντων ἐν πείρᾳ γενέσθαι. Πρῶτον μὲν γὰρ παῖς ἔτι ὢν, ὅτε ἐπαιδεύετο καὶ σὺν τῷ ἀδελφῷ καὶ τοῖς ἄλλοις παισὶ, ἄπαντων^γ πάντα^δ κρῖτιστος ἐνομίζετο. Πάντες γὰρ οἱ τῶν ἀρίστων Περσῶν παῖδες ἐν ταῖς βασιλείωσ θύραισ παιδεύονται· ἐνθα πολλὴν μὲν σωφροσύνην καταμάθοι ἂν τις, αἰσχρὸν δ' οὐδὲν^ε οὔτε ἀκούσαι οὔτ' ἰδεῖν ἐστί.^ς Θεῶνται δ' οἱ παῖδες καὶ τοὺς τιμωμένους ὑπὸ βασιλείωσ καὶ ἀκούουσι, καὶ ἄλλους ἀτιμαζομένους· ὥστ' εὐθύσ παιδες ὄντες μανθάνουσιν ἄρχειν^ζ τε καὶ ἄρχεσθαι. Ἐνθα Κῦρος^η εὐμαθέστατος μὲν πρῶτον τῶν ἡλικίων^θ ἐδόκει εἶναι, τοῖς τε πρεσβυτέροις^ι καὶ τῶν^κ ἐαυτοῦ ὑποδεεστέρων μᾶλλον πείθεσθαι· ἔπειτα δὲ φιλιππότατος, ἑκαὶ τοῖς ἵπποισ ἄριστα^λ κῆρῆσθαι. Ἐκρινον δ' αὐτὸν καὶ τῶν εἰς τὸν πόλεμον ἔργων,^μ τοξικῆς^ν τε καὶ ἀκοντίσεωσ,^ξ φιλομαθέστατον εἶναι καὶ μελετηρότατον. Ἐπεὶ δὲ τῇ ἡλικίᾳ^ο ἔπρεπε, καὶ φιλοθηρότατος ἦν, καὶ πρὸς τὰ θηρία μέντοι φιλοκινδυνότατος. ¹⁰Καὶ ἄρκτον ποτὲ ἐπιγερομένην οὐκ ἔτρεσεν, ἀλλὰ συμπεσὼν κατεσπίασθη ἀπὸ τοῦ ἵππου· καὶ τὰ μὲν ἔπαθεν, ὢν καὶ τὰς ὠτειλὰς φανεράσ εἶχε, τέλος^π δὲ κατέκτανε· ¹¹καὶ τὸν πρῶτον μέντοι βοηθήσαστα πολλοῖσ^ρ μακαριστὸν εἶναι ἐποίησεν.

Ἐπεὶ δὲ κατεπέμφθη ὑπὸ τοῦ^σ πατρὸσ σατραπίης^ς Λυδίας τε καὶ Φρυγίας τῆσ μεγάλης καὶ Καππαδοκίας, στρατηγὸσ^τ δὲ καὶ πάντων ἀπεδείχθη, ¹²οῖσ^ς καθήκει εἰς Καστωλοῦ πεδῖον ἀθροίζεσθαι, ¹³πρῶτον μὲν ἐπέδειξεν αὐτὸν, ὅτι περὶ πλείστον ποιοῖτο,

^α § 174, R. LVII.

^β § 143, R. X.

^γ § 157, Obs. 1.

^δ 63, 2.

^ε 117, 33.

^ς 85, 2.

^ζ § 148, Obs. 7, 3.

^η § 143, R. XI.

^θ § 131, Obs. 6.

^ι § 143, R. VIII.

^κ § 129, R. I.

^λ § 157, R. XXXIII.

^μ § 120, I. 2.

^ν § 147, Obs. 2, R. I.

^ξ 31, 3.

^ο § 139, R. 6.

^π § 149, R. XXIV.

εἴ τῳ σπείσαιοτο, καὶ εἴ τῳ συνθεῖτο, καὶ εἴ τῳ ὑπόσχοιτό τι, μηδὲν ψεύδεσθαι. Καὶ γὰρ οὖν ἐπίστευον μὲν ^ααὐτῶν αἱ πόλεις ἐπιτρεπόμεναι, ἐπίστευον δ' οἱ ἄνδρες· καὶ εἴ τις πολέμιος ἐγένετο, σπείσαμένου Κύρου, ἐπίστευε μηδὲν ἂν παρὰ τὰς σπονδὰς παθεῖν. Τοιγαροῦν ἐπεὶ Τισσαφέρνει ἐπολέμησε, πᾶσαι αἱ πόλεις ἐκοῦσαι ^δ ^εΚῦρον εἶλοντο ἀντὶ Τισσαφέρνου, πλὴν Μιλησίων· οὗτοι δὲ, ^βὅτι οὐκ ἤθελε τοὺς φεύγοντας πρόεσθαι, ἐφοβοῦντο αὐτόν. Καὶ γὰρ ἔργῳ ἐπεδείκνυτο, καὶ ἔλεγεν, ὅτι οὐκ ἂν ποτε προεῖτο, ἐπεὶ ἄπαξ αὐτοῖς· φίλος ἐγένετο, οὐδ' εἴ ἔτι μὲν μείους· γένοιτο, ἔτι δὲ καὶ κάκιον πράξειαν. ^γΦανερός δ' ἦν, καὶ εἴ τις τι ἀγαθὸν ἢ κακὸν ποιήσειεν αὐτόν, νικῆν πειρώμενος· καὶ εὐχὴν δὲ τινες αὐτοῦ ἐξέφερον, ὡς εὐχοίτο τοσοῦτον χρόνον· ^ζἔτη, ^κ ἔσσε νικῶν καὶ τοὺς εὖ καὶ τοὺς κακῶς ποιῶντας ἀλεξόμενος. ^εΚαὶ γὰρ οὖν πλεῖστοι δὴ αὐτῷ, ἐνὶ γε ἀνδρῶν τῶν ἐφ' ἡμῶν, ἐπεθύμησαν καὶ χρήματα, καὶ πόλεις, καὶ τὰ ἑαυτῶν σώματα προεῖσθαι.

^αΟὐ μὲν δὴ οὐδὲ τοῦτ' ἂν τις εἴποι, ὡς τοὺς κακοῦργους καὶ ἀδίκους εἶα καταγελαῖν, ἀλλ' ἀφειδέστατα· πάντων ἐτιμωρεῖτο. ^βΠολλάκις δ' ἦν ἰδεῖν παρὰ τὰς στειβομένας ὁδοὺς καὶ ποδῶν καὶ χειρῶν καὶ ὀφθαλμῶν στερουμένους ἀνθρώπους· ὥστε ἐν τῇ τοῦ Κύρου ἀρχῇ ἐγένετο καὶ Ἑλληνι καὶ βαρβάρῳ μηδὲν ἀδικοῦντι ἀδεῶς πορεύεσθαι, ὅποι τις ἤθελεν, ^γἔχοντι ὅ τι προχωροίη. Τοὺς μέντοι γε ἀγαθοὺς εἰς πόλεμον ^δὡμολόγητο διαφερόντως τιμᾶν. Καὶ πρῶτον μὲν ἦν αὐτῷ πόλεμος πρὸς Πεισίδας καὶ Μυσούς· ^εστρατενόμενος οὖν καὶ αὐτὸς εἰς ταύτας τὰς χώρας, οὓς ἐώρα ἐθέλοντας κινδυνεύειν, τούτους καὶ ἄρχοντας ἐποίει, ^ςἴς· κατεστρέφετο χώρας, καὶ ἄλλοις δώροις ἐτίμα· ^ζὥστε φαίνεσθαι τοὺς μὲν ἀγαθοὺς, εὐδαιμονεστάτους, τοὺς δὲ κακοὺς, δούλους τούτων ἀξιοῦσθαι εἶναι. Τοιγαροῦν

^α § 157, Obs. 1.

^β § 148, Obs. 7, 5.

^γ 112, 1.

^δ § 131, Obs. 7.

^ε § 146, Obs. 1.

^ς § 40, 5, for μείους.

^ε § 177, Obs. 3.

^β § 101, 1.

^γ § 160, R. XXXVI.

^δ § 98, Obs. 2.

^ε § 153, Obs. 1.

^ς § 152, R. XXVIII.

^α § 143, R. X.

^β § 131, Obs. 6.

^γ § 154, R. XXXI.

^δ § 148, R. XXI.

^ε 36, 1.

^ς 42, 1.

πολλή ἦν ἀφθονία τῶν ἐθελόντων κινδυνεύειν, ὅπου τις οἶοιτο Κῦρον αἰσθήσεσθαι.

¹Εἷς γε μὴν δικαιοσύνην, εἴ τις αὐτῶν^α φανερός γένοιτο^β ἐπιδεικνυσθαι βουλόμενος, περὶ παντὸς ἐποιεῖτο τούτους πλουσιωτέρους ποιεῖν τῶν^γ ἐκ τοῦ ἀδίκου φιλοκερδούντων. ²Καὶ γὰρ οὐν ἄλλα τε πολλὰ δικαίως αὐτῶν^δ διεχειρίζετο,^ε καὶ στρατεύματι ἀληθινῶν^ς ἐχρήσατο. Καὶ γὰρ στρατηγοὶ καὶ λοχαγοὶ οὐ χρημάτων ἕνεκα πρὸς ἐκείνον ἔπλευσαν, ³ἀλλ' ἐπεὶ ἔγνωσαν κερδαιωτέρον εἶναι Κῦρον καλῶς πειθαρχεῖν,^ς ἢ τὸ κατὰ μῆνα κέρδος. Ἀλλὰ μὴν εἴ τις γέ τι αὐτῶν προστάξαντι καλῶς ὑπηρετήσκειν, οὐδενὶ πώποτε ἀχάριστον εἶασε τὴν προθυμίαν. ⁴Τοιγαροῦν κράτιστοι δὴ ὑπηρεταὶ παντὸς ἔργου Κῦρον^β ἐλέχθησαν γενέσθαι. Εἰ δέ τινα ὀρώη δεινὸν ὄντα οἰκονόμον ⁵ἐκ τοῦ δικαίου, καὶ κατασκευάζοντά τε, ἧς¹ ἄρχοι χώρας, καὶ προσόδους ποιοῦντα, ⁶οὐδένα ἂν πώποτε ἀφείλετο, ἀλλὰ καὶ πλείω προσεδίδον· ὥστε καὶ ἡδέως ἐπόνουν, καὶ θαρρήαλως ἐκτῶντο, καὶ ἂ πέπατο αὐτὸς τις, ἧκιστα Κῦρον^κ ἔκρυπτεν· ⁷οὐ γὰρ φθονῶν τοῖς¹ φανερῶς πλουτοῦσιν ἐφαίνετο, ἀλλὰ πειρώμενος χρῆσθαι τοῖς τῶν ὑποκρυπτομένων χρήμασι.¹ ⁸Φίλους γε μὴν, ὅσους ποιήσαιτο, καὶ εὐνοὺς γνοιή ὄκτας, καὶ ἱκανοὺς κρίνειε συνεργοὺς εἶναι, ὃ τι τυγχάνει βουλόμενος^μ κατεργάζεσθαι, ὁμολογεῖται πρὸς πάντων κράτιστος δὴ γενέσθαι θεραπεύειν. ⁹Καὶ γὰρ αὐτὸ τοῦτο, οὐπερ αὐτὸς ἕνεκα φίλων^ν ᾤετο δεῖσθαι, ὡς συνεργοὺς ἔχει, καὶ αὐτὸς ἐπειρᾶτο συνεργὸς^ο τοῖς φίλοις κράτιστος εἶναι τούτου, ὅτου^ρ ἕκαστον αἰσθάνοιτο ἐπιθυμοῦντα.

¹⁰Δῶρα δὲ πλείστα μὲν, οἴμαι, εἷς γε ἀνὴρ ὢν, ἐλάμβανε διὰ πολλὰ· ταῦτα δὲ δὴ πάντα μάλιστα τοῖς φίλοις διεδίδον, πρὸς τὸν τρόπον ἐκάστου σκοπῶν, ¹¹καὶ ὅτου^ρ μάλιστα ὀρώη ἕκαστον δεόμενον. Καὶ ὅσα τῶ σώματι^α αὐτοῦ κόσμον πέμποι τις, ἢ

^α § 147, R. XX.

^β 172, Obs. 7, 2d.

^γ 143, R. XI.

^δ 154, R. XXX.

^ε 139, R. 1.

^ς § 148, Obs. 7, 4.

^ε 85, 7.

^β § 148, R. XXI.

^γ 42, 1.

^κ § 153 R. XXIX.

¹ § 148, R. XXII.

^μ § 177, 4.

^ν § 144, R. XVI.

^ο 175, Obs. 5.

^ρ 70, Obs. 2, A. &

^σ 144, R. XIV.

^τ § 146, Obs. 3.

ὡς εἰς πόλεμον, ἢ ὡς εἰς καλλωπισμὸν, καὶ περὶ τούτων λέγειν αὐτὸν ἔγραψαν, ὅτι τὸ μὲν ἑαυτοῦ σῶμα οὐκ ἂν δύναίτο τούτοις^α πᾶσι κοσμηῆσαι, ¹ φίλους δὲ καλῶς κεκοσμημένους μέγιστον κόσμον ἀνδρὶ^β νομίζοι. ² Καὶ τὸ μὲν τὰ μεγάλα νικᾶν τοὺς φίλους εὖ ποιοῦντα, οἳ δὲν θαυμαστὸν, ἐπειδὴ γε καὶ δυνατώτερος ἦν· τὸ δὲ τῆ ἐπιμελείᾳ^γ περιεῖναι τῶν φίλων,^δ καὶ τῶ^ε προθυμειῖσθαι χαρίζεσθαι, ταῦτα μᾶλλον ἔμοιγε δοκεῖ ἀγαστὰ εἶναι. Κῦρος γὰρ ἔπεμπε ³ βίκους οἴνου ἡμιδεῖς πολλάκις, ὁπότε πάνν ἠδὲν λάβοι, λέγων ὅτι οὐπω δὴ πολλοῦ χρόνου^ο τούτου^ι ἠδίοι οἶνον ἐπιτύχοι.—τούτον οὖν σοι ἔπεμψε, καὶ δεῖταί σου^ε τούτον ἐκπιεῖν τήμερον, σὺν οἷς^β μάλιστα φιλεῖς.—Πολλάκις δὲ γῆρας ἡμιβρώτους ἔπεμπε, καὶ ἄρτων ἡμίσεια, καὶ ἄλλα τοιαῦτα, ⁴ ἐπιλέγειν κελεύων τὸν φέροντα.—Τούτοις^α ἦσθη Κῦρος· βούλεται οὖν καὶ σὲ τούτων^ι γεύσασθαι.—⁵ Ὅπου δὲ χιλὸς σπάνιος πάνν εἶη, αὐτὸς δ^δ ἐδύνατο παρασκευάσασθαι, διὰ τὸ^κ πολλοὺς ἔχειν ὑπήρετας, καὶ διὰ τὴν ἐπιμέλειαν, διαπέμπων ἐκέλευε τοὺς φίλους, τοῖς τὰ ἑαντῶν σώματα ἄγουσιν ἵπποις ἐμβάλλειν τούτον τὸν χιλὸν, ὡς μὴ πεινώντες τοὺς ἑαυτοῦ φίλους ἄγωσιν. Εἰ δὲ δὴ ποτε πορεύοιτο, καὶ πλείστοι μέλλοιεν ὄψεσθαι, προσκαλῶν τοὺς φίλους ⁶ ἐσπουδαιολογεῖτο, ὡς δηλοῖη, οὓς τιμᾶ. Ὡστε ἔγωγε, ⁷ ἔξ ὧν ἀκούω, οὐδένα^ι κρίνω ὑπὸ πλειόνων^μ περιηλῆσθαι, οὔτε Ἑλλήνων,^β οὔτε βαρβάρων. Τεκμήριον δὲ τούτου καὶ τότε· παρὰ μὲν Κύρου, Ἰδούλου ὄντος, οἳδεις ἀπήει πρὸς βασιλέα· πλὴν Ὀρόντης ἐπεχείρησε· (καὶ οὗτος δὲ, ὃν ᾤετο πιστόν οἱ^ο εἶναι, ταχὺ αὐτὸν εὔρε Κύρω^ο φιλαίτερον, ἢ ἑαντῶ^ι) παρὰ δὲ βασιλέως πολλοὶ πρὸς Κύρον ἀπῆλθον, ἐπεὶ πολέμοι ἀλλήλοις ἐγένοντο· ⁸ καὶ οὔτοι μέντοι, οἱ μάλιστα ὑπ^ν αὐτοῦ ἀγαπώμενοι, ⁹ νομίζοντες, παρὰ Κύρω ὄντες ἀγαθοὶ, ἀξιοτέρας ἂν τιμῆς^ρ τυγχάνειν, ἢ παρὰ βασιλεῖ. ¹⁰ Μέγα δὲ τεκμήριον^α καὶ τὸ^ι ἐν τῇ

^α § 158, R. XXXIV.

^β § 146, Obs. 1.

^γ § 157, R. XXXIII.

^δ § 144, R. XVII. 6.

^ε § 160, Obs. 2.

^ζ § 143, R. XI.

^ε § 148, R. XXII. Exc.

^β 44, 1.

^ι § 144, R. XV.

^κ 88, 4.

^ι § 175, R. LVIII.

^μ § 154, R. XXX. Note.

^α § 143, R. X.

^ο § 147, R. XX.

^ρ § 144, R. XV. 2

^ρ § 139, R. 6.

^ρ § 133, Rem.

τελευτῇ τοῦ βίου αὐτοῦ γερόμενον, ὅτι καὶ αὐτὸς ἦν ἀγαθὸς, καὶ κρίνειν ὀρθῶς ἐδύνατο τοὺς^α πιστοὺς καὶ εἴτους καὶ βεβαίους. Ἀποθνήσκοντος γὰρ αὐτοῦ, πάντες οἱ παρ' αὐτὸν φίλοι καὶ συντράπεζοι μαχόμενοι ἀπέθανον ὑπὲρ Κύρου, πλὴν Ἀριαίου· οὗτος δὲ τεταγμένος^β εἰτύχαιεν ἐπὶ τῷ εὐωνύμῳ, τοῦ ἰππικοῦ^γ ἄρχων· ὡς δ' ἕσθετο Κύρου πεπτωκότα, ἔφυγεν, ἔχων^δ καὶ τὸ στρατεύμα πᾶν, οὐ^ε ἠγεῖτο.

^α 32, 4, *δυνας*.

• § 144, R. XVII. 1.

^δ 102, 4.

^β § 177, 4.

POETICAL EXTRACTS.

ODES OF ANACREON.

1. To his Lyre.

Θέλω λέγειν ¹ Ἀτρεΐδας,
Θέλω δὲ Κάδμον ᾄδειν.
Ἄ βάρβιτος δὲ χορδαῖς^b
Ἔρωτα μῦνον ἤχει.

5 ² Ἡμεῖσα νεῦρα πρῶην,
Καὶ τὴν λύρην ἄπασαν.
Καγὼ μὲν^c ἦδον ἀθλοῦς
Ἡρακλείους· λύρη δὲ
Ἔρωτας ἀντεφώνει.

10 ³ Χαίροιτε λοιπὸν ἡμῖν,
Ἡρωες· ἡ λύρη γὰρ
Μόνους ἔρωτας ᾄδει.

2. To Woman.

Ἐφύσις κέρατα ταύροις,^d
Ὅπλᾶς δ' ἔδωκεν ἵπποις,^d
Ποδωκίην λαγωῖς,^d
Λέουσι ⁵ χάσμ' ὀδόντων,
5 Τοῖς ἰχθύσιν τὸ νηκτῖον,
Τοῖς ὀρνέοις πέτασθαι,^e

Τοῖς ἀνδράσι φρόνημα·
Γυναιξίν—⁶ οὐκ ἔτ' εἶχεν.
Τί οὖν δίδωσι;—κάλλος,
⁷ Ἀντ' ἀσπίδων ἀπασῶν, 10
⁸ Ἀντ' ἐγγέων ἀπάντων.
Νικᾷ δὲ καὶ σιδήρον,
Καὶ πῦρ, ⁹ καλή τις οὔσα.

3. To Cupid.

¹⁰ Μεσονυκτίοις ποθ' ὤραις,^f
Στρέφεται ὅτ' Ἄρκτος ἦδη
Κατὰ χεῖρα τὴν^g Βοώτου,
¹¹ Μερόπων δὲ φῦλα πάντα
¹² Κέαται κόπων^h δαμέντα· 5
Τότ' Ἔρωσ ἐπισταθείς μεν^h
Θυρέων ἔκοπτ' ὀχῆας.
Τίς, ἔφη, θύρας ἀράσσει;
¹³ Κατὰ μεῦ σχίσεις ὀνειρούς.
¹⁴ Ὅ δ' Ἔρωσ, ἄνοιγε, φησί, 10
Βρέφος εἰμὶ, ¹⁵ μὴⁱ φόβησαι·
Βρέχομαι δὲ, κάσέληνον

^a § 125, δέ.

^b § 158, R. XXXIV.

^c § 125, μίν.

^d § 152, R. XXVIII.

^e § 150, Obs. 3, R.

^f § 160, R. XXXVI.

^g 32,4 οὔσαν.

^h § 169, R. LIII.

ⁱ § 166, 2, 2d

Κατὰ νύκτα πεπλάνημαι.
 Ἐλέησα ταῦτ' ἀκούσας,^a
 15 Ἄνὰ δ' εὐθὺ λήγρον ἄψας,
 Ἀνέφξα, καὶ βρόφος μὲν
 Ἐσορῶ ἄφροντα τόξον,
 Πτέρυγας τε, καὶ φαρέτρην,
 Παρὰ δ' ἰστίην καθίσας,^b
 20 Παλάμαιοι^b χειῖρας αὐτοῦ
 Ἀνέθαλλον, ἐκ δὲ χαιτίης
 Ἀπέθλιβον ἕγρον ὕδωρ.
 Ὅ δ', ἐπεὶ ἄκρως μεθίχε,^c
 Φέρε, φησὶ, πειράσωμεν
 25 Τοῦδε τόξον, ἔς τί μοι νῦν
 Βλάβεται βραχεῖσα^d νευρή.
 Τανύει δὲ, καὶ με τύπτει
 Ἐμέσον ἤπαρ,^e ὡς περ οἰστρός,
 Ἐ^f Ἄνὰ δ' ἄλλεται καχάζων,^f
 30 Ξένε, δ' εἶπε, ἴσχυχάρηθι.
 Κέρως ἀβλαβὲς μὲν ἐστι,—
 Σὺ δὲ καρδίην^g πονήσεις.

4. On Himself.

Ἐπὶ μυρσίναις τερεΐναις,
 Ἐπὶ λωτίναις τε ποίαις
 Στορέσας, θέλω προπίνειν.
 Ὅ δ' Ἔρωσ, χιτῶνα δήσας
 5 Ἐπὶ αὐχένος παπύρω,
 Μέθυ μοι διακονεῖτω.
 Τροχὸς ἄρματος γὰρ οἶα

Ἰότιος τρέχει κλισθεῖς^ε
 Ὀλίγη δὲ κεισόμεσθα
 Κόνις,^h ὄστῶνⁱ λυθέρτων. 10
 Ἔτι σε δεῖ^k λίθον μυρίζειν;
 Τί δὲ γῆ^l χεῖν μάταια;
 Ἐμὲ μᾶλλον, ὡς ἔτι ζῶ,
 Μύρισον, ῥόδοις δὲ κρᾶτα
 Πύκασον, κάλει δ' ἑταίρην. 15
 Ἰπρὶν, Ἔρωσ, ἐκεῖ μ^m ἀπελ-
 θεῖν.
 Ἐπὶ νερετρῶν χορείας,
 Σκεδάσαι θέλω μερίμνας.

5. To the Rose.

Ἰὸ τὸ ῥόδον τὸⁿ τῶν ἐρώτων
 Μίξωμεν^o Διονύσῳ.
 Τὸ ῥόδον τὸ καλλίφυλλον^p
 Κροτάφοισιν ἀρμόσαντες,
 Πίνωμεν^q ἀβρὰ γελῶντες.^r 5
 Ῥόδον, ὃ φέριστον ἄνθος,
 Ἰὸ Ῥόδον εἶαρος μέλημα.
 Ῥόδα καὶ θεοῖσι^s τερπνά.
 Ῥόδα Ἰὸ παῖς ὁ τῆς Κυθίρης
 Στέφεται καλοῖς ἰούλοις^t 10
 Χαρίτεσσι^u συγχορεύων.
 Στέφον οὖν με, καὶ Ἰὸ λυρίζων^v
 Παρὰ σοῖς, Διόνυσε, σηκοῖς,
 Μετὰ κούρης βαθυκόλπου,
 Ῥοδίνοισι στεφανίσκοις 15
 Πεπνυκασμένος, χορεύσω.

^a 102, 10.^b § 158, R. XXXIV.^c § 110, 2.^d 104, 5.^e § 157, Obs. 1.^f 102, 1.^g § 74, Obs. 5.^h § 129, R. I. ἡμεῖς.ⁱ 112, 6.^k § 149, Exc. II.^l § 152, XXVIII.^m § 175, R. LVIII.ⁿ 32, 4, δν.^o § 172, 2, I. 1st.^p 12, 2.^q § 146, Obs. 1.^r § 153, Obs. 7.^s § 148, R. XXIII. 1.^t 101.

6. *Anacreon's Dove.*

Ἐρασμίη ἰπέλεια,
 Πόθεν, πόθεν πέτασαι ;
 Ἐπὶ πόθεν μύρων^α τοςούτων,
 Ἐπὶ ἠέρος θέουσα,
 5 Πνέεις τε καὶ ψεκάζεις ;
 Ἐτίς εἷς ; — τί σοι^β μέλει δε ;
 Ἄνακρέων μὲ ἐπεμψε
 Πρὸς παῖδα, πρὸς Βάθυλ-
 λον,
 Ἄτον ἄρτι τῶν ἀπάντων^γ
 10 Κρατοῦντα καὶ τύραννον.
 Πέπρακέ μὲ ἡ Κυθήρη
 Λαβοῦσα μικρὸν ἕμνον·
 Ἐγὼ δ' Ἄνακρέοντι^δ
 Διακονῶ τοςαῦτα.
 15 Καὶ νῦν, ὄρῃς, ἐκείνου
 Ἐπιστολὰς κομίζω·
 Καὶ φησιν εὐθέως με
 Ἐλευθέρη^ε ποιήσιν^ε
 Ἐγὼ δέ, ἑκίην ἀφῆ με,
 20 Δούλη μενῶ παρ' αὐτῷ.
 Τί γάρ με δεῖ^ε πέτασθαι
 Ὅρη^β τε καὶ κατ' ἀγρούς,
 Καὶ δένδρεσιν καθίζειν,
 Φαγοῦσαν ἄγριόν τι ;
 25 Ἄτανῦν ἔδω μὲν ἄρτον,
 Ἄφαρπάσασα χειρῶν^ι

Ἄνακρέοντος αὐτοῦ·
 Πιεῖν^κ δέ μοι δίδωσι
 Τὸν οἶνον, ὃν προπίνει.
 Πιοῦσα δ' ἄν χορεύω, 30
 Καὶ δεσπότην ἐμοῖσι
 Πτεροῖσι συσκιάζω·
 Ἄκοιμωμένη δ' ἐπὶ αὐτῷ
 Τῷ^μ βαρβίτῳ καθεύδω.
 Ἐχει ἅπαντ' ἄπελθε. 35
 Ἄλαλιτέραν^ν μὲ ἔθηκας,
 Ἄνθρωπε, καὶ κορώνης·^ο

7. *On Himself.*

Ἄλέγονσιν αἱ γυναικες,
 Ἄνακρέων, γέρων εἷ·
 12 Λαβῶν ἔσοπτρον, ἄθρει
 Κόμας μὲν οὐκ ἔτ' οὔσας,
 Ψιλὸν^ρ δέ σεν μέτωπον. 5
 Ἐγὼ δέ τὰς κόμας^α μὲν,
 Εἴτ' εἰδὼν, εἴτ' ἀπῆλθον,
 Οὐκ οἶδα· τοῦτο δ' οἶδα,
 15 Ὅς τῷ γέροντι^ρ μᾶλλον
 Πρέπει τὰ τερπνὰ^α παίζειν, 10
 Ὅσφ' πέλας τὰ^α Μοίρης.

8. *To Cupid.*

Θέλω, θέλω φιλῆσαι·
 Ἐπειθ' Ἐρως φιλεῖν με·

^α § 168, Obs. 7, ἀπὸ.

^β § 148, R. XXII.

^γ § 144, R. XVII. 1.

^δ § 148, Obs. 7, 3.

^ε § 153, Obs. 5.

^ε § 175, 3.

^ε § 149, Exc. II.

^β § 168, Obs. 7, κατ'

^ι § 169, R. LIII.

^κ § 86, 1.

^ι § 158, R. XXXIV.

^μ 31, 3.

^ν § 56, 1.

^ο § 143, R. XI.

^ρ § 139, Obs. 7.

^α § 157, Obs. 1.

^ρ § 149, R. XXIV.

^α § 150, Obs. 8, R.

^ι § 161, R. XXXIX.

^α § 134, 18, 2.

Ἐγὼ δ' ἔχων ἰνόημα
 Ἄβουλον, οὐκ ἐπέισθην.
 5 Ὁ δ' εὐθὺν τόξον ἄρας^a
 Καὶ χρυσέην φαρέτρην,
 Μάχη με προὔκαλεῖτο.
 Κάγὼ λαβὼν ἐπ' ὤμων
 Ἐώρηχ', ὅπως Ἀχιλλεύς,
 10 Καὶ δοῦρα, καὶ βοεῖην,
 Ἐμαρνάμην Ἐρωτι.^b
 Ἐβαλλ', ἐγὼ δ' ἔφευγον,
 Ὡς δ' οὐκ ἐπ' εἰχ' οἴστους,
 ἠσχαλλεν· εἶθ' ἑαυτὸν
 15 Ἀφῆκεν^c εἰς βέλεμνον·
 Μέσος δὲ καρδίας μεν
 ἔδυνε, καὶ μ' ἔλυσε.
 Μάτην δ' ἔχω βοεῖην·
 Ἐτί^d γὰρ βαλώμεθ' ἔξω,
 20 Μάχης^e ἔσω μ' ἐχούσης;

9. *To a Swallow.*

Σὺ μὲν, φίλη χελιδῶν,
 Ἐτησίη^f μολοῦσα,
 Θέρει^g πλέκεις καλιήν·
 Χειμῶνι^h δ' εἰς ἄφαντοςⁱ
 5 Ἡ Νεῖλον^h ἢ πὶ Μέμφιν.
 Ἐρως δ' αἰεὶ πλέκει μεν
 Ἐν καρδίῃ καλιήν.
 Πόθος δ' ὁ μὲν πτεροῦται,
 Ὁ δ' ὧόν ἐστιν ἀκμήν,
 10 Ὁ δ' ἡμίλεπτος ἦδη.
 Βοή δὲ γίνετ' αἰεὶ

Κεχηρότων¹ νεοτῶν.
 Ἐρωτιδεῖς δὲ μικροῦς
 Οἱ μεῖζονες τρέφουσιν.
 Οἱ δὲ τραφέντες^k εὐθὺς 15
 Πάλιν κύνουσιν ἄλλους.
 Ἐτί^l μῆχος οὖν γένηται;
 Οὐ γὰρ σθένω τοσοῦτους
 Ἐρωτας ἐκσοβῆσαι.

10. *To Spring.*

Ἴδε, πῶς ἱἄρος φανέντος
 Χάριτες ῥόδα βρύνουσιν·
 Ἴδε, πῶς κῦμα θαλάσσης
 Ἀπαλύνεται γαλήνῃ¹
 Ἴδε, πῶς νῆσσα κολυμβᾷ· 5
 Ἴδε, πῶς γέρανος ἰοδεύει·
 Ἀφελῶς δ' ἔλαμψεν^m Τιτάν.
 Νεφελῶν σκιαὶ δονοῦνται·
 Ἐτὰ βροτῶν δ' ἔλαμψεν^m
 ἔργα.

Καρποῖσι¹ ἡ γαῖα προκύν-
 τει· 10
 Καρπὸς ἐλαίας προκύντει.
 Βρομίον στέφεται τὸ νᾶμα.
 Κατὰ φύλλον, κατὰ κλῶνα,
 Καθελῶν ἦνθησε^m καρπός.

11. *Cupid stung by a Bee.*

Ἐρως ποτ' ἐν ῥόδοισι
 Κοιμωμένην μέλιτταν
 Οὐκ εἶδεν, ἄλλ' ἐτρώθη.
 Τὸν δάκτυλον δὲ δαχθεῖς

^a 101, 1.^b § 148, R. XXIII.

2, (2).

^c § 110, 2.^d § 157, Obs. 1.^e 112, 1.^f § 131, Obs. 7.^g § 160, R. XXXVI.^h § 168, Obs. 7, *inf.*ⁱ 100, 2.^k 102, 10.^l § 158, R. XXXIV.^m § 76, Obs. 6.

5 Τὰς^a χειρὸς ἀλόλυξε·
 Ἰδραμῶν δὲ καὶ πετασθεῖς^b
 Πρὸς τὴν καλλὴν Κυθήρηγ,
 Ὀλωλα, μᾶτερ, εἶπεν,
 Ὀλωλα, κάποθνήσκω.

10 Ὅφισ μ' ἔτυψε μικρὸς
 Πτερωτὸς, ὃν καλοῦσι
 Μελίτταν^c οἱ γεωργοί.
 Ἄ δ' εἶπεν, εἰ τὸ κέντρον
 Πονεῖ τὸ^d τῶς^a μελίττας,^e
 15 Πόσον, δοκεῖς, πονοῦσιν,
 Ἐρως, ὅσους^f σὺ βάλλεις;

12. *To the Cicada.*

Ἄ Μακαρίζομεν σε, τέττιξ,
 Ὅτι δένδρεων ἐπ' ἄκρων,
 Ὀλίγην δρόσον πεπωκὼς,
 Βασιλεὺς ὅπως, αἰεῖεις·
 5 Σὰ γάρ ἐστι κεῖνα πάντα,
 Ὅποσας^g βλέπεις ἐν ἀγροῖς,
 Ἄ ὅποσα φέρουσιν ὕλαι.
 Σὺ δὲ φίλιος^h γεωργῶν,
 Ἄπὸ μηδενός τί βλάπτων·
 10 Σὺ δὲ τίμιος βροτοῖσι,ⁱ
 Ἄθέρεος γλυκὺς προσηήτης.
 Φιλέουσι μὲν σε Μοῦσαι·
 Φιλέει δὲ Φοῖβος αὐτὸς,
 Λιγυρὴν δ' ἔδωκεν^k οἴμην·

Τὸ δὲ γῆρας οὐ σε τείρει, 15
 Ἄσοφὲ, γηγενῆς, φίλμυνε,
 Ἄπαθῆς, ἀναιμόσαρκε·
 Σχεδὸν εἰ θεοῖς^l ὅμοιος.

13. *To Cupid.*

Χαλεπὸν τὸ^m μὴ φιλῆσαι,
 Χαλεπὸνⁿ δὲ καὶ φιλῆσαι·
 Χαλεπώτερον δὲ πάντων,^o
 Ἄποτυγχάνειν^p φιλοῦντα.^q
 10 Γενος οὐδὲν^r εἰς Ἐρωτα·
 Σοφίη, τρόπος πατεῖται·
 Μόνον ἄργυρον βλέπουσιν.
 Ἄπόλοιτο^s πρῶτος αὐτὸς,
 Ὅ τὸν ἄργυρον φιλήσας.^t
 Διὰ τοῦτον οὐκ ἀδελφός,^u
 Διὰ τοῦτον οὐ τοκῆς·^v
 Πόλεμοι, φόνοι δι' αὐτόν.
 11 Τὸ δὲ χεῖρον, ὀλλύμεσθα
 Διὰ τοῦτον οἱ φιλοῦντες.^w

14. *Cheerful Old Age.*

Φιλῶ γέροντα τερπνόν,
 Φιλῶ^x νέον χορευτήν.
 Γέρων δ' ὅταν χορευή,
 13 Τρίχας^y γέρων μὲν ἐστί,
 Τὰς δὲ φρένας^z νεάζει. 5

^a § 43 for τῆς.^b § 74, Obs. 5.^c § 153, Obs. 5.^d 32, 4, ὄν.^e § 144, R. XII.^f 38, 3.^g 37, 4.^h § 139, R. 6.ⁱ See p. 180, Note 6.^k § 110, 2.^l § 147, R. XX.^m 88, 1.ⁿ § 131, Obs. 4.^o § 143, R. XI.^p 89, 1.^q § 175, R. LVIII.^r § 172, 2, II. 1st.^s § 134, 8.^t 50, Obs. 2, 7.^u 50, Obs. 2, 9.^v § 129, R. I. ἡμεῖς.^w § 157, Obs. 1.

IDYLS OF BION.

I. *The Dirge of Adonis.*

- ¹ Αἰάζω τὸν Ἄδωνιν· ἐπαιάζουσιν Ἐρωτες·
² Κεῖται καλὸς Ἄδωνις ἐπ' ὄρεσι, μηρὸν ὀδόντι^b
 Λευκῶ λευκὸν ὀδόντι τυπεῖς, καὶ Κύπριν ἀνιᾶ
³ Λεπτὸν ἀποψύχων· τὸ δέ οἱ^c μέλαν εἴβεται αἷμα
 Χιονίας κατὰ σαρκός· ὑπ' ὀφρύσι δ' ὄμματα ναρκῆ, 5
 Καὶ τὸ ῥόδον φεύγει τῷ χεῖλεος·^d ἄμφι δὲ τήνῃ
 Θνάσκει καὶ τὸ φίλαμα, τὸ^e μήποτε Κύπρις ἀφήσει.
 Κύπριδι^f μὲν τὸ φίλαμα καὶ οὐ ζώοντος^g ἀρέσκει,
⁴ Ἄλλ' οὐκ οἶδεν Ἄδωνις^h ὅ μιν θνάσκοντ' ἐφίλασεν.
⁵ Αἰ αἰ τὰν Κυθήρειαν,^h ἀπώλετο καλὸς Ἄδωνις. 10
⁶ Ὡς ἶδεν, ὡς ἐνόησεν Ἀδώνιδος ἄσχετον ἔλκος,
⁷ Ὡς ἶδε φοῖνιον αἷμα μαραινομένῳ περὶ μηρῶ,
⁸ Πάχεας ἀμπετάσασα κινύρετο,—μείνον Ἄδωνι
 Δύσποτμε, μείνον Ἄδωνι, πανύστατονⁱ ὧς σε κιχείω,
⁹ Ὡς σε περιπτύξω, καὶ χεῖλεα χεῖλεσι μίξω. 15
 Φεύγεις μακρὸν, Ἄδωνι, καὶ ἔρχεται εἰς Ἀχίροντα
 Καὶ στυγνὸν βασιλῆα καὶ ἄγριον·⁸ ἅ δὲ τάλαινα
 Ζῶω, καὶ θεὸς ἐμμί, καὶ οὐ δύναμαί σε διώκειν.
 Λάμβανε, Περσεφόνα, τὸν ἐμὸν πόσιν, ἐσσι γὰρ αὐτὰ^k
 Πολλὸν ἐμεῦ κρείσσω· τὸ δὲ πᾶν καλὸν ἐς σὲ καταρῆεῖ. 20
 Θνάσκεις, ὦ τριπόθατε·⁹ πόθος δέ μοι,^o ὡς ὄναρ, ἔπη.
 Σοὶ δ' ἅμα κεστός ὄλωλε· τί γὰρ, τολμηρὲ, κυνάγεις;
 Καλὸς ἐὼν¹⁰ τοσσοῦτον ἔμηναι θηρσί παλαίειν;
¹⁰ Ὄδ' ὀλοφύρατο Κύπρις· ἐπαιάζουσιν Ἐρωτες.
 Αἰ αἰ τὰν Κυθήρειαν,^m ἀπώλετο καλὸς Ἄδωνις. 25
 Δάκρνον¹¹ ἅ Παφία τόσον ἐκχέει, ὅσον Ἄδωνις

^a § 157, Obs. 1.^b 158, R. XXIV.^c 146, Obs. 1.^d 168, Obs. 7, ἀπὸ.^e 134, 20.^f § 148, Obs. 7, 1.^g § 142, R. V. Sup.

αὐτοῦ.

^h § 163, R. XLI.ⁱ § 131, Obs. 6.^k § 62, 1.^l § 165, R. XLIV.^m § 163, R. XLI.

Αἶμα χέει· τὰ δὲ πάντα ποτὶ χθονὶ γίγνεται ἄνθη·
 Αἶμα ῥόδον τίκτει, τὰ δὲ δάκρυα^α τὰν ἀνεμώναν.

Αἰάζω τὸν Ἄδωνιν· ἀπώλετο καλὸς Ἄδωνις.

Μηκέτ' ἐνὶ δρυμοῖσι τὸν ἀνέρα μύρεο, Κύπρι· 30

Ἔστ' ἄγαθὰ στιβάς, ἔστιν Ἀδώνιδι^β φυλλὰς ἑτοίμα·

Λέκτρον ἔχει, Κυθήρεια, τὸ σὸν τόδε νεκρὸς Ἄδωνις.

Καὶ νέκυσ ὦν καλὸς ἔστι, καλὸς νέκυσ οἶα καθεύδων.

²Κέκλιται ἀβρὸς^α Ἄδωνις ἐν εἵμασι πορφυρέοισιν·

Ἀμφὶ δέ μιν κλαίοντες ἀναστενάχουσιν Ἔρωτες, 35

Κειράμενοι χαίτας ἐπ' Ἀδώνιδι· ³χῶ^δ μὲν οἰστῶς,^ο

Ὅς δ'^δ ἐπὶ τόξον ἔβαιν', ὅς δ'^δ εὐπτερον ἄγε φαρέτρην^ο

Χῶ μὲν ἔλυσε πέδιλον Ἀδώνιδος, ὅς δὲ λήβησι

Χρυσείοις ⁴φορέησιν ὕδωρ, ὁ δὲ μηρία λούει·

Ὅς δ'^δ ὄπιθεν πτερύγεσσι ἀναψύχει τὸν Ἄδωνιν. 40

⁵Αὐτὰν τὰν Κυθήρειαν ἐπαιάζουσιν Ἔρωτες.

Ἔσβεσε λαμπάδα πᾶσαν ἐπὶ φλῆαις Ἱμνείαις,

Καὶ στέφος ⁶ἔξεπέτασσε γαμήλιον· οὐκέτι δ' Ἱμνᾶν,

Ἱμνᾶν οὐκέτ' ἀειδόμενον μέλος, ἄδεται αἶ αἶ.

Αἱ Χάριτες ⁷κλαίοντι τὸν νῆα τῷ Κινύραο, 45

Καὶ μιν ἐπαείδουσιν· ⁸ὁ δὲ σφισιν οὐχ ὑπακούει·

Οὐ μὰν, εἴ κ' ἐθέλοι· Κῶρα δέ μιν οὐκ ἀπολύει.

II. The young Bird-catcher.

⁹Ἰξεντὰς ἔτι κῶρος, ἐν ἄλσει δενδράεντι

Ὅρρεα θηρέων, ¹⁰τὸν ἀπότροπον εἶδεν Ἔρωτα

Ἐσδόμενον πύξιοιο ποτὶ κλάδον· ὡς δ' ἐνόασε,

Χαίρων, ¹¹ὥνεκα δὴ μέγα φαίνετο ὄρρεον αὐτῶ,[†]

Τῶς καλάμως^ο ἅμα πάντας ἐπ' ἀλλάλοισι συνάπτων, 5

¹²Τᾶ καὶ τᾶ τὸν Ἔρωτα μετάλμενον ἀμπεδόκευεν.

Χῶ παῖς, ἀσχαλάων ¹³ἔνεχ' οἷς τέλος οὐδὲν ἀπάντη,

• 50, Obs. 1, τίκτει.

^α 26.

[†] § 148, Obs. 7, 1.

• § 146, Obs. 3.

• § 19, page 22.

• § 148, Obs. 7, 5.

• § 131, Obs. 7

Τὼς καλάμωσ ῥίψας, ποτ' ἀροτρία πρόσβην ἴκανεν,
 Ὅσ νιν^α τάνδε τέχναν^β ἐδιδάξατο· καὶ λέγειν αὐτῶ,
 Καί οἱ^β δεῖξεν Ἔρωτα καθήμενον. Αὐτὰρ ὁ πρόσβης 10
 Μειδιάων κίνησε κάρη, καὶ ἀμείβετο παῖδα·^α
 Φεῖδευ ἴτας θήρας, μηδ' ἐς τόδε τῶρνεον ἔρχευ.
 Φεῦγε μακράν^α κακὸν ἐντὶ τὸ θηρίον· ὄλβιος ἔσση,
 Εἰσόκα μή μιν ἔλθῃ· ἦν δ' ἀνέρος ἐς μέτρον ἔλθῃς,
 Οὗτος ὁ νῦν φεύγων καὶ ἰπάλμενος, αὐτὸς ἀφ' αὐτῶ· 15
 Ἐλθὼν ἔξαπῖνας, κεφαλὰν ἐπὶ σείῳ καθιζεῖ

III. Cleodamus and Myrson.

Κ. Ἐἵαρος,^α ὦ Μύρσων, ἧ χεῖματος,^β ἧ φθινοπώρου,
 Ἥ θέρος, τί τοι ἀδύ; τί^β δὲ πλέον εὐχεται ἔλθειν;
 Ἥ θέρος,^β ἀνίκα πάντα τελείεται ὅσσα μογεῦμες;
 Ἥ γλυκερὸν φθινόπωρον, ὅτ' ἀνδράσι^β λιμὸς ἐλαφρά;
 Ἥ καὶ χεῖμα δύσεργον, ἐπεὶ καὶ χεῖματι πολλοὶ 5
 Θαλπόμενοι θέλγονται ἀεργεῖν^α τε καὶ ὄκνω;
 Ἥ τοι καλὸν ἔαρ πλέον εὐαδεν; εἰπὲ τί τοι^β φρῆν
 Αἰρεῖται· ἰαλλέειν γὰρ ἐπέτραπεν ἅ σχολὰ ἄμμιν.

Μ. Κρίνειν οὐκ ἐπέοικε ἰσηῖα ἔργα βροτοῖσι·
 Πάντα γὰρ ἱερὰ ταῦτα καὶ ἀδέα· σεῦ δὲ ἕκατι 10
 Ἐξερέω,^α Κλεόδαμε, τό μοι^β πέλεν ἄδιον ἄλλων.^α
 Ὀὐκ ἐθέλω θέρος ἦμεν, ἐπεὶ τόκα μ' ἄλιος ὀπτῆ.
 Οὐκ ἐθέλω φθινόπωρον, ἐπεὶ νόσον ὦρια τίκτει.^α
 Ὀὐλον χεῖμα φέρειν, νιφετὸν κρημούς τε φοβεῦμαι.
 Εἴαρ ἐμοὶ τριπόδατον ὄλω λυκάβαντι παρείη, 15
 Ἀνίκα μήτε κρύος, μήθ' ἄλιος ἄμμε βαρύνει.
 Εἴαρι πάντα κύει, πάντ' εἵαρος^α ἀδέα βλαστεῖ,
 Ἰαχὰ νῦξ ἀνθρώποισιν ἴσα, καὶ ὁμοῖος ἀώς.

^α § 153, R. XXIX.

^β § 148, Obs. 7.

^γ § 152, Obs. 2.

^δ § 161, R. XXXVIII.
(δδόν.)

^ε § 19, p. 22, Dor. gen.

^ς § 142, Obs. 1, γούρω.

^ζ § 175, R. LVIII.

^η § 148, R. XXI. (ισρι).

^θ § 158, R. XXXIV.

^ι § 146, Obs. 1.

^κ § 101, Obs. 2, (1).

^λ § 147, R. XX.

^μ § 143, R. XI.

^ν § 139, R. 1.

IDYLS OF MOSCHUS.

I. *The Runaway Cupid.*

A Κύπρις τὸν Ἔρωτα τὸν νιέα ἑμακρόν ἐβώστρει—
Εἴτις ἐνὶ τριόδοισι πλανώμενον εἶδεν Ἔρωτα,
Δραπετιδάσ ἐμός ἐστιν· ὁ μανντὰς γέρας ἔξεϊ.*
Ἔστι δ' ὁ παῖς περίσαμος· ἐν εἴκοσι πᾶσι μάθοις νιν.
Χρῶτα^b μὲν οὐ λευκός, πυρὶ^c δ' εἵκελος· ὄμματα δ' αὐτῶ^d 5
Δριμύλα^e καὶ φλογόεντα· κακαὶ^f φρένες, ἀδὺν λάλημα.
Ἔον γὰρ ἴσον νοέει καὶ φθέγγεται· ὡς μέλι φωνά.
Ἦν δὲ χολῆ, νόος ἐστὶν ἀνάμερος· ἠπεροπεντὰς,
Οὐδὲν ἀλαθεύων, δόλιον βρέφος, ἄγρια^g παῖσδει.
Εὐπλόκαμον^h τὸ κάρανον, ἔχει δ' ἰταμόν τὸ πρόσωπον. 10
Ἐμικκύλα μὲν τήνω^d τὰ χερύδρια, μακρὰⁱ δὲ βάλλει.
Βάλλει κ' εἰς Ἀχέροντα, καὶ εἰς Αἶδεω βασιλῆα.
Γυμνὸς μὲν τόγῃ σῶμα^b νόος δὲ οἱ ἐμπεπύκασται·
Καὶ πτερόεις, ὅσον ὄρνις, ἐφίπταται^e ἄλλοτ' ἐπ' ἄλλους
Ἀνέρας ἠδὲ γυναῖκας, ἐπὶ σπλάγγχοις δὲ κάθηται. 15
Τόξον ἔχει μάλα βαιὸν, ὑπὲρ τόξῳ δὲ βελεμνον·
Ἐντὸν εἰς τὸ βελεμνον, εἰς αἰθέρα δ' ἄχρι φορεῖται.
Καὶ χρύσειον περὶ νῶτα φαρέτριον, ἔνδοθι δ' ἐντὶ
Τοῖς πικροῖς κάλαμοι, τοῖς πολλάκι κῆμὲ τιτρώσκει.
Ταῦτα μὲν ἄγρια πάντα· ἵπλὸν πλείον δὲ οἱ αὐτῷ 20
Βαιὰ λαμπὰς εἰοῖσα, τῷ ἄλιον αὐτὸν ἀναίθει·
Ἦν τὴν γ' ἔλῃς τήνον, ἰδάσας ἄγε, μηδ' ἐλεήσης.^e
Κῆν ποτ' ἴδῃς κλαίοντα, φυλάσσειο μή σε πλανήσῃ.
Κῆν γελᾷ, τὴν νιν ἔλκε· καὶ, ἣν ἐθέλῃ σε φιλάσαι,
Φεῦγες· κακὸν τὸ φίλαμα, ἰτὰ χεῖλεα φάρμακον ἐντί. 25
Ἦν δὲ λέγῃ, λάβε ταῦτα, χαρίζομαι ὅσσα^b μοι ὄπλα,
Μῆτι θίγῃς, ἰπλάνα δῶρα· τὰ γὰρ πυρὶⁱ πάντα βέβαπται.^k

* § 139, R. 6.

• § 139, Obs. 7.

ῃ 38, & 37, 4.

ῃ § 157, Obs. 1.

† § 131, Obs. 6.

ῃ § 168, Obs. 7, *iv.*

• § 147, R. XX.

• § 172, 2, I. 2d.

ῃ § 139, R. 1.

ῃ § 19, p. 22.

II. *From the Dirge on Bion.*

¹ Ἄρχετε, Σικελικαί, τῷ πένθειος^a ἄρχετε, Μοῖσαι.
² Ἀδόνες, αἱ πνικινοῖσιν ὀδυρόμεναι ποτὶ φύλλοις,
 Νάμασι τοῖς Σικελοῖς ἀγγεῖλατε τῆς Ἀρεθούσας,^b
³ Ὅτι Βίων τέθνακεν ὁ βωκόλος, ὅτι σὺν αὐτῷ
 Καὶ τὸ μέλος τέθνακε, καὶ ὤλετο Δωρὶς ἀοιδά.

Ἄρχετε, Σικελικαί, τῷ πένθειος ἄρχετε, Μοῖσαι.
 Κεῖνος ὁ ταῖς ἀγέλαισιν^c ἐράσμιος οὐκέτι μέλπει,
 Οὐκέτ' ἐρημαίαισιν ὑπὸ δρυσὶν ἤμενος ἄδει,
⁴ Ἀλλὰ παρὰ Πλουτῆϊ μέλος λάθαιον ἀεΐδει.

Ἄρχετε, Σικελικαί, τῷ πένθειος ἄρχετε, Μοῖσαι. 10
⁵ Τίς ποτὶ σῶ σύριγγι μελίξεται, ὦ τριπόδατε ;
 Τίς δ' ἐπὶ σοῖς καλάμοις θάσει στόμα ; τίς θρασὺς οὕτως ;
 Εἰσέτι γὰρ πνεΐει^d τὰ σὰ χεῖλα, καὶ τὸ σὸν ἄσθμα.

⁶ Ἀχὼ δ' ἐν δονάκεσσι τεὰς ἐπιβόσκει^e ἀοιδάς.
⁷ Πανὶ φέρω τὸ μέλισμα· τάχ' ἂν κάκῆινος ἐρεῖσαι 15
 Τὸ στόμα δειμαῖνοι, μὴ δεύτερα σεῖο^f φέρηται.

Τοῦτό τοι, ⁸ ὦ ποταμῶν^g λιγυρώτατε, δεύτερον ἄλγος
 Τοῦτο, Μέλη, τέον ἄλγος· ἀπώλετο πρὸν τοι^h Ὅμηρος,
 Τῆρο τὸ Καλλιόπας γλύκερον στόμα, καὶ σὲ ⁹ λέγοντι
 Μύρεσθαι καλὸν νῖα πολυκλαύστοισι ῥεέθροισι, 20
 Πᾶσαν δ' ἐπλησας φωνᾶςⁱ ἄλλα· νῦν πάλιν ἄλλον
 Τίεα δακρῦεις, καινῷ δ' ἐπὶ πένθει τάκῃ.

¹⁰ Ἀμφότεροι παραῖς^j πεφιλαμένοι· ¹¹ ὅς μὲν ἔπινε
 Παρασίδος κράνας,^k ὁ δ' ἔχεν πόμα τὰς Ἀρεθούσας.
 Χῶ μὲν Τυνδαρείοιο καλὰν ἄεισε θύγατρα, 25
 Καὶ Θετίδος μέγαν νῖα, καὶ Ἀτρείδαν Μενέλαον·
 Κεῖνος δ' οὐ πολέμως, οὐ δάκρυα, Πᾶνα δ' ἔμελπε,
 Καὶ βότας ἐλίγαινε,^l καὶ ἀείδων ἐνόμει,
 Καὶ σύριγγας ἔτευχε, καὶ ἀδέα πόρτιν ἄμελγε,

^a § 144, R. XVII.^b § 17, Dor. gen.^c § 147, R. XX.^d 50, Obs. 1, ἡ σύριγγι.

• § 143, Obs. 14, 1st.

† § 143, R. X.

‡ § 146, Obs. 1, or

§ 145, 2.

^b § 144, R. XVI.ⁱ § 154, R. XXX.^k § 144, R. XV.

- Καὶ παίδων ἐδίδασκε φιλάματα, καὶ τὸν Ἔρωτα 30
 Ἐτρεφεν ἐν κόλποισι, καὶ ἤρεσε τὴν Ἀφροδίτην.
 Ἄρχετε, Σικελικαὶ, τῷ πένθεος ἄρχετε, Μοῖσαι.
 Πᾶσα, Βίω, θρηγνῆ σε κλυτὴ πόλις, ἄστυ πάντα·
 Ἄστυ μὲν γοᾷε σε πολὺ πλεόν Ἑσιόδοιο·^α
 Πίνδαρον οὐ ποθέοντι τόσον Βοιωτίδες ὕλαι· 35
 Οὐδὲ τόσον τὸν αἰοιδὸν ἐμύρατο Τήϊον ἄστυ·
 Σὲ πλεόν Ἀρχιλόχοιο ποθεῖ Πάρος· ἀντὶ δὲ Σαπφοῦς
 Εἰσέτι σεῦ τὸ μέλισμα κινύρεται ἅ Μιτυλάνα.
 Ἄρχετε, Σικελικαὶ, τῷ πένθεος ἄρχετε, Μοῖσαι.
 Αἶ, αἶ, ταὶ μαλάχαι μὲν ἐπὶν κατὰ κᾶπον ὄλωνται, 40
 Ἡ τὰ χλωρὰ σέλινά, τό τ' εὐθαλῆς οὐλον ἀνηθον,
 Ὅστερον αὖ ζῶοντι, καὶ εἰς ἔτος ἄλλο φύοντι·
 Ἄμμες δ', οἱ μεγάλοι καὶ καρτεροὶ ἢ σοφοὶ ἄνδρες,
 Ὅπποτε πρᾶτα θάνωμες, ἀνάκοι ἐν χθονὶ κοίλα 45
 Εὐδομες εὐ μάλα μακρὸν ἀτέρμονα τήγρετον ὕπνον.^β
 Καὶ σὺ μὲν ἐν σιγαῖ πεπνυκασμένος^γ ἔσσειαι ἐν γαῖ.

• § 143, R. XI. β § 150, Obs. 8, R. 1st. • § 78, 4, & 108.

NOTES.

MARKS AND ABBREVIATIONS.

a. active. m. middle. p. passive. ind. indicative.	subj. subjunctive. opt. optative. imp. imperative. inf. infinitive.	pt. participle. lit. literally.
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§, indicates the Section, &c. of the Grammar referred to.

"*Idioms*" refers to the Introduction on Greek Idioms at the beginning of the book, pp. 7—56.

PAGE 71.—1. *ἐστίν*, pres. ind. 3d sing. of *εἶμι*, with *ν* added § 6, 1.—2. *ἦν*, imperf. ind. 3d sing. of *εἶμι*.—3. *ἄνδρες*, from *ἀνήρ*.—4. *ἐγένετο*, 2 aor. of *γίνομαι*.—5. Supply *ἐστίν*.—6. *εἰσίν*, pres. ind. 3d pl. of *εἶμι*, § 6, 1.—7. *ὄρη*, from *ὄρος*,—*γένη*, from *γένος*,—*Ἄργει*, from *Ἄργος*, § 40, 2.—8. *πλακούντων*, gen. pl. of *πλακόςεις*, § 40, 7.

P. 72.—1. *ἐπολέμει*, imperf. ind. a. of *πολεμέω*.—2. *ἐτελεύτησε*, 1 aor. ind. a. of *τελευτάω*, sup. *βίον*.—3. *ἤρξατο*, 1 aor. ind. m. of *ἄρχω*.—4. *ἐπεφύκει*, plur. ind. a. of *φύω*.—5. *ἐπέπνεον*, imperf. ind. a. of *ἐπιπνέω*.—6. *ὑδατος*, gen. sing. of *ὑδωρ*.—7. *ἐξηνθήκει*, plur. ind. a. of *ἐξανθέω*.—8. *ἐτρέφη*, 2 aor. ind. p. of *τρέφω*.—9. *κατεπλύγη*, 2 aor. ind. p. of *καταπλήσσω*.—10. *κατεβρώθη*, 1 aor. ind. p. of *καταβιβρώσκω*.—11. *πληγεις*, 2 aor. pt. p. of *πλήσσω*.—*ἐτρώθη*, 1 aor. ind. p. of *τιτρώσκω*.—12. *γεγονέναι*, 2 perf. inf. of *γίνομαι*;—*γεγόναμεν*, 2 perf. ind. of the same.—13. *κατήλθον*, 2 aor. ind. a. of *κατέρχομαι*, *to go down*, from *κατά* and *ἔρχομαι*.—14. *ἐκλήθη*, 1 aor. ind. p. from *καλέω*.—15. *θανούσης*, 2 aor. pt. a. from *θνήσκω*.—16. *τῇ κεφαλῇ οἱ*, *on the head to him*; i. e. *on his head*, § 146, Obs. 1, with reference.

P. 73.—1. *γονεῖς*, acc. pl. of *γονεύς*, § 40, 1.—2. *τίμα*, pres. imp. a. of *τιμάω*, contr. for *τίμαε*.—3. *ἐνίκησεν*, 1 aor. ind. a. of *νικάω*.—4. *ἀπέστειλε*, 1 aor. ind. a. of *ἀποστέλλω*.—5. *ψηφίσασθαι*, 1 aor. inf. m. of *ψηφίζω*, followed by two accusatives, § 153, Obs. 5.—6. *εὐλαβοῦ*, pres. imp. m. of *εὐλαβέομαι*, contr. for *εὐλαβείου*.—7. *ἔλαβε*, 2 aor. ind. a. of *λαμβάνω*.—8. *μέν, δέ*, see *Idioms*, 117, 46.—9. *ἔρῳιπεν*, 1 aor. ind. a. of *ρίπτω*.—10. *ὄνειδος*, supply *ἐστίν*, *Idioms*, 50, Obs. 2, with examples.—11. *ἔφερε*, imperf. ind. a. of *φέρω*, § 117.—12. *μαστιγῶν*, imperf. ind. a. of *μαστιγώω*.—13. *ἐρύφη*, 2 aor. ind. p. of *ρίπτω*.

P. 74.—1. ἄιδου, gen. sing. of ἄιδης, contr. for αἰδης.—2. Διός, gen. sing. of Ζεὺς.—3. Λητοῖς, gen. sing. of Λητώ.—4. ἐπενδυθείς, 1 aor. pt. p. of ἐπενδύω, used in a middle sense, § 74, Obs. 5, *having put on*.—5. λέγουσιν, pres. pt. a. of λέγω, dat. pl. *to those saying*, or, *to those who say*, &c.—6. πλείη, Ionic for πλέα, from πλέος.—7. γαῖα, Ionic for γέα.

P. 75.—1. αἰδρις, nom. predicate after εἶναι (§ 175, Obs. 5). The order is, θελω εἶναι αἰδρις, &c.—2. ἀρετῆς οὐκ ἀντάξιος, *is not an equivalent for virtue*.—3. ἐξαμαρτάνουσι, pres. pt. a. dat. pl. of ἐξαμαρτάνω, arrange, Νομίζετε τοὺς συγκρούποντας, &c., *consider those who conceal a crime, worthy of the same punishment with those who commit it*.—4. ἐτελεύτησε, sup. βίον, *died*, lit. “ended his life,” 1 aor. ind. a. of τελευτάω.—5. μεμαστίγωσο ἄν, *you would have been chastised*.—6. ὠργιζόμεν, imperf. ind. m. of ὀργίζομαι.—7. ἐσιτεῖτο, imperf. ind. m. of σιτέω, *ate from time to time*, i. e. *lived on*, § 76, Obs. 2.—8. κρείσσων οἰκτιρμοῦ φθόρος, *envy is better than compassion*, not a better feeling, but it is better to be envied on account of prosperity, than to be an object of pity, which implies suffering.—9. ζῶσι, pres. ind. a. of ζάω.—10. ῥᾶον, comp. of ῥάδιος, § 53, 3.—11. οἶσει, fut. ind. a. of φέρω, § 117.

P. 76.—1. ἀληθῆ, for τὰ ἀληθῆ, contr. for ἀληθῆα, § 40, 2.—2. τῆς σεαυτοῦ, scil. οὐσης, *your own*, lit. “which is,” or, “belongs to yourself.”—3. ἀπέχετο, imperf. ind. m. of ἀπέχω, *kept himself from*, i. e. *refrained*.—4. παρόντων, pres. pt. of πάρεμι, *to be present*—ἀπόντων, from ἀπειμι.—5. μέμνησο, perf. imp. p. of μνάσμαι.—6. ἠξιώθησαν, 1 aor. ind. p. of ἄξιόω.—7. δῆμιγχε, 1 aor. ind. a. of διαφέρω, *was distinguished above, excelled*.—8. ἔτυχε, *obtained*, 2 aor. ind. a. of τυγχάνω.—9. τῆς αὐτῆς ἡμέρας, *on the same day*, § 62, 3.—10. ὤφθη, *was seen*, 1 aor. ind. p. of ὄπτομαι.—11. ἑώρακα, perf. ind. a. of ὁράω, *to see*, § 90, 5.

P. 77.—1. ἐποίησε, 1 aor. ind. a. of ποιέω.—2. γυναῖκας, acc. pl. of γυνή.—3. ἡ φύσις, lit. “nature;” here it means, *natural talents*.—4. τυφλόν, sup. ἐστίν, *is a blind thing*, § 131, Obs. 4.—5. ἔλαβον, 2 aor. ind. a. of λαμβάνω, *men usually obtain*, § 76, Obs. 6.—6. κολασθήτωσαν, 1 aor. imp. p. of κολάζω, *let the wicked be punished*.—7. ἀξίως, *in a manner worthy*.—8. οἰκοῦσι, pres. ind. a. of οἰκέω.

P. 78.—1. ἀνδρὶ (ἀνήρ) φυλαττομένῳ, *to a man on his guard*.—2. οἱ ὀνομαζόμενοι, *those who are called*, Idioms 32.—3. ἐνειμε, 1 aor. ind. a. of νέμω, *has imparted to, bestowed on*.—4. βούλου, pres.

imp. m. of βούλομαι, *be desirous, strive*.—5. ὑπέκει, *is inferior, yields to, ὑπέκω*.—6. φύσις, sup. ὑπέκει. —7. ἔοικεν, 2 perf. ind. in the sense of the present, *resembles*, from εἶκω.—8. ἐνόησα, 1 aor. ind. a. of νοσέω.—9. δοθῆναι, 1 aor. inf. p. of δίδωμι, *was given*.—10. τοτὲ μὲν—τοτὲ δέ, *sometimes—at other times*.—11. δεῖ τὰς πόλεις κοσμεῖν, *it is proper to adorn cities, i. e. cities ought to be adorned, &c.*—12. τῶν οἰκούντων, *of those inhabiting them, i. e. of the inhabitants*.

P. 79.—1. διενεγκών, 2 aor. pt. a. of διαφέρω, *being distinguished*.—2. ἤρισε, 1 aor. ind. a. of ἐρίζω, *entered the lists, contended*.—3. ἐπίσταται, pres. ind. m. of ἐπίσταμαι, § 112, Obs. 5.—4. ὀδόντι, from ὀδούς, § 22, Obs. 2.—5. κινί, from κύνων, gen. κυνός.—6. χιτῶσι, dat. pl. from χιτών.—7. προμετωπίδιοις, κ. τ. λ., *frontlets and breast-plates*.—8. κέχησθε, perf. ind. p. of χράσμαι, in the middle sense; see χράω.—9. ὀφλήκατε, perf. ind. a. of ὀφείλω, *to owe*; see the word, § 117.—10. ὕδατος, from ὕδωρ.—11. ᾤκησαν, 1 aor. ind. a. of οἰκέω.

P. 80.—1. κατέλιπε, 2 aor. ind. a. of καταλείπω.—2. ἤγαγεν, 2 aor. ind. a. of ἄγω, with a reduplication of the first syllable.—3. ὠνόμασεν, from ὀνομαίζω.—4. ἐπηρώθη, from πηρώω.—5. κατόκει, pres. imp. a. of κατοκνέω.—6. πειρώ, pres. imp. m. of πειράω, contr. for πειράων.—7. μὲν—δέ, Idioms 117, 46.—8. ζῶσιν, pres. ind. a. of ζάω, contr. for ζάουσιν.—9. πλείω, contr. for πλείονα, § 40, 5.—10. ἤρξατο, 1 aor. ind. m. of ἄρχω.—11. κεχηρότες, perf. pt. m. of κηρίω, *to be eager for, earnestly to seek after*.—12. εἰδώς, pres. pt. of οἶδα, § 112, IX. *he who knows*.

P. 81.—1. θεοὶ ἀεὶ ὄντες, *the immortal gods*, lit. “always existing.”—2. ἴσασι, pres. ind. a. 3d pl. of οἶδα, § 112, IX.—3. γεγενημένα, perf. pt. p. of γίνομαι, *the things that have been*.—4. ἀποβήσεται, from ἀποβαίνω, *will result*.—5. ἐστίν, (with the gen.) *belongs to, is the property of*, § 144, R. XII.—6. ἀποθανεῖν, 2 aor. inf. a. of ἀποθνήσκω.—7. ἡ φύσις ἀπένειμεν, *Nature (i. e. the God of nature) allots*, 1 aor. ind. a. of ἀπονέμω, § 76, Obs. 6.—8. ἐσφάγη, 2 aor. ind. p. of σφάττω, or σφάζω.—9. κατεβρώθη, from καταβιβρώσκω.—10. ἐπίρασε, from περιάω.

P. 82.—1. ἐτελεύτησε, sc. βίον, *ended his life, died, τελευτάω*.—2. βιούς, 2 aor. pt. a. of βιόω, *having lived*.—3. ἐνὶ πλείω, contr. for πλείονα, § 40, 5, *more by one*.—4. διῆλθον, 2 aor. from διέρχομαι.—5. δέδονται, perf. ind. p. of δίδωμι.—6. τὸ μὲν ἐγκαλέσαι, κ. τ. λ., *to cavil and find fault is easy*.—7. βελτίω, contr. for βελτίονα, § 40, 5.

—8. ἀδύνατον, sup. ἐστίν.—9. ἄνευ τῆς θεωρίας, *without the knowledge, the study*.—10. δύναιο, *you could*, from δύναμαι.—11. καμών, 2 aor. pt. a. of κύμνω.

P. 83.—1. ἤρξατο, from ἄρχω.—2. ὀμνύναι, pres. inf. a. of ὀμνυμι, *to swear by the gods*.—3. ἐδιδάχθη, 1 aor. ind. p. of διδάσκω, *was taught*.—4. νοῆσαι μὲν, *even to form a conception*.—5. ἀπόλλεσαν, 1 aor. ind. a. of ἀπόλλυμι, *usually destroy*, § 76, Obs. 6.—6. διασπασαντο, *tore in pieces*, from διασπάω.—7. ἄλω, Attic Dec. § 19. acc. sing. of ἄλωσ.—διακαθήραντι, 1 aor. pt. a. Attic, of διακαθαίρω, § 97, 2. REM.—8. ἐπέστη, *stood by*, 2 aor. ind. a. of ἐπίστημι.—9. ἐπῆνευ, *praised, commended*, imperf. ind. a. of ἐπαινέω, § 76, Obs. 3.

P. 84.—1. ἀσφαλῆ, contr. for ἀσφαλέα, acc. sing. of ἀσφαλής.—2. κρεῖττον, sup. εἶναι (of which ἓνα φίλον ἔχειν κ. τ. λ., is the subject), *is better*.—3. πολλοῦ ἄξιον, *of great worth*.—4. εὐλαβοῦ, pres. imp. m. of εὐλαβέομαι.—5. αὐτὶς ἑτεμῶν 2 a. ind. a. § 117, *he himself cut*.—6. ἀπεδήμησε, *went abroad*.—7. προσθῶ, 2 aor. subj. a. of προστίθημι.—8. ἄξιῶ, κ. τ. λ., contr. for ἄξιόω, *I entreat, I beg that you yourselves would do for your own selves, &c.*—9. εὐκασιν, 2 perf. ind. in the sense of the present, of εἶκω, § 117.—10. οἶδε, pres. ind. a. of οἶδα, § 112. IX.—11. ἐφικέσθαι, 2 aor. inf. m. of ἐφικνέομαι, *reach, attain to*, § 76, Obs. 6. ἠδυνήθησαν, § 90. 4.

P. 85.—1. πῶς, *about*.—2. δεδοίκασιν,—δεῖδω, which see, § 117.—3. γονεῖς, acc. pl. contr. for γονεάς, § 40, 1.—4. εὐξαιο, *you would wish*, from εὐχομαι.—5. ἐκένωσεν, *ever desolated*, from κενόω.—6. ἠφάνισεν, *annihilated*, 1 aor. ind. a. of ἀφανίζω.—7. ἔφη,—φημί.—8. μέμνησο, perf. imp. p. of μνάομαι, dep. § 113.—9. ἤρξω, 1 aor. ind. m. 2d sing. of ἄρχω.—10. ἀπώλεσα,—ἀπόλλυμι, and ἀπέδωκα, 1 aor. ind. a. of ἀποδίδωμι, § 110, 2.—11. ξυνεκύνκα, κ. τ. λ., imperf. ind. a. of ξυγκύνκω, *shook Greece to its centre*.—12. ἐύρεῖν, 2 aor. inf. a. of εὐρίσκω.—13. ἀφίεται, pres. ind. m. of ἀφίημι,—sup. ἐστίν.

P. 86.—εἰδέναι, pres. inf. a. and ἴσθι, pres. imp. a. of οἶδα, from εἶδω, § 112, IX. and § 117.—2. παρείη, pres. opt. of πάρεμι.—3. ἔσοιτο, *would be*, 1 fut. opt. of εἶμι.—4. ἐνάλασθαι, 1 aor. inf. m. of ἐνάλλομαι.—5. γεγόνοι, 2 perf. opt. of γίνομαι.—6. πλείω, contr. for πλείονα, § 40, 5.—7. ἤξιον, *requested*, contr. for ἤξιοε, imperf. ind. a. of ἄξιόω.—8. θεώρει, *look at, examine*, pres. imp. a. of θεωρέω.

P. 87.—1. οὐκ ἂν δύναιο, *you could not*, δύναμαι.—2. ἔλθη,—ἔρχομαι.—3. ἴδοι, 2 aor. opt. of εἶδω, which see, § 117.—4. ἔση, 1 fut. ind. m. 2d sing. of εἶμι, *you will be*.—5. θάνη, 2 aor. subj. a. of

θυήσκω.—6. χρῆσθαι, pres. inf. m. of χράσμαι, § 98, Obs. 2.—7. πείσαιμι, κ. τ. λ., 1 aor. opt. a. of πείθω, *if I do not persuade*.—8. ἐπιθυμήσειεν, 1 aor. opt. a. of ἐπιθυμέω, Æolic form, § 101, 1.—9. κἄν, καὶ ἄν, combined, ἄν for ἐάν, § 125, ἄν, 1.

P. 88.—1. γεγονέναι, *became*, perf. inf. m. of γίνομαι.—2. γλυκεῖς, acc. pl. contr. for γλυκείας, § 40, 1, sup. εἶναι.—3. χείρους, acc. pl. contr. for χείρονας, § 40, 5, and 1, *that the worse should rule the better*.—4. εἰρήκασι, perf. ind. a. from obsol. ἔρω, which see, § 117.—5. τρυφήναι, 2 aor. inf. p. of τρέφω, *was brought up*.—6. φανῆναι, 2 aor. inf. p. of φαίνω, *was shown—appeared—to men; i. e. was born*.—7. ἐπύθετο, 2 aor. ind. m. of πυνθάνομαι, *found out, learned*.—8. ἄθω, acc. sing. of ἄθως, § 19, Examples of Attic Dec.—9. διεσκίεσθαι, perf. inf. p. of διασκίπτω.—10. εἰδέναι, pres. inf. a. of οἶδα, from εἶδω, which see, § 112, IX. and § 117.—11. πεσόν, 2 aor. pt. a. of πίπτω, see § 117.—12. ἐξώκειλαν, 1 aor. ind. a. of ἐξοκέλλω.—13. ἄρήμενος, 1 aor. pt. m. of αἶρω, *having taken up, having lifted*.—14. ἠρώτα, imperf. ind. a. of ἐρωτάω, contr. for ἠρώταε.—15. παρίοντας, pres. pt. a. of πάρεμι, irreg. *to pass by*, § 112, II.

P. 89.—1. ἐκίνει, imperf. ind. a. contr. for ἐκίνεε, from κινέω.—2. ἤλθεν, from ἔρχομαι.—3. τοὺς μὲν μικροὺς μεγάλους ποιῶν, *in making the little great; two accusatives after verbs of making, constituting, &c.* § 153, Obs. 5.—4. Arrange, Σωκράτης ἔφη δαιμονῶν τοῖς, κ. τ. λ., *Socrates said that those were mad who consulted the oracle*.—ἄ,—i. e. κατὰ ταῦτα ἄ, *respecting the things which*.—5. μαθοῦσι, 2 aor. pt. a. dat. pl. *by learning*, ἀριθμήσαντας, *by calculating, &c.*, Idioms, 104.—6. τοὺς συνόντας, *those associating with him, i. e. his associates*.—7. ἐγρηγορότος sc. ἀνθρώπου, *of a man awake*, 2 p. part. of ἐγείρω, p. m. ἐγρήγορα, anomalous for ἦγορα.—8. ἐξετύφλωσεν,—ἐκτυφλώω.

P. 90.—1. μεταλλαχθέντος, 1 aor. pt. p. of μεταλλάσσω.—2. διαστάντων, 2 aor. pt. a. of δίστημι, *being at variance*.—3. ἤξιον, imperf. ind. a. of ἀξιόω, contr. for ἤξιος, *thought himself fit*.—4. χειροτόνειν, *to be elected*, § 174, Obs. 5.—5. συνεβόηκεν, perf. ind. a. of συμβόω, see βέω, § 117.—6. πεσόντων, 2 aor. pt. a. of πίπτω, § 117.—7. ἀνχέσι, dat. pl. of ἀνχῆν, -ένος, dat. pl. ἀνχένσι, by euphony ἀνχέσι, § 6, 16.—8. ἐσέβαλον, 2 aor. ind. a. of ἐσβάλλω, sup. ἑαυτούς, *threw themselves into,—made a descent upon,—invaded*.—9. ὡς ἂν ὡὰ τοῦ ζώου τίκτοντος, *since, or, because the animal lays eggs*.—10. τοῖς χηνεῖσι παραπλήσια, *very similar to those of a goose, i. e. to the eggs of a goose*.

ÆSOPIC FABLES.

Respecting the life of Æsop, little is known with certainty. It is most probable he was a native of Phrygia, and was born a slave, about the middle of the sixth century before Christ. Having obtained his freedom from his last master, Iadmon of Samos, it is said he travelled through several countries, and became celebrated as a teacher of practical morality,—the precepts of which were embodied in those fables which he composed from time to time. The fables that have come down to us in his name, however, it is certain, were not written by him as they now appear, but are probably the substance of some of them, handed down by oral tradition, and collected by different individuals at a much later age, and when the Greek language had greatly degenerated from the purity of former times. Still, many of these fables are expressed with great simplicity, and convey to us important maxims of former days, in a pleasing and attractive manner.

P. 91.—1. ἡλίκος ἂν ἦν θόρουβος, *what an uproar there would be*. Here notice the effect of ἂν on the indicative: ἦν, *there was*, ἂν ἦν, *there would be*; see ἂν, § 125, and § 170, Obs. 1.—2. ἐπὶ τὸ διὰ παντός ἕνα τίκειν, κ. τ. λ., *for bringing forth only one young one during all her life*; with παντός supply χρόνου, and with ἕνα supply σκύμον.—ἕνα, ἀλλὰ λέοντα, sup. τίκω, *one, it is true, but a lion*.—3. ἐκαθέσθη, 1 aor. ind. p. of καθέξομαι, in a middle sense, *seated himself*.—ἤλει, imperf. ind. a. of ἀλέω, *and continued buzzing*, § 76, Obs. 3.—4. οὔτε ὅτε ἤλθες ἔγνων, κ. τ. λ., *I neither knew when you came, nor if you remain will I care*; lit. “will it be a care to me,” ἔρχομαι,—γινώσκω,—μέλει.—5. εἶρόν, 2 aor. pt. a. of εἶρίσκω.—πεπηγότα, *stiffened, benumbed*, from πήγνυμι.—6. τοῦτον λαβών, κ. τ. λ., *took it up, and placed it in his bosom*, § 177, 1, Idioms, 101.—7. θερμανθεῖς, κ. τ. λ., *when it became warm, θερμαίνω*.—καὶ ἀναλάβών, *and having recovered*—ἀναλαμβάνω.—8. βότρνας πεπείρους, κ. τ. λ., *having seen clusters of grapes hanging ripe, κρεμάννυς*, perf. pt. p. of κρεμάννυμι, in an active intransitive sense, augment not used.—9. ἐπειράτο, imperf. ind. m. of πειράω, *he continued trying* (viz. for himself, for his own benefit, as indicated by the middle voice).—10. πολλὰ δὲ καμοῦσα, κ. τ. λ., *having laboured much, and not having been able to reach them, κάμνω, δύναμαι*.

P. 92.—1. ἐσιώς, perf. pt. a. of ἵστημι, for ἐσθηκώς, § 101, 7, *having taken his station; standing*.—2. ὦ οὔτος, *you silly creature*, or, *hark ye*,—with τόπος supply λαιδορεῖ.—3. ἐκινδύνεε πνιγῆναι, *was in danger of being drowned*, πνιγῆναι, 2 aor. inf. p. of πνίγω.—4. ἐμέμφετο τῷ παιδί, κ. τ. λ., *blamed the boy for his rashness*, § 151, Obs. 3.—5. ἀλλά, referring to a concession understood, such as “true,” *but, help me now, σωθέντι (μοι)*, 1 aor. pt. p. of σώζω.—

6. ἐπιστραφεῖς, 2 aor. pt. p. of ἐπιστρέφω, *having turned upon him*.
 7. εἰς τὰ ὀπίσω ἔφηνγεν, *fled back*, lit. "to the places behind," sup. χώρια.—8. ὦ κακὴ κεφαλὴ, *O cowardly fellow*.—9. οὔτινος τὸν βρυχηθμόν, *whose roaring even*.—ὑπήνεγκας, 1 aor. ind. a. 2d sing. of ὑποφέρω.—10. ἀλλ', referring to a concession, such as, "it may be so," BUT *still*.—(ἐμὲ) θυσίαν εἶναι, *that I should be a sacrifice*, or simply, *to be a sacrifice*. θυσίαν is the predicate after εἶναι in the same case with ἐμὲ understood; θυσίᾳ, in the dative, to agree with μοί, would have been equally proper, § 175, Obs. 5, with ref.—11. ἐπειδυθείς, 1 aor. pt. p. of ἐπειδύω, in the middle sense, *having put on*.—βιαιότερον, *more strongly*, viz. than usual.—12. ἐπιδραμόντες.....ἔπαιον, *ran upon.....and beat him*, § 177, 1, 1st. ἐπιδραμόντες, 2 aor. pt. of ἐπιτρέχω; see τρέχω, § 117.

P. 93.—1. τίκτονσαν, *which laid*, lit. "laying,"—δὶς τῆς ἡμέρας, *twice a day*,—τέξεται, *would lay*, § 172, Obs. 3, Idioms, 77. τέξεται, fut. ind. m. of τίκτω.—2. ὑπολαβών, *interrupting, taking up speech*, or more freely, *in reply* (addressing himself to the peacock).—ἀλλ', concessive, referring to a concession understood, such as, "this is very well for you," BUT, &c.—3. ἔτριβε καὶ ἐκτίμιζε, *kept rubbing and combing his horse*, § 76, Obs. 2.—πύσας ἡμέρας, *for whole days*.—4. τὴν τρέφουσιν, *which nourishes me*, § 134, 8.—5. διέβαινε ποταμόν, *was crossing a river*, § 169, R. LIII., imperf. ind. a. of διαβαίνω,—ὑπέλαβεν ἕτερον, κ. τ. λ., *he supposed it was another dog holding a piece of flesh*, ὑπολαμβάνω.—καὶ ἀφεῖς τὸ ἴδιον, κ. τ. λ., *and having let go his own* (piece of flesh, κρέας).—ώρμησε τὸ ἐκείνου λαβεῖν, *he made an effort to seize his piece*; with τὸ sup. κρέας.—6. τὸ μὲν οὖν οὐκ ἦν, ὃ δὲ κατεῖχεν, *the former, of course, was not* (had no existence), *and that which he had*.—7. ληφθεῖσα, 1 aor. pt. p. of λαμβάνω, *having been caught*.—8. ἀποκοπέσης τῆς οὐρᾶς διαδρόσα, *running about with his tail cut off*, διαδιδρόσκω.—9. ἠγῆτο ἀβίωτον βίον, *thought his life wretched*.—10. ἔγω οὖν, *accordingly he resolved*.—τοῦτ' αὐτό, *this same thing here*; νοθεῖται is followed by two accusatives, § 153, R. XXIX.

P. 94.—1. παρήγει, imperf. ind. a. of παραινώ, *he began to exhort*.—2. ὡς οὐκ ἀρκεπὲς, κ. τ. λ., *since this member was not only unseemly, but even a useless weight appended to them*; for the construction of the participle with ὡς, see § 178, Obs. 6.—3. ὦ αὐτὴ *hark ye, sir!* § 133, 9, "fox," fem. in Greek, is commonly masc. in English. This mode of address, ὦ οὔτος, is commonly expressive of anger, contempt, or irony.—4. ἀλλά, *but*, referring to something not expressed, such as, "a fine advice, truly!" "but."—εἰ οὖ

σοὶ τοῦτο συνέφερον, *if this did not profit yourself, you would not recommend it to us.*—5. ὡς . . . ὄντας, *because they were*, § 178, Obs. 6.—6. ὡς, sup. ὄντα, *because they were*, lit. “as being.”—μηδέπω πίων, *having not yet drunk*, 2 aor. pt. a. of πίνω.—7. ἐπὶ πολὺν δὲ τόπον δραμόν, *when he had run a great distance*, τρέχω, ἐμβραίνω.—8. ἐμπλακίς, 2 aor. pt. p. of ἐμπλέκω, *being entangled*,—ἐθρηείθη, *was taken*.—9. ἐσώθη, *was saved*, σώζω.—οδυμύθη, *have been betrayed*, προδίδωμι.—10. τῶν σίτων βραχύντων, *when food was wet (covered with snow)*, 2 aor. pt. p. of βρέχω.—ἔψιχον, *were dry*.—11. τὸ θέρος, *in summer*, § 160, Obs. 2, συνήγες, from συνάγω.—12. ἦδον, *I was singing*, imperf. ind. a. of ᾄδω.—εἰ θέρος ὦραις ἦλεις, *if you ripened in the time of summer*; χειμῶνος (ὦραις) ὄρχοῦ, *dance in the time of winter*; αὐλέω, ὀρχίσσομαι.—13. κοιωνίαν θέμενοι, *having formed a partnership*, 2 aor. pt. m. of τίθημι.—14. στίας, *having taken his stand, standing*.—ἐξιούσας τὰς αἰγας συνελάμβανεν, *caught the goats as they came out*, ἔξιμι, συλλαμβάνω.—15. ἐνήλατο αὐταῖς, *jumped, danced among them*, 1 aor. ind. m. of ἐνάλλομαι.

P. 95.—1. τὰς πλείστας (αἰγας), *the most of the goats, a very great number*, πλείστας, Sup. of πολὺς.—ἐκείνος, *the former (viz. the ass)*, αὐτοῦ, *the latter (the lion)*, § 153, Obs. 7.—2. εὐ ἴσθι ὅτι καὶ γὰρ (καὶ ἐγώ), *x. t. l., be assured that even I would have been frightened, if I had not known that you were an ass.*—3. βύρσας βρεχομένας, *hides steeping*, pres. pt. p. of βρέχω.—4. συνίθτιο ἀλλήλοισι, *x. t. l., they enter into an agreement with each other, that first they should drink the water*, 2 aor. in the sense of the present, and therefore followed by the subjunctive after ὅπως,—καὶ εἰθ' (for εἶτα) οὕτως, *and then (afterwards) in this way.*—συνέθεντο, 2 aor. ind. m. of συνίθημι, ἐκπίωσιν, 2 aor. subj. a. of ἐπίνω.—5. συνέζη, *it happened*, 2 aor. ind. a. of συμβαίνω, used impersonally, i. e. translated as an impersonal verb. Its proper subject, however, is the following infinitive clause, § 138, Obs. 3, Idioms, 52.—6. πρὶν, *x. t. l., arrange διαφύγειν πρὶν ἢ, x. t. l., to burst asunder; that they burst asunder, before they reached (got at) the hides*, 2 aor. inf. p. of διαφύγνυμι.—πρὶν—ἢ, πρὶν—πρὶν, πρότερον—πρὶν, are equivalent expressions, and mean, *sooner than, before that, before*, Idioms, 117, 47.—7. ταμών, *having cut*, 2 aor. pt. a. of τέμνω.—καπὶ for καὶ ἐπὶ.—ἀράμενος, 1 aor. pt. m. of αἴρω.—8. ἐπιχθισμένος, perf. pt. p. of ἐπαχθίζω, *weighed down, oppressed with the load.*—ἀπεφθκώς, perf. pt. a. of ἀπερέω. Obsol. in present, *completely exhausted.*—9. δι' ἣν (αἰτίαν), *for what reason; why*;—ἄρας, *having*

raised, lifted up, 1 aor. pt. a. of αἴρω.—ἐπιθήσῃς, 2 aor. subj. a. of ἐπιτίθημι.—10. γνῶναι, 2 aor. inf. a. of γινώσκω.—ἐν τίνι τιμῇ, in what estimation.—11. εἰς ἀγαματοποιού, sup. ἐργαστήριον, in the acc. sing., governed by εἰς.—εἰκάσας ἑαυτὸν ἀνθρώπῳ, having assumed the appearance of a man; in human form.—12. τοῦ δὲ εἰπόντος, κ. τ. λ., 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, πόσον τις δύναται πριάσθαι τὸ ἄγαλμα τῆς Ἥρας.

P. 96.—1. κερδῶος, the god of gain; arrange τὸν λόγον αὐτοῦ εἶναι πολὺν παρὰ τοῖς ἀνθρώποις, that his estimation was great among men.—ἤρετο, asked, ἔρομαι.—2. εἰν τούτους ἀνήσῃ, κ. τ. λ., if you purchase these, I will give you this one into the bargain, lit. "as an addition." δίδομι, the present in the sense of the future.—3. τις (ἄνθρωπος), a certain man; ἐν ἀύλῃ, in the court-yard.—4. ὡςπερ εἰώθει, as was customary; 2 plup. ind. a. ἔθω.—5. εἰρύθμῳς παῖζον, played gracefully; παῖζον ἦν (the participle with the verb εἰμί) is equivalent to ἔπαιζε, § 177, 5; so the following περισκαῖρον, and κατέχων, sup. ἦν = περιέσκειρον, and κατεῖχεν.—6. ἤληθεν, κ. τ. λ., continued grinding (i. e. from time to time) the whole night; observe the force of the imperfect mentioned, § 76, Obs. 2.—πυρὸν φίλης Δήμητρος, lit. wheat, (the gift) of friendly Ceres, or simply, "wheat," poetically expressed by the periphrasis in the text.—7. ἐξ ἀγροῦ θ' ὅσον χρεῖα (i. e. τόσον ὅσον χρεῖα) ἐστὶν ἄγειν, and from the field whatever it was needful (to bring).—8. φάτνης ὄνελης, of the ass's crib.—9. ἀύλῃς, of the hall (or, parlor).—ἄμετρα, violently.—10. σαινῶν, κ. τ. λ., fawning as (the lapdog) and trying to frisk around.—11. ἤλαθε κροῖσων δεσπότην, κ. τ. λ., lit. "he went to beat down," i. e. he nearly threw down (or, he was about to throw down) his master, while at supper by mounting on his shoulder, § 177, Obs. 5, last part.—12. θεράποντες ἐν μέσοις, the servants interfering; ἄλλος ἄλλοθεν, one from one side, another from another (§ 131, Exc. 7), i. e. on all sides.—13. ἔτλην (τοῖα) οἷα χρεῖ με (τλήναι), § 149, Exc. II., I have suffered what (lit. "such things as,") I deserved (to suffer).—14. οὐρεσιν (for ὄρεσιν), in the mountains.—15. βαιῶ θ' ὁ μέλεος, κ. τ. λ., but I, wretched creature, tried to put myself on a level with (to be like) a trifling dog, § 76, Obs. 4. Notice the force of the middle voice in παρισούμην.

II. ANECDOTES OF PHILOSOPHERS.

P. 97.—1. *εἴμαρτο*, κ. τ. λ., plur. ind. p. of *μείρομαι*, used impersonally, *it was fated to me—it was my destiny—to steal*. The slave thought to excuse his theft by pleading the doctrine of unavoidable destiny, taught by his master, who presented him with another view of the subject, by applying the same doctrine to his punishment: “*yes, and to be flogged for it too, replied the master.*” —*δαρῖναι*, 2 aor. inf. p. of *δείρω* and *δέρω*.—2. *ὦτα*, acc. pl. of *οἶς*.—*συνεφώδηκεν*, perf. ind. a. of *σινφώδω*.—3. *κληθείς*, *having been invited*, 1 aor. pt. p. of *καλέω*.—*ἐπιδείκνυσθαι*, κ. τ. λ., *to show off (to make a display of) their great learning*; viz. for their own advantage, as indicated by the middle voice.—4. *τοῦτ' αὐτὸ ἔφη ὃ βλέπετε*, *this same thing, said he, which you see (namely)*.—*σιγᾶν ἐπιστάμενον*, *who knows how to be silent*.—*σιγᾶν*, pres. inf. a. of *σιγῶ*.—5. *οὐ τὸν τρόπον*, κ. τ. λ., *I had compassion, he replied, not on the manners, but on the man*.—6. *ἔφασκεν*, imperf. ind. a. of *φάσκω*, frequentative from *φῶω*, *was wont often to say*.—*εἴρηκίμαι* from *εἴρισκω*, *had discovered*.—7. *οὐ τοῦτο δεῖ σκοπεῖν*, κ. τ. λ., lit. *it is proper to consider, not this, but if* (i. e. whether or not) *a person is worthy of a great state*.—8. *τοὺς προέχοντας*, *those who are before*; *τοὺς ὑστεροῦντας*, *those who lag behind*.—*προσφροίμεθα*, *we should conduct ourselves*.—9. *ἐνοχλούμενος*, *being pestered, annoyed*; *καὶ κοπτόμενος*, *and tired out*.—10. *τισὶ ἀτόποις διηγήμασι*, *with certain out of place (ill-timed) stories*.—*ὃ τι λέγω*, *what I say*.—11. *ἀλλ' εἴ τις*, κ. τ. λ., *but (it is wonderful) if any one who has feet endures you*, i. e. does not run away from you.

P. 98.—1. *θρασυνόμενον*, *behaving insolently*.—2. *δι' ὃν μέγα φρονεῖν ἀξιοῖς*, lit. *through whom thou thinkest thyself entitled to be proud*, i. e. to whom thou owest all thy consequence, Idioms, 117, 45.—3. *μαστιγῶσον*, *ἐγὼ γὰρ ὀργίζομαι*, *chastise him, for I am angry* (and therefore unfit to punish in a proper and reasonable manner). When a person punishes in anger, he is more likely to consult the gratification of his own feelings, than the good of the offender or of others.—4. *οὐκ ἀνεκτὴ*, *not to be endured, intolerable*, Idioms, 114, 4.—*οὐ καὶ σὺ, εἶπε*, κ. τ. λ., *and yet, said he, do you not bear geese cackling*.—*ἀνέχει*, pres. ind. m. 2d sing. of *ἀνέχω*, Attic for *ἀνέχη*, § 101, 8.—5. *κατασχοῦσῶν*, *having befallen*, 2 aor. pt. a. of *κατέχω*.—*ἐν πάσαις (συμβολαῖς), θεασάσθαι*, κ. τ. λ., *that in all these changes, she had beheld the countenance of Socrates the same*.—6. *κακὸν εἶναι*

τὸ ζῆν, κ. τ. λ., *that to live is an evil*, he replied, *not to live, but to live wickedly (is an evil)*.—7. βακτηρία ἐπηρείσατο ὑσθενήσας, *when he was sick he supported himself on a staff*, ἐπεριδω.—ἐνθα, *in which*.—8. καὶ (ἐκείνου) βραδύνοντος, *and he (viz. the person to whom he sent) being dilatory*.—9. ἀπέδρα, *ran away*, 2 aor. ind. a. of ἀποδιδράσκω.—10. Διογένην δὲ (δεῖσθαι) Μάνους, *that Diogenes should want Manes*.—11. παιδίον με νενήνηκε εὐτελεία, *a boy has surpassed me in economy*.

P. 99.—1. τὸ σκεῦος, *his platter*.—τῷ κοίλῳ ἄρτῳ, *in a hollow piece of bread*.—2. ὅτε ἄλους, κ. τ. λ., *when having been taken captive, and being exposed to sale*, 2 aor. pt. a. of ἄλισκομαι, § 117.—3. τί οἶδε ποιεῖν, *what he could do*: lit. “what he knew to do.”—(εἶδω, or, ὅτι οἶδε) ἀνδρῶν ἀρχεῖν (*I know, or, that he knew*) *to govern men*.—4. εἰ καὶ δοῦλος εἴη, *even if he were a slave*.—5. καὶ γάρ, *and (it is proper) for*, § 125. γάρ, 2.—δεῖν πεισθῆναι αὐτῷ, *that it was necessary to obey him*, 1 aor. inf. p. in the middle sense.—6. ὁ οἶν κύριος τῆς οἰκίας, κ. τ. λ., *where then, said he, might the master of the house enter?* § 172, II. 3d.—7. λούνται, *are bathing*; ἠρνήσατο, *he said, no,—he answered in the negative*.—τῷ δὲ (sup. πυνθόμενῳ) εἰ πολὺς ὄχλος (λούται) ὡμολόγησεν, *but to one asking if a great crowd is bathing, he said, yes!*—*he answered in the affirmative*.—8. πρὸς, *with reference to*.—ἰδοὺ καὶ Διογένης, *lo! even Diogenes*.—9. ὀρίσαμένου, *having given as a definition, “Man is,” &c.*, ὀρίζω.—τίλας, 1 aor. pt. a. of τίλλω.—εἰσῆνεγκεν, *see εἰσφέρω*.—10. ἐπαινῶν, *since he praised*, lit. “praising.”—ἔγχεϊας ὦν ποιητικός, *being a restorer of health, a promoter of health*.—11. μετὰβασιν αὐτοῦ παρέβουλε, κ. τ. λ., *compared his change of residence, &c. to the sojournings of the king, viz. of Persia, called the king, by way of eminence*.

P. 100.—1. ἀγωνιῶ, *I fear greatly*.—μή τι κακὸν εἴργασμαι, *that I have done some evil*, perf. ind. p. in the middle sense, § 116, 2, 5th.—2. τί αὐτῷ περιέγονεν, *what advantage had accrued to him*.—3. τοὺς ὄνους ἵππους ψηφίσασθαι, *to vote their asses (to be) horses*; i. e. by a public decree to convert their asses into horses—a proposition just as reasonable as to make a man a general of an army merely by a vote.—ἀλλά is elliptical, supply thus, “you seem to think this proposal a foolish one;” ἀλλά, *but, and yet, &c.*—4. ἐμπεσεῖν, 2 aor. inf. a. of ἐμπίπτω.—5. τοὺς μὲν, *the former*—τοὺς δὲ, *the latter*, § 133, 3. Idioms, 26.—6. τί πλέον ἔχουσιν οἱ φιλόσοφοι, *what more philosophers have (than others)*, i. e. what advantage philosophers have over others.—7. ἀναιρεθῶσιν, *should be abolished*.

—ὁμοίως βιώσομεν, *we (philosophers) would live in the same manner* (as we now do), Idioms, 77, with ref.—8. εἰς ἀγνώτα τόπον, *into a strange place*.—καὶ εἴσει, *and thou wilt know*, fut. ind. m. of εἶδω, Attic for εἶση.—9. διαφέρουσιν, *excel, are superior to*.—ὥπερ οἱ δεδαμασμένοι, κ. τ. λ., *in the way in which* (i. e. just as) *tamed horses excel those that are untamed*.—10. ἄνδρες γεγόμενοι, *when they become men*.—11. τί (i. e. κατὰ τί); *in what?*—παιδευθεῖς, *from (or, by) being educated, if he is educated*, § 177, 1, 2d.—λίθος ἐπὶ λίθῳ, *a stone upon a stone*; alluding to the seats of the theatre, which were of stone.—12. συνίσταντός τινος ἀπὸ υἱόν, *a certain man placing his son with him* (as a pupil). Five hundred drachmæ are equal to about eighty-eight dollars.—πρῶν, imp. of πρῖναι.—δύο (scil. ἀνδράποδα) *two* (slaves).

P. 101.—τὸ πλεόν (sup. μέρος), *the greater part*.—2. οἱ μὲν, *the former*, viz. philosophers.—οἱ δέ, *the latter*, namely, the rich.—3. εἰ ταῦτα ἔμαθες, κ. τ. λ., *if you had learned to bring yourself to these things* (to put up with them, be satisfied with them).—οὐκ ἂν ἐθεράπευες, *you would not now be attending on*, § 170, Obs. 1.—4. ἡμεῖς μὲν οἱ ἰδιῶται, *we unlearned persons*.—5. οὐ γὰρ περὶ ὁμοίας, κ. τ. λ., (and no wonder) *for we are not each of us* (i. e. you unlearned and we learned), *concerned about a life of the same kind*; here γὰρ refers to some such supplement as is here made, “no wonder,” “naturally enough,” § 125. γὰρ, 1.—6. ἐκλαυσεν, from κλαίω.—οὐδὲν προὔργου ποιεῖ, *he does no good*.—7. δι’ αὐτὸ γὰρ τοι τοῦτο, ἔφη, κλαίω, (it is true) *for on this very account indeed do I weep*; see No. 5, with ref.—8. οὐδὲν οὐδέποτε, *any thing at any time*, Idioms, 63.—9. εἰ ἠδέως ἀποθνήσκει, *whether he would die willingly*.—μάλιστα, εἶπεν, *certainly, said he*.—10. ὥσπερ γὰρ, κ. τ. λ. In this sentence γὰρ introduces a reason for the affirmation expressed by μάλιστα, and ὥσπερ introduces a conclusion, of which the apodosis may be supplied thus: γὰρ ἀπαλλαττόμην ἂν τοῦ βίου οὕτως ἀσμένως ὥσπερ, κ. τ. λ., and the whole be rendered literally, “certainly, for I would depart from life just as willingly, as I willingly depart from a decayed and falling hut;” or without the apodosis, “certainly; just as I willingly depart,” &c.—11. τί πρᾶττοι, *what he was doing*.—τῷ ἀδελφῷ, *to his brother*, i. e. to death, beautifully represented as the brother of sleep.

P. 102.—1. ἀφήκεν, *let him go* (unpunished), 1 aor. ind. a. of ἀφήμι.—2. ἐστεμμένον, *crowned with garlands*, perf. pt. p. of στέφω.—3. ἀποστεφανώσασθαι, (they say) *that he put off his crown*.—ὅτι γενναίως, sc. ἀπέθανεν, *that he died bravely*.—4. ἀλλὰ γὰρ εἰπεῖν,

κ. τ. λ., here ἀλλά introduces an opposite sentiment to be supplied, and γάρ with its clause assigns the reason of it; thus, *But*, "it is proper for me to do so," for *I knew that I had begotten him a mortal*;—for ἀλλά γάρ, see § 125. ἀλλά, 1;—for the participle, as used here, see § 177, Obs. 4.

III. ANECDOTES OF POETS AND ORATORS.

5. πέντε τάλαντα, *five talents*—about two hundred and seventy-eight dollars.—ὡς ἐφρόντισεν ἐπ' αὐτοῖς, *when, or, after he thought upon them*.—6. ἀπέδωκεν αὐτά, *he gave them back, returned them*.—7. ἐκρίνετο ἀσεβείας, *was put on his trial for impiety*.—8. βύλλειν αὐτὸν λίθοις, *lit. to strike him with stones, i. e. to stone him*.—9. τὸν πῆχυν ἔρημον τῆς χειρός, *his arm deprived of the hand*.—10. ἔτιχεν δὲ ἀριστείων, **κ. τ. λ.**, *happened to have distinguished himself (§ 177, 4), and first of the Athenians*.—τῶν ὑριστείων ἔτιχεν, *obtained the prize of valor*.—11. τοῦ ἀνδρὸς τὸ πῦθος, *the misfortune of the man*.—ἀφῆκαν, *dismissed, sent away from the tribunal, discharged from custody*, ὑπομνησκω, ἀφίημι, 1 aor. ind. a. § 110, 2.—12. διὰ τὸ φανλίζειν, *on account of his disparaging*.—ἀνακληθεὶς (ἀνακαλέω), *being recalled*.—μέχρι δέ τινος, *sc. χρόνου, for some time*, § 165, R. XLIII.—ποῦ δὴ σὺ (ἔρχῃ), **κ. τ. λ.**, *whither art thou going? he replied, "to the quarries."*

P. 103.—1. παρανοίας κρινόμενος, *being accused of dotage*.—ἀνέγνω, *read over*, 2 aor. ind. a. of ἀναγιγνώσκω.—ὅπως ὑγιαίνει, *how sound he was*.—ὡς, *so that*, καταψηφίσασθαι, **κ. τ. λ.**, *adjudged insanity against his son*.—2. βιούς, **κ. τ. λ.**, *having lived ninety-seven years, i. e. when he was ninety-seven years old*, 2 aor. pt. a. of βιόω.—3. κατέκειτο ἡρεμῶν, *lay resting himself*.—προσδοῦναι, *to give also, to give in addition (to the figs)*.—ἀκράτου (οἴνου) ῥοφεῖν, *some undiluted wine to drink (to sup up)*, § 144, R. XV., ῥοφεῖν, *i. e. ὡςτε ῥοφεῖν*, § 174, Obs. 2.—4. ἀνατραπῆναι, *to be turned over, overset*; ἀνατρέπω.—ἐκ πάσης προφάσεως, *from every cause*.—5. τίνος σοὶ μεταδῶ τῶν ἐμῶν; *of what part of my possessions may I make a present to you? he replied*.—οὐ βούλει, **κ. τ. λ.**, *of the part which (i. e. of what part) you please, &c.*—6. σχολάζειν, *to be a pupil, to go to school*.—διπτοὺς μισθοὺς, *two fees*.—7. ἀναγνοὺς, *having read it over*, 2 aor. pt. a. of ἀναγιγνώσκω.—8. τὸ μὲν πρῶτον αὐτῷ, **κ. τ. λ.**, *that to him going over it (reading it over) the first time*.—αὐτῷ is here governed by φανῆναι, in a middle sense, *to seem, to appear*, and of course, like δοκίω, is followed by the dative,

as explained, § 149, Obs. 3, 2d.—ἀμβλὴν καὶ ἄπρακτον, *dull* (without point), and *inefficient*.—9. τί οὖν, κ. τ. λ., *what then, art thou not going to read it once for all* (i. e. only once) *before the judges?*—ἐπί, *before*, § 124, 9.

IV. ANECDOTES OF KINGS AND STATESMEN.

P. 104.—1. ἠρώτων, imperf. ind. a. of ἐρωτάω, *asked, continued to ask, were in the habit of asking*, § 76, Obs. 2.—τίνι, κ. τ. λ., *to whom*, i. e. *to which of them he intends to leave the kingdom?* lit. “will leave.”—2. ὃς ἂν ὑμῶν, κ. τ. λ., (i. e. τούτῳ ὃς ἂν), *to him who* (i. e. to whomsoever) *of you may have the sharper sword*.—ὑμῶν is here governed by ὃς in a partitive sense; see *Matthiæ*, § 354, 5.—3. πῶς σε κείρω; *how shall I trim you?* pres. subj. a.—σιωπῶν, *in silence*; lit. “in being silent,” the participle expressing *manner*, § 177, 1, 2d.—4. οὐ θαυμάζων, *not because he admired them*; the participle expressing *cause*, see as above.—βουλόμενος, *because he wished*.—5. ἢ λέοντων, supply στρατόπεδον.—6. Ἀθηναίους μακαρίζειν, *that he considered the Athenians a happy people, a lucky race*.—εἰ, κ. τ. λ., *if they find ten generals to choose every year*. Observe the force of the middle αἰρεῖσθαι.—αὐτὸς γὰρ εἰρήκηναι, *for that he himself had found*; the subject of the infinitive αὐτός in the nominative, § 175, R. LVIII. Exc.—7. οὓςτινας, sc. ἀνθρώπους, *whom, what men*.—τούς μέλλοντας, ἔφη, κ. τ. λ., *answered, I love most those who are going to betray me* (meaning, those now in his service, and whom he regarded as traitors, who would betray him when they thought it for their own advantage to do so), *and I hate most those who have betrayed me already*, (i. e. those formerly in his service who had proved traitors).—8. τί τῶν ὑπ’ Αἰσχύλου, κ. τ. λ.; *which of the events spoken of by Æschylus, &c. he admired?*—ὃ δ’ αὐτός, κ. τ. λ., *but* (he admired) *that which he himself had seen, &c.*—Φίλιππον, κ. τ. λ., namely, Philip, viz. as further described in this clause, the whole of which is in apposition with ὃ, or its antecedent, and sets forth the event to which Neoptolemus refers.—9. τῇ (sc. ἡμέρᾳ) ἐξῆς, *on the following day*;—ἐπισφαγέιντα, *murdered*, 2 aor. pt. p. of ἐπισφάττω;—ἐρήμιμνον, *cast out as worthless*, perf. pt. p. of ῥίπτω.—10. εὐτυχημάτων, *fortunate events*; πρώτου, δευτέρου, and τρίτου, are all in apposition with εὐτυχημάτων.—11. Ὀλύμπια, i. e. κατὰ Ὀλύμπια (ἀγωνίσματα), *at the Olympic games*.

P. 105.—1. Ἦ δαῖμων, εἶπε, κ. τ. λ., *O fortune, said he, oppose some moderate reverse to these fortunate events*.—2. φθονεῖν πίνου-

κεν, 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 ἐπαίρω.—4. Διογέει εἰς λόγους ἔλθών, *having come into conversation with Diogenes,—having an interview with him.*—κατεπλάγη, *was astonished*, 2 aor. ind. p. of καταπλήσσω.—τὸν βίον, i. e. κατὰ τὸν βίον, *at the life.*—5. κατεμίγνε τὸ ἦθος αὐτοῦ, *represented his character*; σινεξέφερε τῆ μορφῆς, κ. τ. λ., *brought out* (gave expression to) *his bravery in* (or, *with*) *his form.*—οὐ διεφύλαττον αὐτοῦ τὸ ἀρόρειον καὶ λεοντώδες, *did not preserve his manly, and lion-like expression of countenance.*—6. τί δακρύει (i. e. κατὰ τί), κ. τ. λ., *why he wept.*—εἰ γεγόναμεν, κ. τ. λ., *since we have not yet become masters of one.*—7. πλουτίζειν ἢ πλουτεῖν, *to enrich* (others) *than to become rich ourselves.*—8. τουτὶ τὸ ῥάκος (§ 65, 2), *this rag here.*

P. 106.—1. ἀναξενγνύειν, *to break up the encampment*; μὴ μόνος, *that you only*, § 166, 2, 5th.—δέδοικας, perf. ind. a. of δαῖδω, § 117.—2. τραγῳδόν, *a tragic actor* (performing his part), ἐμπαθέστερον διετίθη, *was moved more tenderly than usual*, 1 aor. ind. p. of διατίθημι. The play was the Troades of Euripides.—3. ἀπιὼν ὄχρετο, *departed*, § 177, Obs. 7.—δεινὸν εἶναι, *it would be dangerous, dreadful, ominous of evil.*—4. ἦρχε, *was king.*—5. μὴ τοῦ ἡλίου ἐπιλάμποντος, *if the sun did not shine*, § 166, 2, 3d.—6. εἰ θεῶλουσι δύο ἡλιοι γενέσθαι, *if there should be two suns*; θείλω with the infinitive, is sometimes used as an auxiliary, as in English, § 78, 2.—κίνδυνος, sup. ἄν εἴη.—συμφλεχθέντα διαφθαρεῖναι, *would be consumed and destroyed*, or, *of all things being consumed*, &c. § 177, 1, 1st.—7. οὐκ ἄν ἀνίσχοιντο, *they will not likely endure*, 2 aor. opt. m. of ἀνέχω, the optative instead of the indicative ἀνέξουσι, § 172, II. 3d.—8. ἐν πότοις ἐκλυιδέιτο, *indulged himself in a continual round of revellings, drinking bouts.* Observe here the force of the imperfect, the middle voice, and the verb itself, *to roll*, or, *to wallow about.*—9. οὐκ ἔτι ἦν, κ. τ. λ., *it was no longer possible to find Themistocles acting disorderly.*—ἦν is here used impersonally for ἐξῆν, Idioms, 117, 33, or some such nominative as δύναιμι, or ἐξουσία is understood.

P. 107.—1. ἔλεγέ τι ὑπεναντίον, κ. τ. λ., *gave an opinion contrary to* (that of) *Eurybiades.*—2. πάταξον μὲν, ἄκουσον δέ, *strike* (as quickly as thou wilt) *but hear* (first). Note the force of the imperative aorist denoting rapidity, § 75, Obs. 5.—ἴδει δέ, *for he knew.*—3. δι' αὐτόν, *through himself*, viz. Themistocles; or, *on his own account.*—ἀληθῆ λέγεις, ἔφη, *you are right, said he*, (Themistocles)

toles,) &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. *ἔξαιτούμενον*, importuning him (viz. for his own advantage, as the middle voice indicates).—*ἄδοντα παρὰ μέλος*, by singing (or, if he sang) contrary to melody.—5. *αἷς ὑποτρέχουσι χειμαζόμενοι*, under which persons overtaken by a storm, run for shelter.—6. *καὶ κεφαλὴν οὐκ ἔχει*, and yet it has no head.—7. *ἔλεγε*, he recommended.—*τῆς ἀγορᾶς*, from the market-place, the mart, or place of public resort.—*πρότερον—πρὶν ἢ*, before that, § 117, 47.—*τινὰ νεώτερον (φίλον)*, some new friend, lit. "some more recent."—8. *μήτε ῥαδίως ἐντυχεῖν, κ. τ. λ.*, that he had not easily met with another person, either, &c., 2 aor. inf. a. of *ἐντυγχάνω*.—9. *διαβληθέντος*, having been accused, 1 aor. pt. p. of *διαβύλλω*.—*ὡς βλασφημίσαντος*, as having reviled him.

P. 108.—1. *τὸ στράτευμα*, that the army, i. e. this class of bodies, or, every army, § 134, 2.—*συντετάχθαι*, to be marshalled, (and to remain so, § 76, Obs. 8,) perf. inf. p. of *συντάσσω*.—*θώρακα*, as a corslet, the predicate, see § 134, 4.—2. *ἦμηκε*, bore, 1 aor. ind. a. of *φέρω*.—*ἐνθymότερον*, more courageously, more cheerfully, with more resignation, § 121, 2, Notes.—3. *τῶν μετὰ Φωκίωνος, κ. τ. λ.*, those about to die with Phocion.—*εἶτα οὐκ ἄγαπῆς, κ. τ. λ.*, are you not then content (pleased) at dying, &c., Idioms, 62, IV. & § 177, 1, 2d.

V. ANECDOTES OF SPARTANS.

4. *μὴ ἐρωτᾶν*, do not ask, never ask, § 166, 2.—*ὄσοι, ὄσοι*, as many as, Idioms, 48.—5. *κόπτοντος*, teasing him.—*ἀκαιροί*, unseasonable.—*καὶ δὴ*, and in particular.—6. *ἄμαθῆς*, unlearned, acc. pl. contr. for *ἀμαθίας*, § 40, 1.—*οὐδὲν κακόν*, nothing evil, meaning, no cowardice.—*μεμαθήκαμεν*, perf. ind. a. of *μανθάνω*.—7. *ὁ Κλεομβρότου*, sup. *νίος*, § 142, Obs. 1.—8. *μὰ τοὺς θεοὺς*, by the gods, § 165, Obs. 3.—9. *τοῖς λέγουσι*, to those who say, pres. pt. a. § 134, 8.

P. 109.—1. *ἀλλὰ μὴν*, (but we certainly), introduces an affirmative assertion abruptly, as an offset to something said or implied before, such as, "perhaps so," "but," &c. The Cephissus was a river near Athens—the Eurotas, a river near Sparta; the reply of

Antalcidas sarcastically intimated that the Athenians never had the courage to come near the Eurotas, so as to give an opportunity of driving them from it.—2. *τίς γάρ;* for *who?* referring to some such expression as, “what need of this?” “for *who finds fault with him?*—3. *ὦ λῶστέ,* *my good friend,* spoken ironically.—4. *μὴ αἰ κόραι,* *that my daughters.*—*φανῶσι μοι,* *would appear to me,* “in my sight,” 2 aor. subj. p. governing the dative, as p. 103, 8.—*αἰσχροαί,* *ugly,* i. e. contrasted with the splendour of the garments, or, *ridiculous,* from their unsuitableness.—5. *καταπελτικὸν βέλος,* *an arrow* (or javelin) *for the catapult,* lit. “a missile.”—*ἀπόλωλεν ἀνδρὸς ἀρετή,* *the bravery of man is ruined,* i. e. is no longer of any avail.—6. *ἀκήκοα, κ. τ. λ.,* 2 perf. ind. of *ἀκούω,* *I have heard the bird itself.*—*κατηγοροῦσι,* *blame;* for the genitive *Ἀγησιλάου,* see § 151, Obs. 2.—*συννεχέσι,* *in close succession, continuous.*—*πυκναῖς,* *frequent.*—*ἐμβολαῖς,* *inroads, sudden attacks;* *στρατείας,* *expeditions.*—*ἀντιπάλους,* *a match.*—7. *τετρωμένον,* *wounded,* perf. pt. p. of *τιτρώσκω.*—*καλὰ τὰ διδασκάλια,* *a fine tuition fee,* lit. “a tuition fee which is fine,” or, “excellent.” See the force of the adjective before the article and its noun, Idioms, 13, 2.—8. *διδάξας,* *for having taught.*—9. *τὰ μὲν,* i. e. *κατὰ τὰ μὲν ἀλλὰ ἀλαζών,* *in other respects vain, conceited.*—*ἤδειτο,* *was ashamed,* *αἰδέομαι.*—*ἀφανίζειν,* *to conceal, to hide it.*—*καί,* emphatic, not connective, and expressed in translating, simply by emphasis on the relative.—10. *τί δ’ οὗτος ἰγίεις εἶποι;* *but what could this man say worthy of confidence? that can be trusted.*—*δέ,* in this place is adversative, and seems, like *ἀλλά,* to refer to something previously said, but not reported, such as, “these statements seem to be fair,” “but,” &c.—11. *κατὰ τὸν ἐπιχώριον τρόπον,* *after the manner of his country,* i. e. with Laconic brevity.—*λέγοντα,* *κ. τ. λ.,* *since he told how war should be carried on.*

P. 110.—1. *τούτου μὲν ἀπέσχετο,* *refrained indeed from this,* viz. from punishing him.—*δέ,* *but,* *ἀπόφηνας,* *having shoved him;* i. e. *having made him.*—2. *τούτου μέντοι λαβὼν,* *having received this man from you, as you remember—μέντοι* is emphatic.—3. *ἔμελλε προδιδόναι,* *intended to betray; was on the point of betraying.*—*τοῦ προσηρημένου,* *of the before mentioned,* viz. Pausanias.—4. *περὶ τῶν συμβεβηκότων ἀκούσας,* *having heard concerning these events—the things that had taken place.*—5. *τῆς χαλκιοίκου Ἀθηνῆς,* *of Chalciæcan Minerva,* lit. “of Minerva of the brazen house.”—*ἐμφοράξας,* *having blocked up,* 1 aor. pt. a. of *ἐμφοράσσω.*—*ἀνέilen,* *destroyed,* 2 aor. ind. a. of *ἀναιρίω.*—*ἀείρασα,* 1 aor. pt. a. of *ἀείρω,* same as

αἴρω.—ἐπὶ τοῖς ὄροις, *beyond the boundaries* (of his country);—a traitor was not suffered to be buried in his native country.—6. μῦν τινα, *a mouse*, § 133, 10.—διχθεῖς, *being bitten*, 1 aor. pt. p. of δάκνω, § 117.—ὡς οὐδὲν ἔστιν, κ. τ. λ., *there is nothing*.—τολμῶν ἀμύνασθαι, *by daring, by being bold enough to defend itself*.—7. ἐν Πύλαις, *at Thermopylæ*. The pass of Thermopylæ was, as it were, the gates (πύλαι) of Greece. It was called *Thermo* (θερμός, *warm*), from the hot-baths or springs in the neighbourhood.—εἰλοντο, *seized*, 2 aor. ind. m. of αἰρέω.—8. οὐδὲ ἔστιν, *it is not ever possible*; ἔστιν for ἔξεστιν, Idioms, 117, 33.—οἰκοῦν χαριέν, κ. τ. λ., *then it is well, since we shall fight with them in the shade*. Observe οὐκοῦν means, *therefore*, and is affirmative, but οὔκοιιν means, *therefore not*, and is negative.—ἐπιτίθεισθαι, *to attack*.—ὡς ἐν Ἶδου, κ. τ. λ., *since they would sup in Hades*.—δειπνοποιησαμένους, acc. agreeing with αὐτούς understood as the subject of the infinitive ἀριστοποιεῖσθαι, instead of the dative agreeing with στρατιώταις, § 175, Obs. 2, and *Rem.*

P. 111.—1. (τόσαι) ὄσαι, *as many as*, i. e. *all who*.—αὐταὶ ἀφικόμεναι, *coming in person*.—τὰ ἐναντία, sup. τραύματα, *the wounds before*.—γανροῦμεναι, *with a lofty air*.—2. εἰ δὲ ἐτέρως εἶχον, sc. ἑαυτούς (Idioms, 67, 1), *but if they (their sons) were* (lit. “had themselves”) *otherwise in respect of their wounds*, § 157, R.—3. ὡς ἔνι (i. e. ἔνεστι) μάλιστα (Idioms, 117, 34), *as much as possible*.—λαθεῖν σπεύδουσαι *anxious to escape observation*.—θάψαι, *to be buried* (§ 174, Obs. 5,) *by others*.—4. ἐν παρατάξει χλωθέντος, *having been lamed in the battle*.—ἵπομνησθῆσι, *you will be reminded*, 1 fut. ind. p. of ὑπομνήσκω.—5. ἢ ταύταν (Dor. for ταύτην), ἢ ἐπὶ ταύτῃ (Dor. for ταύτῃ), *either this, or, upon it*; with the first clause supply φέρε, with the second φέρου. Nothing was esteemed a greater disgrace to a Lacedæmonian, than to leave his shield on the field of battle.—6. ὡς ἔοικε, *probably*.—ξένης, *a stranger a foreigner, one of another country*.—μόναι γάρ, “very properly” *for we alone*.—7. τινὲς τῶν (ὄντων) ἐξ Ἀμφιπόλεως, *some men of Amphipolis*.—8. μὴ λέγετε, *say not so*.—9. καρadoxoῦσα, κ. τ. λ., *waiting anxiously to see what would result from the battle; what the issue would be*.—πυθομίης, sc. αὐτῆς, *she inquiring; on her inquiry*, 2 aor. pt. m. of πυθάνομαι, gen. absol.—10. ἀλλ’ οὐ τοῦτο ἐπυθόμην, κ. τ. λ., “indeed!” *but, vile slave, this I did not ask; but how my country fares?* here ἀλλά refers to something understood, such as, “indeed!” “it may be so,” “possibly,” or the like.—φησαντος δέ, *but when he said*.

P. 112.—1. τραφείς, *having been wounded*, 1 aor. pt. p. of τραώσκω.—2. μᾶλλον γεγηθέναι, *rather to rejoice*, 2 perf. inf. of γηθέω.—3. σεμννομένης, *being proud, valuing herself highly*.—ὄντας, κ. τ. λ., *who were most orderly in deportment*.—4. τοιαῦτα δεῖν, κ. τ. λ., *such, she replied, ought to be the occupations of a good and virtuous woman*.—5. καὶ ὅσῳ ἀντέλεγε, *and in proportion as he refused, or, spake against it (τόσῳ) πλείονα προστιθέντος, adding more*.—τὸ ξενύλλιον, *the naughty stranger, the words of a child*.—6. τὸν δὲ Ἀρισταγόραν ὑποδύμενον, *this same Aristagoras getting his sandals put on*.

VI. MISCELLANEOUS ANECDOTES.

7. ὁ Ζεῦξις, *lit. the Zeuxis, i. e. the celebrated Zeuxis*, § 134, 5.—ἐν πολλῷ χρόνῳ γράφειν, καὶ γὰρ, κ. τ. λ., *that I paint in a long time, and (with reason) for (seeing that) I paint for a long time*. Sup. χρόνον.—8. ὃν ἐβίου τότε, *which he then lived*, § 150, Obs. 8.—τοῦ λοιποῦ (χρόνου), *for the future*, § 160, Obs. 2.—9. φέρειν γὰρ, κ. τ. λ., *for (they said) that his form brought disgrace, both on Lacedæmon and its laws*.

P. 113.—1. ληφθεὶς, λαμβάνω.—συσταθεὶς αὐτῷ, *being brought before him*, 1 aor. pt. p. of συνίστημι.—2. σεμννομένου, *boasting arrogantly (and saying)*.—3. ἔγνωσ ἄν, *you would know*, 2 aor. ind. a. of γιγνώσκω.—ἐστρατήγει, *commanded, were the leader*.—4. ὁ τῶν μελῶν ποιητής, *the lyric poet*.—τι σοφόν, *something wise, witty, clever*.—μετὰ χλευασμοῦ, *with scornful derision*.—συνεῖς, *perceiving*, 2 aor. pt. a. of συνίημι.—5. ὁ γενόμενος, κ. τ. λ., *who was (one) of the thirty tyrants*, § 143, Obs. 4.—6. εἰς τίνα με χαιρὸν ἄρα, κ. τ. λ.; *for what occasion then dost thou now preserve me?* For the force of ἄρα, see Idioms, 62, II.—ἐτελεύτησε (τὸν βίον), *he died, lit. "ended his life"*.—7. κατατυχῶν ἐν τισι, κ. τ. λ., *having been successful in some desperate cures*.—8. Μενεκράτης Ζεὺς, βασιλεῖ Ἀγησιλάῳ, *(the ancient style of beginning a letter,) Menecrates Jove, to Agesilaus the king, greeting, i. e. wishes happiness; the infinitive for the imperative*, § 176, Obs. 2, *lit. "be happy"*.—ὑγιαίνειν, *wishes a sound mind*.—9. εἰστία πότε, κ. τ. λ., *once gave a splendid entertainment*.—καὶ δὴ καί, *and especially, and in particular*.—ἰδίᾳ, *by itself, separately*.—καὶ ἐθνυμῖατο αὐτῷ, *and offered incense to him; or, impersonally in the passive, "incense was offered to him"*.—10. ἠλέγχετο, *he fell convinced*.—καὶ ταῦτα, *and that too*, § 133, 7.—ἄμμελῶς πάνυ, *very neatly*.

P. 114.—1. ἐνόσησε, *was afflicted with, laboured under*; intransitive verb used transitively, § 150, Obs. 8, 1st.—Πειραιᾶ, *the Piræus*,—the largest of the three harbors of Athens.—2. τὰ καταίροντα, *coming into it*.—ἐαυτοῦ εἶναι, *were his own*.—τοῖς περισωζομένοις, *on account of those being saved* (from shipwreck).—3. συνοικῶν, κ. τ. λ., *dwelling with*, i. e. *labouring under*.—ἀναχθεῖς, *having sailed*, 1 aor. pt. p. of ἀνάγω, in a middle sense.—ἰύσασθαι, *to be cured*, Idioms, § 7, 4.—4. ἐμémνητο, *he remembered*, plup. ind. p. in a middle sense.—τῆς διατριβῆς, κ. τ. λ., lit. *his stay*, meaning the kind of life he led in his insanity.—μηδέν αὐτῷ προσηκούσαις, *not at all belonging to him*, lit. “in nothing pertaining to him,” with μηδέν supply κατά, § 157, Obs. 1.—5. εὐημερήσαντα, *having been successful, having gained his point*.—προπεμπόμενον, κ. τ. λ., *and being conducted home with great honour*.—6. οὐ παρήλθεν, κ. τ. λ., *did not pass by, nor get out of the way*.—(κατὰ) τοὺς ἄλλους, *with respect to others, to others*.—αὐξόμενος, *in becoming great*, lit. “in increasing thyself.”—μέγα γὰρ αὐξει, κ. τ. λ., *for you are increasing a great calamity to all these* (at a future day).—7. ἐπὶ τῷ εἶναι, κ. τ. λ., *for being* (the son) of *obscure parents*.—καὶ μίγ, *and indeed, why truly*.—τὸ γένος, *my family*.—8. μὴ γένοιτό σοι οὕτω κακῶς, *may it never turn out so badly to thee; mayest thou never be so unfortunate*.—9. ἐν συνόδῳ, *in company*.—10. ἡ Πυθαγορικὴ φιλοσόφος, *the female Pythagorean philosopher*.—οὔσα φαλακρά, *being bald*.—ἀγῶνα προὔθηκε, κ. τ. λ., *proposed a contest among the poets for a talent*.—ὅστις, (to any one) *who*.—ἄμεινον, *better* (than the others), i. e. *best*.

NATURAL HISTORY.

P. 115.—1. τὸ πλάτος πήχεως, *a cubit in breadth*, § 161, R. XXXVII.—συμβάλλουσι, κ. τ. λ., *strike their ears against each other below*, i. e. as they hang down.—2. φασί, *they* (people, men,) *say*, i. e. *it is said*.—σὺν Πύρρῳ τῷ Ἠπειρώτῃ, *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. προσφέρεται τὴν τροφήν, κ. τ. λ., *conveys its food both wet and dry*. Observe the force of the middle voice, denoting for its own use or advantage.—4. σφαῖς αὐτούς, *each other*, the same as ἐαυτούς, and used in a reciprocal sense, § 63, 5.—τοῖς ὀδοῦσιν, *with their tusks*.—ὁ δὲ ἡττηθεῖς, κ. τ. λ.,

but the conquered elephant becomes subject to, and cannot endure.—5. θαυμαστόν ὅσον, to a surprising degree, i. e. τόσον ὅσον θαυμαστόν ἐστι.—6. ἔτη πλείω, κ. τ. λ., lit. more years than two hundred.—7. ταῖς προβοσκίαις, with their probosces, from πρό, before, and βόσκω, to feed, lit. “the forefeeders.”—διανιστάμενοι, standing upright.—8. τοσοῦτον, to such a degree, i. e. ἐπὶ τοσοῦτον.

P. 116.—1. στάσεις τινὰς ἵστασθαι παραβόλους, to place themselves in certain bold attitudes; lit. “to stand certain bold standings,” § 150, Obs. 8.—2. ἀνακυκλεῖν, to repeat, to go over and over, to practise.—3. εἰς ὃ δυσμαθέστατος, one, the slowest in learning.—ἀκούων κακῶς ἐκάστοτε, being scolded on every occasion, lit. “hearing himself spoken ill of.”—αὐτὸς ἀφ’ ἑαυτοῦ, alone of his own accord; αὐτὸς is here equivalent to μόνος.—4. προπηλακισθεὶς, being insulted.—τοῖς γραφείοις, with their styluses. The stylus was a sort of iron pencil, sharp at one end, for the purpose of writing on waxen tablets, and flat at the other, so as to smooth or rub out what was intended to be erased.—5. μετέωρον ἐξάρας, κ. τ. λ., having lifted him high in the air, was thought to be about to dash him to pieces.—ἀπηρεύσατο, laid him down.—φοβηθῆναι, to have been frightened.—6. ἱστοροῦσι, they (that is, men, people,) relate.—καὶ τὰ, and especially those.—7. ἐπιδοῖς ἑαυτὸν, having committed himself (i. e. τῷ ποταμῷ, to the stream).—ἀποθεωροῦσιν, look from (viz. the bank of the river).—8. Arrange, ὡς . . . πολλὴν περιουσίαν τῆς ἀσφαλείας οὔσαν τοῖς μείζουσι, πρὸς τὸ θαρσύνειν, because, or, since great abundance of security is to the larger (ones) as to venturing boldly, if, &c.—9. ἀναβάντες (scil. θηραταί, the hunters,) having mounted.—τύπτειν (αὐτούς) προστάττοισι τούτοις, they cause (lit. “they command”) these (the tame ones) to strike them (the wild ones).—ἕως ἂν ἐκλύσωσιν, until they tire them out.—10. ἐπιβεβηκότος, κ. τ. λ., when the elephant-driver mounts, perf. pt. a. of ἐπιβαίνω.—οἱ μὲν (scil. πρᾶιῖς εἶσιν) οἱ δ’ οὐ, some are gentle, others not.—11. ἐξαγριονμένων, of the very fierce ones. 12. ἀπὸ τοῦ συμβεβηκότος, from its peculiarity; lit. “from that which has happened to it,” namely, its having a horn on its nose; ῥινόκερω, rhinoceros, from ῥίς, ῥίνος, the nose, and κέρα, a horn.

P. 117.—1. τοῦτο, this (animal).—διαφερόμενον, differing, i. e. contending, being at war.—συμπεσὼν εἰς μάχην, coming to an encounter, 2 aor. pt. a. of συμπίπτω.—ὑποδύνων, getting down.—2. φθάσας τὴν ὑπό, κ. τ. λ., anticipating, preventing this (act of) getting under his belly.—προκαταλάβηται, seizes him before hand, 2 aor. subj. a. of προκαταλαμβάνω, § 172, Obs. 4.—3. ἵππος, sup

τοῦ ποταμοῦ, or, ποτόμιος, *the river horse*.—δίχρηλος, *cloven footed*, this is not correct, the foot of the hippopotamus has four toes, terminated by little hoofs.—ἐξ ἀμφοτέρων, κ. τ. λ., *on both sides*, i. e. *on each side*.—4. τὸ δ' ὅλον κύτος τοῦ σώματος, *the whole trunk (or, cavity) of the body*.—5. ποτάμιον ὑπάρχον καὶ χερσαῖον, *as it lives in the river and on land*; lit. “being of the river and of the land,” i. e. “amphibious.”—6. πολύτεκνον, *prolific*.—κατ' ἐνιαυτόν, *every year, year by year, annually*.—7. ἐλυμαινέτο ἂν ὄλοσχερῶς, *he would utterly destroy*.—8. ἰδιον . . . τὸν καλούμενον ἕβον, *a peculiarity called a hump*; lit. “that which is called a hump, peculiar (to them).”—αἱ μὲν, *the former*; αἱ δέ, *the latter*.

P. 118.—1. ταῖς δὲ φωναῖς, κ. τ. λ., *and in their cries they send forth human moanings*.—παντελῶς ἀντιθάσσειτα, *absolutely untameable*.—2. κροκότιας, *the crocotas*, supposed to be the hyæna.—τοῖς δὲ ὀδοῦσιν πάντων (ξῶων) ὑπεράγει, *it surpasses all (other animals) in (the strength of) its teeth*.—3. πᾶν ὀστέων μέγεθος, *every size of bones*, i. e. *the largest bones*.—τὸ καταποθὲν, *that which is swallowed*, 1 aor. pt. p. of καταπίνω.—4. παγέντα, *frozen*, 2 aor. pt. p. of πήγνυμι.—γνώμονα, *the test*.—5. ἥσυχῃ γὰρ ὑπάγουσα, κ. τ. λ., *for proceeding softly he applies his ear*.—τεκμαιρομένη τὴν πῆξιν μὴ γεγόναι διὰ βύθους, *conjecturing that the freezing has not taken place through (much) depth*, i. e. that the ice is not sufficiently thick.—6. τῷ δὲ μὴ ψοφεῖν θαθόουσα, κ. τ. λ., *but taking courage from its not sounding (near) he passes over*.—7. αἰσθάνονται, *they perceive themselves*, 2 aor. subj. m. of αἰσθάνομαι, § 172, Obs. 4.

P. 119.—1. τῷ λανθάνειν, ὅτε τῷ φεύγειν οὐ πεποιθασιν, *by lying concealed, when they cannot trust to flight*.—2. χερσαίων ἐχίνων, *of the land echini, viz. hedgehogs*.—μειοπώρου, *in the autumn*.—3. καὶ περικυλισθεῖς, κ. τ. λ., *and by rolling himself round (among the grapes) he takes them up*.—4. καὶ λαμβάνειν, κ. τ. λ., *and to pick (them) from him, dividing them among themselves*.—5. ἐμφράσσουσι τὴν κατ' ἄνεμον, *they block up the (opening) opposite the wind*.—6. ἐνέτυχε, *fell in with, came upon*, 2 aor. ind. a. of ἐντυγχάνω.—πεφονευμένου, sup. ἀνθρώπου, *of a person murdered*.—πυθόμενος, *having been informed, learning on inquiry*, 2 aor. pt. m. of πυθάνομαι.—τὸν δὲ κύνα μεθ' ἑαυτοῦ κομίζειν, *and to take the dog with him*.—7. ἐξέτασις, *inspection*.—πάροδος, *a parade, or, review*.—ἥσυχίαν ἔχων, *lying at rest*, lit. “keeping quiet.”—8. ἐξέδραμε μετὰ φωνῆς, κ. τ. λ., *he instantly rushed forth with noise and rage, and continued barking*.—ἐξέδραμε, 2 aor. ind. a. of ἐκτρέχω.—καθυ-

λάκτει, imperf. ind. a. Observe the force of the aorist to express *momentary* action, and the imperfect to express a *continued* action, § 76, Obs. 3.—**μεταστρεφόμενος**, turning himself round.—**δι' ὑποψίας**, under suspicion, were suspected.—9. **αὐτὸς ἑαυτὸν ἐπέρριψε**, himself threw himself, i. e. of his own accord threw himself upon it.

P. 120.—1. **καὶ αἰωρούμενος**, κ. τ. λ., and moving anticiuously about the bier of him when they were carrying him out.—**τέλος**, at last.—2. **τὸν πρωτεῖοντα κύνα**, κ. τ. λ., that the best of the Indian dogs, a dog of a superior breed.—**εἰσαχθέντα**, having been brought, **εἰσάγω**.—3. **ἤσυχίαν ἔχοντα κῆσθαι**, κ. τ. λ., lay still and took no notice of them, lit. "looked around."—4. **καὶ φανερόν εἶναι**, κ. τ. λ., and showed (§ 176, Obs. 4,) that he regarded (§ 177, Obs. 3,) him (the lion) as a (fit) antagonist of himself.—5. **ὁ ἤδη γέρον** (sup. ὄν), that is now old.—6. **τὴν γένεσιν λαβεῖν, τὴν λέγουσαν**, κ. τ. λ., took its origin, which says, "a bad egg of a bad bird."—7. **κόγχης ὀρύττονας κατεσθίειν τὰς ἐν τοῖς**, κ. τ. λ., dig up and devour (§ 177, 1, 1st,) the shell-fish which are found in the rivers.—8. **πεφρικυίας θριξὶ λεπταῖς**, rough with thin hairs.—9. **καὶ εἰς ὄζυ σντηγμένον**, and brought (gathered) to a point, perf. pt. p. of **συναίγω**;—with **ὑπάρχον** supply **ζῶον**, ἐπέτωται, it is winged.

P. 121.—1. **κατὰ τῆς γῆς ὠκείως ἀκροβατεῖ**, it moves on tiptoe swiftly along the ground.—2. **τοῖς ποσὶ**, κ. τ. λ., and with its feet, hurls, as if from a sling, the stones lying under it (in its course), with so skilful an aim.—**ὥστε αὐτούς**, κ. τ. λ., as that they (the pursuers) often meel with, &c.—3. **πρὸ τοῦ τεμένους**, in front of the public square.—4. **θαυμασιόν τι χροῖμα**, κ. τ. λ., a wonderful thing (creature) of a talkative magpie.—5. **ἀνταπεδίδου**, repeated, imitated.—**αὐτὴν ἐθίζουσα**, accustoming itself (to do this).—6. **ἔτιγχε δὲ τις**, κ. τ. λ., a certain rich man (lit. "a certain one of the rich men") there, happened to be carried out (for burial), § 177, 4.—7. **καὶ ἐπιστάσεως γενομένης**, a hall having been made.—**ὥσπερ εἶωθε**, as was customary. At the funerals of the more wealthy among the Romans numerous musicians were employed, and as the procession in its progress halted at particular places, they were accustomed to play mournful strains, as here mentioned.—8. **εἰδοκίμουνας**, gaining applause.—9. **ἄφθογγος καὶ ἀναυδος**, voiceless and silent.—10. **ὑποψίαι δὲ**, κ. τ. λ., and there were suspicions of magic (witchcraft) against those of the same trade.—**εἰκαζον**, supposed, conjectured.—**ἐκπλήξαι τὴν ἀκοήν**, had stunned or deafened it; lit. "had struck out its hearing."—**συγκατασβέσθαι**, was destroyed, perf. inf. p. of **συγκατασβέννυμι**.—11. **ἄσκησις**, a silent practising,

a rehearsal.—12. αὐταῖς περιόδοις φθεγγομένη, κ. τ. λ., *uttering (them) with the very turns, and going through all the changes (variations)*.—13. ἐξ ἐλαχίστου (τῶν ζώων) γίνεται μέγιστος (τῶν ζώων), § 143, R. X.

P. 122.—1. τοῖς χηνεῖοις, *to those of a goose*, Sup. ὡοῖς.—τοῦ δὲ γεννηθέντος αὐξομένου, *and since it, when hatched (lit. "when born") increases*.—2. τῇ σκληρότητι διαφέρον, *surpassing in hardness*.—ἐξ ἀμφοτέρων τῶν μερῶν, *from (i. e. projecting from) both (each of the) parts*, meaning, the upper and lower jaw.—3. ὡς ἂν πολυγόνων τε ὄντων, *both because (or, since,) they are prolific*, § 178, Obs. 6; ἂν with the participle here, as elsewhere, intimates that the statement here made is of a *general* character, and has no reference to specific cases (§ 125, ἂν, 3, with inf. and participles).—4. γάρ, *for*, assigning the reason why crocodiles are rarely destroyed by men.—τοῖς μὲν τοῖς πλείστοις, *to some, and these the majority*.—5. μέγα βοήθημα τοῦ πλήθους τούτου φρομένου, κ. τ. λ., *a great aid of (i. e. against) this multitude increasing to the injury of men*.—τίκτοντος τοῦ ζώου, *as the animal usually lays (them)*; lit. "the animal laying."—6. ὁ κροκόδειλος, the preceding part of this description is taken from Diodorus Siculus, what follows is from Herodotus.—7. κατὰ λόγον, κ. τ. λ., *in proportion to its body*.—γλῶσσαν οὐκ ἔφανε, *has not a tongue*; lit. "does not cause a tongue to grow."—τὴν κάτω γνάθον, *the lower jaw*, § 130, Obs. 1, 2d. Both these statements in the text are incorrect, and the result of judging from appearance without close examination.—8. τυφλόν, *blind*, (only comparatively,) *dim-sighted*.—9. ἄμα (τῷ ἡλίῳ) δυομένῳ, *just as the sun goes down*; lit. "with (the sun) going down."—βιοῦν, *having lived*, 2 aor. pt. a. of βιώω.

