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"The notes strike us as admirable. They are brief, perspicuous and full. References are carefully made to Sophocles's and Kühner's Grammars. It is a scholarly and creditable work, and we doubt not that the patience and labor of the editor will be repaid both by the thanks of scholars and a profitable sale."

From the North American Review.

"We have examined this edition of the *Odyssey*, with considerable care, and great satisfaction with the manner in which Mr. Owen has performed his editorial labor. The excellent edition of the *Anabasis*, published some time since by the same able scholar, and noticed in this journal, had prepared the public to receive the *Odyssey* with approbation. It will fully bear out the expectations, which Mr. Owen's previous work had excited. The Greek text is neatly and carefully printed; a map of Ithaca after Leake is prefixed; two hundred pages of notes in English are appended, and these are followed by a very convenient grammatical index, and an index of persons. We have carefully read a large portion of the notes, and it is but justice to the accomplished editor, who is also one of the most distinguished classical teachers in our country, to say that they are excellently adapted to the instruction of the young classical scholars for whom they were designed. They are learned without pedantry, and concise without obscurity, and they abound in elegant criticism. The points of real difficulty are treated with perspicuity, and the best sources of illustration have been conscientiously used.

"For the first time, a useful and scholarlike edition of this most delightful poem of antiquity, has appeared in the United States; and the favorable reception it has met with is a good omen for the want of ancient literature among us."

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From President Woolsey, of Yale College.

"I have examined parts of Mr. Owen's book with some care, and see in it the same excellence which existed in the edition of the *Anabasis*. He has used with diligence all the best helps, and has usually chosen, so far as I have noticed, the best explanations, with free independent judgment; and has placed before the student an apparatus for the study of the *Odyssey*, such as I know of nowhere else in the English language. In particular, his is the first edition of the *Odyssey* for school and college use, within my acquaintance, where the very important labors of Nitzsch have been made use of."

From Prof. C. C. Felton, of Harvard University.

"I have read the greater part of Mr. Owen's book with unmixed pleasure. He has hit the nail precisely on the head. We use the book with the Freshmen. I hope he will be encouraged, by the favorable reception he has had, to continue the useful and honorable career he has so well followed up thus far."

From Prof. Packard, of Bowdoin College.

"I use Mr. Owen's *Odyssey* in my classes with great satisfaction. The notes of this edition need no commendation from me. I think he has hit a happy medium between the pedantry and diffuseness and superabundant facilities of some editions, and the meagerness and leanness of others."

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From Professor Sturges, of Hanover College.

"The 'Odyssey' and 'Cyropædia' of Prof. Owen appear fully equal to his 'Anabasis'; and after using the latter for three years, I feel that I cannot give them a higher praise. The Anabasis is one of the very best edited Greek books I have ever used; learned, modest, and exact, and characterized throughout by a good sense and sound judgment, much rarer than the learning. I shall introduce the Odyssey here next term. I am glad Prof. Owen is engaged with Thucydides, that most admirable and difficult author."

From the Biblical Repertory.

"The commendations which we have already bestowed on his 'Anabasis' and 'Odyssey' might here be repeated. We find the same elegance and correctness of text, and the same fulness and variety of annotation. All that Mr. Owen does in this way is marked with learning and care."

From Prof. Tyler, of Amherst College.

"I have examined the 'Cyropædia' and 'Odyssey' by Mr. Owen, with great satisfaction, and have recommended them for use to our classes. After using them for some time as text-books, I am still more convinced of their admirable adaptation to answer that end in our schools and colleges. They have been prepared with great labor and care. They exhibit the results of learning and taste in the classics, and what is scarcely less important, of experience and practical wisdom in instruction. The editor knows how to seize upon the very points which require illustration, and exhibit them in clear light, and not encumber the student with help, where he does not need it, or supersede the exertion of his faculties, either in the construction or translation of the author. I trust Prof. Owen will continue his labors with undiminished zeal and success."

The following notice of Mr. Owen's works, has just appeared in the "*Bibliotheca Sacra*," published at Andover.

"Mr. Owen has added the Cyropædia of Xenophon to his excellent series of Greek Classics. This is the first edition of the historical romance of Xenophon which has appeared in our country. The work itself is of much interest, and is worthy of the full and valuable apparatus which Mr. Owen has furnished for the study of it. The text is that of Dindorf, which is probably nearer the true reading than any other. The work is printed with unusual accuracy. The few typographical errors which we have detected, being confined principally to the accents. The notes are judicious, and what cannot often be said, on just the passages where the student might find difficulty. They remind us at every step that the author is a practical teacher, well acquainted with what the student needs, neither begetting habits of indolence in him by affording him too much assistance, nor leaving him in despair, by giving too little. The notes illustrate national customs, geography, grammatical usages, the idioms of the language as well as the general connection of thought. These editions of the Greek Classics, prepared by Mr. Owen, have been received with high approbation by teachers in our Schools and Colleges; and we are pleased to learn that he is continuing his labors in this department, having already commenced the preparation of an edition of Thucydides, the first volume of which may be expected in about a year."

OWEN'S THUCYDIDES.

THE HISTORY OF THE PELOPONNESIAN WAR, by Thucydides; according to the text of L. Dindorf: with Notes, for the use of Colleges, by John J. Owen, D.D., author of Notes to the "Anabasis," "Odyssey," "Cyropædia," &c., an elegant 12mo. volume of 700 pages, with a new and beautiful Map engraved on steel expressly for this work.

From the New-York Observer.

"It has frequently been our pleasure to speak of the results of Mr. Owen's editorial labors in the rich soil of the Latin and Greek classics; but we have met with nothing, from his care-

ful and critical pen, that reflects so much credit upon him and American letters, as the work before us. The prince of historians is here presented to the student in an attractive form, and with such an introduction as will secure for him the favor of those who desire to make his thorough acquaintance. Mr. Owen certainly has the faculty of judging with correctness as to the amount of assistance which ought to be furnished in notes for the learner; just enough to aid him over difficulties which might dishearten him, but not enough to render exertion needless. In this book he has been wisely liberal in annotations, while he has also given us a map of Greece by H. Kiepert, of Berlin, which is of essential service to the reader."

"We have no space for an extended notice of this handsome volume, but would call to it the attention of professors and other teachers in colleges and academies, who will not fail to appreciate the merits by which it is commended to immediate introduction into our higher seminaries of learning."

From the Christian Reflector, Boston.

"Mr. Owen is an annotator of growing reputation, and his works will probably win their way to general adoption in the colleges. His labor appears to be done *con amore*: his heart is in it; and we trust that it will achieve much in awakening a deeper love of classical studies in the minds of American youth. Thucydides, as a writer, deserves more attention than he has received in our Universities. The Roman scholars appreciated him; for, of his style, it was said by Cicero, 'Thucydides is so full of matter that the number of his sentences doth almost equal the number of his words; and, in his words, he is so apt and so close, that it is hard to say, whether his words do more illustrate his sentences, or his sentences his words.' The finest tribute ever paid to Thucydides is found in the fact, that Demosthenes transcribed his work eight times, and well nigh committed it all to memory."

"The typography is an honor to the American press, and the volume is enriched by a map of Greece, as it was at the time of the war which is the subject of its history. This map is taken from that of Kiepert, the celebrated geographer of Germany."

From the New-York Evangelist.

"Mr. Owen's previous works have won a decided reputation and popularity. They have received the approbation of most of the first classical scholars and instructors in the country, and been adopted as text-books in many of our colleges and academies. For practical use they have unquestionable merit. They are honestly edited. The author is carefully read, and the difficulties which experience and observation indicate as those most likely to beset the pupil are ascertained, and removed in such a manner as to assist, and not to supersede the student's own efforts. Without the parade of useless erudition, and with none of the arts of editorship so easily practised, they possess qualities of solid utility and adaptedness, which practical teachers are not slow to find out. We have no doubt that, as fast as their real character is ascertained by examination, they will become the favorite text-books for classical study. The present volume is as laboriously and carefully done as either of its predecessors. A clear, straight path has been cut through all the obscurities of this difficult author, and so much light thrown upon it as to make it pleasant and profitable to the student. Mr. Owen deserves thanks for introducing this great author, who is in some respects the greatest of all historians, and has been too much neglected in the curriculum of classical study in this country for want of proper annotation. The mechanical part, we ought also to say, is very accurately and beautifully done. A finely engraved map, after a map by Kiepert, the great German geographer of Greece at the time of the Peloponnesian War, adds much to the value of the work."

"The text is that of Dindorf. The notes are constructed on the same principle adopted by Mr. Owen in his previous classical editorship—brief and suggestive, yet copious enough to meet all the difficulties, grammatical or exegetical, of the text, and expressed in that clear and precise style which the student needs. References are made to Sophocles's and Kuhner's grammars."

From the North American Review.

"We feel no scruple in saying that Mr. Owen has rendered one of the highest services to classical learning, by furnishing the colleges with this excellent edition. We heartily commend the book to the regards of teachers, confident that they will find it richly entitled to the praises we have bestowed. As a proof of the estimation in which it is held, we mention that it is introduced into the course of studies in Harvard College."

From the London Classical Museum.

"Owen's classical series have arrived at a high pitch of popularity in America, as is evident from the numerous editions through which those of them first given to the world have run. We are glad to be the medium through which they are introduced to the British public, as they possess many excellencies, and are marked by few of the defects too often belonging to such works."

From Dr. Leonhard Schmitz, Rector of the High School, Edinburgh.

"Accept my thanks for your edition of the first three books of Thucydides. All your editions of classics, so far as I have had an opportunity of examining them, are a very great

step in advance of the books which seem to have been used in the schools and colleges of America previously; and you thereby really deserve well of your country and education in general. I am now reading Thucydides with one of my classes."

From Professor Hadley's Review in the Bibliotheca Sacra.

"A large mass of valuable materials have been placed at the disposal of the American editor; and Dr. Owen has shown that he is acquainted with these materials and understands their value. He has used them abundantly but not indiscriminately, exercising an independent judgment, and keeping constantly in view the circumstances and wants of the class for whom his work is intended. Fronting the title-page is a very neat map of Greece, reduced from Kiepert's, representing the state of the country at the opening of the Peloponnesian war. In his notes, too, Dr. Owen has not overlooked the geography of his author. One of the most striking features of the present work is the attention every where paid to the train of thought, narrative, and argumentative in the original. Each chapter is introduced in the commentary by a full analysis of its contents; and in many cases a series of chapters, forming a separate whole, has a special introduction, defining its subject, and presenting a general conspectus of its structure.

"We have read over with much satisfaction the notes by which the editor has sought to make the funeral oration of Pericles—a speech scarcely less celebrated for its difficulty than its excellence—intelligible to the student. [After noticing some points in which the reviewer would dissent from the editor, he thus concludes]:—It will be seen, that of the points which we have noticed, some are the results of inadvertence—slips, such as will now and then elude the keenest vigilance, and creep into the most elaborate productions. Others again are more or less matters of question; points on which different minds, with the same evidence before them, may come to different conclusions. Dr. Owen has shown in this book that he is not one of those who can rest content with past attainments, careless of future progress. No one who compares his Thucydides with the highly popular and useful school books which he had previously edited, can fail to recognize its superiority. It exhibits more mature scholarship, more thorough and exact research, and more of that practical skill in dealing with one's materials which practice only can bestow."

From Professor North, of Hamilton College.

"I find your Thucydides characterized by the same good qualities which have secured for your previous commentaries a hearty approval by the best classical instructors of our country. I do not hesitate to predict for it a similar reception—if indeed my opinion does not come too late to be regarded as prophecy."

From S. H. Taylor, Principal of Phillips Academy, Andover, Mas.

"The work is a noble monument of Mr. Owen's industry and his careful and scholarlike investigation, as well as an evidence of his fine practical tact in appreciating the difficulties of students and meeting them in the right way. This is what very few can do. The whole work, so far as I have had time to examine it, seems to be admirably done."

OWEN'S ACTS OF THE APOSTLES.

With Notes and a Lexicon, for the use of Schools, Colleges, and Theological Seminaries. Accompanied by a finely engraved map reduced from Kiepert's.

From Professor Boise, Brown University.

"It is almost superfluous for me to add, that the execution of this work, so far as I have had time to examine it, pleases me exceedingly in all respects, and I believe that an additional inducement will now be presented to teachers for the introduction of the study of a book which has the highest claims upon every man."

From Prof. Hadley, of Yale College.

"I have just received from President Woolsey a copy of your very beautiful edition of the Acts of the Apostles, which you was kind enough to set apart for me. I cannot doubt that it is worthy of your experience and reputation, and will show, what all your former works have shown, that success instead of making you self-satisfied and negligent, has only prompted you to greater effort and to success still higher. We shall take pleasure in recommending it to our Freshmen, who have for several years been required to recite the Acts of the Apostles."

From Prof. Packard, of Bowdoin College.

"It is really a beautiful volume, and with such care of editing and skill too, it merits the attention of scholars, and especially of those who still adhere to the former custom of requir-

ing a portion of the New Testament for admission to College. I should decidedly recommend it for that purpose. I trust it may, as it deserves, meet with the favor of all who would promote biblical study and learning. It reminds me forcibly of the toil, with which the students of a former generation worried through the whole Greek Testament in the tasteless and miserable editions which were accessible to them."

From Prof. Tyler, of Amherst College.

"I cannot refrain from thanking Prof. Owen in my own name, and I doubt not I might also in behalf of all who love the Bible and the Classics, for this elegant contribution to the study of both. I have often admired the Porsonian type, as it is seen in recent editions of the Greek Classics; but never before did it appear so beautiful in my eyes as in this portion of the New Testament. Fit casket for such a gem, I could not but exclaim as soon as my eye rested on the text. And the notes seem to me to be written in a style of elegant conciseness which fulfils to the end every promise made at the beginning, and meets every demand of the most cultivated taste."

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From the Biblical Repository.

"The work is another instance of that sound, accurate, and modest scholarship, for which Prof. Owen is justly distinguished. The Notes are full, occupying nearly one-half of the volume, and will be of essential service to students in Theology, and to all who study the New Testament critically. Indeed, we regard the work as no less than a valuable critical commentary on one of the most important portions of the New Testament."

From the New-York Independent.

"This edition is all that could be desired, and indeed all that the most enthusiastic and indefatigable devotion could make it. The text is the most accurate and approved. The type is clear and beautiful, altogether the most attractive that we have seen in American typography, and the whole mechanical execution of the work is above praise. We are highly pleased with Dr. Owen as a candid and thorough expositor."

From the New-York Evangelist.

"We sincerely hope that Dr. Owen's judicious thought of adapting a portion of the Greek Testament for the use of schools, will lead to a general introduction of the Scriptures into the course of classical study. Nothing is better adapted for the purpose, and now the principal reason for neglecting it—the want of a good text-book—is happily removed. These Notes show that careful, honest study, and that practical good sense and tact that have made Dr. Owen's editions of the classics so popular. He is an editor of a thousand—patient, thorough and judicious—and really adapts his labors to what he knows to be the wants of the pupil. The Notes supply much good exegesis, as well as grammatical annotation, which will be acceptable to Biblical scholars of all ages. The text, reprinted from Dr. Robinson's edition of Hahn, is most beautifully printed in the new English type, called the Porsonian, and is by far the clearest and best of any. The work is a credit to both editor and printer, and ought to enjoy a wide circulation on all accounts."

From the Methodist Quarterly Review.

"This volume is especially designed by Dr. Owen to promote the study of the Greek Testament in schools and colleges, and no part of the sacred canon is better adapted for that purpose. The Notes are mainly literary and critical, generally judicious, free from pedantry, and not, as is the case with some popular classical annotations, burdened with trivialities. The Lexicon attached is an abridgment of Dr. Robinson's, with modifications and additions, by the editor.

"We have seldom seen a more beautiful specimen of typography, and most cordially commend the volume, not only to instructors of youth, but to all students of Theology, and especially to our junior preachers, to whose study-tables it will be a valuable acquisition."

From Prof. Sturges, South Hanover College, Indiana.

"Where the Greek Testament is not used, I have no doubt this beautiful and convenient edition of the Acts will be of great service in introducing it, and it is certainly the part of the New Testament best suited for the purpose."