P. 123.—1. τὰ (πράγματα), κ. τ. λ., *the actions, the doings, the practice, the habits*.—ἐκίμαι μὲν, *the former*, i. e. the bees.—2. ὑπὲρ τοῦ (αὐτᾶς) μὴ παραφέρεισθαι, *in order that they may not be carried out of their course*.—3. οἷον, *as it were*.—4. ὅπως λάθωσι, κ. τ. λ., *that they may escape observation by passing over in silence*, λανθάνω.—These stories are incorrect, though something in the habits of these animals, not well understood, doubtless led to this belief.—5. τῆς νάρκης, *of the torpedo*.—ἐκπήγνυσιν, *benumbs*.—βαρύτητα ναρκόδη, *a benumbing heaviness*, i. e. *a numb and heavy sensation*. 6. πείραν αὐτῆς, κ. τ. λ., *making an experiment of it to a greater extent*.—ἂν ἐκπέση ζῶσα, *if it is*, i. e. *whenever it is thrown out (of the water) alive*, ἐκπίπτω.—αὐτοὶ κατασκιδαννύντες, *that (they) pouring out, &c.*,—the subject of the infinitive in the nominative,

because the same with the subject of the preceding verb (ἔνιοι), § 175, Exc.—7. τοῦ πάθους, *the effect, the torpidity*.—8. διὰ τοῦ ὕδατος, κ. τ. λ., *on account of the water being changed, and having been previously acted upon*, viz. by the benumbing power of the fish, and so made to partake of its nature. This effect is produced by the water acting as a conductor of the electric power,—a cause not understood by the ancients.—9. πυλωρεῖ τὴν κόγχην, κ. τ. λ., *watches (at the mouth of) the shell-fish, sitting before it*.—ἔων (αὐτὴν εἶναι) ἀνωγμένην, κ. τ. λ., *permitting it (to be, to remain) open and gaping*, perf. pt. p. of ἀνοίγω.—προσπίση αὐτοῖς, *may come in contact with them*, προσπίπτω.—10. παρεισῆλθεν, *passes to the inside*, § 76, Obs. 6.—ἐντός ἔρκους, *within the enclosure (of the shell)*.—11. ὅπως οὐκ ἐνσχεθήσεται βράχεσιν, *in order that it may not be held fast (run aground) in shallows*.—ὡσπερ ναῦς (ἔπεται) οἶακι, κ. τ. λ., *being led along submissively, as a ship (follows) the rudder*.

P. 124.—1. ζῶον ἢ σκάφος ἢ λίθον, (whether) *living creature or boat or stone*.—πᾶν ἐμβιβυθισμένον, *being completely engulfed, swallowed up*.—2. ἐκεῖνο (ζῶον) γιγνώσκον, *but knowing that (namely, the pilot-fish)*.—καθάπερ ἄγκυραν ἐντός, *as (a ship takes) its anchor within*.—3. ἔστηκεν, *remains stationary*.—καὶ ὀρμεῖ, *and lies at anchor*.—ἀναπαυομένου, *while it (the pilot-fish) is reposing*.—προελθόντος δέ, *but when it advances*.—ἢ ῥέμβεται, *or else it wanders*.—πολλὰ (scil. κήττα) διεφθάρη, *many (whales) are destroyed*, 2 aor. ind. p. of διαφθείρω.—καθάπερ (sup. πλοῖα) ἀκυβέρνητα, *as ships without a pilot*.—4. τῆς θαλάττης πλησίον, *near the sea*.—5. ὅταν δὲ κατασχώσῃ, κ. τ. λ., *but when it has covered up, and concealed them carefully*.—οἱ μὲν λέγουσι, *some say*,—οἱ δέ, *others say*.—ὃ δέ, *but that which, but what*.—6. γνωρίσασα τὸν ἑαυτῆς ἐκίστη θησαυρόν, *and having recognized each her own treasure*.—7. Ἡρακλείαν (λίθον), *the Heracleian stone*; so called from the city of Heraclea in Lydia, where it was found in great abundance.—ἄγει, *attracts*.—ὥστε (αὐτοὺς) δύνασθαι, *so that (they) are able*.—ταῦτόν (for τὸ αὐτόν = τὸ αὐτό) τοῦτο ποιεῖν, *to do this same (this very) thing*, § 62, 3, and Obs.—ἄλλους, κ. τ. λ., *namely, to attract other rings*.—8. ἐξ ἀλλήλων ἤρτηται, *is suspended from (or, connected with) one another*.—πᾶσι ἀνήρτηται, *is connected with (or, imparted to) these throughout, from this stone*.

P. 125.—1. νιτρῶδες, *nitrous, saturated with nitre*.—ρύμματος, *cleansing*.—πλείω (for πλείονα) χρόνον, *longer time (than is proper)*, *too long*.—διαπίπτει, *they fall in pieces*.

MYTHOLOGY.

2. τὰ ἔξω, i. e. κατὰ τὰ ἔξω μέρη, *as to the external parts, externally.*—ἐπὶ τοῦ ῥώτου, *upon the back*, i. e. on the upper or convex side of the arch. 3. εἰσιόντι, *to one entering, or, as you enter.*—πυλωροῦσι γάρ, *for they keep the gates.*—4. ἐξῆς δέ, *next in order.*—ἀπ' αὐτοῦ τέχνης, *of every work of art.*—μετὰ δέ, *next after this, further on.*—5. ὁ Ἴξιων καὶ ὁ Τάνταλος, (such as) *Ixion and Tantalus.*—ἄβητος καὶ ἀπόρρητος, *inaccessible and forbidden.*—6. ἀλλὰ τὴν ἀμβροσίαν παρατίθενται, *but they set ambrosia beside themselves*, i. e. *they cause ambrosia to be served up to them.*—7. ἀννεγμείον, *ascending, carried up*, lit. "being made to ascend," perf. pt. p. of ἀναφέρω.—8. θυσίας ἄλλοι ἄλλας, κ. τ. λ., *different men offer different sacrifices*; lit. "some men offer one sacrifice, others another."—9. ὁ δέ τις, *and another.*—φιλήσας μόνον, *by only kissing.*

P. 126.—1. οἱ πλάσται, *artists.*—αἰγίδα ἀνεξωσμένην, *girt with a breastplate*, § 153, R. and § 154, R. XXXI., ἀναζώννυμι.—ἰδρυμένην, *seated, sitting.*—2. διαβεβηκότα τοῖς ποσὶν ὡσπερ θεόνια, *stepping forth with his feet (having his legs extended), as if running.*—3. ἄλλοι δὲ ἄλλα, κ. τ. λ., *and other gods attend to other employments of a similar kind.*—4. καὶ τὰς προσαγορευομένας ὼρας, *and the goddesses called Hours.*—5. τὰς ἐπιστήμας καὶ τὰς τιμὰς κ. τ. λ., *the knowledge and the honours of the invention of things invented and brought to perfection by himself.*—6. ἐν οἷς χρόνοις, *at what times.*—καὶ τὴν ἄλλην ἐπιμελείαν τὴν, *and the other care which.*—7. καὶ τὸ κατάρχειν εὐεργεσίας, *and the beginning (i. e. the being the first to do) a good act.*—8. Εἰλειθυΐαν, sup. μυθολογοῦσιν.—9. διὸ καὶ (μυθολογοῦσι), *wherefore also they (mythologists) say.*—εὐρεῖν, *invented*, 2 aor. inf. a. of εἰρίσκω.—ἄφ' ἧς αἰτίας, *from (i. e. for) which cause.*

P. 127.—1. τὴν ἐπόνυμον τάξιν, κ. τ. λ., *the employment suitea to her name, as well as the regulation of life.*—2. τῆς Εἰνομίας, κ. τ. λ., *than Wisdom of legislation, Justice and Peace.*—3. Ἀθηναῖα δὲ προσάπτουσι, κ. τ. λ., *to Minerva they assign (as her office) to communicate to men the improving and planting of olives, and the method of using (operating upon) the fruit (so as to extract the oil from it).*—4. εἶτι δέ... τοῖς ἀνθρώποις, *and moreover also, the having made known (introduced) to men, many of the things belonging to other branches of knowledge.*—τὴν κατασκευὴν, *the construction.*—καὶ τὸ σύνολον, *and in a word.*—Ἐργάνην, *Erganè*, an epithet of

Minerva.—5. τὴν προσαγορευομένην ποιητικὴν, called poetry.—6. περὶ τὸν σίδηρον, relating to iron, in iron.—καὶ (τόσα) τῶν ἄλλων ὄσα, κ. τ. λ., and as many of other things as, i. e. all (of) other things which, admit of being worked by fire.—ἐναγώνιον ἐέργειαν, the energetic striving in battles.—7. καὶ αὐτήν, on it, belonging to it.—ἔτι δὲ τὴν ἰατρικὴν, κ. τ. λ., and also the knowledge of healing, which is by the art of divination, i. e. in all such cases as it was deemed necessary to consult the gods by divination. 8. “And they say,” (αὐτὸν) γενόμενον εὐρετὴν τοῦ τόξου, that he, being the inventor of the bow.—τὰ περὶ τὴν τοξείαν, the things concerning archery, i. e. archery, § 134, 12.—9. καὶ πολλὰ τῶν εἰς ἰατρικὴν, κ. τ. λ., many things relating to the healing art; supply τέχνην.

P. 128.—1. καὶ τὸ λάθρα, κ. τ. λ., and the appropriating secretly to one's self the things of others; in plain English, “stealing.”—2. καὶ τὴν ἀπὸ τῆς χελώνης, κ. τ. λ., and that he constructed (contrived) the lyre from (the shell of) the tortoise.—περὶ ταύτην, relating to it.—3. Ἡσιόδος, Hesiod. This quotation is from Hesiod's Theogony, v. 77, &c.—σφέων and ἀπασέων, Ionic for σφῶν and ἀπασῶν.—4. ἰδιώτας, unlearned.—οἱ σοφοί, the wise men, philosophers.—πειθόμενοι (agreeing with σοφοί), trusting, confiding in, following.—ὑπειλήφασι, have taken up (the notion), have supposed, perf. ind. a. of ὑπολαμβάνω.—κεκλημένον, perf. pt. p. of καλέω.—5. περιόψεσθαι δὲ τὴν χεῖραν αὐτοῦ, and that his territory is flowed around.—καὶ ἐκ μόνων τῶν ὀνομάτων, even from their names alone.—6. τὸ δὲ μέγιστον, but above all, lit. “and that which is the greatest thing.”—ἐνι for ἐνεστι (Idioms, 117, 33) impersonal, it is lawful, it is possible.—οὐκ ἐνι, it is not permitted, it is not possible.—7. οὐση ἀδαμαντίνη, which is of adamant.—ἄδελφιδουῦς, the nephew of the king (Pluto), being the son of Jupiter.—8. ἐπιτετραμμένος τὴν φρουράν, being entrusted with the guard. For this accusative after the passive voice, see § 154, Obs. 2, 3d.

P. 129.—1. περαιωθέντας, κ. τ. λ., a large meadow receives.—καὶ ποτὸν μνήμης πολέμιον, and a drink destructive of memory awaits those who have passed over the lake. Here ὑπόδεχεται properly applies only to its subject λειμών, but is also by a kind of Zeugma (Lat. Gr. § 150, 1, 2d), put also with ποτόν, with which, of course, it must be differently translated.—2. τῷ ἀρίστῳ βίῳ συνεσομένους, to lead the best mode of life; lit. “to be present with.”—3. τόπος ἐρεβώδης ἐν (δόμῳ) Ἶδου, a gloomy region in Hades.—4. τὰ περὶ θήραν ἀσκήσασα, having practised the things pertaining to the chase, i. e. having lived as a huntress, § 134, 12.—τὴν μαντι-

πην (τέχνην), *the art of divination*.—*χρησιμωδούσης, delivering oracles,—where Themis was then delivering oracles*.—5. ἐκώλυν, *continued preventing*, § 76, Obs. 2.—τὸ χάσμα, *the chasm, or opening in the rock from which the gas ascended, that produced the agitations and convulsions in the Pythia, on the tripod placed over it, and which were regarded as the effects of the prophetic inspiration*.—ἀνελών, *having killed*, 2 aor. pt. a. of ἀναιρέω.—παρалаμβάνει, *the present for the past*, § 76, Obs. 1.—6. ἐθήτευσε, *served for hire*. For having slain the Cyclopes, Apollo was deprived of his dignity, and banished from heaven. He hired himself as a servant to Admetus, to whom he was greatly attached, and procured for him from the Fates, the favour here mentioned.—7. ἐληται, *should choose, undertake*, 2 aor. subj. m. of αἰρέω.

P. 130.—1. θελότων, *being willing*; in the plural, referring to πατρός and μητρός, § 131, Obs. 1.—ὡς δέ ἔτιοι λέγουσιν, *but as some say*—*Ἰηρακλῆς ἀνέπεμφεν*.—2. πειράσαι, *to make trial of, to test*.—εἰκασθέντες ἀνθρώποις, *having assumed the appearance of men*, 1 aor. pt. p. of εἰκάζω, in the middle sense.—3. τεχνεῖν, for τεχνίσειν, § 101, 4, Obs. 1, (1) and (2), *that they would inclose with walls*; lit. “that they would wall.”—οὐκ ἀπεδίδου, *did not pay*, imperf. ind. a. of ἀποδίδωμι, from the primitive, with the reduplication, § 109, 6.—4. προὔθηκε, *contr. for πρὸ ἔθηκε* (§ 89, Obs. 2), *exposed her*, 1 aor. ind. a. of προτίθημι, § 110, 2.—5. εἰ λήψεται, *if he should receive*, λαμβάνω.—*ποιὴν Γανυμήδους ἀρπαγῆς, as a satisfaction for the abduction of Ganymede*.—6. μὴ (αὐτοῦ) βουλομένου, *but he, (namely, Laomedon,) not being willing, i. e. refusing*.—εἶλεν, 2 aor. ind. a. of αἰρέω.—7. κατώκει (τὴν χώραν) τῆς Ἀσίας, *κ. τ. λ., inhabited a region of Asia*.—περὶ, *κ. τ. λ., near that which is now called*.—ἐπὶ πλεῖον, *to a greater degree (than others)*.—8. οὐ φέρων, *not bearing (scil. with moderation), being too much exalted by*.—μετασχών, *having shared, i. e. having been admitted to*.—τὰ παρὰ, *κ. τ. λ., the secrets of the gods*; lit. “the things kept secret among the immortals.”—9. καὶ ζῶν ἐκολάσθη, *he was both punished when alive*.—καταθείς, *having been driven down*, 1 aor. pt. p. of κατάγω.—10. τὰς ἴσας (οὐσας), *being equal, viz. in number*.—καὶ τῆς Ἀητοῦς, *κ. τ. λ., and proclaimed herself more fortunate in respect of offspring than Latona*.—εἶθ' for εἶτα.

P. 131.—1. συνέβη, *it happened*, 2 aor. ind. a. of συμβαίνω, used impersonally.—ἄμα εὐτεκνον καὶ ἄτεκνον, *both (or, together) happy in respect of children, and childless, i. e. one moment happy in her children, and the next, childless*.—2. κνηγὸς ἐδιδάχθη, *was*

educated, brought up a hunter.—3. ἐτελεύτησε (τὸν βίον, κατὰ) τοῦτον τὸν τρόπον, and he ended his life in this manner.—4. εἰς ἔλαφον into that of a stag, lit. “into a stag.”—ἐμβάλειν λύσσαν, infused a madness.—ἐβρώθη, he was devoured, 1 aor. ind. p. of βιβρώσκω.—5. κατωρόντο, continued howling,—the imperf. expressing continued action, § 76, Obs. 3.—6. ἤνεγκεν, brought, 1 aor. ind. a. of φέρω.—τὴν ἰατρικὴν (τέχνην), the art of healing, §§ 153, and 154, R. XXXI.—7. μὴ λαβόντες οἱ ἄνθρωποι θεραπείαν, that having received the art of healing, § 166, 2, 5th.—ἐνιαυτόν, for a year.

P. 132.—1. βασιλεύων Ἰδωνῶν, while ruling over the Edonians.—παροικοῦσιν, live near.—ἐλθόντα, on his coming, when he came, lit. “having come.”—2. τὴν (Θυγατέρα) Νηρείως, the daughter of Nereus.—ἐγένοντο αἰχμάλωται, were made prisoners.—3. μεμηνός, being frantic, perf. ind. m. of μαινομαι.—νομίζων κόπτειν, supposing, thinking that he was cutting.—4. ἀκρωτηριάσας ἑαυτόν, and (afterwards) having cut himself.—ἔχρησε ὁ θεός, the god (viz. Apollo at Delphi) declared by an oracle.—αὐτὴν, that it (scil. τὴν γῆν, the earth).—ἔδησαν, they bound him.—διαφθαρεῖς, being torn to pieces; 2 aor. pt. p. of διαφθείρω.—5. εἰληφώς, having received, perf. pt. a. of λαμβάνω.—διεκώλυε, endeavoured to prevent, § 76, Obs. 4.—6. τῶν Βακχῶν κατίσχοπος, as a spy on the Bacchanals.—7. ἀντὸν ἐνθέμενοι, having taken him on board, 2 aor. pt. m. of ἐντίθημι.—8. ἠπείγοντο, κ. τ. λ., and they made haste into Asia.—ἀπμπωλήσοντες αὐτόν, in order to (or, intending to) sell him, § 177, Obs. 5.—9. κατὰ τῆς θαλάσσης, beneath the sea.

P. 133.—1. τὰ περὶ τὴν οἰνοποιίαν, the things pertaining to the making of wine, i. e. the making of wine, § 134, 12.—2. τὰς τοῦ θεοῦ χάριτας, the favors of the god, viz. Bacchus, meaning “wine.”—3. μεθ’ ἡμέραν δὲ νοήσαντες, but on the next day, having thought of it, (having reflected upon what they had done).—μυστενοῦσθ, seeking for.—κάκεινη, for καὶ ἐκείνη.—4. ἔτι ἐν σπαργάνοις ὄν, while yet in his swaddling clothes.—ἐκδύς, having come out (of his cradle).—ὑπὸ τῶν ἰχνῶν, by his tracks.—5. τοῖς ποσὶ (τῶν βοῶν), on the feet (of the cows).—6. ἐκκαθάρας, having eviscerated, ἐκκαθαίρω, 1 aor. pt. a.—εἰς τὸ κῦτος χορδὰς ἐντείνας, having stretched strings into (across) the cavity (of the shell).—7. οὐκ ἔχειν δὲ εἰπεῖν, but that they could not tell, Idioms, 67, 2.—ἠλάθησαν, they were driven, 1 aor. ind. p. of ἐλαύνω.—διὰ τὸ μὴ δύνασθαι εὑρεῖν ἰχνος, on account of not being able to find a track.—8. τὸν κεκλοφῶτα, him who had stolen them, perf. pt. a. of κλέπτω.—κέκλοφα, Attic for the regular κέλεφα, not used, § 101, 5.—καὶ τὸν Ἐρμῆν ἠτιῶτο, and complained of Mercury.

—τας βόας ἀτήτει, *demands (claims) his cows*.—10. ἤρνειτο, *he denied (that he had them)*.—μὴ πείθων δέ, *but not convincing him (that he did not have them)*.—11. ταύτας νέμων, κ. τ. λ., *while he was feeding them, having constructed a pipe (by joining some reeds together), he began to play upon it*.

P. 134.—1. τὴν χρυσοῦν ῥάβδον, *the golden rod (or, caduceus)*.—ἦν ἐκέκτιτο βουκολῶν, *which he had used while tending his flocks*, plup. ind. p. of πτάομαι.—θεῶν ὑποχθονίων, *of the gods under the earth*.—2. συμφνές σῶμα, *the united body*, i. e. a body of a man and a dragon growing together.—3. ἐπὶ τούτου, *in his time, under his reign*.—ἔδοξε τοῖς θεοῖς, *it seemed fit to the gods*.—ἐμείλλον ἔχειν . . . ἕκαστος, *they were about (they intended) each to have*, § 131, Exc. 7.—4. ἀνέφηνε θάλασσαν, *caused the sea to appear*. This was only, however, a salt spring or well.—5. ἡ χώρα τῆς Ἀθηναῖς (εἶναι) ἐκρίθη, *the country was decided, or adjudged (to belong) to Minerva*.—6. τὸ Θριάσιον πεδῖον, κ. τ. λ., *inundated the Thracian plain, (a plain of Attica extending northward from Eleusis to Bœotia,) and laid Attica under water*.—7. οὐ περὶ τῆς, κ. τ. λ., *concerning whose privation (of sight)*.—8. ἀποκαταστήσαι, *to restore, ἀποκαθίστημι*.—9. πᾶσαν ὀρνίθων φωνήν, *every note of birds, i. e. the notes of all birds*.

P. 135.—1. ὁμοίως τοῖς βλέπουσιν ἐβᾶδιζεν, *he walked as well as those who see; lit. "in a manner similar to those who see."*—2. κατέπεφνε, *he slew*, 2 aor. ind. a. by syncope and reduplication for κατέφανε from καταφένω.—ἔκτανεν from κτείνω.—3. τὸ τρίτον αὐτὶ ἐπὶ τοῖς, *and thirdly (in the third place, § 120, I. 1), again in addition to these*.—4. χρυσόκερων ἔλαφον, κ. τ. λ., *after these, fourthly, he captured the golden-horned stag; χρυσόκερων, acc. sing. masc. Attic for χρυσοκέρωτα, see § 19, Obs.*—5. ἐξιδίωξεν, *he chased away*.—6. ἐκ Κρήτηθε, for ἐκ Κρήτης, with the adverbial θε denoting motion from, § 119, 1, 2d.—ἦλυσε, 1 aor. ind. a. of ελαίνω.—7. Ἄιδω, poetic for ἄιδου.—ἦνεγκεν, 1 aor. ind. a. of φέρω.—8. τὴν οἰκουμένην, scil. γῆν, *the habitable world*.—9. ἀήττητος καὶ ἀτρωτος, *invincible and invulnerable*.—10. ἐπιβοωμένης δὲ Ἀλκμήνης, κ. τ. λ., *while Alcmena (the mother of Hercules) was crying out to Amphitryon (his reputed father)*.—ἄγχων ἐκατέραις, κ. τ. λ., *by squeezing them with both his hands, i. e. one in each hand, as the word ἐκατέραις indicates*.

P. 136.—1. ἔμαθεν, *he perceived*, 2 aor. ind. a. of μαρθάνω.—2. τὴν ἑτέραν, *the one*.—τῆς ἑτέρας, *the other*.—3. καὶ περιθεὶς τὴν χεῖρα, κ. τ. λ., *having put his hand around his neck, he held on*

squeezing until he choked him, περιτιθημι.—4. χάλκεια κρόταλα, brazen rattles.—ὄνχ ὑπομένονσαι, not enduring, not being able to endure.—μετὰ δέους, through fear.—5. τούτω δὲ παλαίειν ἀναγκαζόμενος, being compelled to wrestle with him.—ψαίοντα γῆς, by touching the ground,—when he touched the earth.—6. μετὰ Λιβύην, from Lybia,—next after Lybia.—διεξήει, went over, traversed, imperf. ind. a. Attic of διέξιμι.—7. ἔθνεν, was accustomed to sacrifice, i. e. from time to time, § 76, Obs. 2.—κατὰ τι λόγιον, according to, in compliance with, a certain oracle.—8. (κατὰ) τὴν ἐπιστήμην, as to, or, by his knowledge.—κατ' ἔτος, every year, yearly. In such phrases κατὰ has a distributive power; see § 57, Distributives.—9. τοῖς βωμοῖς προσεφέρετο, when they were carrying him to the altars. This imperfect passive cannot well be rendered passively for want of a proper passive progressive form of this verb in English. The expression, “was being carried,” which has lately become so common, is as novel as it is clumsy and improper (see Eng. Gr. § 31), and is unnecessary, as the same thing can be expressed by adopting the active form, as in the rendering here given.—10. καὶ καθίσθίντες, and having seated themselves, 1 aor. pt. p. of καθέζομαι, in the middle sense.—ἤξιον βοηθεῖσθαι, prayed to be assisted.

P. 137.—1. οὐκ ἐκδιδόντες. κ. τ. λ., not giving them up, sustained, Idioms, 101, 1.—ἀποτιμών, κ. τ. λ., cut off and gives; as in the preceding ref., 2 aor. pt. a., commonly ἀποτιμών, see τέμνω, § 117.—2. διὰ τὰς ἀπὸ τῆς μητρiviῦς, through, i. e. on account of the plots of their step-mother; lit. “proceeding from,” &c.—3. κατὰ τινα πρόνοιαν θεῶν, in accordance with a certain warning (providential admonition) of the gods.—4. ἀποπείθειν, fell off, ὑποπίπτω.—ἀναθεῖναι, consecrated, laid up, 2 aor. inf. a. of ἀνατίθημι.—5. Αἰήτη χρησμὸν ἐπέσειν, that an oracle was imparted to Æetes.—καταπλεύσαντες, sailing thither.—6. καταδειξάι θύειν τοὺς ξένους, (they say) that he gave out (published abroad), that he sacrificed strangers.—7. μηδεὶς τῶν ξένων τολμήσαι, no stranger would venture, 1 aor. opt. a. of τολμάω,—the infinitive is τολμήσαι.—8. φυλάξασθαι, to beware of.—9. τελῶν—θύσιαν, offering sacrifice, sacrificing.—10. πόθῳ γεωργίας, κ. τ. λ., remaining some time in the country, through a fondness for agriculture, hastened, &c.—συνβελῶν τὸν χρησμὸν, recollecting the oracle.

P. 138.—1. τί ἂν ἐποίησεν ἐξουσίαν ἔχων, what he would do if he had the power; lit. “having the power,” Idioms, 105, 1.—2. πρὸς τινος—τῶν πολιτῶν, by one (some one) of his countrymen.—προσέταττον ἂν αὐτῷ, I would order him.—3. Ἀθηναῖς ὑποθεμένης, Mi-

nera suggesting it, at the suggestion of Μινερτα.—*Ἀργῶ*, acc. sing. of *Ἀργώ*, contr. for *Ἀργούα*.—4. *Ἀθηνῶ ἐν ἤρμοσε φωνήεν ξύλον*, *Minerva fitted a vocal beam.*—(αὐτῷ) *χρωμένῳ ὁ θεός, κ. τ. λ.*, *the god directed him (Jason), on his consulting the oracle, to set sail, having collected together, &c.*—5. *ἀναχθέντες*, *having weighed anchor*, 1 aor. pt. p. in the middle sense.—6. *τὰς ὄψεις πεπρωμένους*, *deprived of his sight*; lit. “being mutilated as to his sight,” § 157. Obs. 1.—*οἱ μὲν, some, —οἱ δέ, others.*—*προὔλεγε*, by contraction for *πρὸ ἔλεγε*, or combined *προέλεγε*, *foretold.*—7. *πεισθεὶς μητρὶνᾶ*, *persuaded by, yielding to, their stepmother.*—8. (*κατέλειπον*) *ὀλίγα ὄσα, κ. τ. λ.*, and (they left all) *the little which they did leave, full of stench.*—*ὥστε μὴ (αὐτὸν) δύνασθαι, κ. τ. λ.*, *so that he could not bring it to (his lips), i. e. “could not use it.”*—9. *τὰ περὶ τοῦ πλοῦ*, *the things concerning their voyage.*—*ὑποθήσεισθαι τὸν πλοῦν*, *that he would direct their course, instruct them as to their voyage.*—*τράπεζαν (ἀνάπλεων) ἐδεσμάτων*, *a table (full) of meats.*

P. 139.—1. *ἦν δὲ ταῖς Ἀρτυΐαις χροῖών*, *it was fated to the Harpies.*—2. *τοῖς δὲ Βορέου παισὶ (χροῖών)*, *and to the children of Boreas (it was fated).*—*διώκορτες μὴ καταλάβωσιν*, *pursuing, they should not overtake (the object pursued)*, sup. *τὸ διωκόμενον.*—3. *καὶ γενομένη κατὰ τὴν ἡϊόνα*, *and having reached the shore.*—4. *καὶ μηδὲν παθεῖν*, *and suffered nothing.*—5. *καὶ . . . ἐπέθετο*, *and instructed them*, 2 aor. ind. m. of *ὑποτίθημι.*—*τῶν*, sup. *ὄντων*, *which are.* The Symplegades (from *σύν*, *together*, and *πλίσσω*, *to strike*), were two rocks at the entrance of the Euxine sea, so called because they were said to close, or “strike together.”—6 *συγκινομένοι δὲ ἀλλήλαις*, *and when they were dashed against each other*, Idioms, 102, 10. —*ἀπέκλειον*, *they blocked up, shut.*—7. *διατλεῖν καταφρονούντας*, *to sail through boldly, fearlessly*; lit. “despising them.”—*ἐὰν δὲ (αὐτὴν) ἀπολομένην (ἴδωσι)*, *but if they saw it perish.*—*μὴ πλεῖν βιάσθαι*, *not to force a passage*; lit. “not to force sailing.”—8. *ἀναχωρούσας οὖν, κ. τ. λ.*, *therefore watching the rocks receding, with vigorous rowing, Juno assisting.*—9. *τὰ ἄκρα, κ. τ. λ.*, *the ship having lost the extremities of her stern ornaments*; lit. “being cut off as to the extremities,” &c., *ἔστησαν.*—10. *τὰ ἐπιταγέντα*, *the things ordered*, 2 aor. pt. p. of *ἐπιτάσσω.*

P. 140.—1. *ἐφύσων*, *and breathed*, imperf. ind. a. of *φυσάω.*—2. *τούτους αὐτῷ ζεύξαντι, κ. τ. λ.*, *he commanded him, after he had yoked them, to sow the dragon's teeth.*—3. *ἡμίσεις (τούτων) ὧν* (by attraction for *οὗς*), *the half of those which.*—4. *δεδοικυῖα μὴ διαφθερῆ*, *fearing that he would be destroyed*, § 166, 2, 5th.—5. *ἐπηγγί-*

λατο, she sent him (Jason) word.—*ἐγχειριεῖν*, Attic future for *ἐγχειρίσειν*, § 101, 4, 1, (1 & 2), and would put into his hands.—*σύμπτλουν ἀγάγηται*, and would take her as the companion of his voyage.—6. ᾧ, κ. τ. λ., with which she directed him, when about to yoke the bulls, to anoint his shield; before *μέλλοντα*, supply *αὐτόν*.—7. οὓς ἐπειδὴν ἀθρόους θείσθηται, whom when he should see in great numbers,—collected in a body.—*ὑπὲρ τούτου*, on this account, i. e. on account of the stones thrown.—8. ὀρμήσαντας, rushing at him.—*ἀνέτελλον*, continued springing up.—9. ὁ δὲ ὕπου πλείονας, κ. τ. λ., but he, when he saw a great number (gathered together).—10. ἐξ ἄφανοῦς (τόπου), privily,—without being observed; lit. “from an unseen place.”—*νυκτός*, by night.—*κατακοιμίσασα*, having lulled to sleep.

P. 141.—1. ἀπογνοὺς τὴν ὑποστροφὴν, having given up all idea of the return.—2. αἰτησάμενος ἑαυτὸν ἀνελεῖν, requesting (to be allowed) to put himself to death.—3. ἐπαρυσασμένη Πελλία, uttering curses against Pelias.—4. κατελθὼν, having returned (from Colchis).—5. περὶ (τῶν ἀδικημάτων) ὧν (by attraction for ᾧ), δὲ ἰδικήθη, κ. τ. λ., wishing to be revenged (on Pelias) for the things in which he had been injured by him.—*καιρὸν ἐξεδέχετο*, he waited his opportunity.—6. αὐτῷ δίκας ὑποσχῆ, should render satisfaction to to him, i. e. “be punished by him,” (so the Latin, *ei pœnas daret*), 2 aor. subj. a. of *ὑπέχω*.—7. ποιήσειν νέον, that she would make him young again.—*τοῦ πιστεῦσαι χάριν*, for the sake of gaining their confidence; lit. “of their trusting her.”—8. εἰς (δόμον) ἄδου, into Hades.—*ἐπιστραφεῖς*, turning (himself) round, 2 aor. pt. p. of *ἐπιστρέφω* in the middle sense.

P. 142.—1. (κατὰ) τὴν ἡλικίαν, at the age of manhood.—*παρὰ χωρῆσαι τοῦ τεθρίππου*, to give up to him his four-horse chariot, lit. “to retire from.”—2. ἐξενεχθῆναι, κ. τ. λ., were carried out of (i. e. departed from) the accustomed path, ἐκφέρειω.—3. ἐπὶ τοῖς γεγενημένοις, on account of what had taken place, i. e. at these occurrences.—4. τὰς ἐκβολάς, the mouths.—(φασὶ) τὰς ἀδελφάς, (they say) that his sisters.—5. κατ’ ἐνιαυτόν, yearly.—*καὶ τοῦτο πηγνίμενον ἀποτελεῖν*, and this becoming hard makes, &c.—6. ἐν νύμφηκι, in a reed,—the reed here intended is the stalk of the giant ferula, the pith of which is used as tinder, which probably is the origin of the fable.—7. ᾗσθητο, perceived, 2 aor. ind. m. of *αἰσθάνομαι*.—8. αἰξάνομενον, which grew again; lit. “increasing.”—*πυρὸς κλαπέτος δίκην ἔτινε ταύτην*, this punishment for (of) the stolen fire did Prometheus suffer.

P. 143.—1. τὸ χαλκοῦν γένος, *the brazen age*; meaning, “the men of the brazen age.”—2. χέας, *having poured out*, 1 aor. pt. a. of χέω.—εἰς τὰ πλησίον ὑψηλά ὄρη, *to the high mountains near at hand*, § 130, Obs. 1, 2d.—κακεῖ, for καὶ ἐκεῖ, *and there*.—Διὶ Φυξίῳ, *to Jupiter the god of escapes*.—3. Διὸς εἰπόντος, *Jupiter ordering, at the command of Jupiter*.—αἴρων ἔβαλε, *he took up and threw*, Idioms, 101, 1.—ὄθεν καὶ λαοί, κ. τ. λ., *whence also they were metaphorically called λαοί from λῶας, a stone*,—a derivation about as near the truth as the story on which it is founded.—4. ἐαυτὸν εἶναι Δία, *that he himself was Jupiter*. Here the subject of the infinitive (ἐαυτόν), though the same with the subject of the preceding verb, is in the accusative, § 175, Obs. 1.—τύς ἐκείνου, κ. τ. λ., *having abolished, taken away, the sacrifices of that deity*.—5. βύρας μὲν ἐξηραμμένας, *dried hides*, perf. pt. of ξηραίνω.—6. καὶ αὐτοί, *themselves also*, i. e. *in like manner*.

P. 144.—1. ἅμα μὲν . . . ἅμα δὲ καὶ, *both . . . and also*.—μνησικακῶν, *cherishing a desire for revenge*.—ὡμολογεῖ, κ. τ. λ., (apparently) *agrees to the marriages*.—2. ὡς δὲ ἐκλήρωσαντο τοὺς γάμους, *when they drew lots for the nuptials*, i. e. *for their brides*.—ἑστίαςας, (he) *having made a feast*.—3. τῆς νικῶσι, *to those who conquered*, pres. pt. a. of νικάω, contr. for νικάουσι.—4. ἔχοντι γὰρ αὐτῷ, κ. τ. λ., *for from him having a purple lock, &c., his daughter Scylla cut off this lock as he slept*. The dative αὐτῷ is properly governed by ἐξείλε, § 152, R. XXVIII, with which both ἔχοντι and κοιμωμένῳ agree.—5. ὑποβύχιον ἐποίησεν, *drowned her*.—6. τῷ δυναμένῳ λύσαι, *to him who was able to solve it*.—7. ἣν δὲ τὸ προσιθῆν ὑπὸ τῆς Σφίγγός, *and that which was proposed by the Sphinx was* (this), 1 aor. pt. p. of προσιθῆμι.—8. τι ἐστι τὸ αὐτὸ δίπονον, *what (animal) is at the same time two-footed*; lit. “what same animal,” &c.—9. ἐνθα μείνος γυίοισιν . . . αὐτοῦ, *then the strength of its limbs*, lit. “to its limbs”—is, &c., πέλει, same as ἐστί.

P. 145.—1. τὸ προβληθῆν, κ. τ. λ., *that the thing proposed was man*; with τό supply ῥήμα.—2. τὴν μητέρα ὄγνωσμένην ἐφ’ ἐαυτοῦ, *his mother being unknown by him*.—τῷ λύσαντι, *to him who should solve it*.—3. Τυνδάρεως (nom. sing. Attic for Τυνδάρεος), *Tyndarus*.—ἐδειδοίκε μή, *was afraid that*, § 166, 2, 5th.—4. ἐν ὃ προκρίθεις, κ. τ. λ., *if he who was preferred as bridegroom*, προκρίνω.—5. ἐγκρυβοῖσα, κ. τ. λ., *by covering him with the fire by night*, lit. “by concealing him in the fire,” 2 aor. pt. a. of ἐγκρύπτω.—πατρῶον, *derived from his father*.—μεθ’ ἡμέραν, *after day* (was come), i. e. *by day*.—6. ὑπερέβαλεν, *exceeded, was excessive*.—7. οἱ

προεστῶτες τῶν πόλεων, *the chief men of the cities*, 2 aor. pt. a. used as a noun, § 134, 11, προύστημι.—8. τάχιστ' ἂν εὐρέσθαι, *that they would quickly obtain*.

P. 146.—1. ἱερόν κοινόν τῶν Ἑλλήνων, *a temple in behalf of*; —lit. “common to”—*all the Greeks*, § 143, R. IX. 2.—2. ὦν διετέλεσε, *he continued to live*; lit. “he continued being.”—λέγεται παρὰ Πλούτωνι, κ. τ. λ., *he is said to have the greatest honours with Pluto and Proserpine, and to sit as an assessor with them in judgment*, ἔχων—παριδρεύειν, *to have—and to sit*, § 177, 1, 1st.—3. τῶν ἀριστιῶν ἔτυχε, *obtained the prize of valor*.—4. Θέτιδι συνώκησε, *united himself with Thetis (in marriage)*.—καὶ μόνου τούτου, κ. τ. λ., *and they say that at the nuptials of him alone, of all men that ever existed before, a marriage song was sung by the gods*; lit. “of those that had previously been.”—5. Τελαμῶνος, viz. of *Telamon*.—6. οἱ, *and these*, like the Latin *qui* beginning a sentence, Lat. Idioms, 38.—7. ἐπὶ τοὺς Βαρβάρους, *against the Barbarians*, meaning, “the Trojans.”—8. οὐδενὸς δὲ τῶν, κ. τ. λ., *no one of distinguished name being absent*; lit. “left out,” or, “behind.”—9. οὐδενὸς χείρων γενόμενος, *and being inferior to no one*.—συνεῖξιλεν, *along with others overthrew*.—10. τοὺς διφυεῖς, *of twofold nature*.—ἔπανσεν, *caused to cease, put an end to*.—ἐξ ἀνθρώπων, *from among men*.

P. 147.—1. δισμὸν δις ἐπὶ πᾶσι παῖδες, *twice seven youths, as a tribute*.—οὓς ἰδὼν, *and when he saw these*.—2. τῆς ἡναγκασμένης ὑποτελεῖν, *which was compelled to pay*.—οὕτως οἰκτρὸν τοῖς ἐχθροῖς φόρον, *to their enemies a tribute so deplorable*.—τῆς φησέως, κ. τ. λ., *of the creature, partly man and partly bull*.—3. οὕτως δεινοῦ προστάγματος, *from so dreadful an imposition*.

MYTHOLOGICAL DIALOGUES.

FROM LUCIAN.

LUCIAN was born at Samosata, a city of Syria, in the beginning of the second century. He was of humble origin, and destined by his father to the profession of a sculptor; and with that view was placed under the instructions of his uncle. Not having a taste for this employment, he soon relinquished it, and devoted himself to literary pursuits, particularly to forensic eloquence, visited the most distinguished seats of learning, and made himself acquainted with the learning and philosophy of his time. He died at a very advanced age. As a writer he is distinguished among the authors of antiquity, for a genius eminently satirical, for brilliancy of thought and genuine humour. His style is pure and elegant, partaking but in a small degree of the faults of his age. His Dialogues are written in the true dramatic style, and have for their object, to ridicule “the absurdities of the pagan mythology, the impostures of pre-

tended philosophers, and the extravagancies of ancient times." A modern writer thus speaks of him—"The engaging variety of the subjects which he has selected, his humour and originality, his *bon mots*, the ease and gracefulness of his style, the tone of light and sportive irony which he preserves, even when treating of the gravest subjects, a tone so pleasing to superficial minds, procured for his works a most cordial and extensive circulation."

P. 147.—4. οἶσθα; *knowest thou?* § 112, IX.—λέγεις, *thou speakest of, thou meanest.*—τῷ τρόπῳ, *in what manner*, τῷ Attic form of τίνι.—ἐνιλλάγῃ, from ἐναλλάσσω.—5. ἀλλὰ καί, by ellipsis for οὐ μόνον δὲ τοῦτο . . . ἀλλὰ καί, *and not only (has she done) this, but also.*—6. Ἄργον τοῦνομα (i. e. τὸ ὄνομα), *Aigys by name; lit. "as to name,"* § 157, Obs. 1.—7. καταπιτάμενος, *having flown down, or, fly down*, § 177, 1, 1st, 2 aor. pt. m. of καθίπτμι, see πέτομαι, § 117.—8. ἀπαγών, *having brought*, 2 aor. pt. a. of ἀπάγω, with Attic reduplication for ἀπαγών. The second aorist participle is known from any other, having the same letters, by the accent on the final syllable.—9. τοῖς ἐκεῖ (οὐσί), *to those who are there.*—ἀναγέτω, *let her raise.*

P. 148.—1. ἔχων τὸν πέλεκυν, *x. t. λ., having this very sharp axe*, or, *with this, &c.*, Idioms, 102, 4.—εἰ καὶ λίθους, *x. t. λ.*, this clause is evidently elliptical and may be supplied thus, *ἀλῆς ὅξιν ὄντα, εἰ καί, x. t. λ., being sharp enough, even if it were necessary.*—2. ἀλλά refers to some such idea understood as, "delay not," "waste not words," *but.*—δίελε . . . κατατεγκών, *having brought it down, divide, i. e. bring it down quickly, and divide*, § 177, 1, 1st, διαίρω, καταφέρω.—3. πειρᾶ μου εἰ μέμηνα; *art thou making trial of me if I be mad?* pres. ind. m. 2 sing. of πειράομαι.—τῆλιθές, for κατὰ τὸ ἀλιθές.—4. (προστίπτω) διαίρεθῆναι, *x. t. λ., I order that this skull be split for me.*—μὴ δὲ μέλλειν, *and not to delay.*—5. ὄρα μὴ κακόν τι ποιήσωμεν, *take care that we do not some mischief.*—θαυρόων, *fearlessly*, lit. "being bold."—τὸ συμφέρον, *what is good for me.*—6. ἄκων μὲν, κατοίσω δέ, *though against my will, yet I will strike.*—Vulcan then, with a heavy blow of his sharp axe splits open the head of Jupiter, from which Minerva springs forth in a full suit of armour. Astonished at the sight, Vulcan exclaims. *τί τοῦτο!*—7. εἰκότως γοῦν, *with good reason then, indeed.*—ἴσθα, Æolic for ἴης, see Dialects, § 112.—ζωογονῶν, *engendering, nourishing alive.*—καὶ ταῦτα, *and that too*, § 133, 7.—8. ἦ πού expresses strong probability, approaching to certainty, and may be rendered, *it would seem indeed.*—ἐλελίθεις ἔχων, *without knowing it that thou hadst*, § 177, 4, Idioms, 107, 2, 2 plup. ind. of λανθάνω.—πυρρῶς τε, *dances the Pyrrhic dance, i. e. a dance performed in full armour,*

with clashing and brandishing of weapons.—9. ἐνθουσιᾶ, *is filled with martial fury*.—10. γλαυκῶπις μὲν, κ. τ. λ., *she is, to be sure, azure-eyed, but the helmet sets off even this*.—11. τουτοῖον τὸν φαρμακία, *that this drug-dealer, the emphasis imparted by ι annexed to τοῦτον here, renders it expressive of contempt, § 65, 2.—προκατακλίνεσθαι, should take precedence of me (at table), should sit down (recline) before me*.—12. νῆ Δία, καὶ γὰρ, *yes indeed, and (with reason) for, &c.*

P. 149.—1. ἐμβρόντητε, *thunder-stricken wretch!* alluding to his having been struck with lightning by Jupiter for restoring men to life, and is introduced here to enlist the former displeasure of Jupiter against him.—2. ἢ διότι; *is it because?*—3. ἐπιλέησαι 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 λαθάνω.—ὄτι, *seeing that*.—4. οὐκ οὐν ἴσα, κ. τ. λ., *we have by no means lived on an equal footing, and in the same way*.—ὅς, κ. τ. λ., i. e. ἐγὼ ὅς, *I who*.—τοσαῦτα δὲ πεπόνηκα, *have performed so many labours*.—5. τῶν φαρμάκων, *some of your drugs*, perf. pt. p. in a middle sense, ἐπιδείκνυμι.—6. εὐ λέγεις, ὅτι, *you are right, seeing that*.—ὑπ' ἁμφῶν, *by both causes*, viz. ὑπὸ τοῦ χιτῶνος, *by the tunic*, the poisoned robe sent by Dejanira to Hercules.—εἰ μὴδὲν ἄλλο, scil. ἐποίησα, *if I did nothing else*.—7. πορφυρίδα ἐνδεδυκώς, *having put on a purple garment, ἐνδύνω*.—παιόμενος, *being beaten*.—μελαγχολήσας, *in a fit of madness*, Idioms, 102, 2.—8. αὐτίκα μάλα εἴσει (Attic for εἴση), *you shall very soon know*, 1 fut. ind. m. 2 sing. of εἶδω.—ἐπὶ κεφαλῆν, *headlong*.—9. καίτοι εὐγνώμον, *and yet it is reasonable*.—10. καλὰ μὲν γὰρ, κ. τ. λ., (you may well be proud) *O Latona FOR, &c.*, with τέκνα in the next clause supply καλά. 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 Ἥφαιστος by the article, making the irony still keener.

P. 150.—1. οἱ δέ σοι παῖδες, ἢ μὲν αὐτῶν, *but your children, one of them*.—παῖδες, the nom. absol. pl. distributed by the following ἢ μὲν αὐτῶν and ὁ δ' Ἀπόλλων.—ἀρῶνική, *like a virago*.—2. προσποιεῖται, *pretends*.—ἐργαστήρια τῆς μαντικῆς, *oracle-shops; lit. "workshops of divination"*.—τούς χρομένους αὐτῷ, *those consulting him*.—λοζᾶ, *ambiguous (words)*.—4. ὡς τὸ σφάλμα εἶναι ἀκίνδυνον, *so that the deception may be in no danger (of being detected)*, § 176.—ἀπὸ τοῦ τοιοῦτου (ἔργου οἷον τοῦτό ἐστιν, *from such (an employ-*

ment as this is). Supply some such words as those in parenthesis.—5. *πλὴν οὐκ ἀγνοεῖται, κ. τ. λ., however he is not unknown, (i. e. he is well known) by the more intelligent, as for the most part working wonders, i. e. deceiving.*—6. *τὸν ἐρώμενον, his loved friend (Hyacinthus).*—*καὶ ταῦτα οὕτω καλόν, although being, (i. e. although he was) so beautiful.*—*καλλιτεκνοτέρα ἔδοξας, thou shouldst think thyself having more beautiful children.*—*τῆς Νιόβης, than that unhappy Niobe; the article with “Νιόβης” calls particular attention to her sufferings.*—7. *μέν τοι, and yet.*—*ἡ ξινοκτόνος, this slayer of strangers, in apposition with τέκνα, the nom. to λυπεῖ.*—8. *ἐγέλασα, I have to laugh.*—The sudden and irrepressible burst of merriment caused by the preceding remark is here expressed in the aorist, which is usually employed to express momentary action.—*ἐκτείνος θανμαστός ἐστι; is he an admirable person? &c.*—*ἄπέδειρεν ἄν, would have flayed.*—9. *ἄθλιος ἀπόλωλεν, the wretched man has perished.*—*ἄδικως ἀλούς, having been conquered unjustly.*—10. *ἐπεὶ ἔμαθεν ὀφθεῖσα, when she learned (knew that) she was seen, Idioms, 110, 1.*—*φοβηθεῖσα μὴ, κ. τ. λ., fearing that.*—*ἐπαφῆκεν αὐτῷ τοὺς κύνας, she set his own dogs upon him. See the story, p. 131, 1 aor. ind. a. of ἐπαφίημι.*

P. 151.—1. *ξύνει, thou associatest with.*—*πλὴν ἀλλ', but nevertheless.*—*κατίη, he (Jupiter) comes down, pres. subj. a. of κάτειμι, § 112, II.*—2. *ἐγὼ μὲν, κ. τ. λ., I for my part would be ashamed,*—referring to Bacchus.—*τὴν πολλὰ δέ, and for the most part.*—3. *καὶ ὅλως παντὶ, κ. τ. λ., and in a word, resembling every thing (or, any thing) rather than, &c.*—4. *καὶ μὴν, and yet.*—5. *ὑπηγάγετο, subjected, brought under his power.*—*ἔλασας, having gone, ἐλαίνω, πρὸς ὀλίγον, for a little.*—6. *ὄρχοῦμενος ἕμα καὶ χορεύων, at the same time dancing, and leading choruses.*—*ἐνθιᾶζων, raving.*—7. *ὑβρίσας ἐς τὴν τελετήν, treating his mystery with insult.*—*τοῖς κλήμασιν, with vine branches.*—*ὑπὸ τῆς μητρός, by his mother, alluding to the story of Pentheus, p. 132.*—8. *οὐδεὶς φθόνος (ἔστω), no matter, lit. “let there be no grudging.”*—9. *οἷος ἂν νήφων οὗτος ἦν, what sort of a person he would be when sober.*

P. 152.—1. *ἔστι γὰρ τις, γὰρ here refers to something said before, or manifest in the looks of Mercury, such as, “Is there any wonder I complain,”—FOR is there any one? &c.*—2. *τί μὴ λέγω (subj.), i. e. κατὰ τί, κ. τ. λ., why should I not say so?*—3. *δεῖ (ἐμέ), it is necessary that I, i. e. I must.*—4. *τὰς ἀγγελίας πὰς παρ' αὐτοῦ (οὐσας), the messages which are from him, or more briefly, his messages.*—*παραιτιθῆναι, to serve up.*—5. *νεκροπομπόν, an escort of*

the dead.—6. οὐ γὰρ ἱκανά μοι, κ. τ. λ., *for, as if the labours of the day were not enough for me* (supply οὐ μόνον δεῖ με) εἶναι, κ. τ. λ., (not only is necessary for me) to be, &c.—ἀλλ' ἔτι καί, *but moreover also*; supply again δεῖ με, before μεμερισμένον, (it is necessary that I), *distracted as I am, &c.*—7. ἐκάτερος ἐν οὐρανῷ, κ. τ. λ., *are by day* (alternately), *the one in Heaven, and the other in Hades.*—8. καὶ οἱ μὲν,—the reference is to Hercules and Bacchus.—ὁ δὲ Μαίας, *but (I) the son of Maia*; here ὁ Μαίας, is for ἐγὼ, ὁ υἱός Μαίας, § 129, Obs. 1.—9. ὀψόμενον, κ. τ. λ., *to see, i. e. in order to see, Idioms, 106, 4.*—10. ἐν παρόδοι ἰδέ, *by the way, pay a visit to Antiope.*—11. καὶ ὄλωσ, κ. τ. λ., *and now I am completely tired out.*—ἂν ἤξιωσα πεπρωσθαι, *I would desire immediately to be sold into slavery.*

P. 153.—1. ἔα ταῦτα, *never mind these things*; ἔα pres. imp. a. of ἔλω, contr. for ἔασ.—Arrange καὶ γὰρ χρῆ (σε) ὄντα νεανίαν ὑπερήρειν τῷ πατρὶ κατὰ πάντα.—σύβει, *make haste.*—2. ἀφ' οὗ γε εἰμί, *ever since I at least exist*; supply thus, ἀπὸ τοῦ χρόνον ἀφ' οὗ, κ. τ. λ.—καὶ πνέω, *and blow.*—τίνα ταύτην τὴν πομπὴν λέγεις, *what procession is this thou speakest of?* lit. “what procession this thou speakest (of).”—3. ἡδίστου, 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 sight FOR,” &c.—τῆς Ἰνδικῆς (τοσαῦτα μέρη) ὅσα (ἐστὶ) παράλια τῆς χώρας, *of India, (so much) as lies along the sea-shore of that region.*—ὣν λέγεις, by attraction for τούτων (§ 143, R. X.) ἢ λέγεις.—τί μὴν, *why not?* lit. “what indeed” (hinders me to know)?—5. περὶ αὐτῆς, κ. τ. λ., *concerning that damsel herself I am about to tell thee.*—6. μὴν ὅτι, ὁ Ζεὺς, *is it that Jupiter?* i. e. “are you going to tell me that Jupiter?” &c.—ἐκ πολλοῦ, scil. χρόνου, *for a long time* (if so you may save yourself the trouble), γὰρ, FOR, &c.—7. οὐκοῦν, *then.*—τὰ μετὰ ταῦτα, *what followed,* lit. “the things after these things.”—παίζουσα, *in playful mood,* lit. “playing.”—8. ἐνήχeto ἐμπεσῶν, *having plunged in, swam off,* or, *plunged in, and swam off.*

P. 154.—1. ὡς μὴ ἀπολίσθαι, *that she might not fall off.*—ἠνεμημένον τὸν πέπλον συνεῖχεν, *held together her robe swelled out with the wind.*—2. ἡδὺ τοῦτο, κ. τ. λ., *this was a pleasing sight which you saw*; lit. “you saw this a pleasing sight,” see N. 2. p. 153.—3. καὶ μὴν τὰ μετὰ ταῦτα, κ. τ. λ., *yes indeed, and the things which followed these were still more pleasant,* ἡδίω contr. for ἡδιονα, § 40, 5.—ἀκύμων, *without a wave.*—4. παραπετώμενοι, *flying beside them,*

along side of them; contr. for παραπεταόμενοι.—5. ἡμένας τὰς δῆδας, lighted torches, perf. pt. p. of ἄπτω.—ἦδον, contr. for ἦειδον imperf. of αἶδω.—ἀναδῦσαι, rising or emerging (from the deep), 2 aor. pt. a. of ἀναδίω.—6. εἴ τι ἄλλο (γένος), and if there was any other (race).—προῖγε γεγηθώς, joyfully led the way.—7. ἐπὶ πᾶσι δέ, and last of all; lit. “after and close upon these things.”—8. ἄλλος ἄλλο τοῦ πελάγους μέρος, κ. τ. λ., one at one part of the sea, and another at another (§ 131, Exc. 7), caused a swell.—9. τῆς θείας, in respect of the sight (which thou sawest), § 157, I.—10. μεθύσας, having intoxicated.—11. καὶ ἔξω ἦν βέλους, and was beyond the reach of any missile, § 165, R. XLIII.

P. 155.—1. ἀναστρέψας, when I returned.—πολλούς τινας, a number of fellows; τινάς here is used to express a feeling of contempt.—2. ἐνανσίμενος, ὃ ἔφερον δένδρον, having lighted the tree which (tree) I brought from the mountain, § 135, 2, 2d, Idioms, 42, I.—3. ὡςπερ εἰκός ἦν, as was proper.—4. δίδωσί μοι πιεῖν, κ. τ. λ., having poured into (a cup), gives me to drink a kind of poison.—περιφέρεισθαι, to whirl round; κατεσπίσθην, I was overpowered with (lit. “I was dragged down into”) sleep.—5. ἀπ’ ἐκείνου (χρόνου), from that time.—τυφλός εἰμί σοι, I am blind as you see, for this usage of σοί, see § 145, 2.—6. ὡς βαθύν (ὑπνοι) ἐκοιμήθης, how deep a sleep you slept, § 150, Obs. 8.—μεταστὺ τυφλοῦμενος, whilst being blinded, i. e. “whilst he was blinding you.”—ἐν οἷδ’ ὅτι—is a parenthetic clause of the same import with δηλονότι, and by supplying the ellipsis would be, ἐν οἷδ’ ὅτι τοῦτο ἀληθές ἐστιν, I know well that this is true.—7. ἀλλ’ ἐγὼ ἀφεῖλον, (“true”) but I took it away,—ἀλλά refers to a concession understood.—8. μόνα παρ-εἰς τὰ πρόβατα, sending out the sheep alone.—ὅποσα ἐχρῆν, κ. τ. λ., what he should do; lit. “as to all the things which,” &c.—9. μανθάνω, κ. τ. λ., I perceive that he escaped you by secretly getting out under them.—10. μελαγχολᾶν, κ. τ. λ., supposing that I was mad, that I had lost my wits, οἶομαι.—κατεσπίσαστο με, overreached me.

P. 156.—1. θάρσει, never mind.—ὅτι—τιὰ γοῦν (i. e. γὰρ οἶν) τῶν πλεόντων, κ. τ. λ., that at least, then, the fate of those who sail is in my power.—2. διότι μὴ καὶ αὐτῇ, κ. τ. λ., probably because she was not invited, viz. on the occasion of the nuptials of Peleus and Thetis.—3. ἐν τοσούτῳ (χρόνῳ), for so long (a time).—μὴ παροῦσα, not being present.—4. ἀπεληλύθεισαν, had departed, plur. ind. m. Attic for ἀπεληλύθεισαν (§ 102), ἀπέρχομαι.—λαθοῦσα πάντας, unperceived by all; lit. “escaping the notice of all.”—5. προσέχοντων τὸν νοῦν, listening, applying their mind, giving their attention.—

σο, i. e. this is the best adv. ο.—σὲ τοιγαροῦν, κ. τ. λ., *wherefore then, ill-fated Paris, I shall never of you go out of my hands.*—4. ἄδικά (με) ποιῶν, *you are acting unjustly towards me*, § 153, R. XXIX.—καὶ ταῦτα, *although, and that too.*—5. ἐρωτικὸς γὰρ καὶ αὐτὸς εἶμι, *for I myself also am a lover.*—κατέσλ-μαι, *am held in subjection.*—6. ὡς ἀκούσιόν ἐστι, *how involuntary a thing it is.*—7. εἴθε οὖν μοι δυνατὸν ἦν, *would therefore that it were possible for me, i. e. that I could*, § 172, 2, II. Rem.—8. φήσει γὰρ αὐτός, *for he will say that he*, the subject of the infinitive in the nominative, § 115, Exc.—οὐδένα, the subject of the infinitive in the accusative, because different from the subject of the preceding verb, § 175, R. LVIII.—9. ὃς ἐκλαθόμενος, *who having completely forgotten, ἐκλανθάνω.*—ἐπεὶ προσεφέρεσθε, *when you arrived at* (lit. “brought yourself to”) Τρωί.—10. προεπήδησας τῶν ἄλλων, *you leaped ashore before the rest.*—ἐν τῇ ἀποβύσει, *at the debarkation.*—11. οὐκοῦν καί, κ. τ. λ., *wherefore I will reply to you even more justly in my own behalf.*—καὶ τὸ ἐπι κεκλῶσθαι οὕτως, *and its having been so decreed.*—αἰτιά; *do you blame?* pres. ind. m. 2 sing. of αἰτιόμαι.

P. 159.—1. τὸ κῆτος ὑμῶν, *that sea monster of yours.*—καθάπερ δέλεαρ, κ. τ. λ., *having exposed the maiden as a bait.*—(αὐτὸ) ἀπέκτεινεν ἐπιῶν; *did Cepheus come upon and kill it?* viz. the monster.—2. ὁ (παιδίων) μετὰ τῆς μητρός, κ. τ. λ., *who, with his mother in a chest having been thrown into the sea.*—ἐμβληθέν from ἐμβάλλω.—3. εἰκὸς δέ, *but it is probable.*—καλὸν ἰδεῖν (Idioms, 87, 1), *beautiful to behold.*—4. οὐ γὰρ δὴ . . . ἐχρῆν, κ. τ. λ., *for surely it was not seemly that he, &c.*—5. ἐσιάλη, *he was sent.*—ἐπιτελῶν τοῦτόν τινα ἄθλον, *in order to perform this as a certain service to the king*, (namely, Polydectes, king of Seriphus).—ἐπιτελῶν, 1 fut. pt. a. contr. for ἐπιτελέσων from ἐπιτελέω, § 101, Obs. 2, (1), Idioms, 106, 1.—ἐνθα ἦσαν, *where were*,—he was going to add αἱ Γοργόνες, *the Gorgons*, but was interrupted by the eager inquiry following.—ἄλλως γάρ, *for otherwise.*—6. ὅπου διητῶντο, *where they* (the Gorgons) *dwell*; imperf. ind. m. of διαιτιόμαι.—ῥχεῖ ὑποπτάμενος, *flew away*, § 177, Obs. 7.

P. 160.—1. πῶς ἰδὼν; *in what manner having seen them, got a view of them?*—2. ἢ ὃς ἂν ἰδῆ, *or else he who beholds them would not likely see any thing else after these things* (i. e. afterwards).—3. τὴν ἀσπίδα προφαίνουσα, *displaying her shield before him.*—παρέσχεν αὐτῷ, *enabled him*, lit. “gave to him.”—4. λαβόμενος τῇ λαιῇ κόμῃς, *having seized her by the hair with his left hand*, § 144, 3.—καὶ πρὶν ἀνεγρῆσθαι, κ. τ. λ., *and before her sisters awoke*, 2 aor. inf. ni. of

ἀνεγείρω.—5. κατὰ τὴν παραλίον ταύτην (χώραν) κ. τ. λ., *but when he was come into this region of Æthiopia which lies along the sea.*—προκειμένην, *exposed.*—καθεμιμένην τὰς κόμας, *lit. hanging down as to her hair, i. e. with her hair hanging down,* § 157, Obs. 1.—6. ἀλοῦς ἔρωτι, *having been captivated by love,* (viz. for her) ἀλίσκομαι.—διέγνω, *he resolved,* 2 aor. ind. a. of διαγιγνώσκω.—7. κἀπειδὴ (i. e. καὶ ἐπειδὴ) τὸ κῆτος, κ. τ. λ., *and when the sea monster came forth against her (viz. from the sea), imperf. ind. a. of ἐπειμι,* § 112, II.—καταπιόμενον, *in order to devour,* 1 fut. pt. m. of καταπίνω, see πίνω, § 117.—8. τῇ μὲν (χειρὶ) καθικνεῖται, *with the one hand he smites (the monster).*—λίθον ἐποίει αὐτό, *he turned it (the monster) into a stone.*—πέπηγε, *became stiff, were petrified.* Here with πολλά supply μέρη, and before ὅσα supply τοσαῦτα, *lit. and most parts of it, viz. so many as, &c.*—9. ὑποσχών τὴν χεῖρα, *supporting her with his hand; lit. "having had his hand under her for support."*—ἐν τοῦ Κηφέως (οἴκῳ), *in the (house) of Cepheus.*—γάμον οὐ τὸν τυχόντα, *a marriage of no ordinary character, i. e. an illustrious marriage.*—10. ἐπὶ τῷ γεγονότι, *at what has occurred, taken place.*—εἰ, *even if, although.*—καὶ ἡξίου, κ. τ. λ., *and thought herself fairer (than we).*—11. ὅτι οὕτως ἂν ἄλγησεν.—This reply is elliptical, and refers to some such expression to be supplied as, "But still it would have been well if she had perished," BECAUSE *in this way.*—12. εἴ τι βύρβαρος γυνή, κ. τ. λ., *if a barbarian has said any thing.*—ὑπέρ τὴν ἀξίαν, *beyond her deservng, above her demerits.*

INCREDIBLE STORIES.

FROM PALÆPHATUS.

PALÆPHATUS, a grammarian of Alexandria, is supposed to have flourished about four hundred years before the Christian era. Of this writer a single book only, entitled Ἄπιστα, (*Incredible Things*.) has come down to us, in which he endeavors to explain the origin of many of the Greek fables. Some of these explanations are plausible, others are far-fetched and unsatisfactory; but all of them show in what light, even in that age, the stories of mythologists were viewed by the learned. Most of these fables probably had their origin in facts, but these were so exaggerated and distorted by the fancy of their poets and fabulists, as to render it impossible often to say with certainty to what they refer. The explanations of Palæphatus are written in a plain and simple style; and even if we consider them fanciful, they show at least that the fables of the ancients, absurd as they now appear, are capable of a rational explanation. The following are only a few selections from this book.

P. 161.—1. φασὶν ὡς (οἱ Κένταυροι) θηρία, κ. τ. λ., *they (i. e. mythologists) say that the Centaurs were wild beasts, and that they*

had.—ὄλην τὴν ἰδέαν, *the entire form, or, appearance.*—ταύτην δὲ ἄνδρός, *and this (viz. the head) of a man.*—2. ἀδύνατον πεπίστευκεν, *he believes an impossibility, for the perf. translated as the present, see § 76, Obs. 8.*—οὔτε γὰρ ἔστι, κ. τ. λ., *for neither is there any congruity between the nature of a man and a horse; οὔτε, nor, &c.*—3. εἰ δὲ τοιαύτη ἰδέα τότε ἦν, κ. τ. λ., *and if such a form existed then, it would exist now.*—ἔχει ὧδε, *is thus, Idioms, 117, 43.*—4. ἀπτηγρώθη, *became wild, ferocious.*—ἄβυατα, *impassable.*—εἰς τὰ οἰκούμενα (μέρη) κατιόντες, *going down into the inhabited parts.*—τὰ ὑποζύγια (θηρία), *their cattle, viz. working cattle.*—5. ἐκήρυξεν, *made proclamation.*—6. ἐπινοοῦσιν ἵππους κέλητας διδάξαι, *contrive to train riding horses.*—οὐκ ἠπίσταντο, κ. τ. λ., *they did not know how to ride on horseback.*—7. ἀναβάντες τοὺς κέλητας ἤλαυρον, *having mounted their horses, they rode; lit. "they drove," viz. themselves and horses.*—ἐφ' οὗ, i. e. ἐπὶ τὸ μέρος, ἐφ' οὗ, *to the place where.*—καὶ ἐπεισβάλλοντες (scil. ἑαυτοῦς) τῇ ἀγέλῃ, *and making an attack upon the herd.*—8. ὅτε δὲ ἔστησαν οἱ ταύροι, *but when the bulls halted; lit. "stopped themselves."*—9. ἐντεῦθεν... ὅτι τοὺς ταύρους κατεκέντων, *from this that, (or, because) they transfixed the bulls (with their javelins).*—ἀπὸ τοῦ ἔργου, *from the work, or, manner of acting, viz. men riding on horses,—the man and the horse appearing to those at a distance as one animal.*—10. ἐβρισταὶ ἐπίρρονον καὶ ὑπερίφανοι, *became insolent and haughty.*—καὶ δι' καί, *and moreover also, &c.*

P. 162.—1. κεκλημένοι, *having been invited, perf. pt. p. of καλέω.*—μεθυσθέντες, *and having become intoxicated.*—καὶ ἀναβιβύσαντες... αὐτίας, κ. τ. λ., *and having set them (viz. the wives) upon the horses.*—2. ὄχοντο φεύγοντες, *fled quickly, § 177, Obs. 7.*—εἰς τὴν οἰκίαν (χώραν), *into their own country.*—3. ἐνέδρας ἐποίουν, *they laid snares, lay in ambush.*—4. ξέτην θείαν, *a strange sight.*—οἱ Κένταυροι, κ. τ. λ., *the Centaurs.*—ἡμῶς, κ. τ. λ., *the Centaurs, by making incursions from Nephele, do us much evil.*—5. ἀπὸ δὲ ταύτης τῆς ἰδέας, κ. τ. λ., *undoubtedly from this appearance and rumour, the incredible story was framed.*—6. καὶ μάλιστα, *even in the greatest degree, i. e. very much.*—ἄλλως τε καί, *and especially.*—7. οὐ μέντοι δὲ ἀληθές, *but at all events it is not true.*—8. τοὺς δὲ μύθοις τούτους συνέθεσαν, *framed these same fables.*—μὴ ἐβρίζωσιν εἰς τὸ θεῖον, *might not act insolently (or, in an arrogant manner) towards this divinity, viz. Diana.*—9. τὸ γένος, i. e. κατὰ τὸ γένος Ἀρκαδίος, *by birth an Arcadian.*—10. τῶν δὲ αὐτοῦ πραγμάτων ἡμέλει, *but he neglected his affairs, his business.*—οἱ γὰρ τότε, κ. τ. λ.,

for in these days men all laboured with their own hands.—11. τῷ δὲ Ἀκταίονι, κ. τ. λ., but the substance (ὁ βλος) of Actæon, while neglecting his own business, or rather, while engaged in hunting, wasted away,—was destroyed.

P. 163.—1 τὸ γὰρ ζῶον τοῦτο, for this animal (namely, the horse).—ὄντων αὐτουργῶν, being their own workmen.—τὴν τροφὴν καὶ, κ. τ. λ., possessing both food and great abundance.—ἄτε τὴν γῆν ἐργαζομένων, since, or, because they cultivated the ground.—2. ἵππο-τροφεῖν οὗτος ἐπελίβετο, he (namely, Diomēdes) betook himself to raising horses.—καὶ μέχρι τούτου (τοῦ χρόνου) . . . ἕως οὗ, κ. τ. λ., and up to the time when (i. e. simply until) he lost his property.—3. καὶ πάντα πωλῶν καταγύλωσεν, and selling all, he consumed it, 1 aor. ind. a. of καταγυλίσκω.—οὐ γενομένου (quo facto), and this having been done, i. e. from this fact, the story originated.—4. ζῶσα, while yet alive.—5. ὑποθανόντων τῶν ἑαυτῆς παιδῶν, when her children died.—ποιήσασα ἑαυτῆ, κ. τ. λ., made a stone statue of herself; lit. “made a likeness to herself of stone.”—6. οἴα, κ. τ. λ., i. e. τοιαύτην οἴα καὶ λέγεται εἶναι, just such as it is said to be.—7. καὶ τὰ λοιπά, the Greek form of the common expression, *et cetera*, etc. &c., abbreviated κ. τ. λ.—8. τοὺς μὲν κατέλιπε ἐπὶ τοῦ τόπου, he usually left them (the lamps) at their place.—αὐτὸς δέ, but he himself.

P. 164.—1. Καινία, ὅτι ἄτρωτος ἦν, they say that Cæneus was invulnerable, Idioms, 69.—ὃς δέ, but (he) who, Idioms, 39, 1.—2. ἀγαθὸς τὰ πολεμικὰ (ἔργα), κ. τ. λ., brave in warlike deeds, and skilled in fighting.—3. ἐτρώθη, was wounded, 1 aor. ind. p. of τιτρώσκω.—οὔτε (ἐν) Λαπίθαϊς, σιμμαχῶν πρὸς, κ. τ. λ., nor did he die among the Lapithæ, while fighting on the side of the Centaurs.—4. τὸν γε ἅλλον 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 Φοίνικος (θύγατρα), the daughter of a Phœnician, viz. Agenor.—ἐπὶ ταύρου ὀχομένην, being carried on a bull.—6. τελευταῖον δέ, and at last.—ἀλλὰ δὴ καὶ, but especially.—7. Εὐρώπην . . . Ταυρὸς ἔχων ἦξει, Taurus went away having Europa, i. e. Taurus eloped with Europa, Idioms, 102, 4.—προσανεπλάσθη, was fabricated.—Another explanation of this fable is, that the ship in which she was carried over to Crete was called Taurus.—8. ἦν κυριεύων, was a ruler, one who ruled.—ἐν ἄσκῳ, in a bag, see Odyss. κ. 19.—9. ὡς οὐχ οἶόν τε (ἦν), κ. τ. λ., that it was not possible I think is manifest to all, § 136, 10. Here the substantive phrase ὡς οὐχ οἶόν τε ἦν, is to be regarded as the accusative and the subject of εἶναι.

P. 165.—1. καθ' οὓς, *at which*.—ἐπιτολαί τινες ἀνέμων, κ. τ. λ., *certain rising of the winds would be*; this was indicated by the rising or setting of certain stars, and of course came within the scope of the astronomer's art.—2. τῇ πόλει αὐτοῦ περιεβέβλητο, *had been built* (lit. "thrown") *around his city*, see *Odys. κ. 3, et seq.*—3. ὅπερ, *which* (statement). The antecedent to ὅπερ here, is the preceding statement; for this construction, see § 135, 1.—ὀπλίτας, *heavy armed foot-soldiers*, a phalanx of which placed around, or guarding a city, might be called "a wall of brass."—4. ἐπὶ μῆλας, *on an apple tree*.—5. τούτῳ δὲ ἦσαν, *and this man had*, § 148, R. XX.—6. οἶαι καὶ, i. e. τοιαῦται οἶαι καὶ αἱ (οὓς εἰσὶν), *just such as the sheep are*, *Idioms*, 117, 50, 4.—7. μῆλα δὲ καλεῖται τὰ πρόβατα, *and sheep are called μῆλα*.—8. περιελύσας ἐνέθετο εἰς τὴν ναῦν, *collected and put on board of his ship*, *Idioms*, 101, 1.—περιελάνω—ἐντίθημι.—ἀλλὰ τῶν παίδων αὐτοῦ, *but his daughters* (scil. ζώντων) *being alive*.—9. φασὶ Γηρῶνην, ὅτι, κ. τ. λ., *they say that Geryon was three-headed*, *Idioms*, 69, 2.—10. ἦν δὲ τοιόνδε τοῦτο, *but this was after this manner*.—11. ἦν δὲ Γηρῶνης, κ. τ. λ., *famous among the men of that time was Geryones, distinguished for wealth as well as on other accounts*.—12. ἀντιποιοῦμενον, *opposing him, resisting him*.—οἱ δὲ θεώμενοι, κ. τ. λ., *but those who saw the cattle collected together were astonished*.—θεώμενοι contr. for θεαόμενοι.

P. 166.—1. οὓσας Γηρῶνον τοῦ Τρικερῶνον, *belonging to Geryones of Tricerenia*.—2. ὑπέλαβον αὐτόν, κ. τ. λ., *they supposed that he had three heads*,—the adjective τρικερῶνος, which here means "of Tricerenia," signifying also, "having three heads." For another explanation of this fable, see Anthon's Lemprière, *Geryon*.—3. δοκεῖ δὲ μοι ταῦτα εἶναι (τοιάδε), *these things appear to be* (thus).—μανῆσαι, *in their frenzy*, 2 aor. pt. p. of μαινομαι, deponent, *Idioms*, 102, 2.—4. εἰς τὸ ὄρος, *to the mountain*, viz. the Pierian mountain, sacred to the Muses.—δεδιότες, *fearing*, 2 perf. pt. of δεῖδω, which see, § 117.—5. (καθ' ὃν) ὄν τρόπον, *in what manner*, i. e. τρόπον καθ' ὃν, *a method by which*, *Idioms*, 42, 1.—6. κιθαρίζων, *by playing on the harp*.—νάρθηκας, *reeds*, made of the stalks of the giant fennel.—7. θαναμαστὰ τότε θεασαμένοις, *who then beheld these wonderful things*, *Idioms*, 100, 3.—ἀνθρώποις is governed in the dative by ἐπιφαίνεται, § 148, R. XXII.—8. ἐφεαίνετο πρῶτον τὰ ξύλα καταγόμενα, *it appeared that the trees were*, (or, *the trees appeared to be*) *coming down*, *Idioms*, 55, 2.—9. λέγεται μῦθος τραγικῶδης, *a tragical story is related*; a story fit for the tragic muse. On this story the *Alcestis* of Euripides is founded.—

ὡς δὴ μέλλοντος, κ. τ. λ., *inasmuch as*, (*seeing that*) Admetus was at one time certainly about to die.—εἴλετο, *chose*, 2 aor. ind. m. of αἰρέω.—10. ἀλλ' ἐγένετό τι τοιοῦτον, *but the fact was nearly thus*; lit. "somewhat such (οἶον τοῦτο) as this," for the effect of τί in such sentences, see § 133, 11.—11. τὰς μὲν ἄλλας, *the rest of them*, i. e. all the daughters of Pelias except Alcestis.—τὸν ἀνεψιὸν αὐτῆς, *her cousin*.—12. καὶ καθεζομένην ἐπὶ τῆς ἐστίας, κ. τ. λ., *and Admetus refused to give her up, while a suppliant at his hearth, to Acastus demanding her*.—ἔκδοτον, *as surrendered*, agreeing with αὐτήν, referring to Alcestis. When persons in distress betook themselves as suppliants to the hearth of a friend, the place, like the altars of the gods, was considered as sacred, and the refugees could not be taken thence without being given up by the person under whose protection they were, as in the case of Adrastus and Cræsus, and of Medæa with Ægeus.

P. 167.—1. ἐνρπόλεϊ αὐτούς, scil. τοὺς πολίτας, *he ravaged them* (the citizens) *with fire*, i. e. he set fire to their possessions and thus drove them from them.—2. δι' αὐτήν, *on her account*.—ἔξελθοῦσα ἑαυτὴν παρέδωκε, *she came forth and delivered herself up*, Idioms, 101, 1.—"Ἀδμητον ἀφίησιν, *lets Admetus go*.—3. ἀνδρεία γὰρ Ἄλκηστις, *the heroic Alcestis*.—4. τοιοῦτο μέντοι οὐκ ἐγένετο, κ. τ. λ., *but the fact was not as the story says*; lit. "it was not such as," &c. i. e. Alcestis did not die, but only delivered herself up, whereupon Admetus was released.—5. κατὰ γοῦν τὸν καιρὸν τοῦτον, *accordingly about this time*.—6. ἐπιτίθεται, κ. τ. λ., *attacks Acastus*, lit. "puts himself against."—τὴν στρατιὰν αὐτοῦ, *his army*, i. e. the army of Acastus.—7. τῇ αὐτοῦ στρατιᾷ, *to his own army*, namely, the army of Hercules.—8. ἐντυχῶν, *having met with her*.

ISOCRATES'S DISCOURSE TO DEMONICUS.

ISOCRATES, a distinguished orator, or rather oratorical writer, was born at Athens, B. C. 436. He was distinguished as a rhetorical instructor, and some of the greatest orators of Greece were formed in his school. He was the companion of Plato in his childhood, and his friend through life, and died in his ninety-eighth year. As a writer he was distinguished for a polished style and a harmonious construction of his sentences. Twenty-one of his pieces only now remain, of which three are of the panegyric or moral kind. Of the latter, the discourse addressed to Demonicus, from which the few extracts here given are taken, consists of precepts for the conduct of life, and the regulation of the deportment of the young, and contains many valuable maxims and rules on this subject.

P. 167.—9. ἐν πολλοῖς, *in many things*.—πολὺ διεστῶσας, κ. τ. λ.

we will find the judgment of the worthy, and the thoughts of the worthless differing much; more strictly, the judgment of the worthy differing much from the opinions of the worthless, Idioms, 117, 50, 7. —σπουδαῖοι, means, the active, the diligent, the useful.—φάυλοι, the frivolous, trifling, and foolish.—10. πολὺ δὲ μεγίστην, κ. τ. λ., but they differ most of all (lit. "they have assumed by far the greatest difference") in their intimacies (or friendships) one with another.—11. οἱ μὲν here evidently refers to φαύλων, the latter word, and οἱ δέ, to σπουδαίων, the former word, contrary to the common usage, as stated, Idioms, 26, and Gr. § 133, 3, this departure from the general rule is still more common with the Latin *ille* and *hic*, but when this departure from the rule occurs, the reference is so clear in the sense as to prevent mistake.—12. διέλυσε, usually breaks up, § 76, Obs. 6.—τάς δὲ τῶν σπουδαίων, κ. τ. λ., but all time could never obliterate (or destroy) the friendship of the good.—13. τοῖς δόξης ὀρεγομένους, κ. τ. λ., those who seek (lit. "those seeking") for glory, and strive after knowledge.

P. 168.—1. σημεῖον δέ, κ. τ. λ., and as a token of my friendship for Hipponicus (your father).—τῆς οὐσίας, the substance, the property.—2. ἀκμήν φιλοσοφῆς, i. e. κατ' ἀκμήν, κ. τ. λ., diligently study philosophy.—ἐπανορθῶ, assist.—3. οὐ παράκλῃσιν εἰρόντες, κ. τ. λ., not by finding an encouragement to learning, but by writing an exhortation to good conduct. Such seems to be the distinction between παράκλῃσις and παραινέσις, indicated in the preceding context.—ᾧν, i. e. κατὰ ταῦτα, ᾧν, as to those things which.—4. ποίοις τισὶν ἀνθρώποις, with what sort of men generally. τισὶν added to ποίοις gives an indefinite character to the expression, here indicated by the word "generally," § 133, 11.—5. ὡςτε ἐπιτηδεύματων πλείστον, κ. τ. λ., to devote the most of your attention to virtue.—6. εἰσέβει τὰ πρὸς τοὺς θεοὺς, worship the gods.; lit. "act religiously (be religious) in things belonging to the gods." § 134, 12.—7. μετὰ τῆς πόλεως, together with the state, i. e. taking a part in public religious observances.—8. λόγον μετὰ θράσους ἀποδέχου, nor approve of (countenance) bold (or harsh) speech, § 130, Obs. 2.—9. μὴ σκυθρωπὸν, ἀλλὰ σίγνον, not morose, but serious.

P. 169.—1. τοῦτοις γὰρ ὑπασι, κ. τ. λ., for by all these, the characters of the young (lit. "of the younger") appear to be governed.—2. ὡς μηδένα λήσων, as if you were to be seen by all; lit. "about to escape the observation of no one."—κρύψης, scil. σεαυτὸν, you should conceal yourself.—3. μάλιστα δ' ἂν εἰδοκιμοίης, κ. τ. λ., you would acquire the highest praise if you should appear not doing (or,

if it should appear that you do not do) those things, for the doing of which you would censure others.—4. *προσλαμβάνει ταῖς ἐπιστήμαις, acquire by study.*—*εἰς τὴν τῶν λόγων, φιληκοῖαν, in listening to discourses.*—5. *χωρῶ δὲ τοῖς βελτίστοις, but be intimate with the best.*—6. *τὰς ἐντείξεις μὴ πυκνὰς ποιῶ, do not make frequent visits.*—*πλησμονή, an overdoing, an excess.*—7. *ὑφ' ὧν, κ. τ. λ., arrange ἄσκει ἐγκρατεῖαν πάντων τούτων, ὑφ' ὧν αἰσχρὸν (ἐστὶ) τὴν ψυχὴν κρατεῖσθαι, practise moderation in all those things, &c.*—8. *μᾶλλον τήρει τὰς παρακαταθήκας τῶν λόγων, guard more diligently the pledges of your words.*—*παρεχομένους τρόπον πισιότερον ὄρκου, showing that their character is more to be relied on than their oath.*

P. 170.—1. *ὄρκον ἐπακτὸν προσδέχου, take an oath required of thee (tendered to thee).*—*μηδένα θεὸν ὁμόσης, swear by no god.*—2. *ἔλπιζε γὰρ, for you may be sure, lit. "expect."*—3. *πολλοὺς ἐταίρους μεταλλάττειν, to change your companions often; lit. "to change many companions (one for another)," i. e. to be always changing one's friendships.*—4. *ἂν μὴ περιμένης τὰς παρ' ἐκείνων δεήσεις, if you do not wait for requests from them,—ἂν for εἰν, § 125, ἂν, 1.*—*ἀλλ' αὐτεπάγγελτος, but of your own accord.*—5. *τοὺς δυσχεραίνοντας ἐπὶ τοῖς κακοῖς, κ. τ. λ., those who are distressed for their friends on account of misfortunes, but also those who do not envy them on account of prosperity.*—*συνύχθονται τοῖς φίλοις μὲν ἄτυχοῦσι, sympathize with their friends, when unfortunate.*—6. *Ἀρrange φιλόκαλος τὰ περὶ τὴν ἐσθήτηα, neat in your clothing; lit. "as to the things concerning your clothing."*—*καλλωπιστής, a fop, a dandy.*—7. *μεγαλοπρεπὲς, dignity, propriety.*—*περίεργον, excess of effort.*—8. *παραπλήσιον πάσχουσιν, ὡςπερ ἂν εἴ τις, are in the same situation as if a person, or, with a person who.*

P. 171.—1. *καλὸς γὰρ, arrange γὰρ χάρις ὑφειλομένη παρ' ἀνδρὶ σπουδαίῳ (ἐστὶ) καλὸς θησαυρός, for favour due to you from (more closely, with) a worthy man is a good treasure.*—2. *πίση ὅμοια τοῖς, κ. τ. λ., you will be in the situation of those (lit. "you will suffer like things with those") who feed another man's dog.*—*πίση fut. ind. m. 2d. sing. of πάσχω.*—*ὡςπερ τοὺς τυχόντας ἔλακτοῦσιν, as they bark at any body else.*—3. *ἀμφοτέροι γὰρ πιστευθέντες τοῖς πιστεύοντας ἀδικοῦσιν, for both (i. e. flatterers and deceivers) being trusted, injure those who trust them.*—4. *ἀθάνατα μὲν (φρονήματα) φρόνει, think as an immortal, aspire to immortality; lit. "think immortal thoughts."*—*θνητὰ δέ, but think as a mortal, i. e. φρόνει θνητὰ δὲ φρονήματα.*—5. *βουλευόμενος, in forming resolutions, drawing conclusions, devising plans.*—6. *ταχίστην ἔχει τὴν διάγνωσιν, is*

most speedily discerned (or, *understood*), lit. "has the quickest explanation," "illustration."—7. ὑπὲρ τῶν σεαυτοῦ, *about your own affairs*.—8. ὁ γὰρ κακῶς διανοηθεὶς, *for he who has managed badly*.—9. ἰσχυρότατον μέντοι νόμον ἡγοῦ τὸν ἐκείνων τρόπον, *nevertheless consider their character (or disposition) the strongest law*.—10. τὸν πολιτευόμενον, *the citizen*, lit. "him who takes part in public affairs."—*θεραπεύειν τὸ πλῆθος*, *to pay court to the multitude*.—οὕτω καί, κ. τ. λ., *just so it becomes him who lives under a monarchy*. 11. εἰς ἀρχὴν κατασταθεὶς, *having been appointed to office, having been placed in power*.—πρὸς τὰς διοικήσεις, *in the management of affairs*.—ὧν γὰρ ἂν ἐκείνος ἀμάρτοι, κ. τ. λ., *for of the things which he may have done wrong, men will impute the blame to thee*.

P. 172.—1. μηδενὶ πονηροῦ, κ. τ. λ., *neither countenance nor defend any base action*.—δόξεις γὰρ αὐτός, κ. τ. λ., *for you yourself will be thought*; lit. "will seem," or, "appear."—2. τελευτίσασσι (τὸν βίον), *to the dead*; lit. "to those who have ended their life."—3. κακίων μὲν τοῖς φαύλοις μέτεστι, κ. τ. λ., *moreover, of those (viz. riches) it is possible for the worthless to participate, but it is impossible for the worthless to share in this, viz. rectitude of conduct*.—ἐκείνων, here refers to *χρημάτων*, the last mentioned, and *ταύτης* to *δικαιοσύνη*, the first mentioned, contrary to the general rule, § 133, 3, and Idioms, 26; but in this case there is no danger of a wrong reference, as not only the sense but the number—the one being plural and the other singular—is a sufficient guide. For another example, see τὰ μὲν and ἡ δέ in the preceding sentence.—4. δύο ποιῶν καιροῦ τοῦ λέγειν, *avail yourself of two occasions for speaking*.—περὶ ὧν, i. e. λέγε ἢ ταῦτα περὶ ὧν, κ. τ. λ., *speaking either things concerning which you know well, or, &c.*—σιγῆν ἄμεινόν (ἔστιν) ἢ λέγειν, *to be silent is better than to speak*.—5. εὐτυχῶν, *if you are fortunate*, Idioms, 105, 1.—δυστυχῶν, *if you are unfortunate*.—6. δεῖ γάρ, *for it must be*.—τοῖς δέ, κ. τ. λ., *arrange δέ τὴν ἀδοξίαν ἐν τῷ ἔῃν (εἶναι φοβεράν) τοῖς σπουδαίοις, but that dishonour in life is terrible to the good*.—7. οἷς παραδείγμασι χρωμένους, *making use of these as examples, namely, Hercules and Tantalus, mentioned in the preceding paragraph (here omitted), the one as an example of the excellence of virtue, and the other, of the consequences of vice*.—*χρῆ (ἡμᾶς) ἀρέεσθαι τῆς καλοκάγαθίας, it is proper for us to aspire after all that is fair and good*.—8. μηδενὸς μὲν ἀπίερον (ἑαυτοῦ) ἔχειν, *to be (lit. "to have themselves") ignorant of nothing*.—9. μόλις γὰρ ἂν τις, κ. τ. λ., *for scarcely with all his care would a person be able to subdue the corruption (the errors) of his nature*.

XENOPHON'S MEMOIRS OF SOCRATES.

XENOPHON, distinguished among the ancients as a historian, a philosopher, and military commander, was born at Athens about 456 years before Christ. In early youth he was the disciple of Socrates, whose maxims and precepts he cordially adopted, exemplified them in his own life and conduct, and recommended them to others in his writings. As a man, Xenophon was amiable, honourable, upright, and temperate; as a soldier and commander, brave, generous, and skillful; and as a writer, distinguished not more for the genius and talent displayed in the subjects of which he treats, than by the beauty, simplicity, and purity of his diction. "His language is remarkable for sweetness, variety, perspicuity, and elegance,—rich without superfluity of figures, and smooth without sameness and tedious uniformity. His sentiments are such as might have been expected from the most faithful and judicious of all the disciples of Socrates. They are just, elevated, apposite, and do credit both to his heart and his understanding." The two following extracts are from his Memorabilia or Memoirs of Socrates, the best of his philosophical works, and written with singular taste and elegance. It seems to have been undertaken for the purpose of defending his master from the unjust charges brought against him, of introducing strange deities, and corrupting the minds of the young by his maxims and example. In refutation of this charge, he distinctly states what were the sentiments of Socrates on these subjects, and sets forth his doctrines and manner of teaching, by relating conversations supposed to be held with his disciples and others, on topics of a moral and religious nature. Of these discourses or conversations, the selections here made are favourable specimens. For further details respecting his history and writings, see *Anthon's Lempiere*.

DISCOURSE OF SOCRATES TO ARISTODEMUS.

On the proofs of Wisdom and Design in the formation of Man.

P. 173.—1. *περὶ τοῦ δαιμονίου, concerning the divinity.—αὐτὸν οὔτε θύοντα, that he (viz. Aristodemus) neither offered sacrifice.—ἀλλὰ καταγελῶντα, but ridiculed, § 173, 3, 2d.*—2. *ἔστιν οὐς τινὰς ἀνθρώπων τεθαύμακας ἐπὶ σοφίᾳ; dost thou admire any men on account of their wisdom?* for the perf. rendered sometimes as the present, see § 76, V. and Obs. 8.—*Ἐγὼγε, certainly I do, Idioms, 62, IX.*—3. *καὶ ὅς ἔφη, and he said.—ὅς is often used in the sense of αὐτός, § 60, Obs. 3.*—4. *ἐπὶ μὲν Ἐπιῶν ποιήσει; for Epic poetry; lit. "for the making of epics."—ἔγῳγς τεθαύμακα, I for my part have admired and do admire, i. e. "I admire."—μάλιστα, especially.*—5. *πότερά σοι δοκοῦσιν οἱ ἀπεργαζόμενοι; whether do you think that those who make; lit. "whether do those who make, &c. seem to you."—ἢ οἱ (ἐργαζόμενοι) ζῶα ἔμφρονά τε καὶ ἐνεργά, or those who make living beings endowed with intelligence and activity.*—6. *πολὺ νῆ Δία, κ. τ. λ., arrange and supply thus, νῆ Δία, οἱ (ἐργαζόμενοι) ζῶα (δοκοῦσι μοι εἶναι) πολὺ ἀξιοθauμαστότεροι, most certainly those who make living beings appear to me to be much*

more worthy of admiration.—εἴτερον γε, κ. τ. λ., *if at least these are not made by chance, but by design.*—7. τῶν δὲ ἀτεκμήριως ἐχόντων, *of those things which do not clearly indicate; lit. "which have themselves without clear indications."*—8. οἰκοῦν δοκεῖ σοι; κ. τ. λ., *does not, then, he who made men at first seem to you to have given to them, for utility, every sense by which they perceive (viz. sensible objects)? &c.*—9. ὁσμῶν γε μὴν—τί ἂν ἰμῖν ὄφελος ἦν; *and truly what benefit would we have had from odours?*—εἰ μὴ, *unless.*—10. γνώμων, *as the discerner or judge.*

P. 174.—1. οὐ δοκεῖ σοι καὶ τόδε προνοίας ἔργῳ εἰκέναι; *and does not this seem to you to resemble a work of design? viz.—τὸ ἐπεὶ ἀσθενής, κ. τ. λ., since the sight is delicate, the defending it with eyelids, as doors, which open of their own accord, when there is any occasion to use it, and close in sleep. Here, τὸ θρηῶσαι as a noun, is in apposition with τόδε.*—2. ὡς δ' ἂν μηδὲ ἄνεμοι, κ. τ. λ., *and that the winds may not hurt it.*—τὸ ἐμφῦσαι, κ. τ. λ., *the causing eyelashes to grow as a sieve.*—ὄφρῶσι τε ἀπογεισῶσαι, κ. τ. λ., *and by means of eyebrows defending, as with a penthouse, the parts above the eyes.*—3. τὸ δὲ τὴν ἀκοήν, κ. τ. λ., *and that the ear (lit. "the hearing," "the organ of hearing,") receives all kinds of sounds and yet is never filled.*—4. καὶ τοὺς μὲν πρόσθεν ὀδόντας πασι ζῴοις, *and that the front teeth to all animals, εἶναι (τοιούτους) οἷοις τέμνειν, are such as to cut, i. e. are adapted to cutting.*—5. καὶ στόμα μὲν, κ. τ. λ., *arrange καὶ τὸ καταθεῖναι στόμα μὲν, δι' οὗ (τάδε) ὧν τὰ ζῶα ἐπιθύμει, εἰσπέμπεται, πλησίον, κ. τ. λ., and the having placed the mouth through which those things which animals require, enter, near the eyes and nostrils.*—6. ἐπεὶ δὲ τά, κ. τ. λ., *and since the excrements are loathsome.*—(τὸ) ἀποτρίψαι, κ. τ. λ., *the having turned away the passages of these.*—καὶ (τὸ) ἀπενεγκεῖν, κ. τ. λ., *and the carrying them off as far as possible from the senses.*—ἀπορεῖς; *are you at a loss?*—7. οὐ μὰ τὸν Δι', *certainly not.*—ἄλλ' οὕτω γε σκοποῦμένῳ, κ. τ. λ., *but to me considering the subject thus, these things are very like the contrivance of some maker, wise and friendly to animals.*—8. τὸ δὲ ἐμφῦσαι, *moreover also the implanting.*—9. ἀμέλει καὶ, κ. τ. λ., *undoubtedly these also resemble the contrivance.*—10. σὺ δὲ σαντόν; κ. τ. λ., *but do you think that you are (lit. "that you have yourself") in some degree intelligent,—endowed with intellect?*—οἷε δὲ οὐδὲν εἶναι φρόνιμον ἄλλοθι οὐδαμοῦ, *and do you think that there is nothing intelligent anywhere else.*—11. νοῖν δέ, *arrange ἄρα δὲ δοκεῖς σὲ εὐτυχῶς πως συναρπάσαι νοῖν ὄντα οὐδαμοῦ; and you think that you, by some good fortune or other*

obtained intelligence, which however nowhere exists? (lit. "being nowhere.")—12. καὶ τὰς τὰ, κ. τ. λ., and do you suppose that these things, of vast size and infinite in number, exist in such beautiful order by accident, without an intelligent cause?—13. μὰ Δι', they are not (the effect of design). μά of itself neither affirms nor denies; it is usually a negative, but takes its negative character from the clauses with which it is connected. Here it denies the existence of an intelligent cause, as is evident from the reason assigned—οὐ γὰρ ὁρῶ.—It is here therefore not a negative answer to the question, but a negation of the proposition which the question was designed to prove. An affirmative answer to the question itself would amount to the same thing; thus,—Do you suppose that these things are the work of chance? "Yes, truly," "for I do not see," &c.—τοὺς κυρίους, sup. τοῦ κόσμου, the rulers (of the world), ὡς περ (ὁρῶ) τοὺς δημιουργούς, as I see, &c.—14. οὐδε 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."—οὐδε γὰρ, κ. τ. λ., for you do not see your own soul, &c.

P. 175.—1. ἢ ὡς τῆς ἐμῆς θεραπείας προσδεῖσθαι, than to require (stand in need of) my service, § 143, Obs. 10.—2. οὐκοῦν, therefore.—He takes advantage of the concession to lead to an opposite conclusion—therefore, for that very reason, said he.—ὅσω μεγαλοπρεπέστερον, κ. τ. λ., the more glorious (he is who) condescends,—thinks fit,—to care for you, the more ought he to be honoured (by you).—3. ἔπειτ' οἷκ οἶτι (τοὺς θεοὺς) φροντίζειν ἀνθρώπων οἷ, κ. τ. λ., do you not then think that the gods care for men who, or, since they (the gods).—πρῶτον μὲν, first of all.—4. ἔπειτα, in the second place, and further,—this word is generally used to introduce a further reason, argument, or statement.—5. οἱ τὸ πορεύεσθαι μόνον παρέχουσιν, which furnish only the power of walking.—6. τὰ πλεῖστα (τῶν πραγμάτων, § 143, R. X.) οἷς, the most (of those things) by which.—7. μόνην τὴν (γλώττιαν) ἀνθρώπων ἐποίησαν (τοιαύτην) 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. οὐ τολύνη μόνον ἤρκεσε τῷ θεῷ, wherefore now the deity was not content with caring only for the body.—ἀλλὰ καί, 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 ζῶου; κ. τ. λ., for of what other animal, first of all, does the soul

perceive the existence of the gods? lit. "perceive the gods that they are." Idioms, 69, 2.—*τῶν*, *who*.—*ἢ νόσοις ἐπικουρῆσαι*, *or provide for sickness*.

P. 176.—1. *ὅτι παρὰ τὰ ἄλλα ζῶα, κ. τ. λ.*, *that in comparison with the other animals men live as gods*.—2. *οὔτε γὰρ βοῦς ἂν ἔχων, κ. τ. λ.*, *for neither would a person having the body of an ox, i. e. if he had, &c.*—*οὔθ' ὅσα χεῖρας ἔχει, κ. τ. λ.*, *nor do (those animals) which have hands, but are without intelligence possess any more (advantage)*.—*ἀμφοτέρων τῶν πλείστου ἀξίων*, *both (these) which are of the greatest importance*,—with *τῶν* supply *ὄντων*.—3. *ὅτι καὶ ὁ σὸς νοῦς ἐνὼν, τὸ σὸν σῶμα, κ. τ. λ.*, *that even your mind while it is in your body manages it*; lit. "that even your mind being in (it) manages your body."—4. *καὶ τὴν ἐν τῷ πᾶντι φρόνησιν, κ. τ. λ.*, *that the intelligence in the universe (the universal mind) so disposes, as it is pleasing to it, i. e. according to its pleasure*.—*καὶ μὴ, sup. οἴσθαι χρὴ*, *and you ought not to think*.—5. *ἦν μέντοι, ὡςπερ ἀνθρώπου θεραπεύων γινώσκεις*, *if indeed as by serving men, you know, &c.*—*οὕτω καὶ τῶν θεῶν πείραν (ἐὰν) λαμβάνης θεραπείων*, *if you in like manner make trial of the gods by serving them*.—*γνώσῃ τὸ θεῖον, ὅτι*, *you will know the divinity, that it is, i. e. you will know that the divinity is, or exists*, Idioms, 69.—*καὶ αὐτούς*, *and that they, the gods, the divinity*; *αὐτούς* here stands instead of *τοὺς θεοὺς*, equivalent to *τὸ θεῖον* in the preceding clause.—6. *ἐμοὶ μὲν οὖν*, *to me then, i. e. to Xenophon, who records the preceding discourse of Socrates with Aristodemus*.—*ταῦτα λέγων, he, (viz. Socrates,) by saying these things*.—*ἐπιπέτρ ἡγήσαιντο, κ. τ. λ.*, *since they would consider that not one of these things which they might do, would ever escape the notice of the gods*.

THE CHOICE OF HERCULES.

SOCRATES, in a conversation with Aristippus, on the subject of temperance, relates to him the following allegory, on the choice of Hercules, as he heard it from Prodicus, a rhetorician of Cos, who taught at Athens, and of whom he was a pupil. The best instructions, however, often fail with men of corrupt minds. Notwithstanding all the pains taken by Socrates with Aristippus, he continued his profligate course, and became afterwards the founder of a sect of philosophers, whose leading tenet was, "that man was born for pleasure, and that virtue is laudable, only so far as it conduces thereto."

P. 177.—1. *ὡς αὐτως περὶ ὕρετῆς ἀποφαίνεται, in like manner, (as above, viz. in the preceding part of the discourse from which*

this extract is taken) *shows his opinion concerning virtue.*—ὡδέ πως λέγων, κ. τ. λ., *speaking nearly thus, as far as I remember.*—ὅσα, i. e. κατὰ τοσαῦτα ὅσα.—2. ἐκ παιδῶν εἰς ἡβήην, *from boyhood into youth*; lit. “from the boys.”—3. εἴτε τὴν δι’ ἀρετῆς ὁδὸν τρέφονται ἐπὶ βίον, κ. τ. λ., *whether they shall turn themselves to life (i. e. enter on life) by the way of virtue, or by the way of vice.*—εἰς ἡσυχίαν, *into a retired place, a solitude.*—(εἰς) ὁποτέραν τῶν ὁδῶν, *to which of the ways he should turn.*—4. καὶ (φησὶ) φανῆναι αὐτῷ, *and he said that there appeared to him.* What follows is in the form of oblique discourse, and the leading verb in the infinitive depends on φησὶ, *he (viz. Prodicus) said.*—5. εὐπρεπῆ τε ἰδεῖν ἔλευθέριον, *of a noble and dignified appearance*; lit. “noble and dignified to behold.”—φύσει κικκοσμημένην, κ. τ. λ., *adorned by nature as to her person with neatness.*—6. τεθραμμένην μὲν εἰς πολυσαρκίαν, κ. τ. λ., *rampered into corpulency and effeminacy*, perf. pt. p. of τρέφω, § 93, R. 3, *Exc.*—7. κεκυλλωπισμένην, *set off, embellished, improved.*—τοῦ ὄντος, *than it was in reality*; lit. “than that (colour) which was,” *Idioms*, 32.—8. τὸ δὲ σχῆμά, κ. τ. λ., *and as to her figure, so as to appear to be more erect than nature*, i. e. than she naturally was.—τὰ δὲ ὄμματα ἔχειν, κ. τ. λ., *and to have her eyes glaring wide open*, perf. pt. p. of ἀναπετάννυμι.—ἐσθῆτα δὲ ἐξ ἧς, κ. τ. λ., *and her dress from which her beauty might show forth to advantage.*—9. τὴν μὲν πρόσθεν ῥηθῆσαν, *(he said) that the woman first mentioned advanced in the same manner (as at first).*—10. φθάσαι βουλομένην, *wishing to get the start of her.*—προσδρομεῖν, *ran towards*, 2 aor. inf. a. of προστρέχω.—(διὰ) ποίαν ὁδόν, *by what way.*

P. 178.—1. πρῶτον μὲν γὰρ, κ. τ. λ., *for in the first place you shall not concern yourself about wars, or business.*—φροντιεῖς, *Attic future for φροντίσεις*, § 101, 4, (1 & 2).—2. ἄλλα σκοπούμενος διέση *but you shall be through (life) i. e. always.* *considering*, 1 fut. ind. m. of δέωμι.—3. καὶ πῶς ἂν ἀπωτάτα τούτων πάντων τυγχάνοις, *and how you might obtain all these things with the least trouble.*—4. οὐ φόβος μὴ σε ἀγάγω ἐπὶ τὸ πορῆσθαι ταῦτα, *there is no fear that I should lead you to procure these things.*—πονοῦντα, *by labouring, &c.*—ἀλλ’, κ. τ. λ., *arrange thus: ἀλλ’ σὺ χρήση τούτοις οἷς ἂν, κ. τ. λ., but you shall enjoy these things for which others labour.*—6. πανταχόθεν γὰρ ὠφελεῖσθαι, κ. τ. λ., *for I furnish power to those following me*, (lit. “being with me,”) *to derive advantage from every quarter.*—7. οἱ μὲν φίλοι καλοῦσά με Εὐδαιμονίαν, *my friends call me ΕΥΔΑΙΜΟΝΙΑ, (i. e. Happiness,)* *but those who hate me and misrepresent me call me*

ΚΑΚΙΑ, i. e. *Misery* or *Wretchedness*,—a term which expresses the very opposite of *Εὐδαιμονία*, and which fitly represents the effect of a life spent in vice and sensuality.—8. ἐν τούτῳ (χρόνῳ), *at this time, at this point in the conversation*.—εἰδιῦτα τοὺς γενετήσαντιάς σε, *having known your parents*.—9. σφόδρ' ἄν σε, κ. τ. λ., *that you would certainly become an illustrious performer of honourable and glorious deeds*.—προοιμίῳ ἡδονῆς, *by promises of pleasure*, lit. “preludes.”—10. ἥπιερ (scil. ὁδῶ) οἱ θεοὶ διεθέσαν, κ. τ. λ., *but I will relate with truth the things that are, in what way the gods have ordained (arranged) them*.—11. δίδουσαι, Ion. for διδοῦσι, give, pres. ind. a.—εἴτε τοὺς θεοὺς ἴλεως (Attic for ἰλάους, § 19.) εἶναι σοι βούλει, *if you wish the gods to be propitious to you*; βούλει, pres. ind. m. 2 sing. Attic for βούλη, § 101, 8. So also οἴει for οἴη.—θεραπευτέον τοὺς θεοὺς, sup. σοι, *you must worship the gods*, Idioms, 116, 2.—12. τὴν Ἑλλάδα πειρατέον εὖ ποιεῖν, *you must endeavour to benefit (to do well for) Greece*, § 153, Obs. 1.

P. 179.—1. καὶ ὅπως αὐταῖς δεῖ χρῆσθαι ἀσκητέον, *you must learn by practice, how it is necessary to use them*.—2. ὑπολαβοῦσα, *interrupting*.—ἡ γυνή σοι αὐτὴ διηγέεται, *this woman herself* (i. e. by her own account) *points out to you*.—3. ἥτις οὐδὲ τὴν τῶν ἡδέων ἐπιθυμίαν ἀναμένεις, κ. τ. λ., *who dost not wait for the desire of pleasant things, but satiatest thyself with all things before desiring them, eating before being hungry, &c.*—ἐμπίπασαι, pres. ind. m. 2d sing. of ἐμπίπλημι.—4. καὶ τοῦ θέρους χιόνα, κ. τ. λ., *and in the summer time running about, thou seekest for snow*, viz. for cooling your wines, περιθίω.—5. καὶ τὰ ὑπόβαθρα ταῖς κλιναῖς παρασκευάζη, *and thou providest carpets (or cushions) under thy couches*.—ἀλλὰ διὰ τὸ ἔχειν μηδὲν ὃ τι ποιεῖς, *but from having nothing to do*; lit. “which thou canst do.”—6. οὕτω γὰρ παιδεύεις τοὺς σαντιῆς φίλους, *for thus thou instructest (trainest up) thy friends*.—τῆς μὲν νυκτὸς ὑβρίζουσα, κ. τ. λ., *polluting the night with revellings and debauchery* (lit. “insulting the night”), and spending the most useful part of the day in sloth.—7. ἀθάνατος δὲ οἶσα, κ. τ. λ., *and though an immortal, thou art an outcast from the gods*; lit. “thou hast been cast out,” &c.—8. ἀνήκοος εἶ, *thou hast never heard*; lit. “thou art without the hearing.”—ἀθεάτος εἶ, *thou hast never seen*; lit. “thou art without the seeing.”—οὐδὲν γὰρ πώποτε σαντιῆς, κ. τ. λ., *for thou hast never seen a single good action of thy own*.—τεθείασαι, perf. ind. p. 2d sing. of θεάομαι.

P. 180.—1. τίς δ' ἄν σοι λεγούσῃ τι πιστεύσει; *who would believe thee saying any thing?* i. e. “who would believe any thing

thou sayest?" for this form of the 1 aor. opt., see § 101, 1.—*ἢ τίς ἂν εὖ φρονῶν τοῦ σοῦ θιάσου τολμήσειεν;* or *what prudent person would venture to belong to thy company.* The plural relative οἱ, who, having θιάσου for its antecedent, refers to the persons forming the company, § 135, 6, 3d.—2. *ταῖς ψυχαῖς ἀνόητοι, imbecile in mind, foolish, stupid.*—3. *οἷς προσήκει, as it is their duty;* lit. "whom it becomes."—4. *ἔστι δὲ τοῖς μὲν ἐμοῖς φίλοις, κ. τ. λ., my friends also have* (lit. "there is to my friends") *a sweet and quiet enjoyment of their food and drink.*—*ἀνέχονται γὰρ, κ. τ. λ., for they refrain from them until they have a desire for them.*—5. *καὶ οὐτε ἀπολιπόντες, κ. τ. λ., and neither when they lose it are they distressed.*—6. *εὖ δέ, κ. τ. λ., arrange, δὲ ἴδονται εὖ πράττοντες τὰς παρούσας (πράξεις), and they take delight in doing well their present duties.*—*τίμιοι δὲ πατρίσιν, honoured by their country.*—*τίμιοι* here has a passive signification, equivalent to *τιμητοί*, and governs the dative on the same principle, § 147, Obs. 2, R. I.—7. *τὸ πεπρομένον τέλος, the end decreed by fate, perf. pt. p. of πρόω.*—8. *οὐ μετὰ λήθης ἄτιμοι κεύνται, κ. τ. λ., they do not sink unhonoured into oblivion, but flourish forever, celebrated in the memory* (of posterity).—9. *τοι αὐτὰ σοι, κ. τ. λ., by exerting thyself in such labours, O Hercules, son of illustrious parents, it is in thy power to enjoy the greatest possible happiness.*

THE EXPEDITION OF CYRUS.

THIS expedition was undertaken by Cyrus the Younger, with a view to be revenged on his elder brother Artaxerxes, king of Persia, who, at the instigation of Tissaphernes, a favourite officer, placed him under arrest, and would have put him to death but for the intercession of his mother. Cyrus assembled his forces to the number of 13,000 Greeks and 100,000 mercenaries at Sardis, whence he marched through Lydia, Phrygia, Lycaonia, Cappadocia, &c. to the Euphrates, which he crossed, and reached Babylonia after the space of about six months. He met the king's forces, led by the king in person, at Cunaxa; a battle ensued in which Cyrus was killed, while engaged in personal combat with the king, and his army defeated. The Greek forces were now without a leader, two thousand miles from home, and exposed to almost certain destruction, the greater part of their officers had been killed, or taken prisoners and afterwards treacherously put to death. By the advice of Xenophon, who had accompanied Cyrus, the ten thousand Greeks who survived the battle, rather than submit to the conquerors, resolved to return home, and Xenophon, with four others, was chosen to conduct their retreat, which he managed with the greatest skill and complete success, after surmounting almost incredible difficulties. The whole narration is given by Xenophon himself in his *Anabasis*, and is one of the finest specimens of military history. Of this work and its author, Gillies in his history of Ancient Greece, speaks as follows:—"His (Cyrus's) journey towards Babylon, his defeat and death in the plain of

Cunaxa, the retreat and dispersion of his followers, and the memorable return of the Greeks to their native country, have been related by the admired disciple of Socrates (whom the friendship of Proxenus the Bœotian recommend-d to the service and esteem of Cyrus), with such descriptive beauty, with such profound knowledge of war, and of human nature, and with such inimitable graces of native eloquence as never were united in the work of any one man, but that of Xenophon the Athenian."—The extracts here given are from the First Book, and relate some of the most important particulars respecting the advance of this far-famed, but ill-fated expedition.

P. 181.—1. Δαρείου καὶ Παρυσάτιδος, κ. τ. λ., *Darius and Parysatis had two sons*; lit. "two sons belonged to Darius and Parysatis."—(ὧν) πρεσβύτερος μὲν Ἀρταξέρξης, κ. τ. λ., *of whom Artaxerxes was the elder—and Cyrus, the younger*. This Cyrus is commonly called "Cyrus the Younger," to distinguish him from Cyrus the Great, king of Persia, whose history is given by Xenophon in his *Cyropædia*.—2. ἀπὸ τῆς ἀρχῆς ἧς, κ. τ. λ., *from his government, of which he made him Satrap*.—*Satrap* is a Persian word, and means a prince or governor of a province.—ἀπέδειξε, *appointed (designated) him*.—πάντων στρατιωτῶν, *of all the troops*.—3. ἀναβαίνει, *goes up*, viz. to Babylon, the capital of the empire, and the residence of the king.—It seems to have been common with the Greeks, as well as many other nations, to speak of going from an inferior to a more eminent place, or from the coast to the interior, as a *going up*, and *vice versa*. Hence this expedition of Cyrus is called the Ἀνάβυσις (*Anabasis*), or the *Ascent*.—4. ἑπλίτας, *heavy armed soldiers*. The Grecian army consisted of ὄπλιται, or heavy armed soldiers, ψιλοί, light armed soldiers, and the πελιουσταί, or targeteers, so called from wearing the πέλιτη, a short buckler or target.—5. Ξενίαν Παρόύσιον, *Xenias the Parrhasian*.—The Parrhasians were a people of Arcadia, in the Peloponessus.—6. κατέστη. sup. ἑαυτόν, *established himself*.—7. διαβύλλει, *falsely accuses*. ὡς ἐπιβουλεύοι αὐτῷ, *that he was conspiring*.—ὡς ἀποικνῶν, *with—a view to put him to death*.—8. ἐξαιτησαμένη, *having begged him off for herself*. Notice here the force of the middle voice, § 74, 2, and Obs. 3, 2d.—9. βουλευέται ὅπως, κ. τ. λ., *deliberates how he shall no longer, at any time, be dependent upon his brother*; ἐπί, with the dative, here signifies, *in the power of, dependent upon*.—ἀντὶ ἐκείνου, *in his stead*.—10. ὑπῆρχε Κύρω, *favoured Cyrus*.—11. ὅστις δ' ἀφικνεῖτο τῶν παρὰ βασιλείως, *and whoever of those (courtiers or delegates) came from the king to him*.—πάντας οὕτω διατιθεὶς ἀνεπέμπετο, *he sent them all back, treating them in such a manner as to be more friends to him than to the king*.—12. πολεμῆν ἱκανοί, *fit to go to war*, i. e. good soldiers.—καὶ ἔχοιεν εὐνοϊκῶς

αὐτῷ, *and might be friendly disposed to him*, sup. *ἑαυτοῦς*, see Idioms, 67, 1, & 117, 43.

P. 182.—1. ὡς μάλιστα ἐδύνατο ἐπικρυπτόμενος, *as secretly as he could*; lit. "concealing himself;" i. e. his doings. Notice the force of the middle voice, viz. for his own advantage.—ὅτι ἀπαρσκευαστότατον, *as unprepared as possible*. For the force of ὡς, ὅτι, κ. τ. λ., with the superlative degree, see § 132, 6.—2. ὁπόσους, i. e. τοσούτων στρατιωτῶν ὁπόσους, *of so many soldiers as*.—3. ὅτι πλείστους καὶ βελτίστους, *as many and as good as possible*.—4. ὡς ἐπιβουλεύοντος, κ. τ. λ., *because (as he insinuated) Tissaphernes had a design upon these cities*, § 178, Obs. 6.—5. προαισθόμενος τὰ αὐτὰ ταῦτα βουλευομένους, *having perceived beforehand that they (the people of Miletus) were purposing the same things, namely, to revolt to Cyrus*.—6. κατὰγειν τοὺς ἐκπεπωκότας, *to lead back those who had been forced to flee*, i. e. the exiles, ἐκπίπτω.—7. αὐτῇ οὖν ἄλλη πρόφασις ἦν, κ. τ. λ., *this therefore was another pretext to him for collecting an army*.—8. ἡξίου ἀδελφὸς ὢν αὐτοῦ, *being his brother, he besought him*, nom. absol. § 178, Obs. 4.—9. Τισσαφέρνηι δὲ ἐνόμιζε, κ. τ. λ., *and he (the king) thought that he (Cyrus), by waging war with Tissaphernes, was expending his resources on his armies, so that he was not displeased at their waging war with each other*.—10. ἀπέπεμπε τοὺς γιγνομένους, κ. τ. λ., *sent to the king the tributes arising from the cities (ὧν, by attraction for ἄς) which Tissaphernes happened to have*, § 177, 4.—11. τῇ οὐσῇ κατ', κ. τ. λ., *which is over against Abydos*.—12. φυγᾶς, *an exile*. Clearchus was banished from Lacedæmon for the crimes of tyranny, robbery, and murder. He had a violent passion for war.—13. τούτῳ συγγεγόμενος, κ. τ. λ., *having met with this man, he (Cyrus) admired him*.—14. μυρίους δαρεικούς, *ten thousand Darics*. The Daric was a Persian gold coin, value about three dollars and a half. It had on one side a head of Darius, from which probably it took its name, and on the reverse was the figure of an archer.—Ten thousand Darics of course were equal to about thirty-five thousand dollars.—15. ὠφέλει τοὺς Ἕλληνας, *assisted the Greeks*.—ἐκοῦσαι, *willingly, cheerfully*.

P. 183.—1. τοῦτο δ' αὖ στήριγμα, *and this army again was in this manner secretly supported for him*.—2. ἐτύχανε ξένος ὢν αὐτῷ, *happened to be a guest to him*. The term ξένος in Greek, like *hospes* in Latin, signifies both the entertainer and the entertained,—the host and the guest. It properly signifies *a stranger, one of a foreign land*. In the absence of inns or public places of

entertainment, the duty of showing hospitality to strangers, was anciently regarded as an important virtue, and from this practice often arose friendships which lasted through many generations. Those between whom such friendships existed were called *ξίνοι*, and *πρόξίνοι*. The persons here spoken of were friends of Cyrus in this sense. As foreigners were hired as soldiers by the Athenians, the term also signifies *foreign troops* or *mercenaries*.—*ἐπὶ τῶν οἴκοι ἀντ.*, by those of an opposite faction at home.—*ὡς οὕτω περιγινόμενος ἔν, κ. τ. λ.*, because thus, (he thought) he would be superior.—3. *μὴ πρόσθεν καταλύσαι*, not to put an end to the war, —not to come to a settlement with the insurgents—till he should consult with him.—*οὕτω δέ*, see above, No. 1.—4. *ὡς βουλόμενος*, as wishing, i. e. as he wished.—*ὡς πράγματα παρεχόντων, κ. τ. λ.*, because the Pisidians were giving trouble to his province, § 178, Obs. 6.—5. *ξίνοὺς ὄντας καὶ τούτους*, these also being friends.—*ὡς πολεμήσων*, as being about to wage war, i. e. because he (Cyrus, as indicated by the nominative case, Idioms, 110), was about to make war.

CHAPTER II.

CYRUS having mustered his forces at Sardis, amounting, it is said, to 13,000 Greeks, and 100,000 barbarians, under the pretext of waging war against the Pisidians, sets out on his expedition against the king, about the end of March, or beginning of April, in the 3d year of the 94th Olympiad (about 400 years B. C.).

6. *ἐπεὶ δ' ἰδόκει αὐτῷ, κ. τ. λ.*, since it seemed proper to him (i. e. since he resolved), now to set out on his expedition, see Note 3, on p. 181.—7. *ὡς ἐπὶ τούτους*, as if against these (viz. the Pisidians).—8. *λαβόντι ὅσον*, i. e. *τοσοῦτον στράτευμα ὅσον, κ. τ. λ.*, having taken as large a force as was with him, i. e. all the army that he had.—*ἔκειν*, to come (to him).—9. *συναλλαγέντι πρὸς τοὺς οἴκοι*, having made an agreement with his citizens at home.—10. *τοῦ ξητικοῦ* (sc. *στρατεύματος*), the mercenary army.

P. 184.—1. *οἱ δὲ ἠδέως ἐπέθοντο (ἐπίστεινον γὰρ αὐτῷ)*, and they willingly obeyed, for they had confidence in him.—2. *τοὺς ἐκ τῶν, κ. τ. λ.*, arrange *λαβὼν τοὺς ὀπίτας, εἰς τετρακίς χιλίους, ἐκ τῶν πόλεων παρεγένετο, κ. τ. λ.*, having taken the heavy armed soldiers, about four thousand, out of the cities, he came to Sardis.—*εἰς*, with numerals, signifies about, § 124, 6.—3. *γυμνήτας*, light armed soldiers.—4. *ἦν δὲ καὶ οὗτος, κ. τ. λ.*, and both he and Socrates were of those who had fought at Miletus.—5. Arrange *καὶ ἡγήσαμενος τὴν παρασκευὴν εἶναι μείζονα ἢ ὡς ἐπὶ Πεισιδάς*, and

thinking that the preparation was greater than (was necessary) as if against the Pisidians.—*πορεύεται ὡς* (Attic for *πρός*) *βασιλείᾳ*, sets out to the king.—*ἢ ἐδύνατο τάχιστα*, i. e. *ἐν τῇ ὁδῷ ἢ ἐδύνατο πορεύεσθαι*, by the way in which he could go quickest, i. e. as quickly as he could, § 132, 6.—6. *Κύρος δὲ ἔχων (τούτους) οὓς εἶπον*, Cyrus, with those whom I have mentioned, Idioms, 102, 4.—7. *τρεῖς σταθμοίς*, three stations, or, days' march. *Σταθμός* from *ἴστημι*, to stand, properly signifies the place where an army halted and encamped for the night, after the day's march. Hence three *σταθμοί*, or stations, means "three days' march."—8. *παρασάγγας εἴκοσι καὶ δύο*, twenty-two parasangs. The parasang was a Persian measure of length, equal to about three Roman, or two and three-fourths English miles.—9. *τούτου τὸ εὖρος δύο πλέθρα*, the breadth of this was two plethra. The "plethron" was a measure of a hundred feet.—10. *πόλιν οἰκουμένην*, an inhabited city, i. e. well inhabited or populous.—*εὐδαίμονα καὶ μεγάλην*, opulent and large.—*ἔχων*, with, see above, Note 6.

From Sardis, the army of Cyrus, after eighty days' march, and halting at different places, in all about ninety-six days, arrived at Pylæ on the confines of Babylonia, a distance of 482 parasangs, equal to 1446 Roman, or about 1325 English miles, in 176 days after they started. They were now only about nineteen parasangs distant from Cunaxa, where the battle was fought, and from certain indications they considered themselves not far from the enemy. At this crisis, the event recorded in the next chapter took place.

CHAPTER VI.

ORONTES, a Persian nobleman, who had twice before been guilty of treachery, but had been restored to favour, is again detected in a design to desert Cyrus, and to carry with him to the king as many of his troops as he could. He is apprehended, tried, condemned, and executed.

P. 185.—1. *ἐντεῦθεν προϊόντων*, as they were advancing from this place (Pylæ), the tracks and dung of horses were seen.—*εἰκάζετο δὲ εἶναι ὁ στίβος ὡς διςχιλίῳν ἵππων*, and the foot-print seemed to be (the foot-print) of about two thousand horse.—2. *προϊόντες ἔκαιον καὶ χιλόν*, as they advanced, burned up even the fodder, and every thing useful; lit. "and if any other thing was useful (they burned it)."—3. *(κατὰ) τὰ πολεμικὰ λεγόμενος, κ. τ. λ.*, ranked in military affairs among the bravest of the Persians.—4. *ὅτι . . . ἢ κατακαίνοι ἢ ἐνεδρεύσας*, that by lying in ambush, he would either kill those horsemen that were burning up every thing in their course.

—τοῦ καίειν ἐπιόντας, *from going about and burning*, Idioms, 101
 —5. ἔχων ἱππέας ὡς ἂν δύνηται πλείστον, *with as many cavalry as he could*, Idioms, 102, 4.—6. ἀναγνούς δὲ αὐτήν, ὁ Κῦρος, κ. τ. λ., *and Cyrus having read it, apprehends Orontes*.—7. τοὺτους δὲ θίσθαι τὰ ὄπλα, κ. τ. λ., *and that these should place themselves in arms around his tent*.—8. προτιμηθῆναι μάλιστα τῶν Ἑλλήνων, *to possess the highest honour of all the Greeks*.—9. ἐπεὶ δ' ἐξήλθεν, κ. τ. λ., *and when he (Clearchus) came forth (viz. from the tent of Cyrus), he related to his friends the trial of Orontes as it was, for secrecy was not enjoined; lit. "for it was not a thing not to be spoken of."*

P. 186.—1. τοῦτο πράξω περὶ Ὀρόντου τουτουῖ, *I may do concerning this Orontes now before you, that, ὅ τι, which, &c.*—2. ταχθεὶς ὡς ἔφη αὐτὸς ὑπό, κ. τ. λ., *being commanded, as he says, by my brother*.—καὶ ἐγὼ αὐτὸν προσπολεμῶν, κ. τ. λ., *and I, by prosecuting the war against him, brought it about, so as that it seemed proper to him to cease from the war against me (i. e. compelled him to abandon the war against me), ἄμφω δὲ παρέλαβον καὶ ἔδωκα τὴν ἐγγύην, both received and gave the pledge of friendship; lit. "the right hand."*—3. ἔστιν ὅ τι σε ἠδίκησα; *have I injured you in any thing? ὅτι οὐ, "No,"* Idioms 78, 4, Obs.—4. οὐκοῦν ὕστερον; κ. τ. λ., *did not you then afterwards, though injured by me in nothing, as you yourself acknowledge, having revolted to the Mysians, do all the injury you could to my province?—ἔφη ὁ Ὀρόντης, Orontes answered in the affirmative, Idioms, 62, IX. 1.*—5. οὐκοῦν . . . μεταμέλειν τί σοι ἔφησθα; κ. τ. λ., *did you not even say that you repented (of what you had done)?—πέλας ἐμέ; κ. τ. λ., and having prevailed upon me, did you not give a pledge of fidelity again to me, and receive one from me?—6. νῦν τοῖ τρίτον ἐπιβουλεύων μοι; κ. τ. λ., have you now been found for the third time conspiring against me? Orontes having answered, "being injured in nothing,"* Idioms, 78, 4.—7. ἣ γὰρ ἀνάγκη, *(I confess it) for I cannot do otherwise; lit. "for there is necessity."*—γὰρ refers to the direct answer understood, and here supplied, "I confess it."—8. ἔτι οὖν ἂν γένοιτο; κ. τ. λ., *could you then still (after all this) be an enemy to my brother, and a faithful friend to me? He answered, "if I could, I would never any more, O Cyrus, seem to you to be so," i. e. you could never think me so,* Idioms, 78, 4, Obs.—9. ἀπόφηναι γνώμην, *i. e. εἶχουμαι σε ἀπόφηναι, κ. τ. λ., I beg you to express your opinion.*—10. τὸν ἄνδρα τοῦτον, κ. τ. λ., *that this man be put to death, as soon as possible.*

P. 187.—1. τὸ κατὰ—arrange and supply thus: κατὰ τὸ εἶναι

ἡμῖν κατὰ τοῦτον, *as far as he is concerned*; lit. "as far as it is to us with respect to him." Here τὸ εἶναι ἡμῖν is a substantive phrase, and both this and τοῦτον are governed by κατὰ, according to § 157, Obs. 1.—2. ἔφη, *he (Clearchus) said*.—προςθέσθαι ταύτην, κ. τ. λ., *concurrent in* (lit. "added themselves, or (τὴν ψῆφον) their vote to,") *this opinion*.—3. ἐλάβοντο τῆς ζώνης τὸν Ὀρόντην, *they seized Orontes by the girdle*, § 156, R.—ἐπὶ θανάτῳ, *in token of his being to be led to death*. It appears that it was customary with the Persians to seize the girdle of a person who was condemned to death, as if to drag him forth to execution.—4. ἐπεὶ δὲ εἶδον αὐτὸν οἵπερ, κ. τ. λ., *and when those who formerly prostrated themselves before him, saw him, they even then did him the same honour, though seeing that he was leading to death*.—5. οὐδ' ὅπως ἀπέθανεν, οὐδεὶς εἰδὼς ἔλεγεν, *nor did any one, from his own knowledge, tell how he died*.—εἵκαζον δ' ἄλλοι ἄλλως, *but some conjectured one thing, others another*.—τάφος δ' οὐδεὶς, *but no monument of him ever was erected*; lit. "was ever shown."

CHAPTER VII.

ΑΥΤΑ three days' march through the region of Babylonia, Cyrus, supposing that he should be attacked by the forces of the king next day, makes preparation for the contest, by a general review of his troops during the night. As, however, the attack was not made, and no enemy appeared, he concluded that the king shunned the contest, and afterwards he proceeds with less circumspection.

P. 187.—6. εἰς τὴν ἐπιούσαν ἕω (acc. sing. Attic of ἕως), *on the next morning*.—βασιλεῖα ἤξειν μαχοῦμενον (Attic fut. pt. m. by elision of σ, and contraction for μαχεσόμενον, § 101, 4 (1), *that the king would come to make an attack*, § 177, Obs. 5.—7. αὐτὸς δὲ τοὺς ἑαυτοῦ διέταττε, *while he, in person, drew up his own men*.—8. συνβουλευέτέ τε πῶς ἄν, *both advised with them concerning the order of battle*.—καὶ αὐτὸς παρήγει θαρσύνων (κατὰ) τοιάδε, *and at the same time he himself, encouraging them, addressed them thus*.—9. οὐκ ἀνθρώπων ἀπορῶν, κ. τ. λ., *not for want of foreign troops*.—ἄγω ὑμᾶς συμμάχους, *do I take you as my auxiliaries*,—my fellow combatants.—διὰ τοῦτο προσέλαβον, κ. τ. λ., *for this reason I have taken you into my service*.—10. ὅπως οἶν, i. e. ὁρᾶτε οἶν ὅπως ἔσεσθε ἄνδρες, *see then that ye be men*, § 172, Obs. 3.

P. 188.—1. καὶ ὑπὲρ ἧς ὑμᾶς ἐγὼ εὐδαιμονίζω, *and on account of which I deem you truly happy*.—2. ἀντὶ ὧν ἔχω πάντων καί, κ. τ. λ., i. e. ἀντὶ πάντων ὧν ἔχω, κ. τ. λ., *in preference to all things which I have, and others manifold*.—ὧν, by attraction for ἄ.—3. ἐπίασιν.

they advance to the attack.—*ἂν δὲ ταῦτα ἀνάσχησθε*, and if you withstand these.—4. (*κατὰ*) *τᾶλλα καὶ αἰσχύνεσθαι μοι δοκέω*, as to other things, methinks I am even ashamed.—*οἴους, κ. τ. λ.*, (that) you should know what sort of men they are in our country. Observe the difference between the term *ἀνθρώπους* in this sentence, as applied to the Persians, and *ἀνδρῶν* in the next, as applied to the Greeks.—5. *τοῖς οἴκοι ζηλωτόν*, an object of envy to those at home; lit. "to be envied by those," &c.—6. *διὰ τὸ εἶναι ἐν τοιοῦτῳ τοῦ*, κ. τ. λ., on account of being in such (a state) of approaching danger.—7. *ἂν δ' εὐ γένηται τι, οὐ σὲ μνησθαι*, but if the event be successful, that you will not remember (your promises).—*εἰ μὲν πο*, if you should remember; an uncommon form of the perf. opt. *π* for *μὲν πο* (§ 101, Obs. 4), for which see Buttman's Gr. § 93, Note 9.—8. *τὰ δ' ἐν μέσῳ τούτων ἅπαντα, κ. τ. λ.*, all the places between (these extremes) the friends of my brother govern.—9. *ἐμπιπλᾶς ἀπόντων τὴν γνώμην*, having satisfied the minds of all.—10. *παρεκελεύοντο δ' αὐτῷ πάντες, κ. τ. λ.*, and all who conversed with him advised him not to fight (in person).

P. 189.—1. *οἶτι γὰρ σοι*; for do you really think? *γὰρ* here gives emphasis to the question, § 125, *γὰρ*, 1; for the use of *σοί* in such expressions, see § 145, 2.—*μαχεῖσθαι*, contr. for *μαχέσσεσθαι*, § 101, 4 (1).—2. *νῆ Δι'*, most certainly, Idioms, 62, IX.—3. *ἐν τῇ ἐξοπλισίᾳ*, in the review,—in the getting ready for action.—*ἄσπῃς μυρία, κ. τ. λ.*, ten thousand four hundred bearing shields, i. e. heavy armed soldiers; *ἄσπῃς* is here used by metonymy for *ἄσπιδοφόροι*.—4. *ἄλλοι δὲ ἦσαν*, and there were others, or, "and besides these there were."—5. *ἦσαν ἄρχοντες καὶ στρατηγοὶ καὶ ἡγεμόνες τέσσαρες*, there were four generals, commanders and leaders, each of thirty myriads (or 300,000), namely, &c.—6. *ὑστέρησε τῆς μάχης ἡμέρας πέντε*, came up five days after the battle; lit. "was later than the battle;" *μάχης* is here governed by the comparative, implied in *ὑστέρησε*, from *ὑστερος*, which governs the genitive, § 143, Obs. 14, 1, and of course the verb governs the same case on the principle, § 144, Obs. 7, or simply by § 157, R. XXXIII. I. 2.—7. *μαχεῖσθαι*, would fight, see above, Note 1.—8. *παρετέτατο δὲ ἡ τάφος ἄνω, κ. τ. λ.*, and the trench had been cut up through the plain, &c., plup. ind. *π*, of *παρατείνω*.—9. *ἐνθα δὲ εἰσὶν αἱ διώρυγες*, there also there are canals flowing from the river Tigris, and they are four.—*πλοῖα σιταγωγὰ*, vessels laden with provisions.

P. 190.—1. *διαλείπουσι δὲ ἐκάστη, κ. τ. λ.*, and they are distant

(each from the other) a *parasang*, and there are bridges over them.—2. παρ' αὐτὸν τὸν Εὐφράτην, along the Euphrates itself.—3. ἀντὶ ἐρύματος, instead of (i. e. by way of) a fortification.—4. τὸν Ἀμβρακιώτην μάντιν, the soothsayer of Ambracia.—ὅτι βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν, that the king will not fight in ten days; for μαχεῖται, as above, n. p. 189, 7.—οὐκ ἔρα ἔτι μαχεῖται, then he will not fight at all.—5. ἀπεγνώκεναι τοῦ μαχεῖσθαι, that he had given up the idea of fighting.—6. καὶ ὀλίγους ἐν τάξει ἔχων πρὸ αὐτοῦ, with a few before him in their ranks, lit. "in order."—τὸ δὲ πολὺ αὐτῷ, κ. τ. λ., but a great part of his army.

CHAPTER VIII.

At the approach of the army of Artaxerxes, drawn up in order of battle, the troops of Cyrus are thrown into confusion, and hurry to their arms. The line of battle is quickly formed,—the Greeks, on the right wing, next to the Euphrates, rout the barbarians opposed to them. Cyrus fights eagerly, attacks the king in person, and is himself slain.

P. 190.—7. ἀπὸ ἀγορᾶν πλήθουσιν, about the time of full market, i. e. the third hour, corresponding to our nine o'clock, A. M. It was customary with the Greeks to indicate the time of day by the employment of it, or by some circumstance regularly recurring at that time.—8. ἔνθα ἔμελλε καταλύσειν, where he was about to encamp; lit. "to stop, or, to end his march," sup. τὴν πορείαν.—κατὰ κράτος, at full speed; lit. "with force."—καὶ βαρβαρικῶ; καὶ Ἑλληνικῶ; both in Persian and in Greek.

P. 191.—1. ἀτάκτοις σφίσιν ἐμπσεῖσθαι, that he (the king) would fall upon them before they put themselves in order of battle. ἐμπσεῖσθαι, fut. inf. m. of ἐμπίπτω, see πίπτω, § 117. The form πεσέομαι or πεσοῦμαι, is sometimes called the 2 fut. m. Others think more correctly that the 2 fut. has no existence in the active and middle voices, but only in the passive; and that these are the Ionic and Doric forms instead of πέσομαι from ΠΕΤΩ. The Attic formation from ΠΕΣΕΩ, § 101, 4 (1), will give the same result.—2. καὶ καθίστασθαι, κ. τ. λ., and each man to take his stand in his own rank, i. e. "to take his post."—3. τὰ δεξιὰ (sc. μέρη) τοῦ κέρματος, the right wing.—Πρόξενος δὲ ἐχόμενος, and Proxenus was next to him; lit. "adhering (or holding himself) to him."—4. τοῦ δὲ βαρβαρικοῦ, κ. τ. λ., of the barbarian army, Paphlagonian horsemen about a thousand, and the Grecian targeteers stood next to Clearchus on the right.—5. Κῦρος δὲ ψιλὴν ἔχων τὴν κεφαλὴν, but Cyrus with his head undefended (i. e. without a helmet, lit. "bare").—καθίστατο εἰς τὴν μάχην, took his station for the battle.—6. δαίλη,

mid-afternoon (about three o'clock).—7. ὡσπερ μελανία τις ἐν τῷ πεδίῳ ἐπιπολύ, *like a darkness generally over the plain*, i. e. covering nearly the whole plain.—8. χαλκός τις ἵστρηται, *brazen armour* (lit. "brass") *began to gleam*. τίς with χαλκός here has a collective signification, § 133, 10, "all the armour," "every piece of brazen armour."—9. ἐχόμενοι δὲ τούτων γερόφοροι, *and next to these, soldiers armed with Persian bucklers*, see above, Note 3.—10. συν ποδίρεσι ξυλίναϊς ἀσπίσιν, *with wooden shields reaching down to the feet*.—κατὰ ἔθνη, *by nations*.—ἐν πλαισίῳ πλήρει ἀνθρώπων ἕκαστον ἔθνος ἐπορεύετο, *each nation marched in a solid square of men*.

P. 192.—1. διαλείποντο συχνὸν ἀπ' ἀλλήλων, *leaving a considerable space from the one to the other*, i. e. at a considerable distance from each other.—τὰ δρεπανηφόρα λεγόμενα, *which are called Drepanephora*, or, *scythe-chariots*.—2. ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμμένα, *extended obliquely from the axles*, perf. part. p. of ἀποτείνω.—3. ἣ δὲ γνώμη ἦν ὡς εἰς τὰς τάξεις τῶν Ἑλλήνων ἐλώντων, (Attic fut. pt. a. for ἐλασόντων, from ἐλαίνω, § 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. ἐπεύσθη τοῦτο, *in this he was mistaken*.—ὡς ἀνυστόν, *as much as possible*.—ἐν ἴσῳ, *equally*, i. e. "at the same pace."—κατὰ μέσον τὸ (ὄν) τῶν πολεμίων, *against the centre of the enemy*; lit. "the centre which is (the centre) of the enemy."—5. πάνθ' ἡμῶν πεποιήται, *our work is done*, meaning, *will then be done*, § 172, Obs. 7, 1st, lit. "every thing has been accomplished by us."—6 καὶ ἀκούων (ἐκ) Κύρου, *and hearing from Cyrus*.—βασιλεία ὄντα ἔξω τοῦ, κ. τ. λ., *that the king was beyond the left wing of the Grecian army*.—7. ὥστε μέσον τὸ ἑαυτοῦ ἔχων, κ. τ. λ., *so that having* (or *being in*) *the centre of his own troops, he was*, &c.—ὅτι αὐτῷ μέλοι, κ. τ. λ., *that he would take care that it might be well*.—8. αἶ' ἔτι ἐν τῷ αὐτῷ (τόπῳ), *since it still remained in the same place*.—συνετάττετο ἐκ τῶν, κ. τ. λ., *was formed in order of battle, of those still coming up*, i. e. "as they came up."—9. οὐ πᾶνυ πρόσ, *a little in front of*.—10. ἰδὼν δὲ αὐτὸν . . . Ξενοφῶν Ἀθηναῖος, *and when Xenophon an Athenian saw him*: the same who is the writer of this narrative, and who, as commander, afterwards conducted the ten thousand Greeks in their return home. The modesty with which he here speaks of himself, using the third person, is worthy of being noted.—ὑπελάσας (sc. τὸν ἵππον ἑαυτοῦ), *riding up to him*, or lit. "so as to be opposite him."—11. ὁ δὲ ἐπιστίσας (sc. ἑαυτὸν),

and he, having halted, said.—ὅτι τὰ ἱερά καὶ τὰ σφάγια καλὰ εἶη, that the omens and victims are favourable, i. e. give promise of success. These words mean the omens derived from inspecting the entrails of victims slain, and from other circumstances attending the sacrifices; see Potter's Gr. Antiq. B. III. chap. IX.

P. 193.—1. ὅτι τὸ 'σύνθημα παρέρχεται δεύτερον ἤδη, that the word (or private signal) was now passing round the second time.—2. καὶ ὅς, and he, used sometimes by Attic writers, as well as by Homer and Herodotus, for καὶ οὗτος, § 60, Obs. 3.—3. ἀλλὰ δέχομαι, well then, I accept it, § 125, ἀλλά, 1.—4. ὡς δὲ πορευομένων ἐξεκύναινε τι τῆς φύλαγος, κ. τ. λ., and as they were advancing, a part of the line began to fluctuate.—τὸ ἐπιλειπόμενον, that part which fell behind.—ἐφθέγγοντο, they shouted.—οἰόνπερ τῷ Ἐνναλίῳ ἐλελιζουσι, just as when they raise the battle-shout to the god of war.—5. πρὶν δὲ τόξευμα ἐξικνεῖσθαι (εἰς αὐτούς), but before the arrows could reach (them), i. e. before they came within bow-shot.—κατὰ κράτος, as fast as they could; with all their might.—ἐφέρετο, were borne along, rushed along.—κενὰ ἠνιόχων, empty, without drivers.—6. οἱ δὲ, ἐπεὶ προΐδοιεν διύστατο, some, when they saw them beforehand, divided—made way for them.—ἔστι δ' ὅστις ἐκπλαγείς ὡςπερ, κ. τ. λ., while another (lit. "and there was one who"), amazed as in the Hippodrome (i. e. the chariot race-course), was taken unawares; ἔστι ὅστις, is equivalent to τίς, some one, § 136, 11.—7. τὸ (βαρβαρικὸν στρατεύμα ὄν) καθ' αὐτούς, that part of the barbarian army which was opposed to them.—ἠδόμενος καὶ προσκυνόμενος, κ. τ. λ., was delighted and was already saluted as king.—8. οὐδ' ὡς ἐξίχθη διώκειν, but he was not transported (excited) so as to join in the pursuit.—ἀλλὰ συνεισπειραμένην ἔχων, κ. τ. λ., but with the body of six hundred horsemen with him,—collected around him, perf. pt. p. of συσπειράω.—9. μέσον ἔχοντες τὸ αὐτῶν (στράτευμα) ἠγούντο, occupying the centre, led their own army.—ἐν ἀσφαλεστάτῳ (τόπῳ), in the safest place.

P. 194.—1. οὐδὲ τοῖς (στρατιώταις) αὐτοῦ τεταγμένοις, nor with the soldiers drawn up there in front of him.—ἐπέκαμπεν ὡς εἰς κύκλωσιν, wheeled round as if for surrounding the army (of Cyrus). μὴ ὀπισθεν γενόμενος κατακόψη τὸ Ἑλληνικόν, that he might get behind him, and cut off the Grecian army.—2. διασπειρόνται καὶ οἱ Κύρον ἑξακόσιοι, κ. τ. λ., and the six hundred of Cyrus are scattered abroad, (observe the change of tense,) having hastened to the pursuit.—3. πλὴν πάνυ ὀλίγοι, κ. τ. λ., but still a very few were left around him.—καθορᾷ βασιλεία, he sees the king.—καὶ εὐθύς οὐκ

ἤνεσχετο, and immediately could no longer contain himself.—4. παύοντα δ' αὐτὸν ἀκοντίζει τις παλιῶ, κ. τ. λ., and while in the act of striking, some one hits him (Cyrus) with great force under the eye, with a javelin.—καὶ ἐνταῦθα μαχόμενοι, καὶ βασιλεὺς καὶ Κύρος, and thereupon they having engaged in battle, both the king and Cyrus, and those who were with them, in behalf of each. Ctesias relates how many of those with the king fell.—5. Arrange, θεράπων ὁ πιστότατος αὐτῷ τῶν σκηπτοῦχων, a servant the most faithful to him of his sceptred attendants.—6. ἐπισφάζει αὐτὸν Κύρῳ, to kill him (Artapates) upon Cyrus.

CHAPTER IX.

THE CHARACTER OF CYRUS.

P. 195.—1. ἐτελεύτησεν (τὸν βίον), ended his life.—2. μετὰ Κύρον τὸν ἀρχαῖον, since the ancient Cyrus.—3. τῶν δοκούντων γενέσθαι ἐν πείρᾳ Κύρου, of those appearing to be well acquainted with Cyrus.—ἐν πείρᾳ γίνεσθαι, signifies “to be on intimate terms with any one,” “to have made trial of one.”—4. πάντων πάντα κράτιστος, the best of them all in all things.—5. εὐμαθέστατος, the most docile.—6. Arrange, μᾶλλον πείθεσθαι τοῖς τε πρεσβυτέροις, καὶ τῶν ἑαυτοῦ ὑποδεστέρων, and to be more submissive to his superiors in age, than those who were inferior to him.—7. καὶ (ἐδόκει) τοῖς ἵπποις ἄριστα χρῆσθαι, and he seemed to manage horses in the best manner.—8. τῶν ἔργων εἰς τὸν πόλεμον, of those exercises relating to (preparatory for) war.—9. ἐπεὶ δὲ τῇ ἡλικίᾳ ἔπρεπε, and when he was in the flower of his age.—10. καὶ ἄρκτον ποτὲ ἐπιφερομένην οὐκ ἔτρεσεν, κ. τ. λ., and he did not fly with terror from a bear which once rushed upon him, but grappling with it (closing with it), &c.—11. καὶ τὸν πρῶτον, κ. τ. λ., and nevertheless he made the first man that came to his assistance to be (regarded) by many as a most happy man.—12. οἷς καθήκει, whom it behoves (i. e. whose duty it is, who are obliged), to assemble in the plain of Castolus.—13. πρῶτον μὲν ἐπέδειξεν αὐτόν, κ. τ. λ., he from the first made it manifest (lit. “showed himself”) that he considered it of the greatest importance to deceive in nothing, i. e. never to deceive.—εἰ τῷ σπείσαιτο, if he entered into a league with any one; τῷ here for τινί.—σπείσαιτο, 1 aor. opt. m. of σπένδω, properly, to pour out a libation; and, as such offerings were made at the ratification of treaties, hence this word means, “to make a treaty,” or, “to enter into a solemn compact.”

P. 196.—1. αὐτῷ ἐπιτροπέμεναι, *subject to him, under his government*; lit. “entrusted to him.”—2. Κύρου εἶλοντο ἀντὶ Τισσαφέρνης, *took part with Cyrus against Tissaphernes*.—3. ὅτι οὐκ ἤθελε τοὺς φεύγοντας προέσθαι, *because he would not desert (abandon) their exiles*.—4. φανερός δ’ ἦν . . . νικᾶν πειρώμενος, *he showed (it was evident) that, if any person did him any good or evil, he endeavoured to exceed him*.—ἕστε νικῶν ἀλεξόμενος, *until he should surpass in requiting*.—5. καὶ γὰρ οὖν πλεῖστοι, 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 οὐδὲ τοῦτ’ ἂν τις εἶποι, *nor, truly, could any one say this*.—καταγελᾶν, *to triumph, to escape with impunity*.—ἀφειδίστατα, *in the most unsparing manner*.—7. πολλάκις δ’ ἦν ἰδεῖν, *and it was no uncommon thing to see*; lit. “there was often to be seen,” “it was possible to see,” or, “one might see,” Idioms, 117, 33.—8. ἔχοντι ὅ τι προχωροῖν, *having what might be of advantage to him, i. e. carrying with him whatever he wanted*.—9. ὠμολόγητο, *it was acknowledged*.—10. στρατευόμενος οὖν καὶ αὐτὸς, 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. ὥστε τοὺς μὲν ἀγαθοὺς φαίνεσθαι εὐδαιμονεστάτους, *so that brave men appeared to be the most fortunate*.—πολλὴ ἦν ἀφθονία, *there was a great abundance*.

P. 197.—1. εἰς γε μὴν δικαιοσύνην, κ. τ. λ., *but particularly as to justice, if any one appeared to him disposed to show a regard for it*.—ἐποιεῖτο ποιεῖν, *he endeavored to make*.—2. καὶ γὰρ 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’ ἐπεὶ ἔγνωσαν, κ. τ. λ., *but because they knew that to serve Cyrus faithfully, was of more advantage than, &c.*—Here *πειθάρχειν* with its clause, is the subject of εἶναι.—ἀχαρίστον, *unrewarded*.—4. τοιγαροῦν κράτιστοι δὴ ὑπηρεταί, 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. ἐκ τοῦ δικαίου, *justly, with justice*.—καὶ κατασκευάζοντά τε (τὴν χώραν) ἤσ ἄρχοι χώρας, *and, moreover, improving the province which he governed*, Idioms, 42—here supplied as in 43.—καὶ προσόδους ποιοῦντα, *and increasing the revenue*.—6. οὐδένα (τούτων) ἂν πώποτε ἀφείλετο, *he took none (of these things) away (from him) at any time for his own advantage*. Observe here the force of the middle voice ἀφείλετο.—ἀλλὰ πλείω προσετίδου, *but added more*.—7. οὐ γὰρ φθονῶν

τοῖς φανερώς πλουτοῦσιν ἐφαίνετο, ἀλλὰ (ἐφαίνετο), κ. τ. λ., for he never was known to envy (lit. "appeared envying") those who were rich openly, but to endeavour to use the riches of those who concealed them.—8. φίλους γε μὴν, κ. τ. λ., arrange, ὁμολογεῖται πρὸς πάντων γενέσθαι κράτιστος δὴ θιραπέυειν (τοσοῦτους) ὄσους φίλους γε μὴν ποιήσαιο, κ. τ. λ., and he is acknowledged by all to have been distinguished for treating well those, at least, whom he made his friends, and whom he knew to be well disposed to him.—καὶ κρίνεις, κ. τ. λ., and who he thought would be proper assistants to him, (πράγματός τινος) ὃ τι τυγχάνει βουλόμενος κατεργάζεσθαι, of any enterprise which he might wish to undertake.—9. καὶ γὰρ (κατιὰ) αὐτὸ τοῦτο, κ. τ. λ., for, as it regards any particular thing on account of which he thought he would need friends, that he might have them as assistants.—10. δῶρα δὲ πλεῖστα μὲν, κ. τ. λ., and indeed in my opinion, for one man (i. e. being one man) he received on many accounts a greater number of gifts than any other; lit. "the most gifts."—11. καὶ ὅτου μάλιστα ὁρῶν ἕκαστον δεόμενον, and of which he saw each one most in need.

P. 198.—1. φίλους δὲ καλῶς κεκοσμημένους μέγιστον κόσμον ἀνδρὶ νομίζοι, but he thought friends, richly adorned, were the greatest ornament to a man.—2. καὶ τὸ τόν, κ. τ. λ., arrange, καὶ μὲν τὸ (αὐτὸν) νικᾶν τοὺς φίλους εὖ ποιοῦντα τὰ μεγάλα, and indeed that he should surpass his friends in conferring great favours.—τὸ δὲ (αὐτὸν) περιεῖναι τῶν φίλων, but that he should surpass his friends.—3. βίκους οἴνου ἡμιδεῖς, small vessels half full; lit. "half empty."—ὁπότε πάνυ ἡδὺν λάβοι, when he received (any) very good.—4. ἐπιλέγειν κελύων τὸν φέροντα, κ. τ. λ., directing the bearer to say.—5. ὅπου δὲ χιλός, κ. τ. λ., and where hay was very scarce.—ὡς μὴ πεινῶντες, κ. τ. λ., so that starving horses might not carry his friends.—6. ἐσπουδαιολογεῖτο, ὡς δηλοῖη, οὓς τιμᾷ, he conversed earnestly with them, that he might show whom he honoured.—7. δούλου ὄντος, though a subject.—πλὴν Ὀρόντης ἐπεχείρησε, except that Orontes attempted it.—8. καὶ οὗτοι μέντοι, and these especially.—9. νομίζοντες παρὰ Κίρῳ, κ. τ. λ., thinking that if they were brave they would obtain a reward more worthy of (more becoming) their services, with Cyrus than with the king.—10. μέγα, κ. τ. λ., arrange, καὶ τὸ γεγόμενον αὐτῷ ἐν τῇ τελευτῇ τοῦ βίου (ἢ) μέγα τεκμήριον ὅτι, κ. τ. λ., and that which happened to him, (lit. "was to him,") at the close of his life, was, &c.

THE ODES OF ANACREON.

ANACREON was born at Teos in Ionia, about 530 years B. C. He was one of the most popular of the Greek lyric poets. The joys and pains of love and wine were his favourite themes. With him, as with others of the same cast of mind, the brevity of human life, the many deductions to be made from that by the interruptions of sickness and sorrow, and above all, the gloom and uncertainty that, according to his philosophy, rested on all beyond it, were only so many arguments to seize the few moments of health and leisure, and devote them to mirth and voluptuous enjoyment. There is in his poetry such gracefulness and simplicity, such a lively humour and easy playfulness, as render it inimitable, and have made him a universal favourite. He lived to the age of eighty-five, and was greatly honoured by the Athenians after his death. Of his writings only a few fragments remain, and some of these are so inferior, as to lead to a suspicion, not ill-founded, that they are spurious. For the measure of these odes, see p. 291.

P. 201.—1. Ἀτρείδας, *the sons of Atreus*, viz. Agamemnon and Menelaus, the leaders of the Grecian forces at the siege of Troy.—Κάδμους, *Cadmus*, the founder of Thebes. The poet represents himself as desirous of writing an epic poem on these subjects, but failing,—his lyre sounded “only love.”—2. ἤμειψα, *I changed*.—ἤρην, *I began to sing, I attempted to sing*, § 76, Obs. 4.—3. χαιροῖτε λοιπὸν ἡμῖν, *Heroes, farewell henceforth for us* (viz. himself and his lyre), *ye Heroes*.—λοιπὸν, i. e. κατὰ τὸν λοιπὸν χρόνον, *for the future*. Finding his efforts vain, he thus bids adieu to epic poetry.

4. Φύσις, *Nature*, meaning the God of nature, the Creator.—ποδωκίην, *swiftness of foot*, Ion. for ποδωκίαν.—5. χάσμι ὀδόντων, *fearful teeth*, lit. “wide opening of the teeth.”—τὸ νηκτόν, *the faculty of swimming*.—6. οὐκ ἔτ' εἶχεν, *she had nothing more*.—ἀντ' (for ἀντὶ) ἀσπίδων ἀπασῶν, 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. καλὴ τις οὔσα, *any beautiful woman*.

8. μεσονυκτιοῖς ποθ' ὦραις, *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 μείρω, *to divide*, and ὄψ, *the voice*.—10. κέεται, Ion. and Dor. for κείνται, § 101, 12, and Obs. 8.—κόπω δαμέντα, *overpowered by weariness*, 2 aor. pt. p. of δαμῶω, as if from δέμω.—ἐπισταθείς, *coming up*, lit. “having placed himself near,” 1 aor. pt. p. (in a middle sense, § 74, Obs. 5,) of ἐφίστημι.—μεῦ, *θυρέων, ὀχῆας*, Ionic forms of μοῦ, *θυρῶν* and ὀχέας, from ὀχεύς, see tables of dialects.—11. κατὰ μεῦ σχίσεις, by tmesis

for κατασχίσεις μευ, κ. τ. λ., § 5, 7, 7th, *you will interrupt my dreams*.—12. μὴ φόβησαι, *be not afraid*, 1 aor. imp. m. of φοβέω.—κύε-ληνον κατὰ νύκτος πεπλάνημαι, *and I have lost my way* (I wander) *in the moonless night*.

P. 202.—1. ἀνά, a prep. in composition with ἄψας, and separated from it by tmesis. See above, N. 11, p. 201.—ἀνέφρα, *I opened*, 1 aor. ind. a. of ἀνοίγω, for this augment, see § 90, 5.—2. φέροντα (masc.), agreeing in sense with βρέφος (neut.), but in form with ἔρωτα, § 131, Exc. 1.—ἰστίην, Ion. for ἰστίαν, *the hearth*, hence, *the fire*.—3. ἐπεὶ κρύος μεθῆκε (ἑαυτό), *and when the cold abated*, i. e. “when he grew warm,” 1 aor. ind. a. of μεθίημι.—φέρε, *come*.—4. ἐς τί μοι νῦν, κ. τ. λ., *how far the string by having been wet is now injured to me*.—5. μέσον ἦπαρ, *in the midst of my heart*.—6. ἀνά δ’ ἀλλεται, by tmesis for δὲ ἀνάλλεται καχάζων (for καχχάζων), *and bounds up with a loud laugh*.—7. συγχάρηθι, *congratulate me, rejoice with me*, 1 aor. imp. p. of συχχαίρω.

8. This ode, like several others of this poet, and also some of Horace, is of a Bacchanalian or voluptuous character, and expresses the feelings of those who being “lovers of pleasure,” and having no correct views of the unseen future, adopt as their motto, “Let us eat and drink, for to-morrow we die.” How much wiser and better the counsels tendered to us, 2 Pet. i. 4-11.—8. ἐπὶ μυρσίαις, κ. τ. λ., *arrange, stobréasas (ἑμαυτὸν) ἐπὶ τερεΐναις μυρσίαις, κ. τ. λ., reclining upon tender myrtles and the leaves of the lotus tree, I wish to indulge in the social cup*.—προπίνω, signifies properly, “to drink first, and then hand the cup to another,” hence, “to drink.”—The myrtle was sacred to Venus, and of course dedicated to love and mirth; the leaves of the lotus were fragrant, and made a soft and pleasant couch.—9. ὁ δ’ Ἔρως χιτῶνα δήσας, κ. τ. λ., *let Cupid, having bound his tunic over his head with a rush, serve me with wine*.—10. βίотος τρέχει κυλισθεΐς, *life revolving runs* (its course).—11. τί σε δεΐ, i. e. διὰ τί, κ. τ. λ., *why should you anoint the stone*.—μάταια (δωρήματα), *useless offerings*.—12. πρὶν Ἔρως ἐκεῖ, κ. τ. λ., *I wish to dissipate my cares, O Cupid, before I go away there, to the choirs of the infernals*.

13. τὸ ῥόδον τὸ τῶν Ἐρώτων, κ. τ. λ., *let us mingle with wine the rose—the rose of the loves*.—Διονύσῳ, lit. “with Bacchus,”—the god of wine, put for wine itself.—κροτάφοισιν, Ion. for κροτάφοις, *to our temples*.—14. ῥόδον εἶαρος, μέλημα, *O rose, favourite of the spring*; lit. “the care of spring;” εἶαρος for ἔαρος.—15. παῖς ὁ (υἱός) Κυθήρης στέφεται ῥόδα καλοῖς ἰούλοις, κ. τ. λ., *the boy, the*

son of Venus, crowns with roses his beautiful curling locks, (lit. "places roses as a crown upon," &c.) when he dances with the Graces.—Χαριτεσσι for Χάρισι.—16. λυρίζων παρὰ τοῖς . . . σηκοῖς, playing on the pipe . . . near thy shrine, or, I will play on the pipe, &c.—πεπνκασμένος ῥοδίνοισι στεφανίσκοις, adorned profusely with rosy chaplets.

P. 203.—1. πέλεια. This ode is addressed to Anacreon's carrier pigeon. The poet represents himself as meeting with his dove—asks, whence it is, and what it is,—and the remainder of the ode is the reply of the dove to these inquiries.—πέλεια ἐρασμίη, κ. τ. λ., lovely dove, whence, whence dost thou fly?—2. πόθεν μίρων, κ. τ. λ., whence, moving swiftly upon the air, dost thou breathe, and diffuse odours from so much ointment.—3. τίς εἶς, who art thou?—τί σοι μέλει δέ, and what is your employment? lit. "what is a care to you?"—4. τὸν ἄρτι κρατοῦντα καὶ τύραννον τῶν ἀπάντων, who now rules and is monarch over all, i. e. "who is now the universal favourite."—5. πέπρακέ με, κ. τ. λ., sold me (to Anacreon) for a small hymn; lit. "having received a small hymn."—τοσαῦτα, such services (as this).—6. κῆν (for κᾶν, i. e. καὶ ἄν) ὑπῆ μὲ, and if he dismiss me, set me free.—τι ἄγριον, something wild.—7. τὰ νῦν, i. e. κατὰ τὰ νῦν ὄντα, at present, as things are now.—8. ὃν προπίνει, which he drinks first, before me.—πιούσα δ' ἄν χορεύω, and when I have drunk, perhaps I may dance, pres. subj. a. So also σινκιῶζω, καθεύδω.—9. κοιμωμένη, betaking myself to repose.—10. λαλιστέραν μ' ἔθηκας, κ. τ. λ., you have made me more loquacious than even the crow.

11. λέγουσιν (μοι), say to me.—12. λυβῶν ἔσποτρον ἄθρει, take the mirror and examine carefully, Idioms, 101, 2.—σεῦ, Ion. for σοῦ.—13. ὡς τῷ γέροντι, κ. τ. λ., arrange, ὡς πρέπει τῷ γέροντι παλζειν τὰ τερπνᾶ (τοσοῦτω) μᾶλλον ὅσω τὰ μοίρης (§ 134, 18.) ἐστὶ πέλας, that it becomes an old man to sport the more merrily, in proportion as death (lit. "the things of fate") is near.

P. 204.—1. νόημα ἄβουλον, a wayward, an unteachable disposition.—2. θώραχ', Ion. and by euphony for θώρακα.—δοῦρα, Ion. for δόρυ, gen. δόρατος, a spear.—βοειήν, Ion. for βοείαν or βοείαν, properly an adjective, but used as a substantive, a shield (made of an ox's hide—δοράν is understood).—3. ἔβυλλε, he begun to shoot, and continued shooting. Notice the import of the imperf.—4. ἤσυχυλλεν, κ. τ. λ., he flew into a passion, and threw himself at me as a dart.—ἔδυνε, penetrated.—5. τί γὰρ βαλώμεθ' ἔξω, κ. τ. λ., for what avails it if we be darting without, when the contest is within? iit. "the battle having itself within."

6. ἐτησίη μολοῦσα, coming every year.—7. εἷς ἄφαντος, κ. τ. λ., thou goest out of sight, i. e. thou disappearest either to the Nile, or to Memphis, i. e. to warmer climes.—8. πόθος ὁ μὲν πιρουῖται, κ. τ. λ., and one passion is just fledged, another is yet an egg, and another is just half hatched.—9. ἐρωτιδεῖς μικροῦς, the little love-lings.—κύνουσι ἄλλους, bring forth, hatch others.—10. τί μῆχος οὖν γένηται; what remedy then can there be?—ἐκσοβῆσαι, to drive away.

11. ἔαρος φανέντος, when the spring appears; lit. "spring appearing."—ῥόδα βρούουσι, scatter roses in profusion.—ἄπαλύνεται γαλήνη, settles down into a calm.—12. ὁδεύει, proceeds on its way (to the northern regions).—ἔλαμψε, is wont to shine, § 76, Obs. 6.—13. τὰ βροτῶν δ' ἔλαμψεν ἔργα, and the labours of men appear in their beauty.—14. γαῖα προκύπτει, the earth swells, is protuberant.—γαῖα, poetic for γῆ.—καρπὸς ἐλαίας προκύπτει, the fruit of the olive swells forth.—15. κατὰ φύλλον, κ. τ. λ., along the leaf, along the bough, the fruit bending them down, flourishes.

16. ἀλλ' ἐτρώθη, but was stung (by it), lit. "was wounded."—τὸν δάκτυλον δὲ δαχθεῖς, κ. τ. λ., thrusting the finger of his hand into his mouth, he screamed aloud; lit. "having bit the finger," 1 aor. pt. p. of δάκνω, in a middle sense. Of this passage there are various readings, and various conjectures as to its meaning; without troubling the reader with these, I have given that which seems the most natural.

P. 205.—1. δραμῶν δὲ καὶ πετασθεῖς (p. in a middle sense), running and flying.—2. ἡ δ', but she, Dor. for ἡ δ'.—τῆς μελίττας, of the bee, Dor. for τῆς μελίττης.—πονεῖ, rains, i. e. "causes pain," an unusual application of the word for λύπει.—3. πόσον δοκεῖς (πάντες τοῦτοι) ποιοῦσιν; how much do you think they (i. e. all they) suffer? (the proper meaning of the word.) When a word signifies the causing of that state which, as an intransitive, it expresses, it is called a *causative*, and becomes transitive, § 144, Obs. 3.

4. μακαρίζομέν σε τίτιξ, we deem you happy, O cicada. The cicada is larger than the grasshopper, and produces its song with its wings.—ἐπὶ δένδρων ἄκρων, on the tops of trees.—5. σὺ γάρ ἐστι κεῖνα πάντα ὅποσα, for all those things are thine which thou seest, &c.—6. ἀπὸ μηδενός (equivalent to ἐν μηδενί) βλάπτων, in no respect injuring any thing.—τίμιος βροτοῖσιν, honoured by mortals.—7. θέρμεος γλυκὺς προφήτης, sweet harbinger of summer.—8. σοφὴ γηγενής, κ. τ. λ., O skilled insect, sprung of earth, exempt from

suffering, with bloodless flesh, thou art almost like the gods themselves.

9. ἀποτυγχάνειν φιλοῦντα, that a lover should be unsuccessful; should fail of obtaining the object of his affection.—10. γένος οὐδὲν εἰς Ἴρωτα, birth is nothing to Cupid.—σοφίη (for σοφία), learning.—τρόπος, character.—παιεῖται, is trodden under foot, is despised.—11. τὸ δὲ χεῖρον, κ. τ. λ., and what is worse, we lovers perish by this means.

12. νέον χορευτήν, a youthful dancer.—13. τρίχας γέρον μὲν ἔστι, κ. τ. λ., he is old indeed as to his locks, but in spirit is young.

IDYLS OF BION.

“BION and MOSCHUS, Greek pastoral poets, were cotemporary with Theocritus, who flourished about 270 years B. C. Bion was a native of Smyrna, and Moschus, of Syracuse. They were both elegant writers, inferior to Theocritus in simplicity, but more delicate and refined in their sentiments. Their elegies are tender and sentimental, but not entirely free from a kind of monotony, which diminishes their interest.”—*Poetor.*

P. 206.—1. Αἰάζω τὸν Ἄδωνιν, I mourn for Adonis. Adonis was the favourite of Venus, and was slain by a wild boar in hunting. This dirge is a poetical lamentation for his death.—2. κείται ἐπ’ ὄρεσι, lies upon the mountains, Dor. for ὄρεσι.—3. λεπτὸν ἀποψύχων, breathing faintly.—εἴβεται, poetic for λείβεται.—ναρκῆ, pres. ind. a. of ναρκάω, Dor. and contr. for ναρκάει.—τῷ, Dor. for τοῦ.—4. ἀμφὶ δὲ τήνῳ (Dor. for ἐκείνῳ), and around that (lip).—θνάσκει, Dor. for θνησκει, dies.—5. ὃ μιν θνάσκοντι ἐφίλασεν, who kissed him when dying.—ὃ is sometimes used for ὅς, and that again for τις, and ὅστις, who.—6. Αἶ, αἶ, τὰν Κυθέρειαν, alas! alas! for the goddess of Cythera.—7. πύχειας ἀμπετάσασα κινύρετο, extending her arms she mournfully exclaimed, Dor. for πήχειας ἀναπετάσασα.—κιχίω, Dor. for κιχίω, pres. subj. a.—8. ἃ δέ, for ἐγὼ ἃ δέ, κ. τ. λ.—ζῶω, poetic for ζῶ, contr. for ζάω.—ἐμμή, Dor. for εἰμή, I, the wretched one, live, and am a goddess, and cannot follow thee, viz. to the lower world, being immortal.—πολλόν, poetic for πολύ, used adverbially, from the old form πολλός.—9. πόθος δέ μοι, my love, i. e. “the object of my love,” namely Adonis.—σοὶ δ’ ἅμα κεστός ὄλωλε, and the cestus, (the girdle of Venus, supposed to have great power in exciting emotions of love,) has perished with thee.—10. τοισσοῦτον ἔμνησας, why didst thou madly desire so much, 1 aor. ind. m. 2d sing. of μαινομαι.—11. ἃ (for ἡ) Παφία, κ. τ. λ., the Paphian goddess, i. e.

Venus.—τὰ δὲ πάντα, *and all these*, namely, the blood of Adonis and the tears of Venus.—ποιί, Dor. for πρὸς.

P. 207.—1. ἀγαθὰ στιβάς, *a beautiful couch*.—φυλλάς, *a bed of leaves*.—2. κέκλιται, *has been laid down*, i. e. *reclines*, § 76, Obs. 9.—χειρώμενοι χαίτας, *having shorn their locks*.—3. χῶ μὲν (for καὶ ὁ μὲν), *κ. τ. λ.*, *and one trampled on his arrows, another on his bow*.—ἄγε, (Dor. for ἦγε, imperf. ind. a. of ἄγω for ἄγνυμι), *broke*.—4. φορέησιν (for φόρησι from φόρημι, for φορέω), *brings*.—5. αὐτίαν τῶν for αὐτήν τήν.—ἐπὶ φλιαῖς, *upon the thresholds*.—6. ἐξεπέτασσε, *has untwined and thrown away*.—οὐκέτι δ' Ἑμῶν, *κ. τ. λ.*, *the song of "Hymen, Hymen!" being no longer sung, "Alas, alas!" is chanted*.—7. κλαίοντι, Dor. for κλαίουσι, see table of dialects, § 102.—8. ὁ δὲ σφίσις οὐχ ὑπακούει, *κ. τ. λ.*, *but he hears them not*.—οὐ μάν, *κ. τ. λ.*, *no indeed, even if he wished*.—Κῶρα, Dor. for Κόρα.

9. ἰξευτὰς κῶρος δειδράεντι ἐσδόμενον, Dor. for ἰξευτῆς κοῦρος δειδρήεντι ἐξόμενον.—10. τὸν ἀπότροπον, *who ought to be shunned*. ὡς δ' ἐνόασε (for ἐνόησε), *when therefore he (the bird-catcher) saw him (Cupid)*.—ἐσδόμενον for ἐξόμενον.—11. ὠνεκα, Dor. for οὔνεκα, *because*.—τῶς καλάμω, for τοὺς καλάμους, *κ. τ. λ.*, *joining all his rods (viz. his birdlime twigs), together; lit. "to each other"*.—12. τᾶ καὶ τᾶ, for τῆ καὶ τῆ (scil. ὁδῶ), *this way and that way*, i. e. *"skipping about"*.—μετάλμενον, by syncope for μεταλόμενον, 2 aor. pt. m. of μεταλλομαι.—13. ἔνεχ' οἱ τέλος οὐδὲν ἀπάντη, *because he effected nothing; lit. "because no end met him"*.—ἀπάντη, Dor. for ἀπήντα, imperf. ind. a. of ἀπαντάω.—ποιί, Dor. for πρὸς.—τὰν τέχνην for τὴν τέχνην.—κίνησε, without the augment, for ἐκίνησε.

P. 208.—1. τᾶς for τῆς, τῶρνεον, for τὸ ὄρνεον.—ἐντί, Dor. for ἐστί.—2. ὄλβιος ἔσση (for ἔση) εἰσόκα μή, *κ. τ. λ.*, *happy will you be, so long as you do not take him*.—3. ἀπύλμενος, by syncope for ἀπαλόμενος, *and springs from thee*, 2 aor. pt. m. of ἀπάλλομαι.—κεφαλὰν ἐπὶ σείῳ, for κεφαλὴν ἐπὶ σοῦ, *κ. τ. λ.*, *will alight upon thy head*.

4. εἶαρος for ἔαρος, *in spring, &c.*—τί τοι ἀδύ; (ἡδύ) *what is pleasing to you?*—τί δέ, *κ. τ. λ.*, *and which of these, &c.*—5. ἦ θέρος, *κ. τ. λ.*, (do you wish) *that summer (should come)?*—ἦ καὶ χεῖμα δύσεργον, *or even winter difficult for labour*.—θαλπούμενοι, *while they warm themselves*.—7. ἦ τοι καλὸν ἔαρ πλείον εὐαδεν; (Dor. for ἔαδεν, 2 aor. ind. a. of ἀνδάνω,) *or does the beautiful spring please thee more?*—αἰρεῖται, *prefers*.—8. λαλείν γάρ, *κ. τ. λ.*, *for leisure has permitted us to converse*.—ἄμμιν for ἡμῖν.—9. θεήια ἔργα, *the*

works of the gods, for θεῖα.—σεῦ δὲ ἕκατι, but for your sake.—πέλεν, was, for ἔπελεν, imperf. ind. a. of πέλω.—10. οὐκ ἐθέλω θέρος ἦμεν (for εἶναι), I do not wish it to be summer.—11. οὐλον χειμα φέρειν, κ. τ. λ., I dread to endure destructive winter, its snows, and its colds.—εἶαρ ἐμοί, κ. τ. λ., let thrice lovely spring be present to me the whole year.—ἀνίκα for ἡνίκα.—12. χαῖ (καὶ ἡ) νύξ, κ. τ. λ., and the night and day is equal; lit. "and the night is equal to men, and like it is the day."

IDYLS OF MOSCHUS.

P. 209.—1. μακρὸν ἐβώστρει (λέγουσα), made long proclamation (for Cupid her son), saying.—μανυτὰς (Dor. for μανυτῆς), the informer.—περίσματος, Dor. for περίσημος, very remarkable.—αὐτῷ for αὐτοῦ.—2. οὐ γὰρ ἴσον νοεῖ καὶ φθέγγεται, for he does not think and speak alike, in the same way, i. e. he does not speak as he thinks.—3. ἦν (for ἔαν) δὲ χολᾷ, but if he is angry, pres. subj. a. contr. for χολᾷ.—οὐδὲν ἀλαθεύων, saying nothing with truth.—παίσδει, Dor. for παίζει.—4. μικύλλα μὲν τήνω (Dor. for ἐκείνου) τὰ χειρῶρια, his little hands are very small.—κ' εἰς for καὶ εἰς.—'Αἶδεω for 'Αίδου.—5. ἄλλοτ' ἐπ' ἄλλους, κ. τ. λ., at one time to one person, at another time to another, of men and women.—6. τυτθὸν ἐοῖ τὸ βέλεμον, his arrow is small; ἐοῖ for οῖ, to him.—έντι, Dor. for εἰσι.—κῆμέ for καὶ ἐμέ, even me.—7. πολὺ πλεῖον δὲ οἱ αὐτῷ βαιὰ λαμπὺς ἐοῖσα (for οὔσα), but far more so is the little torch which he has; lit. "being to himself."—τᾷ, Dor. for τῇ, used as a relative, with which.—8. δάσας ἄγε (for δήσας), bind him and bring him, Idioms, 101.—κῆν (for καὶ ἄν) γελᾷ, and if he laugh, pres. subj. a.—9. τὰ χεῖλεα φάρμακον ἐντί, his lips are poison.—10. πλάνα δῶρα, they are deceitful gifts.—χαρίζομαι σοι πάντα ὄπλα ὅσσα ἐστὶ μοι, I make a present to you of all my weapons; lit. "weapons which are to me."

P. 210.—1. Ἀρχεῖτε Σικελικαί, κ. τ. λ., begin ye Sicilian muses, begin (the song) of wo, "Sicilian muses," i. e. the muses of pastoral song.—ἀδόνες, Dor. for ἀηδόνες, ye nightingales.—ποτί, Dor. for πρὸς.—τέθνακεν for τέθνηκεν.—2. τίς ποτὶ σᾶ σύρυγγι μελίξεται; (Dor. for μελίσται,) who now will play upon thy pipe?—θάσει, Dor. for θήσει, 1 fut. ind. a. of τέθνημι.—εἰσέτι γὰρ πνεῖει τὰ σὰ χεῖλεα, for it still breathes of thy lips.—3. Ἀχὼ δ' ἐν δονάκισσι (for δοναξι), κ. τ. λ., and Echo among its reeds feeds on thy songs.—4. Πανὶ φέρω τὸ μέλισμα, I offer thy strain (meaning, "thy pipe")

to Pan.—*μή δεύτερα σείο φέρηται*, lest he may bear the prize second to thee, i. e. lest he be, or, prove to be inferior to thee.—5. ὦ ποταμῶν λιγυρώτατε, O most tuneful of rivers, referring to the river Meles, on the banks of which both Homer and Bion are said to have been born, from which circumstance the epithet “tuneful” is applied to it.—6. λέγοντί (Dor. for λέγουσι) σε μύρεσθαι, κ. τ. λ., they say that thou didst mourn for thy son, with thy much lamenting waters.—τάκη, Dor. for τήκει, thou art wasting away, pres. ind. III. 2d sing. of τήκω.—7. ὃς μὲν, the one, namely, Homer; ὁ δ', the other, viz. Bion.—χὼ μὲν for καὶ ὁ μὲν, the one, referring to Homer, κῆνος δ', the other, referring to Bion.—πολέμωσ, Dor. for πολέμους.—8. καὶ ἀείδων ἐνόμει, and pastured his flocks as he sang.—ἤρεσε, κ. τ. λ., pleased (i. e. was pleasing to) Venus.

P. 211.—1. Ἄσκρα, Ascra (a town of Bœotia) laments for thee much more than for Hesiod.—2. ποθέοντι, Dor. for ποθείουσι.—3. τὸν ἀοιδόν, its bard, viz. Anacreon.—4. ἀντὶ δὲ Σαπφούς εἰς ἔτι, κ. τ. λ., and Mytelene still mourns for thy song instead of Sappho's.—5. ταῖ (for αἶ) μαλάχαι, κ. τ. λ., when they perish in the garden, and the green parsley, and the blooming crisp-leaved anise.—ζῶντι, for ζῶουσι, poetic for ζάουσι, contr. ζῶσι.—φύοντι for φύουσι, ἄμμι, Dor. for ἡμεῖς.—6. ὁππότε πρῶτα θάνωμες, for ὅποτε πρῶτα θάνωμεν, κ. τ. λ., whenever we are dead, we sleep unheard of (forgotten) in the hollow earth, the long, long, endless sleep, from which we never awake, and thou even, in silence, shall be concealed in the earth.—ἔσσειαι for ἔση, fut. ind. m. 2d sing. of εἶμι.—With this beautiful description, compare Job xiv. 7-12. The deep gloom of the picture is relieved in the description of the sacred poet by the certain prospect of a resurrection, “when the heavens shall be no more;” but here all is unmitigated endless darkness—the chilling horrors of an eternal sleep.

METRICAL KEY.

Selections from Anacreon.

ODE I. This ode is Iambic Dimeter Catalectic, (§ 193, and 204, I.) consisting of three iambic feet and a syllable; thus,

Θέλω | λέγειν || Ἄτρεϊ | δας.

In the same manner are scanned Odes 2, 6, 7, 8, 9, 11, and 14, of this selection.

ODE III. This ode is Anacreontic, and may be resolved into Trochaic Dimeter Brachycatalectic, (§ 194, and 204, II.) with a dissyllabic, sometimes a monosyllabic anacrusis prefixed; and consists of the anacrusis of two short, or one long syllable, followed by three trochaic feet; thus,

Μῆσῶ | ῥύκτι | οἷς πῶθ || ὠραῖς.

In this metre the long syllable of the trochee is sometimes resolved into two short ones. In the same manner are scanned Odes 4, 5, 10, 12, and 13.

The ictus or stress of voice in the first kind of verse falls on the second syllable of the iambus, and in the second, on the first syllable of the trochee, as marked above by the acute (').

The selections from Bion and Moschus are the ordinary hexameters, and scanned as the lines in Homer or Virgil.

LEXICON.

MARKS AND ABBREVIATIONS.

δ, ἦ, ῥό.	Masc., Fem., Neut., § 11, Obs. 1.	2 p.	2d Perfect.
dim.	Diminutive.	pt.	Participle.
fr.	From, i. e. derived from.	Mid. or m.	Middle Voice.
a.	Aorist.	pass.	Passive Voice.
f.	Future.	tr.	Transitive.
p.	Perfect.	intr.	Intransitive.

§ Refers to the Section of the Greek Grammar indicated.

"Idioms" refers to the Introduction on Idioms at the beginning of the book.

R. The Root, viz. of the verb, from which its tenses are formed, § 82.

- ἄ, 1. Privative (abbreviated for ἄνευ, *without*). *Not; un-; in-*. —2. Intensive (for ἄγαν, *much*). *Very; very much*. —3. Denoting union (for ἅμα, *together*). *Together with*. —Used only in composition, § 122, 1. —Before a vowel it becomes ἄν-.
- ἄ, fem. article, Dor. for ἡ. *The*.
- ἄ, interj. *Ah! oh! alas!*
- ἄβᾶτος, *ον*, adj. (ἄ, *not*, and βατός, *accessible*, fr. βάω, *obsol.*, *to go*). *Inaccessible, not to be trodden*.
- ἀβέβαιος, *ον*, adj. (ἄ, *not*, and βέβαιος, *firm*). *Insecure, unfaithful*.
- ἀβίωτος, *ον*, adj. (ἄ, *not*, and βιωτός, *vital*, fr. βίωω). *Lifeless, wretched, miserable*.
- ἀβλαβής, *ής*, adj. (fr. ἄ, *not*, and βλάπτω, *to hurt*). *Unhurt, uninjured*.
- ἄβουλος, *ον*, adj. (fr. ἄ, *not*, and βουλή, *counsel*). *Inconsiderate, imprudent, wayward*.
- Ἀβροκόμας, *ον*, ὄ. *Abrocōmas*, a Persian general.
- ἄβρός, *ά, ὄν*, adj. *Splendid, delicate, luxurious; ἀβρά*, neut. pl. as an adv., *gaily, delicately*; hence,
- ἄβρότης, *ητος, ἡ*. *Splendor, delicacy, luxury*.
- Ἀβῦδος, *ον*, ἡ. *Abydos*, a city on the Hellespont, opposite to Sestos.
- ἀγάζομαι (R. ἀγαδ), *ι*. ἀγάσομαι, *ρ*. ἡγασμαι. *To wonder at, to admire*.
- Ἀγαθοκλῆς, *εους, ὄ*. *Agathōcles*, a Sicilian distinguished for his military talents.
- ἀγαθός, *ή, ὄν*, adj. (comp. irr. § 54). *Good, virtuous, brave, excellent*.
- Ἀγάθων, *ωνος, ὄ*, *Agātho*, an

- Athenian tragic poet, the contemporary and friend of Euripides.
- ἀγακλυτός, ὄν, adj. (fr. ἄγαν, *very*, and κλυτός, *famous*). *Very renowned, far-famed, illustrious.*
- ἀγάλλω (R. ἀγαλ), f. ἀγῆλω, p. ἡγαλκα, tr. *To make splendid.* MID. *To make one's self splendid, i. e. to exult, to triumph, to exult in.*
- ἄγαλμα, ἄτος, τό (fr. ἀγάλλω, *to honor*). *A statue, an image.*
- ἀγαλμαῖοποιός, οὔ, ὁ (fr. ἄγαλμα, and ποιέω, *to make*). *A statuary.*
- ἄγῆμαι (R. ἄγα), f. ἄσομαι, p. ἡγασμαι. *To admire, to revere, to wonder at:—to honour, to esteem, to prize.*
- Ἀγῆμέμων, ονος, ὁ. *Agamemnon*, king of Mycænæ and Argos, and leader of the Grecian forces against Troy.
- ἀγῆνακτέω (R. ἀγῆνακτε), f. ἡσω, p. ἡγῆνακτηκα (fr. ἄγαν, *very much*, and ἄχος, *distress*). *To feel pain, to be indignant, to be displeased, to complain.*
- ἀγάομαι, (R. ἀγα) f. ἄσομαι, p. ἡγασμαι, (same as ἄγῆμαι). *To admire, to revere, &c.*
- ἀγάπῳ (R. ἀγῆπα), f. -ἡσω, p. ἡγάπηκα (fr. ἄγῆμαι, *to revere*). *To love, to treat with kindness, to be content.*
- ἀγάπητός, ἡ, ὄν, adj. (fr. ἀγῆπα). *Beloved, lovely.*
- ἀγαστός, ἡ, ὄν, adj. (fr. ἀγάζομαι, *to admire*). *Admired, admirable, enviable.*
- Ἀγανῆ, ἦς, ἡ. *Aganê*, daughter of Cadmus, and mother of Pentheus.
- ἄγγειον, ου, τό (fr. ἄγγος, *a vessel*). *A vessel, a basket.*
- ἄγγελία, ας, ἡ (fr. ἄγγελος, *a messenger*). *Intelligence, tidings, a message.*
- ἄγγελιῶφόρος, ου, ὁ, (fr. ἄγγελία, and φέρω, *to carry*). *A messenger.*
- ἄγγέλλω (R. ἄγγελ), f. -εῖλω, p. ἡγγελκα, (fr. ἄγω, *to bring*). *To bring intelligence, to announce, to declare; hence,*
- ἄγγελος, ου, ὁ. *A messenger.*
- ἄγγος, εος, τό. *A vessel, a bag.*
- ἀγείρω (R. ἀγειρ, 2 ἄγερ, 3 ἄγορ), f. -εῖρω, p. ἡγερκα, (fr. ἄγω, *to drive*). *To gather together, to collect, to assemble.*
- ἀγέλη, ης, ἡ (fr. ὄγω, *to drive*). *A herd.*
- ἀγέννητος, ον, adj. (ἀ, *not*, and γέννητος, *begotten*). *Unbegotten, unborn, uncreated.*
- ἄγευστος, ον, adj. (ἀ, *not*, and γευστός, *tasted*, fr. γείω). *Untasted, unexperienced, unenjoyed.*
- Ἀγήνωρ, ορος, ὁ. *Agēnor*, son of Neptune, and father of Cadmus and Eurōpa.
- ἀγήρωσ, ων, adj. Att. Dec. § 19, (fr. ἀ, *not*, and γῆρας, *old age*). *Not growing old, not affected by age, ever young.*
- Ἀγησίλαος, ου, ὁ. *Agēsilaus*, a celebrated king of Sparta.

- Ἀγροίπολις, ἰος, ὅ. *Agesipōlis*, a king of Sparta.
- ἄγιος, α, ον, adj. *Sacred, venerable, holy.*
- Ἄγισ, ἶδος, ὅ. *Agis*, a name of several Spartan kings.
- ἀγκιστρῶδης, ες, adj. (fr. ἄγκιστρον, a fish-hook, and εἶδος, the form). *Barbed, hooked.*
- ἄγκυρα, ας, ἡ. *An anchor.*
- ἀγλαός, ἄ, ὄν, adj. (probably by transposition for ἀγῆλός, from ἀγῆλλω, to make splendid). *Splendid, brilliant, illustrious.*
- ἀγνοέω (R. ἀγνοε), f. -ήσω, p. ἠγνόηκα (ἀ, not, and γνοέω, for νοέω, to know). *Not to know, to be ignorant of, to be unacquainted with.*
- ἄγνοια, ας, ἡ (fr. ἀγνοέω). *Ignorance, unskilfulness.*
- ἀγνώς, -ῶτος, ὅ, ἡ, adj. (fr. ἀ, not, and γνωστός, known). *Unknown.*
- ἄγνωστος, ον, adj. (fr. the same). *Unknown.*
- ἀγορά, ἄς, ἡ (fr. ἀγορ, 3d root of ἀγείρω, to assemble). *A market place, a public place, a forum.*
- ἀγοράζω (R. ἀγοραυ), f. -ἄσω, p. ἠγόραυκα, (fr. ἀγορά). *To frequent the market, to buy, to traffic.*
- ἀγορεύω (R. ἀγορευ), f. -εύσω, p. ἠγόρευκα, (fr. ἀγορά). *To speak in public, to harangue, to announce.*
- ἄγρα, ας, ἡ. *The chase, hunting, game, prey.*
- ἀγρεύω, (R. ἀγρευ) f. -εύσω, p.
- ἤγρευκα (fr. ἄγρα). *To hunt, to catch, to capture, to take.*
- ἄγριος, α, ον, adj. (fr. ἄγρος, country). *Rustic, savage, wild, cruel, untamed.*—ἄγρια, neut. pl. adv., *cruelly, &c.*
- ἀγριότης, ητος, ἡ (fr. ἄγριος). *Rusticity, savageness, wildness, &c.*
- ἄγρός, οὔ, ὅ. *A field, land, country, region.*
- ἀγροτεῖρα, ας, ἡ (fem. of ἀγροτηρ). *Rustic.*
- ἀγρότερος, α, ον, adj. (fr. ἀγρός). *Rustic, pertaining to the country, wild.*
- ἀγρυπνέω (R. ἀγρυπνε), f. -ήσω, p. ἠγρύπηκα (fr. ἄγρυπνος, sleepless). *To be without sleep, to be restless, to watch carefully.*
- ἀγύρτης, ου, ὅ (fr. ἀγείρω, to collect, sc. a crowd). *A juggler, a mountebank, a quack.*
- ἄγχι, adv. *Near.*
- ἀγχιτοια, ας, ἡ (fr. ἀγχινοῦς, having presence of mind). *Acuteness, intelligence, cunning, wit.*
- ἀγχιστῆνος, and ἀγχιστῖνος, η, ον, adj. (fr. ἀγχιστος, very near). *Close together, crowded.*
- ἄγχω (R. ἄγχ), f. ἄγξω, p. ἠγχα *To choke, to strangle, to hang*
- ἄγω (R. αγ), f. ἄξω, p. ἠγα, with Attic reduplication ἀγῆοχα, 2 a. ἠγῆγον, p. pass. ἠγμαί. *To lead, to drive, to bring.*—σχολήν ἄγειν, to be at leisure; εἰρήην ἄγειν, to be at peace.—ἄγε, imp. as. an adv., *come, come on, &c.*

ἄγων, ἄνος, ὁ (fr. ἄγω). A contest, a combat, a game.

ἄγωνιάω, (R. ἄγωνα) f. ἄσω, p. ἡγωνιῶκα (fr. ἄγων). To contend, to strive earnestly:—to be anxious or troubled, to fear.

ἄγωνίζομαι (R. ἄγωνιδ), f. ἴσομαι, p. ἡγωνίσμαι (fr. ἄγων). To contend, to strive (as it were) in agony, to combat for a prize.

ἄγωνισμα, ἄτος, τό (fr. ἄγωνίζομαι). A contest, a struggle, a single combat.

ἄγωνιστής, οὔ, ὁ (fr. the same). A combatant (at the games), an opponent.

ἀδαμάντινος, η, ον, (fr. ἀδάμας, hardest iron). Made of the hardest iron, hard, strong:—adamantine, invincible.

ἀδιάμαστος, ον, adj. (ἀ, not, and δαμαστός, not used, fr. δαμάω, to subdue). Unsubdued, untamed, unconquerable.

ἀδείης, ἐς, adj. (fr. ἀ, not, and δέος, fear). Fearless.

ἀδελφή, ἡς, ἡ (fr. ἀδελφός). A sister.

ἀδελφίδους, οὔ, ὁ (contr. for ἀδελφιδέος fr. ἀδελφός). A nephew.

ἀδελφός, οὔ, ὁ (fr. ἀ, for ἄμα, together, § 122, 1, 3d, and δελφύς, a womb). A brother.

ἀδεῶς, adv. (fr. ἀδείης). Fearlessly, securely, calmly.

ἄδηλος, ον, adj. (ἀ, not, and δηλος, manifest). Obscure, uncertain, unknown.

Ἄιδης, ου, ὁ, Attic (Ionic, Ἄιδης, ἄω, and εω, contr. ἄδης, ου). Also, Ἄις, obsol. gen. Ἄιδος, &c. (fr. ἀ, not, and ἰδεῖν, to see). Pluto, the Shades, the lower regions. εἰς (δόμον) ἰδου, into Hades. ἐν (δόμῳ) ἰδου, in Hades, &c.

ἀδιαλείπτως, adv. (fr. ἀδιάλειπτος, incessant). Incessantly.

ἀδικέω, (R. ἀδικε) f. -ήσω, p. ἡδίκηκα (fr. ἄδικος). To act unjustly, to injure, to wrong.

ἀδικημα, ἄτος, τό (fr. ἀδικέω). An act of injustice, an injury, a wrong.

ἀδικία, ας, ἡ (fr. ἄδικος). Injustice.

ἄδικος, ἡ, ὄν, adj. (fr. ἀ, not, and δίκη, justice). Unjust.

ἀδικῶς, adv. (fr. ἄδικος). Unjustly.

ἄδινός, η, ον, adj. (fr. ἄδην, excessively). Dense, abundant, frequent, vehement, intense.

ἄδινα, neut. pl. adv. *Densely, in great numbers, &c., loudly.*

Ἄδμητος, ου, ὁ. Admētus, king of Phere in Thessaly.

ἄδολεσχος, ου, ὁ (fr. ἄδος, satiety, and λέσχη, idle talk). One who wearies with idle talk, loquacious, talkative, a prater.

ἀδοξία, ας, ἡ (fr. ἄδοξος, inglorious). Disgrace, dishonour, infamy.

ἄδύνατος, ον, adj. (ἀ, not, and δυνάτος, able). Impossible, unable.

ἄδύς, Dor. for ἡδύς.

ἄδω (R. ἄδ), f. ἄσω, p. ἡκα,

(contr. for ἀίδω). *To sing*, p. pass. ἦσμαι.
 ἄδων, Dor. for ἀηδών.
 Ἄδωνις, ἴδος, ὁ. *Adonis*, a beautiful youth, beloved by Venus.
 ἀεί, adv. *Always*, poet. αἰεί.
 ἀείδω (R. ἀειδ), f. ἀείσω, p. ἦεικα. *To sing*.
 ἀεικής, ἐς, adj. (ἄ, not, and εἰκός, becoming). *Unbecoming, unseemly, mean*.
 ἀείρω (R. ἀειρ, 2 ἀερ), f. ἀερῶ, p. ἦερκα (poet. for αἶρω). *To raise, to take up, to lift*, 1 a. ἦειρα, without aug. αἶειρα.
 ἀεργεΐη, ης, ἡ, Ion. and poet. for ἀεργία (fr. ἄ, not, and ἔργον, work). *Idleness, laziness, strictly, want of employment*.
 ἀεροειδής, ἐς, adj. (fr. ἀήρ, and εἶδος, appearance). *Airy, dusky, dark*.
 ἀετός, ου, ὁ. *An eagle*.
 ἀηδία, ας, ἡ (fr. ἀηδής, displeasing). *Displeasure, disgust*.
 ἀηδών, ὄνος, ἡ (fr. ἀείδω). *The nightingale*.
 ἀήρ, ἐρος, ἡ, Att. ὁ (fr. ἄημι, ἄω, to blow). *The air*.
 ἀήττητος, ον, adj. (fr. ἄ, not, and ἦττώ, to vanquish). *Unconquered, invincible*.
 Ἄθᾶμας, αντος, ὁ. *Athāmas*, king of Thebes in Bœotia.
 ἀθάνασία, ας, ἡ. *Immortality, from*
 ἀθάνατος, ον, adj. (ἄ, not, and θάνατος, death). *Immortal, everlasting*.
 ἀθαπτος, ον, adj. (ἄ, not, and θάπτω, to bury). *Unburied*.

ἀθέατος, ον, adj. (ἄ, not, or un-, and θεᾶτός, seen). *Unseen, invisible*.
 Ἄθηνᾶ, ᾤς, ἡ (contr. for Ἄθηνάα). *Minerva*, the goddess of wisdom, war, and the arts; said to have been produced from the brain of Jupiter.
 Ἄθῆναζε, adv. (= Ἄθῆναςδε, § 119, 1, 3d). *To, or, towards Athens*.
 Ἄθῆναι, ὦν, αἰ (fr. Ἄθηνᾶ). *Athens*, the capital of Attica; hence,
 Ἄθῆναϊός, α, ον, adj. *Athenian*.
 Ἄθῆναϊός, ου, ὁ. *An Athenian*.
 ἀθλητής, οῦ, ὁ (fr. ἄθλος, a contest). *A champion, a prize-fighter, a wrestler*.
 ἄθλιος, ον, and α, ον, adj. (fr. ἄθλος, toil). *Wretched, miserable*.
 ἄθλον, ου, τό (fr. ἄθλος). *The prize, a reward, a recompense*.
 ἄθλος, ου, ὁ. *A contest, combat; toil, labour*.
 ἀθρόρυβος, ον, adj. (ἄ, not, and θρόρυβος, tumult). *Without tumult, calm, undisturbed*.
 ἀθρέω (R. ἀθρε), f. -ήσω, p. ἦθρηκα. *To look at, to behold, to see*.
 ἀθροίζω (R. ἀθροιδ), f. -οίσω, p. ἦθροικα (fr. ἀθρόος). *To gather together, to assemble, to collect*.
 ἀθρόος, α, ον, adj. contr. ἄθροος ον (fr. ἄ, i. e. ἄγαν, § 122, 1, 2d and θρόος, clamour). *Numerous, dense, crowded, abundant*.

ἄθυμέω (R. ἄθυμε), f. -ήσω, p. ἠθύμηκα (fr. ἄθυμος, *dispirited*). *To despond, to be dispirited, to be dejected.*

Ἄθως, ω, ὁ (Dor. Dec. § 19). *Athos*, a mountain in Macedonia.

αἶ, interj. *Ah! alas!* expressing a wish, *O that, would that.*

αἶα, ης, ἡ (Ion. and poet. for γαῖα). *The earth.*

αἰάζω (R. αἰαγ), f. -άξω, p. ἤαχα (fr. αἶ). *To mourn, to lament.*

Αἰακός, οὔ, ὁ. *Æacus*, one of the judges in the lower world.

Αἶας, αντος, ὁ (§ 22, Obs. 2).

Ajax, the name of two Grecian chieftains in the war against Troy; one, the son of Telamon, the other, of Oileus.

αἰγερος, ου, ὁ. *A poplar.*

Αἰγέυς, έως, ὁ. *Ægeus*, king of Athens, and father of Theseus.

αἰγιαλός, οὔ, ὁ (fr. ἄγνυμι, *to break*, and ἅλς, *the sea*). *The shore, the coast.*

Αἰγίνα, ης, ἡ. *Ægina*, an island near the coast of Argolis; hence,

Αἰγινητής, ου, ὁ. *A native of Ægina.*

αἰγίοχος, ου, ὁ (fr. Αἰγίς, *the ægis*, and ἔχω, *to bear*). *The ægis-bearer*, an epithet of Jupiter and Minerva.

αἶγίς, ἴδος, ἡ (from αἶξ, *a goat*). *A goat's skin, a shield*; originally a goat skin wound round the left arm—afterwards a frame covered with

goat's skin.—*The ægis*, or shield of Jupiter.

Αἰγύπτιος, α, ον, adj. *Egyptian*. Αἰγύπτιοι, οἱ, *the Egyptians*; from

Αἴγυπτος, ου, ἡ. *Egypt*.

αἰδέομαι (R. αἰδε), f. -ίσομαι, and -ήσομαι (fr. αἰδώς, *respect*). *To reverence, to respect, to dread: to be ashamed.*

αἰδιος, α, ον, adj. (fr. αἶε, *ever*). *Lasting, uninterrupted, everlasting.*

αἰδοῖος, α, ον, adj. (fr. αἰδώς). *That inspires awe, revered, venerable.*

ἄιδρις, εως, adj. (ἄ, *not*, and ἴδρις, *skilful*). *Ignorant, unskilful.*

αἰδώς, ὄος, contr. οὖς, ἡ. *Shame, reverence, respect, modesty.*

αἰεί, adv. (poet. for αἶε). *Always, ever.*

Αἰήτης, ου, ὁ. *Æetes*, king of Colchis.

αἰθήρ, έρος, ὁ and ἡ (fr. αἶθω, *to burn*). *The upper air, the sky, æther.*

Αἰθιοπία, ας, and Αἰθίοπη, ης, ἡ. *Æthiopia*.

Αἰθίοψ, οπος, ὁ (fr. αἶθω, *to burn*, and ὤψ, *the countenance*). *An Æthiopian.*

αἰθρία, ας, ἡ. *Clear weather.*

αἶθριος, ον, adj. (fr. αἰθρία, *clear weather*). *Fair, clear, under the open air.*

αἶθω, (R. αἶθ) used only in pres. and imperf. *To burn, to blaze, to set in a blaze.*

αἶμα, ἄτος, τό. *Blood.*

Αἰνεΐας, ου, ὁ. *Enēas*, a Trojan prince, son of Anchises and Venus.

αἰνέω (R. αἶνε), f. -έσω, p. ἤνεκα (fr. αἶνος, praise). *To praise, to commend, to approve.*

Αἰνῖαναι, ὧν, οἱ. *The Aἰνῖανες*, a tribe of Thessalians.

αἰνήμα, ἄτος, τό (fr. αἰνίσσομαι, to speak enigmatically, R. αἰνυ). *An enigma, a riddle.*

αἰνός, ἦ, ὄν, adj. (Ion. and poet. for δεινός). *Dire, wretched, dreadful.*

αἰνος, ου, ὁ. *Approbation, praise.*

αἶξ, αἰγός, ἦ (fr. αἰίσσω, to move rapidly). *A she goat, a goat.*

Αἰόλος, ου, ὁ. *Æolus*, the god of the winds.

αἰπόλος, ου, ὁ (fr. αἶξ, and πωλέω, to tend). *A goatherd.*

αἶρεσις, εως, ἦ (fr. αἶρέομαι, to select). *A choice, a selection, a sect.*

αἶρετός, ἦ, ὄν, adj. (from the same). *Chosen, selected, eligible, desirable.*

αἶρέω (R. αἶρε, 2 ἔλ), f. -ήσω, p. ἤρηκα, 2 a. εἶλον, 2 a. mid. εἶλόμην. *To take, to catch, to seize, to choose, to prefer.*

αἶρω (R. ἄρ), f. -ἄρω, p. ἤρακα, 1 a. ἦρα (contr. fr. ἕρω). *To lift, to raise, to pull up.*

Ἄϊς, nom. obsol. gen. Ἄιδος, &c. *Pluto, Hades*; see Ἄιδης.

αἶσα, ης, ἦ. *Destiny, fate.*

αἰσθάνομαι, (R. αἰσθε, 2 αἰσθ) f. -ήσομαι, p. ἤσθημαι, 2 a. ἤσθόμην. *To perceive, to feel, to observe, to understand*; hence,

αἰσθησις, εως, ἦ. *Perception, feeling, a sense.*

αἰσχιστα, adv. (αἰσχιτος, § 120, I. 1, superl. of αἰσχρός). *Most disgracefully, most shamefully.*

αἰσχος, εος, τό. *Baseness, disgrace, deformity*; hence,

αἰσχρός, ἄ, ὄν, adj. (αἰσχιών αἰσχιτος). *Base, disgraceful, shameful*:—*deformed, ugly*; hence,

αἰσχροῶς, adv. (comp. αἰσχιον, αἰσχιτα). *Basely, shamefully.*

Αἰσχύλος, ου, ὁ. *Æschylus*, a celebrated tragic poet of Eleusis in Attica, born 525, B. C.

αἰσχύνη, ης, ἦ (fr. αἰσχος). *Shame, disgrace, infamy.*

αἰσχύνω (R. αἰσχυν), f. -ῦνῶ, p. ἤσχυνηκα (fr. αἰσχος). *To make ashamed, to disgrace.*—**ΜΙΔ.** αἰσχύνομαι. *To feel ashamed, to dread*:—*to reverence, to respect.*

Αἴσων, ονος, ὁ. *Æson*, brother of Pelias, and father of Jason.

αἰτέω (R. αἶτε), f. -ήσω, p. ἤτηκα. *To ask, to request, to demand.*

αἰτία, ας, ἦ. *A cause, a motive, a fault*:—*a charge, a complaint.*

αἰτιόμαι (R. αἶτια), f. -ἄσομαι p. ἤτιᾶμαι (fr. αἶτια). *To charge, to blame, to accuse, &c.*; hence,

αἰτιατέος, α, ον, adj. *Deserving to be blamed.*—**ΜΟΙ** αἰτιατέον. *I must blame*, Idioms, 116.

αἴτιος, α, ον, adj. (fr. αἶτια). *In fault, culpable, blamed*:—*that which causes, or produces.*

Αἶτνη, ης, ἡ. *Ætna*, a volcano in Sicily.

αἰφνιδίως, adv. (fr. αἰφνίδιος, sudden). *Suddenly, on a sudden.*

αἰχμᾶλωτος, ον, adj. (fr. αἰχμή, a spear, and ἄλωτος, taken). *Taken with the spear, a captive, a prisoner of war.*

αἶψα, adv. *Quickly, speedily.*

αἰών, ὦρος, ὅ, poet. ἡ (fr. αἰεί, always, and ὦν, being). *Time, an age, eternity.*

αἰώνιος, ον, and ος, α, ον (fr. αἰών). *Permanent, enduring, eternal.*

αἰώρῳ (R. αἰώρε), f. -ήσω, p. ἤωρηκα (poetic form of αἰείρω). *To raise, to lift up, &c.—MID.*

αἰωρόμαι. *To expect anxiously, to be in anxiety, or suspense.*

ἄκαιρος, ον, adj. (ἄ, not, and καιρός, season). *Unseasonable, untimely.*

ἄκαμπτος, ον, adj. (ἄ, not, and κάμπτω, to bend). *Unmoved.*

ἄκανθα, ης, ἡ (fr. ἀκή, a point). *A thorn, a prickle:—a quill of a porcupine.*

ἄκαρπος, ον, adj. (ἄ, not, and καρπός, fruit). *Unfruitful, unproductive.*

Ἄκαστος, ου, ὁ. *Acastus*, son of Pelias, king of Thessaly.

ἀκέραιος, ον, adj. (ἄ, not, and κεράννυμι, to mix). *Unmixed, pure, unharmed, uninjured.*

ἄκην, adv. *Silently, still, quietly.*

ἀκινᾶκης, ου, ὁ (Persian). *A scimitar.*

ἀκίνδυνος, ον, adj. (fr. ἄ, not, and κίνδυνος, danger). *Without danger, secure.*

ἀκινδύως, adv. (ἀκίνδυνος). *Safely, securely.*

ἀκίνητος, ον, adj. (ἄ, not, and κινέω, to move). *Unmoved, unshaken, immovable.*

ἀκμάζω (R. ἀκμαδ), f. -ἄσω, p. ἤκμαθα (fr. ἀκμή). *To be at the height, to bloom, to flourish, to prevail, to be important.*

ἀκμαῖος, α, ον, adj. (fr. ἀκμή). *At the height:—ripe, blooming, seasonable.*

ἀκμή, ης, ἡ (fr. ἀκή, a point). *A point, an edge:—the highest degree or point, bloom, full vigour.*

ἀκμήν, adv. (ἀκμήν, i. e. κατὰ ἀκμήν). *Instantly, as yet, still.*

ἀκοή, ἧς, ἡ (fr. ἀκούω, to hear). *The hearing:—report, rumor.*

ἀκολουθέω (R. ἀκόλουθε), f. -ήσω, p. ἠκολούθηκα (fr. α, i. e. ἕμα, together, and κίλευθος, a path). *To follow.*

ἀκοντιζῶ (R. ἀκοντιδ), f. -ίσω, p. ἠκόντικα (fr. ἄκων, a javelin). *To hurl the javelin:—to hurl, to fling.*

ἀκόντισις, εως, ἡ (ἀκοντιζῶ). *The casting a spear:—a casting, a darting.*

ἀκούσιος, ον, adj. (fr. ἄ, not, and ἐκούσιος, voluntary). *Involuntary, unwilling, forced, reluctant.*

ἄκουσμα, ἄτος, τό (fr. ἀκούω). *Something heard, a rumor, a narrative.*

ἀκουστός, ἡ, ὄν, adj. (fr. ἀκούω).

Heard, audible.

ἀκούω (R. ἀκου, 3 ἀκο), f. mid.

ἀκούσομαι, p. act. ἤκουκα, 2

perf. ἤκοα, with Att. redup.

ἀκίκοα, p. pass. ἤκουσμαι. *To*

hear.—εὖ ἀκούειν, *to be well*

spoken of.—κακῶς ἀκούειν, *to*

be ill spoken of.

ἄκρα, ας, ἡ (prop. fem. of ἄκρος,

as if ἄκρα χώρα). *A height, a*

summit, a citadel.—Also, ἄκρα,

ων, neut. pl. of ἄκρος. *Sum-*

mits, heights.

ἀκράτος, ον, adj. (ἀ, *not*, and

κρατός, *mixed*). *Unmixed,*

pure, strong.

ἀκριβής, ἐς, adj. (fr. ἄκρος). *Ac-*

curate, exact, precise, pure.—

ἐπὶ ἀκριβῆς. *With precision.*

ἀκριβῶω (R. ἀκριβῶ), f. -ώσω,

p. ἠκριβῶκα (fr. ἀκριβής). *To*

examine accurately, to know

exactly, to be well versed in.

ἀκριβῶς, adv. (fr. ἀκριβής). *Ac-*

curately.

Ἀκρίσιος, ον, ὁ. Acrisius, king

of Argos, father of Danaë.

ἀκροάομαι (R. ἀκροα), f. -ἄσο-

μαι. *To hear, to listen or at-*

tend to, viz. for instruction;

hence,

ἀκρόασις, εως, ἡ. *The act of*

hearing, hearing, listening to.

ἀκροβάτῃω (R. ἀκροβῆτε), f.

-ήσω, p. ἠκροβάτηκα (fr. ἄκρος,

and βαίω, *to go*). *To walk on*

the toes, to walk on tiptoe.

ἀκροποδητί, adv. (fr. ἄκρος, and

πούς, *a foot*). *On tiptoe.*

ἀκρόπολις, εως, ἡ (fr. ἄκρος, *on*

high, and πόλις, *a city*.) *A*

citadel, an acropolis. *The*

Acropolis of Athens.

ἄκρος, α, ον, adj. (fr. ἀκή, *a point*).

Lofty, on high, extreme; hence,

excelling, superior.—ἄκρα (sc.

χωρία), *summits, heights.*

ἀκρωτηριάζω (R. ἀκρωτηριάδ),

f. -ἄσω, p. ἠκρωτηριάκα (fr.

ἀκρωτήριον). *To cut off the*

extremities, to mutilate.

ἀκρωτήριον, ον, τό (fr. ἄκρος).

The extreme point, a promon-

tory.

Ἀκταίων, ωνος, ὁ. Actæon, a

famous hunter, changed by

Diana into a stag.

ἀκτιή, ἡς, ἡ (fr. ἄγω, or ἄγνῆμι,

to break). *A shore where the*

waves break,—the bank of a

river; hence,

Ἀκτιή, ἡς, ἡ. Attica.

ἀκυβέρνητος, ον (fr. ἀ, *not*, and

κυβερνάω, *to pilot*). *Without a*

pilot, unguided.

ἀκύμαντος, ον, adj. (fr. ἀ, *not*,

and κυμαίνω, *to rise in waves*).

Waveless, calm, smooth.

ἀκῦμων, ον, adj. (fr. ἀ, *not*, and

κῦμα, *a wave*). *Without waves,*

still, tranquil.

ἄκων, ουσα, ον, adj. (ἀ, *not*, and

ἔκων, *willing*). *Unwilling, re-*

luctant.

ἀλαζών, ὄνος, ὁ (fr. ἀλάομαι, *to*

wander). *One who roams a-*

bout, a boaster, a vain person.

ἄλᾶθειών, Dor. for ἀληθειών.

Ἀλβανοί, ὦν, οἱ. *The Alba-*

nians.

ἀλγέω (R. ἄλγε), f. -ήσω, p. ἠλ-

γηκα (fr. ἄλγος). *To suffer pain, to grieve, to be sad.*

ἄλγος, εος, τό. *Pain, suffering, sorrow, grief.*

ἄλέγω (R. ἄλεγ), f. -ξω, p. ἤλεξα (fr. ἄ, i. e. ἄγαν, *very much*, and λέγω, *to gather*). *To reckon, to compute, to care for, to recompense.*

ἀλείφω (R. ἀλειφ, 2 ἀλιφ, 3 ἀλοιφ), f. -λείψω, 2 p. ἤλοιφα. Attic p. ἀλήλιφα, p. pass. ἀληλιμμαι. *To anoint, as for a contest; hence, to prepare.*

ἀλεκτρούων, ὄνος, ὄ, ἦ. *A cock, a hen.*

Ἀλεξανδρεὺς, ἑως, ὄ. *An Alexandrian.*

Ἄλεξανδρος, ου, ὄ. *Alexander, surnamed the great, also a tyrant of Pheræ in Thessaly.*

ἀληθεία, ας, ἦ (fr. ἀληθής). *Truth.*

ἀληθεύω (R. ἀληθευ), f. -εύσω, p. ἠλήθευκα (fr. ἀληθής). *To speak truth, to be true, to be sincere.*

ἀληθής, ἑς, adj. (fr. ἄ, *not*, and λήθω, *to lie concealed*). *True, sincere.*

ἀληθινός, ἦ, ὄν, adj. (fr. ἀληθής). *True, certain: said of things.*

ἀλήθω (R. ἀληθ), f. ἀλήσω (same as ἀλείω). *To grind.*

ἀληθῶς, adv. (fr. ἀληθής). *Truly, really, honestly.—ὡς ἀληθῶς, in reality.*

ἀληλιμμένος, p. pt. pass. of ἀλείφω.

ἄλιος, α, ον, adj. (fr. ἄλις, *the*

sea). *Marine, pertaining to the sea.*

ἄλιος, Dor. for. ἥλιος. *The sun.*
ἄλις, adv. *In great numbers, enough.*

ἀλίσκω, obsol. in pres. act. for which αἰρέω, is used. See.

ἀλίσκομαι (R. ἄλο), f. ἀλώσομαι, p. act. ἤλωκα, Att. εάλωκα, 2 a. ἦλων (from ἄλωμι), inf. ἄλωναι, pt. ἀλούς. *To take, to seize.* The 2 a. and p. act. are used in a passive sense, § 117.

ἀλκή, ῆς, ἦ. *Strength, courage, power.*

Ἄλκηστις, ἴδος, ἦ. *Alcestis, daughter of Pelias.*

Ἀλκιβιάδης, ου, ὄ. *Alcibiādes, an illustrious Athenian general.*

ἄλκιμος, ον, adj. (fr. ἀλκή). *Strong, brave, courageous.*

Ἀλκμήνη, ης, ἦ. *Alcmēna, the mother of Hercules.*

ἄλλά, conj. (fr. ἄλλος, *other*). *But, notwithstanding, wherefore.—ἀλλὰ μὲν, and yet.—ἀλλά γε, but at least.—ἀλλὰ γάρ, but indeed.*

ἄλλάσσω (R. ἄλλαγ), f. -ἄξω, p. ἠλάχα (fr. ἄλλος, *another*). *To change, to alter.*

ἄλλᾶχῆ, adv. (ἄλλος). *In another way, otherwise:—elsewhere, at or in another place.*

ἄλλαχόθεν, adv. (fr. ἄλλοχού and θεν, § 119, 1, 2d). *From another place.*

ἄλλαχού, adv. (fr. ἄλλος). *Elsewhere, on a different side.—ἄλλος ἄλλαχού, one in one*

place, another in another.
ἄλλη, adv. (fr. ἄλλος). *Elsewhere, in another place.*—**ἄλλος ἄλλη** (scil. χώρᾱ), *one in this quarter, another in that.*
ἄλλήλων, recip. pron. § 64, from ἄλλος. *Of one another.*
ἄλλοθεν, adv. (fr. ἄλλος). *From another place*, § 119, 1, 2d.
ἄλλοθι, adv. (fr. ἄλλος). *Elsewhere, in another place.*
ἄλλομαι (R. ἄλ), f. ἀλοῦμαι, p. wanting, 1 a. ἠλάμην, 2 a. ἠλόμην. *To leap, to spring.*
ἄλλος, η, ο, adj. pron. *Another, other.*—τὸ ἄλλο, *as to the rest.*—τὰ ἄλλα, *in other respects*, κατὰ being understood.—οἱ ἄλλοι, *the rest.*
ἄλλοτε, adv. (fr. ἄλλος, and ὅτε, when). *At another time, at one time, at times.*—ἄλλοτ' ἐπ' ἄλλους, *now on these, now on those.*
ἄλλότριος, α, ον, adj. (fr. ἄλλος). *Belonging to another, unsuitable to, alienated*, § 143, Obs. 14, 1.
ἄλλοφῦλος, ον, adj. (fr. ἄλλος, and φῦλή, a tribe). *Of another tribe, race, or nation, strange, foreign.*
ἄλλως, adv. (fr. ἄλλος). *Otherwise, besides.*—ἄλλως τε καί, *especially.*
ἀλόγιστος, ον, adj. (fr. ἀ, not, and λογίζομαι, to consider). *Inconsiderate, thoughtless, foolish.*
ἄλογος, ον, adj. (fr. ἀ, not, and λόγος, reason). *Without reason. irrational, senseless, absurd.*

ἀλοῖάω, Att. ἀλοῖάω (R. ἀλοῖα), f. -ήσω, (poet. of ἀλοῖάω, fr. ἄλωσ, a threshing-floor). *To thresh, to strike, or beat round.*
ἀλουργής, ἐς, adj. (fr. ἄλς, the sea, and ἔργον, a production). *Purple*, a dye obtained from the murex, a species of shell-fish.
ἄλοχος, ον, ἡ (fr. ἀ for ἄμα, with, and λέχος, a couch, § 122, 1, 3d). *A wife.*
ἄλς, ἄλωσ, ὄ. *Salt, the sea.*—In pl. *witty sayings, repartees.*
ἄλσος, εος, τό. *A grove, a sacred grove.*
ἀλυσιτελής, ἐς, adj. (fr. ἀ, not, and λυσιτελής, profitable). *Unprofitable, disadvantageous, injurious.*
Ἄλωεύς, ἑώς, ὄ. *Alōeus*, a giant, the son of Neptune and Cānāce.
ἀλώπηξ, εκος, ἡ. *A fox.*
ἄλωσ, ω (Att. Dec.) and ωος, ἡ. *A threshing floor.*
ἀλώσιμος, ον, adj. (fr. ἀλσκομαι, to take). *Easy to take or to capture.*
ἄλωσις, εως, ἡ (fr. the same). *A conquest, a capturing, a taking.*
ἄμα, adv. *At the same time, at once, as soon as.* Having the force of a preposition followed by the dative, § 165, R. XLIV., *with, together with.*—ἄμα μὲν... ἄμα δέ, *partly... partly.*
Ἀμαζονίς, ἴδος, ἡ (fr. Ἀμαζών, an Amazon). *An Amazonian female, an Amazon.*

ἀμαθής, ἐς, adj. (fr. ἀ, not, and μαθάνω, to learn). *Unlearned, ignorant.*

ἄμαξα, and ἄμαξα, ἡς, ἡ. *A wagon, the Wain or Great Bear, (Ursa Major).*

ἀμαρτάνω (R. ἄμαρτε, 2 ἄμαρτ), f. mid. ἀμαρτήσομαι, p. ἡμάρτηκα, 2 a. ἡμαρτον (as if from ἀμαρτέω, obsol.) *To miss, to err, to do wrong, to sin.*

ἀμαρτήμα, ἄτος, τό (fr. ἀμαρτάνω). *A failure, a fault, an error, a sin.*

ἀμαρτία, ας, ἡ (from the same). *An error, a fault, a crime.*

ἀμαχεί, adv. (fr. ἀ, not, and μάχη, a battle). *Without a contest, without a blow.*

ἀμβλύνω (R. ἀμβλυν), f. -ύνω, p. ἡμβλυγκα (fr. ἀμβλύς). *To blunt, to render dim of sight, to weaken.*

ἀμβλύς, εἶα, ὅ, adj. *Blunt, dull, weak, feeble, obtuse.*

ἀμβλωπύω (R. ἀμβλωγ), f. -ώω (fr. ἀμβλύς). *To be weak of sight, to be blind.*

Ἀμβρακιώτης, ου, ὅ. *The Ambraciote, i. e. belonging to Ambracia.*

ἀμβροσία, ας, ἡ (i. e. ἀμβροσία, τροφή, ambrosial food). *Ambrosia, the food of the gods.*

ἀμβροσίος, α, ον, adj. (fr. ἄμβροτος, immortal). *Ambrosial, divine.*

ἀμείβω (R. ἀμειβ, 2 ἀμῖβ, 3 ἀμοιβ), f. -ψω, p. ἡμειφα. *To change, to exchange, to repay, to requite.—Mid. to answer.*

Ἀμεινίας, ου, ὅ. *Aminias, the brother of Æschylus.*

ἀμείνων, ον, adj. (irreg. comp. of ἀγῦθός, § 54). *Better, braver, superior to.*

ἀμέλω (R. ἀμελω), f. -έλω, p. ἡμελχα. *To milk.*

ἀμέλει, adv. (properly imp. of ἀμελέω, be not concerned). *Certainly, assuredly.*

ἀμελέω (R. ἀμελε), f. -ήσω, p. ἡμέληκα (fr. ἀμελής, free from care). *To be free from care, to be unconcerned, to neglect.*

ἀμελῶς, adv. (fr. ἀμελής, careless). *Carelessly, negligently.*

ἄμεμπτος, ον, adj. (fr. ἀ, not, and μεμπτός, blamed). *Blameless, not to be blamed.*

ἄμετρος, ον, adj. (fr. ἀ, not, and μέτρον, measure). *Without measure, immoderate.—ἄμετρα, adv. immeasurably, greatly.*

ἀμηχάνεω (R. ἀμηχάνε), f. -ήσω, ἡμηχάνηκα (fr. ἀμήχανος, at a loss). *To be at a loss, to know not what to do, to be without means.*

ἀμήχανος, ον, adj. (fr. ἀ, not, and μηχάνη, an expedient). *At a loss, helpless:—invincible by any expedient, irresistible, wonderful.*

ἀμίμητος, ον, adj. (fr. ἀ, not, and μιμητός, imitated). *Not imitated, inimitable.*

ἀμισθί, adv. (fr. ἄμισθος). *Without recompense or reward, for nothing.*

ἄμισθος, ον, adj. (fr. ἀ, not, and

μισθός, *a reward*). *Unrewarded*.
 ἄμμα, ἄτος, τό (fr. ἄπτω, *to fasten*). *A fastening, a band, a knot, a tie*.
 ἄμμε, Æol. and Dor. for ἡμῦς.
 ἄμμες, Æol. and Dor. for ἡμεῖς.
 ἄμνός, οὔ, ὄ. *A lamb*.
 ἄμοιβή, ἦς, ἦ (fr. ἀμείβω, *to exchange*). *A recompense, a return, exchange*.
 ἄμός, ἦ, ὄν, Æol. and epic. for ἔμός.
 ἄμοχθος, ον, adj. (fr. ἄ, *not*, and μόχθος, *toil*). *Without trouble or effort, easy*.
 ἄμπελος, ου, ἦ. *The vine, a vineyard*.
 ἄμπετάννυμι, by syncope for ἀναπετάννυμι.
 ἄμπέγω, and ἄμπίσχω, f. ἀμφέξω, p. ἡμπέσχηκα (ἀμφί and ἔχω, *to hold*). *To surround, to inclose*, 2. a. ἡμπισχον.—MID. *to cover one's self round, to put on*.
 ἀμύθητος, ον, adj. (fr. ἄ, *not*, and μυθέομαι, *to utter*). *Unutterable; hence, immense, innumerable, infinite*.
 ἀμύμων, ον, adj. (fr. ἄ, *not*, and μῶμος, *fault*). *Blameless, faultless:—eminent, distinguished*.
 ἀμύνω (R. ἀμνν), f. ὑνῶ, p. ἡμνυκα. *To ward off, to repel, to defend, to assist, to avenge*.
 —MID. *to defend one's self*.
 ἀμύσσω, and ἀμύττω (R. ἀμνυ) f. -ύξω, p. ἡμύχα. *To scratch, to abrade, to wound slightly, as with the nails*.
 ἀμφί, prep. with the gen. dat. and

acc., see § 124, 1.—With the gen. *About, round about, of, concerning*;—with the dat., *round, about, near, close to*;—with the acc., *round, round about, with respect to, nearly*; see § 134, 12 and 13.—In composition, *around*.
 ἀμφίβολος, ον, adj. (fr. ἀμφιβάλω, *to be in doubt*). *Doubtful, questionable, fluctuating*.
 Ἀμφιδάμας, αντος, ὄ. Amphidamas, son of Busiris.
 ἀμφιδοκεύω, f. -έσω, p. ἀμφιδέδοκευκα (ἀμφί and δοκεύω, obsol.) *To watch, to spy all around, to look out on all sides*.
 ἀμφιέννυμι, f. ἀμφιέσω, p. pass. ἡμφιέσμαι and ἀμφιέμμαι, (ἀμφί and ἔννυμι, *to clothe*, § 117). *To put on, as clothes*.—MID. *to clothe one's self*, Att. f. ἀμφιῶ, § 101, 4 (1).
 ἀμφιέπω, and ἀμφίπω, 2 a. ἄμφεπον and ἀμφίεπον.—MID. ἀμφειπόμεν, the only forms in use (fr. ἀμφί and ἔπω, obsol., *to attend to*). *To be busy with, to attend to, to prepare*.
 Ἀμφίπολις, εως, ἦ. Amphipolis, a city of Thrace.
 ἀμφίπολος, ου, ἦ (fr. ἀμφί, *around*, and πέλω, *to be*). *A handmaid, a female attendant*.
 ἀμφίς, adv. (fr. ἀμφί). *Around, round about, on both sides*.
 ἀμφίστομος, ον, adj. (fr. ἀμφίς, and στόμα, *a mouth*). *Having a mouth or outlet on both sides, or at both ends*.

Ἀμφιτριτή, ης, ἡ. *Amphitrite*, wife of Neptune.

Ἀμφιτρύων, ωνος, ὁ. *Amphitryon*, a Theban prince.

Ἀμφίων, ονος, ὁ. *Amphion*, famed for his skill in music.

ἄμφότερος, α, ον, adj. (fr. ἄμφω). *Both*.

ἄμφω, nom. and acc. dual,—gen. and dat. ἀφοῖν, of all genders.

Both, § 57, Obs. 3.

ἄμωμος, ον, adj. (fr. ἄ, *not*, and μῶμος, *a fault*). *Blameless, faultless*.

ἄν, conj. (for ἐάν, Attic poets, ἦν). *If*; see § 125, ἄν, 1.

ἄν, particle expressing *contingency or doubt*, used with all moods and tenses. See § 125, ἄν, 2-6. With pronouns it adds the force of *soever*; as, ὅς ἄν, *whosoever*.

ἀνά, prep., governs the accusative, and in the epic and lyric poets, the dative also. With the dative it means, *on, upon, at the top of*.—With the accusative, *through, throughout, along, up along, in*.—It makes numerals distributive; as, ἀνά δέκα, *ten by ten*.—In composition generally, *up, aloud, thoroughly, again, back*. See § 124, 2.

ἀναβαίω, f. ἀναβήσω, p. ἀναβέθηκα, 2 a. ἀνέβην, of the 2d conj. § 103, Obs. 4, (ἀνά and βαίω, from βάω, *to go*). *To go up, to ascend, to mount*:—*to embark*.

ἀναβάλλω, f. ἀναβῶ, p. ἀνα-

βέθηκα (by syncope for ἀναβέβηκα) 2 a. ἀνέβηλον (ἀνά and βύλλω, *to cast*, § 117). *To throw up, to heap up*:—*to put off*.—Mid. *to defer*:—*to risk, to hazard*.

ἀνάβασις, εως, ἡ (fr. ἀναβαίω). *An ascent, a going up*:—*a rising*.

ἀναβιβάζω, f. -ἄσω, (ἀνά and βιβάζω, from βίω, *to cause to go*).

To raise or set up, to place on a seat, to put on horseback; intr. *to go up*, &c. as ἀναβαίω.

ἀναβλέπω, f. -ψω p. ἀναβέβλεφα, (ἀνά and βλέπω, *to look*). *To look up at*.

ἀναβοάω, f. -ήσω, ἀναβεβόηκα, (ἀνά, *aloud*, and βοάω, *to cry*).

To cry aloud, to shout, to crow.

ἀναγιγνώσκω, f. mid. ἀναγνώσομαι, 2. a. ἀνέγνω, of 2d conjugation (ἀνά, *through*, and γιγνώσκω, *to know*). *To know thoroughly, to know again, to recognize*:—*to read*.

ἀναγκάζω (B. ἀναγκαδ), f. ἀναγκάσω, p. ἠνάγκασα (fr. ἀνάγκη, *necessity*). *To compel, to force*.

ἀναγκαῖος, α, ον, adj. (fr. ἀνάγκη). *Necessary, unavoidable*.

ἀνάγκη, ης, ἡ. *Necessity*.—κατ' ἀνάγκην, *from necessity*.

ἀναγορεύω, f. -εύσω, p. ἀνηγόρευκα (ἀνά, *aloud*, and ἀγορεύω, *to proclaim*). *To proclaim aloud, to make known publicly, to announce*.

ἀναγράφω, f. -ψω, p. ἀναγέγραφα (ἀνά, *up*, and γράφω, *to*

write). *To write up, to make a list of, to enrol, to record.*
ἀνάγω, f. ἀνάξω, p. ἀνήχα, 2 a. ἀνηγον, Att. Red. ἀνήγαγον (fr. ἀνά, up, and ἄγω, to bring). *To bring up, to bring back.*—
 MID. *to set sail.*
ἀναδέω, f. -δήσω, p. ἀναδέηκα (ἀνά, up, and δέω, to bind). *To bind up, to tie, to surround, to wreath.*
ἀναδίδωμι, f. ἀναδώσω, &c. 2 a. ἀνέδω (ἀνά, up, and δίδωμι, to give). *To give up, to present:—to yield, to distribute.*
ἀναδύω, f. -δύσω, &c. 2 a. ἀνέδυν (ἀνά, up, and δύω, to enter). *Lit. to ascend from one place to another, to emerge from, to rise up out of (the sea).*
ἀναείρω, f. ἀναεῖρω, p. ἀνήρωκα (ἀνά, up, and αἶρω, to raise). *To raise, to lift up.*
ἀναξεύγνυμι, and ἀναξενγνύω, f. ἀναξεύξω, p. ἀνέξευχα, (ἀνά, again, and ξεύγνυμι, to yoke). *To yoke again, to break up an encampment, to decamp.*
ἀναζώννυμι, f. ἀναζώσω, &c. (ἀνά, up, and ζώννυμι, to gird). *To gird up, to gird.*—ἀνεζωσμένη, p. pt. pass., *girt with, arrayed in.*
ἀναθάλπω, f. -ψω, (ἀνά, again, and θάλπω, to warm). *To warm again, to warm thoroughly.*
ἀνάθημα, ἄτος, τό (fr. ἀνατίθημι, to set up). *A thing given up, a votive offering, an ornament.*

ἀναίθω, used only in pres. and imperf. (ἀνά, up, and αἶθω, to kindle). *To kindle up, to kindle.*
ἄναιμος, ον, adj. (fr. ἄ, without, and αἷμα, blood). *Bloodless.*
ἄναιμόσαρκος, ον, adj. (fr. ἄναιμος, and σάρξ, flesh). *Having flesh without blood.*
ἀναιρέω, f. -ήσω, &c. 2 a. ἀνείλον (ἀνά, up, and αἶρέω, to take). *To take or lift up, to remove, to destroy.*
ἀναίσθητος, ον, adj. (fr. ἄ, not, and αἰσθάνομαι, to perceive). *Without perceiving, without feeling, insensible.*
ἀναίσσω, f. ἀναίξω (Att. ἀνάσσω, f. ἀνάξω, p. ἀνήχα), (fr. ἀνά, up, and αἶσσω, to rush). *To rush up, to start or spring up, to move rapidly.*
ἀνακαίω, f. ἀνακαύσω, 1 a. pass. ἀνεκαύθην (ἀνά, and καίω, to burn). *To kindle up, to rekindle, to excite again.*
ἀνακαλέω, f. -έσω, p. ἀνακέληκα (ἀνά, again, and καλέω, to call). *To call again, to call back, to call aloud.*
ἀνακάμπτω, f. -ψω, &c. (ἀνά, again, and κάμπτω, to bend). *To bend back, to turn back, to return.*
ἀνάκοος, Dor. for ἀνήκοος.
ἀνακράζω, f. ἀνακράξω, &c. (ἀνά aloud, and κράζω, to cry). *To cry aloud, to cry out.*
Ἀνακρέων, οντος, ὁ. Anacreon, a celebrated lyric poet of Teos.

ἀνακρίνω, f. -ῖνῶ, p. ἀνακρίριχα (ἀνά, through, and κρίνω, to examine). To examine thoroughly, to investigate, to decide.

ἀνακυκλέω, f. -ήσω, &c. (ἀνά, again, and κυκλέω, to roll). To roll again and again, to roll round, to roll in a circle:—to intertwine, to repeat.

ἀναλαμβάνω, f. ἀναλήψομαι, &c. (ἀνά, up, and λαμβάνω, to take). To take up, to receive, to capture:—to resume, to recover, to regain.

ἀναῤῥίσκω, f. ἀναλώσω, p. ἀνήλωκα, (ἀνά, up, and ἄλλισκω, obsol. to take). To take up, to expend, to consume, to waste, to destroy.

ἀνάλλομαι, 1 a. ἀνηλάμην, 2 a. ἀνηλόμην (ἀνά, up, and ἄλλομαι, to leap). To spring or leap up.

ἀναμάρτητος, ον, adj. (fr. ἀ, not, and ἁμαρτάνω, to err). Unerring, faultless, sinless, not liable to err.

ἀναμένω, f. -μενῶ, p. ἀναμεμένηκα (ἀνά, through, and μένω, to remain). To remain firm, to hold out, to persist, to wait.

ἀνάμερος, Dor. for ἀνήμερος. ἀνάμεστος, ον, adj. (ἀνά, up, and μεστός, full). Full up, full, filled with. With the gen.

ἄναξ, ακτιος, ὁ. A king, a ruler. Ἀναξαγόρας, ον, ὁ. Anaxagoras, a philosopher of Clazomene.

Ἀνάξαρχος, ον, ὁ. Anaxarchus,

a philosopher of Abdēra, intimate with Alexander.

ἀνάξιος, α, ον, adj. (ἀ, not, and ἄξιος, worthy). Unworthy, undeserving.

ἀνάπαυσις, εως, ἡ (fr. ἀναπαύω). Cessation, rest, repose, quiet.

ἀναπαύω, f. ἀναπαύσω, &c. (ἀνά, again, and παύω, to cause to cease). To cause to cease, to put to rest, to still, to pacify.—MID. to cease, to rest.

ἀναπειθω, f. -πεισῶ, &c. (ἀνά, thoroughly, and πείθω, to persuade). To convince, to prevail upon, to gain over.

ἀναπέμπω, f. -πέμψω, &c. (ἀνά, up, and πέμπω, to send). To send up, to send forth, to send away, to release.

ἀναπεπιτᾶμένος, p. pt. passive of

ἀναπετάννυμι, f. ἀναπετάσω, p. wanting, p. pass. ἀναπεπέτασμαι, by syncope, ἀναπεπιτᾶμαι (ἀνά, thoroughly, and πετάννυμι, to open). To open wide, to throw upon, to spread, to extend.

ἀναπηδάω, f. -ήσω, &c. (ἀνά, up, and πηδάω, to leap). To leap up, to spring upon.

ἀναπίπτω, f. ἀναπεσοῦμαι, Att for ἀναπεσίσσομαι (§ 101, 4 (1), (ἀνά, back, and πίπτω, to fall). To fall back, to recline, to lie down.

ἀναπλάττω, and -σσω, f. ἀναπλάσω, &c. (ἀνά, again, and πλάσσω, to make). To form anew, to change the form, to

- form carefully, to shape, to re-present.
- ἀναπλέω**, f. ἀναπλείσομαι, &c. (ἀνά, back, up, and πλέω, to sail). To sail back, to sail up, i. e. to sail out, to put to sea.
- ἀνάπλεως**, ων, adj. (Dor. Dec.) (ἀνά, up to the top, and πλέως, full). Full up, full.
- ἀναπνέω**, f. ἀναπνεύσω, &c. (ἀνά, again, and πνέω, to breathe). To breathe again, to breathe forth, to recover breath.
- ἀνάπτω**, f. -άψω, &c. (ἀνά, up, and ἄπτω, to tie). To tie up, to bind up, to connect:—to kindle up, to set on fire.
- ἀναρπάζω**, f. ἀναρπάξω, &c. (ἀνά, up, and ἀρπάζω, to seize). To snatch up, to seize, to carry away, to plunder.
- ἀναρήγνιτω**, and ἀναρήγνυμι, f. ἀναρήγίξω, &c. (ἀνά, up, and ῥήγνιτω and ῥίγνυμι, to tear). To tear up, to tear asunder, to burst open.
- ἀναρήπιτω**, f. -ρήπιω, &c. (ἀνά, up, and ῥίπιτω, to throw). To throw up, to fling up:—to risk, to incur.
- ἀναρτάω**, f. -ήσω, &c. (ἀνά, up, and ἀρτάω, to hang). To hang up, to suspend, to attach.
- ἀνασκιρτάω**, f. -ήσω, &c. (ἀνά, up, and σκιρτάω, to leap). To leap up, to jump, to frisk about.
- ἀνασπάω**, f. -άσω, &c. (ἀνά, up, back, and σπάω, to draw). To draw up, to draw, to draw back.
- ἀνάσσω**, (R. ἀναγ) f. ἀνάξω, p.
- ἡνάχα** (fr. ἄναξ, a ruler). To reign, to rule.
- ἀναστενάχω**, and ἀναστενάξω, f. -άξω, &c. (ἀνά, aloud, and στενάχω, to lament). To lament, aloud, to utter loud groans or lamentations.
- ἀναστρέφω**, f. -στρέψω, (ἀνά, up, back, and στρέφω, to turn). To turn back, to return, to turn about, to overturn, to subvert.
- ἀναταράσσω**, Att. -τιω, f. -άξω, &c. (ἀνά, up, and ταράσσω, to stir). To stir up, to harass, to put into confusion, to route.
- ἀνατείνω**, f. ἀνατενώ, p. ἀνατέτακα (ἀνά, up, and τείνω, to hold). To hold up, to stretch upward, to raise:—to stretch out, to extend.
- ἀνατέλλω**, f. ἀνατελώ, p. ἀνατέτακα (ἀνά, up, and τέλλω, to produce). To cause to come forth, to come forth, to rise, to grow out of, 1 a. ἀνέτειλα.
- ἀνατίθημι**, f. ἀναθήσω, p. ἀνατέθεικα (ἀνά, up, and τίθημι, to place). To place up or on:—to consecrate:—to ascribe, to lay up, to deposit.
- ἀνατόλη**, ης, ἡ (fr. ἀνατέλλω). The rising of the sun, the morning, the east.
- ἀνατρέπω**, f. -τρέψω, &c. (ἀνά, up, and τρέπω, to turn). To turn up, to overturn, to destroy.
- ἀνατρέφω**, f. ἀναθρέψω, &c. (ἀνά, up, and τρέφω, to nourish). To rear up, to nurture, to educate.

ἀνατρέχω, f. ἀναθρέξω, &c. (ἀνά, up, and τρέχω, to run). To run up, to hasten up.

ἄναυδος, ον, adj. (fr. ἄ, without, and αὐδή, a voice). Without voice, speechless.

Ἄναυρος, ον, ὁ. The Anauros, a small river of Thessaly.

ἀναφαίνω, f. ἀναφαίνῳ, p. ἀναπέφαγκα (ἀνά, thoroughly, and φαίνω, to show). To show forth clearly, to explain, to make known.—MID. to appear.

ἀναφέρω, f. ἀνοίσω, &c. (ἀνά, up, and φέρω, to bring). To bring or carry up:—to raise up, to raise, to advance, to promote:—to bear up against, to endure, to attribute.

ἀναφύω, f. -ύσω, &c. (ἀνά, up, and φύω, to produce). tr. To bring forth, to produce, to cause to grow, to beget.—MID. intr. to grow up, to grow again, to revive.

ἀναφωνέω, f. -ήσω, &c. (ἀνά, aloud, and φωνέω, to call). To call aloud, to call out.

Ἀνάχαρσις, εως, ὁ. Anacharsis, a Scythian philosopher, who flourished about 600, B. C.

ἀναχωρέω, f. -ήσω, &c. (ἀνά, back, and χωρέω, to go). To go back, to retreat, to yield, to depart.

ἀναψύχω, f. -ψύξω, &c. (ἀνά, again, and ψύχω, to cool). To fan, to cool, to refresh, to revive.

ἀνδᾶνω, f. ἀδήσω, 2 a. εὔδον, and ἄδον, 2 p. εὔδα, Ion. and poet.

for ἡδομαι. To please, to gratify, to delight. (R. ἄδε, 2 ἄδ).

ἀνδραποδισμός, ον, ὁ (fr. ἀνδραποδίζω, to enslave). An enslaving.

ἀνδράποδον, ον, τό (fr. ἀνήρ, a man, and πεδή, a fetter). A slave, a captive, taken in battle.

ἀνδρεία, ας, ἡ (fr. ἀνδρεῖος). Bravery, manliness, valour.

ἀνδρεῖος, α, ον, adj. (fr. ἀνήρ, a man). Manly, brave, courageous.

ἀνδριαντοποιία, ας, ἡ (fr. ἀνδριάς, a statue, and ποιέω, to make). The making of statues, the art of statuary.

ἀνδριάς, ἄντος, ὁ (fr. ἀνήρ, a man). A statue, an image.

Ἀνδρομέδα, ας, ἡ. Andromēda, daughter of Cepheus, king of Æthiopia.

ἀνδροφάγος, ον, adj. (fr. ἀνήρ, a man, and φάγω, obsol. to eat). That eats or feeds on men, a cannibal.

ἀνδρωδής, ες, adj. (fr. ἀνίρ, a man, and εἶδος, the look). Of manly appearance, manly, noble.

ἀνεγείρω, f. ἀνεγερῶ, &c. (ἀνά, up, and ἐγείρω, to arouse). To rouse up, to awaken, to excite, to encourage:—2 a. inf. m. ἀνεγρεσθαι.

ἀνειμι, (ἀνά, up, &c. and εἶμι, to go). To go up, to ascend, to go back, to return.

ἀνεκτός, ὄν; and ἡ, ὄν, adj. (fr. ἀνέχομαι). Endurable, sup- portable, to be endured.

ἀνελεύθερος, ον, adj. (fr. ἀ, not, and ἐλεύθερος, free). Not free, servile, illiberal, base, ignoble.

ἀνελλιπής, ἐς, adj. (fr. ἀ, not, and ἐλλιπής, failing). Unfailing, continued, incessant.

ἄνεμος, ου, ὁ. Wind; hence, ἀνεμῶω, (R. ἀνεμο) f. -ώσω, p. ἠνέμωκα. To blow, to inflate, to swell out with wind.—PASS. To be swelled forth with wind.

ἀνεμώδης, ἐς, adj. (fr. ἄνεμος, and εἶδος, appearance). Windy.

ἀνεμώνη, ης, ἡ (fr. ἄνεμος). The anemone or wind rose.

ἀνέρχομαι, f. ἀνελεύσομαι, &c. (ἀνά, up, and ἔρχομαι, to come, &c.). To come up, to go up, to mount, to go on board, to embark.

ἀνερωτάω, f. -ήσω, p. ἀνηρώτηκα (ἀνά, thoroughly, and ἐρωτάω, to inquire). To inquire thoroughly, to question repeatedly, to ask, to inquire.

ἄνευ, adv. (gov. gen.). Without.

ἀνευρίσκω, f. ἀνευρήσω, &c. (ἀνά, thoroughly, and εὑρίσκω, to find). To find out, to discover.

ἀνέχω, f. ἀνέξω, or ἀνασχίσω, p. ἀνέσχηκα (ἀνά, back, and ἔχω, to hold). To hold back, to restrain, to hold up.—MID. lit. "to hold up one's self," i. e. to endure, to bear.

ἀνεψιός, οὔ, ὁ. A cousin.

ἄνηθον, ου, τό. Anise.

ἀνήκεστος, ον, adj. (fr. ἀ, not, and ἀκίωμα, to heal). Incurable, irreconcilable, not to be remedied.

ἀνήκοος, ον, adj. (fr. ἀ, not, and ἀκοή, hearing). Not hearing, not listening, not attending to. Passively, not heard.

ἀνῆκω, f. ἀνήξω, &c. (ἀνά, up, and ἦκω, to come). To come up to, to reach to, to extend to.—τὰ ἀνήκοντα, suitable for.

ἀνήλιος, ον, adj. (fr. ἀ, without, and ἥλιος, the sun). Sunless, not illumined by the sun.

ἀνήμερος, ον, adj. (fr. ἀν for ἀ, not, and ἡμερος, tame). Not tame, wild, savage, uncultivated, harsh, severe.

ἀνῆρ, ἀνέρος, contr. ἀνδρός, ὁ. A man.

ἀνθέω (R. ἀνθε), f. -ήσω, p. ἤνθηκα, 2 p. ἀνήθοθα (as fr. ἀνέθω). To bloom, to flourish, to flower, to abound.

ἀνθίστημι, f. ἀντιστήσω, p. ἀνθέστηκα (ἀντί, against, and ἵστημι, to place). To place against, to oppose:—to compare, to resist; perf. and 2 a. act. intr., to withstand.

ἄνθος, εος, τό. A flower.

ἀνθρώπειος, εἶα, εἰον, adj. (fr. ἄνθρωπος). Of man, human.

ἀνθρώπινος, η, ον, adj. Human, from

ἄνθρωπος, ου, ὁ and ἡ. A human being, a man.

ἀνθρωποφάγος, ον, adj. (fr. ἄνθρωπος, and φάγω, to eat). Man-devouring, cannibal.

ἀντιάω (R. ἀντία), f. -άσω, Ion. -ήσω (fr. ἀντία, trouble). To trouble, to vex, to grieve.

ἀνίημι, f. ἀνήσω, p. ἄνεια (ἀνά,

up, and ἵημι, to send). To send up, to send forth, to let loose, to relax:—to yield, to give up:—ἀνεμῆρος, loose, hanging down.

ἄνικα, Doric for ἤνικα.

ἀνίπταμαι (ἀνά, up, and ἵπταμαι, to fly). To fly up, to bound up.

ἀρίστημι, f. ἀναστήσω, &c. (ἀνά, up, and ἵστημι, to place). To set up, to raise, to establish; 2 a. ἀρίστην, p. ἀρίστηκα, both intr., I stood up.—ἀναστάς, 2 a. pt., having arisen.

ἀνίσχω, same as ἀνέχω, used in the pres. and imperf. only.

Ἄννων, ὤως, ὄ. Hanno, a Carthaginian.

ἀνόητος, ον, adj. (fr. ἄ, not, and νοῶ, to think). Thoughtless, senseless, not understood, unintelligible.

ἄνοια, ας, ἡ (fr. ἄνοος, foolish). Foolishness, want of understanding, ignorance.

ἀνοίγω (R. ἀνοίγ), f. ἀνοίξω, p. ἀνέωγα, 1 a. ἀνέωξα, 1 a. inf. ἀνοῖξαι, 2 p. ἀνέωγα. To open, to uncover, to reveal.

ἀνομία, ας, ἡ (ἄ, not, and νόμος, law). Lawlessness, licentiousness, injustice.

ἀνόμοιος, ον, adj. (fr. ἄν, for ἄ, not, and ὅμοιος, like). Unlike, different.

ἀνόσιος, ον, and α, ον, adj. (fr. ἄν for ἄ, not, and ὅσιος, holy). Unholy, wicked.

ἄντα, adv. (fr. ἀντί). Opposite.

ἀνταγωνίζομαι, f. -ίζομαι &c

tend). To contend against, or with, to fight against; hence, ἀνταγωνιστής, οὔ, ὄ. An antagonist, an opponent, competitor.

Ἄνταϊός, ον, ὄ. Antæus, a giant of Lybia, killed by Hercules.

Ἄνταλκίδας, α (ῥ 16, Obs. 1), Antalcidas, a Spartan, who made a disadvantageous peace with the Greeks and Persians.

ἀντάξιος, ον, adj. (ἀντί, equally, and ἄξιος, worth). Of equal value, equivalent.

ἀνταποδίδωμι, f. ἀνταποδώσω, &c. (ἀντί, in return, and ἵποδίδωμι, to give). To give in return, to repay, to retaliate.

ἀντί, prep. governs the gen. and acc., ῥ 124, 3. Primarily, in front of, against, contrary to; hence, for, instead of. In composition, instead of, against, in return, in reply, equally.

Ἀντίγονος, ον, ὄ. Antigonus, one of Alexander's generals.

ἀντιγράφω, f. -γράψω, &c. (ἀντί, in reply, and γράφω, to write). To write in reply, to answer in writing.

ἀντιδίδωμι, f. ἀντιδώσω, &c. (ἀντί, in return, and δίδωμι, to give). To give in return, to give in exchange, to repay.

ἀντίδοσις, εως, ἡ (fr. ἀντιδίδωμι). An exchange, a giving in return, a retribution.

ἀντιθεραπεύω, f. -είσω, &c. (ἀντί, in return, and θεραπεύω, to serve). To retaliate

- ἀντικρούω**, f. -κρούσω, &c. (ἀντί, against, and κρούω, to strike). To oppose, to clamour against.
- ἀντιλαμβάνω**, f. ἀντιλήψομαι, &c. (ἀντί, in exchange, and λαμβάνω, to take): To take, or receive in exchange.—Mid. to take to one's self, to appropriate, to seize.
- ἀντιλέγω**, f. -λέξω, &c. (ἀντί, against, and λέγω, to speak). To speak against, to contradict, to deny:—to oppose, to dispute.
- Ἀντιόπη**, ἥς, ἧ. Antiope, mother of Amphion and Zethus by Jupiter.
- ἀντίος**, α, ον, adj. (fr. ἀντί, opposite). Coming towards, coming against, meeting, contrary.—ἀντίον and ἀντία, adv., against, face to face.—ἀντίον εἶμι, I go to meet.—ἀντίον εἰπεῖν, to contradict.—ἀντίον ἰδεῖν, to see before one.
- ἀντίπαλος**, ον, adj. (fr. ἀντί, against, and πάλη, wrestling). Wrestling with, contending against.—Subst. an opponent, an antagonist, a rival, a match.
- ἀντιπαρασκευάζομαι**, f. -ἄσομαι, &c. (ἀντί, against, and παρασκευάζω, to prepare). To prepare against, to prepare for resistance.
- ἀντιποιέω** (R. ποιε), f. -ήσω, &c. (ἀντί, in turn, and ποιέω). To act in turn, to repay a benefit.—Mid. to strive in opposition to a rival, to oppose, to
- appropriate to one's self, to claim, to aim at.
- Ἀντισθένης**, ου, ὁ. Antisthenes, an Athenian philosopher.
- ἀντιστασιωτής**, οὔ, ὁ (fr. ἀντί, στασιάζω, to belong to an opposite party). One of an opposite party, or faction.
- ἀντίσχω**, poetic form of ἀντίχω (ἀντί, against, and ἔχω, to hold). To hold against, to resist, to endure.
- ἀντιτασσω**, Att. -τιω, f. ἀντιτάξω, &c. (ἀντί, against, and τάσσω, to marshal). To marshal against, to draw up against.—Mid. to oppose, to resist.—οἱ ἀντιτεταγμένοι, the enemy.
- ἀντιτίθημι**, f. ἀντιθήσω, &c. (ἀντί, against, in return, and τίθημι, to place). To place against, or opposite, to compare:—to substitute.
- ἀντιφωνέω**, f. -ήσω, &c. (ἀντί, in return, and φωνέω, to speak). To reply, to answer:—to contradict.
- ἀντιχαρίζομαι**, f. -ἴσομαι, &c. (ἀντί, in return, and χαρίζομαι, to do a favour). To do a favour in return, to be grateful.
- ἄντρον**, ου, τό. A cave, a grotto.
- ἄνυδρος**, ον, adj. (fr. ἄν, for ἄ, not, and ὕδωρ, water). Without water, dry, barren.
- ἀνυπόδητος**, ον, adj. (fr. ἄν, for ἄ, not, and ὑποδέω, to fasten under). Without sandals, bare-foot.
- ἀνυστός**, όν, adj. (fr. ἀνύω, to effect). Effected, completed,

- practicable*.—ὡς ἄνυστόν ἐστι, *as much as possible*.
- ἄνω, adv. governs the gen. (fr. ἀνά, up). *Above, on high*.—ἄνω καὶ κάτω, *upward and downward*.
- ἀνώγω (R. ἀνωγ), f. -ώξω, p. ἄνωγα, § 117. *To order, to bid, to command*.
- ἄνωθεν, adv. (ἄνω, and θεν, from, § 119, 1, 2d). *From above*.
- ἄξια, ας, ἡ (fr. ἄξιος, worthy). *Worth, merit, desert*.—παρ' ἄξιαν, *undeservedly*.
- ἄξιοθαύμαστος, ον, adj. (fr. ἄξιος, worthy, and θαυμάζω, to admire). *Worthy of admiration, admirable*.
- ἄξιος, α, ον, adj. *Worthy, sufficient for, good, deserving*.—ἄξιος πολλοῦ, *worth much, valuable*.—ἄξιος μηδενός, *of no value, worthless*.
- ἄξιόω (R. ἄξιο), f. -ώσω, p. ἡξιόωκα (fr. ἄξιος). *To think worthy, to think one's self worthy of a thing, to claim, to desire, to ask for, to request*:—to think right.
- ἄξιώμα, ἄτος, τό (fr. ἄξιόω). *Dignity, rank, importance*.
- ἄξίως, adv. (fr. ἄξιος). *In a worthy manner, deservedly, suitably*.
- ἄξων, ονος, ὄ (fr. ἄγω, to drive). *An axle-tree, the wheels, the chariot*.
- ἄοιδά, ἄς, ἡ, Dor. for ἀοιδή (fr. αἰείδω, to sing). *A song, a strain*.
- ἄοιδός, οὔ, ὅ (fr. same). *A bard*.
- ἀοίκητος, ον, adj. (fr. ἀ, not, and οἰκίω, to inhabit). *Uninhabited, uninhabitable*.
- ἀόρατος, ον, adj. (fr. ἀ, not, and ὁράω, to see). *Not seen, invisible, not to be seen, i. e. forbidden (to be seen)*.
- ἀπαγγέλλω, f. -ελῶ, p. ἀπήγγελλκα (ἀπό, from, and ἀγγέλλω, to announce). *To bring tidings from, to announce, to declare*.
- ἀπαγορεύω, f. -εύσω, &c. (ἀπό, from, and ἀγορεύω, to declare). *To deny, to forbid, to prohibit*:—to give up or over (through fatigue), *to be discouraged*.
- ἀπαγριόω, f. -ώσω, &c. (ἀπό, from, and ἀγριόω, to render wild). *To render perfectly wild, to exasperate*.
- ἀπάγω, f. ἀπάξω, &c. (ἀπό, from, and ἄγω, to lead). *To lead away, to carry away, to drive off*.
- ἀπάθης, ἐς, adj. (fr. ἀ, not, and πάθος, suffering). *Free from suffering, unconcerned, uninjured, insensible, tranquil*.
- ἀπαίδευτος, ον, adj. (fr. ἀ, not, and παιδεύω, to instruct). *Not instructed, uneducated, ignorant, inexperienced*.
- ἀπαιτέω, f. -ήσω, p. ἀπήιτηκα (ἀπό, from, and αἰτέω, to ask). *To ask from, to demand back, to seek, to claim*.
- ἀπαλλάγῃ, ἡς, ἡ (fr. ἀπαλάττω). *Release, deliverance, discharge*.—ἀπαλλάξῃ τοῦ βίου, *death*.
- ἀπαλλάττω, and -σσω, f. -ξω, &c. (ἀπό, from, and ἀλλάττω, to change). *To deliver from, to*

Send away.—*Mid. to depart.*
 ἀπάλλομαι, f. -οῦμαι, &c. (ἀπό, and ἄλλομαι.) *To spring from.*
 ἀπαλός, ἤ, ὄν, adj. *Tender, soft.*
 ἀπαλότης, ητος, ἡ (fr. ἀπαλός).
Tenderness, delicacy, softness.
 ἀπαλύνω (R. ἀπαλυν), f. -ῦνῶ, p. ἠπάλυγα (fr. ἀπαλός). *To soften, to render mild, or calm.*
Mid. to grow calm, to become tranquil.
 ἀπάνευθε, adv. (ἀπό, from, and ἄνευθε, apart). *Far apart from, far away:—apart, away from.*
 ἀπανθρακώω, f. -ώσω, &c. (ἀπό, from, and ἀνθρακώω, to burn to coals). *To burn completely to a coal, to reduce to a cinder.*
 ἀπαντιάω, f. -ήσω, &c. (ἀπό, from, and ἀντιάω, to meet). *To go to meet, to meet, to encounter:—intr. to occur, to succeed.*
 ἀπαξ, adv. *Once, for once, once for all.*
 ἀπαραίτητος, ον, adj. (fr. ἀ, not, and παραιτέω, to conciliate). *That cannot be conciliated, inflexible, inexorable, inevitable.*
 ἀπαρασκευάστος, ον, adj. (fr. ἀ, not, and παρασκευάζω, to prepare). *Unprepared, unprovided.*
 ἄπας, ἄσα, ον, adj. (fr. ἀ, for ἄμα, together, and πᾶς, all). *All together, all, the whole, every one.*
 ἀπάτῳ (R. ἀπάτα), f. -ήσω, p. ἠπάτηκα. *To lead aside, or astray, to deceive.*

ἀπάτη, ης, ἡ. *Deceit, deception, fraud, artifice.*
 ἀπειδον, (ἀπό, from, and εἶδον, 2 a. of εἶδω, obsol. to see). *Primarily, to look from; hence, to look at attentively, to regard.*
 ἀπειθέω (R. ἀπειθε), f. -ήσω, p. ἠπειθήκα (fr. ἀπειθής, disobedient). *To be disobedient, not to be persuaded.*
 ἀπεικάζω, f. -άσω, &c. (ἀπό, from, and εἰκάζω, to liken). *To imitate, to liken, to compare.*
 ἀπειλέω (R. ἀπειλε), f. -ήσω, p. ἠπειλήκα. *To threaten, to intimidate, to drive by threats.*
 ἄπειμι, irregular and def., imper. ἀπίθι, inf. ἀπιέναι, pt. ἀπιών (ἀπό, from, and εἶμι, to go, § 112, II). *To depart, to go away.*
 ἄπειμι, irreg. f. ἀπέσομαι (ἀπό, from, and εἶμι, to be). *To be away from, to be absent, to be away.*
 ἀπεῖπον, inf. ἀπειπεῖν (ἀπό, from, and εἶπον, 2 a. of εἶπω, obsol. to say, used as 2 a. to ἀπαγορεύω.) *To forbid, to disown, to abandon, to renounce.*
 ἀπειρία, ας, ἡ (fr. ἄπειρος, infinite). *Infinity, immensity.*
 ἄπειρος, ον, adj. (fr. ἀ, not, and πείρας, an end). *Endless, infinite, boundless.*
 ἄπειρος, ον, adj. (fr. ἀ, not, and πείρα, a trial). *Not having made trial of, ignorant of, inexperienced, unskilled.*
 ἀπειρώς, adv. (fr. ἄπειρος). *End*

lessly, infinitely:—ignorantly, in an unskilful manner.

ἀπελαύνω, f. ἀπελάσω, &c. (ἀπό, from, and ελαίνω, to drive).

To drive away, to drive off.

ἀπεμπολάω, f. -ίσω, (ἀπό, from, and εμπολύω, to trade). To sell off, to sell.

ἀπεργάζομαι, f. -άσομαι, &c. (ἀπό, from, and ἐργάζομαι, to work). To work off, to complete, to finish, to bring to perfection.

ἀπερείδω, f. -είσω, &c. (ἀπό, from, and ἐρείδω, to fix on). To place down upon, to fix steadily.—Mid. to place one's self upon, to lean upon, to lie upon.

ἀπερείσιος, α, ον, adj. (fr. ἄπειρος, infinite). Infinite, countless, immense.

ἀπερέω, obsol. in pres. f. ἀπερῶ, contr. for ἀπερέσω, § 101, 4, (1.)

Used as a future to ἀπόφημι, as 2 a. ἀπεῖπον, (ἀπό, from, and ἐρῶ, to declare). To say forth, to relate, to forbid, to deny, &c.

ἀπερύνω, f. ἀπερύξω, &c. (ἀπό, from, and ἐρύκω, to keep off). To keep off from, to drive off, to prevent.

ἀπέροχομαι, f. ἀπελεύσομαι, p. ἀπήλυθα, (ἀπό, from, and ἔρχομαι, to go). To go away, to depart, to withdraw.

ἀπερῶ, contracted future. See ἀπερέω.

ἀπεχθάνομαι, f. ἀπεχθήσομαι p. ἀπήχθημαι (ἀπό, from, and ἐχθάνομαι, same as ἐχθομαι, to

be hated). To be bitterly hated, to be odious to.—Also, actively, to hate.

ἀπεχθής, ἐς, adj. (fr. ἀπό, from, and ἔχθος, hatred). Odious, hateful, hostile.

ἀπέχω, f. ἀφείξω, and ἀποσχίσω, p. ἀπέσχηκα (ἀπό, from, and ἔχω, to have or hold). To hold or keep off, to repel, to receive:—intr. to keep away from, to be distant.—Mid. to keep one's self from, to refrain.

Ἀπίκιος, ου, ὁ. Apicius, a Roman noted for gluttony.

ἀπιστέω (R. ἀπιστε), f. -ήσω, p. ἠπίστηκα (fr. ἄπιστος). To disbelieve, to mistrust, to disobey.

ἄπιστος, ον, and Dor. ἀπίστωσ, ων, adj. (fr. ἄ, not, and πίστις, belief). Unbelieving.—Passively, unworthy of confidence, faithless, perfidious, incredible.

ἄπλετος, ον, Ion. ἄπλῆτος, ον, adj. (by syncope for ἀπέλευτος, fr. ἄ, not, and πλεύω, to approach). Not to be approached; hence, immense, terrible, vast.

ἀπλόος, ὄη, ὄον, contr. οὖς, ἦ, οὖν, adj. (fr. ἄ, not, and πλέω, obsol. whence, πλέκω, to fold). Without a fold.—Hence, simple, upright, honest.

ἀπό, prep. governs the genitive only, § 124, 4. From, away from, through, by, by means of, with. In composition, it denotes separation, negation, completion, origin.—Ἀπό μηδενός, in no respect.

ἀποβαίνω, f. -βήσομαι, &c. (ἀπό, and βαίνω, 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. ἄλλω, &c. (ἀπό, and βάλλω, to cast). To cast away, to cast off, to loose.

ἀπόβῆσις, εως, ἡ (fr. ἀποβαίνω). Descent, disembarkation, departure.

ἀποβλέπω, f. -βλέψω, &c. (ἀπό, and βλέπω, to look). Primarily to look away, viz. from other objects to fix the attention on one. Hence, to look at attentively, to regard, to observe, to look towards.

ἀπογοισσόω, f. -ώσω, &c. (ἀπό, completely, and γοισσόω, to furnish with eaves). To furnish completely with coping or eaves.—Mid. to jut out.

ἀπογιγνώσκω, f. -γνώσομαι, p. ἀπέγνωκμι (ἀπό, and γιγνώσκω, to know). Not to acknowledge, to renounce, to relinquish, to despair of.

ἀπογράφω, f. -γράψω, &c. (ἀπό, from, and γράφω, to write). To write from (one book into another), to copy, to transcribe, to enter into a register.

ἀποδείκνυμι, f. ἀποδείξω, &c. (ἀπό, from, and δείκνυμι, to show). To show forth, to declare, to appoint, to assign.

ἀπόδειξις, εως, ἡ (fr. ἀποδείκνυμι). A showing forth, demonstration, proof.

ἀποδέρω, f. ἀποδερώ, p. ἀποδέρακα (ἀπό, from, and δέρα, to flay). To strip off the skin, to flay.

ἀποδέχομαι, f. -δέξομαι, &c. (ἀπό, from, and δέχομαι, to receive). To receive from, to admit, to assume.

ἀποδημέω (R. ἀποδημε), f. -ήσω, &c. (fr. ἀπόδημος, absent from home). To be in a foreign country, to go abroad.

ἀποδιδράσκω, f. ἀποδράσομαι, p. ἀποδεδράκα, 2 a. ἀπέδραν, ας, α, Ion. ἀπέδρην, &c. (ἀπό, from, and διδράσκω, to run away). To run away from, to escape, to avoid, to shun.

ἀποδίδωμι, f. ἀποδώσω, &c. (ἀπό, from, and δίδωμι, to give). To give back, to restore, to repay, to recompense, to assign, to render.

ἄποθεν, adv. (fr. ἀπό): From afar, far off, at a distance.

ἀποθερίζω, f. -ίσω, &c. (ἀπό, from, and θερίζω, to reap). To cut down, to reap, to mow.

ἀποθέω, f. -θέωσομαι (ἀπό, from, and θέω, to run). To run from, to run away.

ἀποθεωρέω, f. -ήσω, &c. (ἀπό, from, and θεωρέω, to behold). To behold from a distance, to contemplate, to watch closely, to observe.

ἀποθησαυρίζω, f. -ίσω, &c. (ἀπό, from, and θησαυρίζω, to treasure up). To treasure up, to preserve carefully.

ἀποθλίβω, f. -θλίψω, &c. (ἀπό,

- from, and θλίβω, to press).
 To press out;— to bruise, to afflict.
- ἀποθνήσκω, f. -θανοῦμαι, &c. (ἀπό, from, and θνήσκω, to die). To die, to perish, to lose one's life.
- ἀποικία, ας, ἡ (fr. ἄποικος, away from home). Departure from home, emigration:—a colony.
- ἀποικοδομέω, f. -ήσω, &c. (ἀπό, from, and οἰκοδομέω, to build). To block up by a wall, to build up, to obstruct.
- ἀποκῆθαρσις, εως, ἡ (fr. ἀποκῆθαιρω, to purify). Cleansing, purification, expiation.
- ἀποκαθίστημι, f. ἀποκαταστήσω, &c. (ἀπό, κατά, down, and ἵστημι, to place). To replace, to restore.
- ἀποκαλέω, f. -έσω, &c. (ἀπό, from, and καλέω, to call). To call forth, to call, to name.
- ἀπόκειμαι, f. -κείσομαι, &c. (ἀπό, from, and κείμαι, to lie). To be laid away, or treasured up, to be thrown aside, to be neglected.
- ἀποκινέω, f. -ήσω, &c. (ἀπό, from, and κινέω, to move). To move from, to remove, to displace.
- ἀποκλείω, f. -κλείσω, &c. (ἀπό, from, and κλείω, to shut up). To shut up from, to confine.
- ἀποκομίζω, f. -ίσω, &c. (ἀπό, from, and κομίζω, to carry). To carry away, to transport.
- ἀποκόπτω, f. -κόψω, &c. (ἀπό, from, and κόπτω, to cut). To cut off, to mutilate, to shorten.
- ἀποκρεμάννυμι, f. -κρεμάσω, &c. (ἀπό, from, and κρεμάννυμι, to hang). To suspend from, to attach to.
- ἀποκρίνω, f. ἀποκρίνω, &c. (ἀπό, from, and κρίνω, to separate). To separate from, to select.—Mid. to answer, to reply, to adjudge.
- ἀποκρύπτω, f. -κρύψω, &c. (ἀπό, from, and κρύπτω, to hide). To hide from, to conceal.
- ἀποκτείνω, f. -πτενῶ, &c. (ἀπό, from, and κτείνω, to kill). To kill, to slay, to destroy, to put to death.
- ἀποκνέω, f. -κνήσω, &c. (ἀπό, from, and κνέω, to be pregnant). To bring forth, to produce.
- ἀπόλαμβάνω, f. -λήψομαι, &c. (ἀπό, from, and λαμβάνω, to take). To receive from, to obtain, to intercept, to seize upon.
- ἀπόλαυσις, εως, ἡ (fr. ἀπολαύω). Advantage, pleasure, enjoyment.
- ἀπολαύω, f. -λαύσω, &c. (ἀπό, from, and λαύω, obsol. to take). To partake of, to enjoy.
- ἀπολείπω, f. -λείψω, &c. (ἀπό, from, and λείπω, to leave). To leave behind, or remaining, to abandon, to leave out, to cease.—Mid. to remain behind, to quit, to fail of, to be absent from.
- ἄπολις, ι, gen. ἴδος, adj. (fr. ἄ, not, and πόλις a city). Without a city.

ἀπολισθαίνω, f. -ολισθήσω, &c. (ἀπό, from, and ὀλισθαίνω, to slide). To slide away, to slip from, to escape.

ἀπόλλυμι, f. -ολίσσω, p. ἀπώλεκα, Att. red. ἀπολώλεκα (ἀπό, from, and ὀλλῦμι, to destroy). To destroy utterly, to ruin, to lose. —ΜΙD. intr. to perish, to be undone, to be lost, to die.

Ἀπόλλων, ωνος, ὁ. Apollo, son of Jupiter and Latona, the god of archery, poetry, music, and medicine.

Ἀπολλώνιος, ου, ὁ. Apollonius, (Rhodius,) a poet of Alexandria.

ἀπολύω, f. -λύσω, &c. (ἀπό, from, and λύω, to loose). To loose from, to set free, to acquit, to discharge.

ἀπομανθάνω, f. -μαθήσομαι, &c. (ἀπό, from, and μανθάνω, to learn). To unlearn, to forget.

ἀπομαρραίνω, f. -μαρῶν, &c. (ἀπό, from, and μαρραίνω, to wither). Tr. to dry up, to wither up, to cause to decay. —ΜΙD. intr. to decay, to perish.

ἀπονέμω, f. -νεμῶ, &c. (ἀπό, from, and νέμω, to divide). To share among, to allot, to assign, to distribute.

ἀπονενοημένος, adv. (fr. p. pt. pass. of ἀπονοέομαι, to lose one's senses). Madly, foolishly, inconsiderately.

ἀπονίπτω, f. -νίψω, &c. (ἀπό, from, and νίπτω, to wash). To wash off, to cleanse by washing.

ἄπρονος, ου, adj. (fr. ἄ, not, and πόνος, toil). Not toiling, indolent, easy to be performed, not laborious; hence,

ἄπρόνος, adverb. Without toil, easily.

ἀποξύω, f. -ξύσω, &c. (ἀπό, from, and ξύω, to scrape). To scrape off, to polish, to sharpen.

ἀποπαύω, f. -παύσω, &c. (ἀπό, from, and παύω, to cause to cease). To cause to cease, to hinder. —ΜΙD. to cause one's self to cease, i. e. to cease, to desist, to refrain from.

ἀποπέμπω, f. -πέμψω, &c. (ἀπό, from, and πέμπω, to send). To send away, to send back, to dismiss.

ἀποπίπτω, f. -πεσοῦμαι, &c. (ἀπό, from, and πίπτω, to fall). To fall from, to fail.

ἀποπλέω, f. -πλεύσομαι, &c. (ἀπό, from, and πλέω, to sail). To sail away, to set sail, to sail back.

ἀποπνέω, f. -πνεύσω, &c. (ἀπό, from, and πνέω, to breathe). To breathe forth life, to expire.

ἀποπνίγω, f. -πνίξω, &c. (ἀπό, intensive, and πνίγω, to strangle). To strangle, to suffocate.

ἀποπτάμενος, pt. of ἀπόπτᾶμαι, not used (ἀπό, from, and ἵπτᾶμαι, to fly). Flying away, disappearing quickly.

ἀπορέω (R. ἀπορεῖ), f. -ήσω, p. ἠπόρηκα (fr. ἄπορος, at a loss). To be at a loss, to be perplexed, to be without means of, not to know how.

ἀπορία, ας, ἡ (fr. ἀ, not, and πόρος, a way through). *Perplexity, embarrassment, want, uncertainty.*

ἀπορήγγνυμι, f. -ρήγγω, &c. (ἀπό, from, and ῥήγγνυμι, to break).

To tear asunder, to break in pieces, to tear off, to cast away.

ἀπόρητος, ον, adj. (fr. ἀπό, from, and ῥέω, to speak). *That cannot be spoken, secret, prohibited, forbidden.*—Pl. τὰ ἀπόρητα, secrets.

ἀπορήπτω, f. -ρήψω, p. ἀπέρῃφα (ἀπό, from, and ῥίπτω, to cast). *To cast away, to tear off, to reject with disdain.*

ἀποσβέννυμι, f. -σβέσω, &c. (ἀπό, intens., and σβέννυμι, to extinguish). *To extinguish, to suppress, to quench.*

ἀποσειώ, f. -σεισω, &c. (ἀπό, from, and σειώ, to shake). *To shake down from, to shake off.*

ἀποσιωπάω, f. -ήσω, &c. (ἀπό, from, and σιωπάω, to be silent). *To become silent, to remain silent.*

ἀποσκεδάννυμι, f. -σκεδάσω, &c. (ἀπό, from, and σκεδάννυμι, to scatter). *To scatter, to disperse, to banish.*

ἀποσκευή, ἡς, ἡ (fr. ἀποσκευάζω, to pack up in order to send away). *A packing up for removal, baggage.*

ἀποσπιάω, f. -ῶσω, &c. (ἀπό, from, and σπιάω, to drag). *To tear off, to pull asunder, to drag away by force.*

ἀποστάζω, f. -στάζω, p. ἀπέστῃ-

χα (ἀπό, from, and στάζω, to drop). *To fall in drops, to exude, to distil from.*

ἀποστελλω, f. -στελώ, p. ἀπέσταλκα (ἀπό, from, and στέλλω, to send). *To send away to, or from, to dismiss:—to send on a mission, to invest with command abroad.*

ἀποστερέω, f. -ήσω, p. ἀπεστέρηκα (ἀπό, from, and στερέω, to deprive). *To deprive of, to spoil.*

ἀποστεφάνω, f. -ώσω, &c. (ἀπό, from, and στεφανώω, to crown). *To deprive of a crown.*—ΜΙΘ. *to lay aside a crown, or garland.*

ἀποστιλβώω, f. -ώσω, &c. (ἀπό, from, and στιλβώω, to make shining). *To make brilliant, to glitter, to reflect.*

ἀπόστολος, ου, ὁ (fr. ἀποστέλλω). *One sent, an apostle:—an expedition, a commander of an expedition.*

ἀποστρέφω, f. -στρέψω, &c. (ἀπό, from, and στρέφω, to turn). ΤΡ. *to turn from, to remove, to turn back.*—ΜΙΘ. intr. *to turn back, to return.*

ἀποστροφή, ἡς, ἡ (fr. ἀποστρέφω). *A turning away from, aversion, a defection, a turning aside.*

ἀποστυγέω, f. -ήσω, and ἀποσιύζω, p. ἀπεστύγηκα, and ἀπέστιχα, 2 a. ἀπέστιγον (ἀπό, from, and στυγέω, to hate). *To hate bitterly, to abhor, to detest.*

ἀποσφάζω, f. -σφάζω, &c. (ἀπό,

- from, and σφάζω, to slay). To kill, to butcher, to slaughter, to murder.
- ἀποσφενδονάω, f. -ήσω, &c. (ἀπό, from, and σφενδονάω, to sling). To cast, or hurl from a sling.
- ἀποσώζω, f. -σώσω, &c. (ἀπό, from, and σώζω, to save). To save from (danger), to preserve, to bring back in safety.
- ἀποτείνω, f. -τενῶ, p. ἀποτέτινα (ἀπό, from, and τείνω, to stretch). To stretch out, to extend, to lengthen.
- ἀποτελέω, f. -έσω, &c. (ἀπό, from, and τελέω, to finish). To perform completely, to accomplish, to terminate, to produce, to fulfil.
- ἀποτεμνω, f. -τεμῶ, &c. (ἀπό, from, and τέμνω, to cut). To cut off, to retrench, to divide, to separate from;—2 a. ἀπέτιμον and ἀπέτεμον.
- ἀποτίθημι, f. -θήσω, &c. (ἀπό, from, and τίθημι, to place). To lay aside, to deposit, to put away, to reject.
- ἀποτρέπω, f. -τρέψω, &c. (ἀπό, from, and τρέπω, to turn). To turn aside from, to dissuade.
- ἀποτρέχω, f. -τρέξω, &c. (ἀπο, and τρέχω, to run). To run away, to escape.
- ἀπότροπος, ον, adj. (fr. ἀποτρέπω). Averted, displeased: odious.
- ἀποτυγχάνω, f. -τεύξομαι, &c. (ἀπό, from, and τυγχάνω, to meet). Not to meet, to fail of obtaining, to miss, to lose.
- ἀποτυμπαρίζω, f. -ίσω, p. ἀποτυμπανίκα (ἀπό, from, and τυμπανίζω, to strike with a club). To kill by beating, to kill, to destroy.
- ἀπούρεις, 1 aor. p. act. of ἀπούρεύω, obsol., to despoil). Having taken away, having deprived of.
- ἀποφαίνω, f. -φῶνῶ, &c. (ἀπό, from, and φαίνω, to show). To make appear, to expose to view, to display, to produce, to declare.—Mid. to exhibit one's self, to announce, to proclaim:—to appear.
- ἀποφέρω, f. ἀποίσω, &c. (ἀπό, from, and φέρω, to bear). To carry away, to transport, to bring forward, to produce.
- ἀποφεύγω, f. -φεύξομαι, &c. (ἀπό, from, and φεύγω, to flee). To flee from, to escape, to save one's life.
- ἀποφράττω, and -σω, f. -φράξω, p. ἀποπέφραχα (ἀπό, from, and φράττω, to stop up). To obstruct, to block up, to stop up.
- ἀποχέω, f. -χεύσω, &c. (ἀπό, from, and χέω, to pour). To pour out, to spill:—to cast away.
- ἀποχράομαι, f. -χρήσομαι, p. ἀποκρήσομαι, and -χρημαι (ἀπό, from, and χράομαι, to use). Not to use properly, to abuse: also, to make use of, to be contented with.
- ἀποχωρέω, f. -ήσω, &c. (ἀπό, from, and χωρέω, to depart)

To go away from, to withdraw, to retire.

ἀποψύχω, f. -ψύξω, &c. (ἀπό, from, and ψύχω, to breathe).

To breathe out, to breathe forth, to cool, to refresh.

ἀπράγμων, ον, adj. (fr. ἀ, not, and πρᾶγμα, business). Without occupation, averse to action, quiet, peaceable, indolent.

ἀπρακτος, ον, adj. (fr. ἀ, not, and πράσσω, to perform). Not capable of performing, weak. Passively, that cannot be performed, impracticable.

ἀπρεπής, ἐς, adj. (fr. ἀ, not, and πρέπω, to become). Unbecoming, unseemly, disgraceful.

ἄπτερος, ον, adj. (fr. ἀ, not, and πτερόν, a wing). Without wings, without feathers.

ἄπτω (R. ὑψ), f. ὑψω, p. ἕψα, p. pass. ἕμμαι. To bind to, to fasten to, to apply to, as fire, hence, to kindle.—MID. to lay hold of, to seize, to touch, to enjoy.

ἀπωθίω, and ἀπόθω, f. ἀπόσω, &c. (ἀπό, from, and ώθίω, to push). To drive away, to repel, to exclude.

ἄρ, epic for ἄρα, and used before a vowel.

ἄρα, conj. Then, therefore, yet.

ἄρα, interrogative. Is it that? is it so? whether?—Sometimes, forsooth, to wit.

Ἀραβία, ας, ἡ. Arabia, a large country of Asia.

Ἀραβιος, ιᾶ, ιον, adj. Arabian.

Ἀραβικός, ἡ, όν, adj. Arabian.

ἀραιός, ἄ, όν, adj. Thin, porous, fine.

ἀράσσω (R. ἀραγ), f. -άξω, &c. To strike, to knock, to dash.

Ἀρβᾶκης, ον, ό. Arbaces, a satrap of Media.

Ἀργανθώνιος, ον, ό. Argantho-nius, king of Tartessus in Spain.

ἀργιᾶ, ας, ἡ (fr. ἀργίω, to be idle). Idleness, indolence, inactivity, quiet.

Ἀργιλεωνίς, ἶδος, ἡ. Argileōnis, the mother of Brasidas.

Ἀργοναῦται, ὤν, οί. The Argonauts.

Ἄργος, ον, ό. Argus, celebrated for his hundred eyes.

Ἄργος, εος (contr. ους), τό. Argos, the capital of Argolis.

ἀργός, όν, and ἀργός, ἡ, όν, adj. (contr. from ἀεργός, from ἀ, not, and ἔργον, work). Doing no work, idle, inactive.—Of land, waste, unproductive.

ἀργυρείος, ον, and ἀργυρεός, ἰα, ἰον, contr. -οῦς, ἄ, οἶν, adj. (fr. ἄργυρος, silver). Made of silver, silver.

ἀργυριον, ον, τό (dim. of ἀργυρος, silver). A small piece of silver, a silver coin, silver.

ἄργυρος, ον, ό. Silver.

ἄργυρος, ον, adj. (fr. ἀργός, shining). White.

Ἄργώ, όος, contr. οῖς, ἡ. The ship Argo, built by Argus for Jason, when he went to recover the golden fleece.