HOMER'S ILIAD:

With notes for the use of Schools and Colleges. By John J. Owen, D.D.,
Professor of the Latin and Greek Languages and Literature in the New-York Free Academy.

This beautiful edition has received the highest commendation from the professors of our leading colleges, and from various literary reviews. From the many testimonials which might be cited, the following are selected as showing the estimation in which this work is held by eminent scholars:

From Professor Tyler, of Amherst College.

"I cannot but express my honest conviction, that as it is the last, so it is the best of Prof. Owen's classical series. Certainly it is most beautiful to the eye. His notes supply a desideratum which both teachers and pupils have felt, notwithstanding the previous existence of some good American editions of the Iliad. They are more exegetical, and furnish just the help the student needs in getting his lesson. They aid him in appreciating for himself the great Grecian epic. They do not encumber him with extraneous matter or superfluous learning. They are not a mere critique upon or a declaration about the poem. They go along with the student, and lead and help him through it—not through one-quarter or one-half of it, leaving him to stumble over the rest without light or guide."

From Prof. Griffin, of Williams College.

"The text is fine; the notes, too, are in my judgment just what they should be—they are on the right points, and neither too numerous nor too few. I shall take great pleasure in recommending it."

From Prof. Sturges, of South Hanover College, Ind.

"I shall do what I can to introduce this beautiful volume and the Acts to notice and use in the West. I think an edition of the Iliad, in Professor Owen's style of commenting, was very much needed."

From Professor Proudfit, of Rutgers College.

"Accept my sincere acknowledgments for your beautiful, I might say incomparable Iliad. It is an honor to American scholarship and typography. I have, of course, introduced it into my classes."

From Professor A. C. Kendrick, of Rochester University.

"Professor Owen has rendered the young Hellenist an important service. The typographical execution of the work is beautiful. The notes are abundant, without being excessive, to the point, and, so far as I have been able to examine, judicious and scholarlike. I shall be happy to do all in my power to promote its use in our schools, and shall be happy to recommend it to my own pupils."

From Professor Hadley, of Yale College.

"I write to acknowledge the receipt of your beautiful book, which has just come to hand. It is a most elegant and most acceptable present. I have not, of course, been able to do more than open the volume, and catch the first aspect of its pages; but that aspect is unusually attractive, and furnishes a happy augury, which in this case I am sure will not prove delusive, for more deliberate examination. We shall continue to read the Odyssey here for a year longer, but after that shall take up the Iliad, when your edition will be a valuable and welcome auxiliary."

From Professor Stoecker, of Pennsylvania College.

"Professor Owen has added the Iliad of Homer to his excellent series of Greek classics, and we find in this work the same care and learning, the same accuracy and elegance, and the same fulness and variety of annotation which mark his previous labors. He richly deserves the thanks of the public for the service he has rendered classical learning by furnishing increased facilities for the study of this great epic. We have examined the volume with great satisfaction, and regard it as one of the best edited books that has ever fallen under our notice. Although we have, on several occasions, spoken of the great value of Dr. Owen's works and the success of his editorial labors, yet we have seen nothing from his careful and critical pen so able and so worthy of his well-earned reputation as the volume before us."

"Copious illustrations are given on every point that pertains to the archaeology of the poem, and the notes are based on the exegetical wants of the pupil, with a reference to the grammatical study of the language. They are judicious, brief, yet sufficiently copious, suggestive, and always appropriate; just what notes should be, not designed to cripple the mental energies of the student or to take the labor of preparing for recitation out of his hand, but to aid him where he would otherwise be discouraged, and to excite him to habits of accuracy

and investigation. Practical knowledge has enabled the editor to furnish the kind of assistance actually required by the wants of the learner, and facilitate his progress in study.

"The external appearance of the work is beautiful. The bold, clear type makes it very attractive to the eye. The book is an ornament to the American press, and reflects great honor upon the house whence it emanated.

"Owen's edition of Homer, we are sure, will give a new impulse to the study of this charming poem, and will greatly increase the enjoyment and the profit with which its pages will be read by the student."

IN PRESS.

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FOR THE USE OF SCHOOLS AND ACADEMIES.

BY
JOHN J. OWEN, D. D., K
PROFESSOR OF THE GREEK AND LATIN LANGUAGES AND LITERATURE IN THE
FREE ACADEMY IN NEW-YORK CITY.

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JOHN F. TROW,
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THIS WORK
IS
Respectfully Inscribed
TO
SAMUEL H. TAYLOR, A. M.,
PRINCIPAL OF PHILLIPS ACADEMY,
AS A
Testimonial of Respect
FOR
HIS HIGH REPUTATION AS A SUCCESSFUL INSTRUCTOR OF YOUTH,
AND HIS VALUABLE CONTRIBUTIONS
TO THE CAUSE OF CLASSICAL LITERATURE.



P R E F A C E.

THE Greek Reader, which the editor now offers to his friends and the public, comprises selections from the Fables of Æsop, the Jests of Hierocles, the Apophthegms of Plutarch, the Dialogues of Lucian, Xenophon's *Anabasis* and *Cyropædia*, Homer's *Iliad* and *Odyssey*, and the Odes of Anacreon. It was the editor's design, at first, to have made extracts from none but the Attic authors. But on further reflection it appeared best to him, to insert in the beginning of the work the usual selections of fables, jests, dialogues, and short pithy sayings, which are so well adapted to awaken and command the interest of the young student, and conduct him by easy and pleasant stages, to the more sedate and difficult pages of history and poetry. It will be seen that the selections in this part of the work, contain the easiest portions of the respective authors, which with the aid of the Notes and References will be easily mastered by the young student.

The remaining portion of the prose selections embracing nearly fifty pages, is made up of extracts from Xenophon, whose writings, especially the *Anabasis* and *Cyropædia*, are so well adapted to the wants and capabilities of the youthful mind. The extracts from this author embrace those portions, which combine an easy and simple style with stirring incidents, in order that the student may be inspired with interest in the subject of his recitation. The selections from Homer have been made with reference to the same

general principles. The parting of Hector and Andromache in the Iliad, and the adventures of Ulysses as detailed in the twelfth book of the Odyssey, seemed to the editor highly suitable to be selected for the present work. The selections from Anacreon are intended to comprise his sweetest and purest effusions.

The Text appears in the newly imported type called the Porsonian, which has been received with great favor in some of the recent publications of the editor. The beautiful proportion and bold outline of the letters, make it far more attractive, than any other specimen of Greek type which has yet appeared. A generous spacing has been observed between the lines and words, in order that the page may not appear crowded, but open, and clear to the eye. This in the opinion of the editor is of no small importance, in a work designed for those who are just commencing the study of the Greek language, and who are not yet very familiar with the characters in which it is written.

The Notes are intended to be quite copious, yet not so much so as to weaken habits of self-reliance, or beget the practice, so fatal to sound and independent scholarship, of depending upon others for the solution of every point of more than ordinary difficulty. The editor has endeavored always to keep in mind, the age and standing of the students for whom this Reader has been prepared, and to adapt it to their reasonable wants and capacities. How far he has succeeded in this most difficult part of an editor's task, must be left to the judgment of an intelligent public.

The References are made to the Greek Grammar of Prof. E. A. Sophocles, and to Kuhner's Elementary Greek Grammar, translated by Mr. S. H. Taylor of Andover, Mass. Occasional references are made to Prof. Crosby's Grammar, and to that of Buttmann, translated by Dr. Robinson, a revised edition of which has recently appeared. These references the editor regards of great importance,

and he would urge upon all students who may use this Reader, a careful examination of them, as highly essential to rapid progress combined with accurate scholarship.

The Lexicon has been carefully prepared, and yet so liable are words to be overlooked, in forming and arranging a lexicon for any particular author or collection, that the editor fears some words in the text may have been inadvertently omitted. He will feel thankful to teachers who may use this book, if they will forward to him any corrections of this sort for a subsequent edition if it shall be demanded. The principal parts of the verbs are carefully given to guide the student in their formation. All anomalous or strange forms are intended to be inserted, in order that the time of the pupil may not be exhausted in laborious and oftentimes fruitless efforts to find some word occurring in the lesson before him. The logical order of arrangement has been observed in the definitions, as being more natural, and adapted to impress more distinctly upon the mind the internal history and characteristics of a word, than any fanciful or arbitrary arrangement which might be adopted.

The editor acknowledges, in this part of his work, his indebtedness to the valuable Lexicon of Pickering (a work which is an honor to our land) and that of Liddell and Scott. In the selections from Homer, he has derived much assistance from Crusius' Homeric Lexicon, translated by Prof. Henry Smith, D. D., now President of Marietta College.

With these remarks, and a sincere renewal of thanks for the favor with which his previous publications have been received, the editor commits this work to teachers in academies and classical schools, hoping that they will find it a useful auxiliary in the preparation of students for the collegiate stage of education.

NEW-YORK FREE ACADEMY, *March 13th 1852.*

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ABBREVIATIONS AND EXPLANATIONS.

S.	stands for Sophocles's Greek Grammar.
K.	" " Kühner's " "
Butt.	" " Buttmann's " "
N.	" " Note.
cf.	" " compare, consult.
κ. τ. λ.	" " καὶ τὰ λοιπὰ = etc., &c.
sc.	" " scilicet.

The references to Kühner are to his Elementary Grammar translated by Mr. S. H. Taylor, Principal of Phillips Academy, Andover, Mass. Whenever Kühner's School Grammar translated by Edwards and Taylor is referred to, the name is fully given.

GREEK READER.

FABLES OF ÆSOP.

1. THE LIONESS.

Λέαινα, ὀνειδιζομένη ὑπὸ ἀλώπεκος, ἐπὶ τὸ διὰ παντὸς
ἕνα τίκτειν,—ἕνα, ἔφη, ἀλλὰ λέοντα.

2. THE WOLF.

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

5

3. THE FOX AND THE GRAPES.

Βότρυας πεπεῖρους ἀλώπηξ κρεμαμένους ἰδοῦσα, τού-
τους ἐπειρᾶτο καταφαγεῖν. Πολλὰ δὲ καμοῦσα καὶ μὴ
δυνηθεῖσα ψαῦσαι, τὴν λύπην παραμυθουμένη, ἔλεγεν,
ὄμφακες ἔτι εἰσίν.

4. THE FLY AND THE OX.

Κώνωψ ἐπὶ κέρατος βοὸς ἐκαδέσθη καὶ ἤλκει· εἶπε 10
δὲ πρὸς τὸν βοῦν, εἰ βαρῶ σου τὸν τένοντά, ἀναχωρήσω.
Ὁ δὲ ἔφη, οὔτε ὅτε ἡλθες ἔγνων, οὔτε ἐὰν μένης μελήσει
μοι.

5. THE PEASANT AND THE SERPENT.

Γεωργὸς χειμῶνος ὥρα ὄφιν εὐρὼν ὑπὸ κρίους πεπηγότα, τοῦτον λαβὼν ὑπὸ κόλπου κατέθετο. Θερμανθεὶς δὲ ἐκεῖνος, καὶ ἀναλαβὼν τὴν ἰδίαν φύσιν, ἐπληξε τὸν εὐεργέτην.

6. THE WOMAN AND THE HEN.

- 5 Γυνή τις χήρα ὄρνιν εἶχε, κατ' ἐκάστην ἡμέραν ὥδον αὐτῇ τίκτουσαν. Νομίσασα δέ, ὥς, εἰ πλείους τῇ ὄρνιδι κριδὰς παραβάλοι, δις τέξεται τῆς ἡμέρας, τοῦτο πεποίηκεν. Ἡ δὲ ὄρνις πιμελὴς γενομένη οὐδ' ἅπαξ τῆς ἡμέρας τεκεῖν ἠδύνατο.

7. THE BOY AND FORTUNE.

- 10 Ἐγγὺς φρέατος παῖς τις ἐκοιμάτο. Ἐπιστᾶσα δὲ αὐτῷ ἡ Τύχη ἐβόα· Ἀνάστα καὶ ἄπελθε ἐντεῦθεν, μή πως κάτωθεν τοῦ φρέατος πέσης, καὶ ἐμὲ τὴν Τύχην καταμέμψωνται πάντες.

8. THE HARES AND THE FOXES.

- 15 Λαγωοὶ ποτε πολεμοῦντες ἀετοῖς, παρεκάλουν εἰς συμμάχίαν ἀλώπεκας. Αἱ δὲ ἔφασαν· Ἐβοηθήσαμεν ἂν ὑμῖν, εἰ μὴ εἵδουμεν, τίνες ἦτε καὶ τίσι πολεμεῖτε.

9. THE FAWN.

- 20 Νεβρὸς ποτε πρὸς τὸν ἐλαφον εἶπε· Πάτερ, σὺ καὶ μείζων, καὶ ταχύτερος κυνῶν πέφυκας, καὶ κέρατα πρὸς τούτοις ὑπερφυᾷ φέρεις πρὸς ἄμυναν· τί δὴ ποτ' οὖν οὕτω τοιούτους φοβῇ; Κἀκεῖνος γελῶν εἶπεν· Ἀληθῆ μὲν ταῦτα φῆς, τέκνον· ἐν δ' οἶδα, ὥς, ἐπειδὰν κυνὸς ὑλακὴν ἀκούσω, αὐτίκα πρὸς φυγὴν, οὐκ οἶδ' ὅπως, ἐκφέρομαι.

10. THE KID AND THE WOLF.

Ἐριφος ἐπὶ τινος δώματος ὑψηλοτάτου ἐστώς, ἐπειδὴ λύκον τινὰ παριόντα εἶδεν, ἐλοιδορεῖ αὐτόν. Ὁ δὲ λύκος ἔφη· ὦ οὗτος, οὐ σύ με λοιδορεῖς, ἀλλ' ὁ τόπος ἐν ᾧ ἵστασαι.

11. THE RAVEN.

Κόραξ νοσῶν τῇ μητρὶ ἐπεφώνει· Εὐχον τοῖς θεοῖς, ὦ 5
μητέρα μου, καὶ μὴ θρήνῃ. Ἡ δὲ πρὸς αὐτὸν ταῦτα βοῶσα, ἔφη· Καὶ τίς σε, τέκνον, τῶν θεῶν ἐλεήσει; τίνος γὰρ κρέα ὑπὸ σοῦ οὐκ ἐκλάπη;

12. THE WOLF AND THE LAMB.

Λύκος ἄμνον ἐδίωκεν. Ὁ δὲ εἰς ναὸν κατέφυγε. Προσκαλουμένου δὲ τοῦ λύκου τὸν ἄμνον, καὶ λέγοντος, ὅτι 10
θυσιάσει αὐτὸν ὁ ἱερεὺς τῷ θεῷ, ἐκείνος ἔφη πρὸς αὐτόν· ἀλλ' αἰρετώτερόν μοι ἐστὶ θεῷ θυσίαν εἶναι, ἢ ὑπὸ σοῦ διαφθαρῆναι.

13. THE OLD MAN AND DEATH.

Γέρων ποτέ, ξύλα ταμῶν ἐξ ὅρους, καπὶ τῶν ὤμων ἀράμενος, ἐπειδὴ πολλὴν ὁδὸν ἐπηχθισμένος ἐβάδισεν, 15
ἀπειρηκώς, ἀπέδετό τε τὰ ξύλα, καὶ τὸν θάνατον ἐλθεῖν ἐπεκαλεῖτο. Τοῦ δὲ θανάτου εὐθὺς ἐπιστάντος, καὶ τὴν αἰτίαν πυνθανομένου, δι' ἣν αὐτὸν καλοίη, ὁ γέρων ἔφη, Ἵνα τὸν φόρτον τούτου ἄρας ἐπιθῇς μοι.

14. THE BOY WHO WAS BATHING.

Παῖς ποτε λουόμενος ἐν τινι ποταμῷ, ἐκινδύνευεν 20
ἀποπνιγῆναι. Ἰδὼν δὲ τινα ὁδοιπόρον, τούτον ἐπὶ βοήθειᾳ ἐκάλει. Ὁ δὲ ἐμέμφετο τῷ παιδί ὡς τολμηρῷ. Τὸ δὲ μεираάκιον εἶπε πρὸς αὐτόν· Ἀλλὰ νῦν μοι βοήθει, ὥστε-
ρον δὲ σωθέντι μέμψῃ.