Ἀρέθουσα, ης, Dor. ας, ἡ. Arethusa, a nymph of Elis;—also a fountain in the island of Or-

- tygia, into which the nymph Arethusa was changed by Diana, to avoid the pursuit of the god Alphæus.
- Ἄρεια**, ας, ἡ (fr. Ἄρης, Mars). *Aria*, a fountain in Bœotia sacred to Mars.
- ἀρέσκω** (R. ἀρε), f. ἀρέσω, p. ἤρεκα (fr. ἄρω, to fit). *To suit, to please, to gratify, to appease.*
- ἀρετή**, ἡς, ἡ (fr. ἀρέσκω, to fit). Primarily, *fitness, ability*.—Hence, *virtue, merit, valor, bravery, excellence* of any kind.
- ἀρή**, ἡς, Ion. for ἀρά, ἄς, ἡ. *A curse, an imprecation*.—Hence, *evil, injury, ruin*.
- ἀρήγω** (R. ἀρηγ), f. ἀρήξω, p. ἤρηγα. *To ward off from, to lend aid to, to assist.*
- ἀρήν** (Nom. not in use), gen. ἀρός, dat. pl. ἄρῃσι, Homeric, ἄρεσσι. *A ram, mostly a lamb.*
- Ἄρης**, εος (contr. ους, Ion. ἦος), ὁ. *Mars, the son of Jupiter and Juno, and god of war.*
- ἀρθρόω** (R. ἀρθρο), f. ἀρθρώσω, &c. (fr. ἄρθρον, a joint). *To fasten by joints, to articulate distinctly.*
- Ἀριάδνη**, ἡς, ἡ. *Ariadne*, daughter of Minos, king of Crete.
- Ἀριαῖος**, ου, ὁ. *Ariæus*, an officer in the army of Cyrus the younger.
- ἀριθμῶ** (R. ἀριθμε), f. -ήσω, p. ἤριθμηκα (fr. ἀριθμός). *To count, to number, to reckon.*
- ἀριθμός**, οὔ, ὁ. (fr. ἀρθμός, union). *A regular order, a series of numbers, enumeration, number.*
- ἀριπρεπής**, ἐς, adj. (fr. ἀρι, intens., and πρέπω, to be eminent). *Very eminent, very distinguished.*
- Ἀρισταγόρας**, ου, ὁ. *Aristagoras*, a nephew of Histæus, tyrant of Miletus.
- Ἀρισταῖος**, ου, ὁ. *Aristæus*, son of Apollo, and father of Actæon.
- ἀριστάω** (R. ἀριστα), f. -ήσω, p. ἤριστηκα (fr. ἄριστον, breakfast). *To breakfast.*
- ἀριστεῖον**, ου, τό (fr. ἀριστεύω). *The palm of valour, the prize of bravery.*
- ἀριστερός**, ἄ, ὄν, adj. *The left*.—*ἡ ἀριστερά (χείρ), the left hand*.—*ἐν ἀριστερᾷ (χειρὶ), on the left, to the left.*
- ἀριστεύς**, ἐως, ὁ (fr. ἄριστος, the best). *The bravest warrior.*
- ἀριστεύω** (R. ἀριστευ), f. ἀριστεύσω, p. ἤριστευκα (fr. ἄριστος, best). *To be the best, to be eminent, to excel, to be distinguished for valour.*
- Ἀριστιππος**, ου, ὁ. *Aristippus*, a disciple of Socrates, and founder of the Cyrenaic sect.
- Ἀριστόδημος**, ου, ὁ. *Aristodēmus*, called the Less, a disciple of Socrates.
- ἀριστοποιῶ** (R. ἀριστοποιε), f. -ήσω, p. ἤριστοποίηκα (fr. ἄριστον, breakfast, and ποιῶ, to prepare). *To prepare breakfast*.—*ΜΙΔ. to breakfast.*
- ἄριστος**, η, ον, adj. (sup. of ἀγα-

Θος, good, § 51). *Best, most virtuous, bravest, most excellent.*—ἄριστα, adv. *best.*

Ἀριστοτέλης, εὐς, ὁ. *Aristotle*, a celebrated philosopher, born at Stagyra, 384 B. C.

Ἀριστοφάνης, εὐς, contr. οὐς, ὁ. *Aristophanes*, a famous comic poet of Athens, born at the island of Ægina.

Ἀρκαδία, ας, ἡ. *Arcadia*, a country in the centre of Peloponnesus.

Ἀρκάδιος, ια, ἰον. *Belonging to Arcadia.*—ὁ, *An Arcadian.*

Ἀρκας, ἄδος, ὁ. *An Arcadian.*

ἀρκέω, (R. ἀρκε), f. ἀρκέσω, p. ἤρκεκα. *To ward off, to keep off, to avert, to hinder, to restrain.*—With the dat. *to aid, to assist.*—Intr. *to suffice, to be sufficient for.*—Impersonal, ἀρκεῖ, *it is sufficient.*—Mid. *to be content with, to acquiesce in.*

ἄρκτος, οὐ, ὁ and ἡ. *A bear.*

ἄρκτος, οὐ, ἡ. *The greater bear, the Ursa Major, the north.*

ἄρμα, ἄτος, τό (fr. ἄρω, to join). *A chariot.*

ἄρμάμαξα, ης, ἡ (fr. ἄρμα, and ἄμαξα, a wagon). *A covered chariot, for women and children, a coach, a travelling coach.*

ἄρματηλατεω, (R. ἄρματηλατε), f. -ήσω, &c. (fr. ἄρμα, and ἐλαύνω, to drive). *To drive a chariot, to drive.*

ἄρμοδιως, adv. (fr. ἄρμόδιος, fitting). *In a fitting manner, conveniently, suitably.*

ἀρμόζω (R. ἀρμοδ), f. ἀρμόσω, p. ἤρμοκα (fr. ἄρω, to fit). *To fit, to adapt, to be fitted for, suited to.*—Mid. *to adapt one's self to, to construct for one's self.*

Ἀρμονία, ας, ἡ. *Harmonia*, more commonly called *Hermione*, the daughter of Mars and Venus, and wife of Cadmus.

ἀρρέομαι (R. ἄρρει), f. ἀρρήσομαι. *To refuse, to deny.*

ἄρρῆμαι, Dep. Mid. from ἄρρῆμι, obsol. used only in the present and imperf. *To obtain, to acquire, to strive to gain:—to sustain, to maintain, to protect.*

ἀροτός, οὔ, ἡ. *Arable land* (properly an adj. from ἀρώω, to plough, with γῆ understood).

ἀροτρεύς, ἑως, ὁ (fr. ἀρώω, to plough). *A ploughman, a farmer.*

ἄρρορα, ας, ἡ (fr. same). *Tilled or cultivated land, a field.*

ἀρπαγή, ης, ἡ (fr. ἀρπάζω). *Robbery, rapine, pillage.*

ἀρπάζω (R. ἀρπάγ), f. ἀρπάσω (Attic, ἀρπάσω), p. ἤρπαξα, and ἤρπακα, 2 a. ἤρπαγον, p. pass. ἤρπασμαι. *To seize, to carry off by violence, to rob, to plunder.*

ἄρρη, ης, ἡ. *A sickle.*

Ἄρπυιαι, ὄν, αἶ (fr. ἄρπω, obsol. for ἀρπάζω). *The harpies*, three winged monsters, having the faces of women and the bodies of vultures.

ἀρρένικος, ἡ, ὄν, adj. (fr. ἄρρην, male). *Masculine, male.*

ἀρρένωπος, ὄν, adj. (fr. ἀρρην

- male, and ὤψ, the aspect). *Of a manly aspect, of a bold look.*
- ἄρρηκτος, ον, adj. (fr. ἄ, not, and ῥήγνυμι, to break). *Unbroken, not to be broken, impenetrable.*
- ἄρρηκην, εν, adj. *Male, manly.—οἱ ἄρρένες, the males.*
- ἄρρηκτος, ον, adj. (fr. ἄ, not, and ῥητός, said). *Unsaid, unuttered:—not to be said, not fit to be said, shameful.*
- ἄρρώστέω (R. ἄρρώσστε), f. -ήσω, p. -ηκα (fr. ἄρρώστος). *To be feeble, to be sick, hence*
- ἄρρώσστημα, ἄτος, τό. *Sickness, a disorder.*
- ἄρρώστος, ον, adj. (fr. ἄ, not, and ῥώννυμι, to be strong). *Weak, sick, feeble.*
- ἄρσην, εν, adj. (Attic form of ἄρρήν). *Male, masculine:—manly, brave, vigorous.*
- Ἄρταγέρσης, ον, ὁ. *Artagereses, an officer in the army of Artaxerxes.*
- Ἄρταξέρξης, ον, ὁ. *Artaxerxes, king of Persia, son of Darius, and brother of Cyrus the younger.*
- Ἄρταπᾶτης, α (ῥ 16, Obs. 1), ὁ. *Artapātes, a faithful adherent of Cyrus, who fell with him in the battle of Cunaxa.*
- ἄρτάω (R. ἄρτα), f. ἄρτήσω, p. ἤρτηκα (fr. ἄρω, to join). *To attach, to hang to, to connect.—PASS. to be connected, or attached.*
- Ἄρτεμις, ἴδος, ἦ. *Artēmis, a name of Diana.*
- ἄρτι, adv. *Lately, just now.—ἄρτι....ἄρτι, now....now.*
- ἄρτος, ον, ὁ. *Bread, wheaten bread.—Barley bread is μᾶζα. ἄρύνω, and ἄρϋτω (R. ἄρυν or ἄρυντι), f. ἄρύνσω, p. ἤρϋκα. To draw up.—MID. to draw up for one's self.*
- ἄρχαῖος, α, ον, adj. (fr. ἀρχή). *Ancient, old.—οἱ ἀρχαῖοι, the ancients.*
- Ἄρχελαῖος, ον, ὁ. *Archelāus, a king of Macedonia, and friend of Euripides.*
- ἀρχή, ἦς, ἦ. *The beginning, an origin:—the kingdom, the government.—αἱ ἀρχαί, the magistrates.—ἐξ ἀρχῆς, from the beginning, from the first.*
- ἀρχηγός, οὔ, ὁ (fr. ἀρχή, and ἄγω, to lead). *A chief, a leader:—an author, a founder, an inventor.*
- Ἀρχιδάμος, ον, ὁ. *Archidāmus, the son of Agesilāus.*
- Ἀρχίλοχος, ον, ὁ. *Archilōchus, a Greek poet, noted for his keen satire. He flourished 688, B. C.*
- ἀρχιτέκτων, ονος, ὁ (fr. ἄρχω, and τέκτων, a builder). *A head builder, an architect.*
- ἄρχω (R. ἀρχ), f. ἀρξω, p. ἤρξα, p. pass. ἤρξμαι. *To begin, to take the lead, to rule, to govern.—MID. to begin, for one's self.*
- ἄρχων, οντος, ὁ (properly the pres. pt. of ἄρχω). *A ruler:—an Archon.*
- ἄσασφής, ἐς, adj. (fr. ἄ, not, and

σαφής, clear). Not clear, obscure, uncertain.

ἀσίβεια, ας, ἡ (fr. ἀσεβής). Impiety, irreverence towards the gods.

ἀσεβής, ἐς, adj. (fr. ἄ, not, and σέβω, to worship). Impious, irreligious.

ἀσέλγητος, ον, adj. (fr. ἄ, not, and σελήγη, the moon). Without the moon, dark.

ἄσημος, ον, adj. (fr. ἄ, not, and σῆμα, a mark). Not marked, undistinguished, obscure, unimportant.

ἀσθένεια, ας, ἡ (fr. ἀσθενής, weak). Weakness, feebleness, illness.

ἀσθενέω (R. ἀσθενε), f. -ήσω, p. ἡσθένηκα (fr. ἀσθενής). To be weak, to be feeble, to be sick, &c.

ἀσθενής, ἐς, adj. (fr. ἄ, not, and σθένος, strength). Without strength, weak, feeble, sick.

ἄσθμα, ἄτος, τό (fr. ἄω, to blow). Breath, breathing, asthma, difficult breathing.

Ἀσία, ας, ἡ. Asia, Asia Minor.

ἄσιτος, ον, adj. (fr. ἄ, not, and σῖτος, food). Without food, fasting.

Ἀσκανία (λίμνη), ἡ. The Ascanian lake, in Asia Minor.

ἀσκέω (R. ἀσκε), f. ἀσκήσω, p. ἡσκηκα. To exercise, to practise.

ἄσκησις, εως, ἡ (fr. ἀσκέω). Exercising, practising, practice, exercise.

ἄσκητός, ἴα, ἕον (fr. ἀσκέω).

To be practised, that ought to be practised.—ἀσκητέον (ἡμῖν), we must practise.

Ἀσκληπιός, οὔ, ὁ. Æsculapius, son of Apollo, and the god of medicine.

ἄσκός, οὔ, ὁ. A wine-skin, a bottle made of goat's skin.

Ἄσκρα, ας, Ion. Ἄσκη, ἡς, ἡ. Ascra, a town of Bœotia, the residence of Hesiod.

ἄσμενος, η, ον, adj. (fr. ἡσμένος, pleased, p. pt. pass. of ἡδομαι). Willing, glad, with pleasure.

ἄσμένως, adv. (fr. ἄσμενος). Willingly, gladly, &c.

ἀσπάζομαι (R. ἀσπαδ), f. ἀσπᾶσομαι, p. ἡσπασμαι (fr. ἄ, intens. and σπάω, to draw). To draw close to one, to embrace, to greet.—βίον ἀσπᾶσθαι, to adopt a mode of living.

ἀσπᾶίρω (R. ἀσπαιρ, 2 ἀσπαρ), f. ἀσπᾶρῶ, p. ἡσπαρκα (ἄ, intens. and σπᾶίρω, to pant). To pant heavily, to be convulsed, to struggle against.

ἀσπίδοφορός, ον, adj. (fr. ἀσπίς, a shield, and φέρω, to bear). bearing a shield:—Subst. a shield-bearer, a soldier.

ἀσπίς, ἴδος, ἡ. A shield:—an asp.

ἄστεροπή, ἡς, ἡ (poetic for ἀστραπή). Lightning.

Ἄστος, οὔ, ὁ. Astus, the name of a dog.

ἀστράπτω (R. ἀστραπ), f. -ψω, p. ἡστραφα (fr. ἄ, intens. and στράπτω, for στρέφω, to whirl). To lighten, to flash forth lightning.

αστρολογέω (R. ἀστρολογεῖ), f. -ήσω, p. ἡστρολόγηκα (fr. ἄστρονον and λέγω, to discourse).

To study astronomy; hence, ἀστρολόγος, ου, ὁ. An astronomer:—an astrologer.

ἄστρον, ου, τό. A star, a constellation.

ἄστυ, εος, τό. A city:—the city of Athens.—ἄστυδε, adv. to the city, § 119, 1, 3d.

Ἀστυάγης, εος, contr. ους, ὁ, acc. Ἀστυάγην. Astyāges, son of Cyaxāres, and last king of Media.

ἄσυνεσίᾳ, ας, ἡ (fr. ἄ, not, and σύνεσις, understanding). Want of understanding, folly, stupidity.

ἀσφάλεια, ας, ἡ. Security, safety; from

ἀσφαλῆς, ἐς, adj. (fr. ἄ, not, and σφάλλομαι, to totter). Safe, secure, steadfast.

ἀσφαλῶς, adv. (fr. ἀσφαλῆς). Safely, securely, with safety.

ἀσχαλάω (R. ἀσχαλα), f. -ήσω, p. ἡσχάληκα;—and ἀσχάλλω (R. ἀσχαλ), f. ἡσχάλω, p. ἡσχαλκα. To be indignant, or impatient at, to bear impatiently.

ἄσχετος, ον, adj. (ἄ, not, and σχίω, to hold). Intolerable.

ἀσχημοσύνη, ης, ἡ (ἀσχήμων, unseemly). Indecency, deformity.

ἄσωτος, ον, adj. (ἄ, not, and σωζω, to save). Not to be saved, abandoned, profligate.

ἀτακτέω (R. ἀτακτεῖ), f. -ήσω, p. -ηκα (fr. ἄτακτος). To be in disorder, not to keep the ranks.

ἄτακτος, ον, adj. (fr. τάσσω, to arrange). In disorder, irregular, dissolute.

Ἀταλάντη, ἧς, ἡ. Atalanta, daughter of Schœneus, famed for her speed in running.

ἄτάρ, conj. But.

ἄτε, conj. (fr. ὅστε, as if καθ' ἄτε). Since, inasmuch as, seeing that, because, whereas.

ἀτεκμάρτως, adv. (fr. ἀτεκμαρτος, inconsiderate). Inconsiderately, without distinction.

ἄτεκνος, ον, adj. (fr. ἄ, not, and τέκνον, a child). Childless.

ἄτέρμων, ον, adj. (fr. ἄ, not, and τέρμα, a limit). Unlimited, boundless.

ἄτη, ἧς, ἡ (fr. ἄάω, to injure). Injury, harm, evil, wrong:—a curse, a calamity, a misfortune.

ἀτιθάσσειτος, ον, adj. (fr. ἄ, not, and τιθασσεύω, to tame). Untameable, untamed, fierce.

ἀτιμάζω (R. ἀτιμαδ), f. -ύσω, p. ἡτιμάκα (fr. ἄ, not, and τιμῶω, to honor). Not to honor, to despise, to disgrace.

ἄτιμος, ον, adj. (fr. ἄ, not, and τιμή, honor). Unhonoured, deprived of civil rights, infamous.

Ἀτλαντίς, ἴδος, ἡ (a patronymic from Ἄτλας). A daughter of Atlas.

ἄτοπος, ον, adj. (fr. ἄ, not, and τόπος, a place). Out of place, misplaced; hence, unbecoming, improper, silly:—uncommon, extraordinary.

Ἀτρείδης, ου, ὁ (a patronymic

from Ἄτρεΐς). *Son of Atreus.*
 —Ἄτρεΐδαι, ὧν, οἱ, *the Atridae,*
 or, *sons of Atreus,* viz. Agamemnon and Menelaus.
 ἄτρεκέως, adv. (fr. ἀτρεκής, *exact*). *Truly, faithfully.*
 ἀτρέμα, before a vowel ἀτρέμας, adv. (fr. ἄ, *not,* and τρέμω, *to tremble*), *Without emotion, quietly, gently, softly.*
 ἄτρωτος, ον, adj. (fr. ἄ, *not,* and τρωώσκω, *to wound*). *Not wounded, invulnerable.*
 Ἀττικὴ, ἧς, ἡ (Ἀττικὴ γῆ). *Attica,* a country of Greece.
 Ἀττικός, ἡ, ὄν, adj. *Attic, of Attica.*
 ἀτυχέω (R. ἀτυχεῖ), f. -ήσω, p. ἠτύχηκα. *To be unfortunate; from,*
 ἀτυχῆς, ἐς, adj. (fr. ἄ, *not,* and τυχη, *fortune*). *Unfortunate, unhappy.*
 ἀτυχία, ας, ἡ (fr. ἀτυχέω). *Misfortune, adversity, failure.*
 αὔ, adv. *Primarily back; hence, again, back again, anew:—on the contrary.*
 Ἀυγείας, ου, ὁ. *Augēas,* king of Elis, the cleansing of whose stables was effected by Hercules in one day, by turning a river into them.
 Ἀυγεῖος, α, ον, adj. *Augēan, of Augēas.*
 αὐθάδης, ες, adj. (fr. αὐτός, and ἡδομαι, *to please*). *Self-pleasing, self-sufficient, arrogant, proud, stubborn:—rash, cruel.*
 αὐθαδῶς, adv. (fr. αὐθαδῆς). *Arrogantly, obstinately, &c.*

αὔθις, adv. (another form of αὔ). *Again, anew, &c.*
 αὐλέω (R. αὐλεῖ), f. -ήσω, p. ἠὔληκα (fr. αὐλός, *a pipe*). *To play on a pipe:—to buzz, to hum, as insects.*
 αὐλή, ἦς, ἡ (fr. αὔω, *to blow*). *A courtyard:—a porch, or hall, a palace.*
 αὐλητής, οῦ, ὁ (fr. αὐλέω). *A piper, a musician.*
 αὐλός, οῦ, ὁ (fr. αὔω, *to blow*). *A pipe.*
 αὐξάνω and αὔξω (R. αὔξει), f. αὐξήσω, p. ἠὔξηκα. *Tr. to increase, to cause to grow.—Mid. intr. to increase in size, in popularity, in power, &c.*
 αὐξήσις, εως, ἡ (fr. αὔξω). *Increase, growth:—the act of promoting growth.*
 αὔπνος, ον, adj. (fr. ἄ, *not,* and ὑπνος, *sleep*). *Sleepless, wakeful, watchful.*
 αὔρα, ας, ἡ (fr. αὔω, *to blow*). *A breeze, a soft wind.*
 αὔριον, adv. *To-morrow, on the morrow.*
 Αὔσονες, ων, οἱ. *The Ausōnes,* an ancient nation of Italy.
 αὐτάρ, conj. (Æol. for αὐτάρ). *But, also, besides, for, meanwhile.*
 αὐτάρκης, ες, adj. (fr. αὐτός, *self,* and ἀρκέω, *to suffice*). *Satisfied, contented:—sufficient, competent to.*
 αὔτε, adv. (αὔ, and τε). *Back again, again, thereupon:—in turn, on the other hand, on the contrary—moreover, farther.*

ἄυτεπάγγελτος, ου, ὁ (fr. αὐτός, *self*, and ἐπαγγέλλω, *to promise*). A voluntary undertaker, one who promises of his own accord.

αὐτίκα, adv. (fr. αὐτός, *this*). This instant, immediately, straightway.

αὐτίς (Ion. and Dor. for αὐθίς). Again.

αὐτοθι, adv. (poetic for αὐτοῦ, adv.) There, in that very place.

αὐτοκράτωρ, ορος, adj. (fr. αὐτός, *self*, and κρατέω, *to rule*). One who is his own master, acting from his own authority.—Subst. an autocrat.

Ἀυτόλῃκος, ου, ὁ. Autolycus, a son of Mercury. Also the name of an Athlete at Athens.

αὐτομολέω (R. αὐτομολε), f. -ήσω, &c. (fr. αὐτός, *self*, and μολέω, *to go*). To go of one's own accord, to desert to an enemy;—hence,

αὐτόμολος, ου, ὁ. A deserter.

Ἀυτονόη, ἡς, ἡ. Autonoe, daughter of Cadmus, and mother of Actæon.

αὐτόνομος, ου, adj. (fr. αὐτός, *self*, and νόμος, *a law*). Self-lawed, independent.—Of animals, feeding at large.

αὐτός, ἡ, ὁ. *Self, he himself, she herself, itself*.—In the oblique cases without a substantive, *him, her, it*.—With the article prefixed, *same*:—ταυτό for τὸ αὐτό, *the same thing*.—ταυτά, for τὰ αὐτά, *the same things*.

αὐτοῦ, adv. (gen. of αὐτός, as if

ἐπ' αὐτοῦ τοῦ τοπού). On the very spot:—here, there.

αὐτοῦ, contr. for ἑαυτοῦ, § 63, 4. **αὐτουργός**, ὄν, adj. (fr. αὐτός, *self*, and ἔργον, *work*). Doing one's own work, that lives by his own labour, not by that of servants, accustomed to labour.

αὐτόχθων, ου, adj. (fr. αὐτός, and χθών, *the earth*). Sprung from the earth, born in the land, native, indigenous.

αὐτως, and αὐτως, adv. (fr. αὐτός). Thus, so:—like, in vain.

αὐχίην, ἑνος, ὁ. The neck.

αὐχμηρός, ἄ, ὄν, adj. (fr. αὐχμός). Dry, squalid, ill-looking, dirty, poor, rude, rough.

αὐχμός, οὔ, ὁ (fr. αὐχ). Dryness, drought, squalidness.

αὐῶ (R. αὐ), f. αὐσω, p. ἤνκα. To dry up, to parch.

ἄφαιρέω, f. ἀφαιρήσω, &c. (ἀπό, *from*, and αἰρέω, *to take*). To take away, to remove, to deprive, to rob, to abrogate.

ἄφᾶνής, ἐς, adj. (fr. ἄ, *not*, and φαίνομαι, *to appear*). Unseen, not visible, unknown, obscure.—ἔξ ἀφᾶνους, adv., unobserved.

ἀφαρρίζω (R. ἀφανίδ), f. -ίσω, p. ἠφάνιχα (fr. ἀφάνης). To render invisible, to conceal, to annihilate.—MID. to disappear, to vanish.

ἄφαντος, ου, adj. (fr. ἄ, *not*, and φαίνομαι, *to appear*). Not visible, out of sight.

ἀφαρπάζω, f. ἀφαρπάσω, &c. (ἀπό, *from*, and ἄρπάζω, *to*

seize). *To seize, or snatch from, to rob, to plunder.*
 ἀφαιρός, ἄ, ὄν, adj. (fr. ἀφαίω, to dry up). *Weak, feeble, powerless.*
 ἀφαιδής, ἔς, adj. (fr. ἀ, not, and φειδομαι, to spare). *Unsparring, lavish, profuse, liberal, wasteful:—rigorous, harsh, cruel.*
 ἀφαιδώς, adv. (fr. ἀφαιδής). *Unsparringly, profusely, &c., rigorously, &c.*
 ἀφεικτός, ἰα, εἶον, adj. (fr. ἀπέχω, to keep from). *To be abstained from.—ἀφεικτέον (ἡμῖν), we must abstain from.*
 ἀφελεία, ας, ἡ (fr. ἀφελής, simple, clear). *Simplicity, candour, sincerity:—purity, brightness.*
 ἀφελῶς, adv. (fr. same). *Simply, brightly, purely.*
 ἀφή, ἡς, ἡ (fr. ἀπτω, to touch). *Touch, the sense of touch, feeling.*
 ἄφθογγος, ον, adj. (fr. ἀ, not, and φθόγγος, sound). *Without sound, dumb, mute, silent.*
 ἀφθονία, ας, ἡ (fr. ἄφθονος). *Abundance, opulence.*
 ἄφθορος, ον, adj. (fr. ἀ, not, and φθόνος, envy). *Not penurious, abundant, opulent.*
 ἀφήμι, f. ἀφήσω, p. ἀφείκα (ἀπό, from, and ἵημι, to send). *To send away, to dismiss, to let go, to throw away, to abandon, to omit, &c.—1 a. ἀφήκα, § 110, 2. —2 a. ἀφῆν.*
 ἀφικνέομαι, f. ἀφίξομαι, p. ἀφιγ-

μαι, 2 aor. m. ἀφικόμην (ἀπό, from, and ἰκνέομαι, to come). *To come from, to come to, to reach.*
 ἀγίπτᾶμαι, f. ἀποπτήσομαι, 1 a. ἀπεπιύμην, pt. ἀποπιύμενος, 2 a. ἀπέπιην, from ἀφίπτιμι, not used in the pres. (ἀπό, from, away, and ἵπτᾶμαι, to fly). *To fly away, to escape.*
 ἀγίστημι, f. ἀποστήσω, p. ἀφέστηκα (ἀπό, from, and ἵστημι, to place). *To put away from, to put aside, to remote, to repel.—Mid. to give up, to withdraw, to retire.*
 ἄγλαστον, ον, τό. *The bent part of the poop of a vessel, decorated with ornaments.—τὰ ἄγλαστα, the stern ornaments.*
 ἀφνειός, ὄν, adj. (fr. ἄφενος, wealth). *Rich, opulent.*
 ἄφνω, adv. *Suddenly.*
 ἀφοραῖω, f. ἀφοράσω, and ἀπόρομαι, &c. (ἀπό, from, and ὄραω, to see). *To see far off, to look down, to look from.*
 ἀφορία, ας, ἡ (fr. ἄφορος, unfruitful). *Unfruitfulness, unproductiveness.*
 Ἄφροδίτη, ἡς, ἡ. *Aphrodite, or Venus, the goddess of love and beauty, said to have sprung from the foam (ἀφρός) of the sea.*
 ἄφροντις, ἴδος, adj. (fr. ἀ, not, and φροντις, care). *Free from care.*
 ἀφρός, οὔ, ᾤ. *Foam.*
 ἀφροσύνη, ἡς, ἡ (fr. ἄφρων). *Want of sense or reason, folly.*

ἄφρων, *ον*, adj. (fr. ἄ, *not*, and φρόν, *judgment*). *Without judgment or reason, foolish.*

ἀφύλακτος, *ον*, adj. (fr. ἄ, *not*, and φυλάσσω, *to watch*). *Not watched, unguarded, not on his guard.*

Ἀχαιία, *ας, ἡ*. Achaia, a country of the Peloponnesus; hence,

Ἀχαιός, *ά, όν*, adj. *Belonging to Achaia.*—οἱ, Ἀχαιοί, *the Achæans, or people of Achaia.*

ἀχαριστία, *ας, ἡ* (fr. ἀχάριστος). *Ingratitude, unthankfulness.*

ἀχάριστος, *ον*, adj. (fr. ἄ, *not*, and χαρίζομαι, *to thank*). *Ungrateful, thankless.*—Passively, *unrewarded.*

Ἀχερούσιος, *α, ον*, adj. *Acherusian.*

Ἀχέρων, *οντος, ό* (fr. ἄχος, *sorrow*, and ρέω, *to flow*, as if "the river of sorrow"). *Acheron, a river of Epirus, flowing into the Ionian sea.*—According to the mythologists, it is placed in the lower regions—the river of Hades.

ἄχθομαι (R. ἀχθε), *ι, ἀχθήσομαι*, and ἀχθήσομαι, *π, ἡχθήσομαι*, 1 a. pass. ἡχθήσθην (fr. ἄχος, *a burden*). *To be burdened with sorrow, to grieve: to be disgusted, to be displeased.*

Ἀχιλλεύς, *έως, ό* (and Ion. Ἀχιλλεύς, ἦος, ό). *Achilles, son of Peleus and Thetis, and the bravest of the Greeks in the Trojan war.*

ἀχλός, *ύος, ἡ*. *Gloom, darkness.*

ἄχνημι (R. ἄχνη). *Active not used.*—MID. ἄχνημαι, *ι, ἀχνησομαι*, *π, ἡχνησομαι* (fr. ἄχνης, same as ἄχος). *To grieve, to be sad, to be distressed:—to be indignant, to be angry.*

ἄχος, *εος, τό*. *Grief, pain.*

ἄχρηστος, *ον*, adj. (ἄ, *not*, and χρηστός, *useful*). *Useless, unprofitable, valueless.*

ἄχρι (before a vowel, ἄχρισ), *adv.*

Up to, even to, as far as; ἄχρισ ού, until; ἄχρι νῦν, until now.

ἄχώ, Dor. for ἡχώ.

ἄψ, *adv.* *Back, backward.*

ἄψανστος, *ον*, adj. (fr. ἄ, *not*, and ψαίω, *to touch*). *Not touched, not to be touched.*

Ἄψυρτος, *ου, ό*. *Absyrtus, son of Æetes, and brother of Medæa.*

ἄψυχος, *ον*, adj. (fr. ἄ, *not*, and ψυχή, *life*). *Without life, lifeless, inanimate, senseless.*

ἄώς, *όος*, *contr. οὔς, ἡ*, (Doric for ἡώς). *The dawn.*

B.

Βαβυλών, *ώνος, ἡ*. *Babylon, capital of the Babylonian empire, situated on the Euphrates.*

Βαβυλωνία, *ας, ἡ, (γῆ)*. *Babylonia, the region of Babylon.*

Βαβυλώνιος, *α, ον*, adj. *Babylonian.*

βαδίζω (R. βαδιδ), *ι, βαδισσω*, *π, βεβύδικα*, (fr. βάδος, *a step*). *To go, to move along, to travel.*

βάθος, εος, τό (fr. βαθύς). *Depth.*
 βαθύκολπος, ον, adj. (fr. βαθύς,
 and κόλπος, a bosom). *Deep-*
bosomed.

Βάθυλλος, ου, ὁ. *Bathyllus*, a
 favourite of Anacreon.

βῆθύς, εἶα, ὕ, adj. *Deep, dense.*—
 βαθύν κοιμᾶσθαι, *to sleep*
soundly.

βαίνω (R. βα), f. βήσομαι, p.
 βέθηκα, 2 a. ἔβην. *To go.*

βαίος, ἄ, ὄν, adj. *Small.*

βακτηρία, ας, ἡ (fr. obsol. βύζω,
 to go). *A staff.*

Βάκτριος, α, ον, adj. *Bactrian.*

βάκτρον, ου, τό (fr. same as
 βακτηρία). *A staff.*

βακχεύω (R. βακχευ), f. -εύσω,
 p. βεβάκχευκα (fr. Βάκχος).
To be inspired by Bacchus, to
rave, to celebrate the orgies of
Bacchus.

Βάκχη, ης, ἡ. *A female Baccha-*
nalian, a Bacchante, from

Βάκχος, ου, ὁ. *Bacchus, the*
god of wine. He was the son
of Jupiter and Semele.

βαῦλάνειον, ου, τό. *A bath.*

βάλλω (R. βαλ and βῦλε, 2 βῦλ,
 3 βολ), f. βῦλῶ, p. βέβληκα, 2 a.
 ἔβυλον. *To throw, to cast, to*
strike, to beat down, to lay
down.

βάπτω (R. βῦφ), f. βάψω, p.
 βέβυφα. *To dip, to plunge, to*
immerse:—hence, to dye.

βάραθρον, ου, τό. *A gulf, an*
abyss, a deep cavern.

βαρβαρικός, ἡ, ὄν, adj. (βάρβα-
 ρος). *Barbaric, foreign, -ικῶς,*
adv., in a foreign tongue.

βάρβαρος, ον, adj. *One who is*
not a Greek, foreign;—hence,
uncultivated, rude, barbarous;
hence,

βάρβαρος, ου, ὁ. *A foreigner,*
a barbarian, applied particu-
larly to the Persians.—οἱ βάρ-
βῆροι, foreign troops, aux-
iliaries.

βάρβιτος, ου, ὁ, ἡ, & βάρβιτον,
 τό, *a lyre.*

βᾶρέω (R. βᾶρε) f. βᾶρίσω, p.
 βεβάρηκα (fr. βᾶρος, a heavy
 burden). *To burden, to load*
heavily, to weigh down;—
hence, to oppress, to afflict.

βᾶρέως, adv. (fr. βαρίς, heavy).
Heavily, grievously, hardly.

βᾶρος, εος, τό. *A weight, a load,*
a burden;—hence, affliction,
distress.

βαρῦνω (R. βαρνν), f. βαρῦνῶ,
 p. βεβάρηνκα (fr. βαρίς). *To*
load heavily, to burden, to press
down, to incommode:—hence,
to grieve, to afflict, to distress.

βαρῦνός, εἶα, ὕ, adj. (fr. βᾶρος).
Heavy, burdensome, grievous.

βαρῦντης, ητος, ἡ (fr. βᾶρίς).
Weight, heaviness, distress, dif-
ficulty.

βᾶσᾶνος, ου, ὁ. *A touchstone;—*
hence, a test, a trial, an in-
quiry.

βᾶσιλειᾶ, ας, ἡ (fr. βασιλείω).
The sovereign power, royalty,
a realm, a kingdom.

βᾶσιλειᾶ, ας, ἡ (fr. βῦσιλείς).
A queen.

βᾶσιλειον, ου, τό, pl. βῦσιλειᾶ, ων,
 τά. *A royal mansion, a palace.*

(properly an adj. with δῶμα, or δώματα, understood; from βασιλειος, -ον, adj. (fr. βασιλεύς).

Kingly, royal.

βασιλεύς, εὺς, ὄ. *A king, a monarch,—the king of Persia.*

βασιλεύω (R. βασιλευ), f. -εύσω, &c. (fr. βασιλεύς). *To reign.*

βασιλικός, ἡ, ὄν, adj. (fr. βασιλεύς). *Kingly, royal, regal.*

βασκαίνω (R. βασκαιν), f. βασκᾶνῶ, p. βεβᾶσκαγα (fr. βᾶσκω, to speak). *To bind with a spell, to bewitch.*

βαστάζω (R. βασταδ), f. βαστᾶσω, p. βεβᾶστᾶκα. *To lift up, to carry, to hold, to support.*

βαφή, ἡς, ἡ (fr. βάπτω, to dye). *Dyeing, dye, dyestuff.*

βεβᾶιος, α, ὄν, adj. *Secure, firm, steady, permanent, to be relied on.*

βεβᾶιόω (R. βεβᾶιο), f. -ώσω, p. βεβᾶίωκα (fr. βεβᾶιος). *To render secure, to make firm, to strengthen, to confirm.*

βεβᾶίως, adv. (fr. βεβᾶιος). *Firmly, securely, permanently.*

βεβᾶιμον, ὄν, τό (poetic for βέλος). *An arrow, a dart.*

βέλος, εὺς, τό (fr. βύλλω, to cast). *An arrow, a javelin, a dart.—Generally, any missile thrown at a distance.*

βελτίων, ὄν, adj. (comp. irreg. to ἀγαθός). *Better, braver, more virtuous, preferable.—Superl. βέλτιστος, η, ὄν. Best, bravest, &c. § 54.*

Βῆλος, ὄν, ὄ. *Bélus, a king of Egypt.*

βῆμα, ἄτος, τό (fr. βαίνω, to go). *A step, a pace, a step (to mount upon);—hence, a judgment seat, a tribunal.*

βία, ας, ἡ. *Strength, force, power, violence, constraint.*

βιάζω (R. βιαδ) f. βιάσω, p. βεβιάκα (fr. βια). *To force, to compel, to perform by violence.*

βίαιος, α, ὄν, adj. (fr. βια). *Violent, powerful, oppressive;—hence,*

βιαίως, adv. *Violently, powerfully, &c.*

βιβλίον, ὄν, τό. *A small book, a treatise, a tablet, a letter.—Dim. of*

βίβλος, ὄν, ὄ. *A book, properly, the inner bark of the papyrus.*

βιβρώσκω (R. βρω), f. βρώσω, p. βεβρώκα, 2 aor. ἐβρων, from βρώμι. *To eat, to devour, to consume.*

βίκος, ὄν, ὄ. *A wine vase (with two handles).*

βίος, ὄν, ὄ. *Life, a mode of life, means of supporting life, a livelihood.*

βιός, οὔ, ὄ. *A bow.*

βιοτεύω (R. βιοτευ), f. -εύσω, p. βεβιότευκα (fr. βίος). *To live, to procure a livelihood or subsistence.*

βίотος, ὄν, ὄ. *Life, means of subsistence, livelihood, condition of life.*

βιόω (R. βιο), f. βιώσω, p. βεβίωκα (fr. βίος). *To live;—2 a. ἐβίων, pt. βιούς,*

Βίων, ανος, ὄ. Bion, a Greek

- poet; see p. 287.—Also, a native of Borysthenes.
- βλάβη, ης, ἡ (fr. βλάπτω). *Injury, wrong, harm.*
- βλάβω, same as βλάπτω (R. βλαβ), f. βλάβω, p. βεβλάφα. *To injure, to harm, to wrong.*
- βλαστᾶνω, and βλαστιέω (R. βλαστιε, 2 βλαστι), f. βλαστιήσω, p. βεβλάστηκα. *To bud, to sprout, to shoot forth, to grow; hence, βλάστημα, ἄτος, τό, and βλάστημος, ου, ὁ. A bud, shoot, sprig, branch:—leaf.*
- βλασφημίω (R. βλασφημιε), f. -ήσω, p. βεβλασφημήκα (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. βλεπ, 2 βλεπ, 3 βλοπ), f. βλέπω, p. βεβλεφα. *To see, to behold, to look at, or towards; hence,*
- βλεφαρίς, ἴδος, ἡ, pl. βλεφαρίδες, ων, αἰ. *The eye-lashes.*
- βλέφαρον, ου, τό (fr. βλέπω). *An eyelid.*
- βοάω (R. βοα), f. βοήσω, p. βεβόηκα (fr. βοή, a loud cry). *To cry aloud, to shout, to call upon for aid, to roar, to chirp, to cackle.*
- βοέα, ας, ἡ, Ion. βοέη, ης, contr. βοῆ, ης, ἡ (properly an adjective with δορά, a skin, understood). *An ox's hide, a shield (made of ox's hide).*
- βοεία, ας, ἡ, Ion. βοειή, ης, same as βοέα.
- βόεος, α, ον, adj. (fr. βούς, an ox). *Made of ox's hide, ox hide.*
- βοή, ης, ἡ. *A loud cry, a shout, a cry for help, a noise, a sound.*
- βοήθεια, ας, ἡ (fr. βοηθίω). *Assistance, succour, support.*
- βοηθίω (R. βοηθε), f. βοηθήσω, p. βεβοήθηκα (fr. βοη, and θίω, to run). *To run at one's cry for aid, to bring assistance, to aid, to help.*
- βοήθημα, ἄτος, τό (fr. βοηθίω). *Assistance, aid, a remedy.*
- Βοιωτία, ας, ἡ. Βαεῖτια, a country of Greece, N. W. of Attica.
- Βοιωτικός, α, ον, adj. Βαεῖτιαν.
- Βοιωτίς, ἴδος, ἡ. *A Bœotian woman;—adj. f. Bœotian*
- βορά, ἄς, ἡ (fr. βιβρώσκω, to eat). *Food, fodder, provisions.*
- Βορέας, ου, ὁ (Att. Βορῆάς, ᾱ, ὁ). *Boreas, the north wind, the north.*
- βόρειος, α, ον, and ος, ον, adj. (fr. βορέας). *Of the north, northern.*
- βόσκημα, ἄτος, τό (fr. βόσκω, to feed). *A herd.*
- βόσκω (R. βοσκε), f. βοσκήσω, p. βεβόσκηκα (fr. βόω, obsol. or βούς, an ox). *Tr. to cause to feed, to graze, to supply with fodder.—MID. intr. to feed, to graze, &c.*
- Βόσπορος, ου, ὁ (fr. βούς, an ox, and πόρος, a passage). Βοσπόρος, a narrow strait over which an ox may swim.
- βόστρυχος, ου, ὁ. *A lock of hair, a tress.*

- βότρυς, νοσ, ὁ. *The grape, a cluster of grapes.*
- βουκολέω (R. βουκολε), ἴ. βουκολήσω, π. βεβουκόληκα. *To pasture oxen, to tend a herd, to be a herdsman; from*
- βουκόλος, ου, ὁ (fr. βοῦς, an ox, and κόλον, food). *A herdsman.*
- βούλευμα, ἄτος, τό (fr. βουλεύω). *The result of deliberation, a resolve, counsel.*
- βουλεύω (R. βουλευ), ἴ. βουλεύσω, π. βεβούλευκα (fr. βουλή, counsel, will). *To counsel, to deliberate, to advise, to plan.—ΜΙD. to deliberate with one's self, to determine.*
- βουλή, ἦς, ἡ. *Will, counsel, intention, purpose, resolution.*
- βούλησις, εως, ἡ (fr. βούλομαι, to wish). *Wish, desire, intention.*
- βουληφόρος, ον, adj. (fr. βουλή, and φέρω, to bring). *Giving counsel, presiding in counsel.*
- βούλομαι (R. βουλε), ἴ. βουλήσομαι, π. βεβούλημαι (fr. βουλή, will). *To will, to wish, to desire, to resolve, to prefer.*
- βοῦς, βοός, ὁ. *An ox, a bull.—ἡ βοῦς, a cow.—Also, cattle.*
- Βούσιρις, ἴδος, ὁ. *Bustris, a king of Egypt.*
- Βοώτης, ου, ὁ. *Bootes, a northern constellation.—Also, a ploughman.*
- βραῦδέως, adv. (fr. βραῦδύς). *Slowly, heavily.*
- βραῦδύνω (R. βραῦδυν), ἴ. βραῦδυνῶ, π. βεβραῦδυνκα. *To render slow, to retard; intr. to delay, to wait, to loiter; from*
- βραδύς, εἶα, ὕ, adj. *Slow, tardy, heavy, dull, stupid.*
- Βρασίδης, ου, ὁ. *Brasidas, a famous Lacedemonian general.*
- βραχίτων, ονος, ὁ. *The arm.*
- βράχος, εος, τό (fr. βραχύς). *A shoal, a quicksand.—τὰ βράχεια, shoals, quicksands.*
- βραχύς, εἶα, ὕ, adj. *Short, small, little, brief, scanty.—βραχύ, neut. as adv., briefly, shortly, &c.—ἐν βραχεῖ, in a short time.*
- βρέφος, εος, τό. *An infant, a young child, a child.*
- βρέχω (R. βρεχ, 2 βραχ, 3 βροχ), ἴ. βρέξω, π. βεβρεχα, 2 π. βέβροχα, 2 α. ἐβρεῶχον. *To wet, to moisten, to bedew, to shower upon, to soften.*
- βριᾶρός, ἄ, ὄν, adj. (fr. βριάω, to strengthen). *Strong, powerful, violent.*
- βροντιάω (R. βροντια), ἴ. βροντήσω, π. βεβρόντηκα (fr. βροντή, thunder). *To thunder.*
- Βρόμιος, ου, ὁ. *Bromius, a name of Bacchus.*
- βροντή, ἦς, ἡ. *Thunder, the noise of thunder, as opposed to κεραυνός, the thunderbolt, i. e. lightning.*
- βροτός, οὔ, ὁ. *A mortal, a mortal being, a man.*
- βρυχάομαι (R. βρυχα), ἴ. βρυχήσομαι, π. βεβρυχημαι (fr. βρύχω, to roar). *To roar, to bel- low, to low, to howl.*
- βρυχηθμός, οὔ, ὁ (fr. βρύχω, to roar loudly). *A roaring.*
- βρύχω (R. βρυχ), ἴ. -ξω, &c. *To roar.*
- βρύω (R. βρυ), ἴ. βρῦσω, π. βρ-

βρῦκα. *To bubble up:—to spring up, to bud forth, to be in full bloom.*

βυθός, οὔ, ὄ (Æolic for βᾶθος).

Depth, the deep, the sea.

βύρσι, ης, ἦ. *A hide, a skin.*

βωκόλος, ου, ὄ, Dor. for βουκόλος, ου, ὄ. *A herdsman.*

βωμός, οὔ, ὄ (fr. βαίνω, to go).

A step, an elevation, an altar.

βωστρέω (R. βωστρε), f. βωστρήσω, p. βεβώστρηκα (fr. βοάω, to call out). *To call aloud for, to make proclamation for.*

βώτας, α, Dor. for βούτης, ου, ὄ.

A herdsman.

Γ.

γα̃, Dor. for γῆ.

γα̃θή, for ἀγαθή, voc. of ἀγαθή.

γαῖα, ας, ἦ (poetic for γῆ). *The earth.*

γάλα, ακτος, τό (as if primarily γάλαξ). *Milk.*

γαλαξίας, ου, ὄ (fr. γάλα). *The milky way, the galaxy.*

Γαλαῖται, ὤν, οἱ. *The Galatians.—Also, the Gauls.*

γαλήνη, ης, ἦ. *A calm at sea, a calm.*

Γαλλῖκοί, ὤν, οἱ. *The Gauls, the people of Gaul.*

γαμέω (R. γαμε and γαμ), f. γαμήσω, and γαμέσω, p. γεγάμηκα, Att. f. γαμῶ, 1 a. ἐγάμησα, and ἔγημα. *To take to wife, to marry (said of the man).—Mid. To marry, to be given in marriage (said of the woman).*

γαμήλιος, ου, adj. (fr. γαμέω).

Of or belonging to marriage, nuptial.

γάμος, ου, ὄ (fr. γαμέω). *The marriage ceremony, marriage, nuptials.*

Γανυμήδης, εος, contr. ους, ὄ. *Ganymēdes, a beautiful youth, son of Tros, king of Troy. He was carried up to heaven by the eagle of Jupiter, and made cupbearer of the gods in the room of Hebe.*

γάρ, conj. *For.*—It introduces a reason for something expressed or understood before it. With interrogative words it often adds emphasis, and may be rendered, *then: as, τίς γάρ, who then? § 125.*

γαστήρ, τέρος, by syncope, γαστρος, ἦ. *The belly, the stomach:—hence, appetite, greediness.*

Γαυλίτης, ου, ὄ. *Gaulites, a Samian of great fidelity in the army of Cyrus.*

γανυριάω (R. γανυρια), f. -άσω, p. γεγανυρίκα (fr. γαιρος, proud). *To be puffed up with pride, to exult.—Mid. to bound, to rear.*

γανρόω (R. γανρο), f. -ώσω, p. γεγαύρωκα (fr. same). *Tr. to make proud.—Mid. intr. to behave arrogantly, or proudly.*

γέ, enclitic particle, which limits or renders emphatic. *Indeed, truly, at least, yet, &c.—ἔγωγε, I for my part, I at least, § 125. γείνομαι (R. γειν), poetic form*

- of *γένω*, obsol. Used only in pres. imperf. and 1 a. *To beget, to bring forth, to bear, to be born*, 1 a. *ἐγεινάμην*, always, tr.
- γείτων*, *ον*, adj. (fr. *γεία*, *γή*). *Neighbouring, contiguous*.—Subst. *a neighbour*.
- γελάω* (R. *γελαι*), f. -ἄσω, p. *γεγέλαικα*). Intr. *To laugh, to smile*.—Tr. *to laugh at, to deride, to ridicule*.
- γελοῖος*, *α*, *ον*, adj. (fr. *γελάω*). *Laughable, ridiculous*.
- γέλως*, *ωτος*, ὁ (fr. *γελάω*). *Laughter, a laugh, a smile*.
- γέμω* (R. *γεμ*, 2 *γαμ*, 3 *γομ*), f. *γεμῶ*, p. *γεγέμηκα*, § 97, 3, *Exc.* *To be filled, to be loaded, to be full*.
- γενεά*, *ἄς*, ἡ (fr. *γένος*). *Generation, birth, a family, a race*.
- γενειήτης*, *ον*, ὁ (fr. *γενειάω*, *to have a beard*). *Bearded*.
- γένειον*, *ον*, τό. *A chin, a beard*.
- γένεσις*, *εως*, ἡ (fr. *γένω*, obsol. *to beget*). *Generation, origin, birth*.
- γενετή*, *ῆς*, ἡ (fr. *γένος*). *Birth, origin*.
- γενναῖος*, *α*, *ον*, adj. (fr. *γέννα*, poetic for *γένος*). *Of a noble race, noble, excellent, generous, brave*.—Subs. *γενναῖον*, *ον*, τό, *a noble disposition, a generous sentiment*.
- γενναῖως*, adv. (fr. *γενναῖος*). *Generously, nobly, bravely*.
- γεννάω* (R. *γεννα*), f. -ἴσω, p. *γεγέννηκα* (fr. *γένος*). *To beget, to bring forth, to produce*.
- γένος*, *εος*, contr. *ους*, τό (fr. *γένω*, obsol. *to beget*). *Birth, a race, descent, a family, a tribe, a species*.
- γεραιός*, *ά*, *όν*, adj. (fr. *γεραῖς*, *old age*). *Old, venerable*.—Subs. *An old man, an elder*.
- γεραιότερος*, comp.;—*γεραιῦτος*; superl. of *γεραιός*, § 56, 1.
- γέρᾶνος*, *ον*, ὁ. *A crane*.
- γέρας*, *ἄτος* (by syncope, *γέραος*, contr. *γέρως*, §38, *Obs.* 3), τό. *A reward (of merit), honour, dignity, rank, &c.*
- γέρονον*, *ον*, τό. *A shield (made of osier twigs interwoven)*.
- γέροφόρος*, *ον*, ὁ. *A soldier wearing a shield (γέρονον), a shield-bearer*.
- γέρων*, *ον*, adj. *Old, aged*.—Subs. *an old man*;—οἱ *γέροντες*, *the aged*.
- γεύω* (R. *γευ*), f. *γεύσω*, p. *γεγευκα*. *To give to taste*.—Mid. *to taste, to partake of, to enjoy*.
- γέφυρα*, *ας*, ἡ. *A mound, a bridge*.
- γεφυρῶω* (R. *γεφυρο*), f. -ῶσω; p. *γέγεφρωκα* (fr. *γέφυρα*). *To make a bridge, to connect by a bridge, to bridge*.
- γεωγραφῶω* (R. *γεωγραφῆ*), f. -ῆσω, p. *γεγεωγραφηκα* (fr. *γεία*, *γή*, *the earth*, and *γραφῶω*, *to describe*). *To describe the earth, to be a geographer*.
- γεωργέω* (R. *γεωργε*), f. -ῆσω, p. *γεγεωργηκα* (fr. *γεωργός*). *To cultivate land, to be a husbandman*.
- γεωργία*, *ας*, ἡ (fr. *γεωργίω*). *Cul-*

- titiation of the soil, husbandry.
—Pl. agricultural operations.
- γεωργός, οὔ, ὁ (fr. γέα, γῆ, the earth, and ἔργον, work). A husbandman, a farmer.
- γῆ, γῆς (contr. for γέα, γέας, § 35, R. 1). ἡ, The earth, the ground, land, soil;—also a proper name, *Gæa*, a divinity.
- γηγενής, ἒς, adj. (fr. γῆ, and γένος, a race). Earth-born, sprung from the earth, aboriginal.
- γηθίω, and γήθω (R. γῆθε), f. -ήσω, p. γεγήθηκα (fr. γαίω, to rejoice). To rejoice, to be glad.—2 perf. γέγηθα (fr. γήθω), with a pres. signification.
- γηραιός, ἄ, ὄν, adj. (fr. γῆρας). Old, aged, advanced in years.
- γῆρας, ἄτος, (by syncope, γῆραος, contr. γῆρωσ, § 38, Obs. 3), τό. Old age.
- γηράσκω, and γηράω (R. γηρα), f. -άσω, p. γεγήρακα (fr. γῆρας). To grow old, to be old.
- Γηρόννης, ου, ὁ. Geryon, a monster having three bodies and three heads.
- γίγας, αντος, ὁ (§ 22, Obs. 2). A giant.
- γίγνομαι, and γίνομαι (R. γενε, 2 γεν, 3 γον), f. γενήσομαι, p. γεγένημαι (fr. γένω, obsol. to beget). To become, to exist, to be, to be born, to arise.
- γιγνώσκω, and γινώσκω (R. γνο), f. γνώσομαι, p. ἔγνωκα, 2 a. ἔγνω (fr. γνώμι), pt. γνούς (fr. γνοίω, same as νοίω, to perceive). To know, to perceive, to understand, to decide.
- Γλαῦκος, ου, ὁ. *Glaucus*. 1. A son of Minos, king of Crete; he was smothered in a vessel of honey. 2. A son of Sisyphus, king of Corinth; he was devoured by his own horses.
- γλαυκῶπις, ἴδος, ἡ (fr. γλαυκός, azure, and ὤψ, the eye). Blue-eyed, or azure-eyed, an epithet of Minerva.
- γλαφῆρός, ἄ, ὄν, adj. (fr. γλάφω, to hollow out). Hollowed out, as if by a chisel, finely wrought;—hence, polished, elegant.
- γλυκερός, ἄ, ὄν, adj. (poet. form of γλυκός). Sweet, agreeable, &c.
- γλυκός, εἶα, ὕ, adj. Sweet, agreeable, pleasant, kind, gentle.
- γλωσσα, ης, Att. γλώττα, ης, ἡ. The tongue.
- γνάθος, ου, ἡ (fr. κνάω, to scrape). The jaw, the cheek, the jaw-teeth.
- γναῖφειον, ου, τό (fr. γνάπτω, to card wool). A fuller's shop.
- γνήσιος, α, ὄν, adj. (contr. from γενέσιος, natal). Of the same origin, or race.
- γνησίως, adv. (fr. γνήσιος). Purely descended, naturally, genuinely.
- γνώμη, ης, ἡ (fr. γιγνώσκω, to know). Judgment, reason, good sense, opinion, knowledge, counsel, deliberation.
- γνώμων, ον, adj. (fr. same). Discerning, discovering.—Subs. a discoverer, an investigator, a judge, a gnomon, or index of a dial.
- γνωρίζω (R. γνωριδ), ε-ῖσαι,

- π. ἐγνώρικα** (fr. γνώω, to know).
To know, to recognize.
- γνώριμος, ον, adj.** (fr. γνωρίζω).
Known, recognized, famous, distinguished.
- γοάω** (R. γοά) f. γοήσω, p. γεγόηκα, 1 a. irreg. ἐγόηνα; 2 a. ἔγοον. *To lament, to bewail, to deplore.*
- γομφίος, ου, ὁ** (fr. γόμφος, a peg).
A back tooth, a grinder.
- γορεύς, εως, ὁ** (fr. γένω, obsol. to beget). *A father.—Pl. parents.*
- γονύ, γόνυτος, poet. gen. γούνυτος, τό.** *The knee.*
- γρός, ου, ὁ, and γόη, ης, ἡ** (fr. γούω). *Lamentation, wailing, mourning.*
- Γοργίας, ου, Dor. ᾱ, ὁ.** *Gorgias, a celebrated rhetorician of Athens, called Leontinus, from Leontini, in Sicily, the place of his birth.*
- Γοργώ, ὄος, contr. οὖς, ἡ.** *Gorgo, the daughter of Cleomenes.*
- Γοργώ, ὄος, contr. οὖς, and Γοργών, ὄνος, ἡ.** *A Gorgon; οἱ Γοργόνες, the Gorgons, three sisters, Stheno, Euryale, and Medūsa.*
- γοῦν, adv.** (for γε, οὖν). *Then at least, therefore, certainly, then, for, at least, now, accordingly.*
- γραῖα, ας, ἡ** (properly fem. of γραῖος, for γεραιός, old, with γυνή understood). *An old woman.*
- γράμμα, ἄτος, τό** (fr. γράφω, to write). *A written character or figure, a letter of the alpha-*
- bet.—Pl. letters.—Hence, an epistle, literature, learning, &c.*
- γραῦς, αός, ἡ** (fr. γεραός, old). *An old woman, an aged female attendant.*
- γραῦφιον, ου, τό** (fr. γράφω, to write). *A stylus or style, an instrument for writing.*
- γραῦφή, ἡς, ἡ** (fr. γράφω). *A writing, a drawing, an indictment, or accusation.*
- γραῦφικός, ἡ, ὄν, adj.** (fr. γραῦφή). *Pertaining to writing, graphic, γραῦφικὴ τέχνη, art of painting.*
- γραῦφω, (R. γραῦφ) f. γράφω, p. γίγραφα.** *To scratch, to trace marks or lines;—hence, to paint, to draw;—to write, to write down, to prepare a law.—Mid. to accuse, to prosecute.*
- Γρύλλος, ου, ὁ.** *Gryllus, a son of Xenophon, slain at the battle of Mantinea.*
- γρύψ, ὑπός, ὁ.** *A griffon, a fabulous animal, partly lion and partly eagle.*
- γυῖον, ου, τό.** *A limb, a member.*
- γυμνάζω** (R. γυμναδ) f. γυμνάσω, p. γεγύμνακα (fr. γυμνός, naked). *To strip naked:—to exercise naked:—to exercise, to practise.*
- γυμνάσιον, ου, τό** (fr. γυμνάζω). *A place for gymnastic exercises, a school for exercise, a gymnasium;—pl. gymnastic exercises.*
- γυμναστέος, α, ον, adj.** (fr. γυμνάζω). *Exercised, to be exercised;—γυμναστέον, we must exercise.*

γυμνης, ἦτος, ὁ (fr. γυμνός). *Naked, poorly clad, bare.*

γυμνήτης, ου, ὁ, and γυμνήτις, ἴδος, ἡ (fr. γυμνός). *Naked, bare, destitute.*

γυμνικός, ἡ, ὄν, adj. (fr. γυμνός). *Pertaining to gymnastic exercises, gymnastic.*

γυμνός, ἡ, ὄν, adj. *Naked, bare, thinly clothed, without an outer garment:—destitute, poor;—hence,*

γυμνόω (R. γυμνο), f. -ώσω, p. γεγύμνωκα. *To make bare, to strip, to uncover, to expose to view.*

γυναικεῖος, α, ον, adj. (fr. γυνή). *Of, or pertaining to women, feminine, female, effeminate.*

γυνή, γυναικός (from old nom. γυναιξ), ἡ. *A woman, a female, a wife. Voc. γυναί.*

γύψ, γυψός, ὁ. *A vulture.*

Γωβρύας, ου, ὁ. *Gobryas, a Persian nobleman.*

γωνίος, ου, ὁ, and γωνία, ας, ἡ. *An angle, a corner, a retired place.*

A.

δαιδάλεος, α, ον, adj. (fr. δαιδάλλω, to work skilfully). *Skilfully wrought, highly ornamented, variegated.*

Δαίδαλος, ου, ὁ. *Dædālus, a famous Athenian artist, who built the Cretan labyrinth for king Minos. Having been confined in it with his son Ica-*

rus, they made their escape by means of wings, formed of feathers and wax.

δαιμονιάω (R. δαιμονα), f. -ήσω, p. δεδαιμόνηκα (fr. δαίμων). *To be in a state of frenzy, to rave like one possessed with a demon, to act foolishly.*

δαιμόνιον, ου, τό. *The Divinity, Providence:—a tutelary genius.*

δαιμόνιος, α, ον, and ος, ον, adj. (fr. δαίμων). *Proceeding from the divinity, divine, godlike:—strange, infatuated.*

δαίμων, ονος, ὁ. *A divinity, a deity, a genius, or guardian spirit.—Also, fortune, chance, fate.*

δαίς, δαιῖδος, contr. δάς, δαδός, ἡ. *A torch, see δάς.*

δαιτός, ἴος, ἡ (Ion. for δαίς, a feast, from δαίω, to divide). *A feast, entertainment, a banquet.*

δάκνω (R. δηκ, 2 δακ) f. m. δήξομαι, p. δέδηχα, 2 a. ἐδάκον. *To bite, to sting, to wound.*

δάκρυ, vos, τό (poetic for δάκρυον). *A tear; pl. tears, lamentations, &c.*

δακρύνεις, εσσα, εν, adj. (fr. δάκρυον). *Shedding tears, weeping, tearful; neut. as adv., tearfully, amid tears.*

δάκρυον, ου, τό. *A tear, weeping, a drop (exuded from trees).*

δακρῖνω (R. δακρυ), f. -ύσω, p. δεδάκρῖνκα (fr. δάκρυον). *To weep, to shed tears, to lament.*

δακτυλήθρα, ας, ἡ (fr. δάκτυλος,

- the finger). A covering for the fingers, a glove, a ring.
- δακτύλιος, ου, ὁ (fr. δάκτυλος). A finger-ring, a ring.
- δάκτυλος, ου, ὁ. A finger.—ὁ μέγας δάκτυλος, the thumb.—δάκτυλος ποδός, a toe.
- δαμάζω, and δαμάω (R. δαμαδ, and δαμα), f. -άσω, p. δέδμηκα (fr. δέμω), 2 a. ἔδᾰμον. To lame, to subdue, to bring under the yoke, to break (as horses).
- δάμᾰλις, εως, ἡ. A heifer, a calf.
- δαμάω, see δαμάζω.
- Δανάη, ης, ἡ. Danae, mother of Perseus by Jupiter.
- Δαναός, ου, ὁ. Danāus, an Egyptian, who, with his fifty daughters, settled at Argos, and from whom the people were called Δαναοί.
- δαπαῖνάω (R. δαπαῖνυ), f. -ήσω, p. δεδαπαῖνηκα (fr. δαίω, to divide). To expend, to squander, to lavish.
- δαπαῖνη, ης, ἡ (fr. δαπαῖνάω). Expense, waste, prodigality, cost.
- δάπεδον, ου, τό (fr. δᾰ, Dor. for γῆ, earth, and πῆδον, a basis). A floor, a pavement, a foundation, a piece of ground.
- Δαρδᾰνεῖς, ων, οἱ. Dardanians, inhabitants of Dardania.
- Δαρεῖος, ου, ὁ. Darius, the name of three kings of Persia.
- δαρεικός, ου, ὁ (fr. Δαρειός). A daric, a Persian gold coin, worth about three dollars and a half.
- δάς, δαδός, ἡ (contr. fr. δαῖς, and that from δαίω, to burn). A torch, a firebrand.
- δασμός, ου, ὁ (fr. δαίω, to divide). Division, allotment :—tax, tribute.
- δᾰσός, εἶα, ὕ, adj. Thick, close set :—covered with hair, bristly, shaggy.
- δάφνη, ης, ἡ. Laurel, bay :—laurel tree, a bay tree.
- Δάφνη, ης, ἡ. Daphnē, daughter of the river Penēus. She was changed into a laurel to avoid the pursuit of Apollo.
- δέ (a particle). But, however, yet, moreover, therefore, while, now. Usually opposed to μέν, in the first clause of a sentence. See § 125, μέν and δέ.
- δε, an enclitic particle annexed to the accusative of nouns, and denotes motion, to or towards ; as, ἀγρόνδε, to the field, § 119, 1.
- δεδοίκω (poetic, formed from δεῖω, perf. δέδοικα). I fear.
- δέησις, εως, ἡ (fr. δέω, to want). Want, need :—Also, prayer, supplication.
- δεῖ (impersonal), f. δεήσει, 1 a. ἐδέησε, &c. pres. inf. δεῖν, pt. δέον (fr. δέω, to want). It is necessary, it is fitting, or proper, it must.—Δεῖ τινα, one should, one must.—δεῖ τινος, there is want of something.—μικροῦ δεῖν, to want but little ; used as an adverbial phrase, meaning, almost, nearly.
- δεῖγμα, ἄτος, τό (fr. δεῖκνῦμι). A specimen, an example, a sample.

- δεῖδω (R. δεῖδ, 2 διδ, 3 δοιδ), f. δεῖσω, p. δέδεικα, 2 perf. δέδοικα (for δέδοικα), δέδια, and δεῖδια, imp. δεῖδιθι. *To fear, to dread, to stand in awe of:—to be anxious, see § 117.*
- δείκνυμι, and δεικνύω (R. δεικ), f. δείξω, p. δίδειχα. *To show, to point out, to represent.*
- δειλάιος, α, ον, adj. (fr. δειλός). *Fearful, timid, wretched, miserable.*
- δείλη, ης, ἡ. *The evening, the decline of day, the afternoon.*
- δειλία, ας, ἡ (fr. δειλός). *Timidity, cowardice.*
- δειλιάω (R. δειλια), f. -άσω, p. δεδειλιῶκα (fr. δειλός). *To be timid, to act in a cowardly manner.*
- δειλός, ἡ, ὄν, adj. (fr. δεῖδω). *Fearful, timorous, cowardly: wretched, miserable.—Subst. ὁ δειλός, the coward.*
- δειμαίνω (R. δειμαιν, 2 δειμῶν), f. δειμῶν, p. δεδειμαγκα (fr. δεῖμα, fear). *To fear, to stand in awe, to be terrified.*
- δεινός, ἡ, ὄν, adj. *Frightful, terrible, dreadful:—strong, powerful:—dire, vexatious:—wonderful.—Neut. pl. as subst. τὰ δεινά, evils, calamities.—Neut. sing. as adv. δεινόν, sternly, &c.*
- δεινότης, ητος, ἡ (fr. δεινός). *The power of causing terror:—power, force, skill, cunning:—difficulty, danger.*
- δεινῶς, adv. (fr. δεινός). *Terribly, dreadfully, greatly, &c.*
- δειπνέω (R. δειπνε), f. -ήσω, p. δεδειπνηκα, Att. 2 p. δέδειπνα (fr. δεῖπνον). *To take supper, to dine.*
- δεῖπνον, ου, τό. *A supper, a meal, a feast, an entertainment.* The δεῖπνον was the principal meal among the Greeks, and was taken about 3, P. M.
- δειπνοποιέω (R. δειπνοποιε), f. -ήσω, p. δεδειπνοποίηκα (fr. δεῖπνον, and ποιέω, to make). *To prepare supper.—Mid. to sup.*
- δείρω, another form of δέρω, which see.
- δέκα, num. adj. indec. *Ten.*
- δεκάπηχυς, υ, adj. (fr. δέκα, and πῆχυς, a cubit). *Ten cubits long.*
- δέκατος, η, ον, num. adj. ordinal (fr. δέκα). *The tenth.—Neut. sing. as adv. tenthly.*
- δέλεαρ, ἄτος, τό, *A bait, a lure.*
- δελφίν, and δελφίς, ἴνος, ὄ. *A dolphin.*
- Δελφοί, ὦν, οἱ. *Delphi, a small city of Phocis, on the south side of Mount Parnassus, famous for the celebrated oracle of Apollo.*
- δενδράεις, εσσα, εν, adj. Doric for δενδρήεις (fr. δένδρον). *Abounding in trees, woody.*
- δέδρον, ου, and δένδρος, εος, τό. *A tree.*
- δεξία, ας, ἡ (fem. of δεξιός, with χεῖρ understood). *The right hand.—εν δεξία, on the right.*
- δεξιόομαι (R. δεξιο), f. -ώσομαι, p. δεδεξιώμαι (fr. δεξιός). *To take by the right hand.*

- δεξιός, ἄ, ὄν, adj. (fr. δέχομαι, to take). *The right, on the right:—dexterous, auspicious.*—τά δεξιὰ (μέρη), *the right.*
- δεξιτερός, ἄ, ὄν, adj. (poetic for δεξιός). *On the right, &c.*
- δέομαι (R. δεε), f. δεήσομαι (mid. of δέω). *To need, to wish anxiously for, to solicit, to implore, to supplicate.*
- δέος, εος, τό (fr. δέιδω, to fear). *Fear, dread.*
- δέρας, ἄτος, and δέρος, εος, τό (poetic for δέσμα). *A skin, a hide.*
- δέσμα, ἄτος, τό (fr. δέρω). *A hide, a skin.*
- δέρω (R. δερ, 2 δαρ, 3 δορ), f. δερῶ, p. διδαρκα, 2 a. ἔδαρον, 2 p. δίδαρα. *To skin, to flay, to bare:—to flay by scourging, to scourge.*
- δέσμα, ἄτος, τό (fr. δέω, to bind). *A bond, a fastening.*—Pl. τὰ δέσματτα, *ornaments for the head.*
- δεσμεύω (R. δεσμεν), f. -εύσω, p. δεδέσμενκα (fr. δεσμός). *To fetter, to bind.*
- δεσμός, οὔ, ὅ (fr. δέω, to bind). *A fetter, a chain, a bond.*—Neuter in plur. τὰ δεσμά.
- δεσμοτήριον, ου, τό (fr. δεσμός, to bind). *A prison.*
- δεσμοτήρ, ἦρος, and δεσμώνης, ου, ὅ (fr. same). *A prisoner, one in bonds.*
- δεσπότης, ου, ὅ (fr. δεσπόζω, to rule absolutely). *A lord, a master, a despot.*
- Δευκαλίων, ωνος, ὅ. *Deucalion,* son of Prometheus. When Jupiter destroyed mankind by a flood, Deucalion and his wife Pyrrha alone were saved.
- δεῦρο, adv. *Hither, as a note of encouragement, addressed to one.*
- δεῦτε, adv. *Hither, as a note of encouragement, addressed to more than one.*
- δεύτερος, α, ον, num. adj. *Second.*—Neut. as adv. *secondly.*
- δέω (R. δευε), f. δενήσω, p. δεδένηκα (poetic for δέω). *To want.*—Mid. *to be in want.*
- δέχομαι (R. δεχ), f. δέξομαι, p. δέδεγμαi. *To receive, to take, to succeed to:—to receive an attack:—to lie in wait for.*
- δέω (R. δε), f. δήσω, p. διδεκα, p. pass. δεδεμαι. *To bind, to chain, to fetter.*
- δέω (R. δεε), f. δεήσω, p. δεδέηκα. *To want, to need.*—Usually impersonal in the active.—Mid. see δέομαι.
- δή, conj. *Now, certainly, truly, indeed:—yet, but then, in fine.*—Ironically, *forsooth*, § 125, *δή.*—Ἄλλ' ἄγε δή, *but come then.*—πῆ δή, *where then?*—καὶ δή, *and even.*—ἐνταῦθα δή, *thereupon, then.*
- δήκω, obsol., for which see δάκνω.
- δηλονότι, adv. (for δηλον ὅτι, it is evident that). *Evidently, without doubt, namely.*
- Δήλος, ου, ἦ. *Delos, one of the Cycládes, the birth-place of Apollo and Diana.*

- δῆλος, η, ον, adj. *Manifest, evident, clear, visible, known.*
- δηλόω (R. δηλο), f. -ώσω, p. δεδήλωκα (fr. δηλος). *To make manifest, to show forth, to explain, to announce.*
- Δημῖδης, ου, ὁ. *Demādes*, an Athenian orator.
- Δημάρᾱτος, ου, ὁ. *Demarātus*, the son and successor of Ariston on the throne of Sparta, B. C. 526.
- Δημήτηρ, τερος, contr. τρος, and Δημητρα, ας, ἡ. *Demeter*, same as *Ceres*, the goddess of corn.
- Δημήτριος, ου, ὁ. *Demetrius*, the name of several individuals, as *Demetrius Poliorcetes*, the destroyer of cities; *Demetrius Phalareus*, i. e. of Phalerum; and *Demetrius*, a cynic philosopher.
- δημιουργέω (R. δημιουργε), f. -ήσω, p. δεδημιούργηκα (fr. δημιος, public, and ἔργον, work). *To exercise a trade, to make, to produce, to perform.*
- δημιουργός, ου, ὁ (fr. same.) *One who exercises a trade, an artisan.*
- δημοκρατία, ας, and δημοκρατεία, ας, ἡ (fr. δῆμος, and κρατεώ, to rule). *A government in which the people rule, a democracy.*
- Δημόνικος, ου, ὁ. *Demonīcus*, the son of Hipponicus, an Athenian, to whom Isocrates addressed his Discourse, containing "Counsels for the Young."
- δῆμος, ου, ὁ. *The people, the populace, a territory, a democracy.*
- Δημοσθένης, ου, ὁ. *Demosthenes*, a celebrated Grecian orator.
- δημόσιος, α, ον, adj. (fr. δῆμος). *Public, belonging to the people.*
- δημοτικός, ἡ, ὄν, adj. *Of the people:—well-disposed, affable.*
- Δημόναξ, ακτος, ὁ. *Demonax*, a philosopher of Crete.
- δῆτα, particle (for δῆ). *Then, now, in a word, without doubt, surely, very likely, proobably.—Ironically, forsooth.*
- διά, prep. governing the gen. and acc. § 124, 5.—*With the gen. Through, by means of, in, by.—With the accusative, Through, on account of.—Hence διά τοῦτο, on this account.—διά τί; on what account? wherefore?—In composition, through, asunder, over;—intensive, thoroughly.*
- διαβιβίνω, f. -βήσομαι, &c. (διά and βαινῶ, to go). *To go through or over, to cross.*
- διαβάλλω, f. -βῦλλῶ, &c. (διά, and βύλλω, to cast). *To throw, or cast through, to pierce,—to slander.*
- διάβασις, εως, ἡ (fr. διαβαίνω). *A crossing, a passing over.*
- διαβάτος, ἡ, ὄν, adj. (fr. same). *To be crossed, or passed, passable.*
- διαβιώω, f. -ώσω (διά, & βιωῶ, to live). *To live through, to pass.*
- διαβλέπω, f. -ψω, &c. (διά, and βλέπω, to look). *To look earnestly, to see clearly.*

- διαβοάω**, f. -ήσω, &c. (διά, thoroughly, and βοάω, to shout). *To shout aloud, to noise abroad, to render famous, or infamous.*
 —PASS. *to be celebrated, to become famous.*
- διαβοητός**, όν, adj. (fr. διαβοάω). *Noised abroad, celebrated, rendered famous:—notorious, infamous.*
- διαβολή**, ης, ή (fr. διαβάλλω, to slander). *Slander, calumny, a slanderous accusation.*
- διαγγέλλω**, f. διαγγελάω, &c. (διά, through, and άγγέλλω, to bring intelligence). *To announce publicly, to spread a report.*
- διαγιγνομαι**, f. διαγενήσομαι, &c. (διά, through, and γιγνομαι, to exist). *To hold out, to subsist, to continue:—to intervene, to elapse.*
- διαγιγνώσκω**, f. διαγνώσομαι, &c. (διά, thoroughly, and γινώσκω, to know). *To know thoroughly, or accurately, to distinguish, to discriminate, to ascertain, to decide.*
- διάγνωσις**, εως, ή (fr. διαγιγνώσκω). *The act of distinguishing, discernment, distinction, determination.*
- διαγράψω**, f. διαγράψω, &c. (διά, throughout, and γράψω, to write, to delineate). *To delineate, to describe:—to draw up a list:—to distribute, to assign.*
- διάγω**, f. διάξω, &c. (διά, through, and άγω, to lead). *To lead through, to transport:—to pass, to spend one's time, to continue.*
- διαγωνίζομαι**, f. διαγωνίσομαι, &c. (διά, thoroughly, and άγωνίζομαι, to contend). *To contend earnestly, to fight vigorously, to strive resolutely.*
- διάδημα**, άτος, τό (fr. διαδέω, to bind round). *A diadem, a band or fillet around the brow.*
- διαδιδράσκω**, f. διαδράσομαι, &c. (διά, through, and διδράσκω, to run). *To run away, to escape, 2 a. pass. διιδρην.*
- διαδίδωμι**, f. διαδώσω, &c. (διά, through, and δίδωμι, to give). *To transmit, to pass from one to another, to spread, to distribute.*
- διαζώννυμι**, f. διαζώσω, &c. (διά, thoroughly, and ζώννυμι, to encircle). *To encircle, to gird about.*
- διάθεσις**, εως, ή (fr. διατίθημι, to arrange). *Condition, state:—delivery, action, gesture.*
- διαθήκη**, ης, ή (fr. same). *A will, a testament.*
- διαίρεω**, f. διαιρήσω, &c. (διά, through, and αίρέω, to take). *To cut through, to divide, to separate:—to distinguish, to determine.*
- διαίρω**, f. διαύρω, &c. (διά, through, and αίρω, to raise). *To lift up, to raise, to encourage.*
- δίαίτα**, ης, ή. *A mode or plan of life, subsistence, diet, regimen, a dwelling, an apartment*
- διατεάω** (R. διαίτα), f. -ήσω, p. δεδιήτηκα (fr. διαίτα). *To feed to maintain:—to act as umpire, to settle differences.*

διαιτητής, οὔ, ὁ (fr. διαιτάω). *A judge, an umpire, an arbitrator.*

διακαθαίρω, f. διακαθῆρῶ, &c. (διά, thoroughly, and καθαίρω, to cleanse). *To cleanse thoroughly, to purify.*

διακαλύπτω, f. διακαλύψω, &c. (διά, asunder, and καλύπτω, to cover). *To uncover.*

διακείμεαι, f. διακείσομαι, &c. (διά, thoroughly, and κείμαι, to lie). *To be established, or fixed, to be disposed, or affected.—εὖ διακείσθαι, to be well in health, to be well disposed.—κακῶς, to be ill in health, to be ill disposed, or affected.*

διακινδυνεύω, f. -είσω, &c. (διά intens. and κινδυνεύω, to incur danger). *To risk, to hazard, to expose greatly to danger.—Mid. to expose one's self to danger, to be in danger.*

διακληρόω, f. -ώσω, &c. (διά, throughout, and κληρόω, to cast lots). *To distribute by lot, to choose by lot.—Mid. to obtain by lot, to draw lots.*

διακομιζω, f. -ίσω, &c. (διά, through, and κομιζω, to carry). *To convey through or over, to transport.—Mid. to pass over, to pass.*

διακονέω (R. διακονε), f. -ήσω, p. δεδιακόνηκα (fr. διάκονος). *To wait upon, to serve, to manage, to perform a service for another.*

διακονίω, f. -ίσω, &c. (διά, tho-

roughly, and κονίω, to cover with dust). *To cover with dust.—Mid. to cover one's self with dust, as the Athletæ before combat.—Hence, to prepare for combat, to raise a dust.*

διάκονος, ου, ὁ and ἡ. *An attendant, a servant, one who acts for another.*

διακόπτω, f. διακόψω, &c. (διά, asunder, and κόπτω, to cut). *To cut asunder, to cut off, to cut in pieces.*

διακόσιοι, αι, α, num. adj. *Two hundred.*

διακόσμησις, εως, ἡ (fr. διακοσμέω, to arrange). *Arrangement, regulation, administration.*

διακρίνω, f. διακρίνῶ, &c. (διά, between, and κρίνω, to judge). *To judge between, to separate, to discern, to determine.*

διακῦμαινω, f. διακῦμῆνῶ, p. διακεκύμαγκα (διά, thoroughly, and κῦμαινω, to raise in waves). *To raise in waves, to render stormy.*

διακωλύω, f. -ύσω, &c. (διά, thoroughly, and κωλύω, to restrain). *To hinder, to restrain, to keep from.*

διαλαμβάνω, f. διαλήψομαι, &c. (διά, asunder, and λαμβάνω, to take). *To take a share, to participate in, to divide, to distinguish between:—to occupy, to keep.*

διαλάμπω, f. διαλάμψω, &c. (διά, through, and λάμπω, to shine). *To shine through, to appear.*

- διαλανθάνω**, f. διαλήσω, &c. (διά, thoroughly, and λανθάνω, to be concealed). To be completely concealed, or unknown, to escape.
- διαλέγω**, f. -λέξω, &c. (διά, between, and λέγω, to choose). To choose between, to select, to set apart.—MID. to discover, to converse.
- διαλείπω**, f. -λείπω, &c. (διά, asunder, and λείπω, to leave). To intermit, to omit, to leave off, to forbear.
- διάλεκτος**, ου, ό (fr. διαλέγω). A dialect, a language, discourse.
- διαλλάγή**, ης, ή (fr. διαλλάσσω). A reconciliation.
- διαλλάσσω**, Att. -τιω, f. διαλλάξω, &c. (διά, thoroughly, and ἀλλάσσω, to change). To change, to substitute, to depart from, to distinguish.—MID. to become reconciled, to exchange with one another.—PASS. to be reconciled.
- διάλυσις**, εως, ή (fr. διαλύω, to separate). A separation, of contending parties:—hence, a reconciliation, a pacification.
- διαλύω**, f. -ύσω, &c. (διά, thoroughly, and λύω, to loose). To dissolve, to separate thoroughly, to loosen, to discharge, to destroy, to reconcile.—MID. to become reconciled, to enter into a treaty.
- διαμένω**, f. διαμενώ, &c. (διά, thoroughly, and μένω, to remain). To remain, to continue, to last, to persevere.
- διαμνάομαι**, f. διαμνήσομαι, &c. (διά, thoroughly, and μνάομαι, to remember). To remember distinctly, to continue to recollect.
- διαμνημονεύω**, f. -εύσω, &c. (διά, intens. and μνημονεύω, to remember). To remember, to recollect, to call to one's mind, to relate.
- διανέμω**, f. διανεμῶ, &c. (διά, asunder, and νέμω, to assign). To divide, to distribute, to assign.
- διανίστημι**, f. διαναστήσω, &c. (διά, thoroughly, and ἀνίστημι, to place up). To make to stand up, to arouse, to erect:—to stand upright.
- διανοέομαι**, f. διανοήσομαι, &c. (διά, thoroughly, and νοέομαι, to reflect). To reflect carefully, to conceive in the mind, to design, to intend.
- διάνοια**, ας, ή (fr. διανοέομαι). Thought, reflection, consideration.
- διανύω**, f. -ύσω, &c. (διά, thoroughly, and ἀνύω, to perform). To do completely, to finish.—διανύειν ὁδόν, to perform a journey, to travel over.
- διαπαντός**, adv. (fr. διά, through, and παντός, i. e. παντός χρόνου, all time). Always, continually:—every where (scil. παντός τόπου). Thoroughly, wholly.
- διαπέμπω**, f. διαπέμφω, &c. (διά, through, and πέμπω, to send). To send through, across, or over, to send away.—MID. to send for, to send to each other.

- διαπέτομαι, f. διαπετήσομαι, by syncope, διαπτήσομαι, &c. (διά, through, and πέτομαι, to fly). *To fly through, to fly.*
- διαπίπτω, f. διαπεσοῦμαι, &c. (διά, through, and πίπτω, to fall). *To fall through, to fall to pieces, to decay, to fall away.*
- διαπλέκω, f. -πλέξω, &c. (διά, through, and πλέκω, to weave). *To interweave, to intertwine, to weave, to braid.*
- διαπλέω, f. -πλείσομαι, &c. (διά, through, and πλέω, to sail). *To sail through, to sail over, to sail to.*
- διαπνέω, f. -πνέσω, &c. (διά, through, and πνέω, to breathe, to blow). *To breathe through, to blow through, to recover breath, to revive.*
- διαπονέω, f. -ήσω, &c. (διά, thoroughly, and πονέω, to labor). *To labor diligently, to perfect, to toil, to procure by toil, &c.*
- διαπορέω, f. -ήσω, &c. (διά, thoroughly, and ἀπορέω, to be at a loss). *To be in great perplexity, want, or trouble, to be embarrassed, to be greatly at a loss.*
- διαπράσσω, Att. -τιω, f. διαπράξω, &c. (διά, thoroughly, and πράσσω, to do). *To finish, to complete, to effect, to put an end to, to destroy.*
- διαπρεπής, ές, adj. (διά, thoroughly, and πρέπω, to become). *Very becoming, distinguished, conspicuous, remarkable, excellent.*
- διαπνῦθᾶνομαι, f. διαπεύσομαι, &c. (διά, thoroughly, and πνῦθᾶνομαι, to inquire). *To make diligent inquiry, to examine thoroughly, to inquire.*
- διάπῦρος, ον, adj. (fr. διά, thoroughly, and πῦρ, fire). *Glowing, red hot, fiery.*
- διαρκής, ές, adj. (fr. διαρκέω, to suffice). *Sufficient equal to, lasting, durable, constant.*
- διαρπάζω, f. -ῦσω, and -άζω, &c. (διά, thoroughly, and ἀρπάζω, to seize). *To plunder, to seize, to carry off, to tear in pieces.*
- διαρρέω, f. διαρρέύσω, &c. (διά, through, and ρέω, to flow). *To flow through, or away, to escape, to perish.*
- διαρρήγνυμι, f. διαρρήξω, &c. (διά, thoroughly, and ῥήγνυμι, to break). *To break in pieces, to tear, to burst asunder, to break through.*
- διάρρητος, ον, adj. (fr. διαρρέω). *Well watered.*
- διασκάπτω, f. -σκάψω, &c. (διά, through, and σκάπτω, to dig). *To dig through, to dig into, to undermine.*
- διασπάω, f. -ῖσω, &c. (διά, asunder, and σπάω, to draw). *To draw or pull asunder, to tear in pieces, to distract, to harass.*
- διασπείρω, f. διασπερῶ, &c. (διά, thoroughly, and σπείρω, to sow). *To scatter widely, to disseminate, to disperse.*
- διάστασις, εως, ἡ (fr. διά, apart, and ἵστυμαι, to stand). *Dis-*

tance, intermediate space, an interval:—disagreement, discord.

διάστημα, ἄτος, τό (fr. same). Intermediate space, distance, &c.

διαστρώννυμι, f. διαστρώσω, p. διέστρωκα (διά, thoroughly, and στρώννυμι, to spread). To spread out, to smooth down, to lay out, to prepare.

διασώζω, f. -σώσω, &c. (διά, thoroughly, and σώζω, to save). To save (from danger), to carry through safely.

διατάσσω, Att. -τιω, f. διατάξω, &c. (διά, thoroughly, and τάσσω, to arrange). To arrange in order, to regulate, to appoint:—to draw up an army in battle array.—Mid. to ordain, to decree, to determine.

διατείω, f. διατενῶ, &c. (διά, through, and τείνω, to extend). To stretch out, to extend, to aim at, to tend to, &c.

διατελέω, f. -έσω, &c. (διά, thoroughly, and τελέω, to complete). To finish completely:—to continue, to persevere, to remain.—διατελέω ποιῶν, I continue doing, § 177, 4.

διατέμνω, f. διατεμῶ, &c. (διά, through, and τέμνω, to cut). To cut through, to split, to divide, to sever.

διατί, adv. for διὰ τί, see διά.

διατίθημι, f. διαθήσω, &c. (διά, and τίθημι, to place). To dispose, to arrange, to set in order.

διατρέφω, f. διαθρέψω, &c. (διά,

thoroughly, and τρέφω, to nourish). To nourish, to support, to bring up, to provide for.

διατριβή, ἡς, ἡ (fr. διατρίβω). Delay:—a mode of life, abode, sojourn, occupation:—a place of amusement.

διατρίβω, f. -τρίψω, &c. (διά, thoroughly, and τρίβω, to spend). To abide, to tarry, to live, to spend time.

διανγής, ἐς, adj. (fr. διά, intens., and ἀνγή, splendor). Brilliant, splendid, bright.

διαφανής, ἐς, adj. (fr. διά, thoroughly, and φαίνομαι, to appear). Transparent, clear, bright, manifest.

διαφερόντως, adv. (fr. διαφέρω, to excel). Conspicuously, especially, eminently, remarkably.

διαφέρω, f. διοίσω, &c. (διά, through, and φέρω, to bring). To bring through, to carry:—to differ (from another), to surpass, to excel, to be eminent.

διαφεύγω, f. m. διαφεύξομαι, &c. (διά, through, and φεύγω, to flee). To flee through, to flee across, to escape.

διαφθείρω, διαφθερῶ, &c. (διά, thoroughly, and φθείρω, to destroy). To ruin totally, to destroy, to corrupt.

διαφορά, ἄς, ἡ (fr. διαφέρω). A difference, a change:—a controversy, a feud.

διάφορος, ον, adj. (fr. same). Different, distinguished, eminent, excelling.

διαφυλάσσω, Att. -τιω, f. -φυ-

- λάζω, &c. (διά, thoroughly, and φυλάσσω, to guard). To preserve, to watch over carefully, to watch, to observe narrowly.
- διαχαίνω, f. -χᾶνῶ, &c. (διά, thoroughly, and χαίνω, to gape). To gape widely, to gape.
- διαχειρίζω, f. -ίρω, &c. (διά, thoroughly, and χειρίζω, to handle). To handle, to manage, to take care of.
- διδασκᾶλειον, ου, τό (fr. διδάσκω). A school, a place of instruction.
- διδασκᾶλιον, ου, τό (fr. same). The fee of a teacher, tuition fee.
- διδάσκαλος, ου, ὁ (fr. διδάσκω). A teacher.
- διδάσκω (R. διδάχ, and διδάσκει), f. διδάξω, p. δεδιδάχα. To teach, to instruct.—Mid. to cause to be instructed.
- διδόω (R. διδο), f. διδώσω. To give, same as δίδωμι.
- διδυματόκος, ου, adj. (fr. διδυμός, twin, and τικτω, to bring forth). Bringing forth twins, the mother of twins.
- Δίδυμοι, ων, οἱ. The Twins, the constellation Gemini.
- διδύμος, ου, adj. (fr. δίς, twice). Double, twin.—Subst. ὁ and ἡ. A twin child.
- δίδωμι (R. δο), f. δώσω, p. δέδωκα, 1 a. ἔδωκα, § 110, 2; 2 a. ἔδων. To give, to bestow, to grant; p. pass. δέδομαι, § 110.4.
- δίειμι, f. διέσομαι, &c. (διά, and εἶμι, to go). To go through, to penetrate:—to relate.
- δίειμι, f. διέσομαι, &c. (διά, and εἶμι, to be). To be always.
- διέξιμι, f. -είσομαι, &c. (διά, completely, and ἔξιμι, to go forth). To go altogether out of, to pass through, to go over:—to read over, to narrate.
- διεξέρχομαι, f. διελεύσομαι, &c. (διά, through, and ἔρχομαι, to go). To go completely out of, to go through, to pass over, to come forth.
- διεργάζομαι, f. διεργᾶσομαι, &c. (διά, thoroughly, and ἐργάζομαι, to achieve). To perfect, to accomplish:—to destroy.
- διέρχομαι, f. διελεύσομαι, &c. (διά, through, and ἔρχομαι, to go). To go through, to cross over:—to consider, to relate, to treat.
- διέχω, f. διεἴξω, &c. (διά, asunder, and ἔχω, to have, or hold). To divide, to open, to cleave.—Intr. To stand asunder, to be distant.
- διηγέομαι, f. -ήσομαι, &c. (διά, through, and ἡγέομαι, to lead). To lead through; hence, to relate, to recount, to declare.
- διήγημα, ἄτος, τό (fr. διηγέομαι). A narration, a recital.
- διήκω, f. -ήξω, &c. (διά, through, and ἦκω, to come). To come through, to traverse, to reach through, to extend to.
- διηνεκής, ἑς, adj. (fr. διά, through, and ἦνεκής, extended). Extended throughout, continuous, perpetual:—persevering.
- Διθύραμβος, ου, ὁ. Dithy-

- rambus*, a name of Bacchus. Hence odes in honour of Bacchus are called *Dithyrambics*.
- διόστημι**, f. διαστήσω, &c. (διά, *asunder*, and ἵστημι, *to place*). *To separate, or put asunder, to cause dissension.*—Intr. *to be distant, to be at variance.*
- δικιῶζω** (R. δικαῶ), f. δικάσω, p. διδικῶκα (fr. δίκη, *justice*). *To render justice, to judge, to decide.*—Mid. *to go to law, so as to obtain justice for one's self.*
- δικαίος**, α, ον, adj. (fr. same). *Just, upright.*—ὁ δικαίος, *the Just*, an epithet of Aristides.—παρὰ τὸ δικαίον, *contrary to justice.*—ἐκ τοῦ δικαίου, *justly.*
- δικαιοσύνη**, ης, ἡ (fr. δικαίος). *Justice.*
- δικαίως**, adv. (fr. δικαίος). *Justly, with reason.*
- δικαστήριον**, ον, τό (fr. δικάζω). *A judgment-seat, a tribunal.*
- δικαστής**, ου, ὁ (fr. same). *A judge.*
- δίκη**, ης, ἡ. *Justice, right, a lawsuit:—penalty, atonement.*—Adverbially, κατὰ δίκην, or δίκην. *After the manner of, like.*
- Δίκη**, ης, ἡ. *Dicē*, the goddess of justice.
- διμήνος**, ον, adj. (fr. δῖς, *twice*, and μήν, *a month*). *Of two months, two months old.*
- διμορφος**, ον, adj. (fr. δῖς, *twice*, and μορφή, *a form*). *Having a double form, of a mixed nature.*
- διό**, conj. (for δι' ὃ, *on account of which*). *On which account, wherefore:—therefore, on this account.*
- Διογένης**, εος, contr. ους, ὁ. *Dio-gēnes*, a celebrated cynic philosopher.
- διοικέω**, f. -ήσω, &c. (διά, *thoroughly*, and οἰκέω, *to manage*). *To manage carefully, to regulate, to direct, to govern.*
- διοίκησις**, εως, ἡ (fr. διοικέω). *Management of a household, management, administration.*
- Διομήδης**, εος, ὁ. *Diomēdes*, a king of Thrace, who fed his horses with human flesh.
- Διονύσιος**, ου, ὁ. *Dionysius*, the tyrant of Syracuse.
- Διόνυσος**, ου, ὁ. *Bacchus.*
- διόπερ**, conj. (δι' ὅπερ, *on account of which*). *Wherefore, on which account, whence:—therefore.*
- διορθόω**, f. -ώσω, &c. (διά, *thoroughly*, and ὀρθόω, *to straighten*). *To make straight, to rectify, to restore, to remedy.*
- διορίζω**, f. -ίσω, &c. (διά, *between*, and ὀρίζω, *to limit*). *To set limits between, to bound, to separate, to divide.*
- διορύσσω**, Att. -τιω, f. διορύξω, &c. (διά, *through*, and ὀρύσσω, *to dig*). *To dig through.*
- διός**, α, ον, adj. contr. for δῖος (fr. Διός, gen. of Ζεύς, *Jupiter*). *Divine, godlike, illustrious, distinguished.*
- Διόσκουροι**, ον, οἱ (fr. Διός, gen. and κοῦροι, *sons*). *Dioscūri*, Castor and Pollux, sons of Jupiter.

διότι, conj. (for δι' ὅτι, on which account). *Wherefore, on this account, because, therefore, that.*—Interrogatively, *wherefore? why?*

διπλάσιος, α, ον, adj. (fr. δις, twice, and πλῆσιος, equal). *Twice as much, double.*

διπλῶς, ὅη, ὄον, contr. οὖς, ἦ, οἶν, adj. (fr. δις, twice, and πλέω, for πλέω, to fold). *Twofold, double.*—Hence, *ample, spacious.*

δίπους, ον, gen. -ποδος, adj. (fr. δις, and ποῦς, a foot). *Two-footed.*

δῖς, num. adv. *Twice, double, separately.*

δίσκος, ου, ὁ (fr. δῦκεῖν, to fling). *A discus, a quoit, a disc.*

δισσός, ἦ, ὄν, and Att. διττός, ἦ, ὄν, adj. (fr. δις). *Double.*—Pl. *two.*

δισχίλιοι, αι, α, num. adj. (fr. δις, and χίλιοι, a thousand). *Two thousand.*

διφθέρα, ας, ἦ (fr. δέφω, to moisten). *A skin, a hide, &c.*

δίφρος, ου, ὁ, by syncope for διφόρος (fr. δις, double, and φέρω, to bear). *A chariot seat holding two persons, a double seat, a throne.*

διφνής, ἑς, adj. (fr. δις, double, and φνῆ, nature). *Of a two-fold nature.*

δίχηλος, ον, adj. (fr. δις, double, and χηλή, a cloven foot). *Cloven-footed, two-toed.*

δίψα, ης, ἦ. *Thirst:—longing.*

διψάω (R. διψα), f. -ήσω, p. δεδίψηκα (fr. δίψα). *To thirst, to be thirsty, to long for.*

δίψος, εος τό. *Thirst.*

διώ, imperf. ἔδιον, 2 p. in the sense of the present, δέδια (an old epic form for δεῖδω). *Intr. to fear, to be afraid, to flee.*

διωγμός, οὔ, ὁ (fr. διώκω). *Pursuit, prosecution, persecution.*

διωκτέος, α, ον, adj. (fr. διώκω). *To be pursued, &c.*—διωκτέον, *we must pursue.*

διώκω (R. διωκ), f. διώξω, p. δεδίωχα. *To pursue, to prosecute, to expel.*

δίωξις, εως, ἦ (fr. διώκω). *Pursuit, prosecution.*

διώρξ, ἔχος, ἦ (fr. διορίζω, to dig through). *A canal, a trench.*

δοκέω (R. δοκε and δοκ), f. δοκήσω, and δόξω, p. δεδοχα, p. pass. δεδογμαί. *To think, to be of opinion, to appear, to seem, to suppose, to pretend.*—Impers. δοκεῖ, &c. *it seems, it seems good, or proper, it pleases, it appears.*

δόλιος, α, ον, adj. (fr. δόλος, a stratagem). *Cunning, artful, deceitful.*

Δόλοπες, ων, οἱ. *Dolopians, a people of Thessaly.*

δόμος, ου, ὁ (fr. δέμω, to construct). *A building, a house, a mansion.*

δόναξ, ἄκος, ὁ (fr. δονίω, to shake). *A reed.*

δονέω (R. δονε), f. -ήσω, p. δεδόνηκα. *To bend, to shake, to disturb.*

δόξα, ης, ἦ (fr. δοκέω, to think). *Opinion, belief, fame, glory, esteem.*

- δορά, ἄς, ἡ (fr. δέρω, to slay). A skin, a hide.
- δορκάς, ἄδος, ἡ (fr. δέρκω, to see, p. m. διδορκα). An antelope, an animal of quick sight.
- δόρπον, ου, τό. Supper.
- δόρν, δόρυτος, Ion. δοίρυτος, contr. δουρός, τό. A spear.—Pl. δοῦρα, ων, &c.
- δορυφόρος, ου, ό (fr. δόρν, and φέρω, to carry). A spearman.
- δόσις, εως, ἡ (fr. δίδωμι, to give). A gift, a present.
- δουλεύω (R. δουλευ), f. -εύσω, p. δεδούλευκα (fr. δούλος). To be a slave, to serve.
- δούλη, ης, ἡ (fr. δούλος). A female slave.
- δούλος, ου, ό (fr. δέω, to bind). A slave.
- δουλόω (R. δουλο), f. -ώσω, p. δεδούλωκα (fr. δούλος). To enslave, to subjugate.
- δουπέω (R. δουπε, 3 δουπ), f. δουπήσω, 2 p. δεδουπα (fr. δούπος). To make a heavy noise (as in falling), to fall in battle.
- δουπος, ου, ό. A heavy sound, clash, noise.
- δουρός. See δόρν.
- δράκων, οντος, ό (fr. δέρκω, to see, 2 R. δρακ, by Metath. δρακ). A dragon, said to be of piercing sight, a serpent.
- Δράκων, οντος, ό. Draco, an Athenian lawgiver, noted for the extreme severity of his laws.
- δράμα, ἄτος, τό (fr. δράω, to act). An action, a representation of an action, a play, a drama.
- δραπέτης, ου, ό (fr. διδράσκω, to run). A runaway slave, a fugitive.
- δραπετίδας, ου, Dor. for δραπετίδης, ου, ό (fr. same). A runaway slave, a runaway.
- δραχμή, ἡς, ἡ. A drachma, an Athenian coin, worth about 17 cents.
- δράω (R. δρα), f. δράσω, p. δερῶκα. To do, to be active, to deal with.
- δρεπῶνηφόρος, ον, adj. (fr. δρεπῶνη, a sickle, and φέρω, to carry). Bearing a sickle, or scythe.—δρεπῶνηφόρον ἄγμα, a chariot armed with scythes.
- δρέπῶνον, ου, τό (fr. δρέπω, to break off). A sickle, a scythe, a curved sword, a goad.
- δριμύλος, ον, adj. (fr. δριμύς). Somewhat sharp, painful, pungent.
- δριμύς, εἶα, ὅ, adj. Sharp, cutting, painful, pungent, fierce, severe.
- δρομαῖος, α, ον, and ος ον, adj. (fr. δρόμος). Of, or for running, running, on a run.
- δρόμος, ου, ό (fr. δρέμω, obsol. to run, 3 R. δρομ). Running, the course, a race course, a chase.—ἵππου δρόμος, a day's journey on horseback.
- δρόσος, ου, ἡ. Dew.
- Δρύας, αντος, ό. Dryas, the father of Lycurgus.
- δρυμός, οὔ, ό (fr. δρυς). A forest, a wood.—Pl. poetic, δρῆμά. δρῆς, ἔος, ἡ. An oak tree, a tree.
- δύνῃμαι (R. δυνῆ), f. δυνήσομαι,

- π. διδύνῃμαι.** *To be able, to have power, can, to avail, to be worth, to mean.*
- δυνάμις, εως, ἡ** (fr. δύνῃμαι). *Power, ability, influence, force, efficacy, worth.*—Pl. *forces, troops.*
- δυναστεία, ας, ἡ** (fr. δυναστεύω). *Authority, government, rule.*
- δυναστεύω** (R. δυναστευ), f. -είσω, p. *δεδυνάστευκα* (fr. *δυνάστης, a sovereign*). *To exercise sovereign power, to govern, to rule.*
- δυνατός, ἡ, όν, adj.** (fr. δύνῃμαι). *Able, powerful, capable, influential.*—*ώς δυνατόν, 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, ονος, adj.** (fr. *δύς, not,* and *δαιμων, fortunate*). *Unfortunate.*
- δυσείδεια, ας, ἡ** (fr. *δυσειδής*). *Deformity, ugliness.*
- δυσειδής, ές, adj.** (fr. *δύς, ill,* and *είδος, appearance*). *Ill-favoured, deformed, ugly.*
- δυσέλικτος, ον, adj.** (fr. *δύς, difficult,* and *έλισσω, to roll*). *Difficult to unravel, involved, complicated.*
- δυσέξοδος, ον, adj.** (fr. *δύς, with difficulty,* and *έξοδος, departure*). *From which departure is difficult, inextricable.*
- δυσέργος, ον, adj.** (fr. *δύς, slow,* and *εργον, labor*). *Slow in working, inactive, sluggish, laborious, toilsome.*
- δύσις, εως, ἡ** (fr. *δύνω, to go down*). *The setting of the sun, sunset, the west, descent.*
- δυσμάθής, ές, adj.** (fr. *δύς, with difficulty,* and *μανθάνω, to learn*). *Learning with difficulty, slow to learn.*
- δυσμάχος, ον, adj.** (fr. *δύς, with difficulty,* and *μάχομαι, to contend*). *Hard to contend with.*
- δυσμενής, ές, adj.** (fr. *δύς, evil,* and *μένος, mind*). *Ill-disposed, hostile.*
- δυσμή, ἡς, ἡ** (poetic for *δύσις*). *Sunset, the west, descent.*
- δύσμορος, ον, adj.** (fr. *δύς, evil,* and *μόρος, fate*). *Ill-fated, unfortunate, wretched.*
- Δύσπᾶρις, ίδος, ό.** *Ill-fated Paris.*
- δύσπορος, ον, adj.** (*δύς, difficult,* and *πόρος, a passage*). *Difficult to pass, difficult.*
- δύσποτμος, ον, adj.** (*δύς, ill,* and *πότμος, fate*). *Ill-fated, unhappy.*
- δύστηνος, ον, adj.** (fr. *δύς, with difficulty,* and *σίτνω, to groan*). *Wretched, miserable, unfortunate.*
- δυστυχέω** (R. *δυστυχε*), f. -ήσω, p. *δεδυστήχηκα* (fr. *δυστυχής, unlucky*). *To be unhappy, to be unlucky.*
- δυσφορέω** (R. *δυσφορε*), f. -ήσω, p. *δεδυσφόρηκα* (fr. *δυσφόρος, insupportable*). *To be greatly afflicted, to bear impatiently, to grieve.*

δυσχεραίνω (R. *δυσχεραίνω*, 2 *δυσχεραίνω*), f. *δυσχεραίνω*, p. *δεδυσχεραίνω* (fr. *δυσχερής*). *To be unable to endure, to be distressed, to grieve:—to abhor.*

δυσχερής, ἴς, adj. (fr. *δύς*, with *difficulty*, and *χείρ*, the *hand*). *Awkward in doing, clumsy:—offensive, vexatious, morose, disagreeable.*

δύω, dual *δυοῖν* and *δυῖν*, pl. *δύων*, § 57, 2. *Τίω*.

δύω and *δύνω* (R. *δύω*), f. *δύσω*, p. *δέδωκα*, 2 a. *ἔδυν*. *To go into, or under, to enter, to go beneath, to set, to go down.*

δωδέκατος, ἦ, ον, num. adj. ord. (fr. *δώδεκα*). *The twelfth.*

δώδεκα, adj. (*δύω*, *δέκα*). *Twelve.*

δωδέκατος, same as *δωδέκατος*.

Δωδωνίς, ἴδος, adj. *Dodonean.*

δῶμα, ἄτος, τό (fr. *δέμω*, to build).

An edifice, a house, an abode.

δωρεά, ἄς, ἡ (fr. *δῶρον*). *A gift*, adv. *δωρεάν*, as a gift, gratis.

δωρέομαι (R. *δωρεῖ*), f. *-ήσομαι*, p. *δεδώρημαι* (fr. the same).

To bestow as a gift, to give.

δώρημα, ἄτος, τό (fr. *δωρέομαι*). *A gift, a present.*

Δώρις, ἴδος, adj. Only in the feminine, *Dorian*.—Subst. *Doris*, a goddess of the sea.

δῶρον, ον, τό (fr. *δῶω*, fr. which *δίδωμι*, to give). *A gift, a present*

E.

εἰάν, Att. *ἤν*, conj. (contr. for *εἰ ἄν*), used mostly with the sub-

junctive mood, § 172, Obs. 7). *If, in case, whether.—εἰάν μή, if not, unless, except.*

ἔαρ, ἔαρος, τό (contr. *ἤρ*, *ἤρος*) *The Spring.*

ἑαυτοῦ, ἦς, οὔ, reflex. pron. § 63.

His own, her own, its own:—of himself, of herself, of itself.

—Also used by the Attics for *ἑμαντοῦ* and *σεμαντοῦ*, § 63, 5.

ἔαω (R. *έω*), f. *ἔασω*, p. *εἶπα*, imperf. *εἶων*. *To permit, to allow, to suffer, to leave, to give up, to let go, to forbear.*

ἑβδομήκοντα, num. adj. (fr. *ἑβδομος*). *Seventy.*

ἑβδομος, ἦ, ον, num. adj. ord. (fr. *ἑπτὰ*, seven). *Seventh.*

ἑγγονος, ον, ὁ. *A grandson, a descendant.*

ἑγγυάω (R. *έγγυα*), f. *-ήσω*, p.

έγγυήκα (fr. *έγγύη*, surety).

To give as security, to pledge one's self, to promise, to deliver.

ἑγγυθεν, adv. (fr. *έγγύς*, near, and *θεν*, from). *From near, close by, near.*

έγγύς, adv. *Near, at hand.—*

Comp. *έγγυτιέρω*, and *έγγιστον*, nearer.—Superl. *έγγυτιάτω* and *έγγιστα*, nearest, or next.

έγειρω (R. *έγειρ*, 2 *έγερω*, 3 *έγορω*),

f. *έγειρω*, p. *ἤγερα*, Att. *έγήγερα*, 2 p. *έγήγορα*. *To*

awaken, to excite, to arouse, to animate.

έγκαῖθενδω, f. *έγκαῖθενδίσω*, &c. (*έν*, in, and *καθεῖνω*, to sleep).

To sleep in, to lie down upon.

έγκαλέω, f. *-έσω*, &c. (*έν*, upon,

and *καλέω*, to call). *To call*

υπον.—to summon, to prosecute, to accuse, to reproach.

ἐγκαρτερέω, f. -ήσω, &c. (ἐν, in, and καρτερέω, to be firm). To persist firmly in, to endure, to hold out, to persevere.

ἐγκαυμα, ἄτος, τό (fr. ἐγκαίω, to brand). The print of a burn, a brand, a burn.

ἐγκέφαλος, ου, ὅ (fr. ἐν, in, and κεφαλή, the head). The brain.

ἐγκλημα, ἄτος, τό (fr. ἐγκαλέω). An accusation, a charge, a reproach.

ἐγκλίνω, f. -ῖνω, &c. (ἐν, on, and κλίνω, to bend). To lean upon, to bend down, to incline.

ἐγκράτεια, ας, ἡ (fr. ἐγκρατής). Self-control, moderation, abstinence.

ἐγκρατής, ἐς, adj. (fr. ἐν, in, and κράτος, power). Having power over, continent, temperate, moderate.

ἐγκρύπτω, f. -κρύψω, &c. (fr. ἐν, in, and κρύπτω, to conceal). To conceal in, to cover.

ἐγκωμιάζω (R. ἐγκωμισαδ), f. -ᾶσω, p. ἐγκεκωμιᾶκα (fr. ἐγκώμιος, pertaining to eulogy). To praise.

ἐγκώμιος, ον, adj. (fr. ἐν, in, and κῶμος, a festive assembly). Pertaining to festivities, in which the praises of heroes were sung. Hence, celebrating with song, &c., panegyric.—Subst. ἐγκώμιον, ου, τό, a song in praise of any one, an encomium, praise, a eulogy.

ἐργήγορα, ας, ε, 2 perf. of ἐργίρω,

in the sense of the present, I am awake, I watch.

ἐγχειρίδιον, ου, τό (fr. ἐγχειρίδιος, taken in the hand). Enchiridion, a small book containing precepts or maxims, a vademecum.—a handle, a dagger.

ἐγχειρίζω (R. ἐγχειρίδ), f. -ῖσω, ἐγκεχειρίζω (fr. ἐν, in, and χεῖρ, the hand). To place in the hands:—to deliver, to consign, to intrust.

ἐγγελευς, υος, Att. εως, ἡ. An eei.

ἐγγέω, f. ἐγγευσω, &c. (fr. ἐν, into, and χέω, to pour). To pour into, to pour out, to fill up, 1 a ἐνέχεια.

ἐγχος, εος, τό. A spear.

ἐγχώριος, ον, adj. (fr. ἐν, in, and χώρα, a country). Born in a country, native, indigenous.—οἱ ἐγχώριοι, the inhabitants of a country.

ἐγώ, ἐμοῦ, and μοῦ, &c. 1st pers. pron. § 60, I.—ἐγώγε, I at least, I for my part.

ἐγών, poetic for ἐγώ, before a vowel.

ἔδαφος, εος, τό (fr. ἔδος, a basis). A foundation:—the ground.

ἔδεσμα, ἄτος, τό (fr. ἔδω, to eat). Food, victuals.

ἐδητύς, υος, ἡ (fr. same). Food, feasting.

ἔδω (R. ἔδε, 2 ἔδ, also, 2 φαγ, 3 ἔδ), f. ἐδέσω, ἔδομαι, and ἔδοιμαι, p. ἐδήδοκα, 2 a. ἐφαῖγον, p. pass. ἐδήδεσμαι, see § 117, ἔδω. To eat, to devour, to consume.

ἔδωδιμος, ον, adj. (fr. ἔδωδη, food). Edible, good for food.

- ἐπιπεῖν, poetic for εἰπεῖν, see εἶπον.
- ἔζομαι (R. ἔδε), f. ἔδοῦμαι, p. wanting, 1 a. ἐξέσθην. *To seat one's self, to sit down, to sit.*
- ἔθελω (R. ἔθειλε), f. ἐθέλησω, p. ἠθέληκα. *To will, to wish, to feel inclined.*
- ἐθίζω (R. ἐθιδ), f. ἐθίσω, p. ἐθίκα (fr. ἔθος, custom). *To accustom; intr. to be wont, to be accustomed; p. pass. εἴθισμαι, with a pres. sense, I am wont.*
- ἐθιστέος, εἶα, εἶον, adj. (fr. ἐθίζω). *To be accustomed, accustomed.*
—ἐθιστέον, *we must accustom.*
- ἔθνος, εὖος, τό. *A nation, a people.*
- ἔθος, εὖος, τό (fr. ἔθω). *Habit, custom, usage.*
- ἔθω, pres. used in pt. only, viz. ἔθων. *To be wont;—2 p. εἴωθα, I am wont.—κατὰ τὸ εἴωθός, according to custom.—ὡςπερ εἴωθε, as is customary.*
- εἴ, conditional particle. *If, whether.*—With the indic., *since.*
εἰ γάρ, Oh that! would that!
—*εἰ καί, although.*—*εἰ μή, unless.*—*εἴτις, if any one.*
- εἶαρ, ἄρος, τό (poet. for ἔαρ). *Spring.*
- εἶβω, poet. for λείβω. *To pour.—δάκρυον εἶβειν, to shed tears.*
- εἶδος, εὖος, contr. οὖος, τό (fr. εἶδω). *The look, aspect, form, appearance.*
- εἶδω (R. εἶδ, 2 ἰδ, 3 οἶδ). *To see.*
—*Mid. to be seen, to appear, to seem, § 117, εἶδω.*
- εἶδω (R. εἶδε), f. εἶδήσω, and εἴσομαι, p. ἔγνωκα (fr. γιγνώσκω), 2 perf. οἶδα, pres. tense. *To see:—other tenses, to know, § 112, IX. and § 117.*
- εἶδωλον, ου, τό (Dim. fr. εἶδος, a form). *An image, a statue, a representation.*
- εἴθε, particle of wishing (fr. εἶ). *Oh that! would that!* commonly joined with the optative.
- εἰκάζω (R. εἰκαδ), f. εἰκάσω, p. εἰκάκα, Att. ἤκακα (fr. εἰκός). *To make like, to liken:—to compare, to conjecture, to represent.—Mid. to liken one's self to, to assume a form.*
- εἰκασία, ας, ἡ (fr. εἰκάζω). *Comparison, the art of representation, conjecture.*
- εἰκελος, ον, adj. (fr. εἰκός). *Like, resembling.*
- εἰκός, ότος, τό (Neut. of εἰκός, pt. of εἰκα, 2 perf. of εἶκω, obsol.) *That which is like, what is right, the natural, the reasonable.—ὡς εἰκός, as is natural, as is customary.*
- εἴκοσι, num. adj. *Twenty.*
- εἰκότως, adv. (fr. εἰκότος, gen. of εἰκός). *Justly, rightly, properly.*
- εἶκω (R. εἶκ), f. εἶξω, p. εἶχα. *To yield, to give way.*
- εἶκω (R. εἶκ, 2 ἰκ, 3 οἶκ), pres. obsol. f. εἶξω, 2 p. with a pres. sense εἶοικα, plup. ἐπέκειν. *To be like, to resemble, to appear to seem.—εἶοικε, impers., it seems, it is fit.—εἶοικός, Att. εἰκός, resembling, like.*
- εἰκόν, όνος, ἡ (fr. εἶκω). *A likeness, an image, a statue.*

Εἰλείθνια, ας, ἡ. *Ilithyia*, or *Lucina*, the goddess of childbirth.

εἶλω. *To roll up*, see Gram. § 117.

Εἰλώτης, ου, ὁ. *A Helot*. The Helots were inhabitants of Helos, reduced to slavery by the Spartans.

εἶμα, ἄτος, τό (fr. εἶμαι, p. pass. of ἐννῦμι, *to clothe*). *Clothing, a garment*.

εἶμαρμένον, ου, τό (fr. εἶμαρμαι, Attic for μέμαρμαι, p. pt. pass. of μείρομαι, *to obtain by lot*). *A decree of destiny, destiny, fate, death*.

εἶμι, f. ἔσομαι, imperf. ἦν, imperf. m. ἦμην, irreg., § 112, I. *To be, to exist, to live*;—impers. ἐστί, for ἔξοστι, *it is permitted, it is lawful, it is possible*.—οὐκ ἔστι, *it is not possible*.—ἐσθ' ὄτε, *sometimes, at times*.

εἶμι, f. εἴσομαι, imperf. ἦειν, § 112, II. *To go, to go on a journey, to travel*.—εἰς χειρας ἵεναι, *to join battle*.

εἶν, poet. for ἐν, prep. *In*, &c.

εἶνεκα, poet. for ἔνεκα. *On account of*, &c.

εἶπα, εἶπον (R. ἐπ), the first and second aorists of εἶπω, *to say*, obsol., used as aorists to φημί. *To say, to speak, to utter*.

εἶπερ, conj. (fr. εἶ, and περ). *If however, although, even though*.

εἶποθι, adv. (fr. εἶ, and πόθι, *any where*). *If any where*.

εἴρω (R. εἶργ), f. εἴρω, p. εἴρω. *To shut in, to inclose*.

εἴρω (R. εἶργ), f. εἴρω, p. εἴρω. *To shut out, to keep off from,*

to forbid, to prevent, to restrain.

εἴρεσία, ας, ἡ (fr. ἐρέσσω, *to row*). *Rowing*.

εἰρήνη, ης, ἡ. *Peace*.

Εἰρήνη, ης, ἡ. *Irène*, the goddess of peace.

εἰς, or ἐς, prep. (governs the accusative only). *To, into, relating to, with respect to, on, on account of, for, against*.—Relating to time, *towards, for, during, at*.—With numerals, *about, as many as, to the number of*. Before a genitive it governs an acc. understood; as, εἰς (δῶμα) Ἀιδου.—εἰς τὰ ὀπίσω, *backward*.—εἰς τοῦτο, *to such a degree*, § 124, 6.

εἷς, μία, ἓν, num. adj. *One*.

εἰσάγω, f. -άξω, &c. (εἰς, *to*, and ἄγω, *to lead*). *To lead into, to introduce, to bring forward*.

εἰσβαίνω, f. εἰσβήσομαι, &c. (εἰς, *into*, and βαίνω, *to go*). *To go into, to enter, to go on board*.

εἰσβάλλω, f. εἰσβάλλω, &c. (εἰς, *into*, and βάλλω, *to throw*). *To throw into, to rush upon, to invade*.—Of a river, *to discharge itself, to empty*.

εἰσδύω, and εἰσδύνω, f. εἰσδύσω, &c. (εἰς, *into*, and δύω, *to go down*). *To go down into, to creep into, to descend into*.

εἰσεῖδον, 2 a. of εἰσειδω, obsol., used as aorist to εἰσοράω. *To look into, to gaze at, to behold*.

εἴσειμι, f. εἰσεισομαι, &c. (εἰς, *into*, and εἶμι, *to go*). *To go into, to enter, to come into*.

εἰσέρομαι, f. εἰσελεύσομαι, &c. (εἰς, into, and ἔρχομαι, to come). To come into, to enter, to go into, to visit.

εἰσέτι, adv. (fr. εἰς, to, and ἔτι, still). To a still longer time, still farther, yet longer; still, besides.

εἰσηγέομαι, f. εἰσηγήσομαι, &c. (εἰς, into, and ἡγέομαι, to lead). To lead forth into, to bring forward, to introduce, to propose, to induce.

εἰσηγητής, οὔ, ὁ (fr. εἰσηγέομαι). One who brings forward, or introduces another, an inventor.

εἰσοδος, ου, ὁ (fr. εἰς, into, and ὁδός, a way). A way into, an entrance.

εἰσόκα, Dor. for εἰσόκε (poet. for εἰς ὃ κε). Till, until, as long as, so long as.

εἰσοπτρον, ου, τό (fr. εἰσόπτομαι, to look into). A mirror.

εἰσοράω, f. εἰσόφομαι, &c. (εἰς, into, and ὀράω, to look). To look into, to see into, to behold, to gaze upon.

εἰσπέμπω, f. εἰσπέμψω, &c. (εἰς, into, and πέμπω, to send). To send into, to introduce.

εἰςτε, for εἰς, to, and τε, particle of emphasis. Even to, up to.

εἰσφέρω, f. εἰσοίσω, &c. (εἰς, into, and φέρω, to bring). To bring into, to bring in:—to introduce, to propose.

εἰσφορέω, f. ἤσω, &c. (εἰς, into, and φορέω, to bring). To bring into, to store up, to collect.

εἰσχεύω, f. εἰσχεύσω, &c. (εἰς, into,

and χέω, to pour). To pour into, to pour out (of one vessel into another).—MID. to flow into, to empty.

εἴσω, and ἔσω, adv. (fr. εἰς, into). Within, into, to.

εἶτα, adv. So then, thereupon, thus then, therefore, next.

εἴτε, conj. (fr. εἰ and τε). Whether.—εἴτε...εἴτε, Whether... or, as...as, either...or.

εἴ τις, εἴτι (fr. εἰ, and τις, any one). If any one.

ἐκ (before a vowel ἐξ), prep. governs the genitive only. Out, out of, from, away, beyond.—In relations OF PLACE it means, out of, from the interior of.—OF TIME, from, since, after; as, ἐξ οὗ, from the time that.—ἐκ πολλοῦ, long since.—OF CAUSE, through, by means of, by.—In composition, out, away, forth, utterly, completely, &c.

Ἐκάβη, ης, ἡ. Hecuba, wife of Priam, king of Troy.

ἕκαστος, η, ου, adj. Each, every, every one.

ἐκάστοτε, adv. (fr. ἕκαστος). Each time, every time, continually.

ἐκάτερος, α, ου, adj. (fr. ἐκάς, separate). Either of two, each, one or other, both.

ἐκατέρωθεν, adv. (fr. ἐκάτερος). From either side, on both sides.

ἐκάτι, Dor. for ἐκητι. By the pleasure of, by the favour of, on account of.

ἐκάτῳν, num. adj. indecl. A hundred.

ἑκᾶτοστός, ἡ, ὄν, num. adj. ord. (fr. ἑκᾶτόν). *The hundredth.*

ἐκβαίνω, f. ἐκβήσομαι, &c. (ἐκ, out, and βαίνω, to go). *To go out from, to disembark, to descend from.*

ἐκβάλλω, f. -βάλλω, &c. (ἐκ, out of, and βάλλω, to cast). *To cast out of, to discharge from:—to drive forth, to expel, to banish.*

ἐκβιβρώσκω, f. ἐκβρώσω, &c. (ἐκ, completely, and βιβρώσκω, to eat up). *To eat up completely, to devour, to consume.*

ἐκβοάω, f. -ήσω, &c. (ἐκ, out, aloud, and βοάω, to cry). *To cry out aloud, to proclaim, to call aloud for.*

ἐκβολή, ἡς, ἡ (fr. ἐκβάλλω). *A discharge, the mouth of a river.*

ἐκγελάω, f. -ᾶσω, &c. (ἐκ, out, aloud, and γελάω, to laugh). *To laugh out, or aloud.*

ἔκγονος, ου, ὅ (fr. ἐκγίνομαι, to be born of). *Offspring, a descendant.*

ἐκδέχομαι, f. ἐκδέξομαι, &c. (ἐκ, from, and δέχομαι, to receive). *To receive from, to succeed to, to expect.*

ἐκδέω, f. -δήσω, &c. (ἐκ, from, and δέω, to fasten). *To fasten from, to bind to.*

ἐκδιδάσκω, f. -διδάξω, &c. (ἐκ, thoroughly, and διδάσκω, to teach). *To teach thoroughly, to inform fully.*

ἐκδίδωμι, f. ἐκδώσω, &c. (ἐκ, away, and δίδωμι, to give). *To give away, to yield up, to publish.*

ἐκδιώκω, f. -διώξω, &c. (ἐκ, out,

and διώκω, to drive). *To drive out, to put to flight, to pursue.* ἐκδύω, and ἐκδύνω, f. -δύσω, &c. (ἐκ, out, and δύω, to come). *To come out of, to appear:—to put off (armour), to undress.*

ἐκεῖ, adv. *There, in that place.* ἐκεῖθεν, adv. (fr. ἐκεῖ, andθεν, from). *From that place, thence, thenceforward.*

ἐκεῖσε, adv. (fr. ἐκεῖ, and σε, to). *To that place, thither.*

ἐκεῖνος, η, ο, dem. pron. (fr. ἐκεῖ) *That, this:—he, she, it.*

ἐκθορέω, f. -ήσω, &c. (ἐκ, from, and θορέω, same as θρώσκω, to leap). *To leap from, to spring up from.*

ἐκκαθαίρω, f. -ᾶρῶ, &c. (ἐκ, thoroughly, and καθαίρω, to cleanse). *To cleanse thoroughly, to eviscerate, to purify.*

ἑκκαίδεκα, num. adj. (ἕξ, six, καί, and, and δέκα, ten). *Sixteen.*

ἐκκαλέω, f. -έσω, &c. (ἐκ, out, and κἄλῃω, to call). *To call out, to summon forth.*

ἐκκαλύπτω, f. -ύψω, &c. (ἐκ, out, from, and καλύπτω, to cover). *To uncover, to expose, to reveal.*

ἔκκειμαι, f. -κείσομαι, &c. (ἐκ, out, and κείμαι, to lie). *To lie exposed, to lie open, to be public.*

ἐκκλησία, ας, ἡ (fr. ἐκκαλέω, to call out). *An assembly of the people (called out by heralds), a public assembly.*

ἐκκλίνω, f. -κλῖνῶ, &c. (ἐκ, from, and κλίνω, to bend). *To bend*

- from, sc. a straight course, to go out of the way, to give way, to incline.
- ἐκκομίζω, f. -κομίσω, &c. (ἐκ, out, and κομίζω, to carry). To carry out for burial.
- ἐκκῦμαινω, f. -κῦμαίνω, &c. (ἐκ, from, and κῦμαινω, to fluctuate). To overflow:—to depart from a straight line, to waver, to be thrown into confusion.
- ἐκλάμπω, f. -λάμπω, &c. (ἐκ, out, and λάμπω, to shine). To shine forth, to shine brilliantly.
- ἐκλανθάνω, f. -λήσω, &c. (ἐκ, completely, and λανθάνω, to cause to forget). To cause total oblivion.—MID. to forget completely.
- ἐκλείπω, f. -λείπω, &c. (ἐκ, out, and λείπω, to leave). To leave out, to omit, to leave behind, to forsake.—INTR. to disappear, to die.—MID. to be inferior to, to cease.
- ἐκλύω, f. -λύω, &c. (ἐκ, from, and λύω, to loose). To loose from, to set free, to dissolve:—to wear out, to exhaust.
- ἐκούσιος, α, ον, and ος, ον, adj. (fr. ἐκών, willing). Voluntary, of one's own accord, spontaneous.
- ἐκουσίως, adv. (fr. ἐκούσιος). Voluntarily, willingly, spontaneously.
- ἐκπέμπω, f. -πέμπω, &c. (ἐκ, out, and πέμπω, to send). To send out, or away, to send forth to battle, to dismiss.
- ἐκπέρθω, f. -πέρσω, &c. (ἐκ, ut-
- terly, and πέρθω, to destroy). To destroy totally, to sack.
- ἐκπετάννυμι, f. -πετάσω, p. ἐκπεπέτακα, by syncope, ἐκπέπιτακα, p. pass. ἐκπέπιταμαι, 1 a. pass. ἐξεπετάσθην (ἐκ, out, and πετάννυμι, to spread). To spread out, to unfold, to open, to untwine, to cast away.
- ἐκπέτομαι, f. -πετήσομαι, &c. (ἐκ, away, and πέτομαι, to fly) To fly away.
- ἐκπήγνυμι, f. -πήξω, &c. (ἐκ, firmly, and πήγνυμι, to fasten). To join firmly, to congeal:—to freeze, to benumb.
- ἐκπηδάω, f. -ήσω, &c. (ἐκ, out, and πηδάω, to spring). To spring forth, to rush out, to sally forth.
- ἐκπίνω, f. -πώσω, &c. (ἐκ, totally, and πίνω, to drink). To drink up, to empty, to exhaust, to absorb.
- ἐκπίπτω, f. -πεσοῦμαι, &c. (ἐκ, out of, and πίπτω, to fall). To fall out of, to be banished from, to rush forth, to proceed from, to spread abroad.
- ἐκπλέω, f. -πλεύσομαι, &c. (ἐκ, out of, and πλέω, to sail). To sail out of, to sail away.
- ἐκπλήσσω, f. -πλήξω, &c. (ἐκ, completely, and πλήσσω, to strike). To strike with alarm, to terrify, to stun.
- ἐκπνέω, f. -πνεύσω, &c. (ἐκ, forth, and πνέω, to breathe). To breathe forth, to expire, to die.
- ἐκποδών, adv. (fr. ἐκ, from, and ποδών, gen. pl. of πούς, the

foot). From before the feet, away, out of the way.—ἔκποδῶν ποιῆσθαι, to put out of the way, to despatch, to remove, ἐκπονέω, f. -ήσω, &c. (ἐκ, out, and πονέω, to work). To work out, to produce by labour:—to adorn.

ἐκπρεπής, ἔς, adj. (fr. ἐκπρέτω, to excel). Excelling, illustrious. ἐκπύρῳ, f. -ώσω, &c. (ἐκ, completely, and πύρῳ, to set on fire). To set completely on fire, to destroy by fire.

ἐκρίπτω, f. -ρίψω, &c. (ἐκ, off, and ῥίπτω, to throw). To cast off, to throw away.

ἐκσοβέω, f. -ήσω, &c. (ἐκ, away, and σοβέω, to drive). To drive away, to frighten away.

ἐκστᾶσις, εως, ἦ (fr. ἐξίστημι, to displace). A displacing, disorder:—mental distraction, alienation, insanity.

ἐκτείνω, f. -τενῶ, &c. (ἐκ, out, and τείνω, to stretch). To stretch out, to extend.

ἐκτίθημι, f. ἐκθήσω, &c. (ἐκ, out, and τίθημι, to place). To put forth, to expose.

ἐκτίνω, f. -τίσω, &c. (ἐκ, off, and τίνω, to pay). To pay off, to repay, to atone for, to pay.

ἐκτοθι, adv. (fr. ἐκτός, outside). On the outside, out of, without.

ἐκτοπιζῶ (R. ἐκτοπιδ), f. -τοπίσω, p. ἐκτειόπιχα (fr. ἐκ, away from, and τόπος, a place). To remove, viz., from one's usual abode, to retire, to depart.

Ἐκτόρεος, α, ον, Ion. ος, η, ον,

adj. Of, or belonging to Hector ἐκτός, adv. (fr. ἐκ, out). Without. ἔκτος, η, ον, num. adj. (fr. ἕξ, six)

The sixth, adv. ἕκτον, sixthly. ἕκτοτε, adv. (ἐκ, from, and τότε, then). From that time, since then, thence.

ἐκτρέπω, f. -τρέψω, &c. (ἐκ, from, and τρέπω, to turn). To turn away from, to avert.—Mid. to turn aside, to deviate, to change one's form.

ἐκτρέφω, f. -θρέψω, &c. (ἐκ, completely, and τρέφω, to bring up). To bring up from infancy, to nurture, to support.

ἐκτρέχω, f. -θρέξομαι, and -δραμοῦμαι, &c. (ἐκ, from, and τρέχω, to run). To run from, to rush forth, to spring forth.

ἐκτυφλόω, f. -ώσω, &c. (ἐκ, completely, and τυφλόω, to blind). To make completely blind, to deprive wholly of sight.

Ἐκτωρ, ορος, ὁ. Hector, son of Priam, and the most valiant of the Trojan chieftains. He was slain by Achilles in the tenth year of the war.

ἐκφέρω, f. ἐξοίσω, &c. (ἐκ, forth, 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.

ἐκφεύγω, f. -φεύξω, &c. (ἐκ, from, and φεύγω, to flee). To flee from, to avoid, to escape.

ἐκφοβέω, f. -ήσω, &c. (ἐκ, greatly, and φοβέω, to frighten). To

- frighten greatly, to terrify.—
 MID. to fear, to dread.
- ἐκφυλάσσω, Att. -τιω, f. -φυλάξω, &c. (ἐκ, carefully, and φυλάσσω, to watch). To watch carefully, to wait for.
- ἐκών, οὔσα, ον, adj. Voluntary, willing, of one's own accord.
- ἐλαία, ας, ἡ. An olive tree, an olive.
- ἐλαιον, ου, τό (fr. ἐλαίω). Olive oil, oil.
- ἐλάτη, ης, ἡ. The pine tree, the fir tree.
- ἐλάττωμα, ἄτος, τό (fr. ἐλάττω, to reduce). Reduction, diminution, loss.
- ἐλάττων, ον, Att. for ἐλάσσων, ον, adj. (comp. of ἐλάχης, small), smaller, less, worse, inferior.
- ἐλαύνω (R. ἐλα), f. ἐλάσω, Att. ἐλάω, p. ἤλακα, Att. Red. ἐλήλακα (fr. ἐλάω, nearly obsol., to urge onward). To drive, to press hard on, to put to flight.—Intr. to advance, to ride, to proceed.
- ἐλάφος, ου, ὁ. A stag.
- ἐλαφρός, ἄ, ὄν, adj. Light, nimble, easy to be borne.
- ἐλαφρῶς, adv. (fr. ἐλαφρός). Lightly, nimbly, gently, &c.
- ἐλάχιστος, η, ον, adj. (superl. of ἐλάχης, small). Smallest, least.
- ἐλάχης, εἶα, ὅ, adj. (old poet. form of μικρός). Small, little, short, worthless.—Compared, ἐλάχης, ἐλάσσων, ἐλάχιστος.
- ἐλάω (R. ἐλα), rarely used, but furnishes the tenses to ἐλαίνω.
- ἐλεαίρω (R. ἐλειρω, 2 ἐλεῖρω), f. ἤρω, p. ἤλεαρκα (fr. ἔλεος). To pity.
- ἐλεγεία, ας, ἡ, and ἐλεγείον, ου, τό (fr. ἔλεος, an elegy). A poem in elegiac measure, an elegy, a poem.
- ἐλέγχος, ου, ὁ (fr. ἐλέγχω). A proof, conviction.
- ἐλέγχω (R. ἐλεγχ), f. ἐλέγξω, p. ἤλεγχα. To refute, to convict, to convince.
- ἐλεινός, ἡ, ὄν, adj. (fr. ἔλεος, pity). Pitiably, exciting pity, affecting, sad, meriting compassion.
- ἐλεέω (R. ἐλεε), f. -εῖσω, p. ἤλεηκα (fr. ἔλεος, pity). To pity, to commiserate.
- ἐλεημοσύνη, ης, ἡ (fr. ἐλεήμων, compassionate). Compassion, alms, bounty.
- ἐλελίζω (R. ἐλελιγ), f. ἐλελιξω, p. εἰλέλιχα (poet. for ἐλίσσω). To brandish, to cause to thrill, to quiver.
- Ἐλένη, ης, ἡ. Helena, daughter of Leda by Jupiter, distinguished for her beauty, and being abducted from her husband Menelaus, by Paris, was the cause of the Trojan war.
- ἔλεος, ου, ὁ. Pity, compassion, mercy.
- Ἐλεος, ου, ὁ. Eleus, the god of mercy.
- ἐλευθερία, ας, ἡ. Freedom, liberty; from,
- ἐλεύθερος, α, ον (fr. ἐλεύθω, obsol. from which are taken some tenses of ἔρχομαι, to go). Free i. e. going at liberty.
- ἐλευθερώω (R. ἐλευθερω), f. -ώσω, p. ἤλευθέρωκα (fr. ἐλεύθερος)

To free, to emancipate, to release, to deliver.

Ἐλευσίνιος, α, ον, αἴ. *Eleusinian*, from,

Ἐλευσις, ἴνος, ἡ. *Eleusis*, a city of Attica, famed for the mysteries of *Ceres*; hence called "Eleusinian."

ἐλεφαντιστής, οὔ, ὅ. An elephant hunter; from,

ἐλέφας, αντος, ὅ and ἡ. *The elephant*:—ivory.

Ἐλικών, ᾠνος, ὅ. *Helicon*, a famous mountain in Bœotia, sacred to *Apollo* and the *Muses*.

ἔλκος, εος, τό. *A wound*.

ἐλκύνω (R. ἐλκυ), f. -ύσω, p. εἰλκῦκα (same as ἐλκω). *To drag*, &c.

ἔλκω (R. ἐλκ), f. ἐλξω, p. εἶλχα. *To draw, to drag, to pull along, to trail on the ground*:—to drink.

Ἑλλάς, ἄδος, ἡ. *Hellas*.—Originally a city in *Thessaly*; finally the name was applied to all Greece, and is to be translated, *Greece*.

ἐλλείπω, f. -λείπω, &c. (ἐν, in, and λείπω, to leave). *To leave behind, to forsake, to omit, to neglect*.

Ἑλλη, ης, ἡ. *Helle*, sister of *Phrixus*, with whom she fled from her father's house, on the back of a golden ram. Having become giddy, she fell into the sea, afterwards from her called the "Hellespont."

Ἑλλην, ηνος, ὅ. 1. *Hellen*, son of *Deucalion*. 2. *A Greek*.—οἱ Ἕλληνες, the *Greeks*, be-

cause supposed to be descended from *Hellen*.

Ἑλληνικός, ἡ, ὄν, adj. (fr. Ἑλλην, a *Greek*). *Grecian, Greek*; hence,

Ἑλληνικῶς, adv. *After the manner of the Greeks; in Greek*.

Ἑλλησποντικός, ἡ, ὄν, adj. *Of, or belonging to the Hellespont*; from,

Ἑλλήσποντος, ου, ὅ (fr. Ἑλλης, of *Helle*, and πόντος, the sea). *The Hellespont*.

ἐλλῆπις, ἐς, adj. (fr. ἐλλείπω). *Defective, imperfect, wanting*.

ἔλλω, Th. of ἔλσαι. See εἶλω.

ἐλπίζω (R. ἐλπίδ), f. -ῖσω, p. ἤλπικα. *To hope, to expect*; from,

ἐλπίς, ἴδος, ἡ. *Hope, expectation*.

ἐλύνω (R. ἐλυ), f. -ύσω, p. εἰλύκα, p. pass. εἰλύμαι, 1 a. pt. pass. ἐλυσθεῖς. *To roll up, to wrap up*.

ἐμμαντοῦ, ἧς, reflexive pron. (fr. ἐμοῦ, of me, and αὐτοῦ, self). *Of me myself, my own, mine*, § 63.

ἐμβαίνω, f. -βήσομαι, &c. (ἐν, in, and βαίνω, to go). *To go into, to enter, to ascend*:—to embark, to advance.

ἐμβάλλω, f. -βῶλω, &c. (ἐν, into, and βάλλω, to throw). *To throw in, to lay upon, to inflict on*:—to suggest, to excite:—to empty (said of rivers), to attack.

ἐμβιβάζω, f. -ῖσω (ἐν, into, and βιβάζω, to cause to go). *To cause to enter, to put on board, to lead into*.

ἐμβολή, ἧς, ἡ (fr. ἐμβάλλω, to

- rush into). An irruption, an invasion, an attack.
- ἔμβρόντητος, ον, adj. (fr. ἔμβρον-
ταω, to strike with thunder).
Thunder-stricken.
- ἔμβυθίζω, f. -ίζω, &c. (έν, in,
and βυθίζω, to plunge). To
plunge in the deep, to submerge,
to engulf.
- ἔμιμῶνής, ἐς, adj. (έν, intens. and
μαίνομαι, to rave). Raving,
frantic, furious.
- ἔμμελῶς, adv. (fr. ἔμμελῆς, in
tune). Harmoniously, neatly,
wittily, in a becoming manner.
- ἔμμένω, f. -μένω, &c. (έν, in, and
μένω, to remain). To remain
in, to persevere, or continue in.
- ἔμμί, Dor. for εἰμί.
- ἔμός, ἦ, ὄν, adj. pron. (fr. ἐγώ,
gen. ἐμοῦ, of me). My, mine.
- ἔμπύθνης, ἐς, adj. (fr. έν, in, and
πάθος, strong feeling). With
strong feelings, deeply moved,
or affected, impassioned.
- ἔμπᾶλιν, adv. (έν, intens. and
πάλιν, back again). Back a-
gain, anew, contrary.
- ἔμπάσσω, f. -πάσσω, &c. (έν, on,
and πάσσω, to scatter). To
scatter upon, to sprinkle over.
- Ἐμπεδοκλῆς, ἴους, ὁ. Empe-
dōcles, a philosopher, poet, and
historian of Sicily, B. C. 444.
- ἔμπειρος, ον, adj. (fr. έν, in, and
πείρα, a trial). Experienced
or practised in, having tried,
versed or skilled in.
- ἔμπης, Ion. for ἔμπας (fr. έν, on,
and πᾶς, the whole). On the
whole, however.
- ἐμπίπλημι, f. -πλήσω, &c. (έν
in, and πίπλημι, to fill). To
fill up, to fill.
- ἐμπίπτω, f. ἐμπεσοῦμαι, contr.
for ἐμπεσεῖσθαι, &c. (έν, in,
and πίπτω, to fall). To fall in
or upon, to meet with, to plunge
into.
- ἐμπλάκεις, 2 a. p. of
- ἐμπλέκω, f. -πλέξω, &c. (έν, in,
and πλέκω, to twine). To en-
twine, to entangle, to involve,
to perplex.
- ἐμπλέω, f. -πλεύσομαι, &c. (έν,
in, and πλέω, to sail). To sail in.
- ἐμπλήθω, f. -πλήσω, &c. (έν, in,
and πλήθω, to fill). To fill in,
to fill.
- ἐμποδίζω, f. -ποδίσω, p. ἐμπεπό-
δικα (έν, on, and ποδίζω, to
fetter). To secure with fetters,
to shackle, to entangle, to im-
pede.
- ἐμποδών, adv. (fr. έν, among,
and πούς, a foot). Literally,
among the feet, before the feet,
in the way.—τι ἐμποδών, pres-
ent circumstances.
- ἐμποιέω, f. -ήσω, &c. (έν, in, and
ποιέω, to work). To work in,
to insert, to produce in.
- ἐμπορεύομαι, f. -εύσομαι, &c.
(έν, in, and πορεύομαι, to tra-
vel). To travel about in a place,
to trade, to traffic.
- ἐμπορία, ας, ἡ (fr. ἔμπορος.) Com-
merce, trade, traffic.
- ἔμπορος, ου, ὁ (fr. έν, in, or upon,
and πόρος, passage to and fro).
One who passes to and fro as
a trader, a merchant.