15. THE ASS IN THE LION'S SKIN.

Ἦνος δορὰν λέοντος ἐπενδυθεὶς λέων ἐνομιζέτο πᾶσι,
καὶ φυγὴ μὲν ἦν ἀνθρώπων, φυγὴ δὲ ποιμνίων. Ὡς δὲ
ἄνεμος βιαίωτερον πνεύσας ἐγύμνου αὐτὸν τοῦ προκαλύμ-
ματος, τότε πάντες ἐπιδραμόντες ξύλοις καὶ ῥοπάλοις αὐ-
5 τὸν ἔπαιον.

16. THE LION, THE ASS, AND THE FOX.

Λέων καὶ ὄνος καὶ ἀλώπηξ κοινωνίαν ποιησάμενοι, ἐξ-
ἤλθον πρὸς ἄγραν. Πολλῆς οὖν θήρας συλληφθείσης,
προσέταξεν ὁ λέων τῷ ὄνῳ διελεῖν αὐτοῖς. Ὁ δέ, τρεῖς
μερίδας ποιησάμενος ἐκ τῶν ἰσων, ἐκλέξασθαι τούτους
10 προὔτρεπετο. Καὶ ὁ λέων θυμωθεὶς τὸν ὄνον κατέφαγεν.
Εἶτα τῇ ἀλώπεκι μερίζειν ἐκέλευσεν. Ἡ δ', εἰς μίαν
μερίδα πάντα σωρεύσασα, ἐαυτῇ βραχὺ τι κατέλιπε. Καὶ
ὁ λέων πρὸς αὐτήν· Τίς σε, ὦ βελτίστη, διαιρεῖν οὕτως
ἐδίδαξεν ; Ἡ δ' εἶπεν, τοῦ ὄνου συμφορά.

17. THE ASS AND THE GRASSHOPPER.

15 Ἦνος ἀκούσας τεττίγων ἀδόντων, ἤσθη ἐπὶ τῇ εὐφωνίᾳ,
καὶ ζηλώσας αὐτῶν τὴν ἡδύτητα εἶπε· Τί σιτούμενοι τοι-
αύτην φωνὴν ἀφίετε ; Τῶν δὲ εἰπόντων, Δρόσων, ὁ ὄνος
προσπαραμένων τῇ δρόσῳ, λιμῷ διεφθάρη.

18. THE FOX WHO HAD LOST HIS TAIL.

Ἀλώπηξ ἐν παγίδι ληφθεῖσα, καὶ ἀποκοπείσης τῆς
20 οὐρᾶς διαδρᾶσα, ἀβίωτον, ὑπ' αἰσχύνῃς, ἡγεῖτο τὸν βίον.
Ἔγνω οὖν καὶ τὰς ἄλλας ἀλώπεκας τοῦτ' αὐτὸ νουθετή-
σαι, ὥς ἂν τῷ κοινῷ πάθῃ τὸ ἴδιον συγκαλύψειεν αἰσχος.
Καὶ δὴ πάσας ἀθροίσασα, παρήνει τὰς οὐρὰς ἀποκόπτειν,
ὥς οὐκ ἀπρεπὲς μόνον τοῦτο τὸ μέλος ὂν, ἀλλὰ καὶ περιττὸν
25 βάρος προσσηρητέον. Ὑπολαβοῦσα δὲ τις αὐτῶν εἶπεν·

Ἦ αὐτή, ἀλλ' εἰ οὐ σοὶ τοῦτο συνέφερεν, οὐκ ἂν ἡμῖν αὐτὸ συνεβούλευες.

19. THE HORSE AND THE ASS.

Ἀνθρωπὸς τις ἵππον εἶχε καὶ ὄνον· ἐπεφόρτισε δὲ πλείω τὴν ὄνον· ἥτις δὴ καὶ ὀδεύσασα μετὰ πολλοῦ τοῦ βάρους, πρὸς τὸν ἵππον ἐβόα· Λάβε ἀπὸ τοῦ βάρους, καὶ 5
κούφισόν με ὀλίγον· οὐ γὰρ δύναμαι ταῦτα πάντα βαστά-
ζειν· καὶ εἰ μὲν βούλει, ζήσομεν ἐν τῷ βίῳ· εἰ δὲ μὴ πει-
σθῇς μοι, ὅψει με τεθνηκυῖαν. Ὁ δὲ οὐκ ἐπέισθη ἐλεῆσαι
τὴν ὄνον· καὶ παραχρῆμα θανοῦσα ἐπεπτώκει. Τοῦ δὲ
κυρίου θέντος πάντα τῷ παναθλίῳ· Τί μοι συνέβη ἄρτι 10
τῷ ταλαιπώρῳ; εἶπε· μὴ θελήσας γὰρ μικρὸν λαβεῖν ἐκ
τοῦ βάρους, ἰδοὺ ἅπαντα βαστάζω σὺν τῷ σάκκῳ.

20. THE PHYSICIAN AND HIS PATIENT.

Ἰατρὸς νοσοῦντα ἐθεράπευε. Τοῦ δὲ νοσοῦντος ἀποθα-
νόντος, ἐκεῖνος πρὸς τοὺς ἐκκομίζοντας ἔλεγεν· Οὗτος ὁ
ἄνθρωπος, εἰ οἴνου ἀπείχετο, καὶ κλυστῆρσιν ἐχρήτο, οὐκ 15
ἂν ἐτεθνήκει. Τῶν δὲ παρόντων ὑπολαβὼν τις ἔφη· Ἦ
βέλτιστε, οὐκ ἔδει σε ταῦτα νῦν λέγειν, ὅτε μηδὲν ὀφελὸς
ἔστιν, ἀλλὰ τότε παραινεῖν ὅτε τούτοις χρῆσθαι ἡδύνατο.

21. THE BIRDS AND THE PEACOCK.

Τῶν ὀρνίθων βουλομένων ποιῆσαι βασιλέα, ταῶς ἑαυ-
τὸν ἡξίου διὰ τὸ κάλλος χειροτονεῖν. Αἵρουμένων δὲ τοῦ- 20
τον τῶν ἄλλων, ὁ κολοῖς ὑπολαβὼν ἔφη· ἀλλ' εἰ, σοῦ
βασιλεύοντος, ὁ αἰτὸς ἡμᾶς καταδιώκειν ἐπιχειρήσει, πῶς
ἡμῖν ἐπαρκέσεις;

22. THE TORTOISE AND THE EAGLE.

Χελώνη θεασαμένη αἰτὸν πετόμενον, ἐπεθύμησε καὶ
αὐτὴ πετάσαι. Προσελθοῦσα δὲ τοῦτον παρεκάλει, ἐφ' 25

ὃ βούλεται μισθῶ, διδάξαι αὐτήν. Τοῦ δὲ λέγοντος, ἀδύνατον εἶναι, καὶ ἔτι αὐτῆς ἐπικειμένης καὶ ἀξιούσης, ἄρας αὐτήν, καὶ μετέωρος ἀρθεὶς ἀφήκεν ἐπὶ τινος πέτρας, ὅθεν κατενεχθεῖσα διεβράγη καὶ ἀπέθανεν.

23. THE LION AND THE FOX.

5 Λέων γηράσας, καὶ μὴ δυνάμενος δι' ἀλκῆς ἑαυτῷ τροφήν πορίζειν, ἔγνω δι' ἐπινοίας τοῦτο πρᾶξαι. Καὶ δὴ παραγενόμενος εἰς τι σπήλαιον, καὶ ἐνταῦθα κατακλεισθεὶς, προσεποιεῖτο νοσεῖν χαλεπῶς. Καὶ οὕτω τὰ παραγενόμενα ἐπισκέψεως χάριν παντοῖα ζῶα συλλαμβάνων
10 κατήσθιεν αὐτά. Πολλῶν δὲ θηρίων ἀναλωθέντων ὑπ' αὐτοῦ, ἀλώπηξ τὸ τέχνασμα αὐτοῦ συνιῶσα καὶ γνοῦσα, παρεγένετο πρὸς αὐτόν, καὶ στᾶσα ἔξωθεν καὶ ἄποθεν τοῦ σπηλαίου, ἐπυνθάνετο αὐτοῦ πῶς ἔχοι. Τούτου δὲ εἰπόντος, καλῶς, καὶ τὴν αἰτίαν ἐρωτῶντος, δι' ἣν οὐ κάτεισι,
15 καὶ οὐκ εἰσέρχεται ὧδε, ἡ ἀλώπηξ ἔφη· Ἄλλ' ἔγωγε εἰσῆλθον ἂν, εἰ μὴ ἑώρων πολλῶν εἰσιόντων ἔχνη, ἐξιόντων δὲ οὐδενός.

24. THE DOG AND THE WOLF.

Κύων πρὸ ἐπαύλεως τινος ἐκάθευδε. Λύκου δ' ἐπιδραμόντος, καὶ βρῶμα μέλλοντος θύσειν αὐτόν, ἐδεῖτο, μὴ
20 νῦν αὐτὸν καταθύσαι. Νῦν μὲν γάρ, φησὶ, λεπτός εἰμι, καὶ ἰσχνός· ἂν δὲ μικρὸν ἀναμείνης, μέλλουσιν οἱ ἐμοὶ δεσπότηαι ποιήσειν γάμους, καὶ γὰρ τῆνικαῦτα, πολλὰ φαγών, πιμελέστερος ἔσομαι, καὶ σοὶ ἡδύτερον βρῶμα γενήσομαι. Ὁ μὲν οὖν λύκος πεισθεὶς ἀπήλθε· μεθ' ἡμέρας δ' ἐπα-
25 νελθὼν εὗρεν ἄνω ἐπὶ τοῦ δώματος τὸν κύνα καθεύδοντα, καὶ στὰς κάτωθεν πρὸς ἑαυτὸν ἐκάλει, ὑπομιμνήσκων αὐτὸν τῶν συνθηκῶν. Καὶ ὁ κύων· Ἄλλ', ὦ λύκε, εἰ τὸ ἀπὸ τοῦδε πρὸ τῆς ἐπαύλεως με ἴδοις καθεύδοντα, μηκέτι γάμους ἀναμείνης.

25. THE HERDSMAN.

Βουκόλος, ἀγέλην ταύρων βόσκων, ἀπώλεσε μόσχον. Περιελθὼν δὲ πᾶσαν τὴν ἔρημον, διέτριβεν ἐρευνῶν. Ὡς δὲ οὐδὲν εὐρεῖν ἠδυνήθη, ἤρξατο τῷ Διὶ, ἂν τὸν λαβόντα μόσχον κλέπτῃ ὑποδείξῃ, ἔριφον εἰς θυσίαν προσάξῃ. Καὶ δὴ ἐρχόμενος εἰς τινα δρυμῶνα, εὗρίσκει λέοντα κατε- 5 σθίοντα τὸν μόσχον. Ἐμφοβος οὖν γενόμενος, καὶ μέγα δειλιάσας, ἐπάρας τὰς χεῖρας αὐτοῦ εἰς τὸν οὐρανόν, εἶπεν. ὦ δέσποτα Ζεῦ! ἐπηγγειλάμην σοι ἔριφον δάσειν, ἂν τὸν κλέπτῃ εὕρω· νῦν ταῦρόν σοι θύσειν ὑπισχνούμαι, ἂν τούτου τὰς χεῖρας ἐκφύγῃ. 10

JESTS OF HIEROCLES.

1. Σχολαστικὸς κολυμβᾶν βουλόμενος, παρὰ μικρὸν ἐπνίγη. Ὡμοσεν οὖν μὴ ἄψασθαι ὕδατος, ἂν μὴ πρῶτον μάθῃ κολυμβᾶν.
2. Σχολαστικὸς φίλῳ συναντήσας εἶπε· Καθ' ὑπνους σε ἰδὼν προσηγόρευσα. Ὁ δέ, Σύγγνωθί μοι, ὅτι οὐ 15 προσέσχον.
3. Σχολαστικὸς νοσοῦντα ἐπισκεπτόμενος, ἡρώτα περὶ τῆς ὑγείας· ὁ δὲ οὐκ ἠδύνατο ἀποκριθῆναι. Ὀργισθεὶς οὖν ἐξήλεγξεν, Ἐλπίζω καὶ με νοσήσαι, καὶ ἐλθόντι σοι μὴ ἀποκριθῆναι. 20
4. Σχολαστικὸς ἱατρῷ συναντήσας, Συγχώρησόν μοι, εἶπε, καὶ μὴ μοι μέμψῃ, ὅτι οὐκ ἐνόσησα.
5. Σχολαστικὸς θέλων τὸν ἵππον αὐτοῦ διδάξαι μὴ τρώγειν πολλά, οὐ παρέβαλεν αὐτῷ τροφάς. Ἀποθανόντος δὲ τοῦ ἵππου τῷ λιμῷ, ἔλεγε· Μέγα ἐξημιώσῃν· ὅτε 25 γὰρ ἔμαθε μὴ τρώγειν, τότε ἀπέθανε.

6. Σχολαστικὸς οἰκίαν πωλῶν, λίθον ἀπ' αὐτῆς εἰς δεῖγμα περιέφερε.

7. Σχολαστικὸς θέλων εἰδέναι, εἰ πρέπει αὐτῷ κοιμᾶσθαι, καμμύσας ἐσοπτρίζετο.

5 8. Σχολαστικὸς, κατ' ὄναρ ἰδὼν ἡλον πεπατηκέναι, καὶ δόξας ἀλγεῖν τὸν πόδα, περιεδῆσατο. "Ἐτερος δέ, μαθὼν τὴν αἰτίαν, ἔφη· Διὰ τί γὰρ ἀνυπόδητος κοιμᾶσαι;

9. Σχολαστικὸς ἱατρῷ συναντήσας ὑπὸ τοίχου ἐκρύβη. 10 Τινὸς δὲ πυθομένου τὴν αἰτίαν, ἔφη· Καιρὸν ἔχω μὴ ἀσθενήσας, καὶ αἰσχύνομαι εἰς ὄψιν ἐλθεῖν τοῦ ἱατροῦ.

10. Σχολαστικὸς ἀμυναῖαν ἔχων, ἐσφράγισεν αὐτήν. Τοῦ δὲ δούλου κάτωθεν τρήσαντος, καὶ τὸν οἶνον αἶροντος, ἐθαύμαζεν ὅτι, τῶν σημάτων τῶν σώων ὄντων, ὁ οἶνος 15 ἐλαττοῦτο. "Ἐτερος δὲ εἶπεν· "Ορα μὴ κάτωθεν ἀφηρέθη. 'Ο δέ, 'Αμαθέστατε, εἶπεν, οὐ τὸ κάτωθεν λείπει, ἀλλὰ τὸ ἄνωθεν μέρος.

11. Σχολαστικὸς ἰδὼν στρουθία ἐπὶ δένδρου, λάδρα ὑπείσελθὼν ὑφαπλώσατο τὸν κόλπον, καὶ ἔσειε τὸ δένδρον, 20 ὡς ὑποδεξόμενος τὰ στρουθία·

12. Σχολαστικὸς σχολαστικῷ συναντήσας εἶπεν· "Εμαθον ὅτι ἀπέθανες· κακέῖνος, 'Αλλ' ὁρᾷς με ἔτι, ἔφη, ζῶντα. Καὶ ὁ σχολαστικὸς, Καὶ μὴν ὁ εἰπὼν μοι πολλῶ σου ἀξιοπιστότερος ὑπάρχει.

25 13. Σχολαστικὸς ἐν τῷ ἰδίῳ ἀγρῷ ἐξιῶν, ἡρώτα πιεῖν ὕδωρ, εἰ καλὸν ἐν τῷ αὐτόθι φρέατι· τῶν δὲ φησάντων ὅτι καλόν, καὶ γὰρ οἱ γονεῖς αὐτοῦ ἐξ αὐτοῦ ἔπινον, Καὶ πηλίκους, ἔφη, εἶχον τραχήλους, ὅτι εἰς τοσοῦτον βάθος πίνειν ἠδύναντο.