ἔμπροσθεν, adv. (fr. ἐν, in, and πρόσθεν, before). *In the fore part, before, in the presence of.*

ἔμπιπῶ, f. -ῖπω, &c. (ἐν, upon, and πτίω, to spit). *To spit upon, to spit into.*

ἔμπυκάζω, f. -ἄσω, &c. (ἐν, in, and πυκάζω, to cover over). *To cover over in a thing, to cover, to conceal.*

ἔμφαίνω, f. -φαίνω, &c. (ἐν, in, and φαίνω, to show). *To show or make appear in, to manifest, to make known.*—MID. *to appear.*—Impers. *it appears, there appears.*

ἔμφράσσω, Att. -τιω, f. -φράζω, &c. (ἐν, in, and φράσσω, to shut up). *To shut up in, to inclose, to stop up.*

ἔμφρων, ον, adj. (ἐν, in, and φρήν, mind). *In his right mind, rational, intelligent.*

ἔμφυτος, ον, adj. (fr. ἐμφύω). *Implanted in, innate, natural, ingrafted.*

ἔμφύω, f. -φύω, &c. (ἐν, in, and φύω, to produce). *To produce in, to infuse into.*—Intr. in the p. and 2 a. *to grow upon, to cling to.*

ἐν, prep. (governs the dat. only). *In, on, upon, at, among.* Before the genitive, a word in the dative is to be supplied; as, ἐν Ἶδου (δώματι), *in Hades.*—ἐν λόγοις εἶναι, *to be in repute.* In composition it has its usual signification. With adjectives it denotes, *in, furnished with, having, containing.*—

Also *intensive* and *diminutive*.
ἐναγώγιος, ον, adj. (fr. ἐν, and ἀγών). *Warlike, vigorous.*

ἐναλλάσσω, f. -ξω, &c. (ἐν, intens. and ἀλλάσσω, to change). *To exchange, to trade, to alter.*

ἐναλίγκιος, ον, adj. (ἐν, intens. and ἀλίγκιος, like). *Very like.*

ἐνάλιος, α, ον, and ος, ον, adj. (fr. ἐν, in, and ἄλις, the sea). *Maritime, naval, marine.*

ἐνάλλομαι, f. -αλοῦμαι, &c. (ἐν, on, and ἄλλομαι, to leap). *To leap on, to leap in.*

ἐναντίος, α, ον, adj. (fr. ἐν, in, and ἄντιος, in front of). *In the part opposite, over against: hostile.*—As a subst. *an enemy.*

ἐναντίως, adv. (fr. ἐναντίος). *In an opposite direction, adversely, on the other side.*—ἐναντίως ἔχειν, *to be opposed to.*

ἐναπολείπω, f. -λείπω, &c. (ἐν, in, and ἀπολείπω, to leave behind). *To leave behind in, to abandon in, to leave on the spot.*

ἐνάπτω, f. -άπω, &c. (ἐν, on, and ἄπτω, to fasten). *To fasten on, to fit to, to attach to.*

ἐνᾶρα, ον, τά, pl. only (fr. ἐναιρω, to kill). *Spoils taken from the slain, spoils.*

ἐναρμόζω, f. -μόσω, &c. (ἐν, in, and ἁρμόζω, to fit). *To fit in, to join into, to adjust, to arrange.*

ἐνᾶτος, η, ον, and ἐννᾶτος, η, ον, num. adj. ord. (fr. ἐννέα, nine). *The ninth.*

ἐνάνω, f. -άνω, &c. (ἐν, in, and

- αἶψα, to kindle). *To kindle, to set fire to, to set on fire, to excite.*
- ἔνδεής, ἔς, adj. (fr. ἔν, intens. and δέω, to want). *In great need, needy, destitute, wanting, insufficient.*
- ἔνδεια, ας, ἡ (fr. ἔνδεής). *Want, indigence, poverty.*
- ἔνδεικνῦμι, f. -δείξω, &c. (ἐν, intens. and δείκνῦμι, to show). *To show clearly, to point out, to prove.*
- ἔνδεκάτος, η, ον, num. adj. ord. (fr. ἔνδεκα, eleven). *The eleventh.*
- ἔνδέχομαι, f. -δέξομαι, &c. (ἐν, in, and δέχομαι, to take). *To take in, to hold in, to receive, to accept, to admit.—Impers. it is practicable, it is lawful.*
- ἔνδέω, f. -δέω, &c. (ἐν, in, and δέω, to want). *To want, to be in need of.—Mid. to suffer want.*
- ἔνδέω, f. -δήσω, &c. (ἐν, on, and δέω, to bind). *To bind on, to fasten to, to enclose, to fetter.*
- ἔνδιατριβή, f. -τριβή, &c. (ἐν, in, and διατριβή, to abide in, to live in, to continue, to stay).
- ἔνδιδομι, f. ἐνδώσω, &c. (ἐν, into, and δίδωμι, to give). *To give up to, to yield, to permit, to submit:—to begin.*
- ἔνδοθι, adv. (fr. ἔνδον). *Within.*
- ἔνδον, adv. (fr. ἐν, in). *In, within.*
- ἔνδοξος, ον, adj. (fr. ἐν, in, and δόξα, renown). *Renowned, famous, illustrious.*
- ἔνδύω, and ἐνδύω, f. -δέσω, &c.
- (ἐν, into, and δύω, to enter). *To enter into, to go into, to put on.—Mid. to dress one's self.*
- ἐνέδρα, ας, ἡ (fr. ἐν, in, and ἔδρα, a sitting). *A sitting, or lying in wait, an ambuscade, a reserve.*
- ἐνεδρεύω, (R. ἐνεδρεῦν), f. ἐνεδρεύσω (fr. ἐνέδρα). *To place in, to place in ambuscade.—Mid. to lie in wait.*
- ἔνειμι, f. -ἔσομαι, &c. (ἐν, in, and εἶμι, to be) *To be in.—Impersonally, ἔνεστι, and ἔνι, it is permitted, it is possible.*
- ἔνεκα, adv. (governs the gen.) *On account of, for the sake of.*
- ἐνεργάζομαι, f. -άσομαι, &c. (ἐν, & ἐργάζομαι). *To form in, make.*
- ἐνέργεια, ας, ἡ (ἐν, in, and ἔργον, work). *Energy, activity.*
- ἐνεργέω (R. ἐνεργεῖν), f. -ήσω, p. ἐνήργηκα (fr. same). *To labour in, to be active, to perform.*
- ἐνεργός, όν, adj. (fr. same). *Working, effective, productive:—performed, effected, done.*
- ἐνερθε, adv. *From below, beneath, under, below.*
- ἐνέχω, f. ἐνέξω, or ἐνσχῆσω, &c. (ἐν, on, and ἔχω, to hold). *To hold or keep on, to hold fast to, to retain by, to detain upon.*
- ἐνθα, adv. denoting place. *Here, there, where, whither.—Denoting time, then, when.*
- ἐνθάδε, adv. (fr. ἐνθα, and δε, to, § 119, 1, 3d). *To this place, hither:—thither, there.*
- ἐνθεάζω, f. -ἄσω, &c. (ἐν, in, and θεάζω, to inspire). *To in-*

spire (with a divine spirit).—
ΜΙΘ. *To be filled with a divine spirit, to be enthusiastic, or frantic.*
ἔνθεν. Hence, thence, whence, hereupon.
ἐνθουσιάζω, and **ἐνθουσιῶ** (R. ἐνθουσιᾶζω, or ἐνθουσιῶ). f. -ᾶσω, p. ἐντεθουσιᾶσα (fr. ἔνθους, divinely inspired). *To be divinely inspired, to be enthusiastic, to be filled with martial fury.*
ἐνθῦμος, ον, adj. (fr. ἐν, in, and θυμός, the mind). *Taken into the mind, reflected on, considered.*
ἐνθῦμότερος, α, ον, adj. (comp. of ἐνθῦμος, courageous). *More courageous, bolder, &c.*—**ἐνθῦμότερον,** adv. *more boldly, with more courage.*
ἔνι, for ἔνεστι, impers. See ἔνεμι. **ἐνί,** poetic for ἐν. *In, &c.* See ἐν. **ἐνιαυτός, οὔ, ὄ.** *A year.*—ἐπ' ἐνιαυτόν, and κατ' ἐνιαυτόν. *Every year, yearly.*
ἐνίημι, f. ἐνήσω, &c. (ἐν, into, and ἵημι, to send). *To cast into, to sling upon.*
ἐνιοι, αι, α, adj. (fr. ἐνι, and οἵ, there are those who. Idioms, 40). *Some, certain.*
ἐνίοτε, adv. (fr. ἐνι, there is, and ὅτε, when. Idioms, 41). *Sometimes, at times, occasionally.*
ἐννᾶτος. See ἔνατος.
ἐννέα, num. adj. indecl. *Nine.*
ἐννεήχοντα, num. adj. indecl. *Ninety.*
ἐννέπω, and **ἐνέπω** (R. ἐνισπ, and

ἐνισπε, 2 ἐνισπ), f. ἐνίψω, rarely, ἐνισπήσω, 2 a. ἐνισπον (irreg. fr. ἐνίσπω, obsol.) *To say, to speak, to tell.*
ἐννῆμαρ, adv. (fr. ἐννέα, nine, and ἡμαρ, a day). *During, or for the space of nine days.*
ἐννοέω, f. -ήσω, &c. (ἐν, in, and νοέω, to think). *To conceive in the mind, to think upon, to consider, to think, perceive, or comprehend.*
ἐννοία, ας, ἡ (fr. ἐν, in, and νοῦς, the mind). *Thought, reflection, conjecture.*
ἐννῦμι (R. ἐ), f. ἔσω, and ἔσσω, p. εἶμαι, 1 a. active, ἔσσα, mid. ἐσιμην. *To put on, to clothe one's self in, to cover one's self with.* § 117.
ἐνοικέω, f. -ήσω, &c. (ἐν, in, and οἰκέω, to dwell). *To dwell in, to inhabit.*
ἐνοπλος, ον, adj. (fr. ἐν, with, and ὄπλον, a weapon). *In arms, armed, equipped.*
ἐνοράω, f. ἐνόφομαι, &c. (ἐν, in, and ὀράω, to see). *To see in, or on, to perceive.*
ἐνοχλείω, f. -ήσω, p. ἐνόχληκα (ἐν, on, and ὀχλείω, to disturb by a crowd). *To crowd close upon, to trouble, to disturb, to vex.*
ἐνταῦθα, adv. *Here, hither, there, thither:—then, thereupon.*
ἐντείνω, f. ἐντενῶ, &c. (ἐν, in, and τείνω, to stretch). *To stretch across, to extend.*—ἐντείνειν πληγάς, *to inflict blows upon.*
ἐντέλλω, f. -τελῶ, &c. (ἐν, on, and τέλλω, to enjoin). *To enjoin*

- upon, to commission, to command, to instruct.—1 a. ἐντέιλα, p. ἐντέταλκα, 2 p. ἐντέτολα, &c.
- ἔντεῦθεν, adv. (fr. ἔνθα, there, andθεν, from). From that place, thence, hence, therefore.
- ἔντευξις, εως, ἡ (fr. ἐντυγχάνω, to meet with). A meeting, an interview, a greeting.
- ἐντί, Dor. for ἐστί, and εἰσί, 3d sing. and 3d pl. of εἰμί, to be.
- ἐντίθῃμι, f. ἐνθίσω, &c. (ἐν, in, and τίθῃμι, to place). To place in, to introduce into, to deposite, to impart, to communicate.
- ἐντίμος, ον, adj. (fr. ἐν, in, and τιμή, honor). Honored, prized, esteemed, illustrious, precious.
- ἐντολή, ἡς, ἡ (fr. ἐντέλλω, to order). An order, a command, a charge.
- ἔντονος, ον, adj. (fr. ἐντείνω, to extend). Extended, stretched, strained:—strong, powerful, firm.
- ἐντός, adv. (fr. ἐν, in). Within.
- ἐντρέχω, f. ἐνθρέζομαι, and ἐνδραμοῦμαι, &c. (ἐν, in, andτρέχω, to run). To run in, to rush in.
- ἐντρίβω, f. ἐντρίψω, &c. (ἐν, in, and τρίβω, to rub). To rub in, or upon, to anoint.
- ἐντυγχάνω, f. ἐντευξομαι, &c. (ἐν, upon, and τυγχάνω, to meet). To meet by chance, to meet, to fall in with, to accost.
- Ἐνῶάλιος, ον, adj. (fr. Ἐνωῶ, Beldona, the sister of Mars). War-
- like. Subs. a warrior:—a war song to Mars, sung on entering into battle.
- ἐνύπσιον, ον, τό (fr. ἐν, in, and ύπνος, sleep). A vision, a dream.
- ἕξ, num. adj. indecl. Six.
- ἐξ, prep. used for ἐκ before a vowel.
- ἐξαγγέλλω, f. -ελῶ, &c. (ἐξ, a-broad, and ἄγγέλλω, to announce). To announce abroad, to proclaim, to make known, to reveal.
- ἐξαγορεύω, f. -εύσω, &c. (ἐξ, a-broad, and ἄγορεύω, to publish). To publish abroad, to proclaim, to make known.
- ἐξαγρίωω, f. -ώσω, &c. (ἐξ, completely, and ἄγριόω, to render wild). To make completely wild, or savage.—Mid. to be wild, to be ferocious.
- ἐξάγω, f. -άξω, &c. (ἐξ, out of, and ἄγω, to lead). To lead out of, to bring forth from, to fetch out.
- ἐξαιρέω, f. -αιρήσω, &c. (ἐξ, out, and αἰρέω, to take). To take out, to take away, to deprive of, to destroy.
- ἐξαιρώ, f. ἐξῆρῶ, &c. (ἐξ, out, of, and αἶρω, to raise). To raise up out of, to lift up, to raise on high.—Intr. to raise one's self, to rise.
- ἐξαιτέω, f. -ήσω, &c. (ἐξ, from, and αἰτέω, to ask). To ask from, to demand, to request, to claim.
- ἐξαίφνης, adv. (fr. ἐξ, intens. and

- αἰφνης, suddenly). Suddenly, rapidly, quickly.
- ἑξάκισχίλιοι, αἰ, α, num. adj. (fr. ἕξαις, six times, and χίλιοι, a thousand). Six thousand.
- ἑξἄκόσιοι, αἰ, α, num. adj. Six hundred.
- ἑξἄκούω, f. -ακούσω, &c. (ἐξ, from, and ἀκούω, to hear). To hear from, to learn from hearsay, to hear.
- ἑξἄλείφω, f. -ἄλείψω, &c. (ἐξ, out, and ἄλείφω, to efface). To wipe out, to erase, to efface completely, to expunge, &c.
- ἑξἄμαρτάνω, f. -τήσομαι, &c. (ἐξ, completely, and ἀμαρτάνω, to miss). To miss completely, to fail:—to commit an offence, to err, to injure.
- ἑξἄνθέω, f. -ανθήσω, &c. (ἐξ, forth, and ἀνθέω, to bloom). To bloom forth.
- ἑξἄνιστημι, f. ἑξαναστήσω, &c. (ἐξ, completely, ἀνά, up, and ἵστημι, to set). To set up completely, to place erect, to arouse. —Mid. to rise up from, to go forth, to depart.
- ἑξἄπᾶτάω, f. -ήσω, &c. (ἐξ, intens. and ἀπᾶτάω, to deceive). To deceive completely, to betray.
- ἑξἄπιναίως, adv. (fr. ἑξἄπιναῖος, sudden). Suddenly, unawares.
- ἑξἄπῆνας, Dor. for ἑξἄπῆνης, Ion. for ἑξαιφνης. Suddenly.
- ἑξἄπους, ουν, adj. (fr. ἕξ, six, and πούς, a foot). Six-footed.
- ἑξἄρχῆς, adv. (for ἐξ ἀρχῆς, from the beginning). From the first, anew.
- ἑξἄρχω, f. -ἀρξω, &c. (ἐξ, from, and ἄρχω, to begin). To begin, to commence, to originate.
- ἑξεγείρω, f. -ερω, &c. (fr. ἐξ, out of, and ἐγείρω, to raise). To rouse out of sleep, to wake up, to awake.
- ἑξείμι, f. -είσομαι, &c. (ἐξ, out, and εἶμι, to go). To go out of, to go out, to depart.
- ἑξελαύνω, f. -ελάσω, &c. (ἐξ, out, and ἐλαύνω, to drive). To drive out, to expel:—to lead forth an army, to advance.
- ἑξελέγγω, f. -έγξω, &c. (ἐξ, completely, and ἐλέγγω, to refute). To convince completely, to refute, to inquire closely into.
- ἑξεμέω, f. -έσω, and -ήσω, &c. (ἐξ, out, and ἐμέω, to throw up). To vomit, to disgorge, to throw up.
- ἑξεναντίας, adv. (for ἐξ ἐναντίας χώρας). From an opposite quarter, opposite.
- ἑξἐπίτηδες, adv. (fr. ἐξ, from, and ἐπίτηδες, purposely). On purpose, intentionally.
- ἑξεργάζομαι, f. -ἴσομαι, &c. (ἐξ, out, and ἐργάζομαι, to work). To work out, to effect, to accomplish, to study out.
- ἑξερέω, contr. ἐξερω, fut. from ἐξείρω, obsol. (ἐξ, out, and ἐρέω, I will say). I will say openly, I will tell or declare.
- ἑξέρχομαι, f. ἐξελεύσομαι, &c. (ἐξ, out of, and ἔρχομαι, to come). To come out of, to go out of, to go forth, to depart.
- ἑξεστὶ, impers. (fr. ἐξείμι, not in

- use). *It is lawful, it is permitted, it is possible.*
- ἐξετάζω, f. ἐξετάσω, Att. ἐξετάω, § 101, 4, (1), (ἐξ, thoroughly, and ἐτάζω, to examine into). *To examine thoroughly into, to put to the proof, to test, to try.*—MID. to give proof of one's self, to appear.
- ἐξέτασις, εως, ἡ (fr. ἐξετάζω). *An examination, proof:—a review (of an army).*
- ἐξευρίσκω, f. ἐξευρήσω, &c. (ἐξ, out, and εἰρίσκω, to find). *To find out, to invent, to discover, to contrive.*
- ἐξηγέομαι, f. ἡγήσομαι, &c. (ἐξ, out, and ἡγέομαι, to lead). *To lead out of, to lead the way:—to relate, to explain.*
- ἕξῃκοντα, num. adj. indecl. *Sixty.*
- ἕξῃς, adv. *Next in order, in order, successively, in a row:—ἡ ἕξῃς ἡμέρα, the following day.*
- ἐξίημι, f. ἐξήσω, &c. (ἐξ, out, and ἵημι, to send). *To send out of, to dismiss, to expel:—to take away, to allay.*
- ἐξικνέομαι, f. ἐξίξομαι, &c. (ἐξ, from, and ἰκνέομαι, to arrive). *To arrive from, to come from, to attain.*
- ἐξίπτῳμαι, f. ἐκπτήσομαι, &c. (ἐξ, away, and ἵπτῳμαι, to fly). *To fly away.*
- ἐξισόω, f. -ώσω, &c. (ἐξ, completely, and ἰσόω, to make equal). *To make exactly equal, to equal.*—MID. to be equal.
- ἐξοίχομαι, f. -οιχέσομαι, &c. (ἐξ, out, and οἰχομαι, to go). *To go out, to depart.*
- ἐξοκέλλω, f. -οκελώ, &c. (ἐξ, out of, and ὀκέλλω, same as κέλλω, to move). *To move out of, to remove, to drive out.*—INTR. to run aground, to decay.
- ἐξοπῖσω, adv. (ἐξ, from, and ὀπίσω, backward). *Backward, henceforth.*
- ἐξοπλίζω, f. -ῖσω, &c. (ἐξ, completely, and ὀπλίζω, to arm). *To arm completely, to equip thoroughly.*—MID. to march out in arms.
- ἐξοπλισία, ας, ἡ (fr. ἐξοπλίζω). *The act of arming, a military review.*
- ἐξορκίζω, f. -ῖσω, &c. (ἐξ, intens. and ὀρκίζω, to cause to swear). *To bind by an oath, to put under oath.*
- ἐξορμῶ, f. ἡγήσω, &c. (ἐξ, out, and ὀρμῶ, to urge forward). *To urge on, to send forth, to encourage, to instigate.*
- ἐξορύσσω, Att. -τιω, f. -ορύξω, &c. (ἐξ, out, and ὀρύσσω, to dig). *To dig out, to excavate.*
- ἐξουσία, ας, ἡ (fr. ἐξεστι, it is possible). *Power, right, privilege.*
- ἐξυβρίζω, f. -ῖσω, &c. (ἐξ, intens. and ὑβρίζω, to be insolent). *To be very insolent, to act insolently, to outrage.*
- ἐξυμνέω, f. ἡγήσω, &c. (ἐξ, aloud, and ὑμνέω, to hymn). *To hymn aloud, to celebrate in song, to praise, to extol.*
- ἔξω, adv. (fr. ἐξ, out of). *With-*

out, outside, away from, without the reach of, externally.

ἔξωθεν, adv. (fr. ἔξω, and θεν, from). From without, outside, abroad.

ἔοικε (3d sing. 2 p. of εἶκω, used impersonally). It is like, it resembles, it seems, it is right.

εἰοῖσα, Dor. for εἰῶσα, Ion. for οὔσα, fem. of pres. pt. of εἰμί, to be.

ἐορτάζω (R. ἐορταδ), f. -άσω, p. ἐορτάκα (fr. ἐορτή). To celebrate a feast, to keep as a festival.

ἐορτή, ἡς, ἡ. A feast, a festival. ἐός, ἐή, ἐόν, adj. pron. (fr. ἐ, acc. of οὗ). His, her, its.—Lat. suus, sua, suum.

ἐπαγγέλλω, f. -ελῶ, &c. (ἐπί, to, and ἀγγέλλω, to announce). To announce to, to proclaim.—Mid. to promise.

ἐπάγγελμα, ἄτος, τό (fr. ἐπαγγέλλω). A promise, a profession.

ἐπάγω, f. -άξω, &c. (ἐπί, towards, and ἄγω, to lead). To lead towards, to bring on, to introduce, to add to.

ἐπαιίδω, contr. ἐπάδω, f. ἐπαιίσω, contr. ἐπάσω, &c. (ἐπί, to and αἰίδω, to sing). To sing to or for, or in the presence of.

ἐπαθλον, ου, τό (fr. ἐπί, for, and ἄθλον, a combat). A prize, viz. of victory at the public games.

ἐπαιάζω, f. -αιάζω, &c. (ἐπί, for, and αἰάζω, to weep). To weep for, to mourn over, to bewail.

ἐπαινέτης, ου, ὁ (fr. ἐπαινέω).

One who praises, a panegyrist. ἐπαινέω, f. -έσω, and -ήσω, &c. (ἐπί, intens. & αἰνέω, to praise).

To praise greatly, to admire. ἐπαινίω, f. -ίσω, &c. Same.

ἐπαινος, ου, ὁ (fr. ἐπί, intens. and αἶνος, praise). Praise, approbation, an eulogy.

ἐπαίρω, f. -ἄρῶ, &c. (ἐπί, upon, and αἶρω, to raise). To raise on high, to lift up, to elate:—to raise against.

ἐπακολουθεῖω, f. -ήσω, &c. (ἐπί, after, and ἀκολουθεῖω, to follow). To follow after, to pursue, to follow.

ἐπακτός, ὄν, adj. (fr. ἐπάγω, to introduce). Introduced from abroad, foreign.

ἐπαλξίς, εως, ἡ (fr. ἐπαλέξω, to ward off). A battlement, protection, defence.

ἐπαμύομαι, f. -ήσομαι, p. ἐπήμυμαι (ἐπί, upon, and ἀμύομαι, to heap up). To heap up upon, to cover up with.

Ἐπαμινώνδας, ου, ὁ. Epaminondas, a celebrated Theban commander.

ἐπᾶν, conj. (fr. ἐπεί, and ἄν). After, when, as soon as.—Ion. ἐπήν.

ἐπάνειμι, f. -είσομαι, &c. (ἐπί, again, and ἄνειμι, to return). To return again, to come back, to resume.

ἐπανέροχομαι, f. ἐπανελεύσομαι, &c. (ἐπί, again, and ἀνέροχομαι, to come back). To come back again, to return.

- ἐπανθέω, f. -ήσω, &c. (ἐπί, upon, and ἀνθέω, to bloom). *To bloom upon, to bloom forth on.*
- ἐπανορθώω, f. -ώσω, &c. (ἐπί, again, and ἀνορθώω, to erect). *To erect again, to establish, to restore, to rectify, to correct, to assist.*
- ἐπιαιρέομαι, f. -ήσομαι, and -άσομαι, &c. (ἐπί, upon, and ἀράομαι, to curse). *To imprecate curses upon, to curse, to execrate.*
- ἐπαρκέω, f. -έσω, &c. (ἐπί, intens. and ἀρκέω, to ward off). *To ward off from, to aid, to assist, to relieve.*
- ἐπάροχω, f. -άροξω, &c. (ἐπί, over, and ἄροχω, to rule). *To rule over, to be governor of.*
- ἐπαφίημι, f. -αφίσω, &c. (ἐπί, upon, and ἀφίημι, to let loose). *To let loose upon, to send into, or against.*
- ἐπαχθίζω, f. -ίσω, &c. (ἐπί, upon, and ἄχθος, a burthen). *To burthen, to oppress, to distress.*
- ἐπεί, conj. and adv., emphatic ἐπέπερ. *Since, when, after that, seeing that, because.*
- ἐπέιγω (R. ἐπειγ), f. ἐπέιζω, p. ἤπειχα. *To push on, to urge on.—Mid. to hasten.*
- ἐπειδάν, conj. (fr. ἐπειδή, and ἄν). *When, since, as, because.*
- ἐπειδή, conj. (fr. ἐπεὶ und δή). *Since, when, as, as soon as.*
- ἐπειμι, f. -έσομαι, &c. (ἐπί, to, and εἶμι, to go). *To go to, to approach, to arrive at, to go against, to attack :—to occur to.*
- ἔπειμι, f. -έσομαι (ἐπί, & εἶμι, to be). *To be near, upon or over.*
- ἐπεισβάλλω, f. -ἄλω, &c. (ἐπί, against, and εἰσβάλλω, to throw into). *To throw against, to make an assault upon, to attack.*
- ἐπεισέρχομαι, f. -ελεύσομαι, &c. (ἐπί, upon, and εἰσέρχομαι, to rush in). *To rush in upon, to enter suddenly, to attack unawares.*
- ἔπειτα, adv. (fr. ἐπί and εἶτα). *Thereupon, then, next, afterward.*
- ἐπεμβαίνω, f. -βήσομαι, &c. (ἐπί, upon, and ἐμβαίνω, to mount). *To mount upon, to ascend, to attack, to assail.*
- ἐπενδύω, and -δέρω, -δέσω, &c. (ἐπί, over, and ἐνδύω, to put on). *To put on over, or in addition to.*
- ἐπέξειμι, f. -έσομαι, &c. (ἐπί, against, and ἔξειμι, to go out). *To go out against, to attack.*
- ἐπέοικε, impers. (fr. ἐπί, intens. and ἔοικε, it is fitting). *It is becoming, it is proper, or fit.*
- ἐπερείδω, f. -είσω, &c. (ἐπί, upon, and ἐρείδω, to support). *To support upon, to prop up upon.*
- ἐπέρχομαι, f. -ελεύσομαι, &c. (ἐπί, to, and ἔρχομαι, to come). *To come to, to arrive at.*
- ἐπευθύνω, f. -ῦνώ, p. ἐπηύθυνχα (ἐπί, intens. and εὐθύνω, to direct). *To direct, to guide, to steer.*
- ἐπέυχομαι, f. -εύσομαι, &c. (ἐπί, to, and εἶχομαι, to pray). *To*

pray to, to invoke:—to boast, to profess.

ἐπέγω, f. ἐπέξω, and ἐπισχίσω, &c. (ἐπί, to, and ἔχω, to hold).

To hold to, to apply to.—

Intr. to stop, to restrain one's self.

ἐπί, Ion. for ἐπάν, which see.

ἐπί, prep. (governing the gen., dat., and acc.) Primarily on, or upon.—Hence, 1. With the genitive:—On, upon, at, near:—

during, through, under, in the time of, after, with, by.—2.

With the dative:—close upon, resting upon, under, on condition, during, besides, i. e. in

addition to, among, for, over.—ἐπ' ἐμοί ἐστι, it depends upon me.—3. With the accusative:—

on, upon, against, towards, after, for, at.—With numerals, about.—ἐπὶ πόλιν, for the most

part:—especially.—ἐπὶ τί, wherefore? In composition

it denotes opposition, addition, increase, reciprocity, succes-

sion, repetition, &c. § 124, 9.

ἐπιβαίνω, f. -βήσομαι, &c. (ἐπί, upon, and βαίνω, to mount).

To mount upon, to ascend:—to

go on shore, to disembark.

ἐπιβάλλω, f. -βῶλω, &c. (ἐπί, upon, and βάλλω, to cast). To

cast upon.

ἐπιβοάω, f. -ήσω, &c. (ἐπί, to, or upon, and βοάω, to call). To

call upon for aid, to call aloud to.

ἐπιβόσκω, f. -βοσκήσω, &c. (ἐπί, upon, and, βόσκω, to pasture).

To pasture upon, to put out to pasture upon.—Intr. to feed upon, to graze, to revel.

ἐπιβουλεύω, f. -εύσω, &c. (ἐπί, against, and βουλεύω, to plan).

To plan against, to plot or conspire against, to lie in wait, to deceive.

ἐπιβουλή, ἡς, ἡ (fr. ἐπί, against, and βουλή, a plot). A conspiracy against, an artifice, a stratagem.

ἐπίβουλος, ου, ὁ (fr. ἐπιβουλή). Plotting, insidious, treacherous.

ἐπιγελάω, f. -ἄσω, &c. (ἐπί, at, and γελάω, to laugh). To laugh at, to deride.

ἐπιγινώσκω, f. -γνώσω, &c. (ἐπί, again, and γινώσκω, to know). To know again, to recognize, to observe.

ἐπιγράφή, ἡς, ἡ (fr. ἐπιγράφω). An inscription, a tax roll, a contribution.

ἐπιγράφω, f. -γράψω, &c. (ἐπί, upon, and γράψω, to mark). To mark on:—hence, to inscribe, to describe, to value.

ἐπιδακρῶν, f. -ῆσω, &c. (ἐπί, for, and δακρῶν, to weep). To weep for, to lament.—Intr. to weep.

ἐπιδείκνυμι, and -δεικνίω, f. -δείξω, &c. (ἐπί, intens. and δείκνυμι, to show). To exhibit, to bring forward, to display, to show.—MID. to show one's self, to show, for one's own benefit or pleasure.

ἐπιδέχομαι, f. -δέξομαι, &c. (ἐπί, upon, and δέχομαι, to take)

- To take upon one's self, to undertake, to assume, to admit.
- ἐπιδημέω, f. -ήσω, &c. (ἐπί, among, and δῆμος, the people). To dwell among, to sojourn with, to arrive among, to settle in.
- ἐπιδίδωμι, f. -δώσω, &c. (ἐπί, in addition to, and δίδωμι, to give). To give in addition to, to annex, to intrust to, to yield to.
- ἐπιδιώκω, f. -ώξω, &c. (ἐπί, farther, and διώκω, to pursue). To pursue still farther.
- ἐπίδοξος, ον, adj. (fr. ἐπί, intens. and δόξα, opinion). Celebrated, renowned, famous.
- ἐπίδοσις, εως, ἡ (fr. ἐπιδίδωμι). Addition, increase, a donation.
- ἐπιείκεια, ας, ἡ (fr. ἐπιεικής). Equity, propriety, clemency, moderation.
- ἐπιείκελος, ον, adj. (fr. ἐπί, intens. and εἶκελος, like). Very like.
- ἐπιεικής, ἐς, adj. (fr. ἐπί, intens. and εἶκος, proper). Seemly, proper, just:—moderate, humane, reasonable.
- ἐπιεικῶς, adv. (fr. ἐπιεικής). Properly, fitly:—sufficiently, usually:—willingly, contentedly.
- ἐπιζητέω, f. -ήσω, &c. (ἐπί, intens. and ζητέω, to seek). To seek again, to seek earnestly, to search for.
- ἐπιθυμέω, f. -ήσω, &c. (ἐπί, intens. and θυμέω, to desire). To desire earnestly, to desire repeatedly, to long for.
- ἐπιθυμία, ας, ἡ (fr. ἐπιθυμέω). Ardent desire, longing:—curiosity, avarice.
- ἐπικαλέω, f. -καλέσω, &c. (ἐπί, upon, and καλέω, to call). To call to or upon, to give a name, to surname, to name.—MID. to implore aid.
- ἐπικαλύπτω, f. -καλύψω, &c. (ἐπί, over, and καλύπτω, to cover). To cover over, to conceal.
- ἐπικάμπτω, f. -κάμψω, &c. (ἐπί, intens. and κάμπτω, to bend). To bend, to twist:—to influence, to dissuade from, to persuade to.
- ἐπικαταβαίνω, f. -βήσομαι, &c. (ἐπί, upon, κατά, down, and βαίνω, to go). To go down upon, to descend to.
- ἐπίκειμαι, f. -κείσομαι, &c. (ἐπί, upon, and κείμαι, to lie). To lie upon, to be situated upon, to border on, to hang over.
- ἐπικηρνεία, ας, ἡ. A negotiation; hence,
- ἐπικηρνεύομαι, f. -εἴσομαι, (ἐπί, upon, and κηρνεύω, to send as a herald). To propose by means of a herald, to send a herald.
- ἐπικίνδυνος, ον, adj. (ἐπί, intens. and κίνδυνος, danger). Dangerous, hazardous.
- ἐπικλύζω, f. -κλύσω, &c. (ἐπί, upon, and κλύζω, to flow). To flow upon, to overflow, to inundate.
- ἐπικλυστος, ον, adj. (fr. ἐπικλύζω). Inundated, submerged, washed.
- ἐπικλώθω, f. -κλώσω, &c. (ἐπί,

- intens. and κλώθω, to spin).
To spin out, to spin (as by the Fates).—Hence, *to destine, to allot, to decree.*
- ἐπικοσμέω, f. -ήσω, &c. (ἐπί, intens. and κοσμέω, to adorn).
To adorn greatly, to embellish.
- ἐπικουρέω (R. ἐπικουρε), f. -ήσω, p. ἐπικεκοῦρηκα (fr. ἐπίκουρος, an assistant). *To assist, to aid in war, to serve as a soldier, to protect, to relieve.*
- ἐπίκουρος, ου, ό. An assistant, auxiliary (in war), a mercenary soldier.
- Ἐπίκουρος, ου, ό. Epicurus, a celebrated Grecian philosopher. His doctrine was that the happiness of man consisted in mental enjoyments and the delights of virtue.
- ἐπικρατέω, f. -ήσω, &c. (ἐπί, over, and κρατέω, to have power over). *To subdue, to rule over.*—Intr. to prevail.
- ἐπικροτέω, f. -ήσω, &c. (ἐπί, intens. and κροτέω, to make a noise). *To make a great noise, to shout, to applaud loudly.*
- ἐπικρύπτω, f. -κρύψω, &c. (ἐπί, intens. and κρύπτω, to hide).
To conceal, to keep secret.
- ἐπιλαμβάνω, f. -λήψομαι, &c. (ἐπί, in addition, and λαμβάνω, to take). *To take in addition to, to lay hold upon, to seize, to hold.*
- ἐπιλάμπω, f. -λάμπω, &c. (ἐπί, intens. and λάμπω, to shine).
To shine brightly, to shine forth.
- ἐπιλανθάνω, f. -λήσω, &c. (ἐπί, intens. and λανθάνω, to cause to forget). *To cause to forget utterly.*—Mid. to forget.
- ἐπιλέγω, f. -λέξω, &c. (ἐπί, in addition to, and λέγω, to speak).
To say further, to add.—Mid. to read over.
- ἐπιλείπω, f. -λείψω, &c. (ἐπί, for, and λείπω, to leave). *To leave, viz. one place for another, to desert:—to fail, to be wanting.*
- ἐπιμελεία, ας, ή (fr. ἐπιμελής).
 Care, an object of care, attention.
- ἐπιμελέομαι, f. -μελήσομαι, &c. (ἐπί, for, and μέλομαι, to care).
To be careful for, to take care of, to tend.
- ἐπιμελής, ες, adj. (fr. same).
 Careful, solicitous, concerned about.
- ἐπιμελητέος, α, ον, adj. (fr. ἐπιμελέομαι). *To be cared for.*—ἐπιμελητέον, we must take care of, we must care for.
- ἐπιμελῶς, adv. (fr. ἐπιμελής).
 Carefully.
- ἐπιμέμφομαι, f. -μέμφομαι, &c. (ἐπί, for, and μέμφομαι, to reprove). *To reprove for, to reproach with.*
- Ἐπιμηθεύς, εως, ό. Epimetheus, son of Japetus, and brother of Prometheus.
- ἐπιμηχάνάομαι, f. -ήσομαι, &c. (ἐπί, against, and μηχανάω, to plot). *To plot against, to contrive against.*
- ἐπινέμω, f. -νεμῶ, &c. (ἐπί, among, and νέμω, to share). *To*

- share among, to divide, to distribute.
- ἐπινοέω, f. -ήσω, &c. (ἐπί, upon, and νοέω, to reflect). To reflect upon, to think over, to invent, to devise.
- ἐπινορέω (R. ἐπινορέ), f. -ήσω, p. ἐπινορέχη (fr. ἐπινορέος). To swear a false oath, to violate an oath.
- ἐπίορκος, ον, adj. (fr. ἐπί, over, and ὄρκος, an oath). Going beyond or over one's oath, perjured.
- ἐπιπάσσω, Att. -πιτω, f. -πάσσω, &c. (ἐπί, upon, and πάσσω, to strew). To strew upon.
- ἐπιπέμπω, f. -πέμψω, &c. (ἐπί, intens. and πέμπω, to send). To send in addition to, to send forth, to send against.
- ἐπιπηδιάω, f. -ήσω, &c. (ἐπί, upon, and πηδιάω, to spring). To spring upon, to leap upon.
- ἐπιπίπτω, f. -πεσοῦμαι, &c. (ἐπί, upon, and πίπτω, to fall). To fall upon, to attack.
- ἐπιπλέον, adv. (fr. ἐπί, in addition to, and πλέον, more). Still more, in a still greater degree, yet farther, moreover.
- ἐπιπνέω, f. -πνεύσω, &c. (ἐπί, upon, and πνέω, to breathe). To breathe upon, to blow upon.
- ἐπιπολύ, adv. (for ἐπί πολύ). Much, for the most part, a long time.
- ἐπίπονος, ον, adj. (fr. ἐπί, intens. and πόνος, toil). Toilsome, laborious, painful, weary; hence,
- ἐπιπόνως, adv. Laboriously, with difficulty, wearisomely.
- ἐπιπρέω, f. -πρέσομαι, &c. (fr. ἐπί, upon, and πρέω, to flow). To flow upon or over, to overflow:—to flow into or towards.
- ἐπιπρίπτω, f. -πρίψω, &c. (ἐπί, upon, and πρίπτω, to throw). To throw or cast upon.
- ἐπίσημος, ον, adj. (fr. ἐπί, upon, and σῆμα, a mark). Distinguished by a mark, marked, conspicuous, illustrious. Subst. τό ἐπίσημον, the standard.
- ἐπίσης, adv. (fr. ἐπί, upon, and ἴσος, equal). In equal shares, equally, alike, just as if.
- ἐπισκέπτομαι, f. -σκέφομαι, p. ἐπίσκεμμι (ἐπί, intens. and σκέπτομαι, to consider). To consider attentively, to inquire into.
- ἐπισκιάζω, f. -ἴσω, &c. (ἐπί, upon, and σκιάζω, to shade). To overshadow, to darken, to obscure.
- ἐπισκοπέω, f. -ήσω, &c. (ἐπί, intens. and σκοπέω, to consider). To consider attentively, to inspect narrowly, to examine.
- ἐπισκοτιέω, f. -ήσω, &c. (ἐπί, upon, and σκοτιέω, to darken). To spread darkness over, to darken.
- ἐπισκώπτω, f. -σκώψω, &c. (ἐπί, intens. and σκώπτω, to deride). To deride.
- ἐπίσπω, ης, η, 2 a. subj. active of ἐφέπω. To follow.
- ἐπίστᾶμαι, f. -στήσομαι, 1 a.

- pass. ἠπιστίθην. *To know, to be skilled in, to understand, to know how.*
- ἐπίστασις, εως, ἡ (fr. ἐπίστημι, to detain). *Detention, a halt, a tarrying.*
- ἐπιστάτης, ου, ὁ (fr. ἐπίστημαι, to be placed over). *An overseer, a superintendent.*
- ἐπιστέλλω, f. -στελῶ, &c. (ἐπί, to, and στέλλω, to send). *To send to, to send a letter or message, to commission.*
- ἐπιστήμη, ης, ἡ (fr. ἐπίστημι). *Knowledge, acquaintance with.*
- ἐπιστήμων, ου, adj. (fr. same). *Knowing, learned, expert, intelligent.*
- ἐπιστολή, ἡς, ἡ (fr. ἐπιστέλλω). *A letter, a message, a mandate.*
- ἐπιστομίζω, (R. ἐπιστοιμιδ), f. -ῖσω, p. ἐπιστόμιξο (f. ἐπί, upon, and στόμα, the mouth). *To place over the mouth, to stop up the mouth.—Hence, to check with a bit, to muzzle, to tame, to obstruct.*
- ἐπιστρέφω, f. -στρέψω, &c. (ἐπί, to, and στρέφω, to turn). *To turn round to or towards.—Mid. to turn back, to return.*
- ἐπισφάζω, Att. -σφάτιω, f. -σφάξω, &c. (ἐπί, upon, and σφάζω, to slay). *To slay upon, to immolate upon, to kill.*
- ἐπισφίγγω, f. -σφίγξω, &c. (ἐπί, intens. and σφίγγω, to press together). *To press more closely:—to tighten.*
- ἐπισφραγίζω, f. -ῖσω, &c. (ἐπί, upon, and σφραγίζω, to seal). *To stamp with a seal, to seal, to confirm, to ratify.*
- ἐπίσχω, same as ἐπέχω, (ἐπί, and ἰσχω). *To refrain, &c.*
- ἐπιτάρύσσω, Att. -τιω, f. -ταράξω, &c. (ἐπί, intens. and τάρύσσω, to disturb). *To disturb greatly, to harass, to annoy.*
- ἐπιτάσσω, Att. -τιω, f. -τάξω, &c. (ἐπί, to, and τάσσω, to order). *To give orders to, to command.*
- ἐπιτελέω, f. -έσω, &c. (ἐπί, intens. and τελέω, to finish). *To perfect, to finish completely, to perform.*
- ἐπιτερπής, ἐς, adj. (fr. ἐπιτέρπω, to delight). *Delightful, pleasing.*
- ἐπιτολή, ἡς, ἡ (fr. ἐπιτέλλω, intr. to rise). *The rising of the stars.*
- ἐπιτίδειος, α, ου, and -ος, ου, adj. (fr. ἐπιτηδής, obsol. in masc. and fem., sufficiently, &c.) *Fitting, adapted for, necessary, convenient.—Subst. a friend, an acquaintance.—τιὰ ἐπιτήδεια, the necessaries of life.*
- ἐπιτίδενμα, ἄτος, τό (fr. ἐπιτηδεύω). *An occupation, a mode of life.*
- ἐπιτηδεύω (R. ἐπιτηδεν), f. -εύσω, &c. (fr. ἐπιτήδειος). *To pursue diligently, to attend to, to practise.*
- ἐπιτηρέω, f. -ρήσω, &c. (ἐπί, intens. and τηρέω, to observe). *To observe carefully, to watch over diligently.*
- ἐπιτίθημι, f. -θήσω, &c. (ἐπί, upon, and τίθημι, to place). *To place upon, to set before, to*

- administer*.—ΜΙD. *to put on one's self, to resume:—to fall upon, to attack.*
- ἐπιτιμάω**, f. -ήσω, &c. (ἐπί, against, and τιμάω, to estimate). *To reproach, censure, blame.*
- ἐπίτιμος**, ον, adj. (fr. ἐπί, in, and τιμή, honour). *Honoured, respected, honourable.*
- ἐπιτολή**, ῆς, ἡ (fr. ἐπιτέλλω, intr. to rise). *The rising of the stars.*
- ἐπιτρέπω**, f. -ψω, &c. (ἐπί, to, and τρέπω, to turn). *To turn to, to commit, or intrust to, to permit.*
- ἐπιτρέχω**, f. -θρέξομαι, &c. (ἐπί, to, and τρέχω, to run). *To run to, to attack, to run over, to invade.*
- ἐπιτριβώ**, f. -τριψω, &c. (ἐπί, upon, and τρίβω, to rub). *To rub upon, to wear out by rubbing, to destroy, to ruin.*
- ἐπιτυγχάνω**, f. -τεύξομαι, &c. (ἐπί, upon, and τυγχάνω, to meet). *To light upon, to fall in with, to meet.*
- ἐπιφάνης**, ἐς, adj. (fr. ἐπιφαίνομαι, to appear). *Apparent, evident:—distinguished, famous.*
- ἐπιφάνως**, adv. (fr. ἐπιφάνης). *Apparently:—gloriously, nobly.*
- ἐπιφέρω**, f. ἐποίσω, &c. (ἐπί, upon, and φέρω, to bring). *To bring upon or against, to inflict on, to accuse.*—ΜΙD. *to advance.*
- ἐπιφλέγω**, f. -έξω, &c. (ἐπί, intens. and φλέγω, to burn). *To burn up, to destroy by fire.*
- ἐπιφορέω**, f. -ήσω, &c. (ἐπί, upon, and φορέω, same as φέρω, to bring). *To bring upon, &c.*
- ἐπιφύω**, f. -ύσω, &c. (ἐπί, upon, and φύω, to cause to grow). *To cause to grow upon, to produce.*—2 a. and p. intr. *to grow to or upon, to cling to.*—ΜΙD. *to hang on to, to attack.*
- ἐπιφωνέω**, f. -ήσω, &c. (ἐπί, to, and φωνέω, to call). *To call to, to call aloud upon, to exclaim.*
- ἐπιχειρέω** (R. ἐπιχειρεῖ), f. -ήσω, p. ἐπιχειρήσῃκα (fr. ἐπί, upon, and χεῖρ, the hand). *To lay hands on, to undertake, to attempt, to attack.*
- ἐπιχέω**, f. -χέσω, &c. (ἐπί, upon, and χέω, to pour). *To pour upon, to heap upon, to erect.*
- ἐπιχθόνιος**, ον, adj. (fr. ἐπί, upon, and χθών, the earth). *Upon the earth, living, mortal.*
- ἐπιχώριος**, α, ον, and ος, ον, adj. (fr. ἐπί, in, and χώρα, a country). *Born in a country, native, indigenous, peculiar to a country.*
- ἐπιψάνω**, f. -άνσω, &c. (ἐπί, upon, and ψάνω, to touch). *To touch gently or lightly.*
- ἐποίκιον**, ου, τό (fr. ἐπί, upon, and οἶκος, a house). *A dwelling upon a farm, a farm-house.*—Pl. τὰ ἐποίκια, villages.
- ἐποίχομαι**, f. -οιχίσσομαι, &c. (ἐπί, unto, and οἶχομαι, to go). *To go unto, to ply, to be occupied at.*
- ἔπομαι** (R. ἐπ, 2 σπ), f. ἔψομαι, imperf. ἐιπόμην, 2 a. ἐσπόμην (Mid. from ἔπω, to be actively

employed). *To follow, to accompany.*

ἐπόμνυμι, f. -ομόσω, &c. (ἐπί, to, and ὀμνῆμι, to swear). *To swear to, to ratify by an oath.*

ἐπόπτομαι, f. -όπομαι, &c. (ἐπί, at, and ὄπτομαι, to look, mid. of ὄπτω, obsol.) *To look at, to view attentively, to survey.*

ἔπος, ἔπεος, τό (fr. εἶπω, obsol. to say). *A word, a speech, a verse.—τὰ ἔπη, an epic poem.*

ἐποτρύνω, f. -ῦνῶ, &c. (ἐπί, intens. and ὀτρύνω, to urge). *To urge often or diligently, to incite, to encourage.*

ἔποψ, οπος, ὄ. A bird called the hoopoe.

ἑπτία, num. adj. indecl. Seven.

ἑπτακαίδεκα, num. adj. indecl. (fr. ἑπτία, καί, and δέκα, ten). Seventeen.

ἑπτακόσιοι, αι, α, num. adj. (fr. ἑπτία). Seven hundred.

ἐπώάζω (R. ἐπώαδ), f. -άσω, p. ἐπώακα (fr. ἐπί, upon, and ὦον, an egg). *To sit upon eggs, to hatch, to brood.*

ἐπώνυμος, ον, adj. (fr. ἐπί, in addition, and ὄνομα, Æol. ὄνυμα, a name). *A surname, deriving its name from.*

ἐράσμιος, η, ον, and ος, ον, adj. (fr. ἐράω, to love). *Lovely, amiable, loved.*

ἐραστής, οὔ, ὄ (fr. same). *A lover.*

Ἐρατώ, ὄος, contr. οὔς, ὄ. Erato, the muse of lyric poetry.

ἐράω (R. ἐρα), f. -άσω, p. ἤρακα (also in poetry pres. ἔραμαι, 2d conj.) *To love, to desire, to*

seek after.—Pass. used in a middle sense except the pres. ἐργάζομαι (R. ἐργαδ), f. -άσομαι, p. εἰργασμαι (fr. ἔργον, work). *To work, to effect, to make, to practise, to cause, to labour upon.*

Ἐργάνη, ης, ἡ (fr. same). Ergānē, the female artist, an epithet of Minerva, as patroness of the arts.

ἐργασία, ας, ἡ (fr. ἐργάζομαι). *Labour, employment, a working, workmanship, mode of working, mode of culture.*

ἐργαστήριον, ον, τό (fr. same). *A place of working, a workshop.*

ἐργαστικός, ἡ, ὄνη adj. (fr. same). *Laborious, assiduous, active.*

ἐργάτης, ον, ὄ (fr. same). *A labourer, an artist.*

ἔργον, ον, τό (fr. ἔργω, obsol. for which ἔρδω, to work). *An action, a work, a deed, an occupation, employment.—ἔργω, used adverbially, in reality.*

ἐρέα, ας, contr. ἐραῦ, ἄς, ἡ. Wool. ἐρεβωδής, ἐς, adj. (fr. Ἐρεβος, Erēbus, and εἶδος, appearance). *Gloomy, dark.*

ἐρεθίζω (R. ἐρεθιδ), f. -ίσω, p. ἠρέθιχα. *To provoke, to excite.*

ἐρείδω (R. ἐρειδ), f. -είσω, p. ἠρεικα, p. pass. ἠρεισμαι. *To fix on, to fasten to, to prop up, to support.—Mid. to lean upon.*

ἐρετμός, οὔ, ὄ (fr. ἐρέσσω, to row). *An oar.*

ἐρευνάω (R. ἐρευνα), f. -ήσω, p. ἠρευνήκα (fr. ἔρομαι, to inquire).

- To search, to investigate, to undertake.
- Ἐρεχθίδης, ἴδος, ἦ. *Erechthēs*, a salt spring in the Erechtheum, said to have been produced by Neptune's trident.
- ἔρέω, Ion. for ἐρῶ, *I will say*; see ἐρῶ.
- ἔρημαῖος, α, ον, adj. (poet. for ἐρήμος). *A lonely place, solitude*; from
- ἔρημος, η, ον, Att. ος, ον, adj. *Lonely, solitary, waste, deserted*.—Subst. fem. *a desert, a solitude*.
- ἔρημόω (R. ἐρημο), f. -ώσω, p. ἡρημόωκα (fr. ἐρήμος). *To lay waste, to deprive of, to free from*.
- ἐρίζω (R. ἐριδ), f. -ίσω, p. ἡρίκα. *To contend, to quarrel*.
- Ἐριννύς, ὕος, ἦ. *Erinnys*, one of the Furies. They were three in number, whose office it was to punish men for their crimes by the secret stings of conscience.
- ἔριον, ου, τό (dim. of ἔρος). *Wool, a fleece*.
- ἔρις, ἴδος, ἦ. *Strife, contention, a quarrel, a contest*.
- Ἐρις, ἴδος, ἦ. *Eris*, the goddess of discord.
- ἐριφός, ου, ὅ. *A kid*.
- Ἐριχθόνιος, ου, ὅ. *Erichthonius*, the fourth king of Athens, died B. C. 1437.
- ἔρκος, εος, τό (fr. εἶργω, to inclose). *A hedge, a fence, an inclosure*:—a net.
- ἐρματίζω (R. ἐρματιδ), f. -ίσω, p. ἡρμαίτωκα (fr. ἔρμα, a prop). *To prop up, to support, to secure*:—to ballast, to load.
- ἔρμηνεύς, ἴως, ὅ (fr. Ἐρμῆς). *An interpreter, a messenger*.
- Ἐρμῆς, οὔ (contr. for Ἐρμείας), ὅ. *Hermes or Mercury*, son of Jupiter and Maia, the god of commerce, eloquence, &c., the messenger of Jupiter, and the conductor of souls to the lower world.—Also, a statue of Mercury.
- ἔρομαι (R. ἐρε, 2 ἐρ), f. ἐρήσομαι, 2 a. ἡρόμην. *To ask, to inquire for*.
- ἔρος, acc. ἔρον, ὅ, rest wanting (same as ἔρω). *Love, desire*.
- ἔρπετός, ἦ, ὄν, adj. (fr. ἐρπω, to creep). *Creeping*.—Subst. τό ἐρπετόν, *a creeping thing, a reptile*.
- ἐρπύζω (R. ἐρπυδ), f. -ύσω, p. εἶρπύκα. *To creep, to glide along*.
- ἔρρω (R. ἐρύε), f. ἐρύήσω, p. ἡρύηκα (akin to ῥέω, to flow). *To go to ruin, to be ruined*.
- Ἐρυθείη, ης, ἦ. *Erythēa*, a fertile island in the bay of Cadiz.
- ἔρυθρός, ά, ὄν, adj. *Red*.
- ἐρύκω (R. ἐρυκ), f. -ύξω, p. ἡρύκα, 2 a. ἡρύκακον (fr. ἐρίω, to draw). *To draw back, to restrain*.
- ἔρμμα, ἄτος, τό (fr. ἐρύομαι, to protect). *A protection, a rampart, a fortification, a defence*.
- Ἐρυμάνθιος, α, ον, adj. *Erymanthian, of Erymanthus*, a

mountain in Arcadia, haunted by the wild boar killed by Hercules.

Ἔρουξ, ὄκος, ἦ. *Eryx*, a mountain and city in Sicily, where there was a famous temple of Venus.

ἐρύω (R. ἐρυ), f. ἐρύσω, p. ἐρύξω, (poet. εἰρύω). *To draw, to pull, to draw off.*—Mid. *to rescue, to protect, to restrain.*

ἔρχομαι (R. ἐλευθ, 2. ἐλύθ, 3. ἐλύθ). f. ἐλείσομαι, 2 perf. ἤλυθα, Attic redupl. ἐλήλυθα, 2 a. ἤλυθον, by syncope, ἤλθον. *To go, to come, to arrive, to proceed.*

ἐρῶ, a future from εἶρω, used only in poetry; the other tenses are from ῥέω (R. ρε), p. εἶρηκα, p. pass. εἶρημαι, 1 a. pass. ἐρήθη, and ἐρήθη. *To speak, to say, to tell, to relate.*—In Attic, *φημί* is used as a pres. and *εἶπον*, as 2 a.

ἔρως, ὠτος, ὄ (fr. ἐρώω, *to love*). *Love, desire.*

Ἔρως, ὠτος, ὄ. *Eros*, or *Cupid*, the god of love, and son of Venus.

ἐρωτάω (R. ἐρωτα), f. -ήσω, p. ἠρώτηκα. *To ask, to question, to inquire.*

ἐρώτημα, ἄτος, τό (fr. ἐρωτάω). *A question, an inquiry.*

Ἐρωτιδεύς, εὖς, ὄ (dim. of ἔρως). *A loveling, a young love.*

ἐρωτικός, ἦ, ὄν, adj. (fr. ἔρως). *Amorous, enamoured.*

εἰς (Ion. and poet. for εἰς). *Into, &c.*—εἰς τε, *till, even to, until.*

εἰςβάλλω, Ion. for εἰςβάλλω.

εἰσδόμενον, Dor. for ἐζόμενον, from ἔζομαι.

εἰσδέχομαι, f. -δέχομαι, &c. (εἰς, and δέχομαι, *to take*). *To take or receive into, to admit.*—Ion. for εἰσδέχομαι.

εἰσθής, ἦτος, ἦ (fr. ἐννῦμι, *to clothe*, 1 a. pass. εἰσθην). *Clothing, raiment, a dress.*

εἰσθίω (poet. εὔθω), used only in pres. and imperf.; the other tenses are from εἶδω, § 117.

To eat.

εἰσθλός, ἦ, ὄν, adj. *Good, brave, noble, excellent, honourable.*

εἰσιδεῖν, poet. for εἰσιδεῖν, fr. εἰσειδω.

εἰσοπτρον, Ion. for εἰσοπτρον, ου, τό. *A mirror.*

εἰσοράω, Ion. for εἰσοράω, which see.

εἰσπέρα, ας, ἦ. *Evening.*

Ἐσπερίδες, ὠν, αἰ. *The Hesperides*, daughters of Hesperus.

εἰσπέριος, α, ον, adj. (fr. ἔσπερος, *evening*). *Of evening, of the west, western.*—Subst. ἦ εἰσπερία, *the evening, the west.*

Ἐσπερος, ου, ὄ. *Hesperus*, the evening star; also, *the evening.*

ἕστε, for εἰς or εἰς τί. *Until, as long as.*

ἑστία, ας, ἦ. *A hearth.*

ἑστιάω (R. ἐστια), f. -ήσω, p. εἰσιτιάω (fr. ἐστία). *To receive into a house, to entertain, to give a feast.*—Mid. *to feast, to banquet.*

ἑσχατιά, ας, ἦ (fr. ἑσχάτος). *The*

- farthest portion, the extreme limit.
- ἔσχατος, η, ον, adj. At the farthest extremity, last, extreme, most remote.
- ἔσω, poet. for εἴσω, adv. Within, inner.
- ἑταῖρα, ας, ἡ (fem. of ἑταῖρος). A mistress, a courtesan.
- ἑταῖρος, ου, ὁ (Ion. ἑταῖρος). A companion, an associate, a friend.
- ἕτερος, α, ον, adj. pron. The other (of two), the one, the other:—hence,
- ἄτερος, adv. Otherwise, differently.
- ἑτήσιος, η (Ion. for ἄ), ον, and ος, ον, adj. (fr. ἔτος, a year). Yearly, annual.
- ἐτήτυμος, ον, and ος, η, ον, adj. fr. ἔτυμος). Genuine, tried:—faithful, trustworthy.
- ἔτι, adv. As yet, still, even now, further, moreover, besides.—οὐκ ἔτι, no longer.
- ἔτοιμος, ον, adj. Ready, prepared.
- ἔτοιμως, adv. (fr. ἔτοιμος). Readily, promptly.
- ἔτος, εος, τό. The year.—κατ' ἔτος, yearly.
- ἔτῦμος, η, ον, and ος, ον, adj. Actual, true, real.
- εὖ, adv. (fr. εὖς, good). Well, rightly, happily.—εὖ μάλα, very, extremely.
- εὐᾶδε, for εὔαδε, 2 aor. ind., 3d sing. of ἀνδᾶνω, to please. Only person in use.
- εὕγε, adv. (for εὖ γε). Well done! very well!
- εὐγένεια, ας, ἡ (fr. ἐυγενής). Noble birth, excellence of character, valour.
- εὐγενής, ἑς, adj. (fr. εὖ and γένος, birth). Of noble birth, noble, honourable.
- εὐγνώμων, ον, adj. (fr. εὖ and γνώμη, disposition). Of a good disposition, well-disposed, prudent, reasonable, just.
- εὐδαιμονέω (R. εὐδαιμονε), f. -ίσω, p. ηἰδαιμόνηκα (fr. εὐδαιμων). To be happy, to be wealthy.
- εὐδαιμονία, ας, ἡ (fr. same). Happiness, felicity, prosperity:—Also, a proper name.
- εὐδαιμονίζω (R. εὐδαιμονιδ), f. -ίσω, p. ηἰδαιμόνιχα (fr. εὐδαιμων). To deem happy, to felicitate.
- εὐδαιμότως, adv. (fr. same). Happily, prosperously.
- εὐδαιμων, ον, adj. (fr. εὖ, well, and δαίμων, a tutelary genius). Fortunate, happy, wealthy.
- εὐδία, ας, ἡ (fr. εὖ, well, and Δις, obsol. Jupiter, god of the air). Clear weather, calm at sea:—quiet, rest.
- εὐδοκίμew (R. εὐδοκίμε), f. -ίσω, p. ηἰδοκίμηκα (fr. εὐδοκίμος). To enjoy public esteem, to gain applause, to be praised.
- εὐδοκίμος, ον, adj. (fr. εὖ, well, and δοκίμος, tried). Approved, renowned, esteemed, praised.
- εὐδομες, Dor. for εὐδομεν, from εὐδω (R. εἶδε, 2 εὐδ) f. εὐδήσω, p. ηἰδηκα, 2 a. ηἰδον, poet. εὐδον. To sleep.

εὐείμων, ον, adj. (fr. εὖ, well, and εἶμα, a dress). *Well dressed, richly clad.*

εὐέλπις, ε, gen. ἰδος, adj. (fr. εὖ, well, and ἐλπίς, hope). *Having bright hopes, confident, hopeful.*

εὐεργεσία, ας, ἡ (fr. εὐεργής, well done). *Beneficence, an act of kindness, kindness.*

εὐεργετιῶ (R. εὐεργετε), f. -ήσω, p. ἠεργέτηκα (fr. εὐεργέτης). *To do good, to confer a benefit, to be kind.*

εὐεργέτης, ου, ὁ (fr. εὖ, well, and ἔργον, a work). *One who does good, a benefactor.*

εὐεργετητέος, α, ον, adj. (fr. εὐεργετιῶ). *To be kindly treated.* —εὐεργετητέον (ἡμῖν), *we must treat kindly.*

εὐήθης, ες, adj. (fr. εὖ, well, and ἦθος, habit). *Honest, frank, sincere:—also, simple, foolish.*

εὐήμερώ (R. εὐήμερε) f. -ήσω, p. ἠήμερηκα (fr. εὐήμερος, successful). *To have a fortunate day, to be successful.*

Εὐήρης, εος, contr. ους, ὁ. *Evēres, the father of Tiresias.*

εὐθαλής, ἐς, adj. (fr. εὖ, well, and θάλλω, to bloom). *Blooming, verdant,—flourishing.*

εὐθαρσής, ἐς, adj. (fr. εὖ, and θάρσος, daring). *Bold, daring.*

εὐθεῖα, ας, ἡ (fr. εὐθύς,—εὐθεῖα, scil. ὁδός). *A straight, or direct road, a straight line.*

εὐθετεῶ (R. εὐθετε), f. -ήσω, &c. *To arrange properly, from εὐθετος, ον, adj. (fr. εὖ, well, and*

τιθεμι, to place). *Placed properly, well arranged, suitable, adapted to.*

εὐθέως, adv. (fr. εὐθύς). *Straight forward, directly, quickly.*

εὐθύμος, ον, adj. (fr. εὖ, well, and θυμός, mind). *Well-disposed, cheerful, generous, steadfast.*

εὐθύμως, adv. (fr. εὐθύμος). *Willingly, cheerfully, resolutely.*

εὐθύς, εἶα, ὕ, adj. *Straight, in a line, erect, sincere:—εἰθύς, and εἰθύ, as an adv., straight-forward, immediately.*

εὐκαιρος, ον, adj. (fr. εὖ, well, and καιρός, a season). *In good season, suitable, convenient, opportune:—εὐκαιρότατα, adv. most seasonably.*

εὐκαιρώς, adv. (fr. εὐκαιρος). *Seasonably, in good time, timely.*

εὐκαμπής, ἐς, adj. (fr. εὖ, well, and κάμπτω, to bend). *Well-bent, gracefully curved.*

εὐκαρπος, ον, adj. (fr. εὖ, well, and καρπός, fruit). *Abounding in fruit, fruitful.*

εὐκλής, ἐς, adj. (fr. εὖ, well, and κλέος, fame). *Famous, renowned, illustrious, honourable.*

εὐκλεια, ας, ἡ (fr. εὐκλής). *Fame, glory, renown.*

Εὐκλείδης, ου, ὁ. *Euclides, a pupil of Socrates.*

εὐκτίμενος, η, ον, adj. (fr. εὖ, well, and κτιζω, to build). *Well-built, well-arranged.*

εὐλαβέομαι (R. εὐλαβε), f. -ήσομαι, p. ἠελαβηναι (fr. εὐλαβής, circumspect). *To be circum-*

- spect, to avoid, to shun, to be-
ware of.
- εὐμαθής, ἐς, adj. (fr. εὖ, well, and
μανθάνω, to learn). *Easily
learned, docile.*
- εὐμεγεθής, ἐς, adj. (fr. εὖ, well,
and μεγέθος, size). *Of large
size, tall, great.*
- εὐμενής, ἐς, adj. (fr. εὖ, well, and
μῆρος, disposition). *Of a kind
disposition, benevolent, affec-
tionate, kind, propitious.*
- εὐμήκης, ἐς, adj. (fr. εὖ, well, and
μήκος, length). *Very long, tall.*
- εὐμορφία, ας, ἡ (fr. εὖ, well, and
μορφή, a form). *Beauty of
form, symmetry.*
- εὐναιετάων, ωσα, ον, adj. (fr. pt.
of εὐναιετώω, obsol. to be well
inhabited). *Pleasant to dwell
in, well situated.*
- εὐνή, ἡς, ἡ. *A bed, a couch.*
- εὐνοια, ας, ἡ (fr. εὖνους, well-
disposed). *Kindness, affection,
regard.*
- εὐνοϊκῶς, adv. (fr. εὐνοϊκός, kind).
Kindly, affectionately.
- εὐνομία, ας, ἡ (fr. εὖ, well, and
νόμος, a law). *A good consti-
tution.*
- Εὐνομία, ας, ἡ. *Eunomia, the
goddess of good order.*
- εὖνοος, οον, contr. εὖνους, οον,
adj. (fr. εὖ, well, and νόος, νοῦς,
the mind). *Well-disposed, kind,
affectionate, friendly.*—Subst.
τό εὖνοον, a kind disposition.
- Εὐξείνιος (πόντος), ον, ὁ. *The
Euxine sea.*
- εὐορκέω (R. εὐορκε), f. -ήσω, p.
ἡύορκηκα (fr. εὖ, well, and ὄρ-
κος, an oath). *To swear hon-
estly, to keep an oath sacredly,
to be honest.*
- εὖοσμος, ον, adj. (fr. εὖ, and ὀσμή,
smell). *Odoriferous, sweet-
smelling.*
- εὖπειθής, ἐς, adj. (εὖ, easily, and
πείθομαι, to be persuaded).
Easily persuaded, obedient.
- εὖπειθῶς, adv. (fr. εὖπειθής).
Submissively, obediently.
- εὖπεπλος, ον, adj. (fr. εὖ, well,
and πέπλος, a garment). *Well-
dressed, in beautiful gar-
ments.*
- εὖπλόκᾶμος, ον, adj. (fr. εὖ, well,
and πλόκᾶμος, a lock of hair).
*Having beautiful locks, fair-
haired.*
- εὖποιέω (R. εὖποιε), f. -ήσω, p.
ἡύποιήκα (εὖ, well, and ποιέω,
to do). *To do good, to render
a kindness.*
- εὖπορέω (R. εὖπορε), f. -ήσω, p.
ἡύπόρηκα (fr. εὖπορος, wealthy).
*To abound in, to possess abun-
dant means.*
- εὖπορία, ας, ἡ (fr. εὖπορέω).
*Abundance, abundant means,
wealth.*
- εὖπρᾶγία, ας, ἡ (fr. εὖπραγίω,
to be successful). *Success, pros-
perity, good fortune.*
- εὖπρεπεία, ας, ἡ (fr. εὖπρεπής).
*Decorum, dignity, beauty, pro-
priety:—a specious pretext.*
- εὖπρεπής, ἐς, adj. (fr. εὖ, well,
and πρέπω, to be becoming).
*Becoming, of noble appear-
ance, decorous:—spacious.*
- εὔπετρος, ον, adj. (fr. εὖ, well,

and *πτερόν*, a wing). Well-winged, swift.

εὐρεσις, εως, ἡ (fr. εὐρίσκω, to invent). An invention, a discovery.

εὐρέτης, ου, ὁ (fr. same). An inventor, a discoverer.

εὐρημα, ἄτος, τό (fr. same). An invention, a discovery, a prize.

Εὐριπίδης, ου, ὁ. Euripides, a celebrated Athenian tragic poet, born B. C. 480.

εὐρίσκω (R. εἶρε, 2 εἶρε), f. εὐρήσω, p. εἶρηκα, 2 a. εἶρον. To find, to light upon, to invent, to discover.

εὐρύς, εος, τό (fr. εὐρύς, broad). Breadth.

Εὐρυβιάδης, ου, ὁ. Eurybiades, a Spartan, general of the Grecian fleet, at the battles of Artemisium and Salamis.

Εὐρυδική, ης, ἡ. Eurydicē, the wife of the poet Orpheus.

εὐρυθμός, ου, adj. (fr. εὐ, well, and ῥυθμός, rhythm). Harmonious, well-adjusted, well-proportioned.

εὐρύθμως, adv. (fr. εὐρυθμός). Harmoniously, in exact proportion, agreeably.

εὐρύς, εἶα, ὕ, adj. Broad, wide.

Εὐρυσθεύς, εως, ὁ. Eurystheus, the king of Argos and Mycēne, who imposed on Hercules his twelve labours.

Εὐρύτος, ου, ὁ. Eurytus, a son of Mercury, and one of the Argonauts.

Εὐρώπη, ης, ἡ. 1. Europe.—2. Europa, daughter of Agēnor,

king of Phœnicia, carried off by Jupiter in the form of a white bull.

Εὐρώτας, α, ὁ. Eurotas, a large river in Peloponnesus. It passes by Sparta, and falls into the sea at Helos.

εὔσαρκος, ου, adj. (fr. εὖ, well, and σάρξ, flesh). Fleishy, corpulent, plump.

εὐσεβεία, ας, ἡ (fr. εὐσεβής). Piety, devotion.

εὐσεβέω (R. εἰσεβε), f. -ίσω, p. ἠέσεβηκα (fr. εὐσεβής). To be pious, to act with filial affection, to respect.

εὐσεβής, ἐς, adj. (fr. εὖ, well, and σέβω, to worship). Pious, religious.

εὐσημος, ου, adj. (fr. εὖ, well, and σημα, a mark). Well-marked, remarkable, easily recognized, evident.

εὐστόχως, adv. (fr. εὐστοχος, aiming accurately). Skilfully, accurately, properly.

εὐτάκτως, adv. (fr. εὐτακτος, well regulated). In due order, correctly.

εὔτε, Ion. ἤτε, adv. (poet. for ὅτε). When, as.

εὐτεκνος, ου, adj. (fr. εὖ, well, and τέκνον, a child). Having illustrious children, having a numerous offspring, fruitful.

εὐτέλεια, ας, ἡ (fr. εὐτελής). Frugality, cheapness, economy:—poverty.

εὐτελής, ἐς, adj. (fr. εὖ, well, and τέλος, expense). Not costly, frugal, poor.

- Εὐτέρπη, ης, ἡ. *Euterpe*, one of the Muses, the goddess of music.
- εὐτιθάσσειντος, ον, adj. (fr. εὖ, *well*, and τιθασσεῖν, *to tame*). *Easy to tame*.
- εὐτολμος, ον, adj. (fr. εὖ, *well*, and τόλμα, *boldness*). *Bold, nobly daring, resolute*.
- εὐτόμως, adv. (fr. εὐτονος, *strong*). *Vigorously, powerfully, with good aim*.
- εὐτυχέω (R. εὐτυχε), f. -ήσω, p. ητύχηκα (fr. εὐτυχής). *To succeed in obtaining*.—Intr. *to be fortunate, to prosper*.
- εὐτύχημα, ἄτος, τό (fr. εὐτυχείω). *Good fortune, success*.
- εὐτυχής, ἐς, adj. (fr. εὖ, *well*, and τυγχάνω (R. τυχε), *to succeed*). *Succeeding well, successful, fortunate*.
- εὐτυχία, ας, ἡ (fr. εὐτυχείω). *Success, good fortune, prosperity*.
- εὐτυχῶς, adv. (fr. εὐτυχής). *Successfully, fortunately, prosperously*.
- εὐφορία, ας, ἡ (fr. εὐφορος). *Fertility, abundance*.
- εὐφορος, ον, adj. (fr. εὖ, *well*, and φορέω, for φέρω, *to bear*). *Bearing well, fertile, productive*.
- εὐφραίνω (R. εὐφραιν, 2 εὐφραν), f. -ῶν, p. εὐφραγκα, 1 aor. εὐφρηνα, and -ᾶνα (fr. εὐφρων, *cheering*). *To gladden, to delight, to cheer*.—MID. *to be gay, to be delighted*.
- Εὐφράτης, ον, ὁ. *Euphrātes*, a large river of Asia.
- εὐφροσύνη, ης, ἡ (fr. εὐφρων, *cheering*). *Cheerfulness, gaiety, joy*.
- εὐφρής, ἐς, adj. (fr. εὖ, *well*, and φύω, *to grow*). *Growing well, thriving, fertile*.
- εὐφωνος, ον, adj. (fr. εὖ, *well*, and φωνή, *a voice*). *Having a clear voice, clear-toned, tuneful*.
- εὐχετάομαι (poet. for εὐχομαι), used only in the pres. and imperf. *To intreat, &c.*
- εὐχή, ἡς, ἡ (fr. εὐχομαι). *A supplication, a prayer, a vow*.
- εὐχομαι (R. εὐχ), f. εὐξομαι, p. ηὔγμαι, and εὐγμαι, 2 a. ηὔχομην (fr. εὐχω, *obsol. to long for*). *To pray, to supplicate, to vow: to boast, to profess, to declare one's self proudly*.
- εὐχρηστία, ας, ἡ (fr. εὐχρηστος, *useful*). *Usefulness, convenience, ease, advantage*.
- εὐώδης, ἐς, adj. (fr. εὖ, *well*, and ὄζω, *to smell*). *Sweet-scented, fragrant, odoriferous*.
- εὐωδία, ας, ἡ (fr. εὐώδης). *Sweet odours, fragrance*.
- εὐώνυμος, ον, adj. (fr. εὖ, *well*, and ὄνυμα, *Æol. for ὄνομα, a name*). *Having a good name, distinguished, famous*:—*on the left hand, the place of good omens*.
- εὐώπης, gen. -ίδος, adj. (fr. εὖ, *fair*, and ὤψ, *the eye*). *Having beautiful eyes, fair eyed, lovely to behold*.
- εὐωχέω (R. εὐωχε), f. -ήσω, p. ηὔωχηκα (fr. εὖ, *well*, and ὀχή, *food*). *To feed well, to satiate*.

- ΜΙD.** to satisfy one's self, to feast.
- εὐωχία, ας, ἡ** (fr. εὐωχέω). *A feast, a banquet.*
- ἔφαγον,** 2 a. of φάγω, obsol. to eat, used as 2 a. to ἐσθίω.
- ἐφεξῆς,** adv. (fr. ἐπί, in addition to, and ἐξῆς, in order). *In order, one after another, in due order, next, farther on.*
- ἐφέπω,** f. -έψω, &c. 2 a. ἐπεσπον, inf. ἐπισπεῖν (ἐπί, upon, and ἔπω, to follow). *To follow closely, to pursue, to press hard upon.*—**ΜΙD.** to follow, to yield to, to obey.
- ἔφηβος, ου, ὁ, and ἡ,** adj. (fr. ἐπί, at, and ἦβη, puberty). *Having arrived at the age of puberty; i. e. in Athens, for males, 18; females, 14.*—**Subst.** a young man, a young woman.—**Pl.** οἱ ἔφηβοι, young men, youths.
- ἐφήμερον,** ου, τό (fr. ἐφήμερος). *The Ephemeron, an insect which lives only a few hours.*
- ἐφήμερος, ου,** adj. (fr. ἐπί, for, and ἡμέρα, a day). *Lasting for a day, ephemeral.*
- ἐφίημι,** f. ἐφήσω, &c. (ἐπί, to, against, and ἵημι, to send). *To send to, to send against, to let loose, to urge against, to seize, to attack.*
- ἐφικνέομαι,** f. ἐφίξομαι, &c. (ἐπί, to, and ἵκνέομαι, to come). *To come to, to reach, to succeed, to attain.*
- ἐφιππος, ου,** adj. (fr. ἐπί, upon, and ἵππος, a horse). *On horseback, mounted, riding.*
- ἐρίπταμαι,** f. ἐπιπτήσομαι, &c. (ἐπί, upon, and ἵπταμαι, to fly). *To fly down upon, to fly towards.*
- ἐρίστημι,** f. ἐπιστήσω, &c. (ἐπί, upon, and ἵστημι, to place). *To place upon, to set over, to appoint, to add to.*—2 aor. and perf. intr. *I stood upon, or with, I aided.*
- ἐφοδῖος, ου,** adj. (fr. ἐπί, for, and ὁδός, a journey). *Necessary for a journey, necessary.*—**Subst.** τὰ ἐφοδία, the perquisites.
- ἐφοριῶ,** f. -άσω, and ἐπόφομαι, &c. (ἐπί, over, and ὀράω, to look). *To look over, to survey, to inspect, to look down upon.*
- ἐφορμάω,** f. -ήσω, &c. (ἐπί, upon, and ὀρμάω, to urge). *To urge upon.*—**Intr.** to rush upon, to assail, to attack.
- ἔφορος, ου, ὁ** (fr. ἐφορέω). *An inspector.*
- Ἐφορος, ου, ὁ.** *An Ephorus, a Spartan magistrate.*—οἱ Ἐφοροί, the Ephori, five Spartan magistrates, elected annually, whose duty it was to watch over the rights of the people, and to check the power of the kings.
- ἔχθρα, ας, ἡ** (fem. of ἐχθρός). *Hatred, enmity, hostility.*
- ἐχθρός, ἄ, ὄν,** adj. (fr. ἔχθος, hatred). *Hated:—hostile, inimical.*—**Subst.** a private enemy; Lat. inimicus.—πολιεμῖος, a (public) enemy; Lat. hostis.

ἔχιδνα, ης, ἡ. *A viper.*

Ἐχίνιαδες, ων, αἶ. *Echinādes*, a group of small islands at the mouth of the Achelōus.

ἔχινος, ου, ὄ. *The Echīnus*.—*χερσαῖος ἔχινος*, a hedgehog.

Ἐχίων, ορος, ὄ. *Echion*, one of the men sprung from the dragon's teeth sown by Cadmus.

ἔχω (R. ἐχ, and σχε, 2 σχ), f. ἔξω, or σχίσω, p. ἔσχηκα, 2 a. ἔσχον, imp. σχίς. *To have, to hold, to keep, to contain, to stay*.—*ΜΙΘ.* to contain, or keep one's self, to prevail, to obtain:—*to hold by, to be next in order to, to depend on*.—*λόγος ἔχει*, a report prevails.—*ἔχειν βίον*, to lead a life:—with an inf., to have power, to be able, to know how:—with an adverb, to be. Idioms, 117, 43.

ἔωθεν, adv. (fr. ἔως, dawn). *From the dawn, in the morning*.

ἔωθινός, ἡ, ὄν, adj. (fr. same). *Of, or belonging to dawn, morning, early*.

ἔως (Ion. ἡώς, Dor. αῶς), gen. ἔω, ἡ. § 19. *The dawn, day-break, morning:—the east*.

ἔως, adv. *Until, till, up to, as far as, as long as, while, when*.

Z.

ζάω (R. ζα) f. ζήσω, p. ἔζηκα. *To breathe, to live, to exist*.—*οἱ ζῶντες*, the living.—For the contraction of this verb, see § 98, Obs. 2.

ζεύγνυμι (R. ζευγ), f. ζεύξω, p. ἔζευχα. *To join, to yoke, to harness, to unite together:—to bridge*, i. e. to join the opposite sides of a river by a bridge.

ζεύγος, εος, τό (fr. ζεύγνυμι). *A team, a pair, a couple, a yoke*.
Ζεῦξις, ἴδος, ὄ. *Zeuxis*, a celebrated painter, B. C. 468.

Ζεύς, gen. Διός (fr. Δίς), and Ζήνος, ὄ. *Jupiter*, the son of Saturn and Ops, the most powerful of all the gods of the ancients.

Ζεφῦρος, ου, ὄ (fr. ζόφος, darkness). *Zephyrus*, the name of one of the winds; also, the west wind, a zephyr, a gentle breeze.

ζέω (R. ζε), f. ζέσω, p. ἔζεκα. *To boil*.

ζηλοτυπέω (R. ζηλοτυπε), f. -ήσω, p. ἐζηλοτύπηκα (fr. ζηλότιπος, jealous). *To be jealous*.

ζηλώω (R. ζηλο), f. -ώσω, p. ἐζήλωκα (fr. ζῆλος, zeal). *To be zealous for, to seek after eagerly, to admire, to be emulous, to deem happy, to envy, to be jealous*.

ζηλωτός, ἡ, ὄν, adj. (fr. ζηλώω). *Admired, envied, imitated, admirable*.

ζημία, ας, ἡ. *Injury, harm, loss, punishment*.

ζημιόω (R. ζημιο), f. -ώσω, p. ἐζημίωκα (fr. ζημία). *To cause loss to, to injure, to fine, to punish*.

Ζήνων, ωρος, ὄ. *Zeno*, the founder of the sect of the Stoics.

ζήτεω (R. ζητε), f. -ήσω, p. ἐζή-
τηκα. *To seek, to search for,*
to long for, to desire.

Ζήτης, ου, ὁ. *Zetes, son of Bo-*
reas. With his brother, Ca-
láis, he delivered Phineus from
the Harpies.

ζήτησις, εως, ἡ (fr. ζητέω). *A*
seeking, a search, asking.

ζοφερός, ἄ, ὄν, adj. (fr. ζόφος,
darkness). *Dark, obscure,*
gloomy.

ζυγός, ου, ὁ (fr. ζεύγνυμι, to yoke).
A yoke.

ζυγῶω (R. ζυγο), f. -ώσω, p.
ἐζύγωκα (fr. ζυγός). *To yoke,*
to join together.

ζωγραφίω (R. ζωγραφε), f. -ήσω,
p. ἐζωγράφηκα (fr. ζῶον, an
animal, and γράφω, to deli-
neate). *To draw or paint*
animals from life.

ζωγραφία, ας, ἡ (fr. ζωγραφίω).
Painting, the art or act of
painting animals.

ζωή, ἡς, ἡ (fr. ζῶω, epic for ζάω,
to live). *Life, a mode of life,*
a living.

ζώνη, ης, ἡ (fr. ζώννυμι, to gird).
A girdle, a waistband.

ζωογονέω (R. ζωγογονε), f. -ήσω,
p. ἐζωγογόνηκα (fr. ζῶός, living,
and γένω, to produce). *To*
produce living animals, to
bring forth young alive, to
bring forth, to nourish.

ζῶον, ου, τό (fr. ζῶός, alive). *A*
living creature, an animal.

ζῶός, ἡ, ὄν, adj. (fr. ζῶω, epic for
ζάω, to live). *Living, alive.*

ζωστήρ, ἡρος, ὁ (fr. ζώννυμι, to

gird). *A waist belt, a girth,*
a girdle.

ζῶω, imperf. ἐζῶον (Ion. and
epic for ζάω). *To breathe, to*
live, &c.

H.

ἢ, conj. *Or, or else.—ἢ, ἢ,*
either or.—After a com-
parative, than.—In interroga-
tions, whether? or indicated
merely by the tone of voice,
without a corresponding word.

ἣ, adv. (dat. of ὅς, with ὅδῳ un-
derstood). *In which way, by*
which, whereby, whence, where.
—Att. *as, because.*

ἤ, adv. *Surely, truly, without*
doubt, certainly.—Interroga-
tively, whether? is it not so?

ἦ, for ἔφη, 3d sing. imperf. ind. of
ἔμι. *He said.* § 112, VIII.

ἠβάω (R. ἠβα), f. ἠβήσω, p. ἠβήκα
(fr. ἠβη). *To be at the age of*
puberty, to possess full strength:
—to arrive at manhood, to be
young.

ἠβη, ης, ἡ. *Youth, the bloom of*
youth, puberty.

ἠβη, ης, ἡ. *Hebe, daughter of*
Jupiter and Juno, and goddess
of youth.

ἠγεμονία, ας, ἡ (fr. ἠγεμονέω, to
have the command). *The*
supremacy, the chief command.

ἠγεμών, ὄρος, ὁ (fr. ἠγέομαι). *A*
leader, a chief, a guide:—the
pilot fish.

ἠγέομαι (R. ἠγε), f. -ήσομαι, p.

- ἡγῆμαι (fr. ἄγω, to lead). *To go before, to lead the way, to conduct, to be the first or chief:—to think, to deem, to regard as, to consider.*
- Ἡγησίλαος, ου, ὁ. *Hegesilāus.* ἡγήτωρ, ορος, ὁ (fr. ἡγέομαι). *A leader, a conductor, a guide.*
- ἡδέ, conj. *And, also.*
- ἡδέως, adv. (fr. ἡδύς, sweet). *Sweetly, pleasantly, willingly, cheerfully.*—Comp. ἡδιον, ἡδιστα, *more agreeably, most agreeably.*
- ἡδη, adv. *Already, now, directly, presently, at this moment.*
- ἡδιστα, adv. superl. of ἡδέως.
- ἡδομαι (R. ἡδ), f. ἡσομαι, p. ἡσμαι (fr. ἄδω, from which ἀνδᾶνω, to please). *To please one's self, to delight in, to take pleasure in.*
- ἡδονή, ἡς, ἡ (fr. ἡδομαι). *Pleasure, gratification, enjoyment.*
- ἡδύς, εἶα, ὕ, adj. *Sweet, pleasing, agreeable, delightful, lovely, dear.*—Comp. ἡδίων, ἡδιστος. —ἡδιστον, adv. *most sweetly.*
- ἡδύφωνος, ου, adj. (fr. ἡδύς, and φωνή, a voice). *Sweet-toned, melodious, tuneful.*
- Ἡδωνοί, ὦν, οἱ. *The Edōni or Edonians, a people of Thrace.*
- ἡέ (poetic for ἦ). *Or:—whether.*
- ἡερόεις, ὄεσσα, ὄεν, adj. (Ion. for ἕροεις, fr. ἀήρ, dusky air). *Dark, dusky, hazy, cloudy, obscure.*
- ἡήρ, ἡέρος, ὁ and ἡ (Ion. for ἀήρ), *Air, &c.*
- ἡθεος, ου, ὁ and ἡ (Att. for ἡί-
- θεος, derivation uncertain). *A young man, a young woman, a person unmarried.*
- ἡθμός, or ἡθμός, οὔ, ὁ (fr. ἡθω, to sift). *A sieve, a strainer.*
- ἡθος, εος, contr. ους, τό (Ion. for ἔθος). *Custom, habit, a mode of acting, behaviour, manner, temper, character:—a customary abode.*
- ἡίων, ὄνος, ἡ. *A shore, a bank.*
- ἡκα, adv. *Gently, softly:—little.* Comp. ἡσσον, or ἡτιον, sup. ἡκιστα.
- ἡκιστος, η, ου, adj. (fr. ἡκα), superl. of μικρός. *Weakest, smallest, least.*—ἡκιστα, adv. *least, in the smallest degree, by no means.*—οὐκ ἡκιστα, *especially.*
- ἡκω (R. ἡκ), f. ἡξω, p. ἡκα. *To come, to be present.* In the latter sense the pres. has the force of a perf., and the imperf. of a pluperf.; thus, *I am present, I have come,—I was present, I had come.*
- ἡλεκτρον, ου, τό. *Amber.*
- ἡλικία, ας, ἡ (fr. ἡλιξ, of full growth). *Maturity, manhood, age, puberty.*
- ἡλικιωτής, ἴδος, ἡ (fem. of ἡλικιώτης, a companion). *A companion, a playmate.*
- ἡλικός, η, ου, adj. (fr. ἡλιξ, of full growth). *How large, how great, of so great size.*—Lat. *quantus.*
- ἡλιος, ου, ὁ. *The sun, day, a day.*
- ἡλος, ου, ὁ. *A nail, a peg.*
- Ἠλύσιον, ου, τό. *Elysium, the*

place of the virtuous after death.—Ἠλύσιον πεδῖον, *the Elysian plain*.

ἡμαι, imperf. ἡμῃ. The other tenses from ἕζομαι, *to be seated, to sit*, § 112, IV.

ἡμαρ, ἄτος, τό (poetic for ἡμέρα).
A day.

ἡμελημένως, adv. (fr. ἡμελημένος, p. pt. pass. of ἀμελείομαι, *to be negligent*). *Negligently, carelessly*.

ἡμεν, Doric for εἶναι, pres. inf. of εἶμι. *To be*.

ἡμέρα, ας, ἡ. A day.—καθ' ἡμέραν, *day by day, daily*.—μεθ' ἡμέραν, *by day, in the day time*.—ἄμ' ἡμέρας, *at day break*; lit. "with the day."

ἡμεροδρομέω (R. ἡμεροδρομεῖ), f. -ήσω, p. ἡμεροδρομήκα (fr. ἡμέρα, *a day*, and δρέμω, *oddsol. to run*, 3 R. δρομ, see τρέχω). *To run the whole day, to act as a day courier*.

ἡμερος, ον, adj. *Mild, gentle, tame*:—cultivated, domestic.

ἡμερώω (R. ἡμερο), f. -ώσω, p. ἡμερώκα (fr. ἡμερος). *To tame, to render gentle, to improve*.

ἡμέρωσις, εως, ἡ (fr. ἡμερώω). *The act of taming, improvement by culture*.

ἡμέτερος, α, ον, poss. pron. (fr. ἡμεῖς, *we*). *Our, ours*.

ἡμί (a form of φημί). *I say*, § 112, VIII.

ἡμιβρωτος, ον, adj. (fr. ἡμισυς, *half*, and βιβρώσκω, *to eat*).
Half eaten, gnawed.

ἡμιγυμος, ον, adj. (fr. ἡμι, for

ἡμισυς, *half*, and γυμνός, *naked*). *Half-naked, ill clad*.

ἡμιδεῖς, ἐς, adj. (fr. ἡμι, for ἡμισυς, *half*, and δέω, *to want*).
Wanting half, half empty.

ἡμίλεπτος, ον, adj. (fr. ἡμι, for ἡμισυς, *half*, and λέπω, *to peel off*). *Half peeled or shelled, half hatched*.

ἡμίονος, ου, ὄ (fr. ἡμισυς, *half*, and ὄνος, *an ass*). *A mule*.

ἡμῖσος, εια, υ, adj. *Half*.—Neut. τὸ ἡμῖσου, *the half*.

ἡμιτέλης, ἐς, adj. (fr. ἡμι, for ἡμισυς, *half*, and τελέω, *to finish*).
Half finished, unfinished, incomplete.

ἡμιφλεκτος, ον, adj. (fr. ἡμι, for ἡμισυς, *half*, and φλέγω, *to burn*) *Half burned, half consumed by fire*.

ἦν, conj. (Att. for ἄν or εἰάν). *If when*.—ἦν μή, *if not, unless*.—ἦν περ, *even if, although*.

ἦνία, ας, ἡ. *A bridle, a rein*.

ἦνίκα, adv. *When, at which time*.

ἦνιοχέω (R. ἦνιοχεῖ), f. -ήσω, p. ἦνιοχῆκα (fr. ἦνιοχος). *To hold the reins, to drive, to guide*.

ἦνιοχος, ου, ὄ (fr. ἦνία, *a rein*, and ἔχω, *to hold*). *One who holds the reins, a charioteer, a driver*.

ἦπαρ, ἦπατος. *The liver*.

ἦπειρος, ου, ὄ. *A continent, the main land*.

Ἡπειρος, ου, ἡ. *Epirus*, a country of Greece, west of Thessaly.

Ἡπειρώτης, ου, ὄ. *An Epirot, an inhabitant of Epirus*.

ἦπερ, conj. Or.—In comparisons, *as, than.*

ἡπεροπεντής, οὔ, ὄ (fr. ἡπεροπένω, *to deceive*). *A deceiver, a seducer, a cheat.*

Ἥρα, ας, ἦ. *Juno*, daughter of Saturn and Ops, and wife of Jupiter.

Ἡρακλῆης, εεος, contr. Ἡρακλῆς, έους, ὄ. *Hercules*, son of Jupiter and Alcmena, the most distinguished of ancient heroes.

Ἡράκλειος, α, ον, adj. (fr. Ἡρακλῆης). 1. *Of Hercules, Herculean*.—τό Ἡράκλειον, scil. ἱερόν, *the temple of Hercules*. 2. (fr. Ἡρακλῆα, *Heraclēa*), *Heraclēan*.—Ἡρακλῆα λίθος, *the Heraclēan stone, i. e. the magnet.*

ἡρεμέω (R. ἡρεμε), f. -ήσω, p. ἡρέμηκα (fr. ἡρέμα, *quietly*). *To be quiet, to be calm, to repose.*

Ἡριγόνη, ης, ἦ. *Erigōnē*, a daughter of Icarus.

Ἡριδᾶνός, οὔ, ὄ. *Eridānus*, the Greek name of the largest river in Italy, now called the *Po*.

ἡρίον, ον, τό (fr. ἔρα, *the earth*). *A tomb, a sepulchre.*

ἡρως, ωος, ὄ. *A hero.*

Ἡσιόδος, ου, ὄ. *Hesiod*, a Greek poet, cotemporary with Homer.

Ἡσιόνη, ης, ἦ. *Hesiōnē*, a daughter of Laomedon, king of Troy. Having been exposed to be devoured by a sea monster, she was delivered by Hercules.

ἦσσω, ον, adj. (comp. of μικρός).

Weaker, less.—ἦσσω νόσου, *exposed to disease.*

ἡσυχάζω (R. ἡσυχᾶδ), f. -άσω, p. ἡσυχᾶκα (fr. ἡσυχος). *To be quiet, to be at rest, to live quietly.*

ἡσυχῆ, adv. (fr. ἡσυχος). *Quietly, leisurely, softly, gently.*

ἡσυχία, ας, ἦ (fr. same). *Quietness, tranquillity, repose*.—ἡσυχίαν ἔχειν, *to remain quiet*.—καθ' ἡσυχίαν, *quietly.*

ἡσυχος, ον, adj. *At rest, quiet, tranquil, at leisure.*

ἦτοι, conj. *Indeed, certainly, truly, doubtless.*

ἦτορ, ορος, τό. *The heart.*

ἦττα, ης, Att. for ἦσσα, ης, ἦ (fr. ἡσσύμαι). *A defeat.*

ἦττάω (R. ἦττα), Att. for ἡσσύω, f. -ήσω, p. ἦττηκα (fr. ἡσσω). *To make inferior, to conquer*.—PASS. *to be inferior, to be conquered, to yield to.*

ἦττων, ον, Att. for ἦσσω, ον, adj. comp. of μικρός). *Less, smaller, inferior, weaker, subject to*.—οἷχ ἦττον, and οἷδεν ἦττον, *nevertheless, in like manner.*

ἦψκομος, ον, adj. (Ion. and poet. for εἰκομος, fr. εὖ, *well*, and κόμη, *hair*). *Having beautiful hair, fair haired.*

Ἡφαιστος, ου, ὄ. *Vulcan*, son of Jupiter and Juno, the god of fire, and the patron of such as work in metals.

ἡχέω (R. ἡχε), f. -ήσω, p. ἡχηκα (fr. ἡχη, *a sound*). *To sound, to resound, to sing.*

ἦχι, adv. (poetic for ἦ). *Where.*

Ἰχος, ου, ὁ (same as ἰχί). *A sound, a noise.*

ἰχώ, ὄος, contr. οῖς, ἴ. *A sound, an echo.*

ἰώσ, ἰόος, contr. ηοῦς, ἦ. *Dawn, day.*

Θ.

θάλαμος, ου, ὁ. *A room, a chamber, the women's apartment.*

θάλασσα, Att. θάλαττα, ης, ἦ (fr. ἄλς, salt, & taking the place of the spiritus asper (´)). *The sea.*

θαλάσσιος, ου, and θαλάττιος, ου, adj. (fr. θάλασσα). *Of or belonging to the sea, maritime, lying near the sea.*

θαλασσοκρατέω (R. θαλασσοκρατε). f. -ήσω, p. -ηκα (fr. θάλασσα, and κρατέω, to rule). *To rule the sea.*

Θάλεια, ας, ἦ. *Thalía, the muse of comedy.*

θαλερός, ἄ, ὄν, adj. (fr. θάλλω, to bloom). *Blooming, vigorous, strong, youthful, abundant.*

Θᾶλης, οῦ, and ἦτος, ὁ. *Thales, founder of the Ionic philosophy, born at Miletus, B. C. 640.*

θάλλω (R. θαλ), f. θᾶλῶ, p. τέθαλκα, 2 a. ἐθᾶλον. *To flourish, to bloom, to shoot forth, to be verdant, to abound in.*

θάλπος, εος, τό (fr. θάλπω). *Warmth, heat, glow.*

θάλπω (R. θαλπ), f. θᾶλπω, p. τέθαλφα. *To warm, to cheer, to encourage.*

θαλπωρή, ης, ἦ (fr. θάλπω). *A*

warming:—comfort, consolation, hope, joy.

θαμά, adv. (fr. ἄμα, & being used for (´)). *Thickly, closely, frequently, often.*

θαμβέω (R. θαμβε), f. -ίσω, p. τεθάμβηκα (fr. θάμβος, wonder). *To wonder, to be amazed or astonished at.*

θαμιζῶ (R. θαμιδ), f. -ίσω, p. τεθαμίκα (fr. θαμί). *To go or come often, to frequent.*

Θάμυρις, ἴδος, 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.*

θάναιτος, ου, ὁ (fr. θνήσκω, to die, 2 R. θαν). *Death, capital punishment.*

Θάναιτος, ου, ὁ (fr. the same). *Death, one of the deities of the lower world, who conducts the souls of the dead to the lower regions.*

θᾶνᾶτώω (R. θανατο), f. -ώσω, p. τεθᾶνᾶτωκα (fr. θᾶνᾶτος). *To put to death, to condemn to death.*

θάπτω (R. θαπ), f. θάψω, p. τέθαφα, 2 a. ἐτάφον. *To bury, to inter, to commit to the grave or to the funeral pile.*

θαρήγᾶλέως, Attic for θαρσαλέως, adv. (fr. θαρήγᾶλεος, bold). *Boldly, resolutely, audaciously.*

θαρήεω (R. θαρήε), f. -ήσω, p. τεθάρηκα (a later form of θαρσέω). *To be bold, to be*

confident, or courageous.—**Θυρόρει**, imp. *take courage, fear not.*
θαυρόντως, adv. (fr. *θυρόρειω*).
Boldly, resolutely, confidently.
θαυρόνως, & **θαυρόννω** (*θυρόννος*, bold). *To encourage, to cheer.*
θαυρέω (R. *θαυρε*), f. *-ήσω*, p. *τεθάρσθηκα* (fr. *θάρσος*). *To be bold, to be courageous, to be of good cheer.*—**θάρσει**, imp. pres., *be of good cheer, fear not.*
θάρσος, εος, τό, also **θάρσος**, εος, τό. *Boldness, courage, confidence.*
θάσσω, ον, and Att. **θάπτων**, ον, adj. (comp. of *ταχύς*, swift). *Swifter, more rapid.*—Superl. *τάχιστος*.
θάπτερον (contr. for τὸ *ἕτερον*, fr. *ἕτερος*). *The one (of two).*
θαῦμα, ἄτος, τό (fr. *θαύμαι*, to wonder). *A wonder, a prodigy:—admiration, astonishment.*
θαυμάζω (R. *θαυμαδ*). f. *-ἄσω*, p. *τεθαυμάκηκα* (fr. *θαῦμα*). *To wonder at, to be astonished at, to admire, to revere.*
θαυμάσιος, α, ον, adj. (fr. *θαυμάζω*). *Wonderful, astonishing, admirable.*
θαυμαστός, ἡ, ὄν, adj. (fr. same). *Wonderful, surprising.*—**θαυμαστόν** (ἔστι) οἶον, *it is wonderful how.*—**θαυμαστόν** (ἔστι) ὅσον, *it is wonderful how much, to a wonderful degree.*
θαυμαστῶς, adv. (fr. *θαυμαστός*). *Wonderfully, surprisingly, admirably.*
θε, **θεν**, an enclitic inseparable particle annexed to the gen.,

and denoting, *motion from*; as, *ἀγρόθεν*, from the field, § 119, 1, 2d.
θεά, ἄς, ἡ (fem. of *θεός*). *A goddess.*
θέα, ας, ἡ (fr. *θεάομαι*, to see). *A sight, a view.*
θείαινα, ης, ἡ (poet. for *θεά*). *A goddess.*
θείαμα, ἄτος, τό (fr. *θεάομαι*). *A sight, a spectacle.*
Θεᾶνω, ὄος, contr. οὖς, ἡ. *Theano*, a female Pythagorean philosopher.
θεάομαι (R. *θεα*), f. *θεᾶσομαι*, p. *τεθεᾶμαι*. *To see, to view, to behold, to contemplate.*
θεᾶτρον, ον, τό (fr. *θεάομαι*). *A theatre, a place of exhibition.*
θεῖος, α, ον, adj. (fr. *θεός*). *Divine.*—τὸ *θεῖον*, the divinity.
θεῖμιος, for *θεῖσιος*, same as *θεῖσιος*.
θεῖσιος, ου, ὁ. *An uncle.*
θέλω (R. *θελγ*), f. *θελήσω*, p. *τεθελήκα* (same as *ἐθέλω*). *To wish, to will, to be wont.*
θεμέλιον, ου, τό (neut. of *θεμέλιος*, fundamental, fr. *τίθημι*, to place). *A foundation, a basis.*
θέμις, ἴδος, and *ιστος*, ἡ. *Justice, right, equity.*—*ἡ θέμις ἐστὶ*, as is proper; lit. (*τῇ ὁδῷ*) ἡ, *in the way in which, &c.*
Θέμις, *ιστος*, ἡ. *Themis*, daughter of *Cælus* and *Terra*, and wife of *Jupiter*. She is regarded as the goddess of justice. Att. *Θέμις*, ἴδος, acc. *ιν*.

Θεμιστοκλῆς, ἴεος, contr. ἴους, ὁ.

Themistocles, a celebrated Athenian general.

Θεοπροπία, ας, ἡ (fr. Θεοπροπῖω, *to foretell future events*).

A prediction, a prophecy.

Θεοπρόπιον, ου, τό (fr. same).

A prophecy.

Θεός, οὔ, ὁ. *A god, a divinity.—*

ἡ, a goddess.

Θεράπαινα, ης, ἡ (sem. of Θεράπων). *A maid servant, a female slave.*

Θεράπεία, ας, ἡ (fr. Θεραπέω). *Service, care:—means of healing, cure.*

Θεράπεντέος, α, ον, adj. (fr. Θεραπέω). *To be waited on.—*

Θεραπευτέον (ἔστιν ἡμῖν), we must serve.

Θεράπείω (R. Θεραπευ), f. -εύσω, p. τεθεράπευκα (fr. Θέρω, *to cherish*). *To wait upon, to serve, to court, to please, to honour.*

Θεράπων, οντος, ὁ (fr. Θέρω, *to cherish*). *A servant (not a slave), an attendant, a follower.*

Θερίνος, ἡ, ὄν, adj. (fr. Θέρος, *summer*). *Of summer, summer.*

Θερμαίνω (R. Θερμαιν, 2 Θερμαῖν), f. -ἄνω, p. τεθέρμαγα (fr. Θερμός, *warm*). *To warm:—to rouse, to influence.*

Θέρμη, ης, ἡ (fr. Θέρμω, *to warm*). *Warmth, heat.*

Θερμός, ἡ, ὄν, adj. (fr. Θέρω, *to warm*, p. pass. τέθερμαι).

Warm, heated: violent, ardent.

Θερμότης, ητος, ἡ (fr. Θερμός).

Warmth, heat: violence, ardor.

Θερμῶδων, οντος, ὁ. *Thermōdon, a river of Pontus, on the banks of which the Amazons dwelt.*

Θέρος, εος, contr. ους, τό (fr. Θέρω, *to warm*). *Summer.—*

τοῦ Θέρου, in summer.

Θεσπίζω (R. Θεσπιδ), f. -ῖσω, p. τεθίσπιχα (fr. Θέσις, *prophetic*). *To predict, to give an oracle, to warn by an oracle.*

Θεσσαλία, and Att. Θετταλία, ας, ἡ. *Thessaly, an extensive country of Greece, east of Epirus.*

Θέτις, ιδος, ἡ. *Thetis, one of the sea deities, daughter of Nereus, wife of Peleus, and mother of Achilles.*

Θεττᾶλος, Att. for Θεσσαῦλος, οὔ, ὁ. *A Thessalian.*

Θέω (R. Θεω), f. Θείσομαι (other tenses as in τρέχω). *To run, to hasten:—to sail rapidly, to fly.*

Θεωρέω (R. Θεωρε), f. -ῖσω, p. τεθεώρηκα (fr. Θεωρός, *a beholder*). *To behold, to see, to contemplate, to observe.*

Θεωρία, ας, ἡ (fr. Θεωρέω). *A beholding, a survey, a contemplation, view.*

Θῆβαι, ὤν, αἱ. *Thebes, the capital of Bœotia, founded by Cadmus.*

Θηβαῖος, α, ον, adj. *Theban.—*

οἱ Θηβαῖοι, the Thebans.

Θήγω (R. Θηγ), f. Θήξω, p. τέθηγα. *To sharpen, to whet, to rouse.*

- Θήκη**, ης, ἡ (fr. τίθημι, to deposit). *A depository, a chest, a receptacle, a coffer.*—αἱ **Θῆκαι**, the tombs.
- Θηλυμίτρης**, ου, ὁ (fr. Θῆλυς, and **μίτρα**, a head-band). *One who wears the head-band of females, an effeminate person.*
- Θῆλυς**, εια, υ, adj. *Female, feminine, effeminate.*—τὸ **Θῆλυ** (γένος), the female sex.—αἱ **Θήλειαι**, females.
- Θήρ**, **θηρός**, ὁ. *A wild beast.*
- Θήρα**, ας, ἡ (fr. Θήρ). *The chase, hunting, a hunt.*
- Θηραμένης**, ου, ὁ. *Theramēnes*, an Athenian general and philosopher in the time of Alcibiades.
- Θηράω** (R. **θηρα**), f. -άσω, p. **τεθήρακα** (fr. **θήρα**). *To hunt, to chase, to strive after.*
- Θήρειος**, ον, adj. (fr. **θήρ**). *Of, or pertaining to wild beasts.*
- Θηρευτικός**, ἡ, ὄν, adj. (fr. **θηρευτής**, a hunter). *Of, or belonging to the chase, adapted to hunting.*—**θηρευτικός κύων**, a hunting dog.
- Θηρεύω** (R. **θηρευ**), f. -εύσω, p. **τεθήρευκα** (fr. **θηρα**). *To hunt, to chase, to pursue, to seek.*
- Θηρίον**, ου, τό (fr. **θήρ**). *A wild beast.*
- Θηριώδης**, ες, adj. (fr. **θηρίον**, and εἶδος, appearance). *Having a wild appearance, savage, bestial, animal:—full of animals.*
- Θηρόβρωτος**, ον, adj. (fr. **θήρ**, a wild beast, and βιβρώσκω, to eat). *Devoured by wild beasts.*
- Θησανρίζω** (R. **θησανριδ**), f. -ίζω, p. **τεθησανρίζα** (fr. **θησανρός**). *To lay up, to store away, to treasure up.*
- Θησανρός**, οὔ, ὁ (derivation uncertain, probably fr. τίθημι, to place or lay up). *A place for laying up in store, a treasury:—a treasure.*
- Θησεύς**, έως, ὁ. *Theseus*, a king of Athens, and one of the most celebrated heroes of antiquity.
- Θητεύω** (R. **θητευ**). f. -εύσω, p. **τεθήτευκα** (fr. **θής**, a hired servant). *To serve for hire, to be a hired servant.*
- Θιάσος**, ου, ὁ (fr. **θειάζω**, to act as inspired). *A company of dancers, a band of bacchanalian revellers, any festive band or company.*
- Θιγγάνω** (R. **θιγ**), f. **θίξω**, and **θίζομαι**, p. **wanting**. *To touch, to attain, to enjoy.*
- θίς**, **θῆρός**, ὁ; also, **θιν**, **θῆρός**, ὁ and ἡ (fr. τίθημι, to place). *A heap, a pile of sand:—hence, the sea-beach, the shore.*
- Θλάω** (R. **θλα**), f. **θλάσω**, p. **τέθλακα** (another form of **κλάω**). *To bruise, to crush, to break in pieces.*
- Θνήσκω** (R. **θνα**, **θῆν**, 2 **θῆν**), f. **θανοῦμαι**, p. **τέθνηκα**, 2 a. **έθῆνον**. *To die, to perish.*—For the syncopated forms, **τέθναα**, **τέθναμεν**, **τεθῆναι**, &c. see § 101, 5
- Θνητός**, ἡ, ὄν, adj. (fr. **θνήσκω**).

- Mortal, perishable, transitory.*
—οὶ θνητοί, mortals.
- Θοίνη, ης, ἡ (fr. θάω, to nourish).
A repast, a feast, food.
- Θολερός, ἄ, ὄν, adj. (fr. θολός, mud). *Muddy, turbid, impure.*
- Θοός, ἡ, ὄν, adj. (fr. θέω, to run).
Swift, rapid.
- Θορυβέω (R. Θορυβέ), f. -ήσω, p. τεθορυβήκα (fr. Θορυβος).
To make a loud noise, to disturb by noise, to throw into confusion, to be in commotion.
- Θορυβος, ου, ὁ. *Loud noise, tumult, uproar, confusion.*
- Θουδιππος, ου, ὁ. *Thudippus, a friend of Phocion, condemned to die with him.*
- Θράκη, ης, ἡ. *Thrace, a country of Europe, between Macedonia and the Euxine Sea.*
- Θραξ, ἄκος, ὁ. *A Thracian.*
- Θρασέω (R. Θρασε), f. ἴσω, p. τεθράσηκα (for θαρσέω). *To be bold, &c.*
- Θράσιος, ου, ὁ. *Thrasius, a prophet of Cyprus, offered in sacrifice by Busiris, king of Egypt.*
- Θράσος, εος, τό (same as θύσος). *Boldness, rashness.*
- Θράσυλλος, ου, ὁ. *Thrasyllus, a man of Attica, who, under the influence of a certain monomania, supposed all the ships that entered the harbour to be his own.*
- Θρασύνω (R. Θρασύν, 2 Θρασύν), f. -ύνω, p. τεθράσυγκα (fr. Θραῦσός, bold). *To make bold, to inspire courage.*—Mid. to
- be bold, to act or speak boldly, confidently, or arrogantly.*
- Θρασύς, εἶα, ὅ, adj. (fr. Θράσος), *Bold, resolute, brave, daring, arrogant.*
- Θράτιη, ης, ἡ. *A Thracian female.*
- Θρεπτικός, ἡ, ὄν, adj. (fr. τρέφω, to nourish. Root, Θρεφ). *Nourishing, nutritious.*
- Θρηξ, ἴκος, ὁ. *A Thracian.*
- Θρήκη, and Θρηῖκη, ης, ἡ, Ion. for Θράκη. *Thrace.*
- Θρηνέω (R. Θρηνε), f. -ίσω, p. τεθρήνηκα (fr. Θρηῖνος, wailing). *To wail, to lament, to deplore, to bemoan.*
- Θριάσιον (πεδίον), τό. *The Thriasian plain, a large plain of Attica, extending from Eleusis northward to Bœotia.*
- Θριξ, τριχός (§6,4), ἡ. *The hair.*
- Θρόνος, ου, ὁ. *A seat, a stool, a chair of state, a throne.*
- Θυγάτηρ, τέπος, by syncope, τρος. ἡ. *A daughter.*
- Θυμῆμα, ἄτος, τό (fr. θυμῆα). *Incense, perfume.*
- Θυμῆτιον, ου, τό (fr. θυμῆα). *An instrument for burning incense, a censer.*
- Θυμῆω (R. θυμῆα), f. -ἄσω, p. τεθυμῆακα (fr. θυμῆα, incense). *To burn incense to.*
- Θυμός, ου, ὁ (fr. θυώ, to rage). *Passion, anger, ardor, courage:—the soul, or mind, as the seat of feeling and passion.—νόος, the soul, or mind, as the seat of thought and reflection.*
- Θυμώσοφος, ου, adj. (fr. θυμός,

and σοφός, wise). *Endowed with natural talents, naturally intelligent, talented, intelligent.*
Θύρα, ας, ἡ. *A door, a gate, an entrance.*
θύραζε, adv. (for θύραςδε). *Towards the door, out of doors, abroad.*
θύρίς, ἴδος, ἡ (dim. of θύρα). *A small door or gate, a window.*
θυρώω (R. θυρο), f. -ώσω, &c. (fr. θύρα). *To close with a door, to protect.*
θύρσος, ου, ὁ. *The thyrsus, the Bacchanalian rod or staff.*
θυρσώω (R. θυρσο), f. θυρσώσω, &c. *To make a thyrsus, to form like a thyrsus.*
θυσία, ας, ἡ (fr. θύω). *A sacrifice.*
θυσιάζω (R. θυσιαδ), f. -άζω, p. τεθυσιῶκα (fr. θυσία). *To sacrifice.*
θύω (R. θυ), f. θύσω, p. τεθύκα. *To sacrifice.*—Also, intr. *to move rapidly, to rush impetuously.*—Mid. *to inspect the entrails of victims for the purpose of divination.*
θύωμα, ἄτος, τό (fr. θυώω, *to burn incense*). *The fume of incense, perfume, frankincense.*
θώραξ, ἄκος, ὁ. *A coat of mail:—a corslet, a cuirass.*

I.

Ἰάλλω (R. ἱαλ), f. ἱάλλω, 1 a. ἱηλα. *To throw forth, to send out, to stretch forth.*

ἰάομαι (R. ἰα), f. ἰάσομαι, p. ἰῶμαι. *To heal, to cure, to remedy.*
Ἰαπετός, ου, ὁ. *Japetus, one of the giants, son of Cælus and Terra, regarded by the Greeks as the father of all mankind:—probably the mythological account of Japhet, the son of Noah, from whom the European nations are descended.*
Ἰάσων, ορος, ὁ. *Jason, the celebrated leader of the Argonautic expedition.*
ιατρικός, ἡ, ὄν, adj. (fr. ἱατρός). *Of or pertaining to medicine, medical, healing.*—Subst. **ιατρική**, ἡς, ἡ (scil. τέχνη), *the healing art, the science of medicine.*
ἱατρός, ου, ὁ (fr. ἰάομαι). *A physician.*
ἰάχω (R. ἱαχ), f. ἰάξω, p. ἰῶχα, and ἱαχέω (R. ἱαχε), f. -ίσω, p. -ηκα. *To shout, to cry aloud.*
Ἰβηρ, ηρος, ὁ. 1. *An Iberian.*—2. *A Spaniard:—οἱ Ἰβηρες, the Iberi, the Spaniards.*—Also, *a people of Asia.*
ἰβίς, ἴδος (Ion. ἰος), ἡ. *The ibis, a bird held sacred by the Egyptians, from its destroying the serpents, &c.*
ιδέ, epic for ἡδέ, conj. *And.*
ιδέα, ας, ἡ (fr. εἶδω, *to see*, 2 R. ἰδ). *Form, external appearance, figure,—a model formed in the mind, an idea.*
Ἰδη, ης, ἡ, Ion. for Ἰδα, ας, ἡ. *Ida, a celebrated mountain in Troas, near the site of ancient Troy*

ἴδιος, α, ον, adj. *Proper, peculiar, private, distinct, one's own.*—Adv. ἰδίᾳ, *by itself, separately.*—Subst. ὁ ἴδιος, a *private citizen.*

ἰδιότης, ητος, ἡ (fr. ἴδιος). A *peculiarly*:—*propriety.*

ἰδιώτης, ου, ὁ (fr. ἴδιος). A *private citizen, one of the lower class, an unlearned man, a simpleton.*—οἱ ἰδιῶται, *the unlearned.*

ἰδοῦν, adv. *Lo, behold.*—ἰδοῦν is properly the 2 a. imp. m. of εἶδω, *to see.*

ἰδρῶν (R. ἰδρω), f. -ώσω, p. ἰδρωκα (fr. ἰδρός). *To sweat, to toil.*

ἰδρῶν (R. ἰδρῶν), f. -ύσω, p. pass. ἰδρῶμαι, 1 a. pass. ἰδρῶνθην (fr. ἰζῶ, *to seat*). *To sit down, to seat*:—*to erect, to build, to consecrate.*—MID. *to erect, to dedicate.*—PASS. *to lie, to be seated, to be built.*

ἰδρώς, ὠτος, ὁ. *Sweat.*

Ἰδυία, ας, ἡ. *Idyia*, wife of *Æetes*, king of *Colchis*, and mother of *Medæa*.

ἰέρεια, ας, ἡ (sem. of ἱερεΐς). A *priestess.*

ἱερεῖον, ου, τό (fr. ἱερός). A *victim.*

ἱερεΐς, εως, ὁ (fr. same). A *priest.*

ἱερόν, οὔ, τό (fr. same). A *temple.*—τὰ ἱερά, ὦν, *victims, sacrifices, omens.*

ἱερός, ἄ, ὄν, adj. *Sacred, holy, consecrated.*

ἱερόσῦλος, ου, ὁ (fr. ἱερόν, and συλεύω, *to plunder*). A *robber of temples, a sacrilegious person.*

ἰζῶ (R. ἰδ, and ἰζε), imperf. ἰζῶν, f. ἰζήσω, Att. ἰῶ. In Attic writers, καθίζω is more common.—Tr. *To cause to sit, to seat, to place.*—Intr. *to seat one's self, to sit down.*

ἰῆμι (R. ἱ), f. ἡσω, p. εἶχα, 1 a. ἦχα, 2 a. ἦν. *To put in motion, to send, to cast, to throw.*—MID. *to hasten.*

Ἰθάκησιος, α, ον, adj. (fr. Ἰθάκη). *Of or belonging to Ithaca.*

ἰθύς, εῖα, ύ, adj. *Straight, direct.*—Adv. ἰθύς, *straight forward, directly onward.*

ἰκᾶνός, ἡ, ὄν, adj. *Fit, befitting, suitable, proper, sufficient, equal to.*

ἰκᾶνω, epic form of ἰκνίομαι (fr. ἰκω). *To come to, to arrive at.*

ἰκᾶνῶς, adv. (fr. ἰκᾶνός). *Suitably, fitly, properly, sufficiently, &c.*

Ἰκαρία, ας, ἡ. *Icaria*, an island in the *Ægæan sea*, near *Samos*.

Ἰκάριος, α, ον, adj. *Icarian, of or pertaining to Icarus, or Icarus, of Icaria.*—τὸ Ἰκάριον πέλαγος, *the Icarian sea.*

Ἰκᾶρος, ου, ὁ. *Icarus*, son of *Dædalus*, who in his flight from *Crete*, fell into that part of the *Ægæan sea*, which from him was called the *Icarian sea.*

ἰκέτευν (R. ἰκετεν), f. -εύσω, p. ἰκέτευκα (fr. ἰκέτης). *To supplicate, to intreat, to pray to, to implore.*

ἰκέτης, ου, ὁ (fr. ἰκω, *to come*). *One who comes for aid, a suppliant.*

ἰκνέομαι (R. ἰκ), f. ἴξομαι, p. ἴγμαι, 2 a. ἰκόμην (fr. ἴκω, to come). To come to, to arrive, to reach, to go to.—Also, to supplicate.

ἴκω (R. ἰκ), imperf. ἴκον, 2 a. ἴσον, poetic, irreg. To come, to go, to reach.

ἰλάσσομαι, and ἰλάομαι (R. ἰλα), f. -ἄσομαι (fr. ἰλαος, mild). To render mild, to appease, to propitiate.

ἰλεως, ω, ό, ή, adj. (Attic decl. for ἰλαος, mild). Mild, gentle, clement, propitious.

Ἴλιον, ου, τό, also Ἴλιος, ου, ή. Ilium, Troy.

ἰμάς, ἰμάντος, ό. A thong.

ἰμάτιον, ου, τό (fr. ἔιμα, clothing). A garment, a cloak, a mantle.

ἰματισμός, ου, ό (fr. ἰματίζω, to clothe). Clothing, dress.

ἴμερος, ου, ό. Desire, longing.

ἴνα, conj. That, in order that; used with the subj. and opt.

ἴνα, adv. Where; used with the indic.

Ἰνάχος, ου, ό. Inachus.—1. The father of Io.—2. A river of Argolis.

Ἰνδικός, ή, όν, adj. Indian.—Subst. Ἰνδική, ής, scil. χώρα, India.

Ἰνδός, ου, ό. 1. An Indian, an inhabitant of India.—2. the Indus.

Ἰνώ, όος, contr. οὔς, ή. Ino, daughter of Cadmus and Hermione.

ἰξεντάς, σ̄, Dor. for ἰξεντής, ου, ό (fr. ἰξείω, to catch birds with birdlime). A bird-catcher.

Ἰξίων, ονος, ό. Ixion, a king of Thessaly.

ἴον, ἴου, τό. The violet.

ἴος, ἴα, ἴον (epic for εἶς, &c). One.

ἴός, ἰού, ό. Poison, venom.

ἰού, adv. (expressing sorrow). Alas!

ἴουλος, ου, ό (fr. οὔλος, downy). The first down on the cheek, hair, down.

Ἰοφῶν, ὄντος, ό. Iophon, a son of Sophocles, who accused his father of mental imbecility, in order to deprive him of the management of his property.

ἴππειος, α, ου, adj. (fr. ἵππος, a horse). Of or pertaining to horses, equestrian.

ἴππεύς, ἑως, ό (fr. same). A horseman, a rider, a knight.—Pl. οἱ ἴππεῖς, cavalry.

ἴππένω (R. ἴππευ), f. -ένω, p. ἴππευκα (fr. ἴππεύς). To ride.

ἴππιζός, ή, όν, adj. (fr. ἵππος, a horse). Pertaining to horses, equestrian.—Subst. τό ἴππιζόν, cavalry.

ἴπποδάμος, ου, adj. (fr. ἵππος, a horse, and δαμῶ, to tame) Steed-taming.

ἴπποδρομος, and ἴπποδρόμος, ου, ό (fr. ἵππος, a horse, and δρόμος, a course, from δρέμω, to run). A race-rider, horse-riding, the race-course.

ἴπποκένταυρος, ου, ό and ή (fr. ἵππος, and κένταυρος, a centaur). A centaur, a fabulous animal, half man, half horse.

ἴπποκόμος, ου, ό (fr. ἵππος, and κομέω, to tend). A groom.

Ἰππόλυτος, ου, ὁ. *Hippolytus*, a son of Theseus, famous for his virtues and misfortunes.

Ἰπποῖκος, ου, ὁ. *Hipponicus*, the father of Demonicus.

ἵππος, ου, ὁ. *A horse*.—ἡ ἵππος, *a mare*.—ἵππος ποτάμιος, *a hippopotāmius*, or river horse.

ἵπποτροφεῖω (R. ἵπποτροφε), ἴ. -ήσω, &c (fr. ἵππος, and τρέφω, *to feed*). *To feed, breed, or keep horses, to train horses*.

ἵπταμαι, pres. not used (R. πτα), ἴ. πτίσσομαι, 1 a. ἐπιτάμην, pt. πτίμενος, 2 a. act. (fr. ἵπτημι, obsol.), ἔπτην, inf. πτήναι, pt. πτίας. *To fly*.

Ἴρις, ἴδος, ἡ. *Iris*, goddess of the rainbow, and messenger of Juno.

ἱρός, ἡ, ὄν, adj. (Ion. for ἱερός, ἄ, ὄν). *Sacred, holy*.

ἱσθμός, ου, ὁ. *An isthmus*.—Often, the *Isthmus of Corinth*.

Ἴσις, ἴδος, Ion. -ιος, ἡ. *Isis*, an Egyptian goddess.

Ἰσοκράτης, εος, contr. ους, ὁ. *Isocrates*, a distinguished rhetorical writer, born at Athens, B. C. 436. See p. 259.

ἴσος, η, ον, Attic ἴσος, η, ον, adj. *Equal, like, resembling, equal in numbers*:—*just, reasonable*.—ἴσων, and ἴσα, adv. *equally, in the same way*.—ἐν ἴσῳ, *steadily*.

ἴσθημι (R. στα), ἴ. στήσω, p. ἴστηκα, and ἔστακα (for synco-pated forms ἴστωίς, see § 101, 7), 2 a. ἴστην. Tr. *To cause to stand, to place, to set up, to*

erect, to arrange, to weigh, to establish.—Intr. in the p., plup- and 2 aor.—ἔστηκα, in the pres. sense, *I stand, I stop*.—Plup. and 2 a. *I stood*.—Mid. *to stop, to stand*. See § 110, 3.

ἰστίη, ης, ἡ (Ion. for ἰστία). *A hearth, a house, a household*:—*an altar*.

ἰστορέω (R. ἰστορε), ἴ. -ήσω, p. ἰστόρηκα (fr. ἰστωρ, *one who knows*). *To relate* (from one's own knowledge), *to narrate*.

ἰστός, οὔ, ὁ (fr. ἰστημι). *A mast, the beam* (of a loom).—Hence commonly, *a loom, a web, a roof*.

ἰσχάς, ἰσχάδος, ἡ (fr. ἰσχνός, *thin*). *A dried fig*.

ἰσχνόφωνος, ον, adj. (fr. ἰσχνός, *slender*, and φωνή, *a voice*). *Of feeble voice, of slender note or song*.

ἰσχυρός, ἄ, ὄν, adj. (fr. ἰσχύς, *strength*). *Strong, vigorous, firm, brave*.

ἰσχυρῶς, adv. (fr. ἰσχυρός). *Strongly, vigorously, powerfully, impetuously*.

ἰσχύς, ἴος, ἡ. *Strength*. ἰσχύω (R. ἰσχυ), ἴ. -ύσω, p. ἰσχύκα (fr. ἰσχύς). *To be strong, to be powerful, to have the power of, to be able*.

ἴσχω, a form of ἔχω, used only in the pres. and imperf. *To have, to hold, to restrain*.

ἴσως, adv. (fr. ἴσος, *equal*). *Equally, in like manner, perhaps, probably, nearly, about*.

Ἰταλία, ας, ἡ. *Italy*.

ἰταμός, ἡ, ὄν, adj. (fr. ἴτης, bold).

Bold, rash, shameless.

ἰφί, adv. *With might, powerfully.*

Ἰφιάνασσα, ης, ἡ. *Iphianassa*, one of the Nereids.

Ἰφικράτης, εος, contr. ους, ὁ. *Iphicrates*, a celebrated Athenian general, who rose from a low condition to the highest offices in the state.

ἰχθύδιον, ου, τό, (dim. of ἰχθύς). *A small fish.*

ἰχθύς, ὅς, ὁ. *A fish.*

ἰχνεύμων, ονος, ὁ. *An ichneumon*, an animal of the weasel kind.

ἰχρος, εος, τό (fr. ἰκνέομαι, to go). *A footstep, a track, a vestige, a trace.*

Ἰώ, Ἰόος, contr. Ἰοῦς, ἡ. *Io*, daughter of Inachus, changed by Jupiter into a beautiful heifer.

Ἰωλκός, οὔ, ἡ. *Iolcos*, a town of Thessaly, the birth place of Jason.

Ἴωνες, ων, οἱ. *The Ionians*, one of the three original races of Greece:—the others are the Æolians and the Dorians.

Ἴωνικός, ἡ, ὄν, adj. *Ionic, Ionian.*

Ἴωνοι, ων, οἱ (same as Ἴωνες). *The Ionians.*

K.

καγώ, for καὶ ἐγώ. *And I.*

κάδ', epic for κατά, used before δ.

Κάδμος, ου, ὁ. *Cadmus*, son of Agenor, king of Phœnicia, founder of Thebes in Bœotia. He is said to have been the first who introduced letters into Greece.

καθαιρέω, f. -ήσω, &c. (κατά, down, and αἴρω, to draw). *To draw or pull down, to overthrow, to reduce, to deprive.*—MID. *to lose.* 2 a. pt. *καθελόν.*

καθαίρω. (R. *καθαίρω*, 2 *καθαίρω*), f. -ῶ, p. *καθάρα* (fr. *καθαρός*, pure). *To purify, to cleanse, to purge, to expiate.* 1 a. act. *εκάθηρα.*

καθᾶπαξ, adv. (fr. *κατά*, intens. and *ἅπαξ*, once). *For once, once for all, in general, entirely.*

καθᾶπερ, adv. (fr. *καθά*, as, and *περ*). *As, just as.*

καθαρός, ἄ, ὄν, adj. *Pure, clean, clear, bright, innocent.* *καθαρότης, ητος, ἡ* (fr. *καθαρός*). *Purity, cleanliness, neatness.*

κάθαρσις, εως, ἡ (fr. *καθαίρω*). *Purification, cleansing, expiation.*

καθαρῶς, adv. (fr. *καθαρός*). *Purely, innocently.*

καθεδρα, ας, ἡ (fr. *καθέζομαι*). *A chair, a seat.*

καθέζομαι, f. *καθεδούμαι*, and *καθεδίσσομαι*, p. wanting 1 a. pass. *εκαθέσθην* (*κατά*, down, and *έζομαι*, to sit). *To sit down, to seat one's self.*

καθεύρω, f. -είρω, p. *καθεύρα* (*κατά*, intens. and *είρω*, to shut in). *To shut up closely, to confine, to restrain, to imprison.*

καθελκύνω, f. -ῦσω, &c. (κατά, down, and ἔλκύνω, to draw).

To draw or drag down, to extend.

καθειδω, f. -ενδήςω, &c. (κατά, down, and εἶδω, to sleep). To sink into sleep, to lie down to sleep, to sleep.

καθεψίω, f. -ήσω, p. καθεψήκα (κατά, down, and ἐψέω, to boil). To boil down, to melt down.

καθήκω, f. -ήξω, &c. (κατά, down, and ἴκω, to come). To come down to, to extend to, to reach. —Impers. καθήκει, it behooves; καθήκων, proper, suitable.

κάθιμαι, imperf. ἐκαθήμην (κατά, down, and ἵμαι, to sit). To sit down, to sit.

καθιζάνω, and καθιζάω, same as καθίζω, f. -ιζήσω, Att. καθιῶ, Dor. καθίζω, p. not used, 1 a. ἐκάθισα (κατά, down, and ἵζω, to cause to sit). To cause to sit down, to set down, to seat. MID. to seat one's self, to sit.

καθήμι, f. καθήσω, &c. (κατά, down, and ἵμι, to send). To send down, to let down, to send against.

καθικνέομαι, f. καθίζομαι, &c. (κατά, down, and ἰκνέομαι, to come). To come down, to come down with a blow, i. e. to strike: —to extend to, to reach.

καθίπτᾶμαι, f. καταπήσομαι, &c. (κατά, down, and ἵπτᾶμαι, to fly). To fly down.

καθίστημι, f. καταστήσω, &c. (κατά, down, and ἵστημι, to place). To set down, to estab-

lish, to constitute, to reduce to order, to erect.

κάθοδος, ου, ἡ (fr. κατά, down, and ὁδός, a way). A way down, a descent.

καθόλου, adv. (fr. κάθολος, the whole). Upon the whole, in general, altogether, in fine.

καθοπλίζω, f. -ίτω, &c. (κατά, completely, and ὀπλίζω, to arm). To arm completely, to fit out, to equip.

καθοράω, f. κατόψομαι, &c. (κατά, down, and ὀράω, to look). To look down into, to examine closely, to inspect, to perceive.

καθορμίζω, f. -ίτω, &c. (κατά, down, and ὀρμίζω) to come into harbor, to moor.

καθόσον, adv. (for καθ' ὅσον). So far, thus far, as far as, inasmuch as.

καθότι, adv. (for καθ' ὅτι). In which respect, on which account, because.—Interrog. in what manner? how?

καθυλακτέω, f. -ήσω, &c. (κατά, against, and ὑλακτέω, to bark). To bark at.

καθύπερθε, adv. (fr. κατά, down, and ὑπερθε, from above). Down from above, from on high, below.

καθυπνύω, f. -ώσω, &c. (κατά, intens. and ἕπνύω, to sleep). To sleep soundly, to fall asleep.

καί, conj. And, even, also, than, but.—καί.....καί, both..... and, as well..... as:—καί μὴν, but still, and truly:—καὶ δὴ καί, and even, and in par-

- ticular*:—καὶ ταῦτα, *and that too, although*. § 133, 7.
- Καινεύς**, εἰς, ὁ. *Cæneus*, one of the Argonauts.
- καινός**, ἡ, ὄν, adj. *New, strange, unusual, unaccustomed*.
- καίπερ**, conj. (καὶ, and πρὸς, though). *Although, even if*.
- καιρός**, οὐ, ὁ. *A particular season, a fit or proper occasion, an opportunity*.—ἐκ καιροῦ, *on the occasion, on the spur of the moment*.
- Καῖσαρ**, ἄρος, ὁ. *Cæsar* (Caius Julius), the most celebrated and skilful of all the Roman commanders. He was assassinated on the 15th March, 44, B.C., in the 56th year of his age.
- καίτοι**, conj. (from καὶ and τοι). *Although*.
- καίω** (R. καν), f. καίσω, p. κέκαυκα, 1 a. ἔκηκα, 1 a. pass. ἐκαύθην, 2 a. pass. ἐκάτην. *To burn, to set on fire*.
- κἀκεῖ**, adv. (contr. for καὶ ἐκεῖ). *And there*.
- κἀκεῖθεν**, adv. contr. for καὶ ἐκεῖθεν). *And thence, and from that place*.
- κἀκεῖνος**, η, ο (contr. for καὶ ἐκεῖνος, &c.) *And he, and she, and it, &c., and that*.
- κακία**, ας, ἡ (fr. κακός, bad). *Badness, wickedness, vice*:—*cowardice, incapacity, evil*:—*Κακία, Vice*, personified.
- κακίων**, ον, adj. (comp. of κακός, § 54). *Worse, inferior*.
- κακοδαίμων**, ον, adj. (fr. κακός, evil, and δαίμων, a genius). *Unfortunate, unlucky*:—as if under an evil genius.
- κακολογέω** (R. κακολογε), f. -ήσω, p. -ηκα (fr. κακός, evil, and λέγω, to speak). *To speak evil, to revile, to slander, to abuse*.
- κακοπαθῆίω** (R. κακοπαθε), f. -ήσω, p. -ηκα (fr. κακοπαθῆς, suffering evil). *To suffer, to be afflicted, to be unfortunate, to be sick*.
- κακός**, ἡ, ὄν, adj. *Bad, wicked, evil, defective*:—*cowardly, mean*, comp. § 54.—Subst. τὸ κακόν, *an evil, a misfortune*.
- κακουργέω** (R. κακουργε), f. -ήσω, p. κεκακούρηκα (fr. κακοῦργος, an evil doer). *To do evil, to be wicked, to injure*.
- κακουργία**, ας, ἡ (fr. κακουργέω). *Evil doing, wickedness, crime, fraud*.
- κακοῦργος**, ον, adj. (fr. κακός, evil, and ἔργον, work). *Wicked, mischievous, hurtful*.—Subst. *an evil doer, a wicked man, an artful villain*.
- κακῶς**, adv. (fr. κακός, evil). *Badly, wickedly, ill*.—κακῶς λέγειν, *to revile*.—κακῶς ποιεῖν, *to injure, to treat badly*.
- Κάλαις**, ἴδος, ὁ. *Culais*, a son of Boreas, king of Thrace, and brother of Zetes. See Ζήτης.
- κάλᾶμος**, ον, ὁ. *A reed, a pipe, a rod, an arrow*.
- καλέω** (R. καλε), f. καλέσω, p. κέκληκα, by syncope for κεκάληκα. *To call, to invite, to summon, to invoke, to name*.

- καλία, ἄς, Ion. καλή, ἦς, ἦ. *A bird's nest.*
- Καλλιόπη, ἦς, Dor. Καλλιόπᾱ, ἄς, ἦ (fr. καλός, *beautiful*, and ὄψ, *the voice*). *Calliope, the muse who presided over epic poetry.*
- καλλίτεκνος, ον, adj. (fr. καλός, *beautiful*, and τέκνον, *a child*). *Having beautiful children, happy in children.*
- καλλίφυλλος, ον, adj. (fr. καλός, *beautiful*, and φύλλον, *a leaf*). *Beautiful leaved, adorned with leaves.*
- κάλλος, εος, τό (fr. καλός). *Beauty.*
- καλλωπιζω (R. καλλωπιδ), f. -ῖσω, p. κεκαλλώπικα (fr. κάλλος, *beauty*, and ὤψ, *the countenance*). *To beautify the face, to give a good appearance, to set off to advantage.*
- καλλωπισμός, οῦ, ὁ (fr. καλλωπιζω). *The act of adorning or setting off to advantage, ornament.*
- καλλωπιστής, οῦ, ὁ (fr. same). *One fond of adorning his person, a for:—one employed to dress others.*
- καλοκάγαθία, ἄς, ἦ (fr. καλοκάγαθος=καλός καὶ ἀγαθός, *good and beautiful*). *Goodness, probity, honesty, respectability.*
- κάλος, ου, ὁ (Att. κάλως, ωος, ορω). *A cable, a rope.*
- καλός, ἦ, ὄν, adj. *Beautiful, handsome, good, beloved, honourable, illustrious.*—Comp. καλλίων, κάλλιστος.—Subst. τό
- καλόν, *an advantage.*—τά καλά, *noble actions, honourable pursuits.*
- καλύβη, ἦς, ἦ (fr. καλύπτω, *to conceal*, R. καλυβ). *A hut, a tent.*
- καλύπτρα, ἄς, Ion. καλύπτρη, ἦς, ἦ (fr. same). *A veil, a covering.*
- καλύπτω (R. κάλυβ), f. καλύψω, p. κεκάλυφα, 2 a. ἐκάλυπον. *To cover, to veil, to conceal.*
- καλῶς, adv. (fr. καλός, *beautiful*). *Beautifully, well, nobly, honourably, &c. as in καλός.*
- κάματος, ου, ὁ (fr. κάμνω, *to labour*). *Labour, toil, pain, fatigue.*
- Καμβύσης, ου, ὁ. *Cambyses, king of Persia, and son of Cyrus the Great.*
- κάμει, contr. for καὶ ἐμέ.
- καμηλοπάρδαλις, εως, ἦ (fr. κάμηλος, and πάρδαλις, *the panther*). *The camelopard.*
- κάμηλος, ον, ὁ and ἦ. *The camel.*
- κάμνω (R. καμ, 2 καμ), f. κάμῶ, p. κεκάμηκα, 2 a. ἐκάμω. *To labour, to toil, to work laboriously.*—Intr. *to be fatigued, to be exhausted with toil, to be sick, to be in danger.*
- καμπή, ἦς, ἦ (fr. κάμπτω). *A curvature, a bend, a curving.*
- κάμπτω (R. καμπ), f. κάμψω, p. κέκαμψα. *To bend, to turn.*—ἀκρωτήριον κάμπτειν, *to double a cape.*
- κᾶν, contr. for καὶ ἐάν. *And if, even if, although.*—Also for καὶ ἐν, *and in, &c.*
- κᾶνεον, ου, τό (fr. κάνα, *a reed*).