30 14. Σχολαστικὸς μαθὼν ὅτι ὁ κόραξ ὑπὲρ τὰ διακόσια ἔτη ζῇ, ἀγοράσας κόρακα εἰς ἀπόπειραν ἔτρεφε.

15. Σχολαστικὸς εἰς χειμῶνα ναυαγῶν, καὶ τῶν συμπελούντων ἐκάστου περιπλεκομένου σκεύους πρὸς τὸ σωθῆναι, ἐκεῖνος μίαν τῶν ἀγκυρῶν περιεπλέξατο.

16. Διδύμων ἀδελφῶν εἰς ἐτελεύτησε. Σχολαστικός οὖν ἀπαντήσας τῷ ζῶντι ἡρώτα· Σὺ ἀπέθανες, ἢ ὁ ἀδελφός σου ;

17. Σχολαστικός ναυαγεῖν μέλλων, πινακίδας ἤτει, ἵνα διαθήκας γράφῃ. Τοὺς δὲ οἰκέτας ὁρῶν ἀλγοῦντας διὰ τὸν 5 κίνδυνον, ἔφη· Μὴ λυπεῖσθε, ἐλευθερῷ γὰρ ὑμᾶς.

18. Σχολαστικός ποταμὸν βουλόμενος περάσαι ἀνῆλθεν εἰς τὸ πλοῖον ἔφιππος· πυθόμενου δὲ τινος τὴν αἰτίαν ἔφη, σπουδάξειν.

19. Σχολαστικός ἀπορῶν δαπανημάτων τὰ βιβλία 10 αὐτοῦ ἐπίπρασκε, καὶ γράφων πρὸς τὸν πατέρα ἔλεγε· Σύγχαιρε ἡμῖν πάτερ· ἤδη γὰρ ἡμᾶς τὰ βιβλία τρέφει.

20. Σχολαστικοῦ υἱός, ὑπὸ τοῦ πατρὸς εἰς πόλεμον ἐκπεμπόμενος, ὑπέσχετο ἐνὸς τῶν ἐχθρῶν κεφαλὴν ἀγαγεῖν. Ὁ δὲ ἔφη· Εὐχομαι καὶ χωρὶς κεφαλῆς σε ἐλθόντα, 15 μόνον ὑγιῇ ἰδεῖν, καὶ εὐφρανθῆναι.

21. Σχολαστικῷ φίλος ἔγραψεν ἐν Ἑλλάδι ὄντι, βιβλία αὐτῷ ἀγοράσαι· τοῦ δὲ ἀμελήσαντος, ὥς μετὰ χρόνον τῷ φίλῳ συνώψθη, εἶπε· Τὴν ἐπιστολὴν, ἣν περὶ βιβλίων ἀπέστειλās μοι, οὐκ ἐκομισάμην. 20

22. Σχολαστικός καὶ φαλακρὸς καὶ κουρεύς, συνοδεύοντες, συνέθεντο πρὸς τέσσαρας ὥρας γρηγορήσαι. Ἐλαχεν οὖν πρῶτον τῷ κουρεῖ. Ὁ δὲ μετεωριζόμενος, τὸν σχολαστικὸν κοιμώμενον ἐξύρῃσε, καὶ τῶν ὥρῶν πληρωθεῖσάν διύπνισεν. Ὁ δέ, κνηζόμενος ἀφ' ὕπνου τὴν 25 κεφαλὴν, καὶ εὐρῶν αὐτὴν ψιλὴν, ἔφη· Μέγα κάθαρμα ὁ κουρεύς· πλανηθεῖς γὰρ ἀντὶ ἐμοῦ τὸν φαλακρὸν διύπνισεν.

ΑΠΟΡΗΤΗΓΜΑ.

1. Φίλιππος Ἀθηναίους μακαρίζειν ἔλεγεν, εἰ καὶ ἕκα-
στον ἐνιαυτὸν αἰρεῖσθαι δέκα στρατηγούς εὐρίσκουσιν·
αὐτὸς γὰρ ἐν πολλοῖς ἔτεσιν ἓνα μόνον στρατηγὸν εὐρηκέ-
ναι, Παρμενίωνα.

5 2. Ἐπεὶ δὲ νικήσαντι τοὺς Ἕλληνας αὐτῷ συνεβού-
λευον ἔνιοι φρουραῖς τὰς πόλεις κατέχειν, ἔφη, μᾶλλον
πολὺν χρόνον ἐδέλξει χρηστός, ἢ δεσπότης ὀλίγον καλεῖ-
σθαι.

3. Τοῖς δὲ τῶν Ἀθηναίων δημαγωγοῖς ἔφη χάριν ἔχειν,
10 ὅτι λοιδοροῦντες αὐτόν, βελτίονα ποιοῦσι καὶ τῷ λόγῳ καὶ
τῷ ἥθει. Πειρώμαι γὰρ αὐτοὺς ἅμα καὶ τοῖς λόγοις καὶ
τοῖς ἔργοις ψευδομένους ἐλέγχειν.

4. Δυεῖν δὲ ἀδελφοῖν Ἀμφοτεροῦ καὶ Ἐκατεροῦ, τὸν
μὲν Ἐκατερόν ἔμφρονα καὶ πρακτικὸν ὁρῶν, τὸν δὲ Ἀμφο-
15 τερόν εὐήθη καὶ ἀβέλτερον, ἔφη, τὸν μὲν Ἐκατερόν ἀμφό-
τερον εἶναι, τὸν δὲ Ἀμφοτερόν οὐδέτερον.

5. Γενόμενος δὲ κριτῆς δυεῖν πονηροῖν, ἐκέλευσε τὸν
μὲν φεύγειν ἐκ Μακεδονίας, τὸν δὲ ἕτερον διώκειν.

6. Ἐπεὶ δὲ ὑπὸ τινος ξένου κληθεὶς ἐπὶ δεῖπνον ἐν ὁδῷ
20 πολλοὺς ἐπήγετο, καὶ τὸν ξένον ἑώρα θορυβούμενον, (ἦν
γὰρ οὐχ ἱκανὰ τὰ παρεσκευασμένα,) προπέμπων τῶν
φίλων ἐκάστῳ, πλακοῦντι χώραν ἐκέλευεν ἀπολιπεῖν. Οἱ
δὲ πειθόμενοι καὶ προσδοκῶντες, οὐκ ἥσθιον πολλά, καὶ
πᾶσιν οὕτως ἤρκεσεν.

7. Τῶν δὲ Ἀντιπάτρου φίλων τινὰ κατατάξας εἰς τοὺς
δικαστάς, εἶτα τὸν πώγωνα βαπτόμενον αἰσθανόμενος καὶ
τὴν κεφαλὴν, ἀνέστησεν, εἰπὼν, τὸν ἄπιστον ἐν θριξὶ μὴ
νομίζειν ἀξιόπιστον ἐν πράγμασι.

8. Ἀλέξανδρος ἔτι παῖς ὢν, πολλὰ τοῦ Φιλίππου κατορ-
30 θούντος, οὐκ ἔχαιρεν, ἀλλὰ πρὸς τοὺς συντρεφεμένους
ἔλεγε παιῖδας· Ἐμοὶ δὲ ὁ πατήρ οὐδὲν ἀπολείψει. Τῶν

δὲ παίδων λεγόντων ὅτι, Ταῦτά σοι κτᾶται, Τί δὲ ὄφελος, εἶπεν, ἐὰν ἔχω μὲν πολλά, πράξω δὲ οὐδέν ;

9. Ἐλαφρὸς δὲ ὢν καὶ ποδώκης, καὶ παρακαλούμενος ὑπὸ τοῦ πατρὸς Ὀλύμπια δραμεῖν στάδιον, Εἷγε, ἔφη, βασιλεῖς ἔξειν ἔμελλον ἀνταγωνιστάς. 5

10. Μέλλων δὲ τὴν ἐπὶ Γρανίκῳ μάχην μάχεσθαι, παρεκάλει τοὺς Μακεδόνας ἀφθόνης δειπνεῖν, καὶ πάντα φέρειν εἰς μέσον, ὡς αὐριον δειπνήσοντας ἐκ τῶν πολεμίων.

11. Ἀναξάρχῳ δὲ τῷ φιλοσόφῳ δοῦναι τὸν διοικητὴν 10 ἐκέλευσεν, ὅσον ἂν αἰτήσῃ· τοῦ δὲ διοικητοῦ φήσαντος, ὡς ἑκατὸν αἰτεῖται τάλαντα, Καλῶς, ἔφη, ποιεῖ, γινώσκων ὅτι φίλον ἔχει καὶ δυνάμενον τηλικαῦτα δωρεῖσθαι καὶ βουλόμενον.

12. Ἐπεὶ δὲ παρεσκευασμένων πάντων πρὸς μάχην, 15 ἠρώτησαν οἱ στρατηγοί, μή τι πρὸς τούτοις ἕτερον, Οὐδέν, εἶπεν, ἡ ξυρᾶν τὰ γένεια τῶν Μακεδόνων. Θαυμάσαντος δὲ τοῦ Παρμενίωνος, Οὐκ οἶδας, εἶπεν, ὅτι βελτίων οὐκ ἐν μάχῃ λαβὴ πώγωνος ;

13. Ἐπιστολὴν δὲ παρὰ τῆς μητρὸς ἀναγινώσκων 20 ἀπορρήτους λόγους κατ' Ἀντιπάτρου καὶ διαβολὰς ἔχουσαν, ἄμα τοῦ Ἡφαιστίωνος, ὥσπερ εἰώθει, συναναγινώσκοντος, οὐκ ἐκώλυσεν. Ὡς δὲ ἀνέγνω, τὸν δακτύλιον ἀφελόμενος τὸν ἑαυτοῦ, τῷ στόματι τῷ ἐκείνου τὴν σφραγίδα ἐπέδηκεν. 25

14. Ξενοκράτῃ δὲ τῷ φιλοσόφῳ πεντήκοντα τάλαντα πέμψας, ὡς οὐκ ἐδέξατο, μὴ δεῖσθαι φήσας, ἠρώτησεν, εἰ μὴδὲ φίλον ἔχει Ξενοκράτης· Ἐμοὶ μὲν γάρ, ἔφη, μόλις ὁ Δαρείου πλοῦτος εἰς τοὺς φίλους ἤρκεσεν.

15. Ἐπεὶ δὲ Πῶρος ἐρωτηθεὶς ὑπ' αὐτοῦ μετὰ τὴν 30 μάχην, Πῶς σοι χρήσομαι ; Βασιλικῶς, εἶπε· καὶ προσερωτηθεὶς, μή τι ἄλλο, Πάντα, εἶπεν, ἐν τῷ Βασιλικῶς ἔνεστι· θαυμάσας καὶ τὴν σύνεσιν αὐτοῦ καὶ τὴν ἀνδραγαδίαν, πλείονα χώραν, ἣς πρότερον εἶχε, προσέδωκε.

16. Θेमιστοκλῆς ἔτι μειράκιον ὦν, ἐν πότοις ἐκυλινδεῖτο. Ἐπεὶ δὲ Μιλτιάδης στρατηγῶν ἐνίκησεν ἐν Μαραθῶνι τοὺς βαρβάρους, οὐκ ἔτι ἦν ἐντυχεῖν ἀτακτοῦντι Θेमιστοκλεῖ. Πρὸς δὲ τοὺς θαυμάζοντας τὴν μεταβολὴν 5 ἔλεγεν ὡς, Οὐκ ἔα με καθεύδειν οὐδὲ ῥαθυμεῖν τὸ Μιλτιάδου τρόποιον.

17. Ἐρωτηθεὶς δὲ πότερον Ἀχιλλεὺς ἐβούλετ' ἄν, ἢ Ὀμηρος εἶναι, Σὺ δ' αὐτός, ἔφη, πότερον ἤθελες ὁ νικῶν ἐν Ὀλυμπιάσιν, ἢ ὁ κηρύσσων τοὺς νικῶντας εἶναι ;

10 18. Ἐπαρμένου δὲ τοῦ Εὐρυβιάδου τὴν βακτηρίαν ὡς πατάζοντος, Πάταξον μὲν οὖν, εἶπεν, ἄκουσον δέ.

19. Μὴ πείθων δὲ τὸν Εὐρυβιάδην ἐν τοῖς στενοῖς ναυμαχῆσαι, κρύφα πρὸς τὸν βάρβαρον ἔπεμψε, παραινῶν, μὴ δεδιέναι τοὺς Ἕλληνας ἀποδιδράσκοντας. Ἐπεὶ 15 δὲ πεισθεὶς ἐκείνος ἠττήθη, ναυμαχῆσας ὅπου συνέφερε τοῖς Ἕλλησι, πάλιν ἔπεμψε πρὸς αὐτὸν κελεύων φεύγειν ἐπὶ τὸν Ἑλλησποντον τὴν ταχίστην, ὡς τῶν Ἑλλήνων διανοομένων λύειν τὴν γέφυραν· ἵνα σώζων τοὺς Ἕλληνας, ἐκείνον δοκῇ σώζειν.

20 20. Τοῦ δὲ Σεριφίου πρὸς αὐτὸν εἰπόντος, ὡς οὐ δι' αὐτόν, ἀλλὰ διὰ τὴν πόλιν, ἐνδοξός ἐστιν, Ἀληθῆ λέγεις, εἶπεν· ἀλλ' οὐτ' ἂν ἐγὼ Σερίφιος ὦν ἐγεγόνμην ἐνδοξος, οὔτε σύ, Ἀθηναῖος.

21. Τὸν δὲ υἱὸν ἐντροφῶντα τῇ μητρὶ, πλεῖστον Ἑλλήνων ἔλεγε δύνασθαι· τῶν γὰρ Ἑλλήνων ἄρχειν Ἀθηναίους· Ἀθηναίων δέ, ἑαυτόν· ἑαυτοῦ δέ, τὴν ἐκείνου μητέρα· τῆς δὲ μητρός, ἐκείνον.

22. Ἀριστείδης δὲ ὁ δίκαιος ἀεὶ κατ' αὐτὸν ἐπολιτεύετο, καὶ τὰς ἐταιρείας ἔφευγεν, ὡς τῆς ἀπὸ τῶν φίλων 30 δυνάμεως ἀδικεῖν ἐπαιρούσης.

23. Ἐπεὶ δὲ τῶν Ἀθηναίων ὁρμωμένων ἐπὶ τὸν ἐξοστρακισμόν, ἄνθρωπος ἀγράμματος καὶ ἄγροικος ὄστρακον ἔχων προσῆλθεν αὐτῷ κελεύων ἐγγράφαι τὸ ὄνομα τοῦ Ἀριστείδου, Γινώσκεις γάρ, ἔφη, τὸν Ἀριστείδην ; τοῦ δὲ

ἀνθρώπου γινώσκειν μὲν οὐ φήσαντος, ἄχθεσθαι δὲ τῇ τοῦ δικαίου προσηγορίᾳ, σιωπήσας ἐνέγραψε τὸ ὄνομα τῷ ὁστράκῳ, καὶ ἀπέδωκεν.

24. Ἐχθρὸς δὲ ὢν τοῦ Θεμιστοκλέους, καὶ πρεσβευτῆς ἐκπεμφθεὶς σὺν αὐτῷ, Βούλει, φησὶν, ὦ Θεμιστόκλεις, 5 ἐπὶ τῶν ὄρων τὴν ἔχθραν ἀπολίπωμεν ; ἂν γὰρ δοκῇ, πάλιν αὐτὴν ἐπανιόντες ληψόμεθα.

25. Φωκίων ὁ Ἀθηναῖος ὑπ' οὐδενὸς οὔτε γελῶν ὥφθη, οὔτε δακρύων.

26. Μαντείας δὲ γενομένης Ἀθηναίοις, ὥς εἰς ἐστὶν 10 ἀνὴρ ἐν τῇ πόλει ταῖς πάντων ἐναντιούμενος γνώμαις, καὶ τῶν Ἀθηναίων ζητεῖν κελεύοντων ὅστις ἐστί, καὶ βοῶντων, Φωκίων ἔφησε τοῦτον εἶναι· μόνῳ γὰρ ἑαυτῷ μηδὲν ἀρέσκειν ὢν οἱ πολλοὶ πράττουσι καὶ λέγουσιν.