- A reed basket, a vessel, a bowl, or dish, a basket.*
- κάπειδή, contr. for καὶ ἐπειδή.
- κάπηλος, ον, adj. *Adulterated, mixed, fraudulent, deceitful.*
- Subst. *a low tavern-keeper.*
- κάπι, contr. for καὶ ἐπὶ.
- καπνός, οὔ, ὄ. *Smoke.*
- κάπος, ου, Dor. for κῆπος, ου, ὄ. *A garden.*
- Καππαδοκία, ας, ἡ. *Cappadocia, a country of Asia Minor.*
- κάπρος, ου, ὄ. *A wild boar.*
- κᾶρῆδοκέω (R. κᾶρῆδοκε), f. -ήσω, p. κεκαρῆδόκηκα (fr. κᾶρα, *the head*, and δοκέω, *to watch*). Lit. *To watch with the head erect.*—Hence, *to expect, or await anxiously.*
- κᾶρᾶνον, ου, Dor. for κᾶρῆνον, ου, τό (fr. κᾶρη, *the head*). *The head.*
- κᾶρδᾶμον, ου, τό. *Water-cress.*
- καρδία, ας, Ion. καρδίη, ης, ἡ. *The heart.*
- κᾶρη, Ion. for κᾶρα, τό, indecl. *The head.*
- Καρία, ας, ἡ. *Caria, a country of Asia Minor on the Ægean sea.*
- καρκίνωδης, ες, adj. (fr. καρκί-ρος, *a crab*, and εἶδος, *appearance*). *Of the crab species, resembling a crab.*
- καρπόομαι (R. καρπο), f. -ώσομαι, p. κεκάρπωμαι (fr. καρπός, *fruit*). *To gather fruit, to enjoy the fruit of, to make use of, to reap.*
- καρπός, ου, ὄ. 1. *Fruit:—advantage, profit.*—2. *The wrist.*
- καρποφορέω (R. καρποφορε), f. -ήσω, p. -ηκα (fr. καρποφόρος). *To bear fruit.*
- καρποφόρος, ον, adj. (fr. καρπός, and φέρω, *to bear*). *Fruit-bearing, fruitful.*—καρποφόρα δένδρα, *fruit-trees.*
- καρτερός, ἄ, ὄν, adj. (fr. κάρτος, epic for κράτος, *strength*). *Strong, courageous, powerful, severe:—moderate, i. e. having control over one's feelings.*
- Καρχηδών, ὄνος, ἡ. *Carthage, a celebrated city of Africa, being the rival of Rome, founded by a colony from Tyre, B. C. 878, and destroyed by Scipio Africanus the younger, B. C. 146.*
- κασιγνήτη, ης, ἡ (fem. of κασίγνητος). *A sister.*
- κασίγνητος, ου, ὄ (fr. κάσις, *a brother or sister*, and γεννάω, *to beget*). *A brother.*
- Κασπία, ας, ἡ (θάλασσα), and Κάσπιον, ου, τό (πέλαγος). *The Caspian (sea).*
- Καστωλός, οὔ, ὄ. *Castolus, a plain in Lydia where the troops of Cyrus were accustomed to assemble.*
- Κάστωρ, ορος, ὄ. *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.*—

καθ' ὑπερβολήν, *excessively*.—
 καθ' ἐκάστην ἡμέραν, *every day, day by day*.—οἱ καθ' ἡμῶς, *men of our tank, our contemporaries*.—κατὰ τὸ πλεῖστον, *for the most part*.—κατ' εἰρήνην, *in time of peace*.—With numerals it makes them distributive; as, καθ' ἓνα, *one by one, singly*; κατὰ δέκα, *ten by ten, by tens*; κατὰ μῆνα, *month by month, monthly*.—In composition it means, *down*, or denotes *opposition, intensity, thoroughness, completion, &c.*
 καταβαίνω, f. καταβίησομαι, &c. (κατά, *down*, and βαίω, *to go*). *To go down, to descend, to alight:—to condescend.*
 καταβάλλω, f. -βῦλλω, &c. (κατά, *down*, and βάλλω, *to cast*). *To cast down, to strike down, to overthrow, to destroy.*
 κατὰβῦσις, *ως, ἢ* (fr. καταβαίνω). *A descent, a downward path.*
 καταβιβάζω, f. -βῦσω, &c. (κατά, *down*, and βιβάζω, *to lead*). *To lead down, to bring down.*
 καταβιβρώσκω, f. -βρωσω, &c. (κατά, *intens.* and βιβρώσκω, *to eat*). *To eat up, to devour, to consume.*
 καταβιόω, f. -ώσω, &c. (κατά, *completely*, and βιόω, *to live*). *To pass one's life, to pass through life.*
 καταβοάω, f. -βοήσω, &c. (κατά, *against*, and βοάω, *to cry*.) *To cry out against, to clamour against, to revile.*

καταγελάω, f. -γελῶσω, &c. (κατά, *at*, and γελῶω, *to laugh*). *To laugh at, to deride.*
 καταγιγνώσκω, f. -γνώσομαι, &c. (κατά, *thoroughly*, and γιγνώσκω, *to know*). *To know thoroughly, to discern, to decide.*
 κατάγνυμι, f. κατέγω, &c. 1 a. κατέγω, 2 perf. κατέγω (κατά, *down*, and ἄγνυμι, *to break*). *To break down, to break in pieces.*
 καταγοητεύω, f. -εύσω, &c. (κατά, *intens.* and γοητεύω, *to deceive*). *To deceive completely (by magical illusions), to play the juggler, to make a fool of.*
 κατὰγω, f. -άγω, &c. (κατά, *down*, and ἄγω, *to lead*). *To lead down, to bring back, to bring in, to summon, to conduct.*
 καταγωνίζομαι, f. -ίσομαι, &c. (κατά, *against*, and ἄγωνίζομαι, *to contend*). *To contend against:—to vanquish, to subdue.*
 καταδείκνυμι, f. -δείξω, &c. (κατά, *intens.* and δείκνυμι, *to show*). *To show clearly, to declare, to make known:—to introduce, to teach.*
 καταδέω, f. -δήσω, &c. (κατά, *down*, and δέω, *to bind*). *To bind down, to fasten together, to join.*
 κατάδηλος, *ον*, adj. (fr. κατά, *intens.* and δηλος, *manifest*). *Clearly manifest, quite evident.*
 καταδικάζω, f. -άζω, &c. (κατά, *against*, and δικάζω, *to decide*). *To decide against, to condemn.*

- καταδικη, ης, ἡ (κατά, against, and δικη, a decision). A condemnation.
- καταδιώκω, f. -ώξω, &c. (κατά, against, after, and διώκω, to pursue). To pursue after, to prosecute.
- καταδουλόω, f. -ώσω, &c. (κατά, completely, and δουλόω, to enslave). To reduce completely to slavery, to bring into complete subjection.
- καταδύνω, and καταδύνω, f. -δύσω, &c. (κατά, down, and δύω, to sink). To sink down, to dip under, to set, as the sun:—to immerse, to overwhelm.
- καταζεύγνυμι, f. -ζεύξω, &c. (κατά, thoroughly, and ζεύγνυμι, to yoke or join). To yoke together, to join firmly:—hence, καταζεύξισι, εως, ἡ. A yoking together, a joining firmly.
- καταθάπτω, f. -θάψω, &c. (κατά, down, and θάπτω, to bury). To bury down in the ground, to inter.
- καταθέαομαι, f. -άσομαι, &c. (κατά, down, and θεάομαι, to look). To look down upon, so as to examine, to contemplate, to survey.
- καταίρω, f. -ἄρω, &c. (κατά, down, and αἶρω, to take). To take or carry down, to lead down, to enter, as ships into a harbour.
- καταισχύνω, f. -ύνω, &c. (κατά, intens. and αἰσχύνω, to shame). To disgrace, to dishonour, to insult.—MID. to be ashamed of.
- κατακαίνω, f. -ἄνω, &c. (κατά, intens. and καίνω, same as κτείνω, to kill). To slay utterly, to kill.
- κατακαίω, f. -καύσω, &c. (κατά, completely, and καίω, to burn). To burn up, to consume, to burn severely.—1 a. κατέκαυσα, and κατέκηκα, 2 a. pass. κατεκέην.
- κατακάμπτω, f. -κάμψω, &c. (κατά down, and κάμπτω, to bend). To bend down, to weigh down.
- κατάκειμαι, f. -κείσομαι, &c. (κατά, down, and κείμαι, to lie). To lie down, to recline, to sit, at table, to lie at hand, or near.
- κατακεντέω, f. -ήσω, &c. (κατά, through, and κεντέω, to pierce). To pierce through, to transfix, to shoot down.
- κατακλαίω, f. -κλαύσω, &c. (κατά, intens. and κλαίω, to weep). To weep much, to deplore, to lament, to bewail.
- κατακλείω, f. -κλείσω, &c. (κατά, intens. and κλείω, to shut in). To shut up securely, to confine closely.
- κατακλίνω, f. -κλίνω, &c. (κατά, down, and κλίνω, to bend). To bend down.—MID. To bend one's self down, to recline at table, to sit down.
- κατακλύζω, f. -κλύσω, &c. (κατά, completely, and κλύζω, to cover with water). To cover completely with water, to overflow, to inundate, to submerge.
- κατακοιμίζω, f. -ίσω, &c. (κατά, down, and κοιμίζω, to put to

- sleep*). To put down to sleep, to put to sleep, to lull to repose.
- κατακόπτω**, f. -κόψω, &c. (κατά, intens. and κόπτω, to cut). To cut in pieces, to mangle, to cut off.
- κατακοσμέω**, f. -ήσω, &c. (κατά, intens. and κοσμέω, to put in order). To put in complete order, to arrange properly, to adorn.
- κατακρημνίζω**, f. -ίσω, &c. (κατά, down, and κρημνίζω, to precipitate). To hurl down a precipice, to precipitate, to dash headlong.
- κατακρίνω**, f. -κρίνω, &c. (κατά, against, and κρίνω, to pass sentence). To pass sentence against, to condemn.
- κατακρύπτω**, f. -κρύψω, &c. (κατά, completely, and κρύπτω, to hide). To hide completely, to conceal, to screen.
- κατακτάομαι**, f. -κτίσομαι, &c. (κατά, intens. and κτάομαι, to acquire). To acquire for one's own, to get possession of, to procure.
- κατακτείνω**, f. -κτείνω, &c. (κατά, intens. and κτείνω, to kill). To kill outright, to murder, to kill, to slay.—Ion. f. κατακτιάνω.
- καταλαμβάνω**, f. -λήψομαι, &c. (κατά, down upon, and λαμβάνω, to seize). To come suddenly upon, to seize upon, to meet with, to overtake, to occupy, to cover.—Mid. to take to one's self, to select.
- καταλέγω**, f. -λέξω, &c. (κατά, completely, and λέγω, to tell). To describe fully, to relate at length, to recount, to tell.
- καταλείπω**, f. -λείπω, &c. (κατά, down, and λείπω, to leave). To leave down in, to leave behind, to abandon, to forsake, to quit.
- κατάληψις**, εως, ἡ (fr. καταλαμβάνω, to seize upon). Seizure, capture.
- καταλλάσσω**, Att. -τιω, f. -άζω, &c. (κατά, opposite, and ἀλλάσσω, to change). To exchange, to barter, to change the disposition, to reconcile.—Mid. to conciliate for one's self, to appease.
- κατάλυσις**, εως, ἡ (fr. καταλύω). Dissolution:—a place of repose, or of entertainment, an abode, a harbour.
- καταλύω**, f. -λύσω, &c. (κατά, completely, and λύω, to loosen). To dissolve, to break up, to destroy, to abolish, to give up:—to stop, or rest, at a place.
- καταμανθάνω**, f. -μαθήσομαι, &c. (κατά, intens. and μανθάνω, to learn). To learn thoroughly, to perceive, to know, to examine.
- καταμηνύω**, f. -νύσω, &c. (κατά, intens. and μηνύω, to indicate). To point out clearly, to indicate, to announce.
- καταναγκάζω**, f. -άζω, &c. (κατά, intens. and ἀναγκάζω, to constrain). To constrain by violence, to compel.

- καταναλίσκω**, f. -αναλώσω, &c. (κατά, completely, and ἀναλίσκω, to consume). *To consume entirely, to waste, to expend.*
- κατανέμω**, f. -νεμῶ, &c. (κατά, intens. and νέμω, to allot). *To distribute in shares, to assign a portion.—MID. to partition among themselves, to possess:—to graze upon, to feed on, to devour.*
- κατανοέω**, f. -ήσω, &c. (κατά, down upon, and νοέω, to think). *To fix the mind upon, to think, to perceive, to comprehend.*
- καταντάω**, f. -ήσω, &c. (κατά, at, and ἀντάω, to meet). *To come up to, to arrive at, to reach.*
- καταντικρύ**, adv. (κατά, intens. and ἀντικρύ, opposite). *Directly opposite, over against.*
- καταντιπέρας**, adv. (κατά, intens. and ἀντιπέρας, opposite). *Directly opposite.*
- κατάξηρος**, ον, adj. (κατά, completely, and ξηρός, dry). *Completely dry, arid, barren.*
- καταπαύω**, f. -παύσω, &c. (κατά, completely, and παύω, to cause to cease). *To cause entirely to cease, to put an end to.—MID. to cease, to desist from.*
- καταπελιτικός**, ή, όν, adj. (fr. καταπέλιτης, a catapult). *Of or belonging to the catapult.—βέλος καταπελικόν, a weapon thrown by the catapult.*
- καταπέμπω**, f. -πέμψω, &c. (κατά, down, and πέμπω, to send). *To send down, to send away, to dismiss.*
- καταπέφνον**, 2 a. for κατέπεφνον, and that by syncope for κατεπέφᾱνον, from καταφένω, obsol. (κατά, intens. and πέφνον, I slew). *I slew.*
- καταπηδίαω**, f. -ήσω, &c. (κατά, down, and πεδίαω, to leap). *To leap down.*
- καταπίνω**, f. -πίσω, and -πίτομαι, &c. (κατά, down, and πίνω, to drink.) *To swallow down, to drink off.—τὸ καταποθῆν (1 a. pt. pass.) that which is swallowed.*
- καταπλέω**, f. -πλεύσομαι, &c. (κατά, down, and πλέω, to sail). *To sail down, to sail back, to return:—opposite of ἀναπλέω, to sail up, or out of the harbour, to depart.*
- καταπλήσσω**, Att. -τιω, f. -πλήξω, &c. (κατά, down, and πλήσσω, to strike). *To strike down:—hence, to strike with terror, to alarm, to frighten.—MID. to be amazed, to be astonished.*
- καταπλουτίζω**, f. -ῖσῶ, &c. (κατά, intens. and πλουτίζω, to enrich). *To render very rich, to enrich greatly.*
- καταπνέω**, f. -πνέσω, &c. (κατά, against, and πνέω, to blow). *To blow on, or against, to breathe on, to blow.*
- καταπονέω**, f. -ήσω, &c. (κατά, intens. and πονέω, to labour). *To harass with labour, to wear out:—to labour, to toil, to effect by labour.*

- καταπράσσω**, Att. -τιω, f. -πράξω, &c. (κατά, thoroughly, and πράσσω, to do). To do thoroughly, to execute, to effect.—Mid. to gain a point, to gain.
- κατάρατος**, ον, ulj. (fr. καταράομαι, to curse). Accursed, abominable, detested.
- καταρέζω**, poetic for καταρήξω, f. -ρέξω, &c. (κατά, down, and ῥέξω, to act, to move). To stroke with the hand, to caress.
- καταρρέω**, f. -ρέϊσω, &c. (κατά, down from, and ῥέω, to flow). To flow down from, to trickle down, to descend, to devolve upon.
- κατάρχω**, f. -άρξω, &c. (κατά, intens. and ἄρχω, to begin). To commence, to do first, to set the example.
- κατασβέννυμι**, f. -σβέσω, &c. (κατά, completely, and σβέννυμι, to extinguish). To extinguish completely, to put out entirely, to quench: to appease.
- κατασειώ**, f. -σειώσω, &c. (κατά, down, and σειώ, to shake). To shake down.
- κατασκάπτω**, f. -σκάψω, &c. (κατά, down, and σκάπτω, to dig). To dig down, to undermine, to demolish, to destroy.
- κατασχεδάννυμι**, f. -σκειδάσω, &c. (κατά, down, and σκεδάννυμι, to scatter). To scatter about or down on, to pour down on, to disperse.
- κατασκευάζω**, f. -ἄσω, &c. (κατά, completely, and σκευάζω, to arrange). To put in complete order, to arrange, to prepare, to build, to construct.—Mid. to fit out for one's self.
- κατασκευή**, ἡς, ἡ (fr. κατά, complete, and σκευή, arrangement). Studied arrangement, a structure, equipment, preparation, a device, implements, utensils, furniture.
- κατασκήπτω**, f. -σκήψω, &c. (κατά, down upon, and σκίπτω, to lean, to fall heavily). To lean down upon, to rely upon, to incline towards:—to fall heavily upon, to break forth, to strike forcibly against, as thunder, or a tempest bearing all before it.
- κατάσκιος**, ον, adj. (fr. κατά, over, and σκία, a shadow). Shaded, shady.
- κατασκοπέω**, f. -ήσω, &c. (κατά, at, and σκοπέω, to look). To look at, to observe narrowly, to act as a spy, to watch, to examine.
- κατάσκοπος**, ου, ὁ (fr. κατά, thoroughly, and σκοπέω, to observe). An observer, a scout, a spy, an examiner.
- κατασοφίζω**, f. -ΐσω, &c. (κατά, completely, and σοφίζω, to deceive). To deceive by sophistry, to overreach, to foil completely, to elude.
- κατασπάω**, f. -σπάσω, &c. (κατά, down, and σπάω, to draw). To draw down, to tear down, to draw upon.
- καταστίζω**, f. -στιζώ, &c. (κατά, completely, and στιζώ, to punish

- ture). *To puncture completely, to mark with points.*
- καταστρεβλώω, f. -ώσω, &c. (κατά, intens. and στρεβλώω, to torture). *To torture severely, to put to the rack.*
- καταστρέφω, f. -στρέφω, &c. (κατά, down, and στρέφω, to turn). *To overthrow, to overturn, to subjugate, to finish, to return.—MID. to bring into subjection, to subdue to one's self.*
- κατασύρω, f. -σύρω, &c. (κατά, down, and σύρω, to draw). *To drag or pull down: to plunder.*
- κατασχιζώ, f. -ίσω, &c. (κατά, intens. and σχίζω, to split). *To split to pieces, to shiver, to rend, to break.*
- κατατείνω, f. -τενῶ, &c. (κατά, intens. and τείνω, to stretch). *To stretch out, to extend, to draw tight, to strain:—to exert every effort, to continue.*
- κατατίθημι, f. καταθήσω, &c. (κατά, down, and τίθημι, to place). *To put down, to deposit, to place firmly, to lay up, to reserve.*
- κατατοξένω, f. -εύσω, &c. (κατά, against, and τοξένω, to shoot). *To shoot at or against with a bow, to shoot arrows at.*
- κατατρέχω, f. -τρέξομαι, &c. (κατά, down, and τρέχω, to run). *To run down, to overrun, to ravage by hostile inroads, to go through.*
- κατατριβώ, f. -τριβω, &c. (κατά, down, and τριβώ, to rub). *To*
- rub or grind down, to rub to pieces, to wear out, to destroy.*
- κατατυγχάνω, f. -τεύσομαι, &c. (κατά, intens. and τυγχάνω, to attain). *To attain, to succeed in an undertaking, to get possession of, to be fortunate or successful.*
- καταφάγω, obsol. 2 a. κατέφαγον (κατά, down, and φάγω, obsol. to eat). *To eat greedily, to devour, &c., used as 2 a. to κατεσθίω.*
- καταφαίνης, ές, adj. (fr. καταφαίνομαι, to appear). *Apparent, visible.*
- καταφέρω, f. κατοίσω, &c. (κατά, down, and φέρω, to bring). *To bring down, to bear down, to drive down (as in digging), to remove, to strike.—MID. to sink down gradually, to go down (as the sun), to decline, to be brought to land:—to go to ruin.*
- καταφεύγω, f. -φεύσω, &c. (κατά, down, and φεύγω, to flee). *To flee down or under, to take refuge in, to flee to for shelter, to take to flight.*
- καταφθείρω, f. -φθειρώ, &c. (κατά, completely, and φθείρω, to destroy). *To destroy utterly, to ruin, to corrupt.*
- καταφλέγω, f. -φλέσω, &c. (κατά, completely, and φλέγω, to burn). *To burn up, to consume, to destroy by fire.*
- καταφρονέω, f. -ήσω, &c. (κατά, down upon, and φρονέω, to think). *To look down upon (as*

- inferior), to despise, to treat with contempt, to condemn.
- καταφυγή, ἡς, ἡ (fr. καταφεύγω, to take refuge in). A place of shelter, a refuge, an asylum, a covert.
- καταχέω, f. -χείσω, &c. (κατά, down on, and χέω, to pour). To pour down on, to pour forth, to spill, to shed.
- καταχράομαι, f. -χρήσομαι, &c. (κατά, intens. and χράομαι, to use). To make use of, to dispose of, to employ, to use.
- καταχώννυμι, f. -χάωσω, &c. (κατά, intens. χώννυμι, to heap up). To heap up earth upon, to cover with earth, to bury up, to raise obstructions.
- καταψάω, f. -ψαίω, &c. (κατά, upon, and ψάω, to touch). To touch lightly upon, to graze, to touch gently.
- καταψηφίζομαι, f. -ἴσομαι, &c. (κατά, against, and ψηφίζομαι, to vote). To vote against, to condemn by vote, to pass a decree against.
- καταψύχω, f. -ψύξω, &c. (κατά, down, and ψύχω, to cool). To cool down, to cool by degrees, to refresh.
- κατέδω, f. -έδισω, and -έδομαι, &c. (κατά, down, and έδω, to eat). To eat greedily, to devour, to consume.
- κατείδω, &c. (κατά, intens. and είδω, to see). To see clearly, to discern, to survey.
- κάτεμι, f. -είσομαι, &c. (κατά, down, and είμι, to go). To go down, to descend, to come down. —to come back, to return.
- κατεργάζομαι, f. -εργάζομαι, &c. (κατά, intens. and εργάζομαι, to labour). To labour diligently, to effect, to accomplish by labour, to finish.—Mid. to procure for one's self, to gain (by labour).
- κατεργασία, ας, ἡ (fr. κατεργάζομαι). An effecting, a process, performance, treatment, cultivation.
- κατέρχομαι, f. -ελεύσομαι, &c. (κατά, down, and ερχομαι, to go). To go down, to come down, to come back, to return.
- κατεσθίω, f. -έδομαι, and -έδισω, fr. κατέδω, &c. (κατά, down, and έσθίω, to eat). To eat greedily, to devour, to swallow down.
- κατευθύνω, f. -ευθύνω, p. κατηύθυνκα (κατά, intens. and ευθύνω, to direct). To direct aright, to order, to regulate, to guide.
- κατέχω, f. καθέξω, and κατασχέσω, &c. (κατά, down, and έχω, to hold). To hold down, to restrain, to keep back, to seize or take possession of, to possess, to continue, to sustain (as a hostile attack.)
- κατηγορέω, f. -ήσω, &c. (κατά, against, and άγορέω, same as άγορεύω, to speak publicly). To speak against, to accuse (publicly), to charge with.
- κατηγορία, ας, ἡ (fr. κατηγορέω). An accusation, a charge.

κατήγορος, ου, ὁ (fr. same). *An accuser, one who informs against another.*

κατοικίω, f. -ήσω, &c. (κατά, down in, and οἰκίω, to dwell). *To settle down in, to dwell in, to inhabit.*

κατοικία, ας, ἡ (fr. κατοικίω). *A dwelling, a place of residence, a settlement, a colony, a farm.*

κατοικίζω, f. -ίτω, &c. (κατά, down in, and οἰκίζω, to settle a colony). *To establish a colony, to settle down in, to cultivate.*

κατοκνέω, f. -ήσω, &c. (κατά, intens. and ὀκνέω,) to be slow. *To be slothful, to omit, or neglect through fear or sloth, to shrink from, to be reluctant.*

κατοπτρίζω (R. κατοπτριδ), f. -ίτω, &c. (fr. κάτοπτρις, a mirror). *To show in a mirror, to reflect.—Mid. to view one's self in a mirror, to see as in a mirror.*

κάτοπτρον, ου, τό (fr. κατά, opposite, and ὄπτομαι, to look). *A mirror.*

κατορθόω, f. -ώσω, &c. (κατά, completely, and ὀρθόω, to erect). *To set erect, to raise up, to rectify, to restore, to regulate.*

κατορύσσω, Att. -πτω, f. -ορύξω, &c. (κατά, down, and ὀρύσσω, to dig). *To dig down, to inter, to bury, to conceal.*

κάτω, adv. (fr. κατά, down). *Down, below, underneath.*

κατωρόμαι, f. -ωρίσομαι, &c.

(κατά, intens. and ὠροῦμαι, to howl). *To howl aloud, to roar.*

Κανκάσος, ου, ὁ. *Caucāsus, a high range of mountains, extending from the Euxine to the Caspian sea.*

καῦμα, ἄτος, τό (fr. καίω, to burn). *Heat, fire.*

καυχάομαι (R. καυχα), f. -ήσομαι, p. κευκαίχημαι. *To boast, to vaunt one's self.*

καχάζω, and καγχάζω (R. καχαδ), f. -ἄσω, &c. (fr. χάω, to be open, to gape). *To laugh aloud, to break into bursts of laughter, to rejoice.*

κε, before a vowel κεν, in poetry equivalent to ἄν, § 125, ἄν.

κέαρ, κῆρος, contr. κῆρ, κῆρος, τό. *The heart.*

κέᾱτο, Ion. for ἐκῆϊντο. § 101, 12.

κεδρός, ἡ, ὄν, adj. (fr. κῆδος, care). *Careful, prudent:—worthy, venerable.*

κέδρος, ου, ἡ. *The cedar tree.*

κεῖθι, Ion. for ἐκεῖθι. *There, &c.*

κεῖμαι (R. κει, contr. κει), f. κείσομαι, p. wanting § 112, VII *To lie down, to lie, to fall in battle, to lie dead:—to be situated.*

κειμήλιον, ου, τό (fr. κείμαι) *Something laid up, a possession, a treasure.*

κεῖνος, η, ο, Ion. for ἐκεῖνος, η, ο, Dem. pron. *He, she, it:—that, this.*

Κεῖος, α, ον, adj. *Cēan, of or belonging to Cēos, an island in the Ægean Sea.—Subst. Κεῖος, ου, ὁ, an inhabitant of Cēos.*

κείρω (R. κειρ, 2, καρ), f. κειρῶ, Æol. κέρσω, p. κέικρα. *To cut off, to shear, to shave:—to take away, to tear, to plunder.*

Κεκροπία, ας, ἡ. Cecropia, the original name of Athens; from, Κίκροψ, οπος, ὁ. Cecrops, an Egyptian, who colonized Attica and founded Athens, 1556 B. C.

Κελαιναί, ὦν, αἰ. Celænē, a considerable city of Phrygia.

κελεύω (R. κελευ), f. -εύσω, p. κέκελευκα (fr. κέλλω, to move). *To put in motion, to impel, to command, to request.*

κέλης, ητος, ὁ (fr. same). *A saddle horse, a riding horse.*

κέλομαι (R. κελε, 2, κελ), f. κελήσομαι, 2 a. with redup. ἐκεκλόμην, by syncope for ἐκεκελόμην (fr. same). *To command, to call.*

κενός, ἡ, ὄν, adj. *Empty, vain, useless, frivolous.*

κενόω (R. κενω), f. -ώσω, p. κέκένωκα (fr. κενός). *To empty, to exhaust, to render void, or vain, to despoil.*

Κένταυρος, ου, ὁ. *A Centaur, a fabulous being, half human, half horse.*

κεντέω (R. κεντε), f. -ήσω, p. κέκέντηκα. *To prick, to sting, to pierce, to goad.*

κέντρον, ου, τό (fr. κεντέω). *A goad, a sting.*

κεριάμεος, and κεράμιος, α, ον, adj. (fr. κερῆμος, potter's earth). *Made of earth, earthen.*

κεράννυμι (R. κεραι), f. κερῆσω,

p. κεκέρῃκα, and κέκρῃκα, p. pass. κεκέρασμαι and κέκρῃμαι, 1 a. ἐκράθην (fr. κέρω, obsol. to mix). *To mix, to mingle.*

κέρως, ἄτος, by elision κέρως, contr. κέρως, τό. *A horn, a bow, a drinking cup, a promontory:—a wing of an army.*

κέρῃσος, ου, ὁ. *The cherry-tree.* κεράστης, ου, ὁ (fr. κέρως). *One that has horns:—adj. horned.*

κεραυνός, οὔ, ὁ. *The thunderbolt, i. e. lightning.*

κεραυνόω (R. κεραυνο), f. -ώσω, p. κεκεραίνωκα (fr. κεραυνός). *To strike with lightning, to strike dead with lightning.*

Κέρβερος, ου, ὁ. Cerberus, the dog of Pluto, with three heads. It was placed as a watch at the entrance of the lower regions, to prevent the entrance of the living.

κερδαίνω (R. κερδαιν and κερδα, 2, κερδαίν), f. -δαῖνω and -δίσω, p. κεκέρδαγκα, and κεκέρδιχα (fr. κερδαίω, to gain). *To gain, to obtain from.*

κερδαῖλος, α, ον, adj. (fr. κέρδος). *Eager for gain, prudent, profitable.*

κέρδος, εος, τό. *Gain, profit, prudence, cunning.*

κερδαῖος, ον, adj. (fr. κέρδος). *That procures gain, an epithet of Mercury.*

κερκίς, ἴδος, ἡ (fr. κέρκω, to strike). *A shuttle, a bodkin.*

κέρκος, ου, ὁ. *The tail.*

κεστός, ἡ, ὄν, adj. (fr. κεντέω, to prick). *Stitched, embroi-*

- dered.—Subst. **a girdle, the Cestus of Venus.**
- κεφαλῆαῖος, α, ον, adj. (fr. κεφαλῆ). **Chief, principal.**
- κεφαλῆ, ἡς, ἡ. **The head.**—**κακή κεφαλῆ, a cowardly fellow.**
- κηδεύω (R. κηδεν), f. -εύσω, p. κηκίδευκα (fr. κηδος). **To take care of, to attend to, to perform funeral obsequies.**
- κηδομαι (R. καδε), f. κηκιδήσομαι (fr. κηδος). **To be distressed, or troubled about any thing:—to take care of.**—**κηδόμενος, πτ. affected with care, sad, troubled.**
- κῆδος, εος, contr. ουσ, τό. **Care, anxiety, sadness, funeral obsequies.**
- κῆμέ, Dor. for καὶ ἐμέ.
- κῆν, Dor. for κῆν, for καὶ ἐν.
- κῆν, Dor. for κῆν, for καὶ ἔν.
- κῆπος, ου, ό. **An enclosed place, a garden, an orchard.**
- κῆρ, κῆρος, contr. for κῆαρ, κῆρος, τό. **The heart.**
- κηρός, ου, ό. **Wax.**
- κήρυξ, ὄκος, ό. **A herald, a deputy, a crier.**
- κηρύσσω, Att. -τιω (R. κηρυκ), f. -ύξω, p. κηκίρυχα (fr. κήρυξ). **To act as a herald, to proclaim, to announce, to preach.**
- κῆτος, εος, τό. **A sea-monster, A whale.**
- Κηφεύς, εως, ό. **Cepheus, a king of Ethiopia, and father of Andromeda.**
- Κηφισός, ου, ό. **The Cephissus, or Cephissus, a river of**
- Attica, on which Athens is situated.
- κιβωτός, ου, ἡ. **A coffer, a chest, an ark.**
- Κιθαιρῶν, ὠνος, ό. **Cithæron, a range of mountains between Attica and Bœotia, on which the orgies of Bacchus were celebrated.**
- κίθῆρα, ας, ἡ. **A harp, a lyre.**
- κιθάριζω (R. κιθαριδ), f. -ίζω, p. κηκιδάρικα (fr. κηθῆρις, a form of κίθῆρα). **To play on the harp or lyre.**
- κιθαρωδέω (R. κιθαρωδε), f. -ήσω, &c. (fr. κίθῆρα, and αἰδω, to sing). **To sing to the harp, or lyre.**
- κιθαρωδία, ας, ἡ (fr. κηθῆρωδέω). **A singing to the harp, or lyre.**
- κιθαρωδός, ου, ό (fr. κηθῆρα, and αἰδός, a singer). **One who sings to the harp, a minstrel.**
- Κικέρων, ωνος, ό. **Cicero, Marcus Tullius, an illustrious Roman orator, born at Arpinum, B. C. 107.**
- Κιλῖκες, ων, οί. **The Cilicians, a people of Troas in Asia Minor.**
- Κιλικία, ας, ἡ. **Cilicia, a country of Asia Minor, on the sea coast**
- Κιμῆριος, α, ον, adj. **Cimmerian, of the Cimmerii, a people near the Palus Mæotis.**
- κινδυνεύω (R. κινδυνεν), f. -εύσω, &c. (fr. κινδυνος). **To incur danger, to be exposed to danger, to run a risk.**

κινδῦνος, ου, ὁ. *Danger, risk, hazard, trial.*

κίττω (R. κίττε), f. -ήσω, p. κείττηκα. *To move, to excite, to arouse, to change.*

κίττις, εως, ἡ (fr. κίττέω). *A moving, motion, excitement, change.*

Κινύρας, ου, ὁ. *Cinyras, a king of Cyprus.*

κινῦρομαι (fr. κινυρός, wailing). *To utter wailing, to lament, to bemoan.*

Κίρκη, ης, ἡ. *Circe, a famous enchantress, sister to Æetes, king of Colchis.*

κίσσα, ης, Att. κίττα, ης, ἡ. *A magpie.*

κισσῖνος, and Att. κίττινος, η, ου, adj. (fr. κίσσος). *Of ivy, adorned with ivy, ivy.*

κισσός, and Att. κιστός, ου, ὁ. *Ivy.*

κίχάνω, κίχημι, and κίχέω (R. κίχη, 2 κίχ), f. κίχισω, p. κείκχηκα, 2 a. ἐκίχον. *To overtake, to meet with, to find.*

κίω, opt. κίοιμι, pt. κῖών, imperf. ἔκιοι, other tenses not used.

To go.

κίτων, ονος, ὁ and ἡ. *A pillar.*

κλάδος, ου, ὁ (fr. κλάζω, to break off). *The young shoot of trees, a branch.*

κλαίω (R. κλαυ, 2 κλα), f. κλαύσω, p. κέκλαυκα, 2 a. ἔκλαον.

To weep, to lament. [Ionia.

Κλαίρος, ου, ἡ. *Clarus, a city of Κλεάνθης, ου, ὁ. Cleanthes, a Stoic philosopher, pupil of Zeno.*

Κλέαρχος, ου, ὁ. *Clearchus, a Lacedemonian general in the army of Cyrus.*

κλεινός, ἡ, ὄν, adj. (κλείω, to celebrate). *Illustrious, famous.*

κλείς, κλείδος, ἡ, ἡ 24. R. 3. (κλείω, to shut). *A key, a bar, a bolt, Nom. and acc. pl. by Syn. κλείς.*

Κλειώ, ὄος, contr. οῖς, ἡ. *Clio, the Muse of history.*

Κλεοδάμος, ου, ὁ. *Cleodāmus.*

Κλεομβρότος, ου, ὁ. *Cleombrotus, a king of Sparta.*

Κλεομένης, εος, contr. ους, ὁ. *Cleoménes, the name of several Spartan kings.*

Κλεοπάτρα, ας, ἡ. *Cleopatra, sister of Alexander the Great.*

κλέος, έτος, contr. έους, τό (fr. κλείω, to make publicly known).

Rumour, report:—fame, renown, glory.

κλέπτης, ου, ὁ (fr. κλέπτω). *A thief.*

κλέπτω (R. κλεπ, 2 κλαπ, 3 κλοπ), f. κλέψω, p. κέκλεφα and κέκλοφα, ἡ 101, 5. *To steal, to conceal, to do secretly.*

κληίζω (R. κληιδ), f. κληίσω, Ion. for κλήζω (R. κληιδ), f. κλήσω (fr. κλέος, fame). *To make known, to name, to celebrate.*

κλήμα, ἄτος, τό (fr. κλάω, to break off). *A shoot (of the vine), a vine.*

κληρονομέω (R. κληρονομε), f. -ήσω, p. -ήκα (fr. κλήρος, a lot, and νέμω, to distribute). *To receive a portion, by lot or as a share, to receive by inheritance, to inherit.*

κληῖρος, ου, ὁ. *A lot, a portion.*

κληρώω (R. κληρο), f. -ώσω, p. κεκλήρωκα (fr. κλήρος). *To*

- cast lots, to choose by casting lots.—**ΜΙD.** to obtain by lot.
- κλίτη, ης, ἡ (fr. κλίνω). *A couch, a bed.*
- κλινίδιον, ου, τό (dim. of κλίτη). *A small couch, a bier.*
- κλίω (R. κλιν), f. κλίω, p. κέκλιχα (§ 97, 4). *To bend, to bend down, to lay down, to incline, to cause to give way.—INTR.* to give way, to incline, to decay.
- κλισία, ας, Ion. κλισίη, ης, ἡ (fr. κλίνω). *A place for reclining, a tent, a couch, a seat.*
- κλοπή, ἡς, ἡ (fr. κλέπτω, to steal, 3 R. κλοπ). *Theft.*
- κλύω (R. κλυθ), f. κλύσω, p. κέκλυχα. *To besprinkle, to wash, to moisten, to inundate.*
- κλυτός, ἡ, ὄν, adj. (fr. κλύω). *Heard of, renowned, famous.*
- κλύω, and κλύμι (R. κλυ), f. κλύσω, imp. κλύθι, pl. κλύτε. *To hear, to learn by report, to listen to.*
- κλών, ὠνος, ὅ (fr. κλάω, to break off). *A shoot, a scion, a branch.*
- κνίσσα, ης, ἡ. *The smoke and odour of fat (burned in sacrifices), savour.*
- Κνώσσιος, α, ον, adj. *Cnossian, or Gnosian, Cretan, of or belonging to Cnossus, a city of Crete.*
- κόγχη, ης, ἡ. *A shell, a mussel, a shell-fish.*
- κοιλαίνω (R. κοιλαιν, 2 κοιλαν), f. -λάινω, p. κεκοίλαγα (fr. κοῖλος). *To hollow out, to excavate.*
- κοιλία, ας, ἡ (fr. κοῖλος). *The belly, the stomach.*
- κοῖλος, η, ον, adj. *Hollow, deep, excavated, hollowed:—Subst.* κοῖλον, ου, τό, *a cavity, a valley.*
- κοιμάω (R. κοιμα), f. -ήσω, p. κεκοίμηχα. *To put to bed, to lull to sleep.—MID.* to lie down to rest, to take repose, to sleep.
- κοιῆ, adv. (dat. sing. fem. of κοινός). *In common, at common expense.*
- κοινός, ἡ, ὄν, adj. *Common, general, public, popular, civil.—ἐν κοινῷ, in common, in public.—τὸ κοινόν, the commonwealth.*
- κοινωνέω (R. κοινωνε), f. -ήσω, p. κεκοινωνήχα (fr. κοινωνός, a partaker). *To participate in, to partake of, to have intercourse with.*
- κοινωνία, ας, ἡ (fr. κοινωνέω). *Mutual participation, companionship, society, social intercourse.*
- κοινωνός, οὔ, ὅ (fr. κοινός). *A participator, a companion, a comrade.*
- κοινῶς, adv. (fr. κοινός). *Commonly, generally, publicly, in common.*
- Κοῖος, ου, ὅ. *Cæus, one of the Titans.*
- κοίρανος, ου, ὅ (fr. κύρος, power). *A commander, a sovereign, a lord, a master.*
- κοιταῖος, α, ον, adj. (fr. κοίτη). *Lying in bed, sleeping.—Subst.* κοιταῖον, ου, τό, *a lair or den (of a wild animal), a bed, a couch.*

κοίτη, ης, ἡ (fr. κείω, Th. of κείμαι, to lie down). A couch, a bed.

κολάζω (R. κολαδ), f. -ἄσω, and -ἄσομαι, p. κεκόλυκα (fr. κόλος, mutilated). To cut off, to mutilate:—to punish, to chastise.

κολακεία, ας, ἡ (fr. κολακεύω, to flatter). Flattery, adulation.

κολακεύω (R. κολακευ), f. -εύσω, p. κεκολάκευκα (fr. κόλαξ). To flatter, to deceive.

κόλαξ, ἄκος, ὁ. A flatterer, a parasite.

κόλασις, εως, ἡ (fr. κολάζω). Punishment, chastisement.

κολοιός, οὔ, ὁ. The jackdaw.

Κολοσσαί, ὤν, αἶ. Colossæ, a city of Phrygia in Asia Minor.

κολούω (R. κολου), f. κολούσω, p. κεκόλουκα (fr. κόλος, mutilated). To mutilate, to cut short, to suppress, to hinder, to humble.

κόλπος, οὔ, ὁ. The bosom:—a bay, a gulf, a recess.

κολυμβάω (R. κολυμβα), f. -ήσω, p. κεκολύμβηκα. To swim, to dive.

Κολχικός, ἡ, ὄν, adj. Colchian, of Colchis.—Subst. Κολχική, ης, ἡ (supply γῆ). Colchis.

Κολχίς, ἴδος, ἡ. Colchis, a country of Asia, on the eastern shore of the Euxine.

Κόλχοι, ὤν, οἶ. The Colchians, the inhabitants of Colchis.

κολωνός, οὔ, ὁ. A hill, an elevation, an eminence.

Κολωνός, οὔ, ὁ. Colonus, a borough of Attica, near Athens,

famous as the scene of the last adventures of Œdipus.

κομέω (R. κομε), f. -ήσω, p. κεκόμηκα. To take care of, to nourish, to cherish, to adorn, fr. κόμη, ης, ἡ. The hair of the head, hair.

κομίτης, ου, ὁ (fr. κομία, to have long hair). One who has long hair:—a comet.

κομῖδή, ῆς, ἡ (fr. κομίζω). Care, attention:—conveyance.

κομῖδῃ, adv. (dat. of κομῖδή). Carefully:—very, entirely, wholly.

κομίζω (R. κομιδ), f. -ίσω, p. κεκόμηκα (fr. κομείω). To attend to, to adorn:—to carry, to convey, to bring.

κονία, ας, ἡ Ion. for κονίη, ης, ἡ. Dust.

κονιορτός, οὔ, ὁ (fr. κονία, and ὄρνυμι, to move). A cloud of dust.

κόνις, ιος, and εως, ἡ. Dust.

κοτίω (R. κονι), f. κοτίσω, p. κεκόνηκα (fr. κόνις). To cover with dust, to defile with dust.

κοπίς, ἴδος, ἡ (fr. κόπτω, to cut). A short curved sword, a pruning knife, a knife, a razor.

κόπος, ου, ὁ. Labour, toil, fatigue.

κόπρια, ας, ἡ. Adunghill, dung, fr. κόπρος, ου, ἡ. Dung, mire, filth.

κόπτω (R. κοπ), f. κόψω, p. κεκοφα. To cut, to split, to cut down, to strike, to abuse (with cutting words), to harass, to distress.

κόρα, ας, ἡ (Dor. for κόρη). A maiden, &c.

- κόραξ, ἄκος ὁ. *A raven.*
- κόρη, ἡς, ἡ. *A maiden, a virgin.*
- Κόρη, ἡς, ἡ (proper name). *Proserpine.*
- Κόρινθος, ου, ἡ. *Corinth, a famous city of Greece.*
- κόρος, ου, ὁ (fr. κορέω, to satiate). *Satiety, loathing, weariness.*
- κόρος, ου, Ionic, κούρος, ου, ὁ. *A boy, a youth, a son.*
- κορύνη, ἡς, ἡ. *A club, a stick.*
- κόρυς, ἔθος, ἡ. *A helmet, a crest.*
- κορυφή, ἡς, ἡ (fr. κόρυς). *The crown of the head, the head, the summit.*
- κορώνη, ἡς, ἡ (fr. κορωνός, crooked). *The crow:—a ring, or handle of a door:—a crown.*
- Κορωνίς, ἴδος, ἡ. *Corōnis, the mother of Æsculapius by Apollo.*
- κοσμέω (R. κοσμε), f. -ήσω, p. κεκόσμηκα (fr. κόσμος). *To arrange, to regulate, to reduce to order, to adorn, to honour.*
- κόσμησις, εως, ἡ (fr. κοσμέω). *The act of arranging; an adorning, an ornament.*
- κόσμιος, α, ου, adj. (fr. κόσμος). *Well arranged, orderly, courteous.*
- κοσμιότης, ητος, ἡ (fr. κόσμιος). *Propriety, good order.*
- κόσμος, ου, ὁ. *Order, arrangement, regulation, ornament, dress:—the world, the universe.*
- κοτύλη, ἡς, ἡ. *A cavity, a small cup, a goblet, a vessel, a basin.*
- κουρεύς, εως, ὁ (fr. κείρω, to cut, or shave). *A barber.*
- κούρη, ἡς, ἡ (Ion. for κόρη). *A maiden, a virgin, a daughter.*
- Κουρότροφος, ου, ἡ (fr. κουροτρόφος, rearing children, fr. κούρος and τρέφω, to nourish). *The child-nurturer.*
- κοῦφος, η, ου, adj. *Light, fleet, active, easy, gentle.*
- κούφως, adv. (fr. κοῦφος). *Lightly, easily, swiftly.*
- κράδια, ας, Dor. and κραδίη, ἡς, Ion. for καρδιά. *The heart.*
- κράζω (R. κρωγ), f. κράζω, p. κέκρωγα. *To croak, to cry like a raven.*
- κράνα, ας, Dor. for κρήνη, ἡς, ἡ. *A fountain.*
- κράνειος, εια, ου, adj. (fr. κραιεία, the cornel tree). *Made of the cornel tree wood.*
- κράνιον, ου, τό (fr. κῤῥνον, the scull). *The scull.*
- κράνος, εος, τό (fr. same). *A helmet.*
- κράς, κραιτός, ὁ, also ἡ. *The head, the summit.*
- κραιτερός, ά, όν, adj. (fr. κρατέω). *Strong, powerful, robust, firm, violent, brave, valiant.*
- κραιτερώς, adv. (fr. κραιτερός). *Strongly, powerfully, firmly, &c.*
- κραιτέω (R. κραιτε), f. -ήσω, p. κεκραιτηκα (fr. κραιτός, power). *To have power over, to rule, to excel, to surpass, to be superior to, to conquer, to command.*
- κραιτήρ, ἦρος, ὁ (fr. κραινῆμι, to mix). *A vessel in which wine is mixed with water, a mixer,*

- . a goblet:—the crater of a volcano.
- κρατιστεύω (R. κρατιστευ), f. -είσω, p. κικρατίστευκα (fr. κράτιστος). To be superior to, to surpass, to excel.
- κράτιστος, η, ον, adj. the irreg. superl. of ἀγῦθός (fr. κράτος). Bravest, best, strongest, most excellent.
- κράτος, εος, τό. Strength, force, power, rule, command.
- κραυγή, ῆς, ἡ. A cry, a shout, an outcry.
- κρέας, ἄτος, Att. κρέως, τό (fr. κρέω, for γράω, to gnaw). Flesh, a piece of flesh.
- κρείσσω, ον, Att. -τιων, adj. used as an irreg. comparative of ἀγῦθός (fr. κράτος). Stronger, braver, better, more excellent.
- κρείων, οντος, ὁ (fr. κρέω, same as κρέω and κρῖνω, to rule). A ruler, a commander, a leader, a chief.
- κρεμάννυμι (R. κρεμα), f. κρεμάσω, Att. κρεμῶ, § 101, 4 (1), p. not used, 1 a. pass. ἐκρεμάσθη. To hang, to suspend.
- κρεουργέω (R. κρεουργε), f. -ήσω, p. κικρεούργηκα (fr. κρέας, flesh, and ἔργον, work). To cut up flesh, to cut in pieces, to tear to pieces.
- κρήνη, ης, ἡ. A fountain, a spring.
- Κρής, ἦτος, ὁ. A Cretan.
- Κρήτη, ης, ἡ. Crete, a celebrated island in the Mediterranean.
- Κρήτιθε, adverb, § 119, 1, 2d. From Crete.
- Κρητικός, ῆς, ὄν, adj. Of, or belonging to Crete, Cretan.
- κρίθῃ, ῆς, ἡ. Barley;—hence, κρίθινος, ης, ον, adj. Made of barley, barley.
- κρίνω (R. κριν), f. κρινῶ, p. κέκρικα. To separate, to discriminate, to judge, to decide a difference, to choose, to resolve, to accuse, or charge.—Mid. to choose for one's self, to select, &c.
- κρίός, οὔ, ὁ (fr. κέρας, a horn). A ram.
- κρίσις, εως, ἡ (fr. κρίνω). Separation, discrimination, judgment, choice, final issue.
- κρίτης, οὔ, ὁ (fr. same). A judge, an umpire.
- Κροῖσος, ου, ὁ. Cræsus, a rich king of Lydia, dethroned by Cyrus.
- κροκόδειλος, ου, ὁ. The crocodile.
- κροκόττας, ου, ὁ. The crocotas, the hyena.
- κρότιλλον, ου, τό (fr. κροτέω). A rattle.
- κρότιφος, ου, ὁ (fr. κροτέω). The temple of the head, from the pulsation there felt.
- κροτέω (R. κροτε), f. -ήσω, p. κικρότηκα (fr. κρότος, a noise, a clap). To strike, to clap with the hands, to make a clattering noise, to beat:—to applaud.
- Κρότων, ωνος, ἡ. Crotona, a powerful city of Lower Italy,

- founded by the Achæans, B. C. 715.
- κρούω** (R. κρου), f. κρούσω, p. κέκρουκα. *To strike together, or upon, to dash against.*
- κρυμός**, οὔ, and **κρυμνός**, οὔ, ὄ (fr. κρύος). *Icy coldness, frost.*
- κρύος**, εὖς, τό. *Frost, ice, cold.*
- κρυπτός**, ἦ, ὄν, adj. (fr. κρύπτω). *Concealed, secret:—to be concealed.*
- κρύπτω** (R. κρυβ, 2 κρυβ), f. κρύψω, p. κέκρυφα. 2 a. ἐκρύβον. *To hide, to conceal.—Mid. to conceal one's self, to do secretly.*
- κρύφα**, adv. (fr. κρύπτω). *Secretly, without the knowledge of.—With the gen. § 165, Obs. 1.*
- κτίσωμαι** (R. κτα), f. κτίσομαι, p. κέκτημαι, and ἐκτημαι. *To acquire, to procure for one's self, to obtain.—The perf. has a present signification:—I possess, i. e. I have acquired for myself and retain.*
- κτέαρ**, ἄτος, τό (fr. κτίσωμαι). *A possession, a property:—pl. τὰ κτεῖα, possessions.*
- κτείνω** (R. κτειν, 2 κταν, 3 κτιον), f. κτένω, p. ἐκτακα, sometimes ἐκταγκα, 2 a. ἐκτῆνον. *To kill, to slay, to put to death.*
- κτενίζω** (R. κτεινιδ), f. -ίσω, &c. (fr. κτεῖς, a comb). *To comb, to curry.*
- κτῆμα**, ἄτος, τό (fr. κτίσωμαι). *Possession, property, wealth.—Pl. one's entire possessions.*
- Κτησίας**, ου, ὄ. *Ctesias, the physician of Artaxerxes, king of Persia.*
- Κτησίβιος**, ου, ὄ. *Ctesibius, a celebrated mechanic of Ascrea, to whom the invention of water clocks and other hydraulic instruments is ascribed.*
- κτῆσις**, εως, ἦ (fr. κτίσωμαι, to acquire). *Acquisition, gain, possession, property.*
- κτιζω** (R. κτιδ), f. κτίσω, p. κέκτιχα, p. pass. ἐκτισμαι. *To build, to erect, to found.*
- κτίσμα**, ἄτος, τό (fr. κτιζω). *A building, a settlement, a colony.*
- κτίστης**, ου, ὄ (fr. same). *A founder, a creator, a builder, an author.*
- κνᾶνεος**, α, ου, adj. (fr. κνανός, dark blue). *Dark blue, dark.*
- κνανογαίτης**, ου, ὄ (fr. κνανός, dark, and γαίτη, hair). *One who has dark hair, dark haired.*
- κνιβερνάω** (R. κνιβερνα), f. -ίσω, p. κενιβένηκα. *To steer a vessel, to pilot, to direct.*
- κνιβερνήτης**, ου, ὄ (fr. κνιβερνάω). *A pilot.*
- κῆδος**, εὖς, τό. *Honour, praise, glory.*
- κνέω** (R. κνε), f. -ίσω, p. κέκνηκα. *To be pregnant, to conceive.*
- Κυθήρεια**, ας, ἦ. *Cytherēa, a surname of Venus, from her rising out of the sea near the island Cythēra.*
- Κυθήρη**, ης, ἦ. *Cythēra, an island on the coast of Laconia.*
- κύκλος**, ου, ὄ. *A circle, a circuit.—Dat. κύκλω, as adv. round about.*
- κυκλώω** (R. κυκλο), f. -ώσω, p

- κεκύκλωκα (fr. κύκλος). *To make into a circle, to encircle, to surround.*—MID. *to go round, to form a circle around.*
- κύκλωσις, εως, ἡ (fr. κυκλώω). *The act of encircling or inclosing.*
- Κύκλωψ, ωπος, ὁ (fr. κύκλος, a circle, and ὤψ, the eye). *A Cyclops, a fabled race of gigantic stature. They had but one eye in the middle of their forehead, whence the name.*
- κύκνος, ου, ὁ. *A swan.*
- Κύκνος, ου, ὁ. *Cycnus, 1. A son of Mars, slain by Hercules.— 2. A son of Neptune, changed into a swan.*
- κυλίνδω, and κυλινδέω (R. κυλινδε), f. -ήσω, p. κεκυλίνδηκα. *To roll, to turn round.*—MID. *to turn one's self round, to wander about, to stray, to revolve, to indulge in.*
- κυλίω (R. κυλι), f. -ίσω, p. κεκύλιθα (poetic form of κυλίνδω). *To turn, to roll, to wind.*
- Κυλλήνη, ης, ἡ. *Cyllēne, a lofty mountain in Arcadia, where Mercury was born, and from which he is called Cyllenius.*
- κῦμα, ἄτος, τό (fr. κύω, to swell forth). *Awave, a surge, a billow.*
- κύμβηλον, ου, τό (fr. κύμβος, a hollow vessel). *A basin:—a cymbal.*
- κῦνέω (R. κῦ), f. κῦσω, 1 a. ἐκῦσα, epic κῦσα, and κῦσσα. *To kiss, to venerate.*
- κῦνηγετέω (R. κῦνηγετε), f. -ήσω, &c. (fr. κῦνηγέτης). *To hunt*
- κῦνηγέτης, ου, ὁ (κύων, a dog, and ἡγέτης, a leader). *A hunter.*
- κῦνηγετικός, ἡ, ὄν, adj. (κῦνηγετέω). *Belonging to the chase, hunting, fond of hunting.*—Subst. κῦνηγετική (scil. τέχνη), *the art of hunting.*
- κῦνηγέω (R. κῦνηγε), f. -ήσω, &c. (fr. κῦνηγός). *To hunt.*
- κῦνηγός, ου, ὁ (fr. κύων, a dog, and ἄγω, to lead). *A hunter.*
- κῦνίδιον, ου, τό (dim. of κύων, a dog). *A little dog.*
- κῦνοκέφαλος, ου, ὁ (fr. κύων, a dog, and κεφαλή). *The cynocephalus, a baboon of the dog-headed species.*
- Κύπρις, ἴδος, ἡ. *Cypris, a surname of Venus, from being the chief deity of Cyprus.*
- Κύπρος, ου, ὁ. *Cyprus, a large island in the Mediterranean sea, west of Syria.*
- κύπτω (R. κυπ), f. κύψω, p. κέκυφα. *To bend the head, to stoop, to bow, to hold down the head, to bend, intr.*
- κῦρέω (R. κυρε, and κυρ), f. κῦρήσω, and κύρω, 1 a. ἐκῦρησα, and ἔκωρησα. *To be.*—With a genitive, *to meet with, to attain.*
- κυρία, ας, ἡ, also κυρεία (fr. κῦρος, authority). *The mistress of a family.*
- κυριεύω (κυριευ), f. -εύσω, &c. (fr. κύριος). *To be master or possessor of a thing, to possess to have power over, to obtain, to reduce under authority.*
- κύριος, ου, ὁ (fr. κῦρος, authority). *A master, one who has*

- authority over, a lord, a sovereign.*
- Κῦρος, ου, ὁ. *Cyrus*.—1. A king of Persia, son of Cambyses and Mandane.—2. Cyrus the Younger, brother of Artaxerxes.
- κῦρτωμα, ἄτιος, τό (fr. κυρτώω, *to curve*). *Any thing curved, a hump, an arch, a lump, an inequality.*
- κῦρῶ, same as κῦρέω.—ΜΙD. κῦρομαι, deponent, *to meet with.*
- κῦτος, εος, τό (fr. κύω, *to contain*). *A cavity, a hollow body, an inclosure.*
- κύω, and κύνω (R. κυε), f. κύνω, p. κεκύνω. *To contain, to conceive, to be pregnant, to go with young, to bring forth.*
- κύων, gen. κύνος, ὁ and ἡ. *A dog, a hound*.—Κύνων, *a Cynic.*
- κόθων, ωνος, ὁ. *A Spartan drinking cup, a goblet.*
- κωκῦτός, οὔ, ὁ (fr. κωκύνω, *to wail*). *Wailing, lamentation.*
- Κωκῦτός, οὔ, ὁ (fr. same). *Cocytus, a river in the infernal regions.*
- κωλύω (R. κωλυ), f. -έσω, p. κεκώλωκα (a form of κολούω). *To weaken, to retrench, to check, to hinder, to prevent, to suppress.*
- κωμάζω (R. κωμαδ), f. -ἄσω, p. κεκωμάωκα (fr. κῶμος, *a jovial assembly*). *To go in a riotous procession through villages singing, &c., to revel, to celebrate a joyous festival.*
- κώμη, ης, ἡ. *A village, a small town.*
- κωμηδόν, adv. (fr. κώμη). *By villages, in villages.*
- κωμικός, ἡ, ὄν, adj. (fr. κῶμος, *a festive assembly*). *Pertaining to comic poetry, comic, comical.*—Subst. ὁ κωμικός, *a comic poet.*
- κωμοδοποιός, οὔ, ὁ (fr. κωμοδία, *a comedy*, and ποιέω, *to make*). *A writer of comedy, a comic poet.*
- κώρωψ, ωπος, ὁ. *A gnat.*
- Κῶρος, α, ον, adj. (fr. Κῶς, *Cos*). *Coan, of Cos*.—ὁ Κῶρος, *a Coan, an inhabitant of Cos, an island in the Ægean sea.*
- κώπη, ης, ἡ (fr. κῶπω, *obsol. to seize*). *The handle of an oar, or of a mill, an oar.*
- κῶρος, ω, Dor. for κοῦρος, ου, ὁ. *A youth, &c.*
- κώρα, ας, Dor. for κοῦρη, ης, ἡ. *A maiden, &c.*

Λ.

- λάας, λάσος, contr. λῦς, λᾶος, ὁ. *A stone.*
- λάβή, ἡς, ἡ (fr. λαβ, 2 R. of λαμβάνω, *to seize*). *Seizure, a grasping, a hold.*
- λαβύρινθος, ου, ὁ. *A labyrinth.*
- Λάγος, ου, ὁ. *Lagus, a Macedonian of mean extraction who married Arsinoë daughter of Meleager. He was the reputed father of Ptolemy Lagus, who was named king of Egypt after the death of Alexander.*
- λαγχάνω (R. ληχ, 2 λαχ), f. λή-

- ζουμαι, p. Att. εἶλιχα, Ion. and Dor. λείλογχα, 2 a. ἔλλᾰχον. *To draw lots, to receive by lot, to obtain.*
- λαγῶς, ὦ, ὄ, Att. decl. § 19. *A hare.* Epic λαγῶς, οὔ.
- λάθρα, adv. (fr. λανθάνω, *to lie concealed*, 2 R. λάθ). *Secretly, without the knowledge of.*
- λαθραῖος, α, ον, adj. (fr. λάθρα). *Furtive, clandestine, secret.*
- λαῖός, ἄ, ὄν, adj. *Left, on the left hand.*—Subst. ἡ λαία (scil. χεῖρ), *the left hand.*
- Λαίκαινα, ης, ἡ. *A Spartan female.*
- Λακεδαιμόνιος, α, ον, adj. *Lacedæmonian.*—Subst. ὁ Λακεδαιμόνιος (sc. ἀνὴρ), *a Lacedæmonian.*
- Λακεδαιμών, ονος, ἡ. *Lacedæmon or Sparta, the capital of Laconia, situated in a plain near the Eurotas.*
- λακτιζῶ (R. λακτιδ), f. -ῖσω, &c. (fr. λάξ, *with the heel*, whence λάκω). *To kick, to spring, or jump.*
- Λάκων, ωνος, ὁ. *A Lacedæmonian.*
- Λακωνικός, ἡ, ὄν, adj. *Laconian.*
- λακωνικῶς, adv. *Like the Lacedæmonians, laconically.*
- λαλέω (R. λαλέ), f. -ήσω, p. λελάληκα. *To talk, to speak, to prattle, to converse.*
- λάλημα, ἄτιος, τό (fr. λαλέω). *Talk, prattling, speech, way of talking.*
- λαλίστερος, λαλίστατος, § 56, Att. compar. and superl. of
- λάλος, ον, adj. *Talkative, loquacious, prattling.*
- λαμβάνω (R. ληβ, 2 λᾰβ, 3 ληβ), f. λήψομαι, p. λέληφα, Att. εἶληφα, § 90, 3.—2 a. ἔλᾰβον. *To take, to receive, to admit, to procure, to obtain, to acquire.*—With the gen. *to take hold of, to seize by.*
- λαμπάς, ἄδος, ἡ (fr. λάμπω, *to shine*). *A torch, a light.*
- λαμπρός, ἄ, ὄν, adj. (fr. same). *Shining, brilliant, bright, illustrious, manifest, splendid.*
- λαμπρῶς, adv. (fr. λαμπρός). *Brilliantly, brightly, clearly, manifestly.*
- λάμπω (R. λαμπ), f. λύμψω, p. λέλαμφα. *To shine, to be brilliant.*
- λανθάνω (R. ληθ, 2 λᾰθ, 3 ληθ), f. λήσω, 2 p. λέληθα, 2 a. ἔλᾰθον (fr. λήθω, not in use). *To lie hid, to remain concealed, to escape observation, to act unconsciously; see § 177, 4.*—Mid. *to forget, to omit, to conceal.*
- Λαομέδων, οντος, ὁ. *Laomedon, a king of Troy and father of Priam.*
- λαῶς, οὔ, Att. λεῶς, ὦ (§ 19), ὁ. *The people, a crowd, a nation.*
- λαῶς, ον, ὁ. *A stone.*
- Λαπίθαι, ὤν, οί. *The Lapithæ, a people of Thessaly who nearly exterminated the Centaurs in a quarrel which arose at the nuptials of Pirithōus.*

Λάρισσα, ης, ἡ. *Larissa*, a town of Syria, on the western side of the Orontes.

λάρναξ, ἄκος, ἡ. *A coffer, a box, a chest, an ark.*

λάσιος, ἰα, ἰον, adj. *Hairy, shaggy, rough, bushy.*

Λάτμος, ου, ὄ. *Latmus*, a mountain of Caria, in Asia Minor.

λάτομία, ας, ἡ (fr. *λῦτομέω*, to cut out stone). *A quarry.*—Pl. αἱ *λῦτόμιαι*, the quarries, a prison of Dionysius in a rock near Syracuse.

λατρεύω (R. *λατρεῦν*), f. -εύσω, p. *λελάτρευκα* (fr. *λάτρις*, a hired servant). *To serve for hire, to serve, to worship.*

λάφυρον, ου, τό. *Booty, plunder.*

λάχῦρον, ου, τό (fr. *λαχαίνω*, to dig). *Plants raised by cultivation, pot-herbs, garden-vegetables.*

λέαινα, ης, ἡ (fem. of *λέων*, the lion). *The lioness.*

λεαίνω (R. *λειν*, 2 *λεαν*), f. -ῶνᾶ, &c. (fr. *λεῖος*, smooth). *To render smooth, to polish, to wear away, to reduce in size, to crush, to destroy.*

λέβης, ητος, ὄ (fr. *λαμβάνω*, to hold, 2 R. *λῦβ*). *A caldron, a kettle, a large basin.*

λέγοντι, Dor. for *λέγουσι* (§ 102), 3d pl. of *λέγω*.

λέγω (R. *λεγ*, 2 *λεγ*, 3 *λογ*), f. *λέξω*, p. *λέλεχα*, Att. *λέλοχα* and *εἶλοχα*, § 101, 5:—2 a. *ἔλεγον*. *To gather, to collect, to choose:—to say, to speak, to tell, to*

relate, to command.—*λέγονται*, they are said.—*λέγειν κακῶς τινά*, to speak ill of a person.—*εὖ λέγειν τινά*, to speak well of a person.—§ 153, Obs. 1.—Mid. to lie down to rest.

λεηλάττω (R. *λεηλάττε*), f. -ήσω, p. *λεληλάττηκα* (fr. *λεία*, booty, and *ἐλαίνω*, to drive off). *To drive off as booty, to plunder, to pil-lage.*

λείβω (R. *λειβ*), f. *λείψω*, p. *λέ-λειψα*. *To pour, to drop, to let flow.*—Mid. intr. to flow, to drop.

λειμών, ὄνος, ὄ (fr. *λείβω*). *A grassy plain, a meadow.*

λεῖος, α, ον, adj. *Smooth, polished, even, soft, light.*

λείπω (R. *λειπ*, 2 *λίπ*, 3 *λοιπ*), f. *λείψω*, p. *λέλειψα*, 2 a. *ἔλιπον*. 2 p. *λέλοιπα*. *To leave, to abandon, to desert.*—Mid. *λείπομαι*, *λείφομαι*, to be inferior, to fail, to be surpassed, to be defective, to be in want.

λειτουργία, ας, ἡ (fr. *λειτουργέω*, to perform public duties). *Public service, or employment, labour.*

λεκάνη, ης, ἡ (fr. *λέκος*, a dish). *A dish, a bowl.*

λεκτός, ἡ, ὄν, adj. (fr. *λέγω*). *Chosen, selected:—said, spoken, that can be said.*

λέκτρον, ου, τό (fr. *λέγομαι*, to lie down). *A couch, a bed.*

λέξις, εως, ἡ (fr. *λέγω*, to speak). *Speech, expression, language, a saying, a manner of speech.*

Λεοντῖνος, ου, ὄ. *A Leontine,*

an inhabitant of *Leontini*, a city in Sicily.

λεοντώδης, ες, adj. (fr. *λίων*, a lion, and *εἶδος*, aspect). *Of a lion-like aspect, fierce, bold, courageous.*

λεπιῶτος, ῆ, ὄν, adj. (fr. *λεπιδώω*, to render scaly,) *covered with scales.*

λεπτός, ῆ, ὄν, adj. (fr. *λείπω*, to peel off). *Peeled off, thin, small, slender.*

Λερναῖος, α, ον, adj. *Lernæan, of or belonging to Lerna.*

Λέρνη, ης, ῆ. *Lerna*, a district of Argolis, in which is the lake and grove where Hercules killed the hydra.

λευκοθώραξ, ἄκος, adj. (fr. *λευκός*, and *θώραξ*, a coat of mail). *Having a white breast-plate, white-breasted.*

λευκός, ῆ, ὄν, adj. (fr. *λείω*, to shine). *Bright, clear, white, serene, calm.*

λευκώλενος, ον, adj. (fr. *λευκός*, and *ὠλένη*, an arm). *White-armed.*

λέγος, εος, τό (fr. *λέγομαι*, to lie down). *A couch, a bed.*—Pl. *λίχρα*, ων, τά, *a bier.*

λίων, οντος, ὁ. *A lion.*

Λεωνίδας, and **Λεωνίδης**, ου, ὁ. *Leonidas*, a celebrated king of Sparta, who, with 300 Spartans, defended the pass of Thermopylæ for three days against the whole Persian army.

λήγω (R. *ληγ*), f. *λήξω*, p. *λέληχα*. *To cease, to desist, to abstain from.*

Λίδα, ας, ῆ. *Leda*, wife of Tyndarus, king of Sparta.

Λήθαιος, α, ον, adj. (fr. *Λήθη*). *Of or pertaining to Lethæ, Lethæan.*

λήθη, ης, ῆ (fr. *λήθομαι*, to forget). *Forgetfulness, oblivion.*

Λήθη, ης, ῆ (fr. same). *Lethæ*, a river in the lower world, the waters of which caused those who drank of them to forget their former existence, by which they were prepared for animating other bodies into which they were destined to enter.

λήθω, not used.—Mid. *λήθομαι*, to forget, chiefly used to supply certain tenses of *λανθάνω*, which see.

ληίζω (R. *ληιδ*), f. *-ίσω*, p. *λέληκα* (fr. *λήϊς*, booty). *To devastate, to plunder, to pillage, to rob, to share as booty.*

λήϊον, ου, τό. *A crop, a standing crop, a field.*

Λήμνος, ου, ῆ. *Lemnos*, an island in the Ægean Sea, which was said to contain one of the forges of Vulcan.

Ληναῖος, ου, ὁ. *Lenæus*, a surname of Bacchus, the god of wine, from

ληρός, οῦ, ὁ. *The wine press.*

ληρέω (R. *ληρε*), f. *-ήσω*, p. *λελήρηκα* (fr. *λήρος*, idle talk.) *To talk foolishly, to act in a silly manner.*

ληστρεύω (R. *ληστειν*), f. *-είσω*, p. *λελήστευκα* (fr. *ληστής*). *To*

- rob, to plunder, to carry off as plunder, to be a robber.
- ληστής, οὔ, ὁ (fr. λῆς, plunder). A plunderer, a robber, a pirate.
- ληστρῆικός, ἡ, ὄν, adj. (fr. ληστής). Plundering, robbing, adapted to robbery.—ληστρική κρηγήρης, a piratical galley.
- Λητώ, ὄος, contr. οὔς, ἡ. Latōna, mother of Diana and Apollo, by Jupiter.
- λίαν, adv. Very, strongly, very much, extremely.
- λίβανωτός, οὔ, ὁ (fr. λίβανος, the frankincense tree). Frankincense, incense.
- Λίβυες, ὡν, οἱ. The Lybians, inhabitants of Lybia.
- Λιβύη, ης, ἡ. Libya, a country on the northern coast of Africa.
- Λιβυκός, ἡ, ὄν, adj. Libyan, of Libya.
- λιγαίνω (R. λιγαίν, 2 λιγαῖν), f. -αῖνῶ, p. λελίγαγκα (fr. λιγύς). To sing in a tuneful voice, to tell or chant in a loud shrill voice.
- λιγυρός, ἄ, ὄν, and λιγύς, εἶα, ὑ, adj. Shrill, sharp, piercing, tuneful.
- λίην, adv. Ion. for λίαν. Very, &c.
- λίθάζω (R. λιθαδ), f. -άσω, p. λελίθακα (fr. λίθος, a stone). To throw stones at, to stone.
- λίθιδιον, ου, τό (dim. of λίθος). A small stone, a pebble.
- λίθινος, α, ον, adj. (fr. λίθος). Of stone, stony, stone.
- λίθος, ου, ὁ, and ἡ. A stone, a rock:—a precious stone.
- λίμην, ἑνος, ὁ. A harbour, a haven.
- λιμνάζω (R. λιμναδ), f. -άσω, p. λελίμνακα (fr. λίμνη). To convert into a lake or marsh, to lay under water.
- λίμνη, ης, ἡ. A lake, a swamp.
- λήμῶς, οὔ, ὁ. Want of food, hunger, famine.
- λιμώσσω, Att. -τιω (fr. λῆμος). To be hungry.
- λίνον, ου, τό. Flax, thread made of flax:—linen, a net.—ἐξω λίνων, out of the nets, i. e. not confined, at large.
- λιπαρός, ἄ, ὄν, adj. (fr. λίπας, fat). Fat, anointed with oil:—rich, fruitful, (of soils):—shining, brilliant, splendid.
- λίσομαι, and λῖτομαι (R. λιτ, 2 λιτ), f. λίσσομαι, 1 a. ἐλισσάμην, 2 a. ἐλιτόμην. To pray, to beseech, to supplicate, to entreat.
- λιτανεύω (R. λιτανευ), f. -εύσω, p. λελιτάνευκα (fr. λῖτομαι). To pray, to supplicate, to entreat.
- λογίζομαι (R. λογιδ), f. -ῖσομαι, p. λελόγισμαι (fr. λόγος). To reckon, to enumerate, to estimate, to consider, to conclude.
- λογικός, ἡ, ὄν, adj. (fr. λόγος). Reasonable, rational, logical, intelligent, eloquent.—Subst. ἡ, λογική (scil. τέχνη). The art of reasoning, logic.
- λόγιον, ου, τό (Neut. of λόγιος, intelligent). A saying, an oracle.
- λογισμός, οὔ, ὁ (fr. λογίζομαι, to reflect). Reflection, thought, reasoning, calculation, intelligence, perception.

- λόγος, ου, ὁ (fr. λέγω, to speak).
A word, a saying, a speech, a report, a narration, an account, an argument, reason, understanding:—estimation, respect, value.—λόγῳ ἐνί, in one word.—λόγῳ, in word, ostensibly.—κατὰ λόγον, in proportion to.—εἰς λόγους ἐρχεσθαι, to engage in conversation with.
- λόγῃ, ης, ἡ. *The head of a javelin, a javelin, a spear.*
- λοιγός, οὔ, ὁ. *Destruction, calamity, death, wo.*
- λοιδορέω (R. λοιδορε), f. -ήσω, p. λειδούρηκα (fr. λοιδορος, slanderous). *To rail at, to revile, to reproach, followed by the accusative.—Mid. same, followed by the dative.*
- λοιμός, οὔ, ὁ. *A contagious disease, a pestilence, a plague.*
- λοιπός, ἡ, ὄν, adj. (fr. λείπω, to leave). *Remaining, that is left.—Subst. τὸ λοιπόν (scil. μέρος), the remainder.—τὰ λοιπά, the rest.—καὶ τὰ λοιπά (et cetera), and so forth, abbreviated κ.τ.λ. τοῦ λοιποῦ (scil. χρόνου), in time to come.*
- Λοκροί, ὦν, οἱ. *The Locri, a people of Greece, of whom there were three tribes, distinguished by the names Ὀζόλαι, Ἐπικνημίδιοι, Ὀπύντιοι.*
- λοξός, ἡ, ὄν, adj. *Oblique, slanting, crooked.—Of oracles, ambiguous.*
- λουτρόν, οὔ, τό (fr. λούω). *A bath.*
- λούω (R. λου), f. λούσω, p. λέλουκα (by contr. from λούω, whence
- f. sometimes λοέσω, and 1 aor. ἐλόισα). *To wash.—Mid. to wash one's self, to bathe.*
- λόφος, ου, ὁ. *The crest, the summit, a hill, an eminence.*
- λοχᾶγός, οὔ, ὁ (fr. λόχος, and ἡγέομαι, to lead). *A leader of a cohort, a commander of a company of infantry.*
- λοχάω (R. λοχα), f. -ήσω, p. λελόχηκα (fr. λόχος). *To place in ambuscade, to lie in wait for.*
- λόχος, ου, ὁ (fr. λέγω, to cause to lie down). *Soldiers placed in ambuscade, a company of infantry, commonly of one hundred.—Childbirth.*
- Λυγκεύς, ἔως, ὁ. *Lynceus, a son of Egyptus and husband of Hypermnestra, the daughter Danæus. His life was spared by the affection of his wife, when his brothers were slain.*
- λυγρός, ἄ, ὄν, adj. (fr. λύζω, to sob). *Melancholy, mournful, piteous, distressing, calamitous.*
- Λυδία, ας, ἡ. *Lydia, a rich country of Asia Minor.*
- Λυδός, οὔ, ὁ. *A Lydian.*
- λυκάβας, αντος, ὁ. *The year*
- λύκος, ου, ὁ. *A wolf.*
- Λουκοῦργος, ου, ὁ. *Lycurgus*
1. *A king of Thrace, on whom Bacchus inflicted madness because he had cut down his vines.—2. The celebrated Spartan lawgiver.*
- λυμαίνω (R. λυμαιν, 2 λυμαν), f. -ᾶνῶ, p. λελύμαγκα (fr. λῦμα, fillth). *To defile, to injure, to*

destroy, to devastate.—MID. same;—and also, to purify one's self.

λυπέω (R. λυπε), f. -ήσω, p. λελύπηκα (fr. λῆπη). *To grieve to harass, to distress, to afflict, to injure.*

λῆπη, ης, ἡ. *Sadness, grief, distress, pain, sorrow.*

λυπηρός, ά, όν (fr. λυπέω). *Afflicting, painful, sorrowful, sad, wearisome.*

λυπηρός, ά, όν, adj. (fr. same). *Distressed, poor, wretched.—Of soil, barren, unproductive.*

λύρα, ας, Ion. λῆρη, ης, ἡ. *The lyre.*

λύριζω (R. λυριδ), f. -ίσω, p. λελύριξα (fr. λῆρα). *To play on the lyre.*

Λυσίας, ου, ό. *Lysias, a celebrated Athenian orator, B. C. 458.*

Λυσιμάχος, ου, ό. *Lysimāchus, one of the generals of Alexander.*

Λύσιππος, ου, ό. *Lysippus, a celebrated statuary and sculptor, the only one allowed by Alexander to make his statue.*

λύσις, εως, ἡ (fr. λύω, to loose). *The act of loosing, setting at liberty, deliverance, liberation.*

λυσιτέλειω (R. λυσιτέλε), f. -ήσω, λελυσιτέληκα (fr. λυσιτέλης). *To be useful, to profit.*

λυσιτέλης, ές, adj. (fr. λύω, to pay, and τέλος, cost). *That which pays cost; hence, profitable, advantageous, valuable, costly.*

λύσσα, ης, ἡ. *Madness, insanity.*

λύχνος, ου, ό. *A light, a lamp, a torch.*

λύω (R. λυ), f. λύσω, p. λελύκα. *To loose, to slacken, to deliver up, to release, to solve (a question), to abrogate (a law), to discharge (a debt).—MID. to ransom one's self.*

λωβητός, ἡ, όν, adj. (fr. λωβόμαι, to injure). *Injured, abused, reviled, ruined, unfortunate.*

λωίων, ου, adj. (fr. λῶω, to wish), irreg. compar. of ἀγαθός, § 54. *Better, richer, more advantageous, more useful, preferable.*

λωϊστός, η, ου, contr. for λῶϊστός, &c. (fr. same), superl. of ἀγαθός, § 54. *Best.*

λωϊτινος, η, ου, adj. (fr. λωϊός). *Made of the lotus-tree.*

λωτός, ου, ό. *The lotus.—1. A species of water lily.—2. A tree whose fruit resembles dates.*

M.

μά, a particle of swearing, followed by the accusative of the object sworn by, and is either affirmative or negative, as the words in connection require, as μὰ Δία, *I swear by Jupiter.*

μαγνήτις, ιδος, ἡ, and μαγνήτης, ου, ό. *A magnet or loadstone.*

μάζα, ης, ἡ (fr. μᾶσσω, to knead). *A barley cake, bread.—Wheaten bread is properly ἄριος.*

μαζός, ου, ό. *A breast.*

μάθημα, άτος, τό (fr. μαθηάω,

- to learn). *A lesson, knowledge, instruction.*
- μάθησις, εως, ἡ (fr. same). *Learning, a lesson.*
- μαθητέος, α, ον, adj. (fr. same). *To be learned, fit to be learned.*
—μαθητέον, we must learn, Idioms, 116.
- μαθητής, ου, ὁ (fr. same). *A learner, a scholar, a disciple.*
- Μαῖα, ας, ἡ. *Maia*, daughter of Atlas and mother of Mercury by Jupiter.
- Μαίανδρος, ου, ὁ. *The Meander*, a river of Asia, remarkable for its winding course.
- μαιεύομαι (R. *μαιευ*), f. -εἴσομαι, p. *μεμαίεμαι* (fr. *μαῖα*, a midwife). *To deliver (as a midwife), to preside over childbirth.*
- Μαινάς, ἄδος, ἡ (fr. *μαινομαι*). *A Bacchante, a female votary of Bacchus, a frenzied female, a fury.*
- μαινομαι (R. *μαιν*, 2 *μᾶν*, 3 *μην*), f. *μανοῖμαι*, 2 p. *μέμνηνα*, act. f. *μᾶνῶ*, 1 a. *ἐμνηνα*, 2 a. pass. *ἐμᾶτην* (fr. *μάω*, to be greatly excited). *To become frenzied, to be mad, to be furious, to rave.*—Act. *to make mad.*
- μαίωω (R. *μαιο*), f. -ώσω, p. *μεμαίωκα* (fr. *μαῖα*, a midwife).—Mid. same.—Pass. *to be aided in delivery, to be assisted in birth.*
- Μαῖρα, ας, ἡ. *Mæra*, the faithful dog of Icarus.
- μάκαρ, αρος, ὁ and ἡ, (fr. *χαίρω*, to rejoice). *Happy, blessed:—*
- opulent.—οἱ *μάκαρες*, the gods, the blessed, in Elysium.
- μακάριζω (R. *μακαριδ*), f. -ίσω, Att. -ῖω, p. *μεμακάρικα* (fr. *μάκαρ*). *To deem happy, to bless, to pronounce happy.*
- μακῆριος, α, ον, adj. (same as *μάκαρ*). *Happy, &c.*
- μακῆριστός, ἡ, ον, adj. (fr. *μακαρίζω*). *Esteemed happy, to be esteemed happy.*
- μακῆριᾶτος, η, ον, adj. (superl. of *μάκαρ*, §52). *Most happy, &c.*
- Μακεδονία, ας, ἡ. *Macedonia*, a country of Europe, north-east of Thessaly.
- Μακεδών, ονος, ὁ. *A Macedonian.*
- μακράν, adv. (acc. fem. of *μακρός*, with *ὁδόν*, understood). *At a great distance, far away.*
- μακρόβιος, ον, adj. (fr. *μακρός*, and *βίος*, life). *Long-lived.*
- μακρός, ἄ, ον, adj. (comp. *μηκίων*, *μήκιστος*, and *μακρότερος*, -ῆτος). *Long, large, of great extent.*—Neut. as adv. *μακρόν*, *μακρά*, far, distant.
- μακροτραχήλος, ον, adj. (fr. *μακρός*, and *τραχήλος*, the neck). *Long-necked.*
- μάλα, adv. (comp. *μᾶλλον*, superl. *μάλιστα*). *Very, much, very much, assuredly, certainly.*
- μαῖλάκος, ἡ, ον, adj. *Soft, feeble, timid, effeminate.*
- μαλάχη, ης, ἡ (fr. *μαλάσσω*, to soften). *Mallows.*
- μάλιστα, adv. superl. of *μάλα*. *Most, chiefly, especially, most certainly.*

- μᾶλλον, adv. compar. of μάλα.
More, rather.
- μῆν, Dor. for μήν.
- Μανδάνη, ης, ἡ. *Mandanē*, mother of Cyrus, king of Persia.
- Μάνης, εος, contr. ους, ὁ. *Manēs*, a servant of Diogenes.
- μανθάνω (R. μαθε, 2 μᾶθ), f. μᾶθίσω, p. μεμᾶθηκα, 2a. ἐμᾶθον. *To learn, to comprehend, to understand, to perceive, to know.*
- μῆνία, ας, ἡ (fr. μαινομαι, to rave). *Madness, a mania, frenzy.*
- μῆνικός, ἡ, ὄν, adj. (fr. μανία). *Raving, furious.*
- μαντεία, ας, ἡ (fr. μαντεύομαι). *Prophecy, prediction.*
- μαντεῖον, ου, τό, neut. of μαντεῖος, pertaining to prophecy). *An oracle, meaning the place where oracles are delivered.*
- μαντεύομαι (R. μαντευ), f. -εύσομαι, p. μεμάντευμαι (Dep. mid. fr. μάντις, a prophet). *To prophesy, to utter oracles, to predict.*
- μαντικός, ἡ, ὄν, adj. (fr. μάντις). *Of or pertaining to divination, divining, prophetic.*—Subst. ἡ μαντική (sc. τέχνη). *The art of divination, the prophetic art.*
- Μαντίνεια, ας, ἡ. *Mantinēa*, a city of Arcadia, celebrated for the battle in which Epaminondas lost his life, B. C. 363.
- μάντις, εως, Ion. ιος, ὁ (fr. μαινομαι, to be inspired). *A prophet, a soothsayer, a diviner.*
- μᾶντιάς, α, Dor. for. μαντήϊς, οὔ, ὁ (fr. μνηύω, to inform). *An informer, an accuser.*
- Μᾶρᾶθῶν, ὠνος, ἡ. *Marathon*, a borough of Attica, where the Persians, under Datis and Artaphernes, were defeated by the Athenians, under the command of Miltiades, B. C. 490.
- μαραίνω (R. μαραιν, 2 μαρῖν), f. -ᾶνῶ, p. μεμάραιγκα, 1 a. ἐμάρῶνα, Att. ἐμόρηνα. *To consume by fire:—hence, to dry up, to parch, to wither (tr.), to blast.—Mid. to become withered, to decay, to waste.*
- Μαρδόνιος, ου, ὁ. *Mardonius*, a general of Artaxerxes, defeated and slain in the battle of Plataea, B. C. 479.
- μάρμαρος, ου, ἡ (fr. μαρμαίρω, to shine). *Marble, hard white stone.*
- μάρναμαι, 2nd conj. (R. μαρνα), 1 a. p. ἐμαρνάσθην. *To fight, to wrangle, to toil.*
- Μαρσύας, ου, ὁ. *Marsyas*, a satyr of Cætenæ, vanquished by Apollo in a musical contest to which he had challenged him, and then flayed alive as a punishment for his temerity.
- μαρτυρέω (R. μαρτιρε), f. -ήσω, p. μεμαρτίρηκα (fr. μάρτυρ, a witness). *To be a witness, to testify, to attest.*
- μαρτυρία, ας, ἡ (fr. μαρτυρέω). *Testimony, evidence.*
- μαστεύω (R. μαστευ), f. -εύσω, p. μεμάστευκα (fr. μάσσω, to feel). *To search, to seek, to strive after.*
- μαστιγῶ (R. μαστιγο), f. -ώσω,

- ρ. *μιαστίγωκα* (fr. *μίστιξ*, a lash). *To scourge, to whip, to punish.*
- μάταιος*, α, ον, adj. (fr. *μάτην*). *Vain, useless, foolish, unprofitable.*—*μάταια*, neut. pl. as adv. in *tain*, *uselessly*, &c.
- μάτην*, adv. *In tain, uselessly, unprofitably, without reason, to no purpose.*
- μάτηρ*, Dor. for *μήτηρ*.
- Μάτρις*, ἴδος, ὁ. *Matris.*
- μάχαιρα*, ας, ἡ (fr. *μάχη*). *A curved sword, a sabre, a knife.*
- μάχη*, ης, ἡ. *A battle, a fight, an engagement, a conflict.*
- μαχητικός*, ἡ, ὄν, adj. (fr. *μάχη*). *Pertaining to a fight, warlike, fond of strife, pugnacious.*
- μάχομαι* (R. *μαχε*, 2 *μῆχ*), f. *-έσομαι*, and *-ήσομαι*, p. *μεμάχεσμαι* and *μεμάχημαι* (fr. *μάχη*, a combat). *To combat, to fight, to contend, to quarrel.*
- μεγαλαυχίω* (R. *μεγαλαυχε*), f. *-ήσω*, p. *-ήκα* (fr. *μέγας*, great, and *αἰχίω*, to boast). *To taunt one's self, to speak boastfully, to boast:—to be proud.*
- μεγαλήτωρ*, ορ, adj. (fr. *μέγας*, great, and *ἤτορ*, heart). *Magnanimous, courageous, noble-hearted.*
- μεγαλοπρεπής*, ἐς, adj. (fr. *μέγας*, great, and *πρέπω*, to become). *Magnificent, noble, sumptuous, splendid.*
- μεγαλοπρεπῶς*, adv. (fr. *μεγαλοπρεπής*). *Magnificently, nobly, with great splendour.*
- μεγαλόψυχος*, ον, adj. (fr. *μέγας*, great, and *ψυχή*, soul). *Possessing a great soul, noble-minded.*
- μεγαλύνω* (R. *μεγαλιν*), f. *-ῦνῶ*, p. *μεμεγάλυνκα* (fr. *μέγας*, great). *To make great or powerful, to magnify, to extol.*
- Μεγᾶρα*, ον, τὰ. *Megāra*, the capital of Megaris.
- Μεγᾶρεύς*, ἐως, ὁ. *An inhabitant of Megāra.*—*οἱ Μεγᾶρεῖς*, the Megarians.
- μέγας*, *μεγάλη*, *μέγα*, adj. (comp. irreg. *μειζων*, *μείσιτος*). *Great, large, powerful.*—*καὶ τὸ μείσιτον*, and above all.—adv. *μέγα*, and *μεγάλα*, *greatly*.—*μέγα ἄριστος*, by far the bravest.
- μέγεθος*, εος, τό (fr. *μέγας*). *Greatness, magnitude, size.*
- μείδομαι* (R. *μειδε*), f. *μεδίσομαι* (Dep. mid. of *μεῖδω*, rarely used). *To take care of, to concern one's self about, to attend to.*
- Μεδουσα*, ης, ἡ. *Medusa*, daughter of Phorcys and Ceto. Of the three Gorgons she alone was subject to mortality. She was slain by Perseus, and her head placed in the *Ægis* of Minerva. Whosoever looked upon it was turned into stone.
- μεθάλλομαι*, f. *-ἄλοῦμαι*, &c. (*μετά*, about, and *ἄλλομαι*, to leap). *To leap about, to dart from one side to another.*—2. a. *μεθιλόμην*, pt. *μετολμένος*, by syncope for *μεταλόμενος*.
- μεθαρμόζω*, f. *-όσω*, &c. (*μετά* denoting change, and *ἀρμόζω*

- to adjust). To adjust in a different manner, to change, to amend.
- μέθη, ης, ἡ (fr. μέθυ, wine). Intoxication, drunkenness.
- μεθίημι, f. μεθήσω, &c. (μετά, from, and ἵημι, to send). To dismiss, to let go, to release.—Intr. to desert from, to cease, to be careless.
- μεθίστημι, f. μεταστήσω, &c. (μετά, denoting change, and ἵστημι, to place). To put in a different place, to transfer, to change.—Intr. in the p. plup. and 2 a., to change sides, to go away, to go over to.
- μέθυ, vos, τό. Wine, unmixed wine.
- μεθύσκω, and μεθύω (R. μεθύ), f. -ύσω, p. μεμέθυκα (fr. μέθυ). To intoxicate with wine.—Mid. to drink to intoxication, to get drunk.
- μειδάω (R. μειδα), f. -ήσω, p. μεμειδηκα. To smile.
- μειδιάω (R. μειδια), f. -ιάσω, p. μεμειδιάκα, poetic for μειδάω.
- μειζων, ον, adj. (irreg. comp. of μέγας, which see). Greater, &c.
- μειράκιον, ου, τό (dim. of μείραξ, a youth). A boy, a mere youth, a young man.
- μειρομαι (R. μειρ, 2 μῆρ, 3 μορ), f. μεροῦμαι, 2p. ἔμμορα, p. pass. εἴμαρμαι (Mid. of μείρω, to divide). To obtain a share, to get by lot, to receive.—Impers. p. pass. εἴμαρται, it is fated, it is destined.—τὸ εἴμαρμένον, the allotment of fate, fate, death.
- μείων, ον, adj. (irreg. comp. of μικρός, small). Smaller, &c.
- μελαγχολάω (R. μελαγχολα), f. -ήσω, &c. (fr. μέλας, and χολή, bile). To be melancholy, to be insane, supposed to result from black bile.
- μελανία, ας, ἡ (fr. μέλας, black). Blackness, a black spot, a black cloud.
- Μελανίπιδης, ου, ὁ. Melaniprides, a poet who flourished B. C. 500.
- μέλας, μέλαινα, μέλαν, adj. Black, dark, obscure.
- μέλει, f. μελήσει, p. μεμέληκε, impers. (fr. μέλω, to be a care). It concerns, it is a care, it interests.
- μελεῖζω, and μελιζω (R. μελιγ and μελιδ), f. -ίζω, and -ίτσω, &c. (fr. μέλος, a limb). To cut into pieces, to dismember, to mutilate.
- μέλεος, α, ον, adj. Vain, ineffectual, void, useless:—wretched, miserable.
- μελετάω (R. μελετα), f. -ήσω, p. μεμελέτηκα (fr. μέλω, to be a care). To bestow diligent care upon, to take care of, to apply, to practise.
- μελέτη, ης, ἡ (fr. μελετάω). Care, close application, study, practice, training, exercise.
- μελετηρός, ά, όν, adj. (fr. same). That practises diligently:—practised, exercised.
- μέλημα, ἄτος, τό (fr. μέλω, to be a care). An object of care, care.
- Μέλης, ου and ητος, ὁ. Meles,

a river of Ionia in Asia Minor, on the banks of which some of the ancients supposed Homer was born.

μέλι, ἴτος, τό. *Honey.*

μελιζῶ (R. μελιδ), f. -ῖσω, p. μεμελῖκα (fr. μέλος, a song). *To sing, to play on an instrument, to modulate.*—See also μελεῖζω.

Μελίκερτης, ου, ὁ. *Melicertes*, or *Melicerta*, a son of Athamas and Ino, saved by his mother from the fury of his father.

μελίσδω, Dor. for μελιζῶ.

μελισμα, ατος, τό (fr. μελιζῶ, to sing). *A song, a melody, a strain.*

μελισσα, ης, and Att. μελιττα, ης, ἡ (from μέλι, honey). *A bee.*

μελλησμός, ου, ὁ (fr. μέλλω). *Deferring, delaying, hesitating.*

μέλλω (R. μέλλε), f. μελλήσω, p. μεμέλληκα. *To be about, to intend, to purpose, to delay, to linger.*—μέλλω ἵεναι, *I am about to go.*—τὸ μέλλον, *the future.*—τὰ μέλλοντα, *things about to happen, the future.*

μέλος, εος, τό, a member, a limb, a part:—a verse, a lyric poem, a song, a tune.—μελῶν ποιητής, a lyric poet.

Μελπομένη, ης, ἡ. *Melpomene*, the muse of tragedy; from μελπω (R. μελπ), f. μέλπω, &c. also ΜΙΩ. μέλομαι (fr. μέλος, a song). *To sing, to play, to dance.*

μέλω (R. μελε), f. -ήσω, p. μεμέ-

ληκα. *To be a concern or care to, to be a source of care.*

μεμπτός, ἡ, ὄν, adj. (fr. μέμφομαι). *Blamed, censured, faulty, blamable.*

Μέμφις, ἴδος, ἡ. *Memphis*, a famous city of Egypt.

μέμφομαι (R. μεμφ), f. μέμφομαι, p. μεμέμμαι. *To rebuke, to censure, to blame, to reproach with.*

μέν (a particle of connexion). *Indeed*; it is opposed to δέ in the following clause. Its import is sometimes expressed by merely giving emphasis to the word with which it is connected.—See § 125, μίν and δέ.

Μενεκρίτης, εος, ὁ. *Menecrātes*, a physician of Syracuse, who in his excessive vanity assumed the title of Jupiter.

Μενέλᾱος, ου, ὁ. *Menelāus*, a king of Sparta, brother of Agamemnon, and the husband of Helen. She being carried off by Paris gave rise to the Trojan war.

μένος, εος, τό. *Bodily strength, might, vigour, impetuosity, inclination,*—*a vast quantity.*

μέντοι, a particle (fr. μίν, epic μίν, and τοί). *Indeed, truly, but indeed, nevertheless.*

μένω (R. μεν, 2 μᾶν, 3 μον), f. μενῶ, p. μεμένηκα, § 97, 3 Exc. (akin to μένος). *To remain, to persist, to remain firm, to await.*—1 a. ἔμεινα, 2 perf. μέμονα, with a present significa-

- tion, to intend, to purpose, to desire.
- Μένων**, **ωνος**, ὁ. *Menon*, a Thesalian, an officer in the army of Cyrus.
- μερίζω** (R. **μεριδ**), f. -ίσω, p. **μεμέριξα** (fr. **μίρος**). *To divide, to parcel out, to give part.*—**ΜΙΘ**. to share, to partake, to appropriate to one's self.
- μέριμνα**, ης, ἡ (fr. **μερίζω**). *Care, anxiety, anxious thought.*
- μέρος**, εος, τό. *A part, a share, a portion, a side* (in a controversy).—**παρά μέρος**, by turns.
- μέροψ**, οπος, ὁ (fr. **μέρω**, to divide, and ὄψ, the voice). *Literally, one that has an articulate utterance.*—Hence, **man**, pl. οἱ **μέροπες**, men.
- μεσημβρία**, ας, ἡ (fr. **μέσος**, and ἡμέρα, a day). *Mid-day, noon*:—the south.
- μεσογαῖα**, ας, ἡ (sem. of **μεσογαῖος**, midland, sc. **χώρα**). *The interior* (of a country).
- μεσολᾶβέω** (R. **μεσολᾶβε**), f. -ίσω, p. **μεμεσολᾶβηκα** (fr. **μέσος**, and **λαμβάνω**, to take, 2 R. **λᾶβ**). *To seize by the middle, to catch up, to intercept.*
- μεσονύκτιος**, ον, adj. (fr. **μέσος**, and **νύξ**, night). *Pertaining to midnight, at midnight.*
- μέσος**, η, ον, adj. *Middle, in the middle, in the midst, intermediate, lying between.*—**ἐν μέσῳ**, in the middle i. e. publicly.
- μέσσοι**, adv. (fr. **μέσος**). *In the middle, publicly.*
- μεστός**, ἡ, ὄν, adj. *Full, satiated,*
- sated, satisfied, § 143, R. IX.*
- μετά**, prep. (governs the genitive, dative, and accusative, § 124, 11).—*With the gen., with, together with, by means of.*—*With the dat. (only in poetry), among, between, in.*—*With the acc., after, next after, to, towards, &c.*—*As an adverb, without a case, besides, moreover, together, afterward.*—**μετά δέ**, and after this.—**μεθ' ἡσυχίας**, with repose, indolently.—**μεθ' ἡμέρας**, by day.—*In composition it denotes change, participation, reciprocity.*
- μεταβάλλω**, f. **μεταβᾶλῶ**, &c. (**μετά**, across, and **βάλλω**, to throw). *To throw across, to remove, to transfer, to change, to transform.*
- μετάβῆσις**, εως, ἡ (fr. **μεταβαίνω**, to go away). *A going from one place to another, a transition, departure, change of abode.*
- μεταβολή**, ης, ἡ (fr. **μεταβάλλω**). *Change, transposition, exchange, a revolution, a variation* (in music).
- μεταδίδωμι**, f. -δώσω, &c. (**μετά**, denoting participation, and **δίδωμι**, to give). *To share, to impart unto, to participate with, § 152.*
- μεταλαμβάνω**, f. -λήψομαι, &c. (**μετά**, denoting participation, and **λαμβάνω**, to take). *To take a part of, to share in, to partake of, to take or receive after another.*

μεταλλάσσω, Att. -τιω, f. -αλλάξω, &c. (μετά, denoting change, and ἀλλάσσω, to barter). To change one thing for another, to exchange, to barter.—Mid. to pass by.

μεταλλάω (R. μεταλλα), f. -ήσω, &c. (fr. μετά, after or for, and ἄλλα, other things). To inquire after other things, to search after, to be inquisitive.

μετάλλενσις, εως, ἡ (fr. μεταλλεύω). The search after metals, mining:—a mine.

μεταλλεύω (R. μεταλλεν), f. -εύσω, p. μεμετάλλευκα (fr. μέταλλον). To work mines, to dig for metals, to dig.

μέταλλον, ου, τό (probably from μεταλλάω). A metal, ore.

μετάλμενος, by syncope for μεθ' ἄλόμενος, 2 a. pt. of μεθάλλομαι, which see.

μεταμέλει, f. -ήσει, 1 a. μετεμέλησε, impers. (fr. μετά, after, μέλω, to care). It repents.—μεταμέλει μοι, it repents me, i. e. I repent, Idioms, 54.

μεταμέλομαι, f. -μελήσομαι, p. μεταμεμέλημαι (μετά, denoting change, and μέλομαι, to be concerned). To repent and alter one's purpose, to regret, to repent.

μεταμορφώω, f. -ώσω, p. μεταμόρφωκα (μετά, denoting change, and μορφώω, to form). To transform, to metamorphose, to change.

μετανίστημι, f. -αναστήσω, &c. (μετά, denoting change, and

ἀνίστημι, to cause to rise). To transport from one place to another.—Mid. to remove to another habitation, to emigrate, to change one's mode of life.

μετανοίω, f. -νοήσω, &c. (μετά, denoting change, and νοέω, to think). To change one's opinion, to think differently, to repent, to regret.

μεταξύ, adv. Between, among, during, in:—in the meantime.

μεταπέμπω, f. -πέμψω, &c. (μετά, after, and πέμπω, to send). To send after, to send in quest of, to depute.—Mid. to send for, to go after.

Μεταπόντιον, ου, τό. Metapontium, a city of Lucania in Italy.

μεταστρέφω, f. -στρέψω, &c. (μετά, denoting change, and στρέφω, to turn). Tr. to turn aside, to turn back, to avert, to pervert.—Mid. Intr. to turn.

μετασχηματίζω, f. -ίσω, &c. (μετά, denoting change, and σχηματίζω, to form). To change the form, to transform, to alter.

μετατίθημι, f. μεταθήσω, &c. (μετά, denoting change, and τίθημι, to place). To change the place of, to transpose, to misplace, to transfer, to change.

μετανδάω, f. -ήσω, p. μετηγήδηκα (μετά, with, and ἀνδάω, to speak). To speak with, to address, to converse with.

μεταφέρω, f. μετοίσω, &c. (μετά, denoting change, and φέρω, to bear). To transport, to trans-

- fer, to bear away:—to use in a figurative sense.*
- μεταφορικῶς**, adv. (fr. μεταφορικός, figurative, fr. μεταφέρω), *Figuratively, by metaphor.*
- μεταχειρίζω**, f. -ῖσω, &c. (μετά, to, and χειρίζω, to have in hands). *To give into the hands, to take in hand, to manage, to take care of.*
- μέττειμι**, f. -έσομαι, &c. (μετά, with, and εἶμι, to be). *To be with or among, to be present.*
—With a genitive of the thing, *to participate in.*
- μέττειμι**, f. -έσομαι, &c. (μετά, after, and εἶμι, to go). *To go after or for, to go in search of, to pursue, to revenge, to punish.*
- μετέρχομαι**, f. μετελεύσομαι, &c. (μετά, after, and ἔρχομαι, to go). *To go after, or in search of, to pursue, to take revenge, to punish.*
- μετέχω**, f. μεθέξω, and μετασχήσω, &c. (μετά, denoting participation, and ἔχω, to have). *To participate in, to partake of, to have in common with, to have a share in.*
- μετεωρίζω** (R. μετεωρίδ), f. -ῖσω, Att. ἰώ, p. μεμετεώριχα (fr. μετέωρος). *To lift on high, to raise aloft, to keep in suspense, to excite.*
- μετέωρος**, ov, adj. (fr. μετά, denoting change, and ἴωρα, same as αἰώρα, the act of suspending). *Raised on high, raised aloft, on high, suspended in the air:—in suspense, anxious.*
- μετόπισθεν**, adv. (fr. μετά, next after, and ὀπισθε, behind). *Directly behind, next in order, afterward, behind, after.*
- μετόπωρον**, ov, τό (fr. μετά, after, and ὀπώρα, autumn). *The end of autumn, the end of the harvest season.*
- μετρέω** (R. μετρε), f. -ήσω, p. μεμέτρηκα (fr. μέτρον, a measure). *To measure, to count, to estimate.*—MID. *to receive by measure.*
- μέτριος**, α, ov, adj. (fr. μέτρον). *In due measure, sufficient, moderate.*—τὸ μέτριον, *proportion.*
- μετρίως**, adv. (fr. μέτριος). *Moderately, suitably, slightly.*
- μέτρον**, ov, τό. *Measure, stature, size.*
- μέτωπον**, ov, τό (fr. μετά, after, and ὤψ, the eye). *The forehead, the front.*
- μέχρι**, and μέχρις, adv. *Until, as far as, as long as.*—μέχρι τιρός, *for some time, a while.*—μέχρις ὄτου, *until, so long as.*—μέχρι πολλοῦ, *a long time.*
- μή**, a negative particle and conjunction, § 166. *Not, lest.*—μή is conditional, οὐ is absolute; μηδαμῆ, *by no means.*
- μηδέ**, conj. (fr. μή and δέ). *Nor; in the middle of a sentence, not even, not at all, and not.*—μηδέ....μηδέ, *neither....nor.*
- Μήδεια**, ας, ἡ. *Medæa, a celebrated sorceress, daughter of Æetes, king of Colchis. After aiding Jason to obtain the*

golden fleece, she married him and fled with him to Greece.

μηδεῖς, μηδεμία, μηδέν, adj. (fr. μηδέ, and εἷς, one). *Not even one, no one, none.*—μηδέν, nothing, in no respect.

μηδέποτε, adv. (fr. μηδέ, not even, and ποτέ, ever). *Never at any time, never.*

μηδέπω, adv. (fr. μηδέ, not even, and πω, at some time). *Not yet, not at all.*

Μηδία, ας, ἡ. *Media*, an extensive country of Asia, south of the Caspian sea.

Μήδοκος, ου, ὁ. *Medocus*, a king of Thrace.

μῆδομαι (R. μηδ), f. μῆσομαι, 1 a. ἐμῆσάμην, dep. mid. (fr. μῆδος). *To concern one's self about, to plan, to devise.*

μῆκέτι, adv. (fr. μή, not, and ἔτι, farther). *Not farther, no more, no longer.*

μῆκιστος, η, ου, adj. (superl. of μακρός, fr. μήκος, § 53). *Longest, very long, highest.*

μῆκος, εος, τό. *Length, height.*
μηλέα, ας, ἡ (fr. μῆλον). *An apple-tree.*

μῆλον, ου, τό. *A quince, an apple:—a sheep.*

μῆν, conj. *Truly, in truth, indeed, certainly, but yet.*—οὐ μῆν, *certainly not.*—ἦ μῆν, *yes certainly.*

μῆν, μηνός, ὁ. *A month.*

μῆνιγξ, ιγγος, ἡ. *The membrane of the brain.*

μηνύω (R. μηνῦ), f. μηνύσω, p.

μεμῖνῦκα. *To point out, to indicate, to show, to discover, to make known.*

μήποτε, adv. (fr. μή, not, and ποτέ, ever). *Not at any time, never.*

μήπως, adv. and conj. (fr. μή, lest, and πως, in some way or other). *Lest in some way, lest perhaps, that not perhaps.*

μηρίον, ου, τό, same as μηρός. *Used only in pl. τὰ μηρία. The thighs.*

μηρός, ου, ὁ. *The thigh.*

μήτε, conj. (fr. μή, not, and τέ, and). *And not.*—μήτε . . . μήτε, *Neither . . . nor.*

μήτηρ, μητέρος, by syncope μητρός, ἡ. *A mother.*

μήτις, μήτι, adj. pron. (fr. μή, lest, and τίς, any one). *Lest any one.*—μήτι, as adv. *not at all.*

μητροπάτωρ, ορος, ὁ (fr. μήτηρ, a mother, and πατήρ, a father). *A mother's father, a maternal grandfather.*

μητρόπολις, εως, ἡ (fr. μήτηρ, a mother, and πόλις, a city). *A mother city, a metropolis, a capital.*

μητρνιά, ἄς, ἡ (fr. μήτηρ, a mother). *A stepmother.*

μηχάνια (R. μηχανία), f. -ήσω, p. μεμηχάνηκα (fr. μηχανία, a device). *To machinate, to contrive, to plan, to intent, to procure by management.*

μηχάνημα, ἄτος, τό (fr. μηχανία). *A machine, an expedient.*

μῆχος, εος, τό. *An expedient, a device, a remedy.*

μῑᾶρός, ᾶ, ὄν, adj. (fr. μῑᾶνω, to stain). *Stained, contaminated, defiled:—impious.*

μῑγνῑμι (R. μῑγ), f. μῑζω, p. μῑμῑχα, 2 a. pass. ἔμῑγην. *To mix, to mingle.*

μῑκκῑλος, ἦ, ὄν, adj. (dim. fr. μῑκκός, Dor. for μῑκρός). *Very small.*

μῑκρός, ᾶ, ὄν, adj. (comp. irreg. ῥ 54). *Small, short, little.—μῑκροῦ δεῖν, nearly, almost.—κατὰ μῑκρόν, by degrees, gradually.—παρὰ μῑκρόν, nearly.*

Μῑλήσιος, α, ὄν, adj. *Milesian.*—Subst. ὁ Μῑλήσιος, a *Milesian.*

Μῑλήτος, ον, ἦ. *Milētus*, the capital of Ionia in Asia Minor.

Μῑλλιᾶδης, ον, ὁ. *Milliādes*, the Athenian commander in the battle of Marathon.

Μῑλων, ωνος, ὁ. *Milo*, a celebrated athlete of Crotōna in Italy.

μῑμῑομαι (R. μῑμε), f. -ἦσομαι, p. μῑμῑμημαι (fr. μῑμος, an imitator). *To imitate, to mimic.*

μῑμημα, ᾶτος, τό (fr. μῑμεομαι). *An imitation, a copy.*

μῑμητέος, α, ὄν, adj. (fr. same). *To be (or that ought to be) imitated.—μῑμητέον (ἦμῑν), we must imitate.*

μῑμητής, οὔ, ὁ (fr. same). *An imitator.*

μῑμνήσκω (R. μῑνα), f. μῑνήσω, p. μῑμνηκα (fr. μῑνάω, obsol.) *To remind, to remember, to recollect, to mention.*

μῑμνω, poetic for μῑνώ, which see.

μῑν, Dor. and Att. νῑν (Ion. acc. of the third personal pron. for all genders and numbers, and always enclitic). *Him, her, it, them.*

Μῑνώς, ωος, Att. ω, ὁ. *Minos*, a king of Crete, son of Jupiter and Europa—so celebrated for his justice, that he was made supreme judge in the infernal regions.

Μῑνώταυρος, ον, ὁ (fr. Μῑνώς, and ταῦρος, a bull). *Minotaur*, a celebrated monster, half man half bull.

μῑσᾶνθρωπος, ον, adj. (fr. μῑσῑέω, and ἄνθρωπος, a man). *Misanthropic.*—Subst. ὁ μῑσᾶνθρωπος, a *misanthrope, one who hates mankind.*

μῑσῑέω (R. μῑσε), f. -ἦσω, p. μῑμῑσηκα (fr. μῑσος, hatred). *To hate, to dislike, to detest.*

μῑσθός οὔ, ὁ. *The reward of labour or service, hire, pay, wages, a reward, retribution.*

μῑσθοφόρος, ον, ὁ (fr. μῑσθός, hire, and φῑρω, to bear off). *A hired person, a mercenary, a hireling.*

μῑσθώω (R. μῑσθο), f. -ώσω, p. μῑμῑσθωκα (fr. μῑσθός). *To let.—Μῑδ. to hire for one's self.*

μῑτρα, ας, Ion. μῑτρη, ἦς, ἦ. *A belt, a girdle, a headband.*

Μῑτυλᾶνᾶ, ας, Dor. for Μῑτυλίγη, ἦς, ἦ. *Mitylenē*, the capital of Lesbos, an island in the Ægean Sea.

μῑνᾶ, μῑνᾶς, ἦ (contr. from μῑνάω, μῑνάας). *A mina, a sum (πῑ*

a coin) equal to one hundred drachmæ, or to seventeen dollars fifty-nine cents.

μνάομαι (R. *μνα*), f. *μνήσομαι*, p. *μémνημαι*, 1 a. *émνήσθη* (used as a middle to *μμνήσκω*, fr. *μνάω*, obsol.) *To remember, to recollect, to be mindful.* The perf. *μémνημαι* has often a present sense, *I remember.* § 76, Obs. 9.

μνήμα, ἄτος, τό (fr. *μνάομαι*). *A memorial, a monument, a tombstone.*

μνήμη, ης, ἡ (fr. same). *Memory, remembrance.*

μνημοτεύω (R. *μνημονευ*), f. *-έσω*, p. *μémνημόνευκα* (fr. *μνήμων*). *To remember, to keep in mind:—to remind, to make mention of.*

Μνημοσύνη, ης, ἡ. *Mnemosynē*, the mother of the nine Muses, by Jupiter.

μνήμων, ον, adj. (fr. *μνάομαι*). *That remembers, mindful.*

μνησικᾶκέω (R. *μνησικακε*), f. *-ήσω*, &c. (fr. *μνάομαι*, to remember, and *κακόν*, an evil or injury). *To remember injuries, to be revengeful, to resent.*

μνηστήρ, ἥρος, ὁ (fr. *μνάομαι*, to seek in marriage). *A suitor, a lover.*

μογέω (R. *μογε*), f. *-ήσω*, p. *μémόγηκα* (fr. *μόγος*, labour). *To labour, to bestow labour upon:—μογεῖμεν*, Dor. for *μογιούμεν*.

μόγισ, adv. (fr. same). *With difficulty, hardly, scarcely.*

μοῖρα, ας, ἡ (fr. *μείρω*, to divide).

A part, a portion, a lot, fate.

Μοῖρα, ας, ἡ, the same used as a proper name. *Fate.*—*αἱ μοῖραι*, the *Fates*, three powerful goddesses who presided over the birth and life of mankind. Their names were *Clótho*, *Lachēsis*, and *Atrópos*.

Μοῖσαι, Dor. for *Μοῦσαι*. *The Muses.*

μόλιβδος, ου, ὁ. *Lead.*

μόλις, adv. (fr. *μόλος*, toil). *With difficulty, hardly, scarcely.*

μόλω, obsol. in pres. 2 a. *έμολον*, inf. *μολεῖν*, to go, to come, to arrive.

μοναρχία, ας, ἡ (fr. *μοναρχέω*, to rule alone, fr. *μόνος* and *αρχή*). *The government of one, monarchy.*

μόσιμος, ον, adj. (fr. *μένω*, to stay, 3 R. *μον*). *Lasting; permanent, abiding, firm, immoveable.*

μονομαχία, ας, ἡ (fr. *μόνος*, and *μάχη*, a combat). *A single combat.*

μόνος, η, ον, adj. *Alone, sole, solitary.*—Neut. as adv. *μόνον*, only.—*οὐ μόνον*, not only.

μονοσάνδαλος, ον, adj. (fr. *μόνος*, and *σάνδαλον*, a sandal). *Having but one sandal.*

μονόφθαλμος, ον, adj. (fr. *μόνος* and *όφθαλμός*, an eye). *Having but one eye, one-eyed.*

μορφή, ἥς, ἡ. *The form, figure, shape.*

μόσχος, ου, ὁ. *A calf.*—In poetry, any young animal.

- μοῦνος, η, ον, adj. Ionic for μόνος, &c.
- μοῦσα, ης, ἡ. *The muse, the goddess who presides over music, &c.*
- Μοῦσα, ης, ἡ (as a proper name). *A Muse.*—The muses were nine sisters, the daughters of Jupiter and Mnemosyne.—They presided over different departments of literature and the fine arts.
- μουσική, ἡς, ἡ (fem. of μουσικός, musical, with τέχνη understood.) *The art of music, music.*
- μουσικῶς, adv. (fr. μουσικός, musical). *Musically, learnedly, politely.*
- μοχθίω (R. μοχθε), f. -ήσω, p. μεμόχθηκα (fr. μόχθος). *To labour, to toil:—to be in distress.*
- μοχθηρία, ας, ἡ (fr. μοχθηρός). *Distress, trouble:—worthlessness, wickedness, vice.*
- μοχθηρός, ἄ, ὄν, adj. (fr. μοχθίω). *Miserable, wretched, bad, wicked.*
- μόχθος, ου, ὄ. *Toil, trouble, labour, fatigue:—distress.*
- μοχλός, οὔ, ὄ (fr. ὄχος, whence ὀχέω, and ὀχλείω, and μοχλεύω, to lift). *A lever, an engine for lifting, a boll, a bar, a stake.*
- μυγμός, οὔ, ὄ (fr. μίζω, to groan). *A groaning, a muttering.*
- μίδρος, ου, ὄ. *A fiery mass of iron, or stone.*
- μυελός, οὔ, ὄ. *Marrow.*
- μῦθειω (R. μῦθει), f. -είσω, p. μεμῦθεικα (fr. μῦθος). *To say, to relate:—to invent, to feign.*
- μῦθίω (R. μῦθε), f. -ήσω, p. μεμῦθηκα (fr. μῦθος). *Same as μῦθειώ.*
- μῦθολογίω (R. μῦθολογε), f. -ήσω, p. μεμῦθολόγηκα (fr. μῦθος, and λέγω, to say). *To relate, to recount, to invent or relate fables.*
- μῦθος, ου, ὄ. *A word, a speech, a fable, a tale, a narrative.*
- μῦτα, ας, ἡ. *A fly.*
- μυκάομαι (R. μυκα, 2 μυκ), f. -ήσομαι, p. μεμῦκα, 2 a. ἐμῦκον. *To roar, to bellow, to low, to bray:—μυκάω, obsol.*
- Μυκῆναι, ὤν, αἰ. *Mycēnæ, an ancient city of Argolis.*
- μυκτήρ, ἦρος, ὄ. *The nose:—the trunk (of an elephant).*
- μύλος, ου, ὄ. (fr. μύω, μίλλω, to grind). *A millstone.*
- μυριάς, ἄδος, ἡ (fr. μυρίος). *A myriad:—ten thousand.*
- μυρίζω (R. μυριδ), f. -ίσω, p. μεμύρικα (fr. μύρον, ointment). *To anoint, to perfume.*
- μυρτίκη, ης, ἡ. *The tamarisk.*
- μυρίνη, ης, ἡ. *The myrtle.*
- μυρίος, α, ον, adj. *Manifold, numberless, infinite:—pl. οἱ μυριοι, αι, α, ten thousand.*
- μύρμιξ, ηκος, ἡ. *The ant.*
- Μυρμιδόνες, ὤν, οἰ. *The Myrmidons, a people on the southern borders of Thessaly, who accompanied Achilles to the Trojan war.*

μύρομαι, imperf. ἐμύρομην (rest wanting). *To mourn, to lament.*

μύρον, ον, τό. *Perfume, perfumed ointment, odour.*

μυροῖν, ης, ἡ. *The myrtle.*

μυροῖν, ης, ἡ. *Myrtle, a branch of myrtle.*

Μύρσων, ωνος, ὁ. *Myrson.*

μῦς, μύος, ὁ. *A mouse.*

Μυσοί, ὦν, οἱ. *The Mysians, inhabitants of Mysia, in Asia Minor.*

μυστήγιος (R. μυστήγιος), f. -ίω, &c. (fr. μύστης, one initiated in sacred mysteries, and ἄγω, to lead). *To initiate in mysteries.*

μυστικός, ἡ, ὄν, adj. (fr. μύστης, one initiated in sacred mysteries). *Mystical, sacred to the initiated, mysterious, secret.*

μυχός, οὔ, ὁ (fr. μύω). *A recess, a retired place, a corner.*

μύω (R. μυ), f. μύσω, p. μέμυκα. *To close, to shut.*

μῶν; interrog. adv. (fr. μή οὐν).

Is it not then? is it? whether?

Its meaning may often be given merely by the tone of the voice, without a corresponding word.

μωρός, ἄ, ὄν, adj. *Foolish, silly:—Subst. ὁ μωρός, a fool.*

N.

ναί, adv. *Yes, truly, ay, indeed.*

ναιετάω, used only in pres. and imperf. same as

ναίω, (R. να), f. mid. νήσομαι, 1 a. act. ἐνάσα. *To dwell, to inhabit.—Pass. to be inhabited, to be situated.*

νάμα, ἄτος, τό (fr. νάω, to flow). *A stream, a fountain, water.*

Νάξιοι, ὦν, οἱ. *The Naxians, the inhabitants of Naxos.*

Νάξος, ον, ἡ. *Naxos, the largest of the Cyclades, in the Ægean Sea.*

ναός, οὔ, ὁ (fr. ναίω). *A dwelling:—commonly a temple.*

νάρθιξ, ηκος, ὁ. *The ferula, or giant fennel, a large plant containing a fungous pith, used for tinder.*

ναρκάω (R. ναρκα), f. -ίω, p. νειάρκηκα (fr. νάρκη). *To grow heavy, to grow torpid.*

νάρκη, ης, ἡ. *Torpidity, numbness:—also, a torpedo.*

ναρκώδης, ες, adj. (fr. νάρκη, and εἶδος, appearance). *Stiffened, benumbed:—benumbing.*

ναυᾶγιος (R. ναυᾶγιος), f. -ίω, p. νενανᾶγηκα (fr. ναῦς, a ship, and ἄγνυμι, to break). *To suffer shipwreck, to be shipwrecked.*

ναυαρχέω (R. ναυαρχε), f. -ίω, p. νενανᾶρχηκα (fr. ναῦς, a ship, and ἄρχω, to rule). *To command a ship.*

Ναυκλείδης, ον, ὁ. *Naucles, a Spartan remarkable for his corpulence.*

ναύκληρος, ον, ὁ (fr. ναῦς, a ship, and κληρος, a lot). *A shipmaster.*

ναυμάχέω (R. ναυμάχε), f. -ίω, &c. (fr. ναυμάχος, fighting at

sea). *To fight a naval battle, to fight.*

ναυμαχία, ας, ἡ (fr. ναυμάχῃω). *A sea fight, a naval battle.*

ναῦς, νέως, Ion. νηός and νεός (Dor. νᾶς, νᾶός), ἡ. *A ship, a vessel.*

ναύτης, ου, ὁ (fr. ναῦς). *A sailor, a mariner.*

ναυτικός, ἡ, ὄν, adj. (fr. ναύτης). *Nautical, naval, marine.*

Νέα Καρχηδών, ἡ. *New Carthage.*

νεάζω (R. νεωδ), f. -έσω, p. νεύ-ακα (fr. νέος, new). *Tr. to make new.—Intr. to become a youth, to be young.*

νεανίας, ου, ὁ (fr. νέος, young). *A young man, a youth.*

νεανίσκος, ου, ὁ, same as νεανίας.

νεῖρός, ά, ὄν, adj. (fr. νέος, new). *New, fresh:—youthful.*

νεβρός, ου, ὁ. *A young stag.*

Νεῖλος, ου, ὁ. *The Nile, the great river of Egypt.*

νεκρικός, ἡ, ὄν, adj. (fr. νεκρός).

Pertaining to the dead, referring to the dead.

νεκροπομπός, ου, ὁ (fr. νεκρός, and πέμπω, to send). *A conductor of the dead (to the lower world).*

νεκρός, ου, ὁ. *A dead body, a corpse.—οἱ νεκοί, the dead.*

νεκρός, ά, ὄν, adj. *Dead.*

νεκταρ, άρος, τό. *Nectar, the drink of the gods.*

νεκυς, vos, ὁ. *A dead body.*

νεκυς, vos, ὁ and ἡ, adj. *Dead, deceased.*

Νεμέα, ας, ἡ. *Nemēa, a city of*

Argolis, near which Hercules killed the Nemean lion.

Νέμεος, α, ου, adj. *Nemēan, of Nemēa.*

νέμω (R. νεμ, 2 ναμ, 3 νομ), f. νεμῶ, p. νεμένηκα, 1 a. ἐνεμα. *To distribute by lot, to allot, to bestow, to assign:—to pasture.—Mid. to allot to one's self:—to feed upon, to graze, to consume:—to inhabit.*

νεόγαμος, ου, ὁ and ἡ, adj. (fr. νέος, new, and γαμέω, to marry). *Newly married.—Subst. ὁ, a bridegroom:—ἡ, a bride.*

νεογενής, ές, adj. (fr. νέος, new, and γένος, birth). *Newly-born, tender.*

Νεοπτόλεμος, ου, ὁ. *Neoptolēmus, son of Achilles.*

νέος, α, ου, adj. *New, young, recent, fresh:—unusual.—Subst. ὁ νέος, the youth.—Adv. νέον, newly, recently, just now.*

νεότης, ητος, ἡ (fr. νέος). *Novelty, newness, the youth.*

νεοτιεία, ας, ἡ (fr. νεοτιεύω, to nestle). *The act of nestling, brooding.*

νεοτιός, ου, Att. for νεοσσός, ου, ὁ. (fr. νέος). *A newly born animal, the young (of animals, especially of birds).*

νέρθε, adv. (for ἐνερθε), before a vowel νέρθεν. *Below, beneath.*

νέρτερος, α, ου, adj. (for ἐνέρτερος, comp. of ἐνερος, obsol.) *Lower down, farther below, inferior.*

Νέρων, ωνος, ὁ. *Nero, a Roman*

- emperor, infamous for his vices and cruelty.
- Νέστωρ, ορος, ὁ.** *Nestor*, king of Pylos. Though living with the third generation, he went to the Trojan war, and was distinguished for his eloquence, wisdom, and prudence.
- νεῦμα, ἄτος, τό** (fr. νεύω). *A nod.*
- νεῦρα, ἄς,** and Ion. **νευρή, ἦς, ἦ,** same as
- νεῦρον, ου, τό.** *A sinew, a nerve:—a bow-string, a string* (of a musical instrument).
- νεύω** (R. **νευ**), f. **νεύσω, p. νένευκα.** *To nod, to assent by a nod, to tend or incline to.*
- νεφέλη, ης, ἡ** (fr. νέφος). *A cloud, a fine net* (used by bird-catchers).
- Νεφέλη, ης, ἡ.** *Nephelē.*—1. The mother of Phrixus and Helle.
- 2. A mountain in Thessaly, formerly the residence of the Centaurs.
- νέφος, εος, τό.** *A cloud, a swarm.*
- νέω** (R. **νευ**), f. **νεύσομαι,** and **νευσοῦμαι,** 1 a. **ἔνευσα** (akin to **νάω**). *To swim.*
- νεώητος, ου, adj.** (fr. νέος, *new*, and **ἠνέομαι,** *to buy*). *Newly bought.*
- νεώς, ᾶ,** Att. for **ναός, οῦ, ὁ.** *A temple.*
- νεωστί, adv.** (fr. νέος, *new*). *Newly, lately, recently.*
- νή.** An affirmative particle of swearing, followed by the accusative of the object sworn by; as, **νή Δία,** *by Jupiter:—also, assuredly, in truth.*
- νήγρετος, ου, adj.** (fr. **νή,** privative, *not*, and **ἐγείρω,** *to awaken*). *From which one cannot be awakened, eternal.*
- νηέω** and **νηέομαι** (R. **νηε**), f. **νηήσω** (fr. **νέω,** *to heap*). *To heap up, to collect into a heap, to accumulate.*
- νηκτός, ἡ, ὄν** (fr. **νήζω,** *to swim*). *That swims, that has the faculty of swimming.*—Subst. **τὸ νηκτόν,** *the faculty of swimming.*
- νημετρής, ἐς, adj.** (fr. **νή,** *not*, and **ἁμαρτάνω,** *to miss*). *Without fail, unerring, faithful, true.*
- νήπιος, ου, adj.** (fr. **νή,** *not*, and **ἔπος,** *a word*). *In infancy or childhood, tender, small:—simple, foolish.*
- Νηρεΐς, εως, ὁ.** *Nereus*, a sea god, the father of the Nereides.
- Νηρηΐς, ἴδος, ἡ** (fem. patronymic of **Νηρεΐς**). *A daughter of Nereus, a Nereid.*
- νησίον, ου, τό** (dim. of **νήσος**). *A small island, an islet.*
- νήσος, ου, ἡ** (probably from **νέω,** *to swim*). *An island.*
- νήσσα, ης, ἡ** (fr. **νέω,** *to swim*). *A duck.*
- νήτη, ης, ἡ** (fem. of **νήτιος,** *lowest*, with **χόρδη,** understood). *The lowest string* (of a musical instrument).
- νηῦς, γεν. νηός, Ion. for ναῦς, ἡ.** *A ship.*
- νήφω** (R. **νηφ**), f. **νήψω, p. νειηφα.** *To abstain from wine.*
- νήχω** (R. **νηχ**), f. **νήξω.**—Mid. **νή**

- χομαι, f. νήξομαι (fr. νέω, to swim). To swim.
- νικάτωρ, ορος, Dor. for νικήτωρ, ορος, ὁ (fr. νικάω). A conqueror.—Prop. N., Nicator, a surname of Seleucus.
- νικάω (R. νικα), f. νικήσω, p. νείκηκα (fr. νίκη). To conquer, to be victorious, to excel, to gain, to surpass.
- νίκη, ης, ἡ. Victory.—Prop. N., Νίκη, Nicē, the goddess of victory.
- νίη, Doric for μίη.
- Νιόβη, ης, ἡ. Niobe, the daughter of Tantalus, whose seven sons and seven daughters were slain by Apollo and Diana.
- Νῆσος, ου, ὁ. Nisus, king of Megāra, who lost his life through the perfidy of his daughter Scylla.
- νιτροῦδης, ες, adj. (fr. νίτρον, nitre, and εἶδος, appearance). Nitrous, saturated with nitre.
- νίφετός, ου, ὁ (fr. νίφω). A snow storm, during snow.
- νοέω (R. νοε), f. νοήσω, p. νενόηκα (fr. νόος, thought). To think, to reflect, to see, to perceive, to observe, to consider, to know, to come to one's senses.
- νόημα, ατος, τό (fr. νοιέω). A thought, a purpose, a resolution.
- νομάς, ἄδος, ὁ (fr. νομή, pasture). One who pastures cattle, who leads a pastoral life.—οἱ Νομάδες, Nomades, wandering tribes, pastoral communities.
- νομεύς, ἔως, ὁ (fr. νομός, pasture). A pasturer, a grazier, a shepherd.
- νομεύω (R. νομευ), f. -είσω, p. νενόμευκα (fr. νομεύς). To pasture.
- νομή, ης, ἡ (fr. νέμω, to feed). Pasture.
- νομίζω (R. νομιδ), f. -ίσω, p. νενόμικα (fr. νόμος, law). To establish by law or usage, to adopt:—to suppose, to think, to believe.
- νόμῆμος, η, ου, adj. (from same). Conformable to law or usage, customary, lawful.—τὰ νομίμα, established usages, privileges, laws.
- νόμισμα, ἄτος, τό (fr. νομίζω). A thing established by law, a received custom:—coin, a piece of money.
- νόμος, ου, ὁ (fr. νέμω, to allot, 3 R. νομ). Partition, allotment, a law, usage, or custom.
- νομός, ου, ὁ (fr. νέμω, to pasture). Pasture ground, pasture, a district, a pasturage.
- νόος, νόου, contr. νοῦς, νοῦ, ὁ. Thought, purpose, opinion, the mind, reason, understanding, the intellect.
- νοσέω (R. νοσε), f. -ήσω, νενόσηκα (fr. νόσος). To be sick, to be afflicted.
- νόσος, ου, ἡ. A disease, sickness, suffering.
- νοστέω (R. νοστε), f. -ήσω, p. νενόστηκα (fr. νόστιος, a return). To return, to arrive.
- νόσφι (before a vowel νόσφιν),

adv. *A part, removed from, away from.*
νότιος, α, ον, adj. (fr. νότος).
Southern.
νότος, ου, ό. *The south, the south wind.*
Νότος, ου, ό. *Notus, the south wind personified.*
ρουθετέω (R. *ρουθετε*), f. *-ήσω, &c.* (fr. *νοῦς, the mind, and τίθημι, to put*). *To put in mind, to remind, to admonish.*
Νουμάς, ᾱ (§ 16, Obs. 1), ό.
Numa (Pompilius), the second king of Rome.
νύ, or νύν (an enclitic particle).
Now, then, indeed, thereupon.
νύκτωρ, adv. (fr. *νύξ*). *By night.*
νύμφη, ης, ή. *A bride:—a nymph.*
νύμφιος, ου, ό (fr. *νύμφη*). *A bridegroom.*
νῦν, and νῦνι, adv. *Now, at the present moment:—τὰ νῦν, at present:—οἱ νῦν ἄνθρωποι, the present race of men.*
νύξ, νυκτός, ή. *Night.—Gen. sing. as an adverb, νυκτός, by night.*
νωτός, ου, ό. *The back.—Pl. τὰ νῶτα.*

Ἰ.

ξάινω (R. *ξαιν, 2 ξαν*), f. *ξᾶνῶ, p. ἔξαγκα* (fr. *obsol. ξάω,*) *to scrape, to card or comb wool.*
Ξανθίππη, ης, ή. *Xanthippe, the wife of Socrates.*

ξανθός, ή, όν, adj. *Yellow, fair*
—τὸ ξανθόν, the ruddy colour
Ξάνθος, ου, ό. *Xanthus, a river of Troas, in Asia Minor.*
ξένη, ης, ή (fem. of *ξένος, strange, ξένη, sc. γυνή*). *A female stranger, a foreign woman.—ξένη, sc. γῆ, a strange land, a foreign country.*
ξενία, ας, ή (fr. *ξένος, a guest*).
The relation of a guest, hospitality.
Ξενιάδης, ου, ό. *Xeniādes, a Corinthian, who bought Diogenes the Cynic, when sold as a slave.*
Ξενίας, ου, ό. *Xenias, an Arcadian, an officer in the army of Cyrus.*
ξενίζω (R. *ξενιδ*), f. *-ήσω, &c.* (fr. *ξένος, a guest*). *To receive as a guest, to treat hospitably.*
ξενικός, ή, όν, also ός, όν, adj. (fr. *ξένος*). *Foreign, hired, mercenary.*
Ξενοκράτης, εος, contr. ους, ό.
Xenocrates, a philosopher of the School of Plato.
ξενοκτονέω (R. *ξενοκτονε*), f. *-ήσω* (fr. *ξένος, and κτείνω, to slay*). *To slay strangers, to offer strangers in sacrifice.*
ξενοκτόνος, ου, ό and ή (fr. *same*). *A person that slays strangers.*
ξένος, Ion. ξείνος, ου, ό. *A guest (with whom bonds of mutual hospitality have been formed), a foreigner, a stranger.—Adj foreign, new, strange, uncommon.*
Ξενοφῶν, ὠντος, ό. *Xenophon*

- an Athenian, son of Gryllus, pupil of Socrates, and distinguished as a historian, philosopher, and commander. See p. 263.
- Ξενύλλιον, ου, τό (dim. of ξένος). *Naughty stranger.*
- Ξέρξης, ου, ό. *Xerxes*, king of Persia, signally defeated in his attempts to invade Greece.
- ξηραίνω (R. ξηραίν, 2 ξηραίν), f. -ραίνω, p. ξήραγκα (fr. ξηρός). *To dry up, to parch, to dry.*
- ξηρός, ά, όν, adj. *Dry, parched, withered.*
- ξύφος, εος, τό. *A sword.*
- ξύγκυκάω, f. -ήσω, p. ξυγκεικήκα, A. for συγκύκιάω (σύν, together, and κύκιάω, to mix up). *To mix up together, to throw into confusion, to agitate greatly.*
- ξύλωνος, η, ον, adj. (fr. ξύλον). *Made of wood, wooden.*
- ξύλον, ου, τό. *Wood, a piece of wood, a log, a board.*
- ξύμβαινω, f. ξυμβήσομαι, &c. Att. for συμβαίνω (σύν, together, and βαίνω, to walk). *To walk together, to walk with, to come together.*—Impers. ξυμβάινει, and συμβαίνει, *it happens.*
- ξύν, Attic for σύν. *With, &c.*
- ξύνειμι, Attic for σύνειμι. *To be with:—to come together.*
- ξύω (R. ξυ), f. ξύσω, έξυκα. *To scrape, to scratch, to rasp, to polish, to plane, to carve, &c.*
- O
- ό, ή, τό. The article, *the*.—In Homer and other early writers the article is used only as a demonstrative pronoun, *this, that*.—ό μίν.....ό δέ, *the one.....the other, the former,.....the latter, &c.* § 134, 19.
- όβελός, ου, ό (fr. βέλος, an arrow). *A spit.*
- όβολός, ου, ό. *An obolus*, an Athenian bronze coin, value between two and three cents.
- όγδοίχοντα, num. adj. ind. (fr. όγδοος). *Eighty.*
- όγδοος, η, ον, num. adj. ord. (fr. όκτώ, eight). *The eighth*.—Neut. όγδοον, adv. *eighthly.*
- όγε, ήγε, τόγε, pron. (fr. ό, ή, τό, and γε, which, by giving emphasis to the article, gives it the force of a demonstrative pronoun). *This, this same.*
- όγκάομαι (R. όγκα), f. -ήσομαι, p. ώγκημαι. *To bray* (like an ass), *to bellow, to roar.*
- όγκος, ου, ό (fr. έγκω, obsol. whence ένεγκειν, 2 a. inf. of φέρω, to bear). *Prominence, bulk:—hence, pride, self-conceit, arrogance.*
- όδε, ήδε, τόδε, pron. (fr. ό, ή, τό, and δε. § 65, 1). *This.*
- όδεύω (R. όδεν), f. -εύσω, p. ώδενκα (fr. όδος). *To go forth, to travel, to journey.*
- όδηγέω (R. όδηγε), f. -ήσω, p. ώδήγηκα (fr. όδος, and ήγίομαι, to lead). *To point out the way, to lead, to direct.*

- Ὀδοιπορέω (R. Ὀδοιπορεῖν), f. -ήσω, γ. (fr. ὁδός, and πόρος, a passage).
To go on a journey, to travel, to wander.
- ὁδός, οὐ, ἡ. *A road, a way, a journey:—a means.—ἐν ὁδῷ, on a journey.*
- ὀδούς, ὄντιος, ὄ. *A tooth, a fung.*
- ὀδύνη, ης, ἡ. *Pain, grief.*
- ὀδύρομαι, used in pres. imperf. and aor. pt. ὀδύραμενος.—Intr. *To be distressed, to lament, to grieve.—Tr. to bewail, to deplore.*
- Ὀδυσσεύς, εὐς, ὄ. *Ulysses, son of Laertes, and king of Ithaca, the most crafty and eloquent of the Grecian chiefs in the Trojan war.*
- Ὀζόλαι, ᾶν, οἱ (Λοκροί). *Ozolian Locrians, one of the three tribes of the Locri. See Λοκροί.*
- ὄξος, ου, ὄ. *A shoot, a branch:—a descendant, offspring.*
- ὄθεν, adv. (fr. ὅς). *Whence:—why, wherefore.*
- ὄθι, adv. (poetic for οὐ). *Where.*
- Οἶαγρος, ου, ὄ. *Æāgrus, a king of Thrace, and father of Orpheus by Calliope.*
- οἶαξ, ἄκος, ὄ. *The handle of a rudder, a rudder, the helm.*
- οἶδα (perf. mid. of εἶδω, used as a present). *I know. See εἶδω and § 112, IX.*
- Οἰδίπους, οδος, ὄ *Ædipus, son of Laius, king of Thebes, and Jocasta.*
- οἶκαδε, adv. (fr. οἶκος, and δε), same as οἶκονδε.
- οἶκεία, ας, ἡ (fem. of οἶκεῖος, —οἶκεία, scil. γῆ). *One's native land, home.*
- οἶκεῖος, α, ου, adj. (fr. οἶκος, a house). *Domestic, private, proper, suitable, peculiar.—Subst. pl. οἱ οἶκεῖοι, the members of a family, relations, domestics.*
- οἶκέτης, ου, ὄ (fr. οἶκίω). *A member of a family:—commonly a domestic, a slave.*
- οἶκίω (R. οἶκε), f. -ήσω, p. ὄκηκα (fr. οἶκος). *To inhabit, to live, to dwell, to manage (household affairs), to govern.—Mid. to inhabit.—ἡ οἶκονμένη, the habitable world, an inhabited country.—οἱ οἶκοῦντες, the inhabitants.*
- οἶκίπωρ, ορος, ὄ (fr. οἶκίω). *An inhabitant.*
- οἶκία, ας, ἡ (fr. οἶκος). *An abode, a house.*
- οἶκίδιον, ου, τό (dim. of οἶκος). *A little house, a hut, a cabin.*
- οἶκίζω (R. οἶκιδ), f. -ήσω, p. ὄκηκα (fr. οἶκος). *To build a house, to render habitable, to people, to found (a colony).—Mid. to dwell.*
- οἶκοδομέω (R. οἶκοδομεῖν), f. -ήσω, p. ὄκοδόμηκα (fr. οἶκος, and δέμω, to build). *To build a house, to build.*
- οἶκοθεν, adv. (fr. οἶκος, and θεν, from, § 119, 1, 2d). *From home.*
- οἶκοι, adv. (an old dative of οἶκος, for οἶκω). *At home.*
- οἶκονδε, adv. (fr. οἶκος, and δε, towards, § 119, 1, 3d). *Towards home, homeward.*

οἰκονομέω (R. οἰκονομε), f. -ήσω, &c. (fr. οἶκος, and νέμω, to allot). *To manage a household, to manage, to regulate, to govern.*

οἰκονομία, ας, ἡ (fr. οἰκονομέω). *The management of household affairs, economy, management.*

οἰκονόμος, ου, ὁ (fr. οἶκος, and νέμω, to manage). *A manager of a household, a steward.*

οἶκος, ου, ὁ. *A house, a family, a household.—κατ' οἶκον, at home.*

οἰκουμένη, see οἰκίω.

οἰκτείρω (R. οἰκτεῖρ, and οἰκτεμε, 2 οἰκτερ), f. -τερω, and -τερήσω, p. ὤκτηρα, and ὤκτερηρα (fr. οἶκτος). *To pity, to commiserate.*

οἰκτιρμός, οῦ, ὁ (fr. οἰκτείρω). *Pity, compassion.*

οἶκτος, ου, ὁ (fr. οἶ, alas). *Lamentation, pity, compassion.*

οἰκρός, ά, όν, adj. (fr. οἶκτος). *Piteous, lamentable, pitiable.*

οἶμαι, contr. for οἴομαι. *To think, &c.*

οἶμη, ης, ὁ (fr. οἶω, obsol. whence οἶσω, f. of φέρω, to bear). *A way, a path, a journey:—melody, a song, a voice.*

οἶμωγή, ης, ἡ (fr. οἶμώζω). *Wailing, lamentation.*

οἶμώζω (R. οἶμωγ), f. -μώζω, p. ὤμωχα (fr. οἶμοι, alas). *To wail, to lament, to deplore.*

οἶνοποιία, ας, ἡ (fr. οἶνος, and ποιέω, to make). *The making of wine.*

οἶνος, ου, ὁ. *Wine.*

οἶνόγλυξ, gen. -ῦγος, adj. (fr. οἶνος, and φλύω, to overflow). *Intoxicated with wine, addicted to wine, drunken.*

οἶνογόος, ου, ὁ (fr. οἶνος, and χέω, to pour out). *A cup-bearer.*

οἶομαι (R. οἶε), f. οἶήσομαι, p. ὤημαι. *To think, to suppose, to conjecture, to believe.*

οἶον, adv. (neut. of οἶος). *Just as, as, as if.*

οἶος, οἶη, οἶον, adj. *Alone.*

οἶος, οἶα, οἶον, rel. adj. answering to τοῖος, τοιοῦτος, such, expressed or understood, § 136, Idioms, 46, 47, 48.—With the antecedent word expressed, *as*.—With the antecedent word understood, *such as, just as, of such a kind as*.—As a responsive in the indirect question, *what, of what sort*.—Before the infinitive, *able, capable of*.—οἶός εἰμι, and οἶός τ' εἰμι, *I am able*, Idioms, 48, 4, 5.—οἶόν τε ἔστι, *it is possible*, § 136, 9.—In exclamations, *how*.—οἶος μέγας, *how great!* § 136, 8.