27. Ἐπεὶ δὲ λέγων ποτὲ γνώμην πρὸς τὸν δῆμον 15 εὐδοκίμει, καὶ πάντας ὁμαλῶς ἑώρα τὸν λόγον ἀποδεχομένους, ἐπιστραφεὶς πρὸς φίλους εἶπεν· Οὐ δὴ πού κακόν τι λέγων ἑμαυτὸν λέληθα ;

28. Δημοσθένους δὲ τοῦ ῥήτορος εἰπόντος, Ἀποκτενοῦσί σε Ἀθηναῖοι, ἐὰν μανῶσι, Ναί, εἶπεν, ἐμὲ μὲν, 20 ἂν μανῶσι· σὲ δὲ ἂν σωφρονῶσι.

29. Τῶν δὲ μελλόντων συναποθνήσκειν ἐνὸς ὁδυρομένου καὶ ἀγανακτοῦντος, Οὐκ ἀγαπᾷς εἶπεν, ὦ Θούδιππε, μετὰ Φωκίωνος ἀποθανούμενος ;

30. Ἦδη δὲ τῆς κύλικος αὐτῷ προσφερομένης, ἔρω- 25 τηθεὶς, εἴ τι λέγει πρὸς τὸν υἱόν, Ἐγὼ σοι, εἶπεν, ἐντέλλομαι καὶ παρακαλῶ μηδὲν Ἀθηναίοις μνησικακεῖν.

31. Ἀγησίλαος ἔλεγε, τοὺς τὴν Ἀσίαν κατοικοῦντας, ἐλευθέρους μὲν κακοὺς εἶναι, δούλους δὲ ἀγαθούς.

32. Θεωρήσαντος δὲ τινος Λάκωνα χωλὸν ἐπὶ πό- 30 λεμον ἐξιόντα, καὶ ἵππον ζητοῦντος, Οὐκ αἰσθάνῃ, ἔφη, ὅτι οὐ φευγόντων, ἀλλὰ μενόντων ὁ πόλεμος χρεῖαν ἔχει ;

33. Ὡς δὲ διαβὰς τὸν Ἑλλήσποντον ἐβάδιζε διὰ τῆς

Θράκης, ἐδεήθη μὲν οὐδενὸς τῶν βαρβάρων, πέμπων δὲ πρὸς ἐκάστους, ἐπυνθάνετο, πότερον ὡς φιλίαν ἢ ὡς πολεμίαν διαπορεύηται τὴν χώραν.

34. Τῷ δὲ τῶν Μακεδόνων βασιλεῖ τὸ αὐτὸ ἐρώτημα προσέπεμψε. Φήσαντος δ' ἐκείνου βουλευέσθαι, Βουλευέσθω τοίνυν εἶπεν, ἡμεῖς δὲ πορευσόμεθα. Θαυμάσας οὖν τὴν τόλμαν καὶ δείσας, ἐκέλευσεν ὡς φίλον προαίρειν.

35. Πυθόμενος δὲ μάχην γεγονέναι περὶ Κόρινθον, καὶ 10 Σπαρτιατῶν μὲν παντάπασιν ὀλίγους τεθνάναι, Κορινθίων δὲ καὶ Ἀθηναίων καὶ τῶν ἄλλων συμμάχων αὐτοῖς παμπόλλους, οὐκ ὥφθη περιχαρὴς οὐδ' ἐπηρμένος τῇ νίκῃ, ἀλλὰ καὶ πάννυ βαρὺ στενάξας, Φεῦ τῆς Ἑλλάδος, ἔφη, τοσούτους ὑφ' αὐτῆς ἀπολώλεκεν, ὅσοις ἄρκεῖ τοὺς 15 βαρβάρους νικᾶν ἅπαντας.

36. Ὅρων δ' ἐνίους τῶν πολιτῶν ἀπὸ ἵπποτροφίας δοκοῦντας εἶναί τινας καὶ μεγαλοφρονοῦντας, ἔπεισε τὴν ἀδελφὴν Κυνίσκαν εἰς ἄρμα καθίσασαν, Ὀλυμπιάσιν ἀγωνίσασθαι· βουλόμενος ἐνδείξασθαι τοῖς Ἑλλήσιν, 20 ὡς οὐδεμιᾶς ἐστὶν ἀρετῆς, πλούτου δὲ καὶ δαπάνης, τὰ τοιαῦτα.

37. Ἀποθνήσκων δὲ τοὺς φίλους ἐκέλευσε μηδεμίαν πλαστὰν μηδὲ μιμηλὰν ποιήσασθαι (τὰς εἰκόνας οὕτω προσαγορεύων). Εἰ γάρ τι καλὸν ἔργον πεποίηκα, τοῦτό 25 μου μνημεῖον ἐστίν· εἰ δὲ μηδέν, οὐδ' οἱ πάντες ἀνδριάντες.

38. Ἀνταλκίδας πρὸς τὸν Ἀθηναῖον ἀμαθεῖς ἀποκαλοῦντα τοὺς Λακεδαιμονίους, Μόνοι γοῦν, εἶπεν, ἡμεῖς οὐδὲν μεμαθήκαμεν κακὸν παρ' ὑμῶν.

39. Ἐτέρου δὲ Ἀθηναίου πρὸς αὐτὸν εἰπόντος, Ἀλλὰ μὴν ὑμεῖς ἀπὸ τοῦ Κηφισσοῦ πολλάκις ὑμᾶς ἐδιώξαμεν, ἡμεῖς δὲ οὐδέποτε, εἶπεν, ὑμᾶς ἀπὸ τοῦ Εὐρώτα.

40. Σοφιστοῦ δὲ μέλλοντος ἀναγινώσκειν ἐγκώμιον Ἑρακλέους, ἔφη· Τίς γὰρ αὐτὸν ψέγει;

41. Ἄλλου δ' ἐρωτήσαντος, πῶς ἂν τις μάλιστα ἀρέσκοι τοῖς ἀνθρώποις, Εἰ ἡδίστα μέν, ἔφη, αὐτοῖς διαλέγοιτο, ὠφελιμώτατα δὲ προσφέροιτο.

42. Πρὸς Ἀγησίλαον πληγέντα ἐν μάχῃ ὑπὸ Θηβαίων, Ἀπέχεις, εἶπε, τὰ διδασκάλια, μὴ βουλομένους 5 αὐτοὺς μηδ' ἐπισταμένους μάχεσθαι διδάξας. Ἐδόκουν γὰρ ταῖς συνεχέσιν ἐπ' αὐτοὺς τοῦ Ἀγησιλάου στρατείας μάχιμοι γεγονέναι.

43. Πρὸς δὲ τὸν ἐπιζητοῦντα ὅτι ἐγχειρίδιοις βραχείσι κατὰ πόλεμον χρῶνται Λακεδαιμόνιοι, Διότι, εἶπε, 10 πλησίον τοῖς πολεμίοις μαχόμεθα.

44. Λεωνίδας ὁ Ἀναξανδρίδα, ἀδελφὸς δὲ Κλεομένους, πρὸς τινα εἰπόντα, Πλὴν τοῦ βασιλεύειν ἡμῶν οὐδὲν διαφέρεις, Ἄλλ' οὐκ ἂν, ἔφη, εἰ μὴ βελτίων ὑμῶν ἤμην, ἐβασίλευον. 15

45. Λέγοντος δὲ τινος, Ἀπὸ τῶν οἰστευμάτων τῶν βαρβάρων οὐδὲ τὸν ἥλιον ἰδεῖν ἐστίν, Οὐκοῦν, ἔφη, χάριεν, εἰ ὑπὸ σκίαν αὐτοῖς μαχεσόμεθα.

46. Ἄλλου δὲ εἰπόντος, Πάρεισιν ἐγγὺς ἡμῶν, Οὐκοῦν, ἔφη, καὶ ἡμεῖς αὐτῶν ἐγγύς. 20

47. Ξέρξου δὲ γράψαντος αὐτῷ, Ἐξεστὶ σοι μὴ θεομαχοῦντι, μετ' ἐμοῦ δὲ τασσομένῳ, τῆς Ἑλλάδος μοναρχεῖν, ἀντέγραψεν. Εἰ τὰ καλὰ τοῦ βίου γινώσκεις, ἀπέστης ἂν τῆς τῶν ἀλλοτρίων ἐπιθυμίας· ἐμοὶ δὲ κρείσσων ὁ ὑπὲρ τῆς Ἑλλάδος θάνατος τοῦ μοναρχεῖν τῶν 25 ὁμοφύλων.

48. Πάλιν δὲ τοῦ Ξέρξου γράψαντος, Πέμψον τὰ ὄπλα, ἀντέγραψεν· Μολὼν λάβε.

49. Πausανίας ὁ Πλειστάνακτος, πρὸς τὸν ἐρωτήσαντα διὰ τί τῶν ἀρχαίων νόμων οὐδένα κινεῖν ἔξεστι 30 παρ' αὐτοῖς, Ὅτι τοὺς νόμους, ἔφη, τῶν ἀνδρῶν, οὐ τοὺς ἀνδρας τῶν νόμων κυρίου εἶναι δεῖ.

50. Ἐπαινοῦντος δὲ αὐτοῦ ἐν Τεγέα μετὰ τὴν φυγὴν τοὺς Λακεδαιμονίους, εἶπέ τις· Διὰ τί οὖν οὐκ ἔμενες ἐν

Σπάρτη, ἀλλ' ἔφυγες; "Οτι οὐδ' ἰατροί, ἔφη, παρὰ τοῖς ὑγιαίνουσιν, ὅπου δὲ οἱ νοσοῦντες, διατρίβειν εἰώδασιν.

51. Πυθόμενου δέ τινος αὐτοῦ, πῶς ἂν δυνηθεῖεν 5 τοὺς Θρᾷκας νικῆσαι, Εἰ τὸν ἄριστον, εἶπε, στρατηγὸν καταστήσαιομεν.

52. Ἰατροῦ δ' ἐπισκεπτομένου αὐτὸν καὶ εἰπόντος, Οὐδὲν κακὸν ἔχεις. Οὐ γάρ σοι ἰατρῶ, ἔφη, χρῶμαι.

53. Μεμφομένου δέ τινος αὐτὸν τῶν φίλων, διότι 10 ἰατρόν τινα κακῶς λέγει, πείραν οὐκ ἔχων αὐτοῦ, οὐδὲ ἀδικηθεῖς τι, "Οτι, εἶπεν, εἰ ἔλαβον αὐτοῦ πείραν, οὐκ ἂν ἔζων.

DIALOGUES OF LUCIAN.

1. MERCURY, CHARON.

ΕΡΜ. Λογισώμεθα, ὦ πορϑμεῦ, εἰ δοκεῖ, ὅποσα 15 μοι ὀφείλεις ἤδη, ὅπως μὴ αὖτις ἐρίζωμέν τι περὶ αὐτῶν.

ΧΑΡ. Λογισώμεθα, ὦ Ἑρμῇ· ἄμεινον γὰρ ὠρίσθαι περὶ αὐτῶν, καὶ ἀπραγμονέστερον.

ΕΡΜ. Ἀγκυραν ἐντειλαμένῳ ἐκόμισα πέντε δραχμῶν.

20 ΧΑΡ. Πολλοῦ λέγεις.

ΕΡΜ. Νῆ τὸν Ἀἰδωνέα, τῶν πέντε ὠνησάμην, καὶ τροπωτήρα δύο ὀβολῶν.

ΧΑΡ. Τίθει πέντε δραχμὰς καὶ ὀβολοὺς δύο.

ΕΡΜ. Καὶ ἀκέστραν ὑπὲρ τοῦ ἰστίου· πέντε ὀβο- 25 λοὺς ἐγὼ κατέβαλον.

ΧΑΡ. Καὶ τούτους προστίθει.

ΕΡΜ. Καὶ κηρὸν ὥς ἐπιπλάσαι τοῦ σκαφιδίου τὰ

ἀνεργότα, καὶ ἥλους δέ, καὶ καλώδιον, ἀφ' οὗ τὴν ὑπέραν ἐποίησας, δύο δραχμῶν ἅπαντα.

ΧΑΡ. Εὖγε, καὶ ἄξια ταῦτα ὠνήσω.

ΕΡΜ. Ταῦτά ἐστιν, εἰ μὴ τι ἄλλο ἡμᾶς διέλαθεν ἐν τῷ λογισμῷ. Πότε δ' οὖν ταῦτ' ἀποδώσειν φής; 5

ΧΑΡ. Νῦν μὲν, ὦ Ἑρμῇ, ἀδύνατον. Ἦν δὲ λοιμός τις, ἡ πόλεμος καταπέμψῃ ἀδρόους τινάς, ἐνέσται τότε ἀποκερδᾶναι ἐν τῷ πλήθει παραλογιζόμενον τὰ πορθμία.

ΕΡΜ. Νῦν οὖν ἐγὼ καθεδοῦμαι τὰ κάκιστα εὐχόμενος γενέσθαι, ὥς ἂν ἀπὸ τούτων ἀπολαύοιμι.

ΧΑΡ. Οὐκ ἐστιν ἄλλως, ὦ Ἑρμῇ. Νῦν δ' ὀλίγοι, ὥς ὁρᾷς, ἀφικνούνται ἡμῖν· εἰρήνη γάρ.

ΕΡΜ. Ἀμεινον οὕτως, εἰ καὶ ἡμῖν παρατείνουτο ὑπὸ σοῦ τὸ ὄφλημα. Πλὴν ἀλλ' οἱ μὲν παλαιοί, ὦ Χάρων, 15 οἷσθα οἷοι παρεγίγνοντο, ἀνδρεῖοι ἅπαντες, αἵματος ἀνάπλεω, καὶ τραυματίαι οἱ πολλοί. Νῦν δὲ ἡ φαρμάκῃ τις ὑπὸ τοῦ παιδὸς ἀποθανών, ἡ ὑπὸ τῆς γυναικός, ἡ ὑπὸ τρυφῆς ἐξωδηκῶς τὴν γαστέρα καὶ τὰ σκέλη· ὥχροι γὰρ ἅπαντες καὶ ἀγενεῖς, οὐδὲ ὅμοιοι ἐκείνοις. Οἱ δὲ 20 πλεῖστοι αὐτῶν διὰ χρήματα ἤκουσιν ἐπιβουλεύοντες ἀλλήλοις, ὥς εἰκάσι.

ΧΑΡ. Πάνυ γὰρ περιπόθητά ἐστι ταῦτα.

ΕΡΜ. Οὐκοῦν οὐδ' ἐγὼ δόξαιμι ἂν ἀμαρτάνειν, πικρῶς ἀπαιτῶν τὰ ὀφειλόμενα παρὰ σοῦ. 25

2. CHARON, MENIPPUS, MERCURY.

ΧΑΡ. Ἀπόδος, ὦ κατάρατε, τὰ πορθμία.

ΜΕΝ. Βόα, εἰ τοῦτό σοι ἥδιον, ὦ Χάρων.

ΧΑΡ. Ἀπόδος φημί, ἀνδ' ὦν σε διεπορθμευσάμην.

ΜΕΝ. Οὐκ ἂν λάβοις παρὰ τοῦ μὴ ἔχοντος.

ΧΑΡ. Ἔστι δέ τις ὀβολὸν μὴ ἔχων; 30

ΜΕΝ. Εἰ μὲν καὶ ἄλλος τις, οὐκ οἶδα· ἐγὼ δὲ οὐκ ἔχω.

ΧΑΡ. Καὶ μὴν ἄγξω σε νῆ τὸν Πλούτωνα, ὦ μιარέ, ἦν μὴ ἀποδοῖς.

MEN. Κάγὼ τῷ ξύλῳ σου πατάξας διαλύσω τὸ κρανίον.

5 ΧΑΡ. Μάτην οὖν ἔσῃ πεπλευκῶς τοσοῦτον πλοῦν ;

MEN. Ὁ Ἑρμῆς ὑπὲρ ἐμοῦ σοι ἀποδότη, ὅς με παρέδωκέ σοι.

ΕΡΜ. Νῆ Δία ὀναίμην, εἰ μέλλω γε καὶ ὑπερεκτίνειν τῶν νεκρῶν.

10 ΧΑΡ. Οὐκ ἀποστήσομαί σου.

MEN. Τούτου γε ἔνεκα νεωλκήσας τὸ πορθμείου παράμενε. Πλὴν ἀλλ' ὃ γε μὴ ἔχω, πῶς ἂν λάβοις ;

ΧΑΡ. Σὺ δ' οὐκ ἦδεις ὡς κομίζειν δέον ;

MEN. Ἦιδειν μέν, οὐκ εἶχον δέ. Τί οὖν ; ἐχρῆν
15 διὰ τοῦτο μὴ ἀποθανεῖν ;

ΧΑΡ. Μόνος οὖν αὐχῆσεις προῖκα πεπλευκέναι ;

MEN. Οὐ προῖκα, ὦ βέλτιστε· καὶ γὰρ ἤντλησα, καὶ τῆς κόπης συνελαβόμην, καὶ οὐκ ἔκλαιον μόνος τῶν ἄλλων ἐπιβατῶν.

20 ΧΑΡ. Οὐδὲν ταῦτα πρὸς τὰ πορθμία. Τὸν ὀβολὸν ἀποδοῦναί σε δεῖ· οὐ γὰρ θέμις ἄλλως γενέσθαι.

MEN. Οὐκοῦν ἀπάγαγέ με αὐθις ἐς τὸν βίον.

ΧΑΡ. Χαρίεν λέγεις, ἵνα καὶ πληγὰς ἐπὶ τούτῳ παρὰ τοῦ Αἰακοῦ προσλάβω.

25 MEN. Μὴ ἐνόχλει οὖν.

ΧΑΡ. Δεῖξον τί ἐν τῇ πῆρᾳ ἔχεις.

MEN. Θέρμους, εἰ θέλεις, καὶ τῆς Ἑκάτης τὸ δεῖπνον.

ΧΑΡ. Πόθεν τοῦτον ἡμῖν, ὦ Ἑρμῆ, τὸν κύνα ἡγαγες ; Οἶα δὲ καὶ ἐλάλει παρὰ τὸν πλοῦν, τῶν ἐπιβα-
30 τῶν ἀπάντων καταγελῶν καὶ ἐπισκώπτων καὶ μόνος ἄδων, οἰμωζόντων ἐκείνων.

ΕΡΜ. Ἀγνοεῖς, ὦ Χάρων, ὁποῖον ἄνδρα διεπόρθμευσας ; ἐλευθέρων ἀκριβῶς, κούδενός αὐτῷ μέλει. Οὗτός ἐστιν ὁ Μένιππος.

ΧΑΡ. Καὶ μὴν ἂν σε λάβω ποτέ.

MEN. Ἄν λάβῃς, ὦ βέλτιστε! δις δὲ οὐκ ἂν λάβῃς.

3. MENIPPUS AND MERCURY.

MEN. Ποῦ δὲ οἱ καλοί εἰσιν, ἢ αἱ καλαί, ὦ Ἑρμῇ; ξενάγησόν με νήλυν ὄντα. 5

EP. Οὐ σχολή μοι, ὦ Μένιππε. Πλὴν κατ' ἐκείνο αὐτὸ ἀπόβλεψον, ὥς ἐπὶ τὰ δεξιά, ἔνθα Ἷάκινθος τέ ἐστι, καὶ ὁ Νάρκισσος, καὶ Νιρεύς, καὶ Ἀχιλλεύς, καὶ Τυρώ, καὶ Ἑλένη, καὶ Λήδα, καὶ ὅλως τὰ ἀρχαῖα κάλλη πάντα. 10

MEN. Ὅστ' ἄ μόνον ὀρώ, καὶ κρανία τῶν σαρκῶν γυμνά, ὅμοια τὰ πολλά.

EP. Καὶ μὴν ἐκείν' ἐστίν, ἃ πάντες οἱ ποιηταὶ θαυμάζουσι, τὰ ὅστ' ἄ, ὧν σὺ ἔοικας καταφρονεῖν.

MEN. Ὅμως τὴν Ἑλένην μοι δείξον· οὐ γὰρ ἂν 15 διαγνοίην ἔγωγε.

EP. Τουτὶ τὸ κρανίον ἢ Ἑλένη ἐστίν.

MEN. Εἴτα αἱ χίλιναι νῆες διὰ τοῦτο ἐπληρώθησαν ἐξ ἀπάσης τῆς Ἑλλάδος, καὶ τοσοῦτοι ἔπεσον Ἑλληνες τε καὶ βάρβαροι, καὶ τοσαῦται πόλεις ἀνάστατοι 20 γεγόνασιν;

EP. Ἄλλ' οὐκ εἶδες, ὦ Μένιππε, ζῶσαν τὴν γυναῖκα· ἔφης γὰρ ἂν καὶ σὺ ἀνεμέσητον εἶναι

Τοιῷδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν·

ἐπεὶ καὶ τὰ ἄνδρ', ξηρὰ ὄντα, εἴ τις βλέποι ἀποβεβλη- 25 κότα τὴν βαφήν, ἄμορφα δηλονότι αὐτῷ δόξει. Ὅτε μέντοι ἀνδρεῖ, καὶ ἔχει τὴν χροιάν, κάλλιστά ἐστιν.

MEN. Οὐκοῦν τοῦτο, ὦ Ἑρμῇ, θαυμάζω, εἰ μὴ συνέσαν οἱ Ἀχαιοὶ περὶ πράγματος οὕτως ὀλιγοχρο- 30 νίου καὶ ῥαδίως ἀπανθούντος ποιοῦντες.

EP. Οὐ σχολή μοι, ὦ Μένιππε, συμφιλοσοφεῖν σοι·

ὥστε ἐπιλεξάμενος τόπον, ἔνθα ἂν ἐθέλῃς, κείσο κατα-
βαλὼν σεαυτὸν. Ἐγὼ δὲ τοὺς ἄλλους νεκροὺς ἤδη
μετελεύσομαι.

4. MENIPPUS AND TANTALUS.

MEN. Τί κλάεις, ὦ Τάνταλε ; ἡ τί σεαυτὸν ὀδύρῃ,
5 ἐπὶ τῇ λίμνῃ ἐστὼς ;

TAN. Ὅτι, ὦ Μένιππε, ἀπόλωλα ὑπὸ τοῦ δίψους.

MEN. Οὕτως ἀργὸς εἶ, ὥς μὴ ἐπικύψας πιεῖν, ἡ
καὶ νῆ Δί' ἀρυσάμενος κοίλῃ τῇ χειρί ;

TAN. Οὐδὲν ὄφελος, εἰ ἐπικύψαιμι· φεύγει γὰρ τὸ
10 ὕδωρ, ἐπειδὰν προσιόντα αἰσθῆται με. Ἦν δέ ποτε
καὶ ἀρύσσωμαι, καὶ προσενέγκω τῷ στόματι, οὐ φθάνω
βρέξας ἄκρον τὸ χεῖλος, καὶ διὰ τῶν δακτύλων διαρ-
ρύνειν, οὐκ οἶδ' ὅπως, αὖτις ἀπολείπει ξηρὰν τὴν χεῖρά
μου.

15 MEN. Τεράστιόν τι πάσχεις, ὦ Τάνταλε. Ἀτὰρ
εἰπέ μοι, τί γὰρ καὶ δέῃ τοῦ πιεῖν ; οὐ γὰρ σῶμα ἔχεις·
ἀλλ' ἐκεῖνο μὲν ἐν Λυδία ποῦ τέθραπται, ὅπερ καὶ πει-
νῇν καὶ διψῇν ἐδύνατο. Σὺ δέ, ἡ ψυχῇ, πῶς ἂν ἔτι
ἡ διψῆς ἡ πίνοις ;

20 TAN. Τοῦτ' αὐτὸ ἡ κόλασις ἐστὶ, τό διψῇν μου
τὴν ψυχὴν ὥς σῶμα οὔσαν.

MEN. Ἀλλὰ τοῦτο μὲν οὕτω πιστεύσομεν, ἐπεὶ
φῆς τῷ δίψει κολάζεσθαι. Τί δ' οὖν σοι τὸ δεινὸν
ἐσται ; ἡ δέδιας μὴ ἐνδεία τοῦ ποτοῦ ἀποθάνῃς ; οὐχ
25 ὁρῶ γὰρ ἄλλον μετὰ τοῦτον Ἀιδην, ἡ θάνατον ἐντεύ-
θεν εἰς ἕτερον τόπον.

TAN. Ὅρθως μὲν λέγεις· καὶ τοῦτο δ' οὖν μέρος
τῆς καταδίκης, τὸ ἐπιδυμῆν πιεῖν, μηδὲν δεόμενον.

MEN. Ληρεῖς, ὦ Τάνταλε, καὶ ὥς ἀληθῶς ποτοῦ
30 δεῖσθαι δοκεῖς, ἀκράτου γε ἐλλεβόρου, νῆ Δία, ὅστις
τοῦναντίον τοῖς ὑπὸ τῶν λυττῶντων κυνῶν δεδηγμένοις
πέπονθας, οὐ τὸ ὕδωρ, ἀλλὰ τὴν δίψαν πεφοβημένος.

TAN. Οὐδὲ τὸν ἐλλέβορον, ὦ Μένιππε, ἀναίνομαι
πιεῖν· γένοιτό μοι μόνον.

MEN. Θάρρει, ὦ Τάνταλε, ὥς οὔτε σύ, οὔτε ἄλλος
πίεται τῶν νεκρῶν· ἀδύνατον γάρ. Καίτοι οὐ πάντες,
ὥσπερ σύ, ἐκ καταδίκης διψῶσι, τοῦ ὕδατος αὐτοὺς οὐχ 5
ὑπομένοντος.

5. **ÆACUS, PROTESILAUS, MENELAUS, AND PARIS.**

ΑΙΑΚ. Τί ἄγχεις, ὦ Πρωτεσίλαε, τὴν Ἑλένην,
προσπεσών ;

ΠΡΩΤ. "Οτι διὰ ταύτην, ὦ Αἰκαέ, ἀπέθανον, ἡμι-
τελῇ μὲν τὸν δόμον καταλιπών, χήραν τε τὴν νεόγαμον 10
γυναῖκα.

ΑΙΑΚ. Αἰτιῶ τοῖνυν τὸν Μενέλαον, ὅστις ὑμᾶς ὑπὲρ
τοιαύτης γυναικὸς ἐπὶ Τροίαν ἤγαγεν.

ΠΡΩΤ. Εὖ λέγεις· ἐκείνόν μοι αἰτιατέον.

MEN. Οὐκ ἐμέ, ὦ βέλτιστε, ἀλλὰ δικαιότερον τὸν 15
Πάριν, ὃς ἐμοῦ τοῦ ξένου τὴν γυναῖκα παρὰ πάντα τὰ
δίκαια ὄχρετο ἀρπάσας. Οὗτος γὰρ οὐχ ὑπὸ σοῦ μόνου,
ἀλλ' ὑπὸ πάντων Ἑλλήνων τε καὶ βαρβάρων ἄξιος
ἄγχεσθαι, τοσούτοις θανάτου αἷτιος γεγεννημένος.

ΠΡΩΤ. Ἀμεινον οὕτω. Σὲ τοιγαροῦν, ὦ Δύσπαρι, 20
οὐκ ἀφήσω ποτὲ ἀπὸ τῶν χειρῶν.

ΠΑΡ. Ἀδिका ποιῶν, ὦ Πρωτεσίλαε, καὶ ταῦτα
ὁμότεχνον ὄντα σοι· ἐρωτικὸς γὰρ καὶ αὐτός εἰμι, καὶ
τῷ αὐτῷ θεῷ κατέσχημαι. Οἶσθα δέ, ὥς ἀκούσιόν τί
ἐστι, καὶ τις ἡμᾶς δαίμων ἄγει, ἔνθα ἂν ἐθέλῃ· καὶ 25
ἀδύνατόν ἐστιν ἀντιτάττεσθαι αὐτῷ.

ΠΡΩΤ. Εὖ λέγεις. Εἶδε οὖν μοι τὸν Ἑρωτα ἐν-
ταῦθα λαβεῖν δυνατὸν ἦν.

ΑΙΑΚ. Ἐγὼ σοι καὶ περὶ τοῦ Ἑρωτος ἀποκρινού-
μαι τὰ δίκαια. Φήσει γὰρ αὐτὸς μὲν τοῦ ἐρᾶν τῷ Πάριδι 30
ἴσως γεγενῆσθαι αἷτιος, τοῦ θανάτου δέ σοι οὐδένα ἄλλον,
ὦ Πρωτεσίλαε, ἢ σεαυτόν· ὃς ἐκλαδόμενος τῆς νεογά-

μου γυναικός, ἐπεὶ προσεφέρεσθε τῇ Τρωάδι, οὕτω φιλοκινδύνως καὶ ἀπονενημένως προεπήδησας τῶν ἄλλων, δόξης ἐρασθεῖς, δι' ἣν πρῶτος ἐν τῇ ἀποβάσει ἀπέθανες.

- 5 ΠΡΩΤ. Οὐκοῦν καὶ ὑπὲρ ἐμαντοῦ σοι, ὦ Αἰακέ, ἀποκρινούμαι δικαιότερα. Οὐ γὰρ ἐγὼ τούτων αἴτιος, ἀλλ' ἡ Μοῖρα, καὶ τὸ ἐξ ἀρχῆς οὕτως ἐπικεκλῶσθαι.

ΑΙΑΚ. Ὅρῳς. Τί οὖν τούτους αἰτία;

6. XANTHUS AND THE SEA.

- ΞΑΝ. Δέξαι με, ὦ Θάλασσα, δεινὰ πεπονθότα·
10 κατὰσβeson μου τὰ τραύματα.

ΘΑ. Τί τοῦτο, ὦ Ξάνθε; τίς σε κατέκλυσεν;

ΞΑΝ. Ἡφαιστος. Ἄλλ' ἀπηνδράκωμαι ὅλως ὁ
κακοδαίμων, καὶ ζέω.

ΘΑ. Διατί δέ σοι ἐνέβαλε τὸ πῦρ;

- 15 ΞΑΝ. Διὰ τὸν υἱὸν τῆς Θετίδος· ἐπεὶ γὰρ φονεύοντα τοὺς Φρύγας ἰκέτευσα, ὃδ' οὐκ ἐπαύσατο τῆς ὀργῆς, ἀλλ' ὑπὸ τῶν νεκρῶν ἀπέφραττέ μοι τὸν ῥοῦν, ἐλεήσας τοὺς ἀθλίους ἐπήλθον, ἐπικλύσαι θέλων, ὥς φοβηθεῖς ἀπόσχοιτο τῶν ἀνδρῶν. Ἐνταῦθα ὁ Ἡφαιστος, ἔτυχε
20 καὶ γὰρ πλησίον που ὦν, πᾶν ὅσον, οἶμαι, πῦρ εἶχε, καὶ ὅσον ἐν τῇ Αἴτνῃ, καὶ εἶποδι ἄλλοθι, φέρων, ἐπήλθέ μοι· καὶ ἔκλυσε μὲν τὰς πτελέας καὶ μυρίκας· ὥπτησε δὲ καὶ τοὺς κακοδαίμονας ἰχθύς, καὶ τὰς ἐγγέλυας· αὐτὸν δὲ ἐμὲ ὑπερκαχλάσαι ποιήσας, μικροῦ δεῖν ὅλον ξηρὸν
25 εἵργασται· Ὅρᾶς δ' οὖν, ὅπως διάκειμαι ὑπὸ τῶν ἐκκαυμάτων.

- ΘΑ. Θολερός, ὦ Ξάνθε, καὶ θερμός, ὥς εἰκός· τὸ αἷμα μὲν, ἀπὸ τῶν νεκρῶν· ἡ δέρμη δέ, ὥς φῆς, ἀπὸ τοῦ πυρός· καὶ εἰκότως, ὦ Ξάνθε, ὅς ἐπὶ τὸν ἐμὸν υἱὸν
30 ὥρμησας, οὐκ αἰδεσθεῖς ὅτι Νηρηΐδος υἱὸς ἦν.