οἶς, οἶος, ἡ. *A sheep.*

οἶσθα, by syncope for οἶσασθα, 2 perf. 2 sing. of εἶδω, § 112, IX. *Thou knowest.*

οἶστεμμα, ἄτος, τό (fr. οἶστεύω, obsol. to shoot arrows). *The arrow shot from the bow, a discharge of arrows.*

οἶστός, οῦ, ὁ. *An arrow, a dart.*

οἶστρος, ου, ὁ (fr. οἶω, obsol. to bear or carry). *Violent excite-*

ment, rage, frenzy:—the gad-fly.

Οἴτη, ης, ἡ. *Etia*, a lofty chain of mountains in Thessaly, on the top of which Hercules burned himself.

οἴχομαι (R. οἴχε), f. οἰχίσσομαι, p. οἰχῆμαι. *To go away, to depart.*—ὄχετο ἀπιών, *he departed quickly*, § 177, Obs. 7.

ὀκέλλω (R. ὀκελ), f. ὀκελῶ, 1 a. ὠκειλα. *Tr. to move, to put in motion.*—Intr. *to go, to arrive at* (in a voyage).

ὄκνος, ου, ὄ. *Sloth, inactivity, timidity, dulness.*

ὀκταῖμηναιῖος, α, ου, adj. (fr. ὀκτώ, and μῆν, a month). *Of eight months, eight months old.*

ὀκτώ, num. adj. indecl. *Eight.*

ὀκτωκαίδεκα, num. adj. (fr. ὀκτώ, και, and δεκα, ten). *Eighteen.*

ὀλβιος, α, ου, adj. (fr. ὀλβος). *Happy, prosperous, wealthy.*

ὀλβος, ου, ὄ. *Good fortune, prosperity, wealth.*

ὀλέθριος, ου, adj. (fr. ὀλεθρος). *Destructive, fatal, deadly.*

ὀλεθρος, ου, ὄ (fr. ὀλλῦμι, to destroy). *Ruin, destruction, perdition.*

ὀλιγαρχία, ας, ἡ (fr. ὀλιγάρχης, an oligarch, fr. ὀλιγος, and ἄρχω, to rule). *An oligarchy, a government in the hands of a few.*

ὀλίγος, η, ου, adj. *Few, little, small, slender.*—μετ' ὀλίγον, *shortly.*—κατ' ὀλίγον, *by little and little, gradually, by degrees.*

ὀλιγωρέω (R. ὀλιγωρε), f. -ήσω, &c. (ὀλιγος, and ὤρα, care). *To be careless about, to neglect, to despise.*

ὀλιγωρία, ας, ἡ (fr. ὀλιγωρέω). *Carelessness, indifference, neglect.*

ὀλισθαίνω (R. ὀλισθαίνω, and ὀλισθε, 2 ὀλισθαν, and ὀλισθη), f. -ἄνω, or -ήσω, p. ὀλισθηκα, 2 a. ὀλισθον. *To slip, to slide to fall, to decay, to decline.*

ὀλισθηρός, ά, όν, adj. (fr. ὀλισθαίνω). *Slippery, smooth.*

ὀλλῦμι (R. ὀλε, 2 ὀλ), f. ὀλέσω, Att. ὀλῶ, § 101, 4 (1), p. ὀλεκα, Att. Red. ὀλώλεκα, 2 perf. ὀλα, Att. Red. ὀλωλα, 2 a. ὀλόμην § 117. *To destroy, to ruin.*—Pass. *to perish, to be destroyed.*

ὀλολύζω (R. ὀλολυγ), f. -ύξω, p. ὀλόλυχα. *To utter loud cries of joy, or grief, to wail, to lament:*—*to shout for joy.*

ὀλοός, ἡ, όν, adj. (fr. ὀλλῦμι). *Destructive, ruinous, wretched, sad, wicked.*

ὀλος, η, ου, adj. *The whole, all, entire.*—τό δ' ὅλον, *in a word then.*

ὀλοσχερῶς, adv. (fr. ὀλοσχερός, entire). *Entirely, wholly.*

ὀλοφύρομαι (R. ὀλοφῆρ), 1 a. ὀλοφῦράμην. *To lament, to deplore, to weep over.*

Ὀλυμπία, ας, ἡ. *Olympia*, a name given to the sacred grove, &c. on the banks of the Alpheus in Elis, near which the Olympic games were celebrated.

- Ὀλύμπια, *ων, τά* (neut. of Ὀλύμπιος, scil. Ὀλύμπια ἀγωνίσματα). *The Olympic games.*
- Ὀλυμπιάς, *ἄδος, ἡ*. *A contest or victory in the Olympic games: an Olympiad, or period of four years.*
- Ὀλυμπιάς, *ἄδος, ἡ*. *Olympias, mother of Alexander the Great.*
- Ὀλυμπος, *ον, ὁ*. *Olympus, a mountain of Thessaly, the fabled seat of the Grecian gods.*
- Ὀλυνθίος, *α, ον, adj.* *Olynthian.*—οἱ Ὀλυνθίοι, *the Olynthians.*
- Ὀλυνθος, *ου, ἡ*. *Olynthus, a powerful city of Macedonia.*
- ὅλως, *adv.* (fr. ὅλος, *whole*). *Wholly, entirely, altogether, in general.*
- ὀμᾶλός, *ἡ, ὄν, adj.* (fr. ὄμος, *united*). *Even, level, smooth, like.*
- ὀμᾶλῶς, *adv.* (fr. ὀμᾶλός). *Uniformly, evenly, equally, alike.*
- ὄμβρος, *ου, ὁ*. *Rain, a shower.*
- Ὀμηρος, *ου, ὁ*. *Homer, the most distinguished of the Greek epic poets. He is supposed to have been born near Smyrna. His principal works are the Iliad and Odyssey, each in twenty-four books.*
- ὀμιλέω (R. ὀμίλει), *f. -ήσω, p. -ηκυ* (fr. ὀμίλος). *To associate with, to converse with, to be intimate with, hence*
- ὀμιλητής, *ου, ὁ*. *A companion.*
- ὀμιλία, *ας, ἡ* (fr. ὀμίλος). *Inter-course, social converse:—an assembly.*
- ὀμίλος, *ου, ὁ* (fr. ὀμοῦ, *together,*
- and ἵλη, *a throng*). *A gathering, a crowd, a throng.*
- ὀμίχλη, *ης, Ion.* for ὀμίχλη, *ης, ἡ*. *Mist, vapour.*
- ὄμμα, *ἄτος, τό* (fr. ὄπτομαι, *to see*). *The eye.*
- ὄμνῃμι (R. ὄμο, 2 ὄμ), *f. ὄμόσω, p. ὄμοκα, Att. Red. ὄμώμοκα, f. mid. ὄμοῖμαι, contr. for ὄμόσομαι, § 101, 4 (1).* *To swear.*
- ὄμοιος, *α, ον, adj.* poetic ὀμοῖτος, *adj.* (fr. ὄμος, *united*). *Like, resembling, the same, equal.*—Neut. as adv. ὄμοια and ὄμοιον, *similarly, in like manner.*
- ὀμοιότης, *ητος, ἡ* (fr. ὄμοιος). *Resemblance, similarity.*
- ὀμοιόω (R. ὄμοιο), *f. -όσω, p. ὄμοιώκα* (fr. ὄμοιος). *To assimilate, to make similar.*
- ὀμοιώως, *adv.* (fr. ὄμοιος). *In like manner.*
- ὀμολογέω (R. ὀμολογε), *f. -ήσω, p. ὄμολόγηκα* (fr. ὄμοῦ, *together,* and λέγω, *to say*). *To agree in opinion, to acknowledge, to confess, to grant.*
- ὀμολογία, *ας, ἡ* (fr. ὀμολογέω). *Consent, agreement:—an engagement.*
- ὀμονοέω (R. ὀμονοε), *f. -ήσω, p. ὄμονόηκα* (fr. ὄμοῦ, *together,* and νοέω, *to think*). *To be of the same mind, to agree in opinion, to be concordant.*
- ὀμονοία, *ας, ἡ* (fr. ὀμονοεω). *Similarity of sentiment, concord.*
- ὄμορος, *ον, adj.* (from ὄμός, and ὄρος, *a boundary*). *Bordering*

- upon, neighbouring.—Subst. a neighbour.
- ὀμός, ἢ, ὄν, adj. United:—like, equal, resembling.
- ὀμόσε, adv. (fr. ὀμός). Together with, at the same place, together.
- ὀμοίεχρος, ὄν, adj. (fr. ὀμός, and τέχνη, trade). Of the same trade, or calling.
- ὀμοιῶπέζος, ὄν, adj. (fr. ὀμός, and τραπέζα, a table). That eats at the same table.
- ὀμοῦ, adv. (fr. ὀμός). Together, in the same place, at the same time, at once.—ὀμοῦ τι, almost, nearly.
- Ὀμφαίλη, ἡ, ἴ. Omphalē, a queen of Lydia, who bought Hercules when he was sold as a slave.
- ὀμφᾶλος, οὔ, ὁ. The navel.
- ὀμψ, gen. ἄκος, adj. Unripe.
- ὀμῶς, adv. (fr. ὀμός). Together, together with, equally, in like manner:—with a dat., like, just as, same as ὀμοίως.
- ὀμως, conj. (fr. same). However, yet, nevertheless, although.
- ὄραρ, τό, indecl. A dream.
- ὄρειαρ, ἄτος, τό (fr. ὄρημι, to profit). Profit, advantage, utility, aid.—Pl. ὄρειᾶτα, agreeable things, viands.
- ὄρειδιος, ὄν, and ος, α, ὄν, adj. (fr. ὄνειδος). Reproachful, shameful, disgraceful, opprobrious.
- ὄρειδιζω (R. ὄνειδιδ), f. -ίσω, p. ὄνειδιχα (fr. ὄνειδος). To find fault with, to reproach, to upbraid.
- ὄνειδος, εος, τό (fr. ὄνομαι, to abuse). Blame, reproach, ignominy, disgrace.
- ὄνειος, ὄν, and ὄνιος, ὄν, adj. Ion. ὄνιος; (fr. ὄνημι, to profit). Profitable,—of the ass, fr. ὄνος.
- ὄνειροπολέω (R. ὄνειροπολεῖ), f. -ίσω, p. ὄνειροπόληκα (fr. ὄνειρος and πολέω, to turn over). To be versed in the interpretation of dreams, to dream, to imagine.
- ὄνειρος, ὄν, ὁ. A dream.
- ὄνιμι, and ὄνημι (R. ὄνε), f. ὄνισω, p. ὄνηκα. To aid, to profit, to delight.
- ὄνομα, ἄτος, τό. A name.
- ὄνομάζω (R. ὄνομαδ), f. -ᾶσω, p. ὄνόμακα (fr. ὄνομα). To name, to call:—to celebrate.
- ὄνομαστός, ἢ, ὄν, adj. (fr. ὄνομάζω). Famous, of distinguished name, renowned.
- ὄρος, ὄν, ὁ. The ass.
- ὄνξ, ἔχος, ὁ (fr. νύσσω, to pierce). A nail, a claw, a talon.
- ὄξέως, adv. (fr. ὄξίς). Sharply, quickly, rapidly, actively.
- ὄξειδερκής, ἐς, adj. (fr. ὄξίς, and δειρκομαι, to see). Sharp-sighted.
- ὄξύθυμος, ὄν, adj. (fr. ὄξίς, and θυμός, spirit). Quick-tempered, irascible, rash, passionate.
- ὄξύς, εἶα, ῥ, adj. Sharp, keen, pointed, piercing:—rapid, fleet.—εἰς ὄξύ, to a point.
- ὄξύχολος, ὄν, adj. (fr. ὄξύς, and χολή, anger). Irascible, passionate.

- ὀπαζω (R. ὀπαδ), f. -ἄσω, p. ὠπάκα (fr. ἔπομαι, to follow). To follow, to adjoin, to add to, to confer upon, to bestow, to communicate.
- ὀπή, ἦς, ἦ. A hole, an opening.
- ὀπη, adv. Where:—how, as, in such a manner as, howsoever, whither, wheresoever.
- ὀπισθε, and ὀπισθεν, poet. ὀπιθε, ὀπιθεν, adv. From behind, behind, backward.
- ὀπίσθιος, α, ον, adj. (fr. ὀπισθε). That is behind, the hinder.
- ὀπίσω, adv. poetic for ὀπίσω, adv. Backward, behind, back, again, for the future.—εις τὰ ὀπίσω, backward, lit. to the things behind.
- ὀπλή, ἦς, ἦ (fr. ὄπλον, a weapon). A solid hoof, like that of a horse, a hoof.
- ὀπλίζω (R. ὀπλιδ), f. -ίσω, p. ὠπλίκα (fr. ὄπλον). To furnish with arms, to arm, to equip.
- ὀπλισμός, οὔ, ὄ (fr. ὀπλίζω). Armour, equipment.
- ὀπλίτης, ου, ὄ (fr. ὄπλον). A heavy-armed soldier.
- ὄπλον, ου, τό. A weapon, pl. arms.
- ὄποι, adv. Where, to what place.
- ὀποῖος, α, ον, adj. (correl. of τοῖος, or τοιόσδε, § 69). As:—with the correlative understood, such as:—as a responsive, § 67, 4, of what kind.
- ὀπόσος, η, ον, adj. (correlative of τόσος, § 69). As:—with cor. understood, as much as, as great as:—as a responsive, § 67, 4, how great, how much, what.
- ὀπόταν, and ὀπότε, adv. (fr. ὀπότε). When, since, as often as, because, whenever.
- ὀπότερος, α, ον, adj. (responsive to πότερος, § 67, 4). Which of the two:—either of the two, the one or the other.
- ὀποτέρως, adv. (fr. ὀπότερος). In which way of the two.
- ὀπότε, adv., poetic for ὀπότε.
- ὄπου, adv., (fr. ποῦ, where). Wherever, where, since.
- ὀπτάω (R. ὀπτα), f. -τήσω, p. ὠπιτηκα. To roast, to bake, to boil, to cook.
- ὄπτομαι (R. ὄπ), f. ὄψομαι, p. ὄψομαι, 1 a. pass. ὄφθην (this verb supplies some of the tenses to ὄραω). To see, to behold.
- ὀπώρα, ας, ἦ. Autumn, the beginning of autumn, harvest.
- ὄπως, adv. How, when, after.
- ὄπως, conj. That, in order that, as that, as.—ἐσθ' ὄπως, it is possible that.
- ὄρατός, ἦ, ὄν, adj. (fr. ὄραω). To be seen, seen, visible.
- ὄραω (R. ὄρα, and ὄπ), f. ὄψομαι, p. ἐώρακα:—2 a. εἶδον (fr. εἶδω). To see, to behold, to perceive.
- ὄργαῖον, ου, τό. An instrument, an engine, a machine:—an organ.
- ὄργή, ἦς, ἦ. Anger, rage, passion, hatred.
- ὄργια, ον, τά (fr. ὄργη, phrenzy). Sacrifices and rites in honour of Bacchus:—secret rites, orgies, mysteries.
- ὄργίζω (R. ὄργιδ), f. -ίσω, p. ὠργίκα (fr. ὄργη). To ren-

der angry, to exasperate, to provoke.—MID. to grow angry, to be angry.

ὀργυιά, ὤς, or ὀργυια, ας, ἡ (fr. ὀρέγω). *The space between the hands with the arms extended, a fathom.*

ὀρέγω, and ὀρέγνυμι (R. ὀρεγ), f. ὀρέξω, p. ὀρεξα. *To stretch forth, to extend.*—MID. to stretch forth the hands after, i. e. to strain after, to desire earnestly, to reach for.

ὀρεινός, ἡ, ὄν, adj. (fr. ὄρος, a mountain). *Mountainous, on mountains, wild.*

ὄρειος, ὄν, adj. (fr. same). *Dwelling on mountains, mountainous.*

ὄρθιος, α, ὄν, adj. (fr. ὄρθός). *Erect, steep, upright, straight.*

ὄρθός, ἡ, ὄν, adj. *Erect, upright, straight, steep:—encouraged.*

ὄρθότης, ητος, ἡ (fr. ὄρθός). *An upright position, straightness:—uprightness, rectitude.*

ὄρθω (R. ὄρθο), f. -ώσω, p. ὠρθωκα (fr. ὄρθός). *To set upright, to raise, to elevate, to make straight, to direct, to regulate, to cause to prosper:—MID. to arise, to succeed.*

ὄρθως, adv. (fr. same). *Rightly, fitly, suitably, correctly.*

ὀρίζω (R. ὀριδ), f. -ίσω, p. ὠρίξα (fr. ὄρος, a limit). *To limit, to bound, to define, to appoint.*—MID. to establish, to enact, to define.

ὄρκος, ὄν, ὄ. *An oath.*

ὀρμάθός, οὔ, ὄ (fr. ὄρμος, a necklace). *A row, a series, a*

collection (of things hanging together.)

ὀρμύω (R. ὄρμα), f. -ίσω, p. ὠρμηκα (fr. ὄρμη, an impulse). *To excite, to urge, to move forward, to rush on, to hasten, to advance, to flow, as a stream from a fountain.*—MID. to rise, said of rivers.

ὀρμύω (R. ὄρμη), f. -ίσω, p. ὠρμηκα (fr. ὄρμος, a harbour). *To be in harbour, to lie at anchor, to lie still or secure.*

ὄρρεον, ὄν, τό. Same as ὄρρις.

ὄρρις, ἴθος, ὄ and ἡ (fr. ὄρνυμι, to excite). *A bird, a hen, a winged creature, applied to the cicada.*—Att. nom. and acc. pl. ὄρρις, and ὄρρεις, for ὄρνιθες, ὄρνιθας.

ὄρνυμι, see ὄρω.

Ὀρόντης, ὄν, ὄ. *Orontes, a Persian nobleman in the army of Cyrus. He had twice acted a treacherous part, but on the third attempt, being detected, he was tried, condemned, and executed.*

ὄρος, εος, τό. *A mountain.*

ὄρος, ὄν, ὄ. *A limit, a boundary, a landmark.*

ὀρρόωδέω (R. ὀρρώδε), f. -ίσω, p. ὠρρώδηκα (fr. ὀρρός, the rump, and δέος, fear, a metaphor from animals which show their fears by the movement of the tail). *To be terrified, to dread, to shudder at.*

ὄρτυξ, ἔγος, ὄ. *A quail.*

ὀρυκτός, ἡ, ὄν, adj. (fr. ὀρύσσω). *Dug up, excavated.*

ὀρύσσω, Att. -τιω (R. ὀρυγ), f. -ύσω, p. ὠρύξαι, Att. ὀρώρυχα, 2 a. ὀρύξον. *To dig, to dig up, to excavate.*

Ὀρφεύς, ἴως, ὁ. *Orpheus*, the son of the muse Calliope, and famous for his skill in playing on the lyre.

ὀρχέομαι (R. ὀρχε), f. -ήσομαι, p. ὠρχιμα (fr. ὄρω). *To bound, to spring, to dance.*

ὄρω, obsol. for which ὄρνυμι (R. ὄρ), f. ὄρσω, p. ὠρκα, 2 perf. ὠρη, Att. ὄρωρα. *To excite, to raise, to awaken, to move.*

ὄς, ἡ, ὄν, Homeric for ἰός, ἐή, ἐόν, poss. pron. *His, her, its; pl. their.*

ὄς, ἡ, ὄ, rel. pron. *Who, which, that.*

ὄσμή, ἡς, ἡ (fr. ὄζω, *to emit a smell*). *A smell, a perfume, odour.*

ὄσος, ἡ, ον, adj. pron. correlative of τόσος, § 69, with the correlative expressed, *as*.—With the correlative understood, *as much as, as great as, as many as*.—As a responsive in the indirect question, *how great, how much*.—In the plural it is often used as a relative, to which the antecedent is an indefinite word, § 66, 3.—When the antecedent is understood, ὄσοι, &c. may be rendered, *as many as, how many, those who, whosoever*.—ἐφ' ὄσον, *as great as*.—ὄσω, with the comp., *by as much as, the*:—*as, ὄσω πλείονα, the more*.—With a

numeral, *about*.—Neut. ὄσον, *as adv., like.*

ὄςπερ, ἡπερ, ὅπερ, pron. (fr. ὄς, and περ). *Whoever, whichever, whatsoever.*

Ὄσσα, ἡς, ἡ. *Ossa*, a mountain of Thessaly, near Olympus.

ὄσσοσ, ἡ, ον, poetic for ὄσος.

ὄσσοσ, ον, ὄ; and ὄσσοσ, εος, τό.

The eye.

ὄςτε, ἡτε, ὅτε, rel. pr. (ὄς, and τε).

Who, which, that, what.

ὄστέον, ἔου, -οῦν, -οῦ, τό. *A bone.*

ὄστις, ἡτις, ὅτι pron. (fr. ὄς and τίς, § 67, 2). *Whoever, whosoever, whatever; also as a relative, § 66, 3.*

ὀστράκίζω (R. ὀστράκιδ), f. -ίτω, p. ὠστράκικα (fr. ὀστράκον). *To vote with shells, to banish by ostracism.*

ὄστράκον, ον, τό. *Baked clay, a tile*:—*a shell of a fish, a shell (used in voting)*:—*ostracism.*

ὀσφραίνω (R. ὀσφραίν, 2 ὀσφραῖν), f. -άνω, p. ὠσφραγκα (fr. ὄζω, *to smell of any thing*). *To yield an odour*.—Mid. f. ὀσφρανοῦμαι, and ὀσφρήσομαι, 2 a. ὠσφρόμην, *to inhale an odour, to scent, to smell.*

ὄταν, conj. (fr. ὄτι and ἄν). *When, whenever.*

ὄτε, conj. *When, since*.—ἔςθ' ὄτε, *sometimes.*

ὄτι, poetic ὅτι, conj. (properly neut. of ὄστις). *That, as, de-cause.*

ὄτου, Att. for οὐτίτος, gen. of ὄστις.—ὄτω for ὄτι.

ὀυρηρός, ἄ, ὄν, adj. (fr. ὀυρήνω, *to urge*). *Active, quick, busy.*

οὐ (οὐκ before a vowel, οὐχ before an aspirated vowel), neg. adv. *Not*; § 166. Idioms, 63, and 64, and 117.

οὐ, adv. (properly gen. of ὄς). *Where.*

οὐ, reflexive pers. pron.—nom. wanting, gen. οὐ, dat. οὐ, acc. ἑ, § 60. I. *Of himself, of herself, of itself.*

οὐα, ἄτος, τό, Ion. for οὐς. *The ear.*

οὐδῆμον, adv. (fr. οὐδέ, and ἄμός, *any one*). *Nowhere*.—οὐδῆμον γῆς, *nowhere on earth.*

οὐδα, τό, in the nom. and acc. only. *A floor, the ground, a hall.* The other cases are from οὐδος, *obso.* in nom.,—gen. οὐδος, dat. οὐδεῖ, *contr.* οὐδους, οὐδει.

οὐδέ, conj. (fr. οὐ and δε). *And not, not even, neither, nor, not*.—οὐδέ... οὐδέ, *neither... nor.*

οὐδεῖς, οὐδεμία, οὐδέν, adj. (fr. οὐδέ and εἷς, *one*). *No one, none, nobody*.—οὐδέν, *nothing*. οὐδέν ἧτιον, *nothing the less, nevertheless.*

οὐδέποτε, adv. (fr. οὐδέ, and ποτέ, *ever*). *Never.*

οὐδέπω, adv. (fr. οὐδέ, and πω, *at some time*). *Not even yet, not at all.*

οὐδέτερος, α, ὄν, adj. (fr. οὐδέ, and ἕτερος, *the other*). *Neither of the two.*

οὐδός, οὐ, ὄ. *A threshold.*

οὐδος, εος. *See οὐδας*

οὐκέτι, adv. (fr. οὐκ, and ἔτι *still farther*). *No farther, no longer.*

οὐκουν, adv. (fr. οὐκ, and οὐν, *then*). *Therefore not, not then, surely not.*

οὐκοῦν, interrog. adv. (fr. same). *Is it not so? is it not then?*—Not interrogative, *therefore, then*.—οὐκουν and οὐκοῦν, are sometimes interchanged.

οὐλος, η, ὄν, adj. (fr. εἰλω, or εἰλίω, *to roll up*). *Crowded together, woolly, curling, having a crisped leaf, with long nap, soft.*

οὐλος, η, ὄν, adj. (fr. ὀλέω, Th. of ὀλλῦμι, *to destroy*). *Destructive, dire.*

οὐν, conj. *Therefore, then, now*:—*namely.*

οὐνεκα, adv. (for οὐ ἔνεκα). *On which account, since, because.*

οὐπερ, adv. (prop. gen. of ὄς, *περ*). *Where.*

οὐποτε, adv. (fr. οὐ, *not*, and ποτέ, *ever*) *Never.*

οὐπω, adv. (fr. οὐ, *not*, and πω, *at some time*). *Not as yet, never, not at all.*

οὐπόποτε, adv. (fr. οὐπω, and ποτέ, *ever*). *Never as yet, never.*

οὐρά, ἄς, ἡ. *The tail.*

Οὐρανία, ας, poet. Οὐρανίη, ης, ἡ *Urania*, the muse who presided over astronomy (fr. οὐρανός, *heaven*).

οὐράνιος, α, ὄν, adj. (fr. οὐρανός). *Heavenly, celestial*.—τὰ οὐρανία, *the heavenly bodies.*

οὐρανόθεν, adv. (fr. οὐρανός and

θεν, § 119, 1, 2d. *From heaven.*
 οὐρανός, οὔ, ὁ. *Heaven.*
 οὐρος, εος, Ion. for ὄρος, εος, τό.
A mountain.
 οὖς, gen. ὠτός, τό. *An ear.*
 οὐσία, ας, ἡ (fr. οὔσα, pt. of εἶμι, to be). *A being, substance, property.*
 οὔτε, conj. (fr. οὐ, not, and τε). *And not, nor.—οὔτε...οὔτε, neither...nor.*
 οὔτις, οὔτι, gen. οὔτινος, adj. (fr. οὐ, not, and τίς, any one). *No one, none, nobody.—οὔτι, as adv., not at all.*
 Οὔτις, acc. Οὔτιν. *Outis, i. e. Nobody, a name assumed by Ulysses, to deceive the Cyclops.*
 οὔτοι, adv. (οὐ & τοί). *No indeed.*
 οὔτος, αὐτή, τοῦτο, and τοῦτον, adj. pron. § 65. *This, that.—καὶ ταῦτα, and that too, although.—ὦ οὔτος, you silly creature! hark ye! expressive of contempt, § 133, 9.*
 οὔτω, and οὔτως, adv. (fr. οὔτος). *Thus, in this manner, so, so far, as follows.*
 οὐχ, see οὐ.
 οὐχί, adv. (a form of οὐ). *Not.*
 ὀφείλω (R. ὀφείλε, and ὀφλε, 2 ὀφελ), f. ὀφείλῃσω, p. ὀφείλῃκα, 2 a. ὀφείλων (fr. ὀφείλλω, to owe). *To owe, to be indebted, to be under obligation.—With the infinitive it is rendered by, must, would, ought.—With ὡς and the infinitive, it expresses a wish, and is rendered, would that I had; lit. how I ought.—*

Also in the 2 a. with εἶθε, αἶθε § 172, 2 Rem.
 ὄφελος, εος, τό (fr. ὀφείλλω, to succour). *Advantage, profit, succour.*
 ὄφθαλμός, οὔ, ὁ (fr. ὄπτομαι, to see). *An eye.*
 ὄφις, εως, ὁ. *A serpent.*
 ὄφλω (R. ὄφλε), f. ὄφλῃσω, p. ὄφλῃκα (fr. ὀφείλλω, to owe). *Generally the same signification as ὄφειλω.—With δίκη, to be liable to pay, to be exposed, to incur, to merit, or deserve.*
 ὄφρα, conj. *That, in order that, until, while, as long as.*
 ὄφρῆς, ὕος, ἡ. *The eyebrow.—Hence, pride, superciliousness.*
 Also, *a hill, an elevation, a ridge, or brow of a hill.*
 ὄχετός, οὔ, ὁ (fr. ὄχεω, to carry). *A trench, a channel, a canal, drain.*
 ὄχεύς, εως, ὁ (fr. same). *A fastening, a bolt, a clasp.*
 ὄχέω (R. ὄχε), f. -ήσω, p. ὄχηκα (fr. ὄχος, a vehicle). *To carry, to convey, to bear, to suffer, to practise.—MID. ὀχεύομαι, to be carried, to cause one's self to be conveyed.—Hence, to ride, &c.*
 ὄχθη, ης, ἡ. *A bank, a shore, an eminence.*
 ὄχλος, ου, ὁ. *A crowd, the populace, the people.*
 ὀχυρόω (R. ὀχυρο), f. -ώσω, p. ὀχυρώκα (fr. ὀχυρός, tenable). *To render tenable, to fortify, to strengthen.*
 ὄψ, ὀπός, ἡ (fr. εἶπω, obsol. in pres., to speak). *The voice.*

ὄψέ, adv. *Late, after.*

ὄψιμος, α, ον, adj. (fr. ὄψι). *Late.*

—Compared as § 56, ὄψιαι-
τερος, &c.

ὄψις, εως, ἡ (fr. ὄπτομαι, to see).

*Sight, seeing, an external ap-
pearance, the countenance.—*
αἱ ὄψεις, *the eyes.*

ὄψον, ον, τό (fr. ἔψω, to boil).

*Cooked victuals, any thing
eaten with bread, a relish.*

ὄψοποιός, οὔ, ὁ (fr. ὄψον, and

ποιῶ, to prepare). *One who
prepares victuals, a cook.*

Π.

Πῦγῆσις, -ῖδος, Dor. for Πη-

γῆσις, ῖδος, ἡ, adj. *Of or be-*

longing to Pegāsus, Pegasean.

—Subst. Πηγῆσις (scil. κρήνη).

The Pegasean fountain, i. e.

Hippocrēnē.

Παγγαῖον, ον, τό (ὄρος). *Pan-*

gaeum, a range of mountains

in Thrace.

πάγη, ης, ἡ (fr. πήγνυμι, to fix

together). *A snare, a noose, a*

trap.

παγίς, ῖδος, ἡ (fr. same). *A*

snare, a trap, a net:—cunning.

πάγκῆλος, ον, adj. (fr. πᾶς, all,

and καλός, beautiful). *Very*

beautiful.

πάγος, ον, ὁ (fr. πήγνυμι, to fix

together). *A concrete mass,*

ice, a freezing:—a hill, a

mound.

Πάδος, ον, ὁ. *The Po, the*

largest river of Italy. It falls

*into the Adriatic sea, south of
Venice.*

πάθος, εος, τό (fr. πάσχω, to suf-

fer). *Suffering, misfortune:—*

a passion, affection, feeling,

emotion, sensation.

Παῖαν, ἄνος, ὁ. *Ῥεαν, the god*

of medicine.—Hence also a

surname of Apollo and Ἄescu-

lapius, being gods of medicine.

παιάν, ἄνος, ὁ. *A Ῥεαν, a*

triumphal hymn, a hymn (in

honour of Apollo), a song of

victory.

παιανίζω (R. παιανίδ), f. -ῖσω,

p. πεπαιάνικα (fr. παιάν).

To sing a Ῥεαν, or song of victory.

παιδάγωγός, οὔ, ὁ (fr. παῖς, a

boy, and ἄγω, to conduct). *One*

who conducts boys (to school),

an attendant:—a preceptor, a

tutor.

παιδάριον, ον, τό (dim. of παῖς).

A little boy.

παιδεία, ας, ἡ (fr. παιδεύω). *In-*

struction, education, learning,

discipline.

παιδεύω (R. παιδευ), f. -εύσω, p.

πεπαιδευκα (fr. παῖς). *To edu-*

cate, to bring up.

παιδιά, ας, ἡ (fr. παιζῶ). *Amuse-*

ment, play, sport, sportive tri-

fling.

παιδικός, ἡ, ὄν, adj. (fr. παῖς).

Boyish, like a boy, puerile,

juvenile.—τὰ παιδικά, a be-

loved object, a playmate.

παιδίον, ον, τό (dim. of παῖς).

A child, a young child.

παιζῶ (R. παιδ), f. παίσω, Dor.

παίζω, p. πέπαικα, Dor. πῖ-

- παιχα** (fr. παῖς). *To sport, to play, to frolic, to be merry, to jest.*
- Παιήων, ονος, ὅ,** Ionic for Παιάν.
—So παιήων, for παιάν, which see.
- παῖς, παιδός, ὅ.** *A child, a boy, a son, a slave.*—ἡ παῖς, *a girl, a daughter.*
- παῖσδω** Dor. for παιῖζω.
- παῖω** (R. παι), f. παῖσω, Att. παῖσω, p. πέπαικα. *To strike, to wound, to sting.*
- πάλαι, adv.** *Formerly, in ancient times, long ago.*—οἱ páλαι, *the ancients.*
- Παλαίμων, ονος, ὅ.** *Palæmon, the name given to Melicertes when turned by Neptune into a sea-deity.*—See Μελικέρτης.
- παλαιός, á, óν,** adj. (fr. páλαι). *Old, ancient, of old.*—τὸ παλαιόν, *anciently, formerly.*
- παλαιότης, ητος, ἡ** (fr. παλαιός). *Age, antiquity.*
- παλαιστή, ης, ἡ** (fr. páλλω). *The palm (of the hand), a measure of four fingers' breadth.*
- παλαιστρά, ας, ἡ** (fr. παλαιώ). *A place for wrestling, a palestra.*
- παλαιώ** (R. παλαι), f. -αῖσω, p. πεπάλαικα (fr. páλη, *wrestling*). *To contend, to wrestle, to struggle.*
- παλάμη, ης, ἡ.** *The palm of the hand, a contrivance, a device.*
- παλίμπαις, αιδος, ὅ and ἡ,** adj. (fr. páλιw, and παῖς, *a child*). *In a state of second childhood, superannuated.*
- πάλιw, adv.** *Again, anew, back, back again, on the contrary.*
- πάλλω** (R. παλ), f. πᾶλῶ, p. πέπαλκα. *To hurl, to brandish, to shake, to agitate, to dandle.*
- παλτόw, οῦ, τό** (neut. of παλτός [adj. fr. páλλω], *throw*). *A javelin, a missile weapon.*
- παμμεγέθης, ες, adj.** (fr. πᾶς, *all*, and μέγεθος, *size*). *Of very large size, immense.*
- πάμπολυς, παμπόλλη, páμπουλυ, adj.** (fr. πᾶς, *all*, and πολύς, *many*). *Very many, very much.*
- παμφάγος, ον, adj.** (fr. πᾶς, *all*, and φάγειw, *to eat*). *That devours every thing, voracious, gluttonous.*
- Πάν, Πανός, ὅ.** *Pan, the son of Mercury, and the god of shepherds.*
- Πανδίων, ονος, ὅ.** *Pandion, a king of Athens, who succeeded his father Erichthonius, B. C. 1437.*
- Πανδρόσιον, ου, τό.** *The Pandrosium, a small chapel, part of the Erectheum on the Acropolis, sacred to Pandrosos, the deified daughter of Cecrops.*
- Πανδώρα, ας, ἡ.** *Pandōra, the first woman according to mythologists, made by Vulcan, and presented with gifts by all the gods, whence her name (fr. πᾶν, every, and δῶρον, a gift).*
- πανήγυρις, εως, ἡ** (fr. πᾶς, *all*, and ἄγυρις, for ἄγορά, *an assembly*). *A public assembly, a festive meeting, a festival.*

Πανόπη, ης, ἡ. *Panōpē*, one of the Nereids.

πανοπλία, ας, ἡ (fr. πῦς, complete, and ὄπλον, armour). *A complete suit of armour, a panoply.*

πανόπησις, ου, ὁ (fr. πῦς, all, and ὀπτομαι, to see). *One that seeth all, the all seer.*

πανουργία, ας, ἡ (fr. πανούργος). *Craft, cunning, villany, mischief.*

πανούργος, ου, adj. (fr. πῦς, all, and ἔργον, a deed). *Capable of doing every thing, artful, dexterous, wicked.*

παντάπασι, adv. (fr. πῦς, all, and ἅπας, altogether). *Totally, wholly, utterly, altogether.*

πανταῖχθεν, adv. (fr. πανταῖχου, andθεν, from). *From every quarter, from all sides.*

πανταῖχου, adv. (fr. πῦς, every). *Everywhere.*

παντελῶς, adv. (fr. παντελής, complete). *Entirely, completely, wholly, very.*

παντοδαπός, ἡ, ὄν, adj. (fr. πῦς, all). *Of every kind, manifold, various.*

παντοῖος, α, ου, adj. (fr. πῦς, all). *Of all kinds, various.*

πάντως, adv. (fr. πῦς, all.) *Altogether.*

πάνυ, adv. *Very much, very, altogether.*—**πάνυ τι**, by all means.

πανύστατος, η, ου, adj. (fr. πῦς, all, and ὑστάτος, the last). *The last of all.*

παύομαι (R. πα), 1 a. *ἐπασάμην*,

perf. *πέπαμαι*, the other tenses wanting. *To acquire.*—Perf. with a pres. sense, *I possess.*

πάπυρος, ου, ὁ and ἡ. *The papyrus*, an Egyptian aquatic plant, from which paper and cordage were made.

παρά, prep., governs the gen., dat., and acc. § 124, 12.—Primary signification, *motion from, close to or towards.*—With the genitive, *from, of, on the part of, from among, above.*—With the dative, *at, near, among, by, by the side of.*—With the accusative, *to, towards, by, beyond, beside, through, against, in comparison with.*—**παρά μέρος**, by turns.—**παρά τὴν ὁδόν**, along the road.—**παρ' ὀλίγον**, nearly.—**παρ' ἡμέραν**, every other day.—In composition, *besides, in addition, beyond, contrary*; also it denotes, *defect.*

παραβάλλω, f. -ἄλω, &c. (fr. παρά, to, and βάλλω, to throw). *To throw to, to hold out to, to object to, to hold out against, to apply, to compare.*

παράβολος, ου, adj. (fr. παραβάλλω). *Daring, rash, hazardous, dangerous.*

παραγγέλλω, f. -γελῶ, &c. (παρά, to, and ἀγγέλλω, to announce). *To announce, to proclaim.*

παραγίγνομαι, f. -γενίσομαι, &c. (παρα, near, and γίγνομαι, to be). *To be near, to be present at, to arrive at, to approach.*

παράγω, f. -άξω, &c. (παρά, near, and ἄγω, to bring). To bring near, to lead forth, to introduce, to lead.

παράδειγμα, ἄτος, τό (fr. παραδείκνυμι, to show forth). A proof, a model, an example.

παραδίδωμι, f. παραδώσω, &c. (παρά, to, and δίδωμι, to give). To give to, to deliver up, to relate, to commit.

παράδοξος, ον, adj. (fr. παρά, contrary to, and δόξα, opinion). Contrary to opinion or belief, unexpected, strange, remarkable.

παραδόξως, adv. (fr. παράδοξος). Unexpectedly, strangely, &c.

παραίνεσις, εως, ἡ (fr. παραινέω). Exhortation, encouragement, counsel, instruction.

παραινέω, f. -έσω, &c. (παρά, to, and αἰνέω, to exhort). To exhort to, to encourage, to advise, to admonish.

παραιρέω, f. -ήσω, &c. (παρά, from, and αἰρέω, to take). To take away from, to diminish, to procure from.

παραιτέομαι, f. -ήσομαι, &c. (παρά, from, and αἰτέομαι, to obtain by request). To obtain by request, to prevail by entreaty, to pacify:—to refuse, to reject.

παρακαθίζω, f. -ῖσω, and -ιζήσω, &c. (παρά, near, and καθίζω, to set down). To set down, or place near.—Intr. to sit down near, or next to.—Mid. to place one's self next to.

παρακαλέω, f. -έσω, &c. (παρά, to, and καλέω, to call). To call to, to call upon, to call for aid, to invite, to summon, to challenge.

παρακαταθήκη, ης, ἡ (fr. παρακατατίθημι). A deposit committed to one's care.

παρακατατίθημι, f. -καταθήσω, &c (παρά, with, and κατατίθημι, to deposit). To deposit with.—Mid. to confide, to intrust.

παρακείμει, f. -κείσομαι, &c. (παρά, near, and κείμαι, to lie). To lie near, to be contiguous, to stand before.

παρακελεύω, f. -εύσω, &c. (παρά, to, and κελεύω, to urge). To urge on, to encourage, to animate.

παρακλήσις, εως, ἡ (fr. παρακαλέω). Entreaty, supplication.

παρακοίτης, ον, ό (fr. παρά, with, and κοίτη, a couch). A husband.

παρακολουθέω, f. -ήσω, &c. (παρά, with, and ἀκολουθέω, to follow). To follow closely, to accompany.

παραλαμβάνω, f. -λήψομαι, &c. (παρά, from, and λαμβάνω, to receive). To receive from, to take from, to inherit, to hear of.

παράλια, ας, ἡ (properly fem. of παράλιος, scil. παραλία χώρα). The sea-coast.

παράλιος, ον and ος, α, ον, adj. (fr. παρά, along, and ἕλις, the sea). Bordering on the sea, maritime.

παραλλάσσω, f. -αλλάξω, &c.

(παρά, *by*, and ἀλλάσσω, *to move*). *To move along near, to pass by, to alternate.*

παραμένω, f. -μενῶ, &c. (παρά, *near*, and μένω, *to remain*). *To remain by, to persist.*

παραμηρίδιος, ον, adj. (fr. παρά, *along*, and μηρός, *the thigh*). *Along (or covering) the sides of the thighs.*—Subst. neut. παραμηρίδιον, *a defence for the thighs, cuishes.*

παραμυθίεσθαι, f. -ίσομαι, &c. (παρά, *with*, and μυθίεσθαι, *to speak*). *To encourage, to console, to advise, to remedy.*

παραμυθία, ας, ἡ (fr. παραμυθίεσθαι). *Encouragement, consolation, soothing.*

παρανήχομαι, f. -νήσομαι, &c. (παρά, *near*, and νήχομαι, *to swim*). *To swim by the side of.*

παράνοια, ας, ἡ (fr. παρανοίω, *to misconceive*). *Folly, silliness, insanity.*

παραιοίγω, f. -οίξω, &c. (παρά, denoting *diminution*, and ἀνοίγω, *to open*). *To open a little or partly, to open gradually.*

παραπέμπω, f. -πέμπω, &c. (παρά, *with*, and πέμπω, *to send*). *To send along with, to convey to.*—Mid. *to convey.*

παραπετάσθαι, Ionic for παραπέτομαι, f. -πετήσομαι and -πιτήσομαι, &c. (παρά, *near*, and πέτομαι, *to fly*). *To fly about near, or by.*

παραπλέω, f. -πλείσομαι, &c. (παρά, *by*, and πλέω, *to sail*). *To sail by or along, to sail beyond.*

παραπλήσιος, ον, adj. (fr. παρά, *nearly*, and πλήσιος, *alike*). *Nearly alike, very similar, equal, like.*

παραπλησίως, adv. (fr. παραπλήσιος). *Like, equally with.*
 παραπόλλῦμι, f. -πολέσω, &c. (παρά, *intens.* and ἀπόλλῦμι, *to destroy*). *To destroy utterly, to ruin.*—Mid. *to perish, to be lost.*

παραπολύ, adv. (for πῦρά πολί). *By far, by much.*

παρασάγγης, ον, ὁ. *A parasang, or Persian mile, consisting of thirty stadia, equal to four English miles.*

παράσημον, ον, τό (neut. of παράσημος). *An ensign, a standard.*
 παράσημος, ον, adj. (fr. παρά, *by*, and σῆμα, *a mark*). *Marked, distinguished, famous.*

παράσιτος, ον, ὁ (fr. παρά, *with*, and σῖτος, *food*). *A parasite, a flatterer (one who flatters another to live at his expense).*

παρασκευάζω, f. -ἄσω, &c. (παρά, *with*, and σκενάζω, *to provide*). *To provide with, to furnish, to fit out, to arrange, to prepare.*

παρασκευή, ἡς, ἡ (fr. παρά, *intens.* and σκενί, *preparation*). *Preparation, previous design, intention.*

παρασιτάτης, ον, ὁ (fr. παρσιτάμαι, *to stand by the side of*). *A defender, a fellow-combatant.*

παρασιτάτις, ἰδος, ἡ (fr. same). *A female assistant, a helper.*

παράταξις, εως, ἡ (fr. παρα-

- τάσσω). *Order of battle, an army in battle array, a battle.*
- παρατάσσω, f. -τάζω, &c. (παρά, by the side of, and τάσσω, to arrange). *To arrange side by side, to draw up in battle array.*
- παρατείνω, f. -τείνω, &c. (παρά, along, to, and τείνω, to stretch). *To stretch along, to stretch out, to reach to.*
- παρατίθημι, f. -θήσω, &c. (παρά, by the side of, and τίθημι, to place). *To place near, to set before, to serve up to.*
- παρατρέχω, f. -τρέξομαι, and -δραύομαι, &c. (παρά, by the side of, and τρέχω, to run). *To run by the side of, to outstrip.*
- παρατυγχάνω, f. -τεύξομαι, &c. (παρά, with, and τυγχάνω, to meet). *To meet with, to fall in with, to occur.*
- παραντίκα, adv. (fr. παρά, at, and αὐτίκα, now). *At present, immediately, for the moment.*
- παραφέρω, f. παροίσω, &c. (παρά, from, and φέρω, to bring). *To bring away from.—Pass. To be carried out of, to be driven away from.*
- παραφυλάσσω, Att. -τιω, f. -φυλάξω, &c. (παρά, near, and φυλάσσω, to watch). *To watch near, to guard, to garrison.*
- παραχράομαι, f. -χρήσομαι, &c. (παρά, from, and χράομαι, to use). *To misuse, to abuse, to use improperly.*
- παραχρήμα, adv. (properly παρά το χρήμα). *At the very instant, immediately.*
- παραχωρέω, f. -χωρήσω, &c. (παρά, towards, and χωρέω, to go). *To go towards, to approach, to give way to, to yield, to deliver up.*
- παρδάλλις, εως, ἡ. *The panther.*
- παρεγγνάω, f. -εγγνήσω, &c. (παρά, to, and εγγνάω, to hand over). *To hand over to, to consign to, to deliver up, to command, to enjoin, to exhort.*
- παρεδρεύω (R. παρεδρευ), f. -εύσω (fr. παρά, by the side of, and ἔδρα, a seat). *To sit by the side of, to be an assessor.*
- παρειά, ἄς, ἡ. *The cheek.*
- παρείμι, f. -είσομαι (παρά, by, and εἶμι, to be). *To be present.—οἱ παρόντες, those present.—τα παρόντα, present circumstances, the present.*
- πάρειμι, f. -είσομαι, &c. (παρά, to, and εἶμι, to go). *To go to, to approach, to pass by or beyond.—οἱ παριόντες, the passers by.*
- παρεῖστρομαι, f. -ελεύσομαι, &c. (παρά, by the side of, and εἰσέρχομαι, to enter). *To enter by the side of, to enter on one side.*
- παρελάνω, f. -ελεύσω, &c. (παρά, by, beyond, and ελάνω, to drive). *To drive or ride by, or beyond, to pass by:—to ride up to or against.*
- παρεμφερής, ἴς, adj. (fr. παρά, nearly, and ἔμφερίς, like). *Nearly alike, similar, resembling.*
- παρέξιμι, f. -εξείσομαι (παρά,

- by the side of, and ἔξιμι, to go out). To go out on one side, to pass out by.
- παρέρχομαι, f. -ελεύσομαι, &c. (παρά, by, and ἔρχομαι, to go). To pass by, to go beyond, to come before (the people), to appear publicly, to approach. —τὰ παρεληλυθότα, the past.
- παρέχω, f. παρέξω, and παρασχίσω, &c. (παρά, near, and ἔχω, to hold). To hold near, to offer, to bestow, to furnish, to procure, to occasion.
- παρηγορία, ας, ἡ (fr. παραγορέω, to exhort). Exhortation, consolation, relief.
- παίρημαι, &c. (παρά, by, and ἵμμι, to sit). To sit by or near.
- παρθένος, ου, ἡ. A virgin, a maiden.
- παρίημι, f. παρήσω, &c. (παρά, by, and ἵμμι, to send). To let pass by, to pass over, to omit, to permit, to yield, to enfeeble. —Perf. pt. pass. παρήμενος, η, ου, benumbed.
- παριπνεύω, f. -εύσω, &c. (παρά, by the side of, and ἵπνεύω, to ride). To ride by the side of, or near, to ride beyond, to outstrip.
- Πάρις, ἴδος, ὁ. Paris, the son of Priam and Hecuba. He carried off Helen the wife of Menelaus, and thereby caused the Trojan war.
- παρῖσός, f. -ώσω, &c. (παρά, intens. and ἴσώω, to make equal). To render alike, to put on an equal footing.
- παρίστημι, f. παραστήσω, &c. (παρά, near, and ἵστημι, to place). To place near, to compare.—Perf. plup. and 2 a. intr., to stand near, to be present, to assert.—Mid. to place one's self near, to approach, to appear.
- Παρμενίων, ωνος, ὁ. Parmenio, a celebrated general in the army of Alexander.
- Παρνασσός, οὔ, ὁ, and Παρνῦσός, οὔ, ὁ. Parnassus, a mountain of Phocis, with two tops, one of which was sacred to the muses, the other to Bacchus.
- παροδότης, ου, ὁ (fr. παροδος). A passer by, a traveller.
- παροδος, ου, ἡ (παρά, by, and ὁδός, a way). A passage by, a passage, an entrance, a parade.
- παροικίω, f. -ήσω, &c. (παρά, near, and οἰκίω, to dwell). To dwell near, to be in the neighbourhood of.
- παροιμία, ας, ἡ (fr. παρά, by, and οἶμος, the way). A proverb, a common saying.
- παροίχομαι, f. -οιχίσομαι, &c. (παρά, by, and οἶχομαι, to go). To go beyond, to pass by, to elapse.
- παροξύνω, f. -ῦσῶ, p. παροξύνω (παρά, intens. and ὀξύνω, to sharpen). To urge on, to stimulate, to excite, to exasperate.
- παροράω, f. -όρομαι, &c. (παρά, aside, and ὀράω, to look). To look aside, to overlook, to neglect.

παρορμάω, f. -ήσω, &c. (παρά, intens. and ὀρμάω, to drive).

To urge onward, to stimulate.

πάρως, adv. Before, previously.

—Poet. for πρό, before, in the presence of.

Πάρως, ου, ὄ. Paros, one of the Cyclades, famous for its marble.

παρουσία, ας, ἡ (fr. πάρουσα, pres. pt. of πάριμι, to be present). Presence, arrival.

παροχέω, f. -ήσω, &c. (παρά, by the side of, and ὄχέω, to convey). To convey by the side of. —Mid. to ride side by side.

παρόρησίμ, ας, ἡ (fr. πᾶς, and ῥήσις, speech). Freedom of speech, frankness, boldness.

Παρράσιος, ου, ὄ. The Parrhasian. The Parrhasians were a people of Arcadia.

Παρύσατις, ἴδος, ἡ. Parysatis, the wife of Darius, and mother of Cyrus the Younger.

πᾶς, πᾶσα, πᾶν, adj. Every, each, all, the whole.—τὸ πᾶν, the whole, every thing.

Πασίωρ, ωρος, ὄ. Pasion, a Megarean, one of the leaders in the army of Cyrus.

πάσχω (R. πενθ, παθε, 2 παθ, 3 πονθ), f. πείσομαι, 2 p. πέπονθα, 2 a. ἔπᾶθον. To suffer, to endure, to feel, to be affected in any way.

πάτῆχος, ου, ὄ (fr. πατάσσω). A loud noise, a crash, roaring, tumult.

Παταγῆας, ου, ὄ. Patagyas, a

faithful officer in the army of Cyrus.

πατιάσσω (R. παταγ), f. -άξω, p. πεπάτῆχα. To strike, to beat, to dash.

πατιέομαι (R. πατ), 1 a. ἐπάσῃ μιν, p. pass. in mid. sense πέπυσμαι. To eat, to taste of, to partake of.

πατιέω (R. πατε), f. -ήσω, p. πεπάτῆχα. To trample, to tread out, to crush.

πατήρ, πατήρος, by syncope πατρός, ὄ. A father, a parent.

πάτρα, ας, ἡ, Ion. πάτηρ, ης, ἡ (fr. πατήρ). One's father-land, a native country.

πατρικός, ἡ, ὄν, adj. (fr. same). Like a father, fatherly, paternal, hereditary.

πάτριος, ου, adj. (fr. same). Inherited from a father, paternal, peculiar to one's native country.

πατρίς, -ἴδος, ἡ (fr. same). One's father-land, one's native country.—Adj. native.

πατρῶος, ου, and ος, α, ου, adj. (fr. πατήρ). Of a father, fatherly, paternal.—Subst. a stepfather.

παῦλα, ης, ἡ (fr. παύω). Cessation, rest, the end.

Παῦλος, ου, ὄ. Paulus or Paul, a Roman name,—the name of the apostle of the Gentiles.

Πανσανίας, ου, ὄ. Pausanias, a Spartan general who offered to betray his country to the Persians.

παύω (R. παν), f. παύσω, p. πᾶ-

πανκα. *To cause to cease, to restrain, to suppress, to finish.*
ΜΙD. *to cease, to desist.*

Παφία, ας, Ion. Παφίη, ης, ἡ.
Paphia, a name of Venus, because worshipped at Paphos, a city of Cyprus.

Παφλαγονία, ας, ἡ. *Paphlagonia, a country of Asia Minor.*

Παφλαγών, όνος, ό. *A Paphlagonian, one belonging to Paphlagonia.*

πάχυνω (R. *παχυν*), f. -ῦνῶ, p. *πεπόχυνκα* (fr. *πάχύς*). *To swell, to make firm, to fasten.*

πάχύς, εἶα, ύ, adj. (fr. *πάγω*, obsol. whence *πίγνυμι*). *Thick, fat, stout, solid.*

πάω, obsol. (R. *πα*). *To take care of.—MID.* *to feed or keep (cattle), to acquire, to possess.*

πεδάω, (R. πεδα), f. -ήσω, p. -ηκα (fr. *πέδη*). *To fetter, to bind.*

πέδη, ης, ἡ. *A fetter, a shackle.*

πέδιλον, ου, τό (fr. *πέδη*). *A shoe, a sandal, a buskin.*

πεδίον, ου, τό (from *πέδον*, the ground). *A plain, a field.*

πεζῆ, adv. (prop. dat. sing. fem. of *πεζός*, scil. *πεζῆ ὁδῶ*). *On foot, by land.*

πεζικός, ἡ, όν, adj. (fr. *πεζός*). *On foot, of or pertaining to land.*

πεζός, ἡ, όν, adj. (fr. *πέζα*, Dor. for *πούς*, a foot). *On foot, land, by land.—τὸ πεζόν, τὰ πεζά, and οἱ πεζοί, infantry, land forces.*

πειθαρχέω (R. *πειθαρχε*), f. -ήσω, p. *πεπειθάρχηκα* (fr. *πει-*

θομαι, and *ἀρχή*, authority).

To obey authority, to obey.

πείθω (R. *πειθ*, 2 *πιθ*, 3 *ποιθ*), f. *πέισω*, p. *πέπεικα*, 2 a. *ἐπίθον*, 2 p. *πέποιθα*. *To persuade, to induce.—MID.* *to persuade one's self, i. e. to obey, to yield to persuasion, to acquiesce in, to believe, to follow.—Perf. m. πέποιθα in a present sense, I confide in, I trust.*

πεινάω (R. *πεινα*), f. -ήσω, p. *πεπείνηκα* (fr. *πείνα*, hunger). *To be hungry, to starve:—to hunger or long for.*

πείρα, ας, ἡ. *An attempt, an undertaking, a trial, an experiment.*

Πειραιεύς, έως, ό. *The Piræus, the largest of the three harbours of Athens.*

πειραϊτός, α, ον, adj. (fr. *πειρώω*). *To be tried, that ought to be tried.—πειραϊτέον σοι, you must try, Idioms, 116.*

πειράω (R. *πειρα*), f. -άσω, p. *πεπειράωκα*. *To try, to make trial of, to prove, to attempt, to practise.*

Πειρίθουος, όου, contr. Πειρίθους, αυ, ό. *Peirithoüs, son of Ixion, king of the Lapithæ.*

Πεισίδαι, ών, οἱ. *The Pisidians, the inhabitants of Pisidia, a country of Asia Minor.*

Πεισιδτρατος, ου, ό. *Pisistratus, an Athenian, who made himself master of his native country, and held the sovereign power for thirty-three years.*

πέλαγος, εος, τό. *A sea.*
πέλας, adv. *Near.*—ὁ πέλας, *a neighbour.*
πελειάς, ἄδος, and **πέλεια**, ας, ἡ (fr. πελός, for πελλός, *dark coloured*). *A dove, a wood-pigeon.*
πελεκάν, ἄνος, ὁ (fr. πελεκάω, *to cut with an axe*). *The woodpecker, the pelican.*
πέλεκυς, εως, ὁ. *An axe.*
πέλεν, for ἔπελεν, 3 sing. imperf. ind. a. of πέλω, *to be.*
Πελίας, ου, ὁ. *Pelias, a king of Thessaly, who usurped the dominion, and sent his nephew Jason, to whom it belonged, to Colchis, in search of the golden fleece, in the hope that he would perish in the attempt.*
πέλιμα, ἄτος, τό. *The sole (of a foot or sandal).*
Πελοπίδης, ου, ὁ. *Pelopidas, a celebrated Theban general.*
Πελοπονησίοι, ων, οἱ. *The Peloponnesians.*
Πελοπόννησος, ου, ἡ (fr. Πίλοπος, *of Pelops*, and νήσος, *the island*). *Peloponnesus, a peninsula in the southern part of Greece, now called the Morea.*
Πέλοψ, οπος, ὁ. *Pelops, son of Tantalus, king of Phrygia.*
πελταστής, οὔ, ὁ (fr. πέλιτη). *A targeteer, one who wears the πέλιτη.*
πελταστικός, ἡ, ὄν, adj. (fr. πελταστής). *Belonging to a targeteer.*—τὸ πελταστικόν, *a body of targeteers.*

πέλιτη, ης, ἡ (fr. πάλλω, *to brandish*). *A light shield.*
πέλω, oftener πέλομαι, used only in pres. and imperf. *To be, to become.*—ἔπλε and ἔπλετο, by syncope for ἔπελε and ἐπέλετο.
πέμπτος, η, ον, num. adj. (fr. πέντε, *five*). *The fifth.*—Neut. as adv. *fifthly.*
πέμπω (R. πεμπ, 2 πομπ, 3 πομπ), ἴ, πέμφω, ρ. πέπεμα, Att. πέπομα, § 101, 5. *To send, to send away, to throw.*
πένης, ητος, ὁ, and ἡ, adj. (fr. πένομαι). *Poor.*—Subst. ὁ πένης, *a poor man.*
Πενθεύς εως, ὁ. *Pentheus, a king of Thebes, torn in pieces by the Bacchantes.*
πενθέω (R. πενθε), ἴ, -ήσω, ρ. πεπένθηκα (fr. πένθος). *To mourn, to lament, to grieve.*
πένθος, εος, τό. *Grief, sorrow, misfortune:—a strain of woe.*
πενία, ας, ἡ (fr. πένομαι). *Poverty.*
πενιχρός, ἄ, ὄν, adj. (fr. same) *Poor, needy.*
πένομαι (fr. πένω, *obsol.*) *To work:—hence, to be poor, to subsist by labour.*
πεντᾶκισχίλιοι, αι, α, num. adj. (fr. πεντάκις, *five times*, and χίλιοι, *a thousand*). *Five thousand.*
πεντᾶκόσιοι, αι, α, num. adj. (fr. πέντε). *Five hundred.*
πέντε, num. adj. indecl. *Five.*
πεντήκοντα, num. adj. indecl. (fr. πέντε). *Fifty.*

πεντηκόντορος, ου, ὄ (fr. πενήκοντια and ἐρέσσω, to row). *A fifty-oared galley.*

πέπειρος, ον, adj. (fr. πέπτω, to cook). *Mature, ripe.*

πέπλος, ου, ὄ. *A robe, a garment.*

περ, an enclitic particle, rendering emphatic the word with which it is joined. *Wholly, entirely, although, truly.*—Joined with pronouns and some other words it is equivalent to *soever*:—as, ὅσπερ, *whosoever*:—ἐνθαπερ, *wheresoever*, &c.

πέρα, before a vowel, πέραν, adv. (It has the sense of a preposition and governs the gen. § 164 and 165). *On the farther side of, beyond.*

περαιά, ας, ἡ (properly fem. of περαιός, scil. περαιά γῆ). *The country opposite, the country across or beyond.*

περαιός, α, ον, adj. (fr. πέρα). *Situated on the farther side or beyond.*

περαιόω (R. περαιο), f. -ώσω, p. πεπεραιώκα (fr. περαιός). *To carry beyond or over.*—MID. *to pass over.*

πέρας, ἄτος, τό (fr. πέρα). *The end, a term, a limit, a boundary.*

περῶν (R. περα), f. -ῶσω, Ion. -ῆσω, p. πεπέρωκα (fr. πέρα). *To transport, to convey across.* Intr. *to pass over, to cross.*

Πέργαμος, ου, ἡ, and Πέργαμον, ου, τό. *Pergāmus, the citadel of Troy.*

πέριδιξ, ἱκος, ὄ and ἡ. *The partridge.*

πέρθω (R. περθ, 2 πραθ, by metath. for παρθ, 3 πορθ), f. πέρσω, p. πέπερκα, 2 a. ἐπράθον, 2 p. πέπορθα. *To lay waste, to sack, to destroy.*

περί, prep. (governs the gen. dat. and acc. § 124, 13). Primary signification, *about or round.*—With a gen. *about, concerning, of, for, with respect to.*—With the dat. *about, around, on.*—With the acc. *round about, near, on, upon, towards, against, with regard to, about, in.*—In composition, *about, around, over, above, greatly, superior to, greater than, entirely*, i. e. all round.

περιάγω, f. -άσω, &c. (περί, about, and ἄγω, to lead). *To lead about, to turn round, to convert.*—INTR. *to go round, to visit.*—MID. *to take with one's self, to have by one's side.*

περιαίρειω, f. -ήσω, &c. (περί, entirely, and αἰρέω, to take). *To remove, to deprive of, to strip.*

Περίανδρος, ου, ὄ. *Periander, tyrant of Corinth.*

περιάπτω, f. -άψω, &c. (περί, about, and ἄπτω, to fasten). *To fasten about, to attach to, to suspend from.*

περιβάλλω, f. -βῶλω, &c. (περί, around, and βῶλω, to cast). *To throw around, to surround, to embrace.*—MID. *to throw around one's self, to put on.*

περίβλεπτος, ον, adj. (fr. περιβλέπω). *Conspicuous, renowned.*

περιβόητος, ον, adj. (fr. περιβόωω, to proclaim round about). *Published abroad, celebrated, famous.*

περιβολή, ἡς, ἡ (fr. περιβάλλω). *A placing around, a cloak, dress, ornaments: an embrace.*

περίβολος, ον, ὁ (fr. same). *An enclosure, a circuit, a wall.*

περιγίγνομαι, f. -γενίσομαι, &c. (περί, above, and γίγνομαι, to be). *To be over or above, to remain over, to survive:—to be superior to, to conquer, to excel.*

περιείδω, f. -ειδίσω, or -είσομαι, (περί, round about, and εἶδω, to look). *To look round about, to survey.—With a pt. to overlook, to disregard.—2 a. περιεῖδον, principal part in use, and used as 2 a. to ὀφύω.*

περίεμι, f. -είσομαι, &c. (περί, above, and εἶμι, to be). *To be over and above, to survive, to be superior to, to excel.*

περίεμι, f. -είσομαι, &c. (περί, around, and εἶμι, to go). *To go round about, to encompass.*

περιελάνω, f. -ελάσω, &c. (περί, round about, and ελαίνω, to drive). *To drive round about, to collect and drive away (as booty), to ride round.*

περιελίσσω, f. -ελίξω, &c. (περί, around, and ἐλίσσω, to roll). *To roll round about, to wind or wrap around.*

περιέρχος, ον, adj. (fr. περί, su-

perior, and ἔργον, work). *Acting with great care or diligence, over-scrupulous or careful.—Passively, highly wrought, of superior finish.*

περιέρχομαι, f. -ελεύσομαι, &c. (περί, around, and ἔρχομαι, to go). *To go round about, to wander, to surround.*

περιέχω, f. -έξω, and -σχίσω, &c. (περί, around, and ἔχω, to hold). *To hold around, to encompass, to contain, to require.—MID. to attach one's self to, to cleave to, to defend.*

περιθίω, f. -θείσομαι, &c. (περί round about, and θίω, to run). *To run around or about.*

περιζώννυμι, and -ζώννίω, f. -ζώσω, &c. (περί, around, and ζώννυμι, to gird). *To gird around, to gird, to bind around.*

περίστημι, f. περιστήσω, &c. (περί, around, and ἵστημι, to place). *To place around, to surround.—Intr. in p. plur. and 2 a. to stand around.—οἱ περιεστώτες, the by-standers. § 134, 11.*

περικάθημαι, &c. (fr. περί, around, and κάθημαι, to sit). *To sit round about, to encamp around, to besiege.*

περικαλλής, ἐς, adj. (fr. περί, superior, and κάλλος, beauty). *Exceedingly beautiful, very beautiful.*

περικαλύπτω, f. -καλύψω, &c. (περί, around, and καλύπτω, to cover). *To cover round about, to wrap up, to conceal.*

περίκειμαι, f. -κείσομαι, &c. (περί, around, and κείμαι, to lie).

To lie around.

Περικλῆς, εἰός, ὁ. Pericles, a popular and able Athenian orator.

περικόπτω, f. -κόψω, &c. (περί, around, and κόπτω, to cut).

To cut round about, to cut down, to cut off, to reduce.

περικυλίω, f. -κυλίσω, &c. (περί, around, and κυλίω, to turn).

To turn round.—Mid. to roll one's self into a ball.

περιλαμβάνω, f. -λήψομαι, &c. (περί, around, and λαμβάνω, to take). To embrace, to encompass:—to comprehend.

περιλάμπω, f. -λάμψω, &c. (περί, around, and λάμπω, to shine). To shine around, to shine brilliantly, to gleam.

περιλείπω, f. -λείψω, &c. (περί, over, andλείπω, to leave). To leave remaining.—Pass. to be left over, to survive.

περίλυπος, ον, adj. (περί, intens. and λύπη). Very sorrowful.

περιμένω, f. -μένω, &c. (περί, and μένω, to remain). To remain around, to wait for:—to stop.

περιναίετης, ον, ὁ (fr. περί and ναιετώ). A neighbour.

περίοδος, ον, ἡ (fr. περί, around, and ὁδός, a way). A passage round, a circuit, a compass:—a period (in rhetoric), a turn (in music).

περιοικέω, f. -οικήσω, &c. (περί, around, and οικήω, to dwell). To dwell around, to settle around

περίοικος, ον, adj. (fr. περί, around, and οἶκος, a dwelling).

Dwelling around, neighbouring.

περιόπτομαι, f. -όψομαι, &c. (περί, around, and ὀπτομαι, to look). To look around, to overlook, not to notice, to neglect.

περιορώω, f. -όρωμαι, &c. (περί, around, and ὀρώω, to look). Same signification as περιόπτομαι.

περιουσία, ας, ἡ (fr. περίκειμι, to be over). Superfluity, abundance, gain, property, excess.

περιπατέω, f. -ήσω, &c. (περί, around, and πατέω, to walk). To walk around or about.

περιπάτος, ον, ὁ (fr. περιπατέω). A walk, a promenade.

περιπέμπω, f. -πέμψω, &c. (περί, around, and πέμπω, to send). To send round about.

περιπέτομαι, f. -πτήσομαι, &c. (περί, around, and πέτομαι, to fly). To fly around.

περιπίπτω, f. -πεσοῦμαι, &c. (περί, around, and πίπτω, to fall). To fall around, to fall upon, to meet with.

περιπλέκω, f. -πλέξω, &c. (περί, around, and πλέκω, to fold). To fold about or around, to involve.

περιπλέω, f. -πλείσομαι, &c. (περί, around, and πλέω, to sail). To sail around, to sail about, i. e. up and down.

περιποιέω, f. -ποιήσω, &c. (περί, about, and ποιέω, to make). To bring about, to produce, to

- procure*.—**ΜΙΔ.** *to procure for one's self, to acquire.*
- περιπτύσσω**, *φ.* -πτύξω, &c. (*περί*, *around*, and *πτύσσω*, *to fold*). *To fold around, to wrap up, to embrace.*
- περιρρέω**, *φ.* -ρέυσομαι, &c. (*περί*, *around*, and *ρέω*, *to flow*). *To flow all around, to melt away, to overflow, to slide down.*
- περιρρήγνυμι**, *φ.* -ρήξω, &c. (*περί*, *around*, and *ρήγνυμι*, *to tear*). *To tear all around, to burst open, to break in pieces.*
- περίσᾱμος**, *ον*, **Dor.** for *περίσημος*, *ον*, *adj.* (*φρ.* *περί*, *intens.* and *σημα*, *a mark*). *Very remarkable, easily distinguished.*
- περισκαίρω**, *φ.* -σκάρω, &c. (*περί*, *about*, and *σκαίρω*, *to leap*). *To jump or frisk about, to bound.*
- περισκοπέω**, *φ.* -ήσω, &c. (*περί*, *around*, and *σκοπέω*, *to look*). *To look around, to survey.*
- περισσός**, **Att.** *περιτός*, *ή*, *όν* (*φρ.* *περί*, *over*). *Remaining over, abundant, superfluous, excessive*.—**Adv.** *περισσόν*, *eminently, excellently.*
- περιστέλλω**, *φ.* -στελώ, &c. (*περί*, *around*, and *στέλλω*, *to fit out*). *To adorn around, to decorate:—to cover, to conceal.*
- περιστερά**, *ᾱς*, *ή*. *A dove.*
- περισυλίω**, *φ.* -ήσω, &c. (*περί*, *around*, and *συλίω*, *to strip off*). *To strip off completely, to spoil totally, to plunder on all sides.*
- περισώζω**, *φ.* -σώσω, &c. (*περί*, *above*, and *σώζω*, *to save*). *To rescue, to save (so as to survive).*
- περιτείνω**, *φ.* -τενώ, &c. (*περί*, *around*, and *τείνω*, *to stretch*). *To stretch around, to draw out, to strain.*
- περιτέμνω**, *φ.* -τεμῶ, &c. (*περί*, *around*, and *τέμνω*, *to cut*). *To cut around, to lop off.*
- περιτίθημι**, *φ.* -θήσω, &c. (*περί*, *around*, and *τίθημι*, *to place*). *To place around, to put on, to invest, to surround*.—**ΜΙΔ.** *to put on one's self.*
- περιτός**, see *περισσός*.
- περιφερής**, *ές*, *adj.* (*φρ.* *περιφέρω*). *Turned round, circular:—surrounded.*
- περιφέρω**, *φ.* *περιοίσω*, &c. (*περί*, *around*, and *φέρω*, *to carry*). *To carry around, to turn around*.—**ΜΙΔ.** *to return.*
- περιφραδέως**, *adv.* (*φρ.* *περιφραδής*, *circumspect*). *Prudently, skilfully, carefully.*
- περιχαίρης**, *ές*, *adj.* (*φρ.* *περιχαίρω*, *to rejoice greatly*). *Highly delighted, overjoyed.*
- περιχέω**, *φ.* -χεύσω, &c. (*περί*, *around*, and *χέω*, *to pour*). *To pour around or upon, to pour out into*.—**ΜΙΔ.** *to bathe.*
- περιχορεύω**, *φ.* -εύσω, &c. (*περί*, *around*, and *χορεύω*, *to dance*). *To dance around.*
- Περσεύς**, *εως*, *ό*. *Perseus, son of Jupiter and Danaë, who cut off the head of the Gorgon Medusa.*

- Περσεφόνη, ἡς, ἡ (Dor. ᾱ, ας). *Proserpina*, daughter of Ceres and Jupiter, and wife of Pluto.
- Πέρσις, ου, ὅ. *A Persian*.—οἱ Πέρσαι, *the Persians*.
- Περσικός, ἡ, ὄν, adj. *Persian*.
- Πέρσις, ἴδος, ἡ. *Persis*, a province of Persia on the Persian gulf.
- πέσσω, Att. πέτιω (R. πεπ), f. πέψω, p. pass. πέπεμμι (older forms of πέπιω). *To boil or cook, to ripen, to digest:—to keep down*.
- πέτᾱμαι, pres. mid. of πέτιημι (fr. πετιάω), same as πέτομαι.
- πετεινόν, οὔ, τό (neut. of πετεινός). *A winged animal, a bird*.
- πετεινός, ἡ, ὄν, adj. (fr. πέτομαι). *Winged*.
- πέτομαι (R. πετα), f. πετίσομαι, oftener πτίσομαι, p. πέπιηκα, 2 a. m. ἐπίομην, 2 a. pass. ἔπτην. *To fly*.
- πέτρα, ας, ἡ. *A rock, a stone*.
- πετρώϊος, α, ον, adj. (fr. πέτρα). *Rocky, stony, growing among rocks*.
- πετρώδης, ες, adj. (fr. πέτρα, a rock, and εἶδος, appearance). *Rocky, stony*.
- πέττω, see πέσσω.
- πέυκη, ἡς, ἡ. *A pine tree*.
- πέφνον, without aug. for ἔπεφνον, 2 a. with Att. redupl. of φείνω, *to slay*; obsol. by syncope for ἔφᾱνον. *I slew, I killed*.
- πῆ, interrog. particle (fr. πός, obsol.) *Whither?—As enclitic, anywhere, somewhere*.
- Πηγᾱσος, ου, ὅ. *Pegᾱsus*, a winged horse, the favourite of the muses.
- πηγή, ἡς, ἡ. *A fountain, a spring, a source*.
- πήγνυμι (R. πιγ, 2 παγ, 3 πιγ), f. πήξω, 2 a. ἔλλυγον, 2 p. πέπιγα. *To fix together, to make fast, to construct, to stiffen, to freeze.—Mid. to become stiffened or torpid, to freeze*.
- πηδαίω (R. πιδα), f. -ήσω, p. πεπίδηκα. *To jump, to bound, to spring*.
- πηκίς, ἴδος, ἡ (fr. πήγνυμι). *A lyre*.
- Πηλεύς, ἴως, ὅ. *Peleus*, son of Æacus, and father of Achilles.
- Πηλίον, ου, τό. *Pelion*, a mountain in Thessaly, the resort of the Centaurs.
- πῆμα, ἄτος, τό (fr. πάσχω, *to suffer*). *An injury, damage, misfortune, suffering*.
- πηρῖκα, adv. *At what time, when*.
- πιῆξις, εως, ἡ (fr. πήγνυμι). *A congealing, ice, a freezing*.
- πίρα, ας, ἡ. *A wallet, a bag, a sack*.
- πηρώω (R. πηρο), f. -ώσω, p. πεπήρωκα (fr. πηρός, *maimed*). *To maim, to mutilate, to injure, to deprive of*.
- πήρωσις, εως, ἡ (fr. πηρώω). *A maiming, a mutilation, a deprivation, blindness*.
- πήχυς, εως, ὅ. *The elbow, the arm:—(as a measure) a cubit*. The Grecian cubit was a little over eighteen inches, — the Roman, a little under.

Πίγρης, ητος, ὁ. *Pigres*, the interpreter of Cyrus in his expedition.

πιέζω, and πιέζω (R. πιεδ), f. πιέσω, p. πεπίεκα, &c. *To press, to squeeze, to press hard, to force.*

Πιερία, ας, ἡ. *Pieria*, a region of Macedonia, celebrated as the seat of the Muses.

πῖθᾶρος, ἡ, ὄν, adj. (fr. πείθω, to persuade). *Persuasive, plausible, courteous.*

πίθηκος, ου, ὁ. *An ape.*

πίθος, ου, ὁ. *A large vessel, a cask, a jar, a tub.*

πικρός, ἄ, ὄν, adj. *Bitter, sharp, piercing, painful.*

πῖμελή, ἡς, ἡ (fr. πῖμαρ, fat). *Fat.*

πῖμελής, ἐς, adj. (fr. πῖμελή). *Fat.*

πῖνᾶκίς, ἰδος, ἡ (dim. fr. πῖναξ, a board). *A small board, a tablet (for writing), a painting.*

Πίνδαρος, ου, ὁ. *Pindar*, the prince of the Grecian lyric poets, born at Thebes, B. C. 518.

πίννα, ης, ἡ. *The pinna or pearl-muscle.*

πιννοτήρας, ου, ὁ (fr. πίννα, and τηρέω, to preserve, to keep). *The pinnotēras*, a small species of crab found in the shell of the pinna, to which it is supposed to act as a guard.

πίνω (R. πο, 2 πι), f. πίομαι, and πιούμαι, p. πέπωκα, 2. a. έπιον. *To drink, to quaff, to sip.*

πιπράσκω, Ion. πιπρήσκω (R. ππρα), f. and a. wanting, p. πέ-

πρωκα, 3d f. as f. pass. πεπράσσομαι. *To sell.*

πίπτω (R. πετ, πεσε, and πτο, 2 πεσ), f. πεσοῦμαι, p. πέπτωκα, 2 a. έπεσον. *To fall, to fall in battle, to perish.*

πιστεύω (R. πιστευ), f. -εύσοι, p. πεπίστευκα (fr. πίστις). *To believe, to confide in, to trust, to rely on.*

πίστις, εως, ἡ. *Belief, trust, good faith, persuasion.*—As a proper name, *Faith*, worshipped by the Romans under the name of *Fides*.

πιστός, ἡ, ὄν, adj. *Faithful, trustworthy:—credible, true.*

πιστότης, ητος, ἡ (fr. πιστός). *Fidelity, integrity.*

πίτνημι, poetic for πετιάννυμι (R. πετα), f. πετιάσω, 1 a. επέτιῶσα, p. pass. πέπιτᾶμαι. *To spread out.*—**ΜΙD. πῖτνᾶμαι, imperf. πῖτνᾶμην, to stream.**

Πιτταῖος, οῦ, ὁ. *Pittacus*, of Mytelēnē, one of the seven wise men of Greece.

πίων, ον, adj. *Fat, rich.*

πλάγιος, α, ον, and ος, ον, adj. *Oblique. equivocal, ambiguous. εις πλάγιον, obliquely sloping down.*

πλαίσιον, ου, τό (fr. πλάσσω, to form). *A square figure, an army drawn up in a square.*

πλάκεις, όντος, contr. πλακοῦς, οῦντος, ὁ (fr. πλάξ, a flat body). *A cake.*

πλανάω (R. πλᾶνα), f. -ήσω, p. πεπλάνηκα (fr. πλᾶνη, a wandering about). *To cause to*

wander, to lead astray.—MID.
to wander about, to go astray.
πλάνος, η, ον, adj. Wandering,
deceitful.
πλάσσω, Att. -τιω (R. πλασδ), f.
πλάσω, p. πέπλασα. To form,
to fashion, to figure, to mould.
πλάστης, ου, ό (fr. πλάσσω). An
artist, a sculptor.
πλαστικός, ή, όν, adj. (fr. same).
Plastic, capable of being formed.—ή πλαστική (τέχνη). The
plastic art, i. e. the art of making
images in clay or plaster.
πλάτυνος, ου, ή. The plane
tree.
Πλάτεια, ας, ή, and Πλαταιαί,
ων, αι. Platea and Plataea, a
city of Bœotia, near which the
Persians were routed by the
Athenians.
πλάτος, εος, τό (fr. πλατύς).
Breadth, width.
πλάττω, see πλάσσω.
πλατύς, εια, ύ, adj. Broad, wide,
spacious, flat.
Πλάτων, ωνος, ό. Plato, a dis-
tinguished Athenian philoso-
pher, a disciple of Socrates,
and founder of the Academy.
πλεθριαίος, α, ον, adj. (fr. πλέ-
θρον). Of the size of a ple-
thron.
πλέθρον, ου, τό. A plethron, a
measure of a hundred feet, the
sixth part of a stadium.
πλείος, α, ον, adj. poet. for πλείς.
Full.
πλείστος, η, ον, adj. superl. of
πολύς. Most, &c.
Πλειστῶναξ, ακτος, ό. Pleistō-

ναx, son of Pausanias, and
general of the Lacedemonians
in the Peloponnesian war.
πλείων, ον, adj. (compar. of πο-
λύς, § 54, neut. also πλείον.—
For construction, see § 40, 5).
More, greater.—ἐπὶ πλείον, to
a greater degree.
πλεκτάνη, ης, ή (fr. πλέω). A
tress, a braid.—Pl. the arms
of the polyurus.
πλεκτός, ή, όν, adj. (fr. πλέω).
Twisted, braided, plaited.
πλέω (R. πλέω, 2 πλύω, 3 πλοω),
f. πλέσω, p. πέπλεχα. To plait,
to knit, to weave, to entwine, to
fold, to arrange.
πλεονάκεις, adv. (fr. πλείον).
Often.
πλεονασμός, ου, ό (fr. πλεονάζω,
to be more). Superfluity, abun-
dant, excess, greatness.
πλεονεκτέω (R. πλεονεκτε), f.
-ήσω, p. πεπλεονέκτηκα (from
πλείον and ἔχω, to have). To
have more, to strive after more,
to be avaricious.
πλεονεξία, ας, ή (fr. πλεονεκτέω).
The desire of having more,
avarice, cupidity.
πλέος, α, ον, adj. (fr. πλείω, ob-
sol. to be full). Full.
πλευρά, ας, ή, also πλευρόν, ου, τό.
The side.
πλείω (R. πλεω), f. πλείσομαι, p.
πέπλεκα. To navigate, to sail,
to be at sea.
πληγή, ης, ή (fr. πλήσσω, to strike).
A blow, a wound.
πλήθος, εος, τό (fr. πίμπλημι, to
fill, R. πλε). A great number,

- a crowd, a multitude, abundance.*
- πλήθω** (R. πληθ, 2πλαθ, 3πληθ), f. πλήσω, 2 p. πέπληθα, with pres. sense. Tr. *to fill*.—Intr. *to be full, to abound.*
- πλήκτρον**, ου, τό (fr. πλήσσω, *to strike*). *A plectrum or quill for striking the lyre, usually of ivory or metal.*
- πλημμῦρίς**, ἴδος, ἡ. *A flood, an inundation.*
- πλήν**, adv. with the sense of a prep. with the gen. *Above, besides, except*.—As an adv. or conj., *moreover, besides, unless, but, yet.*
- πληρής**, ἐς, adj. (fr. πλέος). *Full, complete, abounding in.*
- πληρώω** (R. πληρο), f. -ώσω, p. πεπλήρωκα (fr. πληρής). *To make full, to fill, to supply, to fulfil, to fit out.*
- πλησιαίτερος**, α, ον, adj. comp. of πλήσιος, § 56, 1.
- πλήσιος**, α, ον, adj. (fr. πέλας, *near*). *Near, contiguous, neighbouring*.—Subst. ὁ πλήσιος, *a neighbour*.—Neut. as adv. πλήσιον, *near*.
- πλησμονή**, ἡς, ἡ (fr. πίμπλημι, *to fill*). *A filling up, satisfying, a satiating*:—*satiety.*
- πλήσσω**, Att. -τιω (R. πληγ, 2πλαγ and πληγ, 3πληγ), f. πλήξω, p. πέπληχα, 2 a. ἐπλήξον, 2 p. πέπληγα. *To strike, to wound, to hit.*
- πλίνθος**, ου, ἡ. *A brick, a tile.*
- πλοῖον**, ου, τό (fr. πλῖω, *to sail*). *A ship.*
- πλόκαῖμος**, ου, ὁ (fr. πλέκω, *to plait*). *A tress, braided hair*:—*the arms of the polyurus.*
- πλόος**, ὄου, contr. πλοῦς, πλοῦ, ὁ (fr. πλῖω, *to sail*). *Navigation, a sailing, a voyage.*
- πλούσιος**, α, ον, adj. *Rich, wealthy.*
- Πλουτέης**, ἕως, Ion. ἦρος, ὁ (poet. for Πλούτων). *Pluto.*
- πλουτέω** (R. πλουτε), f. -ήσω, p. πεπλούτηκα (fr. πλοῦσιος). *To be rich, to become rich.*
- πλουτιζώ** (R. πλουτιδ) f. -ίσω, p. πεπλούτιξα (fr. same). *To enrich, to make wealthy.*
- πλοῦτος**, ου, ὁ (fr. πολύ, *much*, and εἶος, *a year*: lit. *an abundant year*). *Abundance, wealth, riches.*
- Πλοῦτος**, ου, ὁ. *Plutus, the god of riches, represented as blind, and with wings.*
- Πλούτων**, ωνος, ὁ. *Pluto, a son of Saturn, he has dominion over the lower world.*
- πλύνω** (R. πλυν), f. πλύνῶ, p. πέπλυνκα. *To wash, to rinse, to moisten.*
- πνεῖω**, poetic for πνέω.
- πνεῦμα**, ἄτος, τό (fr. πνέω). *Breath, wind, the air, a breeze*:—*the spirit.*
- πνέω** (R. πνευ), f. πνεύσω, p. πέπνευκα. *To blow, to breathe, to exhale.*
- πνίγω** (R. πνιγ), f. πνίξω, p. πέπνιχα, 2 a. pass. ἐπνίγην. *To strangle, to suffocate, to drown.*
- ποδάρκης**, ες, adj. (fr. πούς, *a foot*, and ἀρκῖω, *to suffice*). Lit.

Sufficing with the feet:—hence, *strong of foot, swift-footed.*
 ποδῆρης, ες, adj. (fr. ποῖς, the foot, and ἄρω, to join). *Reaching down to the foot, long.*
 ποδώκεια, ας, ἡ (fr. ποδώκης). *Swiftness of foot, speed in running.*
 ποδώκης, ες, adj. (fr. ποῖς, a foot, and ὠκίς, swift). *Swift of foot, fleet, rapid.*
 ποδώκεια, ας, ἡ. Same as ποδώκεια.
 πόθεν, adv. (fr. ποῦ, where, andθεν, from). *From what place? whence?*
 ποθέω (R. ποθε), f. -έσω, oftener -ήσω, p. πεπόθηκα (fr. πόθος). *To desire earnestly, to long for, to regret, to feel the want of, to mourn for.*
 πόθος, ου, ὁ. *Desire, a passionate longing for, love, regret.*
 ποῖ, adv. interrog. *Where? whither?*
 ποιά, ὤς, or ποία, ας, and ποίη, ης, ἡ (poetic for πόα). *A plant, an herb, herbage, grass, foliage.*
 ποιέω (R. ποιε), f. -ήσω, p. ποιήκα. *To make, to do, to perform, to effect, to cause, to prepare.—κακῶς ποιεῖν, to treat ill, to injure.—ΜΙD. to make for one's self, to regard as.*
 ποίημα, ἄτος, τό (fr. ποιέω). *Any thing made, a work:—a poem.*
 ποιητής, οὔ, ὁ (fr. ποιέω). *A maker, commonly a poet.*
 ποιητικὸς, ἡ, ὄν, adj. (fr. ποιέω).

Capable of making, efficient, poetical, adapted to poetry.—
 ἡ ποιητικὴ (scil. τέχνη), the poetic art.
 ποικιλία, ας, ἡ (fr. ποικίλλω, to variegate). *Variety, diversity, embroidery.*
 ποικίλος, η, ον, adj. *Variiegated, diversified, varied, adorned.*
 ποικίλως, adv. (fr. ποικίλος) *In a diversified manner, variously.*
 ποιμαίνω (R. ποιμαιν, 2 ποιμαῖν), f. -ἴνω, p. πεποίμαγκα (fr. ποιμήν). *To pasture cattle, to tend herds.*
 ποιμήν, ἐνός ὁ. *A shepherd.*
 ποίμνη, ης, ἡ. *A flock, a herd.*
 ποίμνιον, ου, τό (by syncope for ποιμένιον). *A flock.*
 ποινή, ἡς, ἡ (fr. φένω, obsol. to kill). *Properly compensation for homicide, made to the relations of the deceased:—hence, satisfaction, retaliation, punishment, a penalty.*
 ποῖος, α, ον, adj. *Of what kind? what? of what size?*
 πολεμέω (R. πολεμε), f. -ήσω, p. -ήκα (fr. πόλεμος), and
 πολεμιζω (R. πολεμιδ), f. -ίσω, p. -ικα (fr. same). *To make war, to attack, to contend with.*
 πολεμικός, ἡ, ὄν, adj. (fr. πόλεμος). *Warlike, fitted for war.*
 πολέμιος, α, ον, adj. *Warlike, hostile, οἱ πολέμιοι, enemies, fr πόλεμος, ου, ὁ. War, battle.*
 πολεύω (R. πολεν), f. -εύσω, p. πεπόλενκα (another form of πέλω, same as πάλλω, to throw)

- To turn round, to turn (the soil), to spend one's life.*
- πολιορκέω** (R. πολιορκε), f. -ήσομαι (fr. πόλις and εἰργνῦμι, *to shut in*). *To invest, to besiege a city.*
- πολιορκητής**, οὔ, ὅ (fr. πολιορκέω). *A besieger of cities, a taker of cities.*—Proper name, *Poliortētes*, a surname of Demetrius.
- πολιός**, ἄ, ὄν, adj. *Gray, hoary.*
- πόλις**, εως, ἡ (Ion. ἶος, epic, ηος). *A city, a state, a community.*
- πολιτεία**, ας, ἡ (fr. πολιτεύω). *The management of public affairs, a political constitution, a form of government, a mode of life.*
- πολίτευμα**, ἄτος, τό (fr. πολιτεύω). *Management of public affairs, a constitution.*
- πολιτεύω** (R. πολιτευ), f. -εύσω, &c. (fr. πολιτής). *To be a citizen, to manage public affairs.*—MID. *to be a politician.*
- πολίτης**, ου, ὅ (fr. πόλις). *A citizen.*
- πολιτικός**, ἡ, ὄν, adj. (fr. πολιτής). *Suitable for, or belonging to a citizen or statesman:—of a city or state, municipal.*—τὰ πολιτικά, *state affairs, politics.*
- πολιτικῶς**, adv. (fr. πολιτικός). *Under a regular form of government, in organized society.*
- πολλάκις**, adv. poetic πολλάκι (fr. πολὺς, *many*). *Often, frequently.*
- πολλαπλάσιος**, α, ον, and ος, ον, (fr. same). *Manifold, much greater, much more, many more.*
- πολλαπλάσιον**, ον, adj. Same as preceding.
- πολλάχου**, adv. (fr. πολὺς, *many*). *In many places, in many ways.*
- πολύανδριον**, ου, τό (fr. πολὺς, *many*, and ἀνὴρ, *a man*). *A place where many assemble:—hence, a public cemetery.*
- πολυάνθρωπία**, ας, ἡ (fr. πολυάνθρωπος). *A great concourse of people, population, a crowd.*
- πολύανθρωπος**, ον, adj. (fr. πολὺς, *many*, and ἀνθρωπος, *a man*). *Thronged with men, very populous.*
- πολυάχενος**, ον, and -αχὴν, ἑνος, adj. (fr. πολὺς, *large*, and ἀχὴν, *a neck*). *Large-necked, strong-necked.*
- Πολυβιάδης**, ου, ὅ. *Polybiādes*, father of Naucleides.
- πολύγονος**, ον, adj. (fr. πολὺς, *many*, and γόνος, *offspring*). *Very fruitful, productive, prolific.*
- πολύδακρυς**, υ, and πολυδάκρυτος, ον, adj. (fr. πολὺς, *many*, and δάκρυ, *a tear*). *Weeping much.*—Pass. *much-weep, deeply lamented.*
- πολύδωρος**, ον, adj. (fr. πολὺς, *much*, and δῶρον, *a gift*). *That has received rich gifts, having a rich dowry.*
- πολύκλαυστος**, ον, adj. (fr. πολὺς, *much*, and κλαίω, *to weep*). *Lamenting much.*—Pass. *much lamented, deeply deplored.*

Πολύκλειτος, ου, ὁ. *Polyclētus*, a celebrated statuary of Sicyon.

πολυκοιρανία, ας, ἡ. Ion. πολυκοιρανίη, ης (fr. πολὺς, many, and κοιρανός, a ruler). A plurality of rulers, the government of the many.

Πολυκράτης, εος, ὁ. *Polycrātes*, a tyrant of Samos, at whose court Anacreon resided for some time.

πολυμᾶθής, ἐς, adj. (fr. πολὺς, much, and μαθᾶνω, to learn) *Very learned.*

πολυμᾶθία, ας, ἡ (fr. πολυμᾶθής). *Extensive learning.*

Πολυμνία, ας, ἡ (fr. πολὺς and ἴμνος, a song). *Polymnia*, or *Polyhymnia*, one of the nine muses. She presided over eloquence.

Πολυξένη, ης, ἡ. *Polyxena*, a daughter of Priam.

ποlynόμματος, ου, adj. (fr. πολὺς, and ὄμμα, the eye). *Having many eyes.*

πολύπους, -ποδος, ὁ (fr. πολὺς, and πούς, a foot). *A polygus.*

πολύς, πολλή, πολύ, adj. *Much, many, large, abundant.*—(Comp. irreg. πλείων, πλείστος, § 54).—Pl. οἱ πολλοί, *the many, the multitude.*—Neut. as adv. πολὺ, *much, very, by far.*—Also, τὰ πολλά, and τὸ πολὺ, *mostly, for the most part.*—πολὺ μᾶλλον, *much more, rather.*

πολυσαρκία, ας, ἡ (fr. πολὺς, and σαρξ, flesh). *Abundance of flesh, corpulency.*

πολύτεκνος, ου, adj. (fr. πολὺς,

and τέκνον, a child). *Having many children, prolific.*

πολυτέλεια, ας, ἡ (fr. πολυτελής). *Great expense, pomp, magnificence.*

πολυτελής, ἐς, adj. (fr. πολὺς, much, and τέλος, expense). *Costly, precious, valuable.*

Πολύφημος, ου, ὁ. *Polyphēmus*, one of the Cyclopes, whose eye Ulysses bored out with a fiery stake.

πολύφωνος, ου, adj. (fr. πολὺς, and φωνή, a voice). *Many-voiced, loquacious.*

πολύχωρος, ου, adj. (fr. πολὺς, and χώρα, space). *Very capacious, spacious.*

πόμα, ἄτος, τό (fr. πίνω, to drink, R. πο.) *Drink.*

πομπεύω (R. πομπεν), f. -εύσω, p. πεπόμπευκα (fr. πομπή) *To make a solemn procession, to march in procession.*

πομπή, ἧς, ἡ (fr. πέμπω, to send). *A sending:—a solemn procession, a procession.*

Πομπηΐος, ου, ὁ. *Pompey*, a famous Roman commander, The rival and opponent of Cæsar. He was defeated at the battle of Pharsalia.

πονέω (R. πον), f. -ήσω, p. πεπόνηκα (fr. πόνος) Tr. to work out, to earn.—Intr. to labour, to toil, to be weary, to be exhausted, to be troubled or distressed.

πονηρία, ας, ἡ (fr. πονηρός). *Badness, wickedness, a bad condition.*

- πονηρός, ἄ, ὄν (fr. πονέω). *Troublesome, causing distress.*—
Pass. *wretched, evil, wicked, miserable, useless.*
- πονηρῶς, adv. (fr. πονηρός). *In bad circumstances, wretchedly, badly.*
- πόνος, ον, ὄ (fr. πένομαι, to work). *Work, labour, toil, fatigue, distress.*
- πόντος, ου, ὄ. *The sea.*
- Πόντος, ου, ὄ (Εὐξείνιος). *The Euxine or Black Sea.*
- πόπᾶνον, ου, τό (fr. πέπω, to cook). *A sacrificial cake.*
- πορεία, ας, ἡ (fr. πορεύω). *A departure, a passage, a journey, a way.*
- πορεύω (R. πορευ), f. -εύσω, p. πεπόρευκα (fr. πόρος). *To cause to go, to convey, to transport.*—Mid. *to go, to set out, to travel.*
- πορθέω (R. πορθε), f. -ήσω, p. πεπόρθηκα (fr. πέρθω, to lay waste). *To lay waste, to devastate, to plunder.*
- πορθμεύς, ἔως, ὄ (fr. πορθμεύω, to ferry over). *A ferryman.*
- πορθμός, ου, ὄ. *A strait (over which is a passage or ferry).*
- πορίζω (R. ποριδ), f. -ίσω, p. πεπόριξα (fr. πόρος). *To open or find a way, to effect, to provide for (another), to devise.*—Mid. *to provide for one's self, to earn, to acquire, to contrive.*
- πόρος, ου, ὄ (fr. πείρω, to pass, 3 R. πορ). *A passage.*
- πόρῳ, adv. (fr. πρό). *Towards, farther on, far, afar off, beyond.*
- πόρῳθεν, adv. (fr. πόρῳ, and θεν, from). *From afar, from a distance.*
- πόρτις, ιος, ἡ. *A calf, a heifer.*
- πορφύρεος, ἑα, ἔον, contr. οὐς, ἄ, οὖν (fr. πορφύρα, the shell-fish from which the purple colouring matter is obtained). *Purple, crimson.*
- πορφύρις, -ῖδος, ἡ (fr. same). *A purple garment or robe.*
- πόρω, obsol. in pres.—2a. ἔπορον, inf. πορεῖν, &c. (fr. πόρος). *To give, to furnish, to provide, to present with.*
- Ποσειδῶν, ὠνος, ὄ. *Neptune (called by the Greeks Posidon), the son of Saturn and Ops, and the god of the sea.*
- πόσις, εως, Ion. ιος, ὄ. *A husband.*
- πόσις, εως, ἡ (fr. πίνω, to drink, R. πο). *A drinking, drink.*
- πόσος, ης, ον, adj. *How much? how large? of what value?—Pl. πόσοι; how many?—Adv. πόσῳ; by how much?*
- ποτάμιος, α, ον, adj. (fr. ποτᾶμός). *Dwelling in rivers, river.*
- ποτάμιός, ου, ὄ. *A river*
- πότε, adv. interrog. (fr. πός obsol.) *When? at what time?—Indef. ποτέ, not πότε, once, ever, some time or other, sometimes, perhaps.—πότε... πότε, now... now,—at one time... at another.*
- πότερος, α, ον, adj. pron. (fr. πός, obsol. and ἕτερος, the other of the two). *Which of the two? —neut. as adv. πότερον, who ther?*

ποτί, Dor. for πρόσ.

πότιμος, ου, ὁ (fr. πίπτω, to fall).

What befalls one, fate, destiny, death, lot.

πότνια, ας, ἡ, adj. (in the fem. only,—a title of respect given to women). *Revered, honoured.*

—Subst. a sovereign, a mistress.

ποτόν, οὔ, τό (fr. πίνω, to drink, R. πο). *Drink.*

πότος, ου, ὁ (fr. same). *A drinking, a drink, a Bacchalian festival.*

ποτός, ἡ, ὄν, adj. (fr. same). *Fit to drink, potable.*—φάρμακον ποτόν, medicinal drink, a potion.

ποῦ, adv. interrog. (fr. πός, obsol.) *Where? in what place?*—Indef. and enclitic, *some-where, anywhere, almost, about, nearly.*—ποῦ γῆς; *in what part of the world?*—ἦ που, *it would seem indeed.*

πούς, ποδός, ὁ. *The foot.*—ἐκ ποδός, *on his very footsteps, closely.*

πράγμα, ἄτος, τό (fr. πράσσω, to do). *A thing done, a deed, an act, an affair, a business, a thing.*

πράν, Dor. for πρίν, adv. *Formerly, in former times.*

πράξις, εως, ἡ (fr. πράσσω). *A doing, a deed, an action, a performance, an exploit.*

πρᾶος, ου, and πρῶος, ου, adj. *Mild, gentle, soft, tame.*

πράσσω, Att. πρίπτω (R. πραγ), f. πρᾶξω, p. πέπρᾶχα, 2 a. ἔ-

πράγον, 2 p. πέπρᾶχα. *To do, to act, to perform, to manage, to effect.*—εὖ πρᾶσσειν, *to be fortunate, to do well.*—τί πρᾶσσει; *how fares?*

πρᾶτα, Dor. for πρῶτα, n. pl. of πρῶτος.

πρᾶνός, εἶα, ἰ, adj. *Soft, mild, gentle, tame.*

πρᾶως, and πρῶως, adv. (fr. πρᾶος). *Softly, gently, mildly, politely, humanely.*

πρέπω. *To be distinguished:—to become, to suit.*—Impers. πρέπει, *it becomes, it is fitting, it relates.*—τὸ πρέπον, *what is becoming.*

πρεσβευτής, οὔ, ὁ (fr. πρεσβεῖω, to go on an embassy). *An ambassador, a deputy.*

πρέβυς, υος, and εως, ὁ, as an adj. *Old, ancient:—hence, venerable, revered, esteemed.*—Subst. *an old man, an elder:—an ambassador, a deputy;—hence*

πρεσβύτης, ου, ὁ. *An old man, an elder.*

πρήξις, εως, ἡ, Ion. for πρῆξις.

πρήσσω, Ion. for πράσσω.

πρίᾶμαι (fr. πρίημι, not in use).

Used only as a first aorist to ὠνόμααι, viz. ἐπρίᾶμην, πρίωμαι, &c. *To buy, to purchase.*

Πριάμος, ου, ὁ. *Priam, the last king of Troy, slain by Pyrrhus at the siege of that city.*

πρίν, adv. *Before, sooner, previously, before that.*—πρίν ᾗ, πρίν... πρίν, *before that, sooner than, Idioma, 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.*

προιγορεύω, f. -εύσω, &c. (πρό, *beforehand*, and ἄγορεύω, *to announce*). *To announce beforehand, to foretell.*

προάγω, f. προάξω, &c. (πρό, *before*, and ἄγω, *to lead*). *To lead onward, to go before, to convey to, to urge on.*

προαίρεσις, εως, ἡ (fr. προαιρέω). *A deliberate purpose, a resolve, a design, an intention, disposition.*

προαιρέω, f. -ήσω, &c. (πρό, *forth*, and αἰρέω, *to take*). *To take forth from, to take beforehand, to select, to undertake.*—Mid. *to prefer, to resolve upon, to determine.*

προαισθάνομαι, f. -αισθήσομαι, &c. (πρό, *before*, and αισθάνομαι, *to perceive*). *To perceive beforehand, to foresee.*

προάστειον, ου, ό (fr. πρό, *before*, and ἄστυ, *a city*). *A house in the suburbs. pl. the suburbs.*

προβαίω, f. -βίσομαι, &c. (πρό, *before*, and βαίω, *to go*). *To go forward, to advance, to go before, to excel.*

προβάλλω, f. -βῶλω, &c. (πρό, *before*, and βάλλω, *to cast*). *To*

cast before, to place before, to bring forward, to propose.—τό προβληθέν, *the subject proposed.*

πρόβατον, ου, τό (fr. προβαίνω) *A sheep.*

προβιβάζω, f. -ἄσω, &c. (πρό, *before*, and βιβάζω, *to carry*) *To carry forward, to advance, to push forward.*

προβλής, γεν. ἤτος, adj. (fr. προβάλλω). *Cast forward, projecting.*

προβοσκίς, ἴδος, ἡ (fr. πρό, *before*, and βούσκω, *to feed*). Lit. *A fore-feeder*;—hence, *the proboscis or trunk* (of an elephant).

προγίγνομαι, f. -γενίσομαι, &c. (πρό, *before*, and γίγνομαι, *to be*). *To exist before, to precede, to go before.*—οἱ προγεγεννημένοι, *the men of former days, ancestors.*

προγόνος, ου, ό (fr. προγίγνομαι). *An ancestor, a progenitor.*

προδείκνυμι, f. -δείξω, &c. (πρό, *before*, and δείκνυμι, *to show*). *To hold up to view, to exhibit, to show beforehand.*

προδήλως, adv. (fr. πρόδηλος, *manifest*). *Manifestly, evidently, publicly.*

προδιαβαίω, f. -βήσομαι, &c. (πρό, *before*, and διαβαίω, *to cross*). *To cross before, to pass over first.*

προδιδάσκω, f. -δάξω, &c. (fr. πρό, *before*, and διδάσκω, *to teach*). *To teach before or previously.*

προδίδωμι, f. -δώσω, &c. (πρό, before, and δίδωμι, to give). *To give before, to give first, to give to an enemy, to betray, to give up.*

Πρόδικος, ον, ὁ. *Prodicus*, a rhetorician of Cos, the author of the beautiful episode on the choice of Hercules, related by Xenophon in his Memorabilia of Socrates.

προδοσία, ας, ἡ (fr. προδίδωμι). *Treachery, a betrayal.*

προδότης, ον, ὁ (fr. same). *A traitor, a betrayer.*

προεἶδω, and **προεἶδῶ**, f. -εἶδήσω, &c. (πρό, before, and εἶδω, to know). *To know beforehand, to look to, to provide for.*

πρόειμι, f. -είσομαι, &c. (πρό, before, and εἶμι, to go). *To go before, to lead the way, to advance.*

προεἶπα, 1 a. and **προεἶπον**, 2 a. (πρό, before, and εἶπα, &c. to tell, fr. ἔπω, obsol. in pres.) *To tell beforehand, to predict, to enjoin, to command.*

προερέω, Ion. and **προερεῶ**, Attic future—pres. not in use (πρό, before, and ἐρέω, and ἐρεῶ, I will say). *I will foretell, I will relate beforehand.* See ἐρεῶ.

προέρχομαι, f. -ελεύσομαι, &c. (πρό, before, and ἔρχομαι, to go). *To go forward, to move onward, to proceed, to come forth, to appear in public.*

προέχω, f. -έξω, and -σχήσω, &c. (πρό, before, and ἔχω, to have).

To have or hold before, to sur-

pass, to excel.

προήκω, f. -ήξω, &c. (πρό, and ἤκω). *To go before, to advance.*

προθέω, f. -θείσομαι, &c. (πρό, and θείω, to run). *To run before, to run forward, to outrun.*

προθυμέομαι, f. -ήτομαι, &c. (πρόθυμος). *To be zealous, prompt, to desire earnestly.*

προθυμία, ας, ἡ (fr. πρόθυμος). *Willingness, activity, zeal.*

πρόθυμος, ον, adj. (fr. πρό, before, and θυμός, spirit). *Of a forward spirit, willing, eager, prepared, ready, disposed.*

προθύμως, adv. (fr. πρόθυμος). *Willingly, eagerly, readily.*

προιάπτω, f. -άψω, &c. (πρό, before, and ἰάπτω, to hurl). *To hurl or throw forward, to send away, to send beforehand.*

προίημι, f. προήσω, &c. (πρό, before, and ἵημι, to send). *To send forward, to yield or give up, to abandon.*—**ΜΙD.** to emit.

προίκα, adv. (fr. προῖξ, a gift). *Gratis, without pay.*

προίστημι, f. προστίσω, &c. (πρό, before, and ἵστημι, to place). *To place before, to propose:*—**Intr.** in the p. and 2 a. *to stand in front of, to defend.*—ὁ **προεστῶς**, an overseer.

προκάθηναι, &c. (πρό, before, and κάθηναι, to sit). *To sit down before.*

προκαλέω, f. -κλήσω, &c. (πρό, forth, and κλέω, to call). *To call forth, to summon.*—**ΜΙD.** to challenge.

προκάλυμμα, ἄτος, τό (fr. προ-

- καλύπτω, to conceal, viz. by placing something before). A screen, a covering, a veil.
- προκατακαίω, f. -καύσω, &c. (πρό, before, and κατακαίω, to burn). To burn before or beforehand.
- προκατακλίνω, f. -κλίνω, &c. (πρό, before, and κατακλίνω, to set or cause to lie down, viz. at table). To cause to recline at table in a higher place.—ΜΙΘ. to recline at table in a higher place, or before others.
- προκαταλαμβάνω, f. -λήψομαι, &c. (πρό, before, and καταλαμβάνω, to seize upon). To seize beforehand, to anticipate, to seize before.
- προκειμαι, f. -γίνομαι, &c. (πρό, before, and κειμαι, to lie). To lie before, to be exposed.
- Πρόκνη, ης, η̅. Procnē, a daughter of Pandion, king of Athens. She was changed into a nightingale.
- προκόπτω, f. -κόψω, &c. (πρό, before, and κόπτω, to cut). Properly, to cut a way forward (as through a forest), to proceed, to advance.
- προκρίνω, f. -κρίνω, &c. (πρό, before, and κρίνω, to choose). To choose in preference, to prefer.
- προκύπτω, f. -κύψω, &c. (πρό, before, and κύπτω, to bend down). To bend forward, to project, to look out of (a window), to put forth the head from.
- προκόωπος, ου, adj. (fr. πρό, in front of, and κόπη, a handle). Held by the handle, held ready (for the onset).
- προλέγω, f. -λέξω, &c. (πρό, before, and λέγω, to say). To say beforehand, to predict, to foretell, to divulge.
- προμαντεύομαι, f. -εύσομαι, &c. (πρό, before, and μαντεύομαι, to prophesy). To prophesy beforehand, to predict, to foretell.
- Πρόμαχος, ου, ὁ. Promāchus, a brother of Jason.
- προμετωπίδιον, ου, τό (fr. πρό, before, and μέτωπον, the forehead). The upper part of the forehead, a forehead-band or ornament, a frontlet.
- Προμηθεύς, ἑως, ὁ. Promētheus, a son of Japetus. He stole fire from the chariot of the sun, and brought it to the earth in a reed.
- προνήχομαι, f. -νήξομαι, &c. (πρό, before, and νίχομαι, to swim). To swim before.
- προνοέω, f. -ήσω, &c. (πρό, before, and νοέω, to consider). To consider beforehand.—ΜΙΘ. to provide for, to take care of.
- προνοητικῶς, adv. (fr. προνοητικός, exercising forethought). With forethought, providently, carefully, circumspectly.
- πρόνοια, ας, η̅ (fr. προνοέω). Previous consideration, forethought, foresight, prudence.
- Πρόξενος, ου, ὁ. Proxēnus, a Bœotian, one of the commanders in the expedition of Cyrus

whose place, when he was put to death by Artaxerxes, was supplied by Xenophon.

προοδοιπορέω, f. -ήσω, &c. (πρό, before, and ὁδοιπορέω, to travel). *To travel before, to precede.*

προοίμιον, ον, τό (fr. πρό, before, and οἶμος, a song). *A prelude, an exordium, an introduction:—a promise, a foretaste.*

προοράω, f. προόψομαι, &c. (πρό, before, and ὄράω, to look). *To look beforehand, to provide against.—Mid. to suspect.*

προπάραιθε, adv. (fr. πρό, intens. and πάροιθε, before). *Before.*

προπάσχω, f. -πίσομαι, &c. (πρό, before, and πάσχω, to suffer). *To suffer before, to be previously affected.*

προπέμπω, f. -πέμψω, &c. (πρό, before, and πέμπω, to send). *To send before, to send forward, to convey, to escort, to conduct on its way, to accompany.*

προπετής, ἐς, adj. (fr. πρό, forward, and πέτω, same as πίπτω, to fall). *Hanging forwards:—precipitate, rash, foolish.*

προπηδάω, f. -ήσω, &c. (πρό, before, and πηδάω, to bound). *To bound forward.*

προπηλακίζω, f. -ίσω, &c. (πρό, intens. and πηλακίζω, to trample in the mud). *Lit. "To throw into, and trample on, in*

the mire."—Hence, *to insult, to abuse, to slight.*

προπίνω, f. -πίομαι, &c. (πρό, before, and πίνω, to drink) *To drink before, to drink to one—to his health, to quaff.*

πρόρριζος, ον, adj. (fr. πρό, forth, and ῥίζα, a root). *From the roots, from the foundation.*

πρός, prep. (governs the genitive, dative and accusative § 124, 15, primary meaning, *passage or transition*). *With the gen. transition from:—of, for the sake of, on account of, in respect to, by.—With the dative, close to, to, in addition to, besides, with, before, at, upon.—With the acc. towards, to, at, against, with reference to, in comparison with, by, with, &c.—πρός πολὺν χρόνον, for a long time.—πρός καιρὸν, for a time, for the moment.—In composition generally, in addition to, over and above, besides, against, unto:—and often intensive.*

προσαγγέλλω, f. -αγγελῶ, &c. (πρός, to, and ἀγγέλλω, to announce). *To announce to, to carry intelligence to.*

προσαγορεύω, f. -εύσω, &c. (πρός, to, and ἀγορεύω, to speak). *To address, to accost, to salute by name, to name, to call.*

προσἄγω, f. -άξω, &c. (πρός, to, and ἄγω, to lead). *To lead to, to admit, to introduce, to offer to, to apply, to move to.*

προσαναπλάσσω, Att. -τω, f

- πλάζω, &c. (πρός, over and above, and ἀναπλάσσω, to form anew). To form anew upon, or construct besides, to form new inventions still.
- προζάπτω, f. -άπτω, &c. (πρός, to, and ἄπτω, to fasten). To fasten to, to apply, to attribute.
- προσαρτάω, f. -ήσω, &c. (πρός, unto, and ἀρτάω, to join). To attach to, to bind to, to unite, to cement.
- προσανδάω, f. -ήσω, &c. (πρός, to, and ἀνδάω, to speak). To speak to, to address.
- προσβάλλω, f. -βάλλω, &c. (πρός, to, and βάλλω, to cast). To cast to, to put to, to contribute to, to run into (port).
- πρόςγειος, ον, adj. (fr. πρόσ, towards, and γεία, the earth). Near the earth, towards the land.
- προσγίγνομαι, f.-γενήσομαι, &c. (πρός, in addition, and γίγνομαι, to be). To be added, to be besides, or in addition.
- προσδέομαι, f. -δέσομαι, &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 further, to await.
- προσδίδωμι, f. -δώσω, &c. (πρός, in addition, and δίδωμι, to give). To give in addition, to impart.
- προσδοκάω, f. -ήσω, &c. (πρός, intens. and δοκάω, to look for). To look earnestly for, to expect, to await, to hope.
- πρόξειμι, f. -ίσομαι, &c. (πρός, at, and εἶμι, to be). To be present at, to be there, to be added to.
- πρόξειμι, f. -είσομαι, &c. (πρός, towards, and εἶμι, to go). To go towards, to approach, to come near.
- προσεῖπον (πρός, to, and εἶπον, I spoke), used as 2 a. to προσγορεύω. I spoke to, I addressed.
- προσελαύνω, f. -ελάσω, &c. (πρός, towards, and ἐλαύνω, to drive). To drive towards, to, or against, to ride up to or against, to attack.
- προσεξευρίσκω, f. -ευρήσω, &c. (πρός, in addition, and ἐξευρίσκω, to invent). To invent in addition, to make additional discoveries.
- προζέρχομαι, f. -ελεύσομαι, &c. (πρός, towards, and ἔρχομαι, to come or go). To come towards, to approach, to go to.
- προζέτι, adv. (fr. πρόσ, in addition, and ἔτι, still). Still farther, besides, moreover.
- προζεύχομαι, f. -εὔχομαι, &c. (πρός, to, and εὔχομαι, to pray). To pray to.
- προσέχης, ἑς, adj. (fr. προσέχω). Connected with, contiguous, bordering on, neighbouring.
- προσέχω, f. -έξω, or -σχήσω, &c. (πρός, to, and ἔχω, to hold). To

- hold to, to bring towards.—*προσέχειν νοῦν*, to direct the thoughts to, to observe attentively, to mark.—*Intr.* to follow, to associate with.
- προσηγορία*, ας, ἡ (fr. *προσαγορεύω*, to salute). A salutation, a name, an epithet.
- προσήκω*, f. -ήξω, &c. (πρός, to, and ἔκω, to come). To come to, to belong to, to be applicable to, to besit, to concern.—*Impers.* it is fitting, it becomes, it behooves.—*Adj.* *προσήκων*, ουσια, ον, suitable, proper.—*Subst.* ὁ *προσήκων*, a relation.
- προσηλόω*, f. -ώσω, &c. (πρός, to, and ἰλόω, to nail). To nail to.
- προσημαίνω*, f. -σημαῖνῶ, &c. (πρό, before, and σημαίνω, to signify). To show beforehand, to forebode, to foretell.
- πρόσθε*, adv. before a vowel *πρόσθεν* (fr. *πρό*, before). Before, in front of, formerly.
- πρόσθετος*, ον, adj. (fr. *προστίθῃμι*, to add to). Additional, adjoined, put on, artificial.
- προσθήκη*, ης, ἡ (fr. same). An addition, something supplementary, a thing given to the bargain or gratis.
- πρόσθιος*, α, ον, adj. (fr. *πρόσθε*). Anterior, fore, in front.—*τά πρόσθια σκέλη*, the fore legs.
- προσίσχω*, same as *προσέχω*.
- προσκαλέω*, f. -καλέσω, &c. (πρός, to, and καλέω, to call). To call to, to call upon.—*Mid.* to invite.
- πρόσκειμαι*, f. -κείσομαι, &c. (πρός, near, and κείμαι, to lie). To lie near, to press upon, to beset.
- προσκομίζω*, f. -ίσω, &c. (πρός, to, and κομίζω, to bring). To bring to.
- προσκυνέω*, f. -ήσω, &c. (πρός, intens. and κυνέω, to kiss). To adore, to salute reverently.
- προσλαμβάνω*, f. -λήψομαι, &c. (πρός, in addition, and λαμβάνω, to take). To take in addition, to acquire besides, to appropriate, to comprehend.
- πρόσοδος*, ου, ἡ (fr. *πρός*, unto, and ὁδός, a way). A way to, an approach, an entrance:—*ετεχνε*, income.
- προσπασσαλεύω*, and -παταλεύω, f. -εύσω, &c. (πρός, to, and πασσαλεύω, to peg). To fasten to with a peg, to nail to or on.
- προσπυλάω*, f. -πυλάσω, &c. (πρός, to, and πυλάω, to draw near). To draw near unto, to approach.
- προσπίπτω*, f. -πισοῦμαι, &c. (πρός, unto, and πίπτω, to fall). To fall out to, to happen to, to light upon, to come in contact with, to meet, to attack.
- προσπλάσσω*, Att. -πλάττω, f. -πλάσω, &c. (πρός, to, and πλάσσω, to form). To form upon, to paste on, to fix to.
- προσποιέω*, f. -ήσω, &c. (πρός, to, and ποιέω, to make). To make over to, to add to, to assign to.—*Mid.* to acquire, to lay claim to, to pretend, to profess, to feign.

προσπολεμέω, f. -ήσω, &c. (πρός, against, and πολεμέω, to wage war). To wage war against.

προσπορίζω, f. -ίσω, &c. (πρός, in addition to, and πορίζω, to procure). To procure in addition, to acquire, to provide, to add to, to occasion.

πρόσταγμα, ἄτος, τό (fr. προσταύω). An order, a command.

προστάσσω, Att. -τάτω, f. -τάξω, &c. (πρός, in addition, and τάσσω, to order). To order in addition, to enjoin further, to ordain, to command strictly, to place in command.

προστερνίδιον, ου, τό (fr. πρό, before, and στέρνον, the breast). A breast-plate.

προστίθημι, f. προσθήσω, &c. (πρός, in addition, and τίθημι, to place). To put or place to, to add to, to annex, to attribute, to impute.

προστίμησις, εως, ἡ (fr. προστιμύω, to decree a punishment). The assigning a punishment, a sentence, a punishment.

προσφέρω, f. προσοίσω, &c. (πρός, to, and φέρω, to bring). To bring to, to offer, to apply.—Mid. to bring one's self to, i. e. to come to, to arrive at, to assault, to conduct one's self towards, to treat.

πρόσφημι, &c. (πρός, to, and φημί, to speak). To speak to, to address, to accost.

προσφιλής, ές, adj. (πρός, to, and φίλος, dear). Dear to, beloved, acceptable, cherished.

πρόσω, adv. (fr. πρό, forward). Forward, farther on, afar, far.—Comp. προσωτέρω, προσωτάτω.

προσωνυμία, ας, ἡ (fr. πρόσ, in addition, and ὄνομα, a name). A surname, an epithet.

πρόσωπον, ου, τό (fr. πρόσ, to or towards, and ὤψ, the eye). The countenance, the mien, the appearance.

προτείνω, f. -τενώ, &c. (πρό, before, and τείνω, to stretch). To stretch before, to extend, to hold out to, to present.

προτερέω (R. προτερε), f. -ήσω, p. πεπροτέρηκα (fr. πρότερος). To be before, to be superior to, to conquer, to excel.

πρότερος, α, ον, adj. (comp. fr. πρό, before). Anterior, prior, preceding, earlier.—Adv. πρότερον, before, previously.

προτίθημι, f. -θήσω, &c. (πρό, before, and τίθημι, to place). To place before, to bring forward, to propose, to publish.

προτιμάω, f. -ήσω, &c. (πρό, before, τιμάω, to prize). To prize more highly, to esteem more, to prefer.

προτρέπω, f. -τρέψω, &c. (πρό, forward, and τρέπω, to turn). To push forward, to urge on, to impel, to incite, to warn.

προτρεπτικός, ή, όν, adj. (fr. προτρέπω). Tending to urge forward, exciting, stimulating, encouraging.

προτρέχω, f. -δραμοῦμαι, &c. (πρό, before, and τρέχω, to

τιν). *To run before, to outstrip.*
 προὔργον, adv. (for πρό ἔργου). *Useful, expedient, of advantage.*
 προφαίνω, f. -φαίνῳ, &c. (πρό, before, and φαίνω, to show). *To hold out to view, to exhibit, to foreshow.*
 προφάσις, εἰς, ἡ (fr. προφαίνω). *A pretext, a pretence, an excuse, a cause, or occasion.*
 • προφερέης, εἰς, adj. (fr. προφέρω). *Preferable, superior, distinguished, excellent.*
 προφέρω, f. προοίσω, &c. (πρό, before, and φέρω, to bring). *To bring forward, to bring before, to bring to view, to make evident.*—ΜΙD. *to bring one's self forward, to boast.*
 προφεύγω, f. -φεύξομαι, &c. (πρό, before, and φεύγω, to flee). *To flee before, to escape.*
 προφήτης, ου, ὁ (fr. πρό, before, and φημί, to tell). *A prophet, a southsayer, a diviner.*
 πρόφρων, ου, adj. (fr. πρό, before, and φρήν, mind). *With a forward mind, ready, willing, cordial: — prudent, circumspect.*
 προφυλάσσω, and Att. -τιω, f. -φυλάξω, &c. (πρό, before, and φυλάσσω, to watch). *To watch before, to guard, to protect.*—ΜΙD. *to guard against.*
 προχέω, f. -χεύσω, &c. (πρό, forth, and χέω, to pour). *To pour forth, to pour out.*—ΜΙD. *to flow out.*

προχωρίω, f. -ήσω, &c. (πρό, forward, and χωρίω, to go). *To go forward, to proceed, to advance, to increase, to grow.*
 πρόω (R. προ), f. πρώσω, p. πέπρωκα (by Metath. for πόρω). *To allot.*—Perf. pass. πέπρωμαι, plur. πεπρώμην.
 πρύμνα, Ion. πρύμνη, τς, ἡ (fem. of πρίμνος, the extreme). *The poop of a vessel, the stern.*
 Πρύτανειον, ου, τό. *The Prytanēum, a large public building at Athens, in which the Prytanes, or council of fifty, and those citizens who had deserved well of their country, were maintained at the public expense.*
 πρώην, adv. *Lately, recently formerly, previously.*
 πρωί, adv. *Early, in the morning*
 πρωϊός, α, ου, adj. (fr. πρωί) *Early.*—Comp. πρωιαίτερος πρωιαϊτύτος, ὃ 56.
 πρώρῳ, ας, ἡ (fr. πρό, before) *The prow, the forepart of a ship.*
 πρῶτα, adv. (neut. pl. of πρῶτος). *In the first place, first.*
 πρωτεῖον, ου, τό (fr. πρωτεύω) *The first place, the palm, the highest rank.*
 Πρωτεσίλαος, ου, ὁ. *Protesilāus, a Grecian chief, first landed and first killed, at the siege of Troy.*
 πρωτεύω (R. πρωτευ), f. -εύσω, p. πεπρώτενκα (fr. πρώτος). *To be the first or best, to bear the palm, to excel.*

πρώτος, η, ον, adj. (superl. fr. πρό, before, as if πρότατος, πρό-ατος). *First*.—Adv. πρώτον, and πρώτως, *first, in the first place*.—τὸ μὲν πρῶτον, *at first*.
πτιάρω (R. πταιρ, 2 πτῆρ), f. πτιῆρῶ, 1 a. ἐπτιῆρα, 2 a. ἐπτιῆρον. *To sneeze*.

πιτέλιᾶ, ας, ἡ. *The elm tree*.
πιτερόεις, ὄεσσα, οεν, adj. (fr. πτέρον). *Winged, having wings*.

πτέρον, ου, τό (fr. πέτομαι, to fly). *A wing, a pinion*.

πιτερόω (R. πιτερο), f. -ώσω, p. ἐπιτερώω (fr. πτέρον). *To furnish with wings, to fledge*.

πτέρυξ, ἕγος ἡ (fr. πτέρον). *A wing, a plume, a pinion*.

περωτός, ἡ, ὄν, adj. (fr. πιτερόω). *Winged, furnished with pinions*.

πηρός, ἡ, ὄν, adj. (fr. πτῆμι, obsol. 2 a. ἐπιτην, to fly). *Having wings, winged*.

πιτοέω (R. πιτοε), f. πιτοήσω, p. ἐπιτόηκα. *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.

πτωχός, ἡ, ὄν, adj. (fr. πτώσσω, to crouch). *That begs from door to door, poor, wretched*.—Subst. ὁ πτωχός, *a beggar*.

Πυγμαῖοι, ων, οί. *The Pigmies*, a fabled nation of dwarfs.

Πυθαγόρας, ου, ὁ. *Pythagoras*, a celebrated Grecian philosopher of Samos. He flourished about 500 B. C.

Πυθαγορικός, ἡ, ὄν, adj. *Pythagorean*.—Subst. *a disciple of Pythagoras*.

Πύθων, ωνος, ὁ. *Python*, a celebrated serpent killed by Apollo.

πυκάζω (R. πυκαδ), f. -ἄσω, p. πεπικᾶκα (fr. πύκα, closely). *To compress, to cover, to surround, to deck profusely*.

πυκνός, ἡ, ὄν, adj. poetic for

πυκνός, ἡ, ὄν, adj. (fr. πύκα, closely). *Thick, close, compact, crowded, frequent, numerous, firm:—intelligent, prudent*.

πύλη, ης, ἡ. *A gate, a pass*.

Πύλαι, ὦν, αἱ (an abbreviation for Θερμοπύλαι). *Thermopylae*, a famous pass which receives its name from the hot baths near it, where Leonidas with 300 Spartans for three days withstood the whole Persian army, B. C. 480.

πυλωρέω (R. πυλωρε), f. -ήσω, &c. (fr. πυλωρός, a gatekeeper). *To keep watch at the gate, to be a gatekeeper, to watch*.

πυνθάνομαι (R. πυνθ, 2 πῦθ), f. πύσομαι, p. πέπυσμαι, 2 a. ἐπῦθόμην. *To inquire, to question, to learn by inquiry, to ascertain, to perceive*.

πυξοειδής, ἑς, adj. (fr. πύξος, and εἶδος, appearance). *Resembling the box tree*.

πύξος, ου, ἡ. *The box tree.*
 πῖρ, πῖρος, τό. *Fire.*
 πῦρά, ᾤς, ἡ (fr. πῦρ). *A pile of wood for burning, a funeral pile.*
 πύργος, ου, ὁ. *A tower.*
 πυρίπνοος, ου, adj. (fr. πῦρ, and πνέω, *to breathe*). *Fire-breathing.*
 Πυριφλεγέθων, οντος, ὁ (fr. πῦρ, *fire*, and φλέγω, *to burn*). *Pyriphlegethon*, a river in the lower world which rolled waves of fire.
 πῦρός, οὔ, ὁ. *Wheat.*
 πῦρόω (R. πῦρο), f. -ώσω, p. πεπύρωκα (fr. πῦρ, *fire*). *To set on fire, to burn, to heat.*
 πυρπολέω (R. πυρπολεῖ), f. -ήσω, &c. (fr. πῦρ, *fire*, and πολέω, *to turn round*). *To light up a fire, to set on fire, to lay waste with fire.*
 Πύρρα, ας, ἡ. *Pyrrha*, the wife of Deucalion.
 πυρρήχιζω (R. πυρρήχιδ), f. -ίσω (fr. πυρρήχη, *the Pyrrhic dance*, a dance performed in full armour). *To dance the Pyrrhic dance.*
 Πύρρος, ου, ὁ. *Pyrrhus*, a celebrated king of Epirus.
 πω, Enclitic particle (fr. πός, *ob-sol.*) *Yet, in some way, somehow, ever.*—It is commonly joined with negatives, as, μήπω, *not yet, by no means*:—οὐδέπω, *not yet, not at all.*
 πωλέω, (R. πωλεῖ), f. -ήσω, p. πεπώληκα (fr. πολέω, *to turn round*). *To go about and*

barter, or sell goods, to trade, to sell, to exchange.

πῶμα, ἄτος, τό. *A cover, a lid.*
 πῶποτε, adv. (fr. πω, and ποτέ, *ever*). *Ever, at any time, at some time.*

πῶς, adv. With the circumflex, interrogative, *how? in what way?*—Without the accent, as enclitic, indefinite, *anyhow, in some way or other, in any way somehow.*

P.

ρα, enclitic particle (epic for ἄρα). *Then, thereupon, indeed, &c.*

ράβδος, ου, ἡ. *A staff, a rod, a wand.*

Ῥαδάμανθης, υος, ὁ. *Radamantus*, a son of Jupiter and Eurῶπα, who, for his justice upon earth, was made one of the judges of the lower world.

ράδιος, α, ου, adj. *Easy, light, complaisant.*—Comp. ῥάων, ῥάστος, § 53, 3.

ράδιως, adv. (fr. ῥάδιος). *Easily.*

ράθυμιέω (R. ῥάθυμι), f. -ήσω, p. ἐῤῥάθυμηκα (fr. ῥάθυμος, *easy-minded*). *To be easy-minded, to be careless, negligent, or free from care.*

ῥάθυμία, ας, ἡ (fr. ῥάθυμιέω). *Carelessness, indolence, negligence, ease, leisure.*

ράκος, εος, τό (fr. ῥήγνυμι, *to rend*). *A piece torn of:—a rag a shred, a tattered garment.*

ῥάξ, ῥᾶγός, ἦ. *A grape, a grape stone.*

ῥᾶστος, superl. of ῥᾶδιος, which see.

ῥάχις, εως, and ιος, ἦ. *The backbone, the back.*

ῥάων, comp. of ῥᾶδιος, which see.

Ῥέα, ας, ἦ. *Rhea, wife of Saturn, and mother of the gods.*

ῥέεθρον, Ion. and poetic for ῥεῖθρον.

ῥέζω (R. ῥεγ, and ἔργ, 3 ὄργ), f. ῥέξω, and ἔρξω, 2 p. ἔοργα (fr. ἔργω, obsol.) *To do, to perform, especially, to sacrifice.*

ῥεῖα, adv. (fr. ῥᾶδιος). *Easily.*

ῥεῖθρον, ου, τό (fr. ῥέω, to flow). *A stream.*

ῥέμβω (R. ῥεμβ). *To turn round. MID. to turn one's self round, to go astray, to wander.*

ῥεῖμα, ἄτος, ῶ (fr. ῥέω). *A stream.*

ῥέω (R. ῥευ and ῥυε, 2 ῥυ), f. ῥέυσομαι, p. ἔρρύηκα, 1 a. ἔρρυσσα, f. pass. ῥυήσομαι, 2 a. pass. ἔρρύην. *To flow, to run, to flow down.*

ῥέω (R. ῥε), obsol. in pres., for which φημί is used. Tenses used are, p. εἶρηκα, p. pass. εἶρημαι, 1 a. pass. ἔρρύηθη and ἔρρυσθη, 3d f. εἶρησομαι. *To say, to tell, to speak.*

ῥήγμα, ἄτος, τό (fr. ῥήγνυμι). *A rent, a strain, a fracture.*

ῥήγνυμι (R. ῥηγ. 2 ῥαγ. 3 ῥωγ), f. ῥίξω, 2 a. pass. ἔρρύγην. *To rend, to tear, to break.*— 2d perf. intr. ἔρρωγα, *to be torn in pieces, to break loose.*

ῥῆμα, ἄτος, τό (fr. ῥέω, obsol. to speak). *A word, a saying.*

ῥήτωρ, ορος, ὁ (fr. same). *A public speaker, an orator, a rhetorician.*

ῥητῶς, adv. (fr. same). *Expressly said, literally, accurately defined.*

ῥίγέω (R. ῥιγε, 3 ῥιγ), f. -ήσω, p. m. ἔρριγα, with a pres. sense (fr. ῥίγος, cold). *To stiffen with cold, to freeze, to shiver with cold:—to become stiff with dread.*

ῥίζα, ης, ἦ. *A root.*

ῥίζοτόμος, ου, ὁ (fr. ῥίζα, and τέμνω, to cut). *A root-gatherer, one that cuts and gathers roots, a sort of nickname for physicians.*

ῥίζώω (R. ῥίζο), f. -ώσω, p. ἔρριζωκα (fr. ῥίζα). *To cause to take root.—MID. to take root, to strike root.*

ῥίον, ῥίνος, and ῥίς, ῥίνος, ἦ. *The nose.—αἶ ῥίνες, the nostrils.*

ῥινόκερως, ωτος, ὁ (fr. ῥίς, and κέρα, a horn). *The rhinoceros.*

ῥίον, ου, τό. *The summit of a mountain, a peak, a promontory.*

ῥιπτέω, same as

ῥίπτω (R. ῥιφ), f. ῥίψω, p. ἔρριψα, 2 a. ἔρριπον. *To throw, to hurl, to cast, to beat down, to cast away.*

ῥόδινός, ἦ, ὄν, adj. (fr. ῥόδον). *Made of roses.*

ῥόδον, ου, τό. *The rose.*

ῥόος, ῥόου, contr. ῥοῦς, ῥοῦ, ὁ (fr. ῥέω, to flow). *A stream, a current.*

ῥόπιλον, ου, τό (fr. ῥέπω, to bend upon). *A club, a staff.*

ῥοφέω (R. ῥοφε), ἰ. -ίσω, π. ἐῤῥόφῃκα. *To sip, to sup up, to drink, to taste.*

ῥύγχος, εος, τό (fr. ῥύζω, to snarl like an angry dog). Properly, *the distorted visage of an angry dog*:—commonly, *a snout, a bill, a beak.*

ῥυθμός, οὔ, ὁ. *Rhythm, measured movement, cadence, the beat, music, measure.*

ῥύμμα, ἄτος, τό (fr. ῥύπτω, to cleanse). *That which is used for cleansing, a cleansing process.*

ῥύομαι (R. ῥύ), ἰ. ῥύσομαι, &c. See ἐρίω. *To rescue, to preserve, to deliver, to restrain.*

Ῥωμαῖος, ου, ὁ. *A Roman.*

ῥωμαῖλος, α, ον, adj. (fr. ῥώμη). *Robust, strong.*

ῥώμη, ης, ἡ (fr. ῥώννυμι). *Strength, vigour, might.*

Ῥώμη, ης, ἡ. *Rome.*

ῥώννυμι, and ῥωννύω (R. ῥώ), ἰ. ῥώσω, π. ἐῤῥώκα. *To strengthen, to fortify, to confirm.*

Σ.

σᾶγήνη, ης, ἡ. *A net.*

σαίνω (R. σαιν, 2 σαν), ἰ. σᾶνῶ, π. σέσαγα (akin to σείω). *To shake, to move or wag the tail (as a fawning dog);—hence, to fawn, to flatter, to fawn upon.*

σαίρω (R. σαιρ, 2 σαρ, 3 σηρ),

ἰ. σᾶρῶ, 2 π. σέσηρα. *To grin.—to sweep, to brush, to clean.*

Σαλαμίς, ἴνος, ἡ. *Salamis.—*

1. An island off the coast of Attica, celebrated for the great victory obtained by the Greeks over the Persians in its vicinity.—2. A city on the eastern shore of Cyprus.

Σαλμυδησός, οὔ, ἡ. *Salmydessus, a city of Thrace on the Euxine.*

Σαλμωνεύς, έως, ὁ. *Salmoneus, a king of Elis who styled himself Jupiter, and sought to imitate thunder and lightning.*

σαλπικτής, οὔ, ὁ (fr. σαλπίζω, to sound a trumpet). *A trumpeter.*

σαλπικξ, ιγγος, ἡ. *A trumpet.*

Σάμιος, ου, ὁ. *A Samian, an inhabitant of Samos.*

σάνδαλον, ου, τό. *A sandal.*

σαπρός, ά, όν, adj. (fr. σήπω, to corrupt). *Decayed, corrupted, spoiled, useless.*

Σαπφώ, όος, contr. οὔς, ἡ. *Sappho, a celebrated poetess of Lesbos, flourished B. C. 610.*

Σάρδεις, ων, αί. *Sardis, a city of Lydia, where the army of Cyrus mustered for the expedition against Artaxerxes.*

σαρκοβόρος, ον, adj. (fr. σάρξ, and βορά, food). *Carnivorous, using flesh as food.*

σαρκοφάγέω (R. σαρκοφάγε), ἰ. -ίσω (fr. σάρξ and φάγειν, to eat). *To eat flesh, to be carnivorous.*

σάρξ, σαρκός, ἡ. *Flesh.*

σατραπέυω (R. σατραπέυ), f. -είσω (fr. σατραπέης). *To be a satrap, to rule as a satrap.*

σατραπέης, ου, ὁ. *A satrap, a Persian governor.*

σατύρος, ου, ὁ. *A satyr.*

σαντοῦ, ἦς, contr. for σταντοῦ, ἦς.

σαῦγής, ἐς, adj. *Manifest, clear, evident, plain.*

σαῦγῶς, adv. (fr. σαφής). *Manifestly, clearly, evidently, &c.*

σβέννυμι (R. σβε), f. σβέσω, p. ἔσβηκα, p. pass. ἔσβεσμαι. *Tr. To extinguish, to quench.—*

Perf. ἔσβηκα, and 2 a. ἔσβην, intr. to go out, to become extinguished.

σεαυτοῦ, ἦς, reflex. pron. § 63 (fr. σοῦ, of thee, and αὐτοῦ, self). *Of thyself, thine.*

σεβόμαι (R. σεβ), f. σέβομαι, p. σέσεμμαι. *To revere, to adore, to worship, to stand in awe of.*

σεθεν, poet. for σοῦ, § 70

σειο, Ion. for σοῦ, § 70.

σειρά, αῦς, ἡ (fr. εἶρω, to tie). *A cord, a rope, a chain.*

σεισμός, οὔ, ὁ (fr. σείω, to shake). *A shaking, an earthquake.*

Σέλευκος, ου, ὁ. *Seleucus, one of Alexander's generals, surnamed Nicator, or the victorious.*

σελήνη, ἦς, ἡ. *The moon.*

σελίνον, ου, τό. *Parsley.*

Σεμέλη, ἦς, ἡ. *Semele, daughter of Cadmus, and mother of Bacchus.*

σεμνός, ἡ, ὄν, adj. (fr. σέβομαι, to revere). *Venerable, revered, holy, solemn, honourable.—σεμ-*

νός τις, a grave sort of person.

σεμνύνω (R. σεμνυν), f. -ῦνῶ (fr. σεμνός). *To make venerable.—*

Mid. to be proud of, to boast of, to be arrogant.

Σερίφιος, ου, ὁ. *A Seriphian, an inhabitant of Seriphus, one of the Cyclades.*

σεῦ, Æolic for σοῦ, gen. of σύ, § 70.