ΞΑΝ. Οὐκ ἔδει οὖν ἐλεῆσαι γείτονας ὄντας τοὺς Φρύγας;

ΘΑ. Τὸν Ἥφαιστον δὲ οὐκ ἔδει ἐλεῆσαι Θέτιδος υἱὸν
ὄντα τὸν Ἀχιλλέα ;

7. VULCAN AND JUPITER.

ΗΦΑΙ. Τί με, ὦ Ζεῦ, δεῖ ποιεῖν ; ἦκω γάρ, ὡς
ἐκέλευσας, ἔχων τὸν πέλεκυν ὀξύτατον, εἰ καὶ λίθους
δέοι μῖα πληγῇ διατεμεῖν. 5

ΖΕΥΣ. Εὖγε, ὦ Ἥφαιστε· ἀλλὰ διέλέ μου τὴν
κεφαλὴν εἰς δύο κατενεγκών.

ΗΦΑΙ. Πειρᾷ μου, εἰ μέμνηνα ; πρόσταττε δ' οὖν
τάληδες, ὅπερ θέλεις σοι γενέσθαι.

ΖΕΥΣ. Διαιρεθῆναί μοι τὸ κρανίον· εἰ δὲ ἀπειθῇ- 10
σεις, οὐ νῦν πρῶτον ὀργιζομένου πειράσῃ μου· ἀλλὰ
χρὴ καδικνεῖσθαι παντὶ τῷ θυμῷ, μηδὲ μέλλειν· ἀπόλ-
λυμαι γὰρ ὑπὸ τῶν ὠδίνων, αἷ μου τὸν ἐγκέφαλον
ἀναστρέφουσιν.

ΗΦΑΙ. Ὅρα, ὦ Ζεῦ, μὴ κακὸν τι ποιήσωμεν· ὀξὺς 15
γὰρ ὁ πέλεκυς ἐστί, καὶ οὐκ ἀναιμωτί, οὐδὲ κατὰ τὴν
Εἰλειθυίαν μαίωσεται σε.

ΖΕΥΣ. Κατένεγκε μόνον, ὦ Ἥφαιστε, θάρρῶν· οἶδα
γὰρ ἐγὼ τὸ συμφέρον.

ΗΦΑΙ. Ἄκων μὲν, κατοίσω δέ· τί γὰρ χρὴ ποιεῖν, 20
σοῦ κελεύοντος ; Τί τοῦτο ; κόρη ἔνοπλος ; μέγα, ὦ
Ζεῦ, κακὸν εἶχες ἐν τῇ κεφαλῇ· εἰκότως γοῦν ὀξύθυμος
ἦσθα, τηλικαύτην ὑπὸ τὴν μήνιγγα παρθένον ζωογονῶν,
καὶ ταῦτα ἔνοπλον· ἥπου στρατόπεδον, οὐ κεφαλὴν
ἐλελήθεις ἔχων. Ἡ δὲ πηδᾷ, καὶ πυρρὶ χίξει, καὶ τὴν 25
ἀσπίδα τινάσσει, καὶ τὸ δόρυ πάλλει, καὶ ἐνδουσιᾷ· καὶ
τὸ μέγιστον, καλὴ πάνυ καὶ ἀκμαία γεγένηται ἤδη ἐν
βραχεῖ· γλαυκῶπις μὲν, ἀλλὰ κοσμεῖ καὶ τοῦτο ἡ κόρυς·
ὥστε, ὦ Ζεῦ, μαίωτρά μοι ἀπόδος ἐγγυήσας μοι αὐτήν.

ΖΕΥΣ. Ἀδύνατα αἰτεῖς, ὦ Ἥφαιστε· παρθένος 30
γὰρ αἰεὶ θέλει μένειν· ἐγὼ γοῦν τό γε ἐπ' ἐμοὶ οὐδὲν
ἀντιλέγω.

ΗΦΑΙ. Τοῦτ' ἐβουλόμην. Ἐμοὶ μελήσει τὰ λοιπά· καὶ ἤδη συναρπάσω αὐτήν.

ΖΕΥΣ. Εἴ σοι ῥάδιον, οὕτω ποίει· πλὴν οἶδα ὅτι ἀδυνάτων ἐρᾶς.

8. JUPITER, ÆSCULAPIUS, AND HERCULES.

5 **ΖΕΥΣ.** Παύσασθε· ὦ Ἀσκληπιέ καὶ Ἡράκλεις, ἐρίζοντες πρὸς ἀλλήλους ὥσπερ ἄνθρωποι· ἀπρεπή γὰρ ταῦτα, καὶ ἀλλότρια τοῦ συμποσίου τῶν θεῶν.

ΗΡΑ. Ἀλλὰ ἐθέλεις, ὦ Ζεῦ, τουτονὶ τὸν φαρμακέα προκατακλίνεσθαί μου.

10 **ΑΣΚ.** Νῆ Δία, καὶ ἀμείνων γάρ εἰμι.

ΗΡΑ. Κατὰ τί, ὦ ἐμβρόντητε; ἡ διότι σε ὁ Ζεὺς ἐκεραύνωσεν, ἃ μὴ θέμις ποιοῦντα, νῦν δὲ κατ' ἔλεον αὐδῆς ἀθανασίας μετείληφας;

ΑΣΚ. Ἐπιλέησαι γὰρ καὶ σύ, ὦ Ἡρακλῆς, ἐν τῇ
15 Οἴτῃ καταφλεγείς, ὅτι μοι ὀνειδίζεις τὸ πῦρ;

ΗΡΑ. Οὐκουν ἴσα καὶ ὅμοια βεβίωται ἡμῖν· ὃς Διὸς μὲν υἱὸς εἰμι, τοσαῦτα δὲ πεπόνηκα, ἐκκαθαίρων τὸν βίον, θηρία καταγωνιζόμενος, καὶ ἀνθρώπους ὑβριστὰς τιμωρούμενος. Σὺ δὲ ῥιζοτόμος εἶ, καὶ ἀγύρτης,
20 νοσοῦσι μὲν ἴσως ἀνθρώποις χρήσιμος ἐπιθήσειν τῶν φαρμάκων, ἀνδρῶδες δὲ οὐδὲν ἐπιδεδειγμένος.

ΑΣΚ. Εὖ λέγεις, ὅτι σου τὰ ἐγκαύματα ἰασάμην, ὅτε πρῶην ἀνῆλθες ἡμίφλεκτος, ὑπ' ἀμφοῖν διεφθαρμένος τῷ σώματι, τοῦ χιτῶνος, καὶ μετὰ τοῦτο, τοῦ
25 πυρός. Ἐγὼ δέ, εἰ καὶ μηδὲν ἄλλο, οὔτε ἐδούλευσα ὥσπερ σύ, οὔτε ἐξαινουν ἔρια ἐν Λυδία, πορφυρίδα ἐνδεδυκώς, καὶ παιόμενος ὑπὸ τῆς Ὀμφάλης χρυσῷ σανδάλῳ, ἀλλ' οὐδὲ μελαγχολήσας ἀπέκτεινα τὰ τέκνα καὶ τὴν γυναῖκα.

30 **ΗΡΑ.** Εἴ μὴ παύσῃ λαιδορούμενός μοι, ἀντίκα μάλα εἶση, ὥς οὐ πολὺ σε ὀνήσει ἡ ἀθανασία, ἐπεὶ

ἀράμενός σε, ρίψω ἐπὶ κεφαλὴν ἐκ τοῦ οὐρανοῦ, ὥστε μηδὲ τὸν Παιήονα ἰάσασθαι σε, τὸ κρανίον συντριβέντα.

ΖΕΤΣ. Παύσασθέ, φημι, καὶ μὴ ἐπιταράττετε ἡμῖν τὴν συνουσίαν, ἣ ἀμφοτέρους ἀποπέμψομαι ὑμᾶς τοῦ 5 συμποσίου· καίτοι εὐγνωμον, ὦ Ἡρακλῆς, προκατακλίνεσθαι σου τὸν Ἀσκληπιόν, ἅτε καὶ πρότερον ἀποθανόντα.

9. MERCURY, MAIA.

ΕΡΜ. Ἔστι γάρ τις, ὦ μήτερ, ἐν οὐρανῷ θεὸς ἀδλιώτερος ἐμοῦ ; 10

ΜΑΙ. Μὴ λέγε, ὦ Ἑρμῆ, τοιοῦτον μηδέν.

ΕΡΜ. Τί μὴ λέγω, ὃς τοσαῦτα πράγματα ἔχω, μόνος κάμνων, καὶ πρὸς τοσαύτας ὑπηρεσίας διασπώμενος ; ἔωθεν μὲν γὰρ ἐξαναστάντα σαίρειν τὸ συμπόσιον δεῖ· καὶ διαστρώσαντα τὴν κλισίαν, εἴτα εὐθετήσαντα 15 ἕκαστα, παρεστάναι τῷ Διὶ, καὶ διαφέρειν τὰς ἀγγελίας τὰς παρ' αὐτοῦ, ἄνω καὶ κάτω ἡμεροδρομοῦντα· καὶ ἐπανελθόντα ἔτι κεκουιμένον παρατιθέναι τὴν ἀμβροσίαν· πρὶν δὲ τὸν νεώνητον τοῦτον οἰνοχόον ἤκειν, καὶ τὸ νέκταρ ἐγὼ ἐνέχεον. Τὸ δὲ πάντων δεινότατον, ὅτι μηδὲ 20 νυκτὸς καθεύδω μόνος τῶν ἄλλων, ἀλλὰ δεῖ με καὶ τότε τῷ Πλούτῳ ψυχαγωγεῖν, καὶ νεκροπομπὸν εἶναι, καὶ παρεστάναι τῷ δικαστηρίῳ. Οὐ γὰρ ἱκανά μοι τὰ τῆς ἡμέρας ἔργα, ἐν παλαιστραῖς εἶναι, κὰν ταῖς ἐκκλησίαις κηρύττειν, καὶ ῥήτορας ἐκδιδάσκειν, ἀλλ' ἔτι καὶ νεκρικὰ 25 συνδιαπράττειν μεμερισμένον. Καίτοι τὰ μὲν τῆς Δήδας τέκνα παρ' ἡμέραν ἑκάτερος ἐν οὐρανῷ ἢ ἐν Ἄιδου εἰσὶν. Ἐμοὶ δὲ καὶ ἑκάστην ἡμέραν καὶ ταῦτα κάκεῖνα ποιεῖν ἀναγκαῖον. Καὶ οἱ μὲν Ἀλκμήνης καὶ Σεμέλης ἐκ γυναικῶν δυστήνων γενόμενοι, εὐωχοῦνται ἀφρόντιδες· 30 ὁ δὲ Μαίας τῆς Ἀτλαντος διακονοῦμαι αὐτοῖς. Καὶ νῦν ἄρτι ἤκοντά με ἀπὸ Σιδῶνος παρὰ τῆς Κάδμου

θυγατρός, ἐφ' ἣν πέπομφέ με ὀφόμενον ὃ τι πράττει ἡ παῖς, μηδὲ ἀναπνεύσαντα, πέπομφεν αὖθις ἐς τὸ Ἄργος ἐπισκεψόμενον τὴν Δανάην· Εἴτ' ἐκεῖθεν ἐς Βοιωτίαν, φησίν, ἐλθὼν, ἐν παρόδῳ τὴν Ἀντιόπην 5 ἰδέ. Καὶ ὅλως ἀπηγόρευκα ἤδη. Εἰ γοῦν μοι δυνατόν ἦν, ἡδέως ἂν ἡξίωσα πεπρᾶσθαι, ὥσπερ οἱ ἐν γῇ κακῶς δουλεύοντες.

ΜΑΙ. Ἐὰ ταῦτα, ὦ τέκνον. Χρὴ γὰρ πάντα ὑπηρετεῖν τῷ πατρί, νεανίαν ὄντα. Καὶ νῦν ὥσπερ 10 ἐπέμφθης, σόβει ἐς Ἄργος, εἴτα ἐς τὴν Βοιωτίαν, μὴ καὶ πληγὰς βραδύνων λάβης· ὀξύχολοι γὰρ οἱ ἐρώντες.

10. NIREUS, THERSITES, MENIPPUS.

NIP. Ἴδου δὴ, Μένιππος οὐτοσὶ δικάσει, πότερος εὐμορφότερός ἐστιν. Εἰπέ, ὦ Μένιππε, οὐ καλλίων σοι δοκῶ ;

15 MEN. Τίνες δὲ καὶ ἐστέ ; πρότερον, οἶμαι, χρὴ γὰρ τοῦτο εἰδέναι.

NIP. Νιρεὺς καὶ Θερσίτης.

MEN. Πότερος οὖν ὁ Νιρεὺς, καὶ πότερος ὁ Θερσίτης ; οὐδέπω γὰρ τοῦτο δῆλον.

20 ΘΕΡΣ. Ἐν μὲν ἤδη τοῦτ' ἔχω, ὅτι ὁμοίος εἰμί σοι, καὶ οὐδὲν τηλικούτον διαφέρεις, ἡλίκον σε Ὅμηρος ἐκεῖνος ὁ τυφλὸς ἐπήνεσεν, ἀπάντων εὐμορφότατον προσειπών· ἀλλ' ὁ φοβὸς ἐγώ, καὶ ψεδνός, οὐδὲν χείρων ἐφάνην τῷ δικαστῇ. Ὅρα σὺ δέ, ὦ Μένιππε, ὅν τινα καὶ 25 εὐμορφότερον ἡγῇ.

NIP. Ἐμέ γε τὸν Ἀγλαΐας, καὶ Χάροπος, ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθον.

MEN. Ἄλλ' οὐχὶ καὶ ὑπὸ γῆν, ὥς οἶμαι, κάλλιστος 30 ἦλθες· ἀλλὰ τὰ μὲν ὅσῃ ὁμοια, τὸ δὲ κρανίον ταύτῃ μόνον ἄρα διακρίνοιτο ἀπὸ τοῦ Θερσίτου κρανίου, ὅτι εὐθρυπτον τὸ σόν· ἀλαπαδὸν γὰρ αὐτό, καὶ οὐκ ἀνδρώδες ἔχεις.

NIP. Καὶ μὴν ἔρου "Ομηρον, ὁποῖος ἦν, ὁπότε συνεστράτευον τοῖς Ἀχαιοῖς.

MEN. Ὀνειράτά μοι λέγεις· ἐγὼ δὲ ἂν βλέπω, καὶ νῦν ἔχεις· ἐκεῖνα δὲ οἱ τότε ἴσασιν.

NIP. Οὐκοῦν ἐγὼ ἐνταῦθα εὐμορφότερός εἰμι, ὧ 5
Μένιπιπε ;

MEN. Οὔτε σύ, οὔτε ἄλλος εὐμορφος· ἰσοτιμία γὰρ ἐν ἄδου, καὶ ὅμοιοι ἅπαντες.

ΘΕΡΣ. Ἐμοὶ μὲν καὶ τοῦτο ἱκανόν.

EXTRACTS FROM XENOPHON'S ANABASIS.

BOOK I. 2. §§ 1-27.

MARCH FROM SARDIS TO TARSUS.