Σεύθης, οἱ, ἡ. *Seuthes, a name common to several of the Thracian kings.*

σηκός, οὔ, ὁ. *An inclosed place:—a fold, a pen, a stable:—a sepulchre, a temple, a shrine.*

σημα, ἄτιος, τό. *A sign, a mark.—a gravestone, a tomb.*

σημαίνω (R. σημαίν, 2 σημαίν), f. -ἄνω, p. σεσίμαγκα (fr. σημα, a mark). *To point out, to show, to signify, to command.*

σημεῖον, ου, τό (fr. σημα). *A sign, a proof, an indication.*

σθένω (R. σθεν), f. σθενῶ (fr. σθένος, strength). *To be strong, to be able, to have power.*

σιγάω (R. σῖγα), f. -ήσω, p. σε σίγηκα (fr. σιγή). *To be silent, to keep silence.*

σιγή, ἦς, ἡ. *Silence.*

σιδήρεος, ἐα, εἶον, contr. οὔς, ἄ, οὔν, adj. (fr. σίδηρος). *Of iron, iron.*

σίδηρος, ου, ὁ. *Iron:—a sword.*

Σιδών, ὦρος, ἡ. *Sidon, an ancient and wealthy city of Phœnicia.*

Σιδώνιος, α, ον, adj. *Sidonian.* Subst. *a Sidonian.*

- Σικελία, ας, ἡ. *Sicily*, the largest island in the Mediterranean, south of Italy.
- Σικελικός, ἡ, ὄν, adj., same as.
- Σικελός, ἡ, ὄν, adj. *Sicilian*.—Subst. οἱ Σικελοί, *the Sicilians*.
- Σιλανός, οὔ, ὁ. *Silanus*, an officer of Cyrus, belonging to Ambracia.
- Σιλούϊος, ου, ὁ. *Silvius*, son of Ænëas, and third king of Alba.
- σιμός, ἡ, ὄν, adj. *Flat-nosed*:—bent, turned up, oblique, steep.
- Σιμωνίδης, ου, ὁ. *Simonides*, a celebrated poet of Ceos, B. C. 566.
- σίνω (R. σιν), act. not used.—Mid. σίνομαι, used only in pres. and imperf. *To hurt, to injure, to destroy, to plunder*.
- Σινωπέυς, έως, ὁ. *A Sinopian*, a citizen of Sinope on the Euxine.
- Σίπυλος, ου, ὁ. *Sipylius*, a mountain of Lydia in Asia Minor.
- Σίσυφος, ου, ὁ. *Sisyphus*, a son of Ædöus, distinguished for his craftiness.
- σιτάγωγός, ὄν, adj. (fr. σῖτος, *corn*, and ἄγω, *to convey*). *Conveying corn or provisions*.
- σιτέω (R. σῖτε), f. -ήσω, p. σεστίτηκα (fr. σῖτος). *Tr. to feed, to nourish*.—Mid. *to help one's self to food, to feed upon, to eat, to feast upon*.
- σιτίζω (R. σιτιδ), f. -ίσω, p. σεσιτίκα (fr. σῖτος). *To feed abundantly, to fatten*.—Mid. *to fatten one's self, to eat*.
- σιτίον, ου, τό (fr. σῖτος). *Food, provisions, nourishment*.
- σίτος, ου, ὁ. *Wheat, corn, bread, food, provision*.—Pl. τὰ σῖτα.
- σιωπάω (R. σιωπα), f. -ήσω, p. σεσιώπηκα (fr. σιωπή). *To remain silent, to refrain from speaking*.—σιγάω, properly signifies *taceo, to cease from speaking*.—σιωπάω, *sileo, not to speak*.
- σιωπή, ἡς, ἡ. *Silence*.
- σκαίος, ά, ὄν, adj. *Left, on the left side*:—*unlucky, awkward*:—*western, towards the west*.
- σκάπτω (R. σκαφ), f. σκάψω, p. έσκάφα. *To dig*.
- σκάφος, εος, τό (fr. σκάπτω). *Something hollowed or dug out, a boat, a skiff, a vessel, a raft*.
- σκεδάζω (R. σκεδαδ), f. -ύσω, p. pass. έσκεδάσμαι (fr. κείζω, Th. κέω, *to cleave*). *To scatter, to put to flight*.
- σκεδάννυμι, and σκεδαννίω, same as σκεδάζω.
- σκέλος, εος, τό. *The leg*.
- σκέπτομαι (R. σκεπ), f. σκέψομαι, p. έσκεμμαι (fr. σκέπω, *to cover*). *To look from afar* (shading the sight with the hand), *to look forward or around, to contemplate, to examine closely*.
- σκευάζω (R. σκευαδ), f. -ύσω, p. έσκευάκα (fr. σκευή). *To prepare, to arrange, to get ready, to fit out, to put on*.
- σκευασία, ας, ἡ (fr. σκευάζω). *Preparation, equipment*.

σκευή, ἦς, ἡ. *Equipment, armour, dress, attire.*

σκεῦος, εος, τό. *A vase, a vessel:—a tool, an implement, a weapon:—an article of dress:—a piece of furniture:—baggage.*

σκηνή, ῆς, ἡ. *A tent, a hut, a stage, a scene.*

σκηπτρον, ου, τό (fr. σκῆπτω). *A staff, a sceptre.*

σκηπτούχος, ου, ό (fr. σκῆπτρον, and ἔχω, to hold). *A sceptre-bearer, a sovereign, a satrap, or governor of a province.*

σκίπτω (R. σκηπ), f. σκίψω, p. ἔσκηφα. *To place on the ground, to fix (a staff) for the purpose of supporting.—ΜΙD. to lean or rest upon for support:—to dissemble, to pretend.*

σκιά, ᾤς, ἡ. *A shadow, a shade.*

σκικτάω (R. σκικτα), f. -ήσω, p. ἐσκίκτηκα. *To bound, to spring, to gambol, to skip.*

σκληρός, ά, όν, adj. *Dry, hard, brittle, rough, difficult, harsh, rude, violent.*

σκληρότης, ητος, ἡ (fr. σκληρός). *Hardness, roughness, &c.*

σκόπελος, ου, ό (fr. σκόπος). *A height, an eminence, a lofty rock (commanding an extensive view).*

σκοπέω (R. σκοπε), f. -ήσω, p. ἐσκόπηκα (fr. σκοπός). *To observe narrowly, to examine, to survey, to consider, to aim at, to look at.*

σκοπός, ου, ό (fr. σκέπτομαι, to

look around). *A watch, a scout.—an aim, an object, a mark.*

σκορπίος, ου, ό. *The scorpion.*

Σκύθης, ου, ό. *A Scythian.*

Σκυθία, ας, ἡ. *Scythia, a country embracing a large portion of Northern Asia.*

Σκυθικός, ἡ, όν. *Scythian.*

σκυθρωπός, ἡ, όν, adj. (fr. σκυθρός, morose, and ὤψ, the countenance). *Having a morose look, a gloomy aspect.*

σκύλαξ, ἄκος, ό. *A young animal, commonly, a young dog, a whelp.*

Σκύλλα, ης, ἡ. *Scylla, a daughter of Nisus, king of Megara.*

σκύμιον, ου, τό (dim. of σκύμνος). *A young animal, the young, a cub.*

σκύμνος, ου, ό. *A young animal.*

σκυτάλη, ης, ἡ (fr. σκυτός, a skin). *A scytale, a small roller, round which a strip of skin was wound, edge to edge, on which secret communications were written lengthwise, and which being unwound, could be read only by rewinding it on a roller of the same size. This was a Spartan mode of secret writing.*

σκώπτω (R. σκωπ), f. σκώψω, p. ἔσκωφα. *To scoff, to deride, to banter, to mock, to jest.*

σμηνοργός, ου, ό (fr. σμηνος, a swarm of bees), and ἔργον, work). *A bee-master, one who has a swarm of bees.*

σμήχω (R. σμῆχ, § 82, Obs. 2), f. σμῆξω, p. ἔσμῆχα. *To smoulder.*

σοβέω (R. σοβε), f. -ήσω, p. σέ-
σύβηκα. *To move, to drive off,*
to urge forward.—Intr. *to*
hasten.

Σόλων, ωρος, ὁ. *Solon*, one of
the seven wise men of Greece,
B. C. 594.

σός, σή, σόν, poss. pron. (fr. σύ,
thou). *Thy, thine.*

Σουριάς, ἄδος, ἡ, adj. *Sunian.*

Σούνιον, ου, τό. *Sunium*, a pro-
montory on the southern ex-
tremity of Attica, on which
was a temple of Minerva, from
which she was called *Sunias*.

Σοῦσα, ων, τά. *Susa*, a city of
Susiana in Persis.

Σοφαίνετος, ου, ὁ. *Sophænētus*,
an officer in the army of Cy-
rus. He was from Stympha-
lus, a small town in Arcadia.

σοφία, ας, ἡ (fr. σοφός). *Wisdom.*

σοφιστής, ου, ὁ (fr. σοφίζω, *to*
tender wise). *A teacher of*
wisdom:—a sophist.

Σοφοκλῆς, έους, ὁ. *Sophocles*, a
celebrated Greek tragic poet,
born at Colōnus, B. C. 495.

σοφός, ἡ, ὄν, adj. *Wise.*

σπανίζω (R. σπανιδ), f. -ίσω,
p. ἐσπείηκα (fr. σπάνις). *To*
want, to be destitute.

πάνιος, α, ον, adj. *Rare, scarce.*

σπάνις, εως, ἡ (fr. σπανός, *scarce*).

Want, scarcity, indigence.

σπανίως, adv. (fr. σπάνιος,
scarce). *Scarcely, rarely, sel-*
dom.

σπαργάνον, ου, τό (fr. σπάργω,
to swathe). *A swathing cloth,*
or band.

Σπάρτη, ης, ἡ. *Sparta*, a cele-
brated city of Greece, the
capital of Laconia.

Σπυριτιάτης, ου, ὁ. *A Spartan.*

σπάω (R. σπα), f. σπάσω, p.
ἔσπῦκα. *To draw, to drag,*
to draw up, to drink.

σπείρω (R. σπειρ, 2 σπῆρ, 3
σπορ), f. σπειρώ, p. ἔσπαρκα,
2 a. ἔσπῦρον. *To sow, to scat-*
ter seed.

σπένδω (R. σπενδ), f. σπείσω.
To pour out a liquid, to offer
a libation, to ratify a treaty
(by solemn rites).—Mid. *to*
conclude a treaty, to make a
league or covenant.

σπέρμα, ἄτος, τό (fr. σπείρω).
Seed.

σπεύδω (R. σπευδ), f. σπεύσω,
p. ἔσπευκα. Tr. *to propel, to*
urge forward.—Intr. *to press*
forward, to hasten, to strive
after.

σπήλαιον, ου, τό (fr. σπέος, a
cave). *A cave, a grotto.*

σπιθαμή, ης, ἡ (fr. σπίζω, *to ex-*
tend). *A span.*

Σπινθᾶρος, ου, ὁ. *Spinthārus*,
a Corinthian architect.

σπλαγχνέω (R. σπλαγχνευ), f.
-εύσω, p. ἐσπλάγχνευκα (fr.
σπλάγχνον). *To inspect the*
entrails of a victim, to pre-
dict from inspecting the en-
trails.

σπλάγχνον, ου, τό, pl. τὰ σπλάγγ-
να. *The entrails.*

σπόγγος, ου, ὁ. *A sponge.*

σπονδή, ης, ἡ (fr. σπένδω). *A*
libation.—Pl. *a treaty, a truce.*

- because commonly ratified by libations.
- σπουδάζω** (R. σπουδιω), f. -ᾶσω, p. ἑσπούδακα (fr. σπουδή). *To be earnest, to be zealous, to apply earnestly, to hasten.*
- σπουδή**, ἤς, ἥ (fr. σπεύδω). *Earnestness, zeal, activity, diligence.*
- σπουδαιολογέω** (R. σπουδαιολογε), f. -ίσω, &c. (fr. σπουδαῖος, *earnest*, and λέγω, *to speak*). *To speak on serious matters.*
- σπουδαῖος**, α, ον, adj. (fr. σπουδή). *Zealous, active, upright, honest, excellent, worthy.*
- σταγών**, όνος, ἥ (fr. στάζω, *to fall in drops*). *A drop.*
- στάδιον**, ου, τό, and στάδιος, ου, ό. *A stadium, a Grecian measure of length, containing 606 feet 10 inches.*
- σταθμός**, ου, ό (fr. ἰστιάμαι, *to stand*). *A halting or resting-place on a journey, a station, an inn, a stable, a pen:—a balance, a weight.—Pl. τὰ σταθμά, door posts.*
- στασιάζω** (R. στασιω), f. -ᾶσω, p. ἑστασιάκα (fr. στάσις). *To excite dissension, to stir up revolt, to revolt, to quarrel, to disagree.*
- στάσις**, εως, ἥ (fr. ἰστιάμαι, *to stand, to rise up*). *A rising against lawful authority, sedition, discord, faction, revolt, a party:—position, posture.*
- σταφυλή**, ἤς, ἥ. *A grape, a bunch of grapes.*
- στέγη**, ης, ἥ (fr. στέγω, *to cover*). *A covering, a roof, a ceiling.*
- στείβω** (R. στείβ, 2 στιβ, 3 στοβ, from original form, στέβω), f. στείψω, p. ἑστειφα, 2 a. ἑστῖβον, 2 p. ἑστοβα. *To tread, to trample, to full cloths:—to follow, to track.*
- στέλλω** (R. στείλ, 2 σιάλ, 3 στολ), f. στείλῶ, p. ἑσταλα, 2 a. pass. ἐστῖλην. *To send, to fit out, to equip, to array, to get ready.*
- στενάζω**, and **στενάχω** (R. στενάχ), f. -άξω, p. ἑστέναχα (forms of στένω, *to groan*). *To groan, to lament, to bewail, to sigh.*
- στεναχίζω** (R. στεναχιδ), f. -ίσω, same as preceding.
- στενός**, ἥ, όν, adj. *Strait, close, crowded:—pinched by want, in straitened circumstances.—Subst. τὰ στενά, the straits.*
- στέργω** (R. στεργ, 3 στοργ), f. στέρξω, p. ἑστερχα. *To love, to cherish, to be content with.*
- στερεότης**, ητος, ἥ (fr. στερεός, *firm*). *Firmness, strength, hardness.*
- στερέω** (R. στερε), f. -ήσω, and -έσω (fr. στερέω, same). *To deprive, to despoil, to rob, to plunder.*
- στέρνον**, ου, τό (fr. ἰστιάμαι, *to stand*). *The breast, the heart.*
- στερρός**, ά, όν, adj. (fr. same). *Firm, compact, hard, solid.*
- στερρότης**, ητος, ἥ (fr. στερρός). *Firmness, hardness, solidity.*
- στεφανίσκος**, ου, ό (dim. of στίφανος). *A small crown, a wreath, a garland.*

- στέφανος, ου, ὁ (fr. στέφω). *A crown.*
- στέφανός (R. στεφάνω), f. -ώσω, p. ἐστεφάνωκα (fr. στέφανος). *To crown.*
- στέφος, εος, τό, poetic for στέφανος.
- στέφω (R. στεφ), f. στέψω, p. ἐστεφα. *To crown.*
- στῆθος, εος, τό (fr. ἵστημι, to erect). *The breast.*
- στήλη, ης, ἡ (fr. same). *A column.*—αἱ στήλαι, the pillars of Hercules.
- στηρίζω (R. στηριγ), f. -ίξω, p. ἐστήριξα. *To prop, to support.*
- στῖβός, ἄδος, ἡ (fr. στείβω, to tread). *A bed, or couch of straw or leaves.*
- στῖβός, ου, ὁ (fr. στείβω, 2 R. στίβ, to tread). *A beaten path, a footway, a track.*
- στῖφος, εος, τό (fr. same). *A troop, a crowd, a multitude.*
- στῖχος, ου, ὁ (fr. στείχω, to march in a row). *A rank, a row, a line.*
- στολή, ῆς, ἡ (fr. στέλλω, to fit out). *Attire, dress, a robe, a garment.*
- στόλος, ου, ὁ (fr. same). *A fleet, an expedition.*
- στόμα, ἄτος, τό. *The mouth, an opening.*
- στόμιον, ου, τό. Same as στόμα.
- στοναχῆ, ῆς, ἡ (fr. στενάχω, to groan). *A groan, lamentation.*
- στοργή, ῆς, ἡ (fr. στέργω, to love). *Love, natural affection.*
- στορέννυμ, and στρώννυμ (R. στορε and στρω), f. στορέσω and στρώσω, p. ἐστρώκα, 1 a. pass. ἐστορέσθην and ἐστρώθην. *To strew, to spread, to smooth down.*
- στρατεία, ας, ἡ (fr. στρατεύω). *A military expedition, a campaign.*
- στράτευμα, ἄτος, τό (fr. same) *An army.*
- στρατεύω (R. στρατειν), f. -είσω, p. ἐστράτευκα (fr. στρατός, a camp). *To make a military expedition, to go on a military expedition, to serve in war.*
- στραυτήγειω (R. στραυτηγε), f. -ήσω, p. ἐστραυτήγηκα (fr. στραυτήγος). *To lead an army, to be a general, to have the command of, to command.*
- στραυτήγος, ου, ὁ (fr. στραυτός, an army, and ἄγω, to lead). *A commander.*
- στραυτιά, ἄς, ἡ (fr. στραυτός). *An army.*
- στραυτιώτης, ου, ὁ (fr. στραυτιά). *A soldier.*
- στραυτιωτικός, ἡ, ὄν (fr. στραυτιώτης). *Of or pertaining to soldiers, military, warlike.*—τό στραυτιωτικόν, the army.
- Στρατονίκη, ης, ἡ. *Stratonice, wife of Seleucus, king of Syria.*
- στραυτόπεδον, ου, τό (fr. στραυτός, and πέδον, a foundation). *An encampment, an encamped army, an army.*
- στραυτός, ου, ὁ (fr. στορέννυμ). *A camp, an encampment, commonly an army.*
- στρεβλός (στρεβλο), f. -ώσω, p. ἐστρεβλώκα (fr. στρεβλός, twist-

- ed*). To wind or twist with a screw or roller :—to torture, to put to the rack.
- στρεπτός, οὔ, ὄ** (fr. στρέφω). A twisted chain, a necklace.
- στρέφω** (R. στρεφ, 2 στρέφ, 3 στροφ), f. στρέψω, p. ἔστροφα, § 101. 5.—2 a. ἔστρέφον, p. pass. ἔστραμμαί, § 93, 3, *Exc.* To turn, to twist, to turn round.—Mid. to turn one's self round, to return.
- στρουθίον, ου, τό** (dim. of στρουθός, a sparrow). A small sparrow.
- στρουθοκάμηλος, ου, ὄ** (fr. στρουθός, a sparrow, and κάμηλος, a camel). An ostrich.
- Στροφαῖδες, ων, αἱ (νησοί)**. Strophades, two small islands in the Ionian sea, near the coast of Elis.
- Στρυμών, ὄρος, ὄ**. Strymon, a river of Thrace.
- στρώμα, ἄτος, τό** (fr. στρώννυμι, to spread). Any thing spread out (to lie on), a bed, a couch, a coverlet.
- στρωμνή, ἤς, ἡ** (fr. same). A couch, a mattress, a bed.
- στυγρός, ἄ, ὄν, adj.** (fr. στυγίω, to hate). Hateful, odious, dreadful, dismal.
- στιγρός, ἡ, ὄν** (by syncope for στυγρός), adj. (fr. same). Hateful, dismal, harsh, cruel.
- Στυμφάλις, ἴδος, ἡ, adj.** Stymphalian. — Στυμφάλις λίμνη, Lake Stymphalis, in Arcadia. — Στυμφαλίδες ὄρνιθες, the Stymphalian birds.
- Στυμφάλιος, ου, ὄ**. A Stymphalian, an inhabitant of Stymphalus.
- Στύμφαλος, ου, ὄ**. Stymphalus, a town in the north-east part of Arcadia.
- Στύξ, Στύγος, ἡ**. The Styx, a river in the lower world.
- σύ, gen. σοῦ, &c. pers. pron.** § 60. Thou.
- συγγένεια, ας, ἡ** (fr. συγγενής). Affinity, relationship, kindred.
- συγγενής, ἐς, adj.** (fr. σύν, with, and γένος, birth). Having a common origin, of the same family, related :—Subst. a relation.
- συγγηράσκω, f. -γηράσω, &c.** (σύν, with, and γηράσκω, to grow old). To grow old with.
- συγγίγνομαι and συγγίνομαι, f. -γενίσομαι, &c.** (σύν, with, and γίγνομαι, to be). To be with, to associate with, to be together.
- συγγιγνώσκω, f. -γνώσομαι, &c.** (σύν, with, and γινώσκω, to be of opinion). To agree in opinion with :—to pardon, to forgive.
- συγγνώμη, ης, ἡ** (fr. συγγιγνώσκω). Pardon, forgiveness, indulgence.
- σύγγραμμα, ἄτος, τό** (fr. συγγράφω). A writing, a treatise, a history.
- συγγραφεύς, ἑως, ὄ** (fr. same). A writer, an author, a historian.
- συγγραφέω, f. -γράψω, &c.** (σύν, together, and γράφω, to write). To put together in writing,

- to compose, to write, to prepare.
- σύγγε (σύ and γε emphatic). *Thou for thy part, thou at least, thou even.*
- συγκᾶλέω, f. -κᾶλέσω, &c. (σύν, together, and κᾶλέω, to call). *To call together, to convoke.—* MID. *to invite.*
- συγκιᾶλύπτω, f. -κᾶλύψω, &c. (σύν, with, and κᾶλύπτω, to cover). *To cover with, to cover up, to hide.*
- συγκιᾶμνω, f. -κᾶμῶ, &c. (σύν, with, and κᾶμνω, to labour). *To labour with, to assist, to help.*
- συγκαταβαίνω, f. -βήσομαι, &c. (σύν, with, and καταβαίνω, to descend). *To descend with, to go down together, to engage in, to submit to.*
- συγκαταδύνω, f. -δύσω, &c. (σύν, with, and καταδύνω, or -δίω, to sink). *To sink with, to go down along with.*
- συγκατακαίω, f. -καύσω, &c. (σύν, with, and κατακαίω, to consume). *To burn up along with, to consume together with.*
- συγκατασβέννυμι, f. -σβίσσω, &c. (σύν, with, and κατασβέννυμι, to quench). *To extinguish together with, to destroy utterly.*
- συγκλείω, f. -κλείσω, &c. (σύν, together, and κλείω, to shut). *To shut together, to shut in, to shut up.*
- συγκρίνω, f. -κρίνω, &c. (σύν, together, and κρίνω, to judge). *To judge (things) together, to compare, to interpret.*
- συγκροτέω, f. -ήσω, &c. (σύν, together, and κροτέω, to strike). *To strike together, to clap (hands), to unite, to collect.*
- συγκρούω, f. -κρούσω, &c. (σύν, together, and κρούω, to strike or dash). *To strike or dash together, to bring into collision, to join:—to cause variance.*
- συγκρύπτω, f. -κρύψω, &c. (σύν, with, and κρύπτω, to hide). *To cover up, to hide, to conceal.*
- συγχαίρω, f. -χᾶρῶ, &c. (σύν, with, and χαίρω, to rejoice). *To rejoice with.*
- συγχορεύω, f. -χορεύσω, &c. (σύν, with, and χορεύω, to dance). *To dance with.*
- συγχωρέω, f. -χωρήσω, &c. (σύν, with, and χωρέω, to go). *To go with, commonly, to yield, to grant, to pardon.*
- σῦκον, ου, τό. *A fig.*
- συκοφαντέω (R. συκοφαντε), f. -ήσω (fr. συκοφάντης, an informer). *To inform against, to calumniate, to slander.*
- συλλαμβάνω, f. -λήψομαι, p. συνείληφα (σύν, with, and λαμβάνω, to seize). *To seize together, to lay hold of, to grasp, to assist, to comprehend.*
- συλλέγω, f. -λέξω, &c. (σύν, together, and λέγω, to gather). *To bring together, to collect, to unite.*
- συλληπτρία, ας, ἡ (fr. συλλαμβάνω, to assist). *A female assistant, a helper.*
- συλλογή, ῆς, ἡ (fr. συλλέγω). *A*

- gathering, a collection, a muster:—acquisition.*
- συμβαίνω, f. -βήσομαι, &c. (σύν, together, and βαίνω, to go). *To go together, to come together, to meet, to agree.—Impers. συμβαίνει, it happens, it is fit.—τὸ συμβεβηκός, that which has occurred to, a peculiarity.—Pl. τὰ συμβεβηκότα, occurrences, events.*
- συμβάλλω, f. -βάλλω, &c. (σύν, together, and βάλλω, to cast). *To cast together, to unite, to compare:—to strike together, to contend, to engage (in battle) with.—MID. to meet with, to contribute to.*
- συμβασιλεύω, f. -εύσω, &c. (σύν, with, and βασιλεύω, to reign). *To reign with.*
- συμβίωσις, εως, ἡ (fr. συμβιώω, to live together). *A living together, a community, a union.*
- σύμβολον, ου, τό (fr. συμβάλλω). *A sign, a token, a symbol.*
- συμβουλευέω, f. -εύσω, &c. (σύν, together, and βουλεύω, to counsel). *To counsel, to advise.—MID. to consult with, to deliberate.*
- σύμβουλος, ου, ὁ and ἡ (fr. σύν, with, and βουλή, counsel). *An adviser, a counsellor.*
- συμμαχία, ας, ἡ (fr. συμμαχέω, to be an ally in war). *An alliance (in war), a confederacy, assistance.*
- σύμμαχος, ου, ὁ (fr. σύν, with, and μάχομαι, to fight). *An ally, a fellow combatant.*
- σύμμαχος, ου, adj. (fr. same). *Allied with, friendly.*
- συμμέτρως, adv. (fr. σύμμετρος, proportionate). *Proportionally, suitably.*
- συμπαίζω, f. -παίζομαι (σύν, with, and παίζω, to play). *To play with, to sport together.*
- συμπάρεμι, f. -έσομαι, &c. (σύν, with, and πάρεμι, to be present). *To be present with.*
- σύμπας, -πᾶσα, -παν, adj. (fr. σύν, together, and πᾶς, all). *All together, the whole.*
- συμπάσχω, f. -πέισομαι, &c. (σύν, with, and πάσχω, to suffer). *To suffer along with, to sympathize.*
- συμπείθω, f. -πέισω, &c. (σύν, with, and πείθω, to persuade). *To persuade along with, to prevail upon, to influence.—MID. to be persuaded, to consent.*
- συμπίνω, f. -πίομαι, &c. (σύν, with, and πίνω, to drink). *To drink with, to drink together.*
- συμπίπτω, f. -πεσοῦμαι, &c. (σύν, together, and πίπτω, to fall). *To fall together, to meet, to fall down.*
- συμπλέκω, f. -πλέξω, &c. (σύν, together, and πλέκω, to weave). *To weave together, to entwine, to plait together, to interweave.—MID. to join battle with, to grapple with.*
- συμπλέω, f. -πλεύσομαι, &c. (σύν, with, and πλέω, to sail). *To sail with.*
- Συμπληγάδες, ων, αἱ (scil. πέ-

τραί). *The Symplegādes*, two rocks at the entrance of the Euxine, so called from their supposed collision or dashing together when ships attempted to pass between them.—(σύν, together, and πλῆσσω, to dash.)
 σύμπλοος, οόν, contr. -πλους, πλον, adj. (fr. συμπλέω). *Sailing with*.—Subst. *the companion of a voyage, a companion*.
 συμπόσιον, ου, τό (fr. συμπίνω). *A drinking together, a banquet:—a banqueting-hall*.
 συμπράσσω, and -τιω, f. -πράξω, &c. (σύν, with, and πράσσω, to do). *To do along with, to aid another in doing, to assist*.
 σύμπτωσις, εως, ἡ (fr. συμπιπ-τω, to meet). *A meeting, a concurrence*.
 συμφέρω, f. συνοίσω, &c. (σύν, together, and φέρω, to bring). *To bring together, to collect, to contribute, to be profitable, or useful, to assent to*.—ΜΙΔ. *to come together, to flow*.—τὸ συμφέρον, *what is profitable*.
 συμφεύγω, f. -φείξω, &c. (σύν, and φεύγω, to flee). *To flee together with, to escape to*.
 συμκλέγω, f. -ξω, &c. (σύν, and φλέγω, to burn). *To burn together, to burn with*.
 συμφορά, ἄς, ἡ (fr. συμφέρω). *An event, hap, chance, calamity*.
 συμφυής, ἐς, adj. (fr. συμφύω, to grow together). *Grown together, united, placed together*.
 σύμφωνος, ον, adj. (σύν, and φωνή). *Concordant, harmonious*.

σύν, prep., governs the dative only, § 124, 16. *With, together with, in company with:—by means of, &c.*—In composition, the same, denoting, *concurrence in action, association, combination, union, &c.*, and sometimes intensity only.

συνάγω, f. -άζω, &c. (σύν, together, and ἄγω, to lead). *To lead, to draw together, to collect, to gather, to unite*.

συναγωνίζομαι, f. -ἴσομαι, &c. (σύν, together with, and ἄγωνίζομαι, to contend). *To contend jointly with others, to aid in combat, to succour, to defend*.

συνάδω, f. -άσω, &c. (σύν, with, and ἄδω, to sing). *To sing with*.

συναθροίζω, f. -θροίσω, &c. (σύν, together, and ἀθροίζω, to assemble). *To assemble together*.

συναίρω, poetic for συναίρω.

συναίρειω, f. -ήσω, &c. (σύν, together, and αἰρέω, to take). *To take together, to collect, to capture, to destroy*.

συναίρω, f. -ἄρῶ, &c. (σύν, together, and αἶρω, to raise). *To raise together, to assist in raising, to lift with:—to take away, to seize*.

συναισθάνομαι, f. -αισθήσομαι, &c. (σύν, with, and αισθάνομαι, to perceive). *To perceive along with, to feel or sympathize with, to be conscious of, to feel certain of*.

συναλλάσσω, Att. -τιω, f. -αλ-

- λάζω, &c. (σύν, with, and ἀλλάσσω, to change). To exchange with, to contract with, to associate to:—to reconcile (persons at variance).—ΜΙD. to have intercourse with, to share with.
- συναντιάω, f. -ήσω, &c. (σύν, with, and ἀντιάω, to meet). To meet with, to light upon, to go to meet.
- συναπόλλυμι, f. -θλίω, &c. (σύν, with, and ἀπόλλυμι, to destroy). To destroy together with.—ΜΙD. to perish with.
- συνάπτω, f. -άψω, &c. (σύν, together, and ἄπτω, to fasten).—To fasten together, to unite, to hang together, to meet.
- συναρπάζω, f. -ἄσω, &c. (σύν, together, and ἀρπάζω, to carry off). To carry off together, to carry off, to seize, to plunder.
- συναρτιάω, f. -ήσω, &c. (σύν, together, and ἀρτιάω, to hang up). To hang up together with, to join together, to fit to, to unite with.
- συνάχθομαι, f. -θήσομαι, Att. -θήσομαι, &c. (σύν, together, and ἄχθομαι, to be distressed). To be distressed, grieved, or afflicted together, to grieve with, to be displeased at.
- σύνδεσμος, ου, ό (fr. συνδέω). A bond, a connexion.—In grammar, a conjunction.
- συνδέω, f. -δήσω, &c. (σύν, together, and δέω, to bind). To bind together, to fasten with, or chain to.
- συνδιαπράσσω, and -τω, f. -πράξω, &c. (σύν, with, and διαπράσσω, to accomplish). To effect jointly, to bring about by means of, to manage with.
- συνδιαφθείρω, f. -φθειρῶ, &c. (σθν, with, and διαφθείρω, to destroy). To destroy along with, to aid in destroying.
- συνδιώκω, f. -διώξω, &c. (σύν, with, and διώκω, to pursue). To pursue in company with others, to join in the pursuit, to pursue eagerly.
- συνέδριον, ου, τό (fr. σύν, with, and ἔδρα, sitting). A sitting together, the sitting of a council, an assembly.
- συνείδω, f. -είσομαι, &c. (σύν, intens. and εἶδω, to know). To know thoroughly, to be conscious of, to feel certain of, to perceive.
- σύνειμι, f. -έσομαι (σύν, together, and εἶμι, to be). To be with, to associate with, to be intimate with.
- σύνειμι, f. -είσομαι (σύν, with, and εἶμι, to go). To go along with, to come with, to accompany.
- συνεισφέρω, f. -εισίσω, &c. (σύν, together, and εισφέρω, to contribute). To unite in contributing, to contribute with others.
- συνεκβάλλω, f. -βῶ, &c. (σύν, together, and ἐκβάλλω, to cast out). To cast out, or banish at the same time, or together.
- συνεκπέμπω, f. -πέμψω, &c. (σύν, with, and ἐκπέμπω, to send forth). To send forth together.
- συνεκφέρω, f. -εξίσω, &c. (σύν,

- with, and ἐκφέρειν. to bear forth).
 To bring forth together with,
 to show at the same time.
- συνελαύνω, f. -ελάσω, &c. (σύν,
 together, and ελαύνω, to drive).
 To drive together, to collect, to
 drive.
- συνελόντι, adv. (properly 2 a. pt.
 of συναιρέω). In a word,
 briefly. Idioms, 117, 36.
- συνέξαιρέω, f. -αιρήσω, &c. (σύν,
 together, and εξαιρέω, to take
 out). To take out together, to
 remove together with, to assist
 in removing.
- συνεξανίστημι, f. -αναστίσω, &c.
 (σύν, together, and εξανίστημι,
 to cause to arise). To cause
 to arise together, or at the
 same time.—In p. and 2 a. intr.
 to arise in a body, or as one
 man.
- συνέπομαι, f. -έπομαι, &c. (σύν,
 with, and έπομαι, to follow).
 To follow with, to accompany,
 to attend.
- συνεργέω (R. συνεργε), f. -ήσω,
 p. συνήργηκα (fr. συνεργός).
 To work with, to aid a person
 in his work, to co-operate, to
 assist.
- συνεργός, οὔ, ὁ (fr. σύν, with, and
 έργον, a work). An assistant.
- συνέρχομαι, f. -ελεύσομαι, &c.
 (σύν, with, and έρχομαι, to
 come, or go). To come, or go
 with, to come together, to meet.
- σύνεσις, εως, ή (fr. συνίημι, to
 perceive). Intelligence, judg-
 ment, understanding.
- συνεστίαω, f. -άσω, &c. (σύν, to-
 gether, and εστιάω, to receive
 into one's house). To entertain
 a guest.—Mid. to feast with.
- συνετός, ή, ὄν, adj. (fr. συνίημι, to
 understand). Intelligent, pru-
 dent, wise.
- συνευνέτης, ου, ὁ (fr. σύν, with,
 and ευνή, a couch). A spouse.
- συνεχής, ές, adj. (fr. συνέχω).
 Connected with, joined together,
 continuous:—frequent, habitual,
 constant.—Neut. as adv. συν-
 εχές, continually, frequently.
- συνέχω, f. -έξω, or συσχίσω, &c.
 (σύν, together, and έχω, to
 have). To hold together, to
 hold fast, to sustain.
- συνεχῶς, adv. (fr. συνεχής).
 Continually, constantly, fre-
 quently.
- συνηγορέω, f. -ήσω, &c. (σύν, in aid
 of, and ήγορέω, same as ήγο-
 ρέω, to plead). To plead for,
 to defend.
- συνήθεια, ας, ή (fr. συνήθης).
 Familiar intercourse, habit,
 familiarity, custom, a practice.
- συνήθης, ες, adj. (fr. σύν, toge-
 ther, and ήθος, an abode).
 Dwelling together:—hence,
 familiar, intimate, accustomed,
 trusty.
- συνηρεφής, ές, adj. (fr. συνηρεφω,
 to overshadow). Overshadow-
 ed, covered, shaded.
- σύνθεσις, εως, ή (fr. συντίθημι, to
 place together). A putting to-
 gether, a composition, a com-
 bining.
- σύνθημα, ἄτος, τό (fr. same)
 A sign or word (previously

- agreed upon), a signal, a countersign.
- συνθηράω, f. -θηράσω, &c. (σύν, together, and θηράω, to hunt). To hunt in company, to aid in hunting or pursuing.
- συνήμι, f. -σνήσω, &c. (σύν, together, and ἴμι, to send). To send or bring together:—to comprehend, to perceive, to understand, to know.
- συνίστημι, f. συστήσω, &c. (σύν, together, and ἵστημι, to place). To place together, to establish, to plan, to effect, to collect.
- σύννομος, ov, adj. (fr. σύν, together, and νέμω, to pasture). Pasturing or grazing together, feeding in company.
- σύννοος, oov, contr. σύννοος, ov, adj. (fr. σύν, intens. and νόος, νοῦς, the mind). Absorbed in thought, pensive, thoughtful.
- σύννοδος, ov, ἡ (fr. σύν, together, and ὁδός, a way). A meeting, an assembly, a synod, a company.
- συννοικέω, f. -οικήσω, &c. (σύν, together, and οἰκέω, to dwell). To dwell together, to inhabit the same house or country, to cohabit (as man and wife), to labour under.
- συννοικίζω, f. -ῖσω, &c. (σύν, with, and οἰκίζω, to cause to dwell). To cause to dwell with, to give in marriage, to plant a colony.
- σύνολος, ov, adj. (fr. σύν, together, and ὅλος, the whole). All together.—Subst. τὸ σύνολον, the whole.—Also, as an adv. τὸ σύνολον, in fine, on the whole in general.
- συνουσία, as, ἡ (fr. σύνων, pres. pt. of σύνειμι, to be together). An assembly, a meeting, a festival.
- σύνταξις, εως, ἡ (fr. συντάσσω, to arrange). A collection, an array, an arrangement.—In grammar, Syntax.
- συντάσσω, Att. -τάττω, f. -τάξω, &c. (σύν, together, and τάσσω, to arrange). To put together in proper order, to arrange, to draw up in battle array.
- συντελέω, f. -έσω, &c. (σύν, together, and τελίω, to terminate). To terminate completely, to bring about, to accomplish, to perfect, to fulfil.
- συντίθημι, f. συνθήσω, &c. (σύν, together, and τίθημι, to place). To place together, to compose, to prepare, to invent.
- συντρέπεζος, ov, adj. (fr. σύν, together, and τράπεζα, a table). That sits at the same table, living with.
- συντρέχω, f. -δραμοῦμαι, &c. (σύν, together, and τρέχω, to run). To run together, to assemble speedily, to collect, to concur.
- συντριβω, f. -τριψω, &c. (σύν, together, and τριβω, to rub). To rub together, to grind, to crush.
- σύντροφος, ov, adj. (fr. συντρέφω, to bring up with). Brought up with, familiar, domestic.
- συντυγχάνω, f. -τεύσομαι, &c. (σύν, with, and τυγχάνω, to meet). To meet with, to fall

en with, to have an interview, to happen.

συντύραννος, ου, ὁ (fr. *σύν*, *with*, and *τύραννος*, *a tyrant*). *A fellow-tyrant.*

Συρία, ας, ἡ. *Syria*, a country of Asia Minor, on the Mediterranean.

σύριγξ, ιγγος, ἡ. *The syrinx*, the shepherd's pipe or reed.

συρίζω (R. *συριγ*, and *συριδ*), f. *συρίζω*, p. *σεσύριχα* (fr. *σύριγξ*). *To play on the pipe.*

συρίσσω, Att. *-τιω* (R. *συριγ*), f. *συρίζω*, &c. same as *συρίζω*. Also, *to hiss or whistle* (as a snake), *to hiss.*

συρόω, f. -ρεύσομαι, &c. (*σύν*, *together*, and *ρέω*, *to flow*). *To flow together, to run into.*

σύρω (R. *συρ*), f. *σῦρῶ*, p. *σίσυρκα*. *To draw, to drag, to tear, to agitate, to sweep, to collect.*

σῦς, συός, ὁ and *ἡ*. *A swine, a boar, a hog, a sow.*

σύσκηρος, ου, ὁ (fr. *σύν*, *with*, and *σκηνή*, *a tent*). *A tent-mate, a comrade, a fellow-soldier.*

συσκιάζω, f. -ἄσω, &c. (*σύν*, *with*, and *σκιάζω*, *to shade*). *To overshadow, to overcast, to shade.*

σῦσκιος, ον, adj. (fr. *σύν*, *with*, and *σκία*, *a shadow*). *Covered with shade, shady, affording shade.*

συσπειράω, f. -ἄσω, &c. (*σύν*, *together*, and *σπειράω*, *to wind*). *To wind or roll together, to collect together, to keep in a body.*

συσσίτιον, ου, τό (fr. *σύν*, *together*, and *σίτος*, *food*). *A common meal* (i. e. *a meal eaten in common*). *A common eating hall.*

σύστασις, εως, ἡ (fr. *συνίστημι*, *to place together*). *A structure, a constitution, form, make, condition.*

συστέλλω, f. -στελῶ, &c. (*σύν*, *together*, and *στέλλω*, *to send*). *To send together, to draw together, to contract, to reduce.*

συστρᾶτεύω, f. -εύσω, &c. (*σύν*, *together*, and *στρᾶτεύω*, *to go on an expedition*). *To make a campaign together, to perform military service with, to serve* (in the army) *with.*

συχρός, ἡ, ὄν, adj. *Crowded, frequent, numerous, connected, abundant.*

σφαγή, ἡς, ἡ (fr. *σφάζω*). *Slaughter, immolation, an execution.*

σφάγιον, ου, τό (fr. same). *A victim offered in sacrifice.*—*σφάγια καλά*, *victims presenting favourable auspices.*

σφάζω, Att. σφάττω (R. *σφαγ*), f. *σφάζω*, p. *ἔσφάχα*, 2 a. pass. *ἔσφάγην*. *To slaughter, to slay in sacrifice, to put to death, to kill.*

σφαιροειδής, ἐς, adj. (fr. *σφαῖρα*, *a globe*, and *εἶδος*, *form*). *Spherical, resembling a sphere.*

σφαλῆρός, ἄ, ὄν, adj. (fr. *σφάλω*). *Insecure, tottering, ready to fall:—deceitful, treacherous, not to be depended on.*

σφάλλω (R. *σφαλ*), f. *σφάλω*, p.

- ἔσφαλκα. Tr. to move or shake from its place, to cause to totter, to deceive.—Intr. to totter, to be ready to fall, to be insecure.
- σφάλμα, ἄτος, τό (fr. σφάλλω). A slip, a fall, an error.
- σφάττω, see σφάζω.
- σφέ, gen. dual. of οὓ, also epic acc. pl. for σφείας, σφῶς, of the same.
- σφεῖς, neut. σφέα, pl. of οὓ, § 60.
- σφειτερίζω (R. σφειτεριδ), f. -ίσω, (fr. σφείτερος, your, his own). To make your own, to appropriate to one's self.
- Σφίγξ, ἡγός, ἡ. The Sphinx, a fabulous monster, having the head and breast of a woman, the body of a lion, and the tail of a serpent.
- σφοδρά, adv. (fr. σφοδρός, violently). Violently, forcibly, fiercely, much, strongly, excessively, greatly.
- σφοδρῶς, adv. same as σφοδρά.
- σφραγίς, ἴδος, ἡ. A seal, an impression.
- σχεδία, ας, ἡ (properly an adj. σχεδιός, hastily done,—σχεδία, sc. ναῦς). A vessel hastily made, a raft, a float.
- σχεδόν, adv. Near, nearly, almost.—In Attic with τι, as, σχεδόν τι, nearly, almost:—perhaps.
- σχετίλιος, α, ον, adj. Harsh, cruel, indefatigable, wretched.
- σχήμα, ἄτος, τό (fr. ἔχω, to have, to hold). Form, figure, posture, attitude, attire, dignity.
- σχίζω (R. σχιδ), f. σχίσω, p. ἔσχικα. To split, to cleave, to divide.
- σχοῖνος, ου, ὁ. A rush.
- σκολάζω (R. σχολαδ), f. -άσω, p. ἐσχόλακα (fr. σχολή). To be at leisure, to be at rest, to apply to, to be a pupil of.
- σκολαστικός, ἡ, ὄν, adj. (fr. same). Enjoying leisure, studious.—Subst. a student:—by later writers, a pedant, a sim-pleton.
- σχολή, ἡς, ἡ, Dor. σχόλα, ας, ἅ. Leisure, rest:—a school.
- σώζω (R. σωδ), f. σώσω, p. σείσωκα. To save, to preserve, to keep safe, to liberate, to rescue.
- Σωκράτης, εος, contr. ους, ὁ Socrates.—1. The most illustrious of the Grecian philosophers.—2. A leader of the Achæans at the battle of Cunnaxa.
- Σωκράτικός, οὔ, ὁ. A disciple of Socrates, a Socratic philosopher.
- σῶμα, ἄτος, τό. The body.
- Σώστρατος, ου, ὁ. Sostratus.
- σῶσιτρον, ου, τό (fr. σώζω). A reward given for saving, salvage.
- σωτήρ, ἦρος, ὁ (fr. same). A saviour, a preserver, a deliverer.
- σωτηρία, ας, ἡ (fr. σωτήρ). Salvation, preservation, safety.
- σωφρονέω (R. σωφρονε), f. -ήσω, p. σσωφρόνηκα (fr. σόφρων). To be of sound mind, to be wise or prudent, to be discreet, to be chaste.

σωφροσύνη, ης, ἡ (fr. σώφρων).

Soundness of mind, discretion, prudence, probity, chastity.

σώφρων, ον, adj. (fr. σός; or σῶς, *sound*, and φρήν, *mind*).

Sound of mind, discreet, prudent, wise, moderate, chaste.

T.

τᾱ, Dor. for τη̄, adv. (properly, dat. of ὁ with ὁδῶ understood).

There, in this way, where.—τᾱ καὶ τᾱ, in this direction and in that.

Ταινάριος, α, ον, adj. *Tenarian, of Tænarus.*

τακτός, ἡ, ὄν, adj. (fr. τάσσω, *to arrange*). *Arranged, in proper order.*

ταλαιπωρέω (R. τάλαιπωρε), f. -ήσω, &c. (fr. τάλαιός, *oppressed*, and πωρός, *grief*). *To endure toil or grief, to drudge, to be wretched, poor, or unhappy.*

τάλαντον, ου, τό. *A talent, not a coin, but a sum of money. The Attic silver talent was worth \$1055, 59, the gold talent \$10555, 93.*

τάλαρος, ου, ὁ. *A basket.*

τάλας, αινα, αν, adj. (fr. ταλάω, *to suffer*). *Wretched, miserable, unfortunate.*

ταλάω (R. ταλα), f. -άσω, &c. (same as contracted forms τλίω and τλίμι). *To bear, to endure, to suffer.*

τάλλα, contr. for τὰ ἀλλά, adv.

As for the rest, finally, besides.

ταμῆιον, and ταμιῆιον, ον, τό. *A magazine, a storehouse, a granary.*

ταμιεύω (R. ταμιευ), f. -είσω (fr. ταμίας, *a steward*). *To manage, to provide.—Mid. to provide for one's self, to divide among one another.*

ταμίη, ης, ἡ (Ion. for ταμία, ας, ἡ). *A female housekeeper.*

τᾱν, see ὦ τᾱν.

τάν, and τάνδε, Dor. for τήν, and τήνδε.

Τάναϊς, ἴδος, ὁ. *The river Tænais, 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.*

τᾶνῦν, for τὰ νῦν, adv. *Now, at the present time.*

τᾶνύω (R. τᾶνυ), f. -ύσω (akin to τείνω, from τῆω, obsol.) *To stretch, to extend.*

τάξις, εως, ἡ (fr. τάσσω). *An arrangement, an office, an employment, an order of battle, a battalion, a battle.*

ταπεινός, ἡ, ὄν, adj. *Humble, low, mean, submissive, lowly.*

ταπεινώω (R. ταπεινω), f. -ώσω, p. τεταπεινώκα (fr. ταπεινός). *To depress, to reduce, to humble.*

ταπεινῶς, adv. (fr. same). *In a lowly manner, humbly, meanly.*

Ταράντινοι, ων, οἱ. *The Τα-*

- rentines, inhabitants of Tarentum.
- ταράσσω**, Att. -τιω (R. *ταραχ*), f. *ταράξω*, p. *τειτάραχα*. *To stir up, to disturb, to throw into confusion, to terrify, to agitate.*
- τάραχος**, ου, ὁ (fr. *τάρασσω*). *Commotion, tumult, uproar.*
- ταράχῳδης**, ες, adj. (fr. *τάραχος*, and *εἶδος*, *appearance*). *Having the appearance of disorder, tumultuous, stormy.*
- ταρβέω** (R. *ταρβε*), f. -ήσω, p. *τειτάρβηκα* (fr. *τάρβος*, *fear*). *To be terrified at, to fear.*
- ταρῖχέω** (R. *ταρῖχεν*), f. -εύσω, p. *τεταρῖχενκα* (fr. *τάρῖχος*, *preserved by salt or spices*). *To preserve flesh, to salt, to pickle:—to embalm.*
- ταρσός**, οὔ, ὁ (fr. *τέρσω*, *to dry up*). *A pinion, a wing.*
- Τάρταρος**, ου, ὁ. *Tartarus*, one of the regions of the lower world, where the wicked are punished.
- Ταρτήσιος**, ου, ὁ. *A Tartessian*, an inhabitant of Tartessus.
- τάσσω**, Att. *τάτιω* (R. *ταγ*), f. *τάξω*, p. *τέταχα*, 2 a. *ἐτάγον*. *To arrange, to dispose, to assign, to place in order, to draw up (in battle array).*
- ταύρος**, ου, ὁ. *A bull.*
- Ταῦρος**, ου, ὁ. *Mount Taurus*, a chain of mountains in Asia, reaching from the Ægean Sea towards India.
- τάφῆ**, ἡς, ἡ (fr. *θάπτω*, *to bury*). *A grave, a sepulchre, a coffin, burial.*
- τάφος**, ου, ὁ (fr. same). *A grave, a sepulchre, a tomb, a burial.*
- τάφρος**, ου, ἡ (fr. same). *A trench, a ditch, a pit.*
- τάχα**, adv. (fr. *ταχύς*). *Quickly, rapidly, soon, easily, perhaps.*
- τάχεως**, adv. Same as *τάχα*.
- τάχος**, εος, τό. *Speed, swiftness.*
- ταχύς**, εἶα, ὕ, adj. *Swift, rapid, fleet, prompt, quick.*—Compared, *ταχίων* and *θάσσων*, *τάχιστος*.—Neut. adv. *ταχύ*, *quickly*, &c.—*τάχιστα*, ὡς *τάχιστα*, *as quickly as possible.*
- τάχυτης**, ητος, ἡ (fr. *ταχύς*). *Swiftness, speed.*
- ταώς**, gen. *ταώ*, ὁ, § 19. *The peacock.*
- τε**, conj. *And.* *τε τε*, or *τε καί*, both *and, as well as.*
- τέθριππος**, ου, adj. (fr. *τέτρα*, for *τέσσαρα*, *four*, and *ἵππος*, *a horse*). *Harnessed with four horses.*—*τέθριππον*, ου, τό, *a four-horse chariot.*
- τείνω** (R. *τειν*, 2 *τῆν*, 3 *τον*), f. *τενώ*, p. *τέτακα*. *To stretch, to strain, to draw out, to extend.*
- Τειρεσίας**, ου, ὁ. *Tiresias*, a prophet of Thebes, deprived of sight by Minerva.
- τείρω** (R. *τειρ*, 2 *τῆρ*, 3 *τορ*), f. *τερώ*, p. *τέταρκα*. *To rub, to wear (by rubbing), to wear out, to consume, to distress, to press hard.*
- τειχιζῶ** (R. *τειχιδ*), f. -ίσω, p. *τετειχίκα* (fr. *τείχος*). *To en-*

- close with walls, to build the walls of.
- τειχος, εος, τό. A wall.
- τεκμαίρω (R. τεκμαιρ, 2 τεκμᾶρ), f. τεκμᾶρῶ, &c. (fr. τέκμαρ, a limit). To fix the limit, to determine, to end, to give a proof, to demonstrate.—MID. to judge by, to infer, to conjecture from.
- τεκμήριον, ον, τό (fr. τεκμαίρομαι). A mark, a sign, an indication, a proof.
- τέκνον, ον, τό (fr. τίκτω, to bring forth). A child.
- τεκνοποιία, ας, ἡ (fr. τεκνοποιέω, to produce children). The procreation or bringing forth of children.
- τεκνόω (R. τεκνο), f. -ώσω, p. τετέκνωκα (fr. τέκνον). To beget children, to be a parent.
- τέκος, εος, τό (fr. τίκτω). A child, offspring.
- τεκταίνω (R. τεκταιν), f. τεκτᾶνῶ, &c. (fr. τέκτων). To construct, to make, to build.
- τεκτονική, ἡς, ἡ (sem. of τεκτονικός, with τέχνη understood). The art of building, architecture.
- τέκτων, ονος, ὁ (akin to τέχνη). A builder, a carpenter, an artificer.
- Τελαμών, ὄνος, ὁ. Telamon, the son of Æacus, and father of Ajax and Teucer.
- τέλειος, ον, adj. (fr. τέλος). Finished, perfected, complete, entire.
- τελειόω (R. τελειο), f. -ώσω, p. τετελείωκα (fr. τέλειος). To bring to an end, to finish, to perfect, to complete.
- τελείω, poetic for τελέω.
- τελετή, ἡς, ἡ (fr. τελέω). A completion, a termination, an initiation, mysteries, rites.
- τελευταῖος, α, ον, adj. (fr. τελετή). Last, final, at the end, concluding.—τὸ τελευταῖον, finally, lastly.
- τελευτάω (R. τελευτα), f. -ήσω, p. τετελεύτηκα (fr. same). To end, to complete, to finish.—τελευτάειν (βίον), to end life, i. e. to die.
- τελευτή, ἡς, ἡ (fr. τελέω). An end, a term, death.
- τελέω (R. τελε), f. -έσω, p. τετέλεκα (fr. τέλος). To complete, to finish, to perform, to pay.
- τέλος, εος, τό. The end, the issue, the purpose or design (aimed at), a magistracy or command, tribute, expense.—Adv. τέλος, finally.
- τέμενος εος, τό (fr. τέμνω). A grove, a consecrated place, a temple, a public place.
- τέμνω (R. τεμ, 2 τῆμ, 3 τομ), f. τεμῶ, p. τέμηκα (by syncope for τετέμηκα), 2 a. εἶταμον. To cut asunder, to cleave, to cut off, to divide, to desolate.
- Τέμπεα, ἰων, τά, contr. -η, -ων. Tempe, a valley of Thessaly.
- τέναιος, εος, τό. A shallow, shoal water, a swamp.
- τένων, οντος, ὁ (fr. τείνω). A sinew, a tendon:—the neck.
- τεός, ἡ, ὄν, Ep. for σός. Thine.

- τεράστιος**, ον, adj. (fr. *τέρας*, a prodigy). *Portentous, wonderful, prodigious.*
- τερατεύομαι** (R. *τερατευ*), ἑ-εύσομαι (fr. same). *To relate wonderful events, to invent extravagant fictions, to deceive, to boast.*
- τέρησιν**, εἶνα, εν, adj. (fr. *τείρω*). *Properly rubbed, made smooth:—commonly tender, soft, delicate.*
- τέρμα**, ἄτος, τό. *A limit, a bound, a term, an end.*
- τέρμων**, ονος, ὁ. Same as *τέρμα*.
- Τέρμων**, ονος, ὁ. *Terminus, a god who presided over landmarks.*
- τερπικέρανος**, ον, adj. (fr. *τέρπω* and *κεραυνός*, the thunderbolt). *That delights in wielding the thunderbolt, the thunderer; an epithet of Jove.*
- τερπνός**, ἦ, ὄν, adj. (fr. *τέρπω*). *Pleasing, delightful, agreeable.*
- τέρπω** (R. *τερπ*, 2 *ταρπ*), ἑ-τέρψω, 2 a. m. *έταρπόμην*, pass. *έτέρπην*. *To fill, to satiate, to satisfy, to delight, to please.*
- τέρψις**, εως, ἡ (fr. *τέρπω*). *Delight, pleasure, enjoyment.*
- Τερψιχόρη**, ης, ἡ (fr. *τέρπω*, and *χορός*, the dance). *Terpsichōre, the muse that presided over dancing.*
- τεσσαράκοντα**, num. adj. indecl. *Forty.*
- τεσσαράκостός**, ἦ, ὄν, num. adj. (fr. *τεσσαράκοντα*). *The fortieth.*
- τέσσαρες**, α (Attic, *τέτταρες*), § 57, 3, num. adj. *Four.*
- τέταρτος**, η, ον, num. adj. (fr. *τέτταρες*). *The fourth.—Adv. τέταρτον, fourthly.*
- τέτμον** (epic for *έτετμον*), defective, 2 aor. only. *To meet with, to find.*
- τετράκερος**, ων, adj. Att. decl. § 19 (fr. *τέτρα* for *τέσσυρα*, and *κέρας*, a horn). *Four-horned.*
- τετραῖκιχίλιοι**, αι, α num. adj (fr. *τέτρακις*, four times, and *χίλιοι*, a thousand). *Four thousand.*
- τετραῖκόσιοι**, αι, α, num. adj. (fr. *τέτρα* for *τέσσυρα*). *Four hundred.*
- τετραῖποδιστί**, adv. (fr. *τετραῖπος*, four-footed). *On all fours.*
- τετραῖπους**, ουν, gen. οδος, adj. (fr. *τέτρα*, for *τέσσυρα*, and *πούς*, a foot). *Four-footed.*
- τέτιξ**, ἴγος, ὁ. *The cicūda, an insect common in the south of Italy, and formed like a large fly. It makes a loud shrill noise with its wings.*
- Τεῦκρος**, ου, ὁ. *Teucer, son of Telamon and brother of Ajax.*
- τεῦχος**, εος, τό (fr. *τεῖχω*). *A vessel, an implement, a weapon.—Pl. arms, armour.*
- τεύχω** (R. *τευχ*), ἑ-τεῖξω, p. *τέτευχα*. *To prepare, to complete, to construct, to make, to do.—Pass. to be made, to be.*
- τέχνη**, ης, ἡ (akin to *τεύχω*). *Art, a trade, profession, an art, artifice, cunning, a work of art, a stratagem, a fraud.*
- τέχνημα**, ἄτος, τό (fr. *τεχνάω*, to make). *A work of art.*

an invention, a device, a stratagem.

τεχνίτης, ου, ὁ (fr. τέχνη). An artist.

τέως, adv. (correl. to ἕως). Until then, until, as long as, while.

τῆ, epic for ἧ. Where.

τῆγε, adv. (dat. sing. fem. of ὄγε). In this quarter.

τῆδε, adv. (dat. sing. fem. of ὄδε). Here, in this place, in this way.

Τηθύς, ύς, ἡ. Tethys, a sea deity, wife of Oceanus:—the sea.

Τηϊός, α, ον, adj. Teian, of or belonging to Teios, a city in Ionia, the birthplace of Anacreon.

τήκω (R. τηκ, 2 τῶκ), f. τίξω, p. τέτηκα, 2 a. ἔτῶκον. To melt, to soften, to dissolve:—to consume. —Mid. to decay, to pine away.

τῆλε, adv. Afar, at a distance.

τηλικός, η, ον, adj., antecedent correlative to ἡλικός, §§ 69, and 136. Of such a size, of such age, as old, of the same age.—ἡλικός, as.

τηλικούτος, αύτη, οὔτο, adj. (fr. τηλικός, and οὔτος), same as τηλικός, —antecedent correlative to ὀπηλικός. Of such size, of such an age, so large, so old, so young, &c.—ὀπηλικός, (expressed or understood), as.

τηλόθι, adv. (fr. τηλοῦ, afar). Away from, far away, far from.

τήμερον, and τήμερα, Att. for σήμερα, adv. To-day.

τηνικαῦτα, adv. Then, at that time.

τῆνος, ᾱ, ὁ, Dor. for ἐκείνος, η, α. That:—he, she, it, &c.

τῆπερ, adv. (epic for ἧπερ). Though.

Τηρεύς, έως, ὁ. Tereus, son of Mars, and king of Thrace. He was changed into a hoopoe.

τηρῶ (R. τηρε), f. -ίσω, p. τετήρηκα (fr. τηρός, one who watches). To attend to, to observe, to watch, to guard, to preserve, to keep.

τί, adv. (i. e. κατὰ τι). Why? wherefore? see τίς.

Τιγράνης, ου, ὁ. Tigranes, king of Armenia.

Τίγρης, ητος, ὁ. The Tigris, a large river of Asia, falling into the Euphrates.

τιθασσένω (R. τιθασσειν), f. -εύσω, p. τετιθάσσεινκα (fr. τιθασσός). To tame, to conciliate, to cajole.

τιθασσός, ὄν, and τιθασός, ὄν, adj. (fr. τιθή, a nurse). Tamed, tame, domesticated.

τίθειμι (R. θε), f. θήσω, τέθεικα, 2 a. ἔθην. To place, to set, to put, to lay down, to propose, to enact, to deposite, to inflict.—θέσθαι νόμον, to enact a law.

τιθήνη, ης, ἡ (fr. τιθή, a nurse). A nurse.

τίκτω (R. τεκ, 2 τεκ, 3 τοκ), f. τέξω, and τέξομαι, p. τέτοκα, 2. a. ἔτεκον. To beget, to bring forth, to bear, to produce.—τίκτειν ὠά, to lay eggs.

τίλλω (R. τιλ.), f. τίλλῶ, p. τίπιλα. To pick out, to pluck, to strip off.

τιμάω (R. τιμα), f. -ίσω, p. τε-
τιμηκα (fr. τιμή). *To estimate, to value, to honour, to deem worthy, to esteem.*

τιμή, ἤς, ἡ (fr. τιώ, to estimate).

Estimation, value, honour, esteem, reward, dignity.

τιμητέος, α, ον, adj. (fr. τιμάω).

To be honoured, that ought to be honoured.—τιμητέον (ἡμῶν), we must honour.

τίμιος, α, ον, adj. (fr. τιμή).

Estimated, highly prized, honoured, valuable, dear.

Τίμων, ωνος, ὁ. *Timon, a misanthrope of Athens.*

τιμωρέω (R. τιμωρε), f. -ίσω, p. τετιμώρηκα (fr. τιμωρός, that succours, that avenges).

To succour, to aid, to help:—to avenge, to punish.—ΜΙΘ. to avenge one's self, to take revenge or satisfaction.

τιμωρία, ας, ἡ (fr. τιμωρέω).

Vengeance, punishment.

τινάσσω (R. τιναγ), f. τινάξω.

To brandish, to agitate, to shake, to cast away.

τίτω (R. τι), f. τίσω, p. τέτιχα.

To pay.—τίτειν δίκην, to suffer punishment. See τιώ.

τίς, τί, gen. τίνος, interrog. pron.

§ 67. *Who? what?—(κατά)*

τί, adverbially, *why?*

τίς, τὲ, gen. τινός, indef. pron.,

§ 68. *Any, any one, a certain one, some one, something.—τὲ,*

adverbially for *κατά τι, at all, in some degree, in any degree,*

§ 133, 10-13.

Τισσαφέρνης, εος, acc. ην. § 31,

2 (3). *Tissaphernes, a satrap of Persia, and commander of the forces of Artaxerxes against Cyrus in the battle of Cunaxa.*

Τιτάν, ἄνος, ὁ. *A Titan: the sun.*

τιτράω, τίτρημι, and τιτραίνω

(R. τρα), f. τρήσω, p. τέτρηκα.

To bore, to pierce through.

τιτρώσκω (R. τρω), f. τρώσω, p.

τέτρωκα. *To wound.*

τίω (R. τι), f. τίσω, p. τέτιχα.

To estimate, to value, to esteem, to reverence, to honour, to pay

the price, to expiate a crime (by paying the penalty), to atone.—τίειν δίκην, or δίκας, to suffer punishment.

τλάω, and τλήμι, pres. not used

(R. τλα), f. τλήσω, 2 a. ἔτλην,

with a present sense. *To bear, to endure, to suffer, to undertake, to dare.*

τλήμων, ον, adj. (fr. τλάω). *En-*

during, patient, wretched, poor.

Τμῶλος, ου, ὁ. *Tmolus, a moun-*

tain of Lydia, in which the Pactolus rises.

τοί, Dor. for σοί, dat. sing. of σύ.

τοί, enclitic particle. *Indeed, truly,*

at least, therefore, forsooth.

τοιγαροῦν, adv. (fr. τοί, γάρ, and

οὖν). *Therefore, hence, on this account.*

τοίνυν, adv. (fr. τοί, and νῦν for

οὖν). *Therefore, wherefore, on this account, then.*

τοιός, τοία, τοῖον, and τοιόςδε,

τοιόμδε, τοιόνδε, adj., antecedent

correl. to οἷος, §§ 69 and 136.

Such.

- τοιοῦτος, τοιαύτη, τοιοῦτο**, adj. (fr. τοῖος, *such*, and οὗτος, *this*), antecedent correlative to οἶος, §§ 69 & 136. *Such a one, such.*
- τοιχοῦ, ου, ὁ** (akin to τεῖχος). *A wall, the side of a house.*
- τόκα**, adv. (Dor. for τότε). *Then.*
- τοκεύς, ἑως, ὁ** (fr. τικτω, *to beget*). *A father.*
- τόλμα, ης, ἡ**. *Boldness, daring.*
- τολμάω** (R. **τολμα**), f. -ήσω, p. **τετόλμηκα** (fr. τόλμα). *To bear, to endure, to venture.*
- τολμηρία, ας, ἡ**. *Boldness, rashness; from*
- τολμηρός, ἄ, ὄν**, adj. (fr. **τολμάω**). *Bold, daring, resolute, rash.*
- τολμητός, ἡ, ὄν**, adj. (fr. same). *That has been hazarded, or boldly undertaken, to be hazarded, &c.*
- τολοιπὸν**, adv. (for τὸ λοιπὸν μέρος). *As for the rest, besides, for the future, henceforth.*
- τοξεία, ας, ἡ** (fr. τοξεύω). *Archery.*
- τόξενμα, ἄτος, τό** (fr. same). *An arrow (shot from a bow), an arrow-shot, an arrow.*
- τοξεύω** (R. **τοξευ**), f. -εύσω, p. **τετόξευκα** (fr. τόξον). *To shoot with an arrow.*
- τοξικός, ἡ, ὄν**, adj. (fr. τόξον). *Of or pertaining to bows and arrows, or archery:—fond of archery.—ἡ τοξική, archery.*
- τόξον, ου, τό**. *A bow, an arrow.*
- τοξότης, ου, ὁ** (fr. τόξον). *A bowman, an archer.*
- τόπος, ου, ὁ**. *A place, a space, a tract of country, a region.*
- τόσος, η, ον**, adj., antecedent correl. of ὅσος, §§ 69 and 136. *So large, so much, such.—ὅσος, as.—τόσον.... ὅσον, so far.... as, &c.*
- τοσοῦτος, τισαύτη, τοσοῦτον**, adj. (fr. τόσος, and οὗτος, *this*), antecedent correlative to ὅσος, §§ 69 and 136. *So large, so great, so much, so many.—ὅσος, as.—τοσοῦτον.... ὅσον, so much.... as.—ἐπὶ τοσοῦτον, so far, to such a degree.—τοσοῦτω, by so much, as much.*
- τόσσοσ, η, ον**, poetic for τόσος, &c.
- τότε**, adv. *Then, at that time, formerly.—τότε μὲν... τότε δέ, at one time... at another.*
- τοτρίτον**, adv. (fr. τό, and τρίτον, neut. of τρίτος). *For the third time.*
- τοῦνομα**, contr. for τὸ ὄνομα.
- Τουρδιτανία, ας, ἡ**. *Turditania, a rich province of Bætica in Spain.*
- τουτί**, Attic for τοῦτο, § 65, 2. *This here.*
- τραγικῶδης, ες, adj.** **τραγικός, τραγιδεῶ** (R. **τραγωιδε**), f. -ήσω, &c. (fr. τραγικός). *To speak in tragic strain.*
- τραγικός, ου, ὁ**. *A goat.*
- τραγωδία, ας, ἡ** (fr. τραγωιδός). *A tragedy, a tragic poem.*
- τραγωδοποιός, ου, ὁ** (fr. τραγωδία, and ποιέω, *to make*). *A tragic poet.*

τραγωδός, οὔ, ὄ (fr. τραῖος, a goat, and ὄδη, 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.

τριπέζα, ης, ἥ (fr. τέτρας, four, and πέζα, a foot). A table.

τραῦμα, ἄτος, τό (fr. τιτρώσκω, to wound). A wound.

τρᾶχῶς, adv. (fr. τραχύς). Roughly, rudely, harshly, sternly.

τραῖχλος, ον, ὄ. The neck.

τρᾶχύς, εἶα, ὄ, adj. Rough, uneven:—harsh, stern, angry.

τρᾶχῦτης, ητος, ἥ (fr. τρᾶχύς). Roughness, unevenness, harshness, &c.

τρεῖς, τρία, num. adj. § 57, 3. Three.

τρέμω (R. τρεμ, and τρομε, fr. τρομέω), f. τρεμῶ, p. τετρόμηκα. To tremble.

τρέπω (R. τρεπ, 2 τρᾶπ, 3 τροπ), f. τρέπω, p. τέτροφα, § 93 Exc. 2 a. ἐτράπον. To turn, to turn over, to turn about, to put to flight, to rout, to change.—MID. to turn one's self about, to take to flight, to put to flight.

τρέφω (R. θρεφ, 2 θρᾶφ, 3 θροφ), f. θρέπω, p. τέτροφα, § 93 Exc. and τέτρυφα, 2 a. ἐτράφον, p. pass. τέθραμμαι (akin to τέρπω). To nourish, to nurture, to rear, to bring up, to support, to maintain.

τρέχω (R. θρεχ, and δραμε, 2

δρᾶμ), f. θρέξομαι, and δρᾶμοῦμαι, p. δεδράμηκα, 2 a. ἐδράμον. To run.

τρέω (R. τρε), f. τρέσω, p. τέτρεκα (same as τρέμω). To tremble.

τρίαίνα, ης, ἥ (fr. τρία neut. of τρεῖς). A three-pronged spear, a trident.

τριᾶκοντα, num. adj. indecl. (fr. τρία). Thirty.

τριᾶκόσιοι, αι, α, num. adj. (fr. τρία). Three hundred.

τρίβω (R. τριβ), f. τρίβω, p. τέτρυφα (same as τείρω and τιτρώω). To rub, to wear by rubbing, to grind, &c.

τρίβων, ωνος, ὄ (fr. τρίβω). A worn-out garment, an old cloak.

τρίρης, εος, contr. ους, ἥ (fr. τρίς, thrice, and ἐρίσσω, to row). A trireme, a galley, a vessel with three banks of oars.

Τρικᾶρηνία, ας, ἥ. Tricarenia, a city on the coast of the Euxine.

Τρικᾶρηνος, ον, ὄ. A Tricarenian, a citizen of Tricarenia.

τρίκερος, ων, adj. Attic decl. § 19 (fr. τρίς, thrice, and κέρας, a horn). Having three horns, three-horned.

τρικεφάλος, ον, adj. (fr. τρίς, thrice, and κεφαλή, a head). Three-headed.

τρίοδος, ου, ἥ (fr. τρίς, thrice, and ὁδός, a way). A place where three roads meet.

τριπόδατος, ον, Dor. for τριπόδατος, ον, adj. (fr. τρίς, thrice,

- and ποθέω, to love). *Thrice beloved.*
- τρίπους, οιν, gen. τρίποδος, adj. (fr. τρίς, thrice, and πούς, a foot). *Three-footed.*—Subst. a tripod.
- τρεις, num. adv. (fr. τρεῖς). *Three times, thrice.*
- τριςκαιδέκατος, η, ον, num. adj. (fr. τριςκαιδεκα, thirteen). *Thirteenth.*
- τριςχίλιοι, αι, α, num. adj. (fr. τρίς, and χίλιοι, a thousand). *Three thousand.*
- τρίτος, η, ον, num. adj. (fr. τρεῖς). *The third.*—Neut. as adv. τρίτον, *thirdly, in the third place.*
- Τρίτων, ωρος, ὁ. *Triton, a sea deity, Neptune's trumpeter.*
- τριχός, gen. of θριξ, the hair.
- τριχώω (R. τριχο), f. -ώσω, p. τριχώκα (fr. θριξ, the hair). *To cover with hair or down.*
- τριχώσις, εως, ἡ (fr. τριχώω). *A covering with hair, growth of the hair, hair.*
- τριώβολον, ου, τό (fr. τρίς, thrice, and ὀβολός, an obolus). *A coin, the value of three oboli.*
- Τροία, ας, Ion. Τροίη, ης, ἡ. *Troy, a celebrated city of Asia Minor.*
- τρόπαιον, ου, τό (fr. τρέπω, to put to flight). *A trophy, consisting of the spoils of the enemy set up in celebration of a victory.*
- τροπή, ης, ἡ (fr. same). *The act of turning, a change, a rout, a flight.*
- τρόπος, ου, ὁ (fr. τρέπω, to turn). *A turn, a manner, a usage, character, mode of life, disposition.*
- τροφή, ης, ἡ (fr. τρέφω, to nourish). *Nourishment, food, support.*
- τροφός, οὔ, ἡ (fr. same). *A nurse, a supporter.*
- τροχός, οὔ, ὁ (fr. τρέχω, to run). *A wheel, a rack.*
- τρούβλιον, ου, τό (dim. of τρέψ, τριβός, a drinking cup). *A small bowl, a small cup, a dish.*
- τρυφάω (R. τρυφα), f. -ήσω, p. τειρέφηκα (fr. τρυφή). *To riot in luxury, to live in pleasure, to be effeminate.*
- τρυφή, ης, ἡ. *Luxury, effeminacy, revelry, luxurious pleasure.*
- Τρωάς, ἄδος, ἡ (fr. Τρώς, a Trojan). 1. *A Trojan lady.*—2. *Troas, a district of Mysia, of which Troy was the capital.*
- τρώω (R. τρωγ, 2 τρώγ), f. τρώξομαι, 2 a. ἐτρώγον.—2 a. pass. ἐτρώην (fr. τέρω, to grind). *To grind with the teeth, to chew, to eat.*
- τύ, Dor. for σύ. *Thou.*
- τυγχάνω (R. τευχ, and ταχε, 2 τῦχ), f. τεύξομαι, τεύχηκα, and τέτειχα, 2 a. εἰτύχον. *To meet with, to find, to attain, to acquire, to obtain.*—With a participle, *by chance, &c.* §. 177, 4. —ὁ τυχών, *the first person one meets, any body.*—οἱ τυχότες, *ordinary persons.*
- τύμβος, ου, ὁ. *A tomb, a sepul-*

chre, a sepulchral mound, a grave.
τύμπανον, ου, τό (fr. τύπτω). *A drum.*
Τυνδάρεος, ου, Att. *Τυνδάρειος*, ω, ό. *Tyndārus*, a king of Lacedæmon.
τύπος, ου, ό (fr. τύπτω). *A mark, a form, a type, a print.*
τύπτω (R. τυπ, 2 τυπ, 3 τυπ), f. τίψω, p. τέτψα, 2 a. έτψον. *To strike, to beat, to wound, (to wound with the teeth, i. e.) to bite.*
τυραννικός, ή, όν, adj. (fr. τύραννος). *Tyrannical.*
τυραννίς, ίδος, ή (fr. same). *Arbitrary power, dominion, tyranny.*
τύραννος, ου, ό (perhaps fr. κοίρανος). *A sovereign, an arbitrary ruler, a tyrant.*
Τυρίος, α, ον, adj. *Tyrian.*
Τύρος, ου, ή. *Tyre*, an ancient Phœnician city, famous for its commerce.
Τυρόηνοί, ών, οί. *The Etruscians.*
Τυρώ, όος, contr. οῦς, ή. *Tyro*, a beautiful nymph, daughter of Salmeoneus and mother of Pelias.
τυτιθός, όν, and ός, ή, όν, adj. *Small, young.*—Neut. as adv. τυτιθόν, *a little.*
τυφλός, ή, όν, adj. *Blind.*
τυφλόω (R. τυφλο), f. -ώσω, p. τετίφλωκα (fr. τυφλός). *To make blind, to blind.*
τύφος, ου, ό (fr. τίψω, to raise a smoke). *Smoke, steam:—*

pride, conceitedness, haughtiness.
Τυφών, ώνος, ό. *Typhon*, a terrible giant, sprung from the earth.
τύχη, ης, ή (fr. τυγχάνω). *Chance, fortune, an occurrence, a calamity.*
Τύχη, ης, ή. *Fortune*, personified.
τῷ, adv. (dat. sing. of ό) *For this reason, therefore.*
τῶ, Dor. for τοῦ, gen. sing. of ό.
τῶρεον, contr. for τὸ ὄρεον.
τῶς, Dor. for τούς.

Υ.

ύβος, ου, ό (fr. ύβός, convex). *A protuberance, a hump, a bunch.*
ύβρίζω (R. ύβριδ), f. -ίσω, p. ύβρίκα (fr. ύβρις). *To act insolently, to insult, to deride, to abuse.*
ύβρις, εως, ή. *Abuse of power, insolence, arrogance, pride, insult.*
ύβριστής, ου, ό (fr. ύβρίζω). *An insolent man, an insulter, an abuser.*—As an adj. *abusive, insolent, arrogant.*
ύγαινω (R. ύγαιν, 2 ύγιάν), f. -ἄνω (fr. ύγιής). *To be in good health, to be well, to be sound.*—ύγαινειν νοῶν, *to be sound in mind.*
ύγεία, ας, ή (fr. ύγιής). *Health.*
ύγιής, ές, adj. *Healthy, vigorous, sound, rational.*
ύγρός, ά, όν, adj. (fr. ὑο, to rain) *Moist, wet, fluid.*—τὰ ύγρά, *the fluid particles.*

ὕγρότης, ητος, ἡ (fr. ὑγρός). *Humidity, moisture:—flexibility, softness.*

ὑδρα, ας, ἡ (fr. ὕδωρ). *A hydra, a water-serpent.*

ὑδραυλις, εως, ἡ (fr. ὕδωρ, water, and αἰλίω, to play on a musical instrument). *The water-organ.*

ὑδρεύω (R. ὑδρευ), f. -εύσω, p. ὑδρευκα (fr. ὕδωρ). *To draw water, to water, to irrigate.—MID. to draw water for one's self.*

ὑδωρ, gen. ὑδατος, τό (fr. ὕω, to rain). *Water.*

ὑετός, οὔ, ὁ (fr. same). *Rain.*

υἱός, gen. υἱός, and υἱς, υἱός, obsol. in nom. *A son.*

υἱός, οὔ, ὁ. *A son.*

υἱωνός, οὔ, ὁ (fr. υἱός). *A grand-son.*

ὕλακτιέω (ὕλακτε), f. -ήσω, &c. (fr. ὑλάω, to bark). *To bark, to yelp, to howl:—to rail at, to revile.*

ὕλη, ης, ἡ. *A wood, a forest:—timber, wood, the material.*

ὕληεις, ἤεσσα, ἦεν, adj. (fr. ὕλη). *Woody.*

Ἵλλος, ου, ὁ. *Hyllus, son of Hercules and Dejanira.*

Ἵμάν, Dor. for Ἵμῆν.

ὑμεῖς. *Ye or you, pl. of σύ.*

ὑμέναιος, ου, ὁ. *A marriage song.*

Ἵμέναιος, ου, ὁ. *Hymen.*

Ἵμῆν, ἑνος, ὁ. *Hymen, the god of marriage.*

ὑμνέω (R. ἕμνε), f. -ήσω, p. ὑμνηκα (fr. ὕμνος). *To hymn, to celebrate in song, to praise, to sing of.*

ὕμνος, ου, ὁ. *A hymn, a song, an encomium.*

ὑπάγω, f. -άξω, &c. (ὑπό, under, and ἄγω, to lead). *To lead or bring under, to subdue, to induce, to decoy.—Intr. to proceed, to approach.*

ὑπακούω, f. -ακούσω, &c. (ὑπό, secretly, and ἀκούω, to hear). *To listen by stealth or secretly:—to listen willingly, to assent to, to obey.*

ὑπανθέω, f. -ήσω, &c. (ὑπό, gradually, and ἀνθέω, to bloom). *To begin to bloom, to come into bloom, to shoot up.*

Ἵπᾶνις, ἴδος, ὁ. *Hypānis, a river of Scythia, now called the Bog.*

ὑπανίστημι, f. -αναστήσω, &c. (ὑπό, beneath, and ἀνίστημι, to place on high). *To raise up from beneath.—MID. to rise from one's place, to stand up before.*

ὕπαρ, τό, indecl. *A waking vision (not a dream, ὄναρ).—Adv. when awake, on waking.*

ὑπαρχος, ου, ὁ (fr. ὑπάρχω). *A governor, a prefect, a subordinate chief.*

ὑπάρχω, f. -άρξω, &c. (ὑπό, intens. and ἄρχω, to begin). *To be first, to begin, to rule over:—to be, to exist.—Impers. ὑπάρχει, it is permitted, it is lawful.*

ὑπάτος, η, ον, adj. abbreviated for ἱπέριτατος (fr. ὑπέρ, above). *The highest, the greatest.*

ὑπέικω, f. -εἴξω, &c. (ὑπό, under,

- and εἶκω, to yield). To yield to, to submit, to be inferior.
- ὕπεκφεύγω, f. -ξω, &c. (ὕπό, secretly, and ἐκφεύγω, to escape). To escape secretly, to steal away.
- ὕπελαύνω, f. -ελάσω, &c. (ὕπό, up, and ἐλαύνω, to ride). To ride up to.
- ὕπεραντίος, α, ον, adj. (ὕπό, nearly, and ἐναντίος). Nearly opposite;—opposed to, hostile to.
- ὕπεξερχομαι, f. -εξελεύσομαι, &c. (ὕπό, secretly, and ἐξερχομαι, to go out). To go out by stealth, to escape unperceived, to pass out secretly.
- ὕπέρ, prep. governing the gen. and acc. § 124, 17.—Primarily, over, above.—With the genitive, above, beyond, for, on account of, in behalf of, for the sake of, concerning, in order to.—With the accusative, above, over, beyond, against, more than.—In composition, it has its ordinary signification, and also is frequently intensive.
- ὕπερᾶν, adv. (fr. ὕπέρ, intens. and ἄγαν, very much). Excessively, inordinately.
- ὕπεράγω, f. -ᾶσω, &c. (ὕπέρ, above, and ἄγω, to lead). To surpass, to excel.
- ὕπεραίρω, f. -ᾶρῶ, (ὕπέρ, above, and αἶρω, to raise). To raise above, to elevate.—Intr. to rise above, to surpass, to go over.
- ὕπεραιωρέω, f. -ήσω, &c. (ὕπέρ, above, and αἶρέω, to raise on high). To raise up over, to raise on high.
- ὕπεραποθνήσκω, f. -θανοῦμαι, &c. (ὕπέρ, for, instead of, and ἀποθνήσκω, to die). To die for, or in the place of.
- ὕπερβαίνω, f. -βήσομαι, &c. (ὕπέρ, above, and βαίνω, to walk). To walk over, to pass over, to mount upon, to go beyond.
- ὕπερβάλλω, f. -βύλλω, &c. (ὕπέρ, over, and βάλλω, to cast). To cast over, to throw beyond, to pass over, to go beyond, to surpass, to be very great, to excel.—Pl. ὑπερβάλλον, excessive.
- ὕπερβολή, ἧς, ἡ (fr. ὑπερβάλλω). The act of passing over, excess.
- ὕπερέχω, f. -έξω, and -σχήσω, &c. (ὕπέρ, above, and ἔχω, to have). To be above, to have the superiority.
- ὕπερηφάνεια, ας, ἡ (fr. ὑπερηφάνειω, to act haughtily). Arrogance, haughtiness.
- ὕπερηφάνος, ον, adj. (fr. ὕπέρ, above, and φαίνω, to show). Appearing above, elevated above (others), pre-eminent:—proud, haughty.
- ὕπερθανμάζω, f. -ᾶσω, &c. (ὕπέρ, excessively, and θανμάζω, to admire). To admire very much, to be exceedingly amazed.
- ὕπερθε, and ὑπερθεν, adv. (fr. ὕπέρ, and θε, from). From above, overhead, above.
- ὕπερκαχλάζω, f. -ᾶσω (ὕπέρ, over, and καχλάζω, to gush forth). To boil over.

ὑπερμεγέθης, ες, adj. (fr. ὑπέρ, excessive, and μέγθος, greatness). *Of enormous size, very large.*

Ἑπερμνήστρα, ας, ἡ. *Hypermnestra*, the wife of Lynceus, the only one of the daughters of Danaüs who did not slay her husband on the bridal night.

ὑπερορίω, f. -όρομαι, &c. (ὑπέρ, over, and ὀράω, to look). *To overlook, to neglect:—to look down upon, to despise.*

ὑπερος, ου, ὄ, and ὑπερον, ου, τό. *A pestle.*

ὑπεροχή, ἡς, ἡ (fr. ὑπερίχω). *Eminence, superiority, excellence.*

ὑπερπᾶχυς, υ, adj. (fr. ὑπέρ, excessively, and πᾶχίς, thick). *Extremely corpulent.*

ὑπερπετής, ἐς, adj. (fr. ὑπεπέτομαι, to fly over). *That flies over:—greatly elevated, lofty, situated on high, suspended above.*

ὑπερσαρκέω (R. ὑπερσαρκε), f. -ήσω (fr. ὑπέρ, excessive, and σάρξ, flesh). *To be very fleshy, to be very corpulent.*

ὑπερτείνω, f. -τενῶ, &c. (ὑπέρ, over, and τείνω, to stretch). *To stretch over.—Intr. to extend one's self over, to reach over.*

ὑπερφέρω, f. ὑπεροίσω, &c. (ὑπέρ, over, and φέρω, to carry). *To carry over, to transport.—Intr. to excel.*

ὑπερρηρονέω, f. -ήσω, &c. (ὑπέρ, above, and ρηρονέω, to think).

To think loftily, to think one's self above others:—hence, to despise, to regard as inferior.

ὑπερχαίρω, f. -χᾶρῶ, &c. (ὑπέρ, intens. and χαίρω, to rejoice). *To rejoice greatly.*

ὑπέχω, f. ὑφέξω, and ὑποσχίσω, &c. (ὑπό, under, and ἔχω, to hold). *To hold under, to sustain, to present to, to furnish.—ὑπέχειν δίκας, to suffer punishment.*

ὑπήκοος, ου, adj. (fr. ὑπό, under, and ἀκοή, hearing). *Listening to, attentive, obedient, submissive.*

ὑπηρεσία, ας, ἡ (fr. ὑπηρετιέω). *Service, assistance.*

ὑπηρετέω (R. ὑπηρετε), f. -ήσω, p. ὑπηρετήκα (fr. ὑπηρετής). *Lit. to perform the service of a rower:—hence, to serve, to obey.*

ὑπηρετής, ου, ὄ. Properly, a galley-rower:—a servant, an assistant, an attendant, a deputy.

ὑπισχνέομαι, f. ὑποσχίσομαι (ὑπό, under, and ἵσχομαι, for ἔχομαι, to hold one's self). *To bind one's self, to promise, to engage.*

ὑπνος, ου, ὄ. *Sleep.*

ὑπνώω (R. ὑπνο), f. -ώσω, p. ὑπνώκα (fr. ὑπνος). *To sleep.*

ὑπό, prep., governing the gen. dat. and acc., § 124, 18.—Primarily, *under*.—With the genitive, *under, from under, by, by means of, through, from*.—With the dative, *by, with, to*.

- gether with, under.*—With the accusative, *at, about, near, under, beneath.*—In composition, besides its ordinary meaning, *secretly, gradually, back, forward,* and sometimes denotes *diminution.*
- ἐπόβαθρον, ου, τό** (fr. ἐποβαίνω, lit. *to go under*). *A prop, a basis, a seat, a cushion, a carpet.*
- ἐποβίλλω, f. -βῆλλῶ** (fr. ἐπό, *under,* and βῆλλω, *to cast*). *To cast under, to subject.*
- ἐπόβυσις, εως, ἦ** (fr. ἐποβαίνω, *to descend*). *Descent, decrease, a sinking down, a retreat, a decline.*
- ἐποβλέπω, f. -βλέπω, &c.** (ἐπό, *under,* and βλέπω, *to look*). *To look from under, to look angrily at, to eye.*
- ἐποβυγίος, α, ου, adj.** (fr. ἐπό, *under,* and βυγίος, *submerged*). *Under water, completely submerged, deep under water.*
- ἐποδεής, ἐς, adj.** (fr. ἐπό, *diminutive,* and δέω, *to want*). *Wanting something, somewhat defective, inferior, rather timid.*
- ἐποδεικνῦμι, f. -δείξω, &c.** (ἐπό, *intens.,* and δεικνῦμι, *to show*). *To exhibit, to indicate, to point out.*
- ἐποδέχομαι, f. -δέχομαι, &c.** (ἐπό, *intens.,* and δέχομαι, *to receive*). *To receive, to admit, to accept, to assume.*
- ἐποδέω, f. -δέσω, &c.** (ἐπό, *under,* and δέω, *to bind*). *To bind under, to sustain under.*—**Mid.** *to put on sandals.*
- ἐπόδημα, ἄτος, τό** (fr. ἐποδέω). *A shoe, a sandal.*
- ἐπόδρα, adv.** (fr. ἐποδέρομαι, *to cast an under look*). *With an angry look, sternly.*
- ἐποδύνω, and -δύω, f. -δύσω, &c.** (ἐπό, *under,* and δύνω, *to go*). *To go under, to creep under.*
- Mid.** *to put one's self under.*
- ἐποδῦσις, εως, ἦ** (fr. ἐποδύνω). *A going under, a creeping under.*
- ἐποζύγιος, α, ου, adj.** (fr. ἐπό, *under,* and ζυγόν, *a yoke*). *That is under the yoke.*—**Subst.** **ἐποζύγιον, ου, τό, α** *beast of burthen.*
- ἐπόθεσις, εως, ἦ** (fr. ἐποτίθημι, *to lay down, to propose*). *A proposition, a condition, or hypothesis, a plan, a principle, a supposition.*
- ἐπόκειμαι, f. -κείσομαι, &c.** (ἐπό, *under,* and κείμαι, *to lie*). *To lie under, to be placed under, to be situated beneath, or at the foot of (a hill).*
- ἐποκορίζομαι, f. -ίσομαι, &c.** (ἐπό, *diminutive,* and κορίζομαι, *to act like a child*). *To disguise by softened words, to misrepresent, to disparage, to call by derogatory names.*
- ἐποκρίνομαι, f. -κρινούμαι, &c.** *To answer:—to feign.*—**τραγηδίας ἐποκρίνεσθαι, to act in tragedies.**
- ἐποκρίτης, ου, ὁ** (fr. ἐποκρίνομαι). *One who assumes a feigned character, an actor, a hypocrite.*
- ἐποκρούω, f. -κρούσω, &c.** (ἐπό,

- diminutive, and κρούω, to strike). To strike gently, to beat time, to keep time with the step.
- ὑποκρίπτω, f. -κρύψω, &c. (ὑπό, under, and κρύπτω, to conceal). To conceal under.—MID. to hide one's self, to dissemble.
- ὑπολαμβάνω, f. -λήψομαι, &c. (ὑπό, under, and λαμβάνω, to take). To take up, to assume, to receive, to take up (an opinion), i. e. to suppose, to believe, to take up (a word in reply), to answer, to reply.
- ὑπολανθάνω, f. -λήσω, &c. (ὑπό, under, and λανθάνω, to conceal). To conceal under.
- ὑπολείπω, f. -λείψω, &c. (ὑπό, back, and λείπω, to leave). To leave behind, to permit to remain.—MID. to remain behind.
- ὑπολισθαίνω, f. -ολισθήσω, &c. (ὑπό, diminutive, and ὀλισθαίνω, to slip). To slip or fall away gradually, to decay by slow degrees, to sink down.
- ὑπολύω, f. -λύσω, &c. (ὑπό, beneath, and λύω, to loose). To loose from beneath, to relax, to weaken.
- ὑπομένω, f. -μένω, &c. (ὑπό, back, and μένω, to remain). To remain back or behind, to wait, to await, to persist, to endure.
- ὑπομνησκώ, f. ὑπομνήσω, &c. (ὑπό, intens. and μμνήσκω, to remind). To remind, to suggest.—MID. to remember.
- ὑπόμνημα, ἄτος, τό (fr. ὑπομνάω, to put in mind). A memorial, a monument, a memoir.
- ὑπόνομος, ου, ὁ (fr. ὑπονόμομαι, to undermine). A passage under ground, a drain, a mine.
- ὑπονοστήω, f. -ήσω, &c. (ὑπό, back, and νοστήω, to return). To go back, to retreat, to return, to decay.
- ὑποπίπτω, f. -πεσοῦμαι, &c. (ὑπό, beneath, and πίπτω, to fall). To fall beneath, to sink under, to fall before, to lie under.
- ὑπόπτερος, ου, adj. (fr. ἔπό, diminutive, and πτερόν, a wing). Beginning to have wings, having wings:—winged, fledged.
- ὑποπτεύω, f. -εύσω, &c. (ὑπό, from under, and ὀπτεύω, same as ὀπτομαι, to look). To be suspicious of, to suspect, to mistrust.
- ὑπόπτῆς, ου, ὁ and ἡ (fr. same). One who is suspicious, a suspicious person, a timorous person.
- ὑπορρέω, f. -ρέυσομαι, &c. (ὑπό, beneath, and ῥέω, to flow). To flow beneath, to glide away.
- ὑπόρω, and ὑπόρνυμι, f. -όρσω, &c. (ὑπό, secretly, and ὄρω or ὄρνυμι, to excite). To excite secretly, to instigate, to provoke, to stir up.
- ὑποσπάω, f. -σπάσω, &c. (ὑπό, under, and σπάω, to draw). To draw from under, to extricate.
- ὑποστρέφω, f. -στρέψω, &c. (ὑπό, back, and στρέφω, to turn). To

- turn back, to return.—MID. same.
- ὑποστροφή, ἡς, ἡ (fr. ὑποστρέφω).
A return, a turning round.
- ὑποτάσσω, Att. -τιω, f. -τάξω, &c. (ὑπό, under, and τάσσω, to arrange). To arrange under, to render subordinate, to subdue.
- ὑποτελέω, f. -τελέω, &c. (ὑπό, gradually, and τελέω, to complete). To complete gradually, to accomplish by degrees:—to pay off (a tax or debt), to discharge.
- ὑποτίθῃμι, f. -θήσω, &c. (ὑπό, under, and τίθῃμι, to place). To place under, to hold forth to, to suggest, to advise, to instruct, to lay down, to establish.
- ὑποτρέφω, f. -θρέψω, &c. (ὑπό, under, and τρέφω, to nourish). To rear under or secretly, to bring up privately, to let grow.
- ὑποτρέχω, f. -δράμῳμαι, &c. (ὑπό, under, and τρέχω, to run). To run under, to take shelter beneath.
- ὑποφέρω, f. ὑποίσω, &c. (ὑπό, under, and φέρω, to bear). To bear up under, to sustain, to endure.—MID. to flow under.
- ὑποχθόνιος, ον, adj. (fr. ὑπό, beneath, and χθών, the earth). Subterraneous, below the earth, infernal.
- ὑποχωρέω, f. -ήσω, &c. (ὑπό, under, back, and χωρέω, to go). To recede, to give way, to retreat:—to pass away, to pass off.
- ὑποψία, ας, ἡ (fr. ὑπόπτωμα, obsol. in pres. to suspect). Suspicion.
- ὑπώρεια, ας, ἡ (fr. ὑπό, under, and ορος, a mountain, properly, ὑπώρεια γῆ). The country at the foot of the mountains.
- Ἵρκᾶνός, ἡ, ὄν, adj. Hyrcanian, belonging to Hyrcania, a country south of the Caspian Sea.—ὁ Ἵρκανός, a Hyrcanian.
- ὕς, ὕός, ὄ and ἦ. A boar, a sow, a swine.
- ὑστάτος, η, ον, adj. (superl. of ὑστερος, which see). The last.—Neut. pl. ὑστάτα, adv. lastly.
- ὑστεραῖος, α, ον, adj. (fr. ὑστερος). Belonging to the next day, next day.—τῇ ὑστεραίᾳ (ἡμέρᾳ), on the next day.
- ὑστερέω (R. -ύστερε), f.-ήσω, p. ὑστερήκα (fr. ὑστερος). To be later, to be or remain behind.
- ὑστερος, α, ον, adj. Later, succeeding, next in order.—Neut. as adv. ὑστερον, afterward.—ἐν τοῖς ὑστερον χρόνοις, in after times.
- ὑστρίξ, ἴχος, ὄ and ἡ (fr. ὕς, and θρίξ, hair). A hedge-hog.
- ὑφαίνω (R. ὑφαίν, 2 ὑφαῖν), f. -ῶν, p. ὑφαγκα. To weave.
- ὑφαῖλος, ον, adj. (fr. ὑπό, under, and ἄλς, the sea). Under water.—ὑφαλον ποιεῖν, to submerge.
- ὑφασμα, ἄτος, τό (fr. ὑφαίνω). A tissue, a garment, a robe.
- ὑφίστημι, f. ὑποστήσω, p. ὑφίστηκα (ὑπό, under, and ἵστημι, to place). To place under, to

lay before, to arrange, to produce.—Intr. in 2 a. and p., also, MID. to oppose, to withstand, to undertake, to admit, to endure.

ὕψηλός, ἡ, ὄν, adj. (fr. ὕψος). High, lofty.

ὔψος, εὖς, τό (fr. ὕψι, high). A height, elevation.

ὔω (R. ὕ), f. ὕσω, p. ὕκα. To make wet, to let rain fall, to rain.—PASS. to be rained upon, to be wet.

Φ.

φαῖγω, obsol. except in 2 a. ἐφαῖγον, used as 2 a. to ἐσθίω. To eat.

Φαίθων, οἶτος, ὁ. Phaëthon, son of Phæbus and Clymene. Being unable to guide the chariot of the Sun, the management of which he obtained by request from his father for one day, he was struck by Jupiter with a thunderbolt, and hurled into the Po.

φαεινός, ἡ, ὄν, and φαεινός, ἡ, ὄν, adj. (fr. φάος). Shining, bright, brilliant, resplendent.

φαιδίμος, η, ον, adj. (fr. φαίνω). Shining brightly, splendid, brilliant, illustrious.

φαιδρός, ἄ, ὄν, adj. (fr. φαίνω). Bright, clear, cheerful, joyous.

φαίνω (R. φαιν, 2 φᾶν, 3 φην), f. φᾶνῶ, p. πέφαγκα, 2 a. ἐφᾶνον. To bring to light, to show, to display.—MID. to come to light, to appear, to seem.

φαῖκή, ἡς, ἡ. Lentils, lentil pottage.

φάλαγξ, αγγος, ἡ. A phalanx.

φαλακρός, ἄ, ὄν, adj. Bald.

φᾶνερός, ἄ, ὄν, adj. (fr. φαίνω). Apparent, evident, manifest, clear.

φᾶνερός, adv. (fr. φᾶνερός). Evidently, clearly, in public, openly.

φᾶος, contr. φᾶς, τό. See φᾶς.

φαρέτρα, ας, Ion. φαρέτρι, ης, ἡ (fr. φέρω, to bear). A quiver.

φαρέτριον, ου, τό (dim. of φαρέτρα). A small quiver.

φαρμακεύς, ἑως, ὁ (fr. φάρμακον). One who prepares drugs, a drug-dealer.

φαρμακίς, ἴδος, ἡ (fem. to φάρμακεύς). A sorceress, an enchantress.

φάρμακον, ου, τό. A medicine, an antidote, a remedy, a drug, poison:—a magic art.

φαρμάσσω, Att. -ττω (R. φαρμακ), f. -άξω, p. πεφάρμαχα. To produce an effect by means of drugs.—Hence, to cure, to poison, to enchant.

φᾶρος, εὖς, τό. A garment, a cloak.

φάρυγξ, υγος, ἡ (fr. φάρω, to divide). The gullet, the throat.

Φᾶσις, ἴδος, ὁ. The Phasis, a river of Asia, which falls into the Euxine sea at Colchis.

φάσκω, poetic imperf. φάσκον, same as φημί. To say.

φάτνη, ης, ἡ. A manger, a crib, a trough.

- φαυλίζω (R. φαυλιδ), f. -ῖσω, p. *πεφαυλῖκα* (fr. φαύλος). *To regard as of no value, to despise, to undervalue, to condemn.*
- φαῦλος, η, ον, adj. *Bud, small, trifling, mean, cheap, worthless, unjust.*—Subst. a *worthless person.*
- φαύλως, adv. (fr. φαῦλος). *Meanly, basely, badly, simply, with difficulty.*
- φῆγγος, εος, τό. *Light, splendour, brightness, day.*
- Φειδίης, ον, ὁ. *Phidias, a famous statuary at Athens.*
- φειδομαι (R. φειδ and φειδε, 2 φῖδ), f. φείσομαι, and φειδισομαι, 2 a. with redupl. πεφιδόμην. *To spare, to pardon, to save, to refrain, to avoid.*
- Φεραί, ὤν, αἰ. *Pheræ, an ancient city of Thessaly.*
- Φεραῖοι, ον, οἱ. *The inhabitants of Pheræ.*
- Φέρης, ου, and ητος, ὁ. *Pheres, king of Pheræ in Thessaly.*
- φῆριστος, η, ον, adj. irreg. superl. to ὑγῦθός, § 54, (fr. φέρω). *Most able to bear:*—hence, *best, bravest, most excellent.*
- φέρω (R. οἰ, ἐνεκ, and ἐνεγκ, 2 ἐνεγκ, 3 ἐνοχ), f. οἰσω, p. ἤροχα, Att. ἐνήροχα, 1 a. ἤνεγκα, 2 a. ἤνεγκον, § 117. *To bear, to bring, to carry, to produce, to carry off:*—βαρεῖως φέρειν, *to bear impatiently.*—MID. *to bear one's self, or for one's self, to hurry along, to rush forward, to fly:*—τὰ πρῶτα φέρεσθαι, *to bear off the palm:*—φέρων, adverbially, *with.* Idioms, 102, 5.
- φεύγω (R. φευγ, 2 φῦγ), f. φεύξομαι, 2 p. πέφειγα, or πέφυγα, 2 a. ἔφυγον. *To flee, to flee away, to escape.*
- φῆγός, οὔ, ἦ. *An oak.*
- φήμη, ης, ἡ (fr. φημί). *A saying, a rumour, a report, fame, reputation, an oracle.*
- φημί (R. φα), f. φήσω, p. πέφηκα, 1 a. ἔφησα, 2 a. εἶπον, 2 a. m. ἐφάμην, § 112, VIII. *To say, to utter, to remark:*—οὐκ ἔφη, *he refused.*
- φθαίνω (R. φθα), f. φθάσω, and φθίσομαι, p. ἐφθῆκα, 2. a. ἐφθην. *To be beforehand, to anticipate, to get the start of, to be sooner.*—With a participle, rendered adverbially, § 177, 4, and Idioms, 107.
- φθέγγομαι (R. φθειγγ), f. φθέξομαι. *To utter, to speak.*
- φθειρώ (R. φθειρ, 2 φθῆρ, 3 φθορ), f. φθερῶ, p. ἐφθαρκα, 2 a. ἐφθῆρον, 2 p. ἐφθορα. *To corrupt, to ruin, to lay waste, to destroy.*
- Φθία, ας, ἡ. *Phthia, a district of Thessaly, where Peleus, the father of Achilles, reigned.*
- φθινόπωρον, ον, τό (fr. φθίνω, and ὀπίρω, autumn). *The end of autumn, the harvest season, autumn.*
- φθίνω, and φθίω (R. φθι) f. φθίσω, p. ἐφθῆκα. *Tr. to destroy, to cause to waste away, to kill.*—Intr. *to waste away, to perish.*

φθογγος, ου, ὁ (fr. φθέγγομαι).

A sound, a cry.

φθοσερός, ἄ, ὄν, adj. (fr. φθόνος).

Envious, jealous.

φθονίω (R. φθονε), f. -ήσω, p. ἐφθονηκα (fr. same). *To envy, to be jealous of.*

φθόνος, ου, ὁ. *Envy, jealousy, detraction, blame.*

φθορά, ἄς, ἡ (fr. φθείρω). *Destruction, corruption, ruin, loss.*

φιάλη, ης, ἡ (fr. πίνω, to drink). *A cup, a bowl, a goblet.*

φιλαίτερος, α, ου, adj. Att. comp. of φίλος, § 56, 1. *More friendly, &c.*

φιλᾶμα, ἄτος, Dor. for φίλημα, ἄτος, τό (fr. φιλέω). *A kiss.*

φιλόανθρωπος, ου, adj. (fr. φίλος, loving, and ἄνθρωπος, man). *Loving mankind, philanthropic, humane, friendly.*

φιλαργυρία, ας, ἡ (fr. φιλαργυρέω, to love money). *The love of money, avarice.*

φιλαυτία, ας, ἡ (fr. φιλαυτέω, to have self-love). *Self-love, selfishness.*

φιλεργία, ας, ἡ (fr. φίλος, loving, and ἔργον, labour). *Love of labour, diligence, industry, activity.*

φιλέω (R. φιλε), f. -ήσω, p. πεφίληκα, Dor. -ῦσω, p. πεφιλᾶκα (fr. φίλος, loving). *To love, to be fond of, to kiss.—With an infinitive, to be wont.*

φιληκοῖα, ας, ἡ (fr. φιληκοῖω, to listen eagerly to instruction). *Readiness in listening to instruction, love of learning.*

Φιλήμων, ονος, ὁ. *Philémon, a*

comic poet, the rival of Menander.

Φιλητᾶς, ἄ, ὁ. *Philētas, a grammarian, and poet of Cos.*

φιλία, ας, ἡ (fr. φιλέω). *Love, friendship.*

φίλιος, α, ου, and ος, ου, adj. (fr. φίλος, loving). *Friendly, kindly disposed.—Subst. a friend.*

Φιλίππιδης, ου, ὁ. *Philippides.*

φιλιππος, ου, adj. (fr. φίλος, and ἵππος, a horse). *Delighting in horses, fond of riding.*

Φίλιππος, ου, ὁ. *Philip, king of Macedon, and father of Alexander the Great.*

φιλόζωος, ου, adj. (fr. φίλος, loving, and ζώή, life). *Loving life, tenacious of life, cowardly.—Also (fr. φίλος, loving, and ζῶον, a living creature), fond of, or friendly to animals.*

φιλόθηρος, ου, adj. (fr. φίλος, loving, and θήρα, hunting). *Fond of hunting.*

φιλόκαλος, ου, adj. (fr. φίλος, loving, and κάλος, beautiful). *That loves the beautiful, virtuous, honourable.*

φιλοκερδέω (R. φιλοκερδε), f. -ήσω, &c. (fr. φίλος, loving, and κέρδος, gain). *To love gain, to be avaricious.*

φιλοκίνδυνος, ου, adj. (fr. φίλος, loving, and κίνδυνος, danger). *That loves danger, daring, rash:—hence,*

φιλοκινδύνως, adv. *Rashly.*

φιλόκοσμος, ου, adj. (fr. φίλος, loving, and κόσμος, ornament). *Fond of ornament.*

φιλοκύννητος, ον, adj. (fr. φίλος, loving, and κυνηγέω, to hunt).

Fond of hunting.

φιλομαθήτης, ἐς, adj. (fr. φίλος, loving, and μαθητῶν, to learn, 2 R. μάθη). Fond of learning, studious.

Φιλομήλα, ας, ἡ. *Philomēla*, a daughter of Pandion, king of Athens; she was changed into a swallow.

φιλονεικία, ας, ἡ (fr. φιλόνεικος). A love of strife, emulation, ambition.

φιλόνεικος, ον, adj. (fr. φίλος, loving, and νέικος, strife). Loving strife, quarrelsome, ambitious.—Subst. τὸ φιλόνεικον, ambition.

φιλόξενος, ον, adj. (fr. φίλος, loving, and ξένος, a stranger). Hospitable.

Φιλόξενος, ου, ὁ. *Philoxēnus*.—
1. A poet of Cythera, who was imprisoned by Dionysius, in the quarries at Syracuse.—
2. A celebrated epicure.

Φιλοπάτωρ, ορος, ὁ. *Philopator*, an epithet of one of the Ptolemies.

φιλοποιία, ας, ἡ (fr. φιλόπονος). Love of labour, diligence, industry.

φιλόπονος, ον, adj. (fr. φίλος, loving, and πόνος, labour). That loves labour, laborious, industrious.

φίλος, η, ον, adj. Loving, fond of, dear to, friendly, compared as ἡ 56, 1.—Subst. ὁ φίλος, a friend.—In Homer it often

has the force of a possessive pronoun, my, thy, his, &c.

φιλοσοφῶ (R. φιλοσοφῶ), ἰ. -ήσω, π. πεφιλοσόφηκα (fr. φιλόσοφος). To be a philosopher, to study philosophy; hence

φιλοσοφία, ας, ἡ. *Philosophy*.

φιλόσοφος, ον, adj. (fr. φίλος, loving, and σοφία, wisdom). Loving wisdom, eager for knowledge, philosophical.

φιλόσοφος, ου, ὁ α ἰδ ἡ (same as preceding). A philosopher.

φιλότεχνος, ον, adj. (fr. φίλος, and τέχνη, an art). That loves the arts, skilled in works of art, favouring the arts.

φιλοτιμέομαι (R. φιλοτιμῶ), ἰ. -ήσομαι, &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.

φιλότιμος, ον, adj. (φίλος, and τίμη, honour). Ambitious. Subst. τὸ φιλότιμον, ambition.

φιλοφρονέομαι, ἰ. -ήσομαι, &c. To receive or treat kindly, from φιλόφρων, ον, adj. (φίλος, & φρήν, the mind). Friendly, affectionate.

φιλόφωνος, ον, adj. (φίλος, and φωνή, speech). Talkative, loquacious.—τὸ φιλόφωνον, loquacity.

φιλοχρήματος, ον, adj. (fr. φίλος, loving, and χρήμα, money). That loves money, avaricious.

φιλοχρημάτως, adv. (fr. φιλοχρήματος). Avariciously.

φιλόψυχος, ον, adj. (fr. φίλος, loving, and ψυχή, life). Loving

- life, fond of life*.—timid, cowardly.
- φίλυμος, ον, adj. (fr. φίλος, loving, and ὕμνος, a song). *Loving songs, delighting in song.*
- Φινεύς, ἕως, ὁ. *Phineus*, a king of Thrace, who was freed from the harpies by the Argonauts.
- φλιά, ἄς, ὁ. *A door post.*
- φλόγιμος, η, ον, adj. (fr. φλόξ). *Flame-coloured.*
- φλογόεις, ὅσσα, ὅεν, adj. (from same). *Flaming, blazing, shining brightly.*
- φλόξ, φλογός, ἡ (fr. φλέγω, to burn). *Flame, a blaze.*
- φλυᾶρέω (R. φλυᾶρε). f. -ήσω, p. πεφλυᾶρηκα (fr. φλύᾶρος, fond of silly jests). *To talk idly, to trifle, to prate.*
- φοβερός, ἄ, ὄν, adj. (fr. φοβέω). *Fearful, dreadful, formidable.*
- φοβεῦμαι, Dor. for φοβοῦμαι.
- φοβέω (R. φοβει), f. -ήσω, p. πεφόβηκα (fr. φόβος). *To terrify, to frighten, to alarm.*—PASS. *To flee through dread, to be afraid.*
- φόβος, ου, ὁ (fr. φέβομαι, to be terrified). *Fear, dismay.*
- Φόβος, ου, ὁ (proper name). *Fear (personified).*
- Φοῖβος, ου, ὁ. *Phæbus*, a surname of Apollo.
- Φοινίκη, ης, ἡ. *Phœnicia*, a country of Asia on the coast of Syria.
- Φοίνιξ, ἱκος, ὁ. *A Phœnician.*
- φοίνιξ, ἱκος, ὁ. *The palm-tree, a date.*
- φοίνιος, α, ον and ος, ον, adj. (fr. φόνος, blood). *Bloody, of the colour of blood, defiled with gore.*
- φοιτάω (R. φοιτα), f. -ήσω, p. πεφοίτηκα (fr. φοῖτος, a roaming about). *To come or go, to wander about, to frequent, to traverse, to go frequently.*
- φολιδοτός, ἡ, ὄν, adj. (fr. φύλις, a scale). *Covered with scales, scaly.*
- φονεύς, ἕως, ὁ (fr. φονεῖω). *A murderer.*
- φονεύω (R. φονευ), f. -εύσω, p. πεφόνευκα (fr. φόνος). *To murder, to kill, to slay.*
- φόνος, ου, ὁ (fr. φέρω, to slay). *Murder, assassination, blood, gore.*
- φορέω (R. φορε), f. -ήσω, p. πεφόρηκα (a form of φέρω). *To carry forward, to convey, to carry, to possess:—to wear (clothing).*
- Φόρκος, ου, ὁ. *Phorcys*, the father of the Gorgons.
- φόρος, ου, ὁ (fr. φέρω, to bring). *Tribute, tax.*
- φορτικῶς, adv. (fr. φορτικός, tiresome). *In a troublesome or burdensome manner.*
- φορτίον, ου, τό (dim. of φόρτος). *A small load, a burden.—τὰ φορτία, wares.*
- φόρτος, ου, ὁ (fr. φέρω, to carry). *A load, a burden, a cargo.*
- φραγμός, οὔ, ὁ (fr. φράσσω). *The act of inclosing, inclosure, a fort.*
- φράγγνυμι, same as φράσσω.
- φράζω (R. φραδ), f. φράσω, p.

- πέφραδα, 2 a. ἔφραδον, with redup. πέφραδον. To say, to indicate, to explain, to tell.
- φράσσω, Att. φράττω (R. φραγ), f. φράζω, p. πέφραχα. To shut up, to obstruct, to keep or preserve (by shutting up), to secure (by inclosing).
- φρέαρ, φρέατος, τό. A well.
- φρόν, φρενός, ἡ. The mind, the intellect, the understanding, thought.
- Φρύξος, ου, ὁ. Phryxus, the son of Athamas, and brother of Helle.
- φρίσσω, Att. φρίττω (R. φρικ), f. φρίζω, p. πέφριχα. To have the surface ruffled, to be rough.
- φρονέω (R. φρονε), f. -ήσω, p. πεφρόνηκα (fr. φρόν). To think, to reflect, to deliberate.—μείγα φρονεῖν, to be proud.—εὖ φρονεῖν, to be kindly disposed, to intend well.
- φρόνημα, ἄτος, τό (fr. φρονέω). Reflection, thought:—haughtiness, pride, boasting.
- φρόνησις, εως, ἡ (fr. same). Intelligence, reflection, prudence.
- φρόνιμος, ου, adj (fr. same). Intelligent, discerning, prudent:—skilful.
- φροντίζω (R. φροντιδ), f. -ίσω, p. πεφρόντικα (fr. φροντίς). To think of, to care, to be anxious.
- φροντίς, ἴδος, ἡ (fr. φρονέω). Anxiety, thought, care.
- φρουρά, ἄς, ἡ (fr. προοράω, to watch before). A watch, a guard, a garrison.
- φρουράρχος, ου, ὁ (fr. φρουρά, to rule). A captain of the guard.
- φρουρέω (R. φρουρε), f. -ήσω, p. πεφρούρηκα (fr. φρουρός). To watch, to be on guard.
- φρουρός, οὔ, ὁ (contr. for προορός). A watcher, one who guards, a sentinel.
- φρούσσομαι, Att. φρούττομαι (R. φρουαγ), f. -άζομαι. To be proud, haughty or insolent, to conduct one's self proudly.
- Φρυγία, ας, ἡ. Phrygia, a country of Asia Minor.
- Φρύξ, Φρυγός, ὁ. A Phrygian.
- φῦγίς, ἄδος, ὁ and ἡ (fr. φεύγω, to flee). A fugitive, a deserter, an exile.
- φῦγή, ἡς, ἡ (fr. same). Flight, banishment, exile.
- φυλάκη, ἡς, ἡ (fr. φυλάσσω). A guard or watch, a garrison:—imprisonment, a prison, vigilance.
- φύλακος, ου, ὁ, poetic for φύλαξ, ἄκος, ὁ (fr. φυλάσσω). A guard, a guardian, a keeper.
- φυλάσσω, Att. -άτιω (R. φυλαγ), f. -άξω, p. πεφύλαχα. To watch, to guard, to preserve, to keep watch.—ΜΙΔ. To be on one's guard, to beware.
- φῦλή, ἡς, ἡ. A race, a tribe, a class.
- φυλλίς, ἄδος, ἡ (fr. φύλλον). A green bough, foliage, a bed of leaves.
- φύλλον, ου, τό (fr. φύω). A leaf, a flower, foliage.
- φῦλον, ου, τό (from φύω). A

race, a tribe, a kind, a nation.

Φύξιος, ου, ὁ (fr. φύξις, poet. for φυγή). *The god of escape, an epithet of Jupiter, who aids in escaping from dangers.*

φυσάω (R. φυσα), f. -ήσω, p. πεφύσκα (fr. φύσα, wind). *To blow, to breathe, to swell with the wind, to puff, to snort.*

φυσικός, ἡ, ὄν, adj. (fr. φύσις). *Natural.*

φύσις, εως, ἡ (fr. φύω). *Birth, nature, character, natural talents.*

φύτεία, ας, ἡ (fr. φυτεύω). *A planting, a plantation, a plant.*

φύτεύω (R. φύτεν), f. -εύσω, p. πεφύτευκα (fr. φυτόν). *To plant, to produce, to bring about.*

φυτόν, οὔ, τό (fr. φύω). *A plant.*

φύω (R. φυ), f. φέσω, p. πέφυκα, 2 a. ἐφην. *To beget, to produce, to bring forth, to cause to grow, to have naturally.—2 aor. and p. intr. to be, to exist.—Mid. to grow, to increase.*

Φωκίων, ωνος, ὁ. *Phocion, a celebrated Athenian statesman.*

φωλέος, οὔ, ὁ. *A den, a hole, the lair of a wild beast.—Pl. neut. τὰ φωλεά.*

φωρά, ἄς, Dor. for φωνή, ἡς, ἡ. φωνέω (R. φωνε), f. -ήσω, p. πεφώνηκα (fr. φωνή). *To speak, to say.*

φωνή, ἡς, ἡ. *A sound, a voice, a note, the voice or cry (of an animal), a saying.*

φωνήεις, ἡεσσα, ἦεν (fr. φωνή).

That utters a sound, that has voice, endowed with speech, vocal speaking.

φωράω (R. φωρα), f. -άσω, πεφώρηκα (fr. φώρ, a thief). *To search after a thief, or for stolen goods, to detect.*

φῶς, φωτός, ὁ, poetic. *A man.*
φῶς, φωτός, τό (contr. fr. φύος) *Light.*

X.

χα, contr. for καὶ ἄ.

χαίνω (R. χαιν, 2 χαν, 3 χην), f. χᾶνω, p. κέχαγκα, 2 a. ἐχᾶον. 2 p. κέχηνα. *To open, to gape, to stand open:—to be eager for, to listen attentively.*

Χαιρεφῶν, ὄντιος, ὁ. *Chærephon, a tragic poet of Athens.*

χαίρω (R. χαιρ and χαιρε, 2 χῆρ, 3 χην), f. χαρῶ, and χαιρήσω, p. κέχαρκα and κέχαρηκα, 1 a. m. ἐχῆρᾶμην, 2 a. pass. ἐχᾶτην. *To rejoice, to exult.—In the imperative, used as a salutation:—χαίρε, hail, farewell, adieu.—Also, in the infinitive, at the beginning of an epistle, with λέγει understood, greeting, wishes health, &c.*

Χαιρωνεία, ας, ἡ. *Chæronæa, a city of Bœotia, where Philip defeated the Athenians.*

χαίτη, ης, ἡ. *The hair, a lock of hair.*

χάλαζα, ης, ἡ (fr. χαλάω). *Hail.*
χαλάω (R. χαλα), f. -άσω, p. κέχᾶλκα (fr. χάω, obsol. to stand

- open). *To loose, to unbind, to relax.*
- χαλεπαίνω** (χαλεπαιν, 2 χαλεπαν), f. -ἄνω, &c. (fr. χαλεπός). *To irritate, to enrage, intr. to be displeased, to be angry with.*
- χαλεπός**, ἴ, ὄν, adj. *Hard, difficult, harsh, morose, painful.*
- χαλεπότης**, ητος, ἴ (fr. χαλεπός). *Hardness, roughness, harshness, sternness.*
- χαλεπῶς**, adv. (fr. χαλεπός). *With difficulty, harshly, roughly, &c.*
- χαλῖνος**, οῦ, ὅ (fr. χαλῖω). *A bridle, a bit, a curb:—hence,*
- χαλῖνώ** (R. χαλινο), f. -ώσω, p. κεχαλῖνωκα. *To bridle, to rein in, to restrain.*
- χαλκείον**, ου, τό (fr. χαλκείω, to be a smith). *A smith's shop, a forge.*
- χάλκεος**, α, ον, adj. (fr. χαλκός). *Brazen, of brass.*
- χαλκεύς**, έως, ὅ (fr. χαλκεύω). *A smith, one who works in brass or iron.*
- χαλκίσικος**, ον, adj. (fr. χαλκός, and οἶκος, a house). *Of the brazen house, an epithet of Minerva, whose temple was covered with brazen plates.*
- χαλκόπους**, ον, gen. ποδος, adj. (fr. χαλκός, and πούς, a foot). *Brass-footed.*
- χαλκός**, οῦ, ὅ. *Copper, brass, bronze, sometimes iron.*
- χαλκοχίτων**, ον, adj. (fr. χαλκός, and χιτών, a garment). *Armed with brass, in brazen armour.*
- χαμῶζε**, and **χαμαί**, adv. *On the ground.*
- χαρά**, ἄς, ἡ (fr. χαίρω). *Joy.*
- Χάρης**, ητος, ὅ. *Chares, an Athenian general, noted for incapacity.*
- χαρίεις**, εσσα, εν, adj. (fr. χάρις). *Graceful, peaceful, beautiful.*
- χαριέντως**, adv. (fr. χαρίεις). *Gracefully, pleasantly, &c.*
- χαρίζομαι** (R. χαριδ), f. -ῖσομαι, p. κεχάρισμαι (fr. χάρις). *To give delight to, to please, to gratify, to favour, to bestow.*
- Χαρικλῆς**, εους, ὅ. *Charicles, one of the thirty Athenian tyrants.*
- Χαρικλώ**, ὄος, contr. οῦς, ἡ. *Chariclo, the mother of Tiresias.*
- Χαριλάος**, ον, ὅ. *Charilāus, a son of Polydectes, king of Sparta.*
- χάρις**, ἔτος, ἡ (fr. χαίρω, to rejoice). *Joy, grace, favour, loveliness, elegance:—kindness:—a gift, &c.—χάριν ἔχειν, to be grateful, to thank.—χάριν ἀποδιδόναι, to return a favour, to show gratitude.—χάριν, acc. sing. used as adverb (scil. πρὸς χάριν, or διὰ χάριν). On account of, for the sake of.*
- Χάριτες**, ον, αἱ. *The Graces, viz. Aglaia, Thalia, and Euphrosynē, daughters of Venus and Jupiter.*
- χάρτιον**, ον, τό (dim. of χάρτης, paper). *Paper.*
- χάσμα**, ἄτος, τό (fr. χάλνω, p. pass. κέχασμαι, to open). *A cavity, a chasm, an abyss, a gulf the aperture of the mouth.*

χαυλιόδου; *δοντος*, ὁ (fr. *χαύλιος*, prominent, and *ὀδοίς*, a tooth).

A tusk.

χαῖνος, *η*, *ον*, adj. (fr. *χαίρω*, to open). Porous, loose, soft, bloated, empty, useless.

χεῖλος, *εος τό*. The lip, a margin, a rim, a border.

Χείλων, *ωρος, ὁ*. Chilo, a Spartan, one of the seven wise men of Greece.

χεῖμα, *αῖτος τό* (fr. *χέω*). Winter, cold:—hence,

χεμιάζω (R. *χεμιάζω*), f. -άσω, p. *κεχειμάκα*. To render cold, or frozen.—MID. to pass the winter.—PASS. to be overtaken by a storm.

χειμαῖός, *ον, ὁ* (fr. *χεῖμα*, and *ρός*, a torrent). A mountain torrent (swelled with melted snow).

χειμεριῖός, *ί, ὄν*, adj. (fr. *χεῖμα*). Same as

χειμεριός, *α, ὄν*, and *ος, ὄν*, adj. (fr. *χεῖμα*). Wintry, cold, stormy, rough.

χειμών, *ῶρος, ὁ* (fr. *χεῖμα*). Winter, the cold of winter, a storm.

χείρ, *χειρός, ἡ* (fr. *χέω*, to grasp). The hand.—ἄχρη *χειρῶν*, to blows, to violence.—ἔλθαι, or *εἰθῆν εἰς χεῖρας*, to come to an engagement.

Χειρίσοφος, *ον, ὁ*. Chirisophus, a Spartan commander in the expedition of Cyrus.

χειρίστος, *η, ὄν*, adj. (irreg. superl. to *κακός*, bad, § 54). Worst, basest, &c.

χειροθήτης, *ης, ὄν*, adj. (fr. *χείρ*, and

ἵθος, custom, habit). Accustomed to the hand, tame, gentle, domestic.

χειροτονέω (R. *χειροτονεῖ*), f. -ίσω, p. *κεχειροτόνηκα* (fr. *χείρ*, and *τείνω*, to extend). To extend or hold out the hand (as in voting), to vote, to choose by vote, to elect.

χειροτονία, *ας, ἡ* (fr. *χειροτονέω*). A voting by holding up the hand, a vote, a choice, an election.

χειροουργία, *ας, ἡ* (fr. *χείρ*, and *ἔργον*, operation). A manual operation, a surgical operation, surgery.

χειροουργικός, *ή, ὄν*, adj. (fr. *χειροουργία*). Expert in surgical operations, pertaining to surgical operations.—Subst. ὁ, a surgeon.

χειρώω (R. *χειρο*), f. -ώσω, p. *κεχειρώωκα* (fr. *χείρ*). To treat with violence.—MID. to vanquish, to subdue.

Χείρων, *ωρος, ὁ*. Chiron, one of the Centaurs, famous for his knowledge of medicine.

χείρων, *ον*, adj. (irreg. comp. to *κακός*, bad, § 54). Worse, weaker, baser.

χελιδών, *όνος, ἡ*. A swallow.

χελώνη, *ης, ἡ*. A tortoise, a turtle.

Χερρόνησος, *ον*, and *Χερσονήσος, ὄν, ὁ*. The Chersonese.

χερσαῖος, *α, ὄν*, and *ος, ὄν*, adj. (fr. *χέρσος*). Living on land, pertaining to land, land.

χερσεύω (R. *χερσευ*), f. -είσω, p. *κεχερσευκα* (fr. *χέρσος*). To live on land.

- χέρσος, ου, ὄ. *A continent, land, the main land.*
- χεράδιον, ου, τό (dim. of χεῖρ). *A little hand.*
- χέω (R. χεν), f. χεύσω, p. κίχῃκα, 1 a. ἔχαια and ἔχευα, pt. χέας. *To pour out, to shed, to diffuse, to spread around, to melt, to throw or heap up.—MID. to make libations.*
- χηλή, ἦς, ἥ (fr. χαίρω, to open). *A cloven foot, the claw (of a bird), a hoof.*
- χῆν, χηνός, ἦ. *A goose.*
- χίρειος, α, ου, adj. (fr. χῆν). *Of a goose.*
- χῆρος, α, ου, adj. *Bereft, separated from, deprived of, abandoned, deserted.—Subst. ὁ χῆρος, a widower:—ἡ χήρα, a widow.*
- χθές, adv. *Yesterday.*
- χθών, χθονός, ἦ. *The earth, the ground, land.*
- χιλιάς, ἄδος, ἦ (fr. χίλιοι). *The number one thousand, a thousand, § 59, Obs. 4th.*
- χιλιοι, αι, α, num. adj. *A thousand.*
- χιλός, οὔ, ὄ. *Hay, provender for cattle, grass.*
- Χίλων, ωνος, ὄ. *Chilo.*
- Χίμαιρα, ας, ἦ. *The Chimæra, a fabulous monster, having the upper part of the body, a lion,—the middle, a goat,—and the hinder, a dragon. It had three heads, and breathed out flames of fire.*
- χιόνεος, α, ου, adj. (fr. χιών). *Of snow, snowy, like snow.*
- χιτών, ὠνος, ὄ. *An under garment, a tunic, a robe.*
- χιών, χιόνος, ἦ (fr. χέω, to pour out). *Snow.*
- χλιῖνα, Ion. χλαίνη, ης, ἦ. *An outer garment, a cloak.*
- χλαμύδιον, ου, τό (dim. of χλαμύς). *A military cloak, a small cloak.*
- χλαμύς, ἔδος, ἦ. *A cloak.*
- χλευασμός, οὔ, ὄ (fr. χλευάζω, to be insolent). *Insolence, derision.*
- χλωρός, ἄ, ὄν, adj. (fr. χλόος, verdure). *Verdant, green, blooming, fresh, youthful.*
- χοῖρος, ου, ὄ. *A hog.*
- χολάω (fr. χολή). *To rage, to be angry.*
- χολή, ἦς, ἦ, Dor. χολά, ἄς, ἄ. *Bile, gall:—hence, anger.*
- χόλος, ου, ὄ. *Bile, anger, wrath.*
- χολώω (R. χολο), f. -ώσω, p. κεχόλωκα (fr. χόλος). *To excite the bile, to excite, to enrage.—MID. to be angry.*
- χορδή, ἦς, ἦ. *A gut, a chord, the string (of a musical instrument).*
- χορεία, ας, ἦ (fr. χορεύω). *Dancing.*
- χορευτής, οὔ, ὄ (fr. same). *A dancer.*
- χορεύω (R. χορευ), f. -εύσω, p. κεχόρευκα (fr. χορός, a dance, a choir). *To dance a solemn dance with singing, &c. to celebrate with dances and music, to lead choruses, to dance.*
- χορηγέω (R. χορηγε), f. -ήσω, p. κεχορήγηκα (fr. χορηγός, one

who leads or furnishes a chorus). To lead a chorus, to fit out, provide with, or furnish a chorus.

χόρος, ου, ὁ. Properly, an inclosed place, an inclosure, a yard, a court-yard:—grass, fodder.

χόω (R. χο), inf. χοῦν, § 38, Exc. 3. To heap up.—See χόωνται.

χράω (R. χρα), f. χρήσω, p. κέρηκα. To give the use of, to lend, to give an oracle.—Mid. To use, to make use of, to receive, to make trial of, to exercise, to be intimate with:—to receive an oracle.

χρεία, ας, ἡ (fr. χρεῖος, need). Want, privation, use, value, exercise.—χρεία ἐστὶ, there is need, it is necessary.

χρεῶν, τό, indecl. (fr. χρή). Necessity:—fate, destiny, death.—χρεῶν ἐστί, it is fated.

χρή, imperf. ἐχρήν, and χρήν, f. χρήσει, impersonal, § 114, 5 (fr. χράω). It is necessary, it behooves, Idioms, 54, 7.

χρήζω (R. χρηδ), f. χρήσω, &c. (fr. χρηῖα, want). To want, to need, to wish for, to deliver an oracle.

χρημα, ἄτος, τό (fr. χράομαι, to use). A thing.—Pl. χρημαῖα, ων, riches, treasures, effects, property, wealth.—οὐδὲν χρημα, nothing.

χρηματιζέω (R. χρηματιδ), f. -ίτω (fr. χρήμα). To transact business.—Mid. to pursue a busi-

ness for gain, to acquire property, to become rich, to deal in money.

χρησίμος, η, ον, adj. (fr. χράομαι). Useful, profitable.

χρησις, εως, ἡ (fr. same). A using, enjoyment, use.

χρησμός, οὔ, ὁ (fr. χράω, to deliver an oracle). An oracular response, an oracle.

χρησμοδέω (R. χρησμοδε), f. -ίσω (fr. χρησμός, an oracle, and ᾠδή, a song). To deliver an oracle in verse, to impart oracles.

χρηστός, ἡ, ὄν, adj. (fr. χράομαι, to use). Useful, valuable, worthy, honourable, good, noble.

χρίω (R. χρι), f. χρίσω, p. κερήκα. To touch the surface:—to anoint, to smear, to rub over with.

χρόα, ας, Attic χροιά, ᾤς, ἡ (fr. χρώω, to touch). Lit. a surface, commonly, colour, the surface of the body, skin.

χρόνος, ου, ὁ. Time, a period of time.—χρόνους πολλούς, for a long time.

χρύσεος, ἴα, εον, contr. χρυσούς, ἦ, οῦν (fr. χρυσός). Made of gold, golden, gilded.—Poetic χρύσειος, η, ον.

χρυσίον, ου, τό (dim. of χρυσός). A piece of gold, gold.

χρυσίτης, ου, ὁ, and χρυσίτις, ἴδος, ἡ, adj. (fr. χρυσός). Containing gold, rich in gold.—ἄμμος χρυσίτης, auriferous sand.

χρυσοκέρως, ωτος, adj. (fr. χρυ-

- σός, and κέρυς, a horn). *Having golden horns.*
- χρυσόμαλλος, ον, adj. (fr. χρυσός, and μαλλός, wool). *Having a golden fleece, golden-fleeced.*
- χρυσός, οὔ, ὄ. *Gold.*
- χρῶμα, ἄτος, τό (fr. χρῶννῆμι, to colour). *Colour, a paint.*
- χρῶς, χρῶτός, ὄ. *A surface, the skin:—a colour.*
- χυτός, ἤ, ὄν, adj. (fr. χέω, to pour out). *Poured out, fluid, melted, heaped up.*
- χῶ, contr. for καὶ ὄ. *And the.*
- χωλός, ἤ, ὄν, adj. (fr. χαλάω, to relax). *Lame, defective.*
- χολῶω (R. χολο), f. -ώσω, p. κειχλώκα (fr. χολός). *To lame.*
- χῶμα, ἄτος, τό. *A mound, a heap, a dam; from*
- χῶννῆμι, and χωννύω (R. χο), f. χῶσω, p. κειχσωμαι. *To heap up, to erect, to rear a mound, to raise.*
- χῶομαι (R. χο), f. χῶσομαι. *To be angry, to be displeased.*
- χῶποσα, contr. for καὶ ὄποσα.
- χώρα, ας, ἤ. *Space, a region, a tract of country, a place, land.*
- χωρεύω (R. χωρε), f. -ήσω, p. κειχωρήκα (fr. χῶρα). *To have room:—hence, to contain, to embrace, to receive:—to go or come, to proceed, to retire, to yield, &c.*
- χωρίζω (R. χωριδ), f. -ίσω, p. κειχωρίζα (fr. χωρίς). *To separate, to divide, to remove.—MID. to remove one's self, to depart from.*
- χωρίων, ον, τό (dim. of χῶρος).
- A district, a small place, a spot of ground, a farm, an estate.*
- χωρίς, adv. *Separately, far from, apart from, without, except.*
- χῶρος, ον, ὄ. *Room, space, a country.*

Ψ.

ψάλτης, ον, ὄ (fr. ψάλλω, to cause vibration). *A musician, a harper.*

ψάμμος, ον, ἤ (fr. ψάω, to rub into fragments). *Sand.*

ψάνω (R. ψαν), f. ψαίσω, p. ἔψανκα. *To touch, to feel, to handle, to reach.*

ψέγω (R. ψεγ), f. ψέξω, p. ἔψεχα. *to blame, to rebuke.*

ψεκάζω (R. ψεκαδ), f. -άσω, p. ἐψέκῃκα (fr. ψεκάς, for ψακίς, a drop). *To drop, to trickle, to fall by drops, to distil fragrance.*

ψέλλιον, ον, τό. *An armlet, a ring, a bracelet, a buckle.*

ψευδής, ἐς, adj. (fr. ψεύδομαι). *False, lying, deceitful.*

ψευδόμαντις, εως, ὄ (fr. ψεύδος, and μάντις, a prophet). *A false prophet.*

ψεῦδος, εως, τό. *A falsehood, an untruth.*

ψεύδω (R. ψευδ), f. ψεύσω, p. pass. ἔψευσμαι (fr. ψεύδος). *To deceive, to slander.—MID. to tell a falsehood, to lie.*

ψῆγμα, ἄτος, τό (fr. ψήγω, to re-

duce by rubbing). A fragment, a small piece, a particle.—Pl. τὰ ψιγμάτια, small grains.

ψηφίζω (R. ψηφιδ), f. -ίζω, p. ἐπιψιφίκα, (fr. ψηφος). To calculate by means of pebbles.—Mid. to vote with pebbles:—hence, to vote, to decree by vote, to determine.

ψηφίς, ἴδος, ἡ (dim. fr. ψηφος). A small pebble.

ψηφίσμα, ἄτος, τό (fr. ψηφίζομαι). A decree, a vote, a resolve.

ψηφος, ου, ὁ. A small stone, a pebble (used in voting):—hence, a ballot, a decision, a decree.

ψιλός, ἦ, ὄν, adj. (fr. ψίω, for ψάω, to rub). That has been rubbed bare, bald:—Unarmed, light-armed, uncovered.

ψόγος, ου, ὁ (fr. ψέγω, to blame). Blame, rebuke, censure.

ψογήω (R. ψογε), f. -ήσω, p. ἐψογήκα (fr. ψόφος). To make a hollow noise, to sound, to roar.

ψόφος, ου, ὁ. A noise, a roaring, a sound.

ψυχαγωγέω (R. ψυχαγωγε), f. -ήσω, &c. (ψυχή, and ἄγω, to lead). To conduct the souls of the dead;—to delight, refresh.

ψυχάω (R. ψυχα), f. -ήσω (fr. ψίχος). To cool, to refresh, to delight.

ψυχή, ἦς, ἡ (fr. ψίχω). The breath, the soul, the spirit, the life.

ψῦχος, εος, τό (fr. same). Cold, frost.

ψυχρός, ἄ, ὄν, adj. (fr. ψῦχος). Cold, cool.

ψίχω (R. ψιχ), f. ψίξω, p. ἐψίχα, 2 a. pass. ἐψίχην. To cool, to refresh (by air).

Ω.

ὦ, adv. expressing wonder, surprise, grief, &c. Oh! oh, alas!

ὦδε, adv. (fr. ὄδε, this). Here:—thus, in this manner.

ὠδή, ἦς, ἡ (contr. fr. ὠοιδί, a song). A song, an ode.

ὠδῖκός, ἦ, ὄν, adj. (fr. ὠδί). Musical.

ὠδίν, and ὠδίς, ἴτος, ἡ (fr. ὠδίτω, to cause pain or anguish). The pains of travail, anguish, acute pain.

ὠθίω (R. ὠθ, and ὠθε), f. ὠσω, rarely ὠθήσω, p. ἔωκα, 1 a. ἔωσα. To move forward, to push, to drive, to impel.

ὠκεῖνός, οὔ, ὁ. The ocean.

Ὠκεῖνός, οὔ, ὁ. Oceanus, a sea deity, son of Caelus and Terra. ὠκέως, adv. (fr. ὠκός). Swiftly, rapidly.

ὠκός, εἶα, ὕ, adj. Rapid, swift, fleet, active.

ὠμόλινον, ου, τό (fr. ὠμός, and λίνον, flax). Undressed flax:—hence, a coarse towel.

ὠμοπλάτη, ἦς, ἡ (fr. ὠμος, the shoulder, and πλάτη, a flat body). The shoulder blade.

ὠμός, ἦ, ὄν, adj. Raw, not cooked, unripe:—uncivilized, ferocious, rude, brutal.

ὠμός, ου, ὁ (probably fr. οἶα, to bear, obsol.). The shoulder.

Ὠμότης, ητος, ἴ (fr. Ὠμός, *cruel*).

Cruelty, ferocity.

Ὠμοφαγός, ον, adj. (fr. Ὠμός, *raw*, and φαγεῖν, *to eat*). *Devouring raw flesh, that eats food raw.*

Ὠνεκα, Dor. for οὔνεκα. *Because, &c.*

Ὠρέομαι (R. Ὠρε), f. -ήσομαι, p. ἐώρημαι. *To buy, to purchase.*

Ὠόν, οῦ, τό. *An egg.*

Ὠρα, ας, ἡ. *A space of time, a season, an hour:—maturity, beauty, loveliness.*

Ὠραι, ὦν, αἶ. *The Hours or Seasons, the daughters of Jupiter and Themis. They presided over the seasons.*

Ὠραῖος, α, ον, adj. (fr. Ὠρα). *Ripe, mature, seasonable, beautiful.*

Ὠριος, α, ον, adj. (fr. Ὠρα). *That is in season, ripe, seasonable.—Neut. pl. τὰ Ὠρια, the fruits of the season.*

Ὠρος, εος, Dor. for ὄρος. *A mountain.*

Ὠρυγή, ἦς, ἡ (fr. Ὠρύομαι, *to howl*). *A howling, a roaring, a braying.*

Ὠς, adv. *As, when, how, after, since, as soon as, as if.—Conj. that, in order that, so that, § 125, ὡς.—With numerals, about.—With superlatives intensive, as, ὡς τάχιστα, as quickly as possible, § 132, 6.—Before the infinitive, so as, in order, § 176, Obs. 1.—Used by the Attics as a prep. for ἐπί and πρὸς, and sometimes with them.*

Ὠς, adv. same as οὔτως (fr. οὔς, *obsol. same as οὔτος, this*).

Thus, so, in this way.

Ὠσαύτως, adv. (fr. ὡς, and αὐ-τως). *In the same way, just so, just as, exactly thus, in like manner.*

Ὠσπερ, adv. (fr. ὡς, and περ). *Just as, even as, the same as, as if.*

Ὠσπερὸν, adv. (fr. ὡς, περ, and οὐν). *As in fact, as in truth, as is really the case.*

Ὠστε, adv. and conj. (fr. ὡς and τε). *As, just as, so as:—that, so that, in order that.*

ὦ τᾶν, indecl., used as a vocative, in familiar address. *My good friend, friend, O thou, O ye.*

ὦτειλά, ᾤς, ᾤ, Dor. for ὠτειλί, ἦς, ἡ (fr. οὔτύζω, *to hit*). *A wound.*

ὦφελεια, ας, ἡ (fr. ὦφελίω). *Utility, advantage, gain, profit.*

ὦφελέω (R. ὦφελει), f. -ήσω, p. ὠφέληκα (fr. ὠφέλλω, *to aid*). *To help, to succour, to be useful, to assist, to be profitable.*

ὠφελητέος, α, ον, adj. (fr. ὠφελίω). *To be, or that ought to be helped.—ὠφελητέον, one ought to help, we must help.*

ὠφέλιμος, ον, adj. (fr. ὠφελίω). *Useful, profitable, advantageous.*

ὠφέλιμως, adv. (fr. ὠφέλιμος) *Usefully, profitably, advantageously.—Compared, ὠφελιμώτερον, ὠφελιμώτατον.*