Ἐπεὶ δ' ἐδόκει ἤδη πορεύεσθαι αὐτῷ ἄνω, τὴν μὲν 10
πρόφασιν ἐποιεῖτο ὡς Πεισίδας βουλόμενος ἐκβαλεῖν
παντάπασιν ἐκ τῆς χώρας· καὶ ἀθροίζει ὡς ἐπὶ τού-
τους τό τε βαρβαρικὸν καὶ τὸ Ἑλληνικὸν τὸ ἐνταῦθα
στράτευμα, καὶ παραγγέλλει τῷ τε Κλεάρχῳ λαβόντι
ἦκειν ὅσον ἦν αὐτῷ στράτευμα, καὶ τῷ Ἀριστίππῳ συν- 15
αλλαγέντι πρὸς τοὺς οἴκοι ἀποπέμψαι πρὸς ἑαυτὸν ὃ
εἶχε στράτευμα· καὶ Ξενία τῷ Ἀρκάδι, ὃς αὐτῷ προε-
στήκει τοῦ ἐν ταῖς πόλεσι ξενικοῦ, ἦκειν παραγγέλλει
λαβόντα τοὺς ἄνδρας, πλὴν ὅποσοι ἱκανοὶ ἦσαν τὰς
ἀκροπόλεις φυλάττειν. Ἐκάλεσε δὲ καὶ τοὺς Μίλητον 20
πολιορκούντας, καὶ τοὺς φυγάδας ἐκέλευσε σὺν αὐτῷ
στρατεύεσθαι, ὑποσχόμενος αὐτοῖς, εἰ καλῶς καταπρά-
ξιεν ἐφ' ἃ ἐστρατεύετο, μὴ πρόσθεν παύσασθαι πρὶν
αὐτοὺς κατὰγοι οἴκαδε. Οἱ δὲ ἡδέως ἐπείθοντο· ἐπὶ-

στευον γὰρ αὐτῷ· καὶ λαβόντες τὰ ὅπλα παρήσαν
 εἰς Σάρδεις. Ξενίας μὲν δὴ τοὺς ἐκ τῶν πόλεων λαβὼν
 παρεγένετο εἰς Σάρδεις ὀπλίτας εἰς τετρακισχιλίους.
 Πρόξενος δὲ παρὴν ἔχων ὀπλίτας μὲν εἰς πεντακοσίους
 5 καὶ χιλίους, γυμνήτας δὲ πεντακοσίους· Σοφαίνετος δὲ
 ὁ Στυμφάλιος ὀπλίτας ἔχων χιλίους· Σωκράτης δὲ ὁ
 Ἀχαιὸς ὀπλίτας ἔχων ὡς πεντακοσίους· Πασίων δὲ
 ὁ Μεγαρεὺς εἰς τριακοσίους μὲν ὀπλίτας, τριακοσίους
 δὲ πελταστὰς ἔχων παρεγένετο· ἦν δὲ καὶ οὗτος καὶ
 10 ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατευομένων. Οὗτοι
 μὲν εἰς Σάρδεις αὐτῷ ἀφίκοντο. Τισσαφέρνης δέ, κατα-
 νοήσας ταῦτα καὶ μείζονα ἡγησάμενος εἶναι ἢ ὡς ἐπὶ
 Πεισίδας τὴν παρασκευὴν, πορεύεται ὡς βασιλέα ἢ ἐδύ-
 νατο τάχιστα ἱππέας ἔχων ὡς πεντακοσίους. Καὶ βασι-
 15 λεὺς μὲν δὴ ἐπεὶ ἤκουσε παρὰ Τισσαφέρνους τὸν Κύρου
 στόλον, ἀντιπαρεσκευάζετο.

Κύρος δὲ ἔχων οὓς εἴρηκα ὥρμητο ἀπὸ Σάρδεων· καὶ
 ἐξελαύνει διὰ τῆς Λυδίας σταδμοὺς τρεῖς παρασάγγας
 εἴκοσι καὶ δύο ἐπὶ τὸν Μαϊάνδρον ποταμόν. Τούτου τὸ
 20 εὖρος δύο πλέθρα· γέφυρα δὲ ἐπὴν ἐξευγμένη πλοίοις
 ἐπτά. Τούτον διαβάς ἐξελαύνει διὰ Φρυγίας σταδμὸν
 ἓνα παρασάγγας ὀκτὼ εἰς Κολοσσάς, πόλιν οἰκουμένην,
 εὐδαίμονα καὶ μεγάλην. Ἐνταῦθα ἔμεινεν ἡμέρας ἐπτά·
 καὶ ἦκε Μένων ὁ Θετταλὸς ὀπλίτας ἔχων χιλίους καὶ
 25 πελταστὰς πεντακοσίους, Δόλοπας καὶ Αἰνιᾶνας καὶ
 Ὀλυνθίους. Ἐντεῦθεν ἐξελαύνει σταδμοὺς τρεῖς παρα-
 σάγγας εἴκοσιν εἰς Κελαινάς, τῆς Φρυγίας πόλιν οἰκου-
 μένην, μεγάλην καὶ εὐδαίμονα. Ἐνταῦθα Κύρῳ βασιλεία
 ἦν καὶ παράδεισος μέγας ἀγρίων θηρίων πλήρης, ἃ ἐκεί-
 30 νος ἐθήρευεν ἀπὸ ἵππου, ὅποτε γυμνάσαι βούλοιτο ἑαυτὸν
 τε καὶ τοὺς ἵππους. Διὰ μέσου δὲ τοῦ παραδείσου ῥεῖ
 ὁ Μαϊάνδρος ποταμός· αἱ δὲ πηγαὶ αὐτοῦ εἰσιν ἐκ τῶν
 βασιλείων· ῥεῖ δὲ καὶ διὰ τῆς Κελαινῶν πόλεως. Ἔστι
 δὲ καὶ μεγάλου βασιλέως βασιλεία ἐν Κελαιναῖς ἐρυμνὰ

ἐπὶ ταῖς πηγαῖς τοῦ Μαρσίου ποταμοῦ ὑπὸ τῇ ἀκρο-
πόλει· ρεῖ δὲ καὶ οὗτος διὰ τῆς πόλεως καὶ ἐμβάλλει εἰς
τὸν Μαίανδρον· τοῦ δὲ Μαρσίου τὸ εὐρὸς ἐστὶν εἴκοσι
καὶ πέντε ποδῶν. Ἐνταῦθα λέγεται Ἀπόλλων ἐκδεῖραι 5
Μαρσύαν, νικήσας ἐρίζοντά οἱ περὶ σοφίας καὶ τὸ δέρμα
κρεμάσαι ἐν τῷ ἄντρῳ ὃθεν αἱ πηγαί· διὰ δὲ τοῦτο ὁ
ποταμὸς καλεῖται Μαρσύας. Ἐνταῦθα Ξέρξης, ὅτε ἐκ
τῆς Ἑλλάδος ἡττηθεὶς τῇ μάχῃ ἀπεχώρει, λέγεται οἰκο-
δομῆσαι ταῦτά τε τὰ βασίλεια καὶ τὴν Κελαινῶν ἀκρό-
πολιν. Ἐνταῦθα ἔμεινε Κῦρος ἡμέρας τριάκοντα· καὶ 10
ἦκε Κλέαρχος ὁ Λακεδαιμόνιος φυγὰς ἔχων ὀπλίτας χι-
λίους καὶ πελταστὰς Θρᾶκας ὀκτακοσίους καὶ τοξότας
Κρήτας διακοσίους. Ἀμὰ δὲ καὶ Σωσίας παρῆν ὁ Συρα-
κούσιος ἔχων ὀπλίτας τριακοσίους, καὶ Σοφαίνετος ὁ
Ἀκράς ἔχων ὀπλίτας χιλίους. Καὶ ἐνταῦθα Κῦρος ἐξέ- 15
τασιν καὶ ἀριθμὸν τῶν Ἑλλήνων ἐποίησεν ἐν τῷ
παραδείσῳ, καὶ ἐγένοντο οἱ σύμπαντες ὀπλίται μὲν
μῦριοι καὶ χίλιοι, πελτασταὶ δὲ ἀμφὶ τοὺς διςχιλίους.

Ἐντεῦθεν ἐξελαύνει σταδμοὺς δύο παρασάγγας δέκα
εἰς Πέλτας, πόλιν οἰκουμένην. Ἐνταῦθ' ἔμεινε ἡμέρας 20
τρεῖς· ἐν αἷς Ξενίας ὁ Ἀρκὰς τὰ Λύκαια ἔδυσε καὶ
ἀγῶνα ἔθηκε· τὰ δὲ ἄθλα ἦσαν στλεγγίδες χρυσαί·
ἔδεωρει δὲ τὸν ἀγῶνα καὶ Κῦρος. Ἐντεῦθεν ἐξελαύνει
σταδμοὺς δύο παρασάγγας δώδεκα εἰς Κεραμῶν ἀγοράν,
πόλιν οἰκουμένην, ἐσχάτην πρὸς τῇ Μυσίᾳ χώρα. Ἐν- 25
τεῦθεν ἐξελαύνει σταδμοὺς τρεῖς παρασάγγας τριάκοντα
εἰς Καῦστρου πεδῖον, πόλιν οἰκουμένην. Ἐνταῦθ' ἔμει-
νε ἡμέρας πέντε· καὶ τοῖς στρατιώταις ὠφέιλετο μισθὸς
πλέον ἢ τριῶν μηνῶν, καὶ πολλάκις ἰόντες ἐπὶ τὰς θύρας
ἀπήτουν. Ὁ δὲ ἐλπίδας λέγων διῆγε καὶ δῆλος ἦν 30
ἀνιῶμενος· οὐ γὰρ ἦν πρὸς τοῦ Κύρου τρόπον ἔχοντα
μὴ ἀποδιδόναι.

Ἐνταῦθα ἀφικνεῖται Ἐπύαξα ἡ Συεννέσιος γυνή
τοῦ Κιλικῶν βασιλέως παρὰ Κῦρον· καὶ ἐλέγετο Κύρῳ

δούναι χρήματα πολλά. Τῇ δ' οὖν στρατιᾷ τότε ἀπέ-
 δωκε Κῦρος μισθὸν τεττάρων μηνῶν. Εἶχε δὲ ἡ Κίλισσα
 καὶ φύλακας περὶ αὐτὴν Κίλικας καὶ Ἀσπενδίους· ἐλέ-
 γετο δὲ καὶ συγγενέσθαι Κῦρον τῇ Κιλίσσῃ. Ἐντεῦθεν
 5 δ' ἐξελαύνει σταθμούς δύο παρασάγγας δέκα εἰς Θύμ-
 βριον, πόλιν οἰκουμένην. Ἐνταῦθα ἦν παρὰ τὴν ὁδὸν
 κρήνη ἡ Μίδου καλουμένη τοῦ Φρυγῶν βασιλέως, ἐφ' ἣ
 λέγεται Μίδας τὸν Σάτυρον θηρεῦσαι οἶνφ κεράσας αὐτήν.
 Ἐντεῦθεν ἐξελαύνει σταθμούς δύο παρασάγγας δέκα εἰς
 10 Τυριαῖον, πόλιν οἰκουμένην· ἐνταῦθα ἔμεινεν ἡμέρας τρεῖς.
 Καὶ λέγεται δεσθῆναι ἡ Κίλισσα Κύρου ἐπιδεῖξαι τὸ
 στράτευμα αὐτῇ. Βουλόμενος οὖν ἐπιδεῖξαι ἐξέτασιν
 ποιεῖται ἐν τῷ πεδίῳ τῶν Ἑλλήνων καὶ τῶν βαρβάρων.
 Ἐκέλευσε δὲ τοὺς Ἕλληνας, ὥς νόμος αὐτοῖς εἰς μάχην,
 15 οὕτω ταχθῆναι καὶ στήναι, συντάξαι δὲ ἕκαστον τοὺς
 ἑαυτοῦ. Ἐτάχθησαν οὖν ἐπὶ τεττάρων· εἶχε δὲ τὸ μὲν
 δεξιὸν Μένων καὶ οἱ σὺν αὐτῷ, τὸ δὲ εὐώνυμον Κλέαρχος
 καὶ οἱ ἐκείνου, τὸ δὲ μέσον οἱ ἄλλοι στρατηγοί. Ἐδεῶρει
 οὖν ὁ Κῦρος πρῶτον μὲν τοὺς βαρβάρους· οἱ δὲ παρή-
 20 λαννον τεταγμένοι κατ' ἴλας καὶ κατὰ τάξεις· εἶτα δὲ
 τοὺς Ἕλληνας, παρελαύνων ἐφ' ἄρματος καὶ ἡ Κίλισσα
 ἐφ' ἄρμαμάξης. Εἶχον δὲ πάντες κράνη χαλκᾷ καὶ χιτῶ-
 νας φοινικούς καὶ κνημίδας καὶ τὰς ἀσπίδας ἐκκεκαθαρ-
 μένας. Ἐπειδὴ δὲ πάντας παρήλασε, στήσας τὸ ἄρμα
 25 πρὸ τῆς φύλαγος, πέμψας Πίγρητα τὸν ἑρμηνέα παρὰ
 τοὺς στρατηγοὺς τῶν Ἑλλήνων ἐκέλευσε προβαλέσθαι
 τὰ ὅπλα καὶ ἐπιχωρῆσαι ὅλην τὴν φύλαγga. Οἱ δὲ
 ταῦτα προεῖπον τοῖς στρατιώταις· καὶ ἐπεὶ ἐσάλπιγξε,
 προβαλλόμενοι τὰ ὅπλα ἐπήεσαν. Ἐκ δὲ τούτου θάπτον
 30 προΐόντων σὺν κραυγῇ ἀπὸ τοῦ αὐτομάτου δρόμος ἐγένετο
 τοῖς στρατιώταις ἐπὶ τὰς σκηνάς. Τῶν δὲ βαρβάρων
 φόβος πολὺς καὶ ἄλλοις καὶ ἣ τε Κίλισσα ἐφυγεν ἐκ τῆς
 ἄρμαμάξης καὶ οἱ ἐκ τῆς ἀγορᾶς καταλιπόντες τὰ ὄνια
 ἐφευγον· οἱ δὲ Ἕλληνες σὺν γέλῳτι ἐπὶ τὰς σκηνάς

ἦλθον. Ἡ δὲ Κίλισσα ἰδοῦσα τὴν λαμπρότητα καὶ τὴν τάξιν τοῦ στρατεύματος ἐθαύμασε. Κῦρος δὲ ἤσθη τὸν ἐκ τῶν Ἑλλήνων εἰς τοὺς βαρβάρους φόβον ἰδών.

Ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς παρασάγγας εἴκοσιν εἰς Ἰκόνιον, τῆς Φρυγίας πόλιν ἐσχάτην. Ἐνταῦθα 5 ἐξελαύνει διὰ τῆς Λυκαονίας σταθμοὺς πέντε παρασάγγας τριάκοντα. Ταύτην τὴν χώραν ἐπέτρεψε διαρπάσαι τοῖς Ἑλλησιν ὡς πολεμίαν οὖσαν. Ἐντεῦθεν Κῦρος τὴν Κίλισσαν εἰς τὴν Κιλικίαν ἀποπέμπει τὴν ταχίστην ὁδόν· καὶ συνέπεμψεν αὐτῇ στρατιώτας οὓς Μένων εἶχε καὶ 10 αὐτὸν Μένωνα. Κῦρος δὲ μετὰ τῶν ἄλλων ἐξελαύνει διὰ Καππαδοκίας σταθμοὺς τέτταρας παρασάγγας εἴκοσι καὶ πέντε πρὸς Δάναν, πόλιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· ἐν ᾧ Κῦρος ἀπέκτεινεν ἄνδρα Πέρσῃ Μεγαφέρνην, φοινικιστὴν βασι- 15 λειον, καὶ ἑτερόν τινα τῶν ὑπάρχων δυνάστην, αἰτιασάμενος ἐπιβουλεύειν αὐτῷ. Ἐντεῦθεν ἐπειρῶντο εἰσβάλλειν εἰς τὴν Κιλικίαν· ἡ δὲ εἰσβολὴ ἦν ὁδὸς ἀμαξιτὸς ὀρθία ἰσχυρῶς καὶ ἀμήχανος εἰσελθεῖν στρατεύματι, εἴ τις ἐκώλυεν. Ἐλέγετο δὲ καὶ Σύνενεσις ἐπὶ τῶν ἄκρων φυλάτ- 20 των τὴν εἰσβολήν· δι' ἃ ἔμεινεν ἡμέραν ἐν τῷ πεδίῳ. Τῇ δ' ὑστεραίᾳ ἦκεν ἄγγελος λέγων ὅτι λελοιπῶς εἴη Σύνενεσις τὰ ἄκρα, ἐπεὶ ἤσθητο τό τε Μένωνος στρατεύμα ὅτε ἤδη ἐν Κιλικίᾳ ἦν εἶσω τῶν ὀρέων, καὶ ὅτι τριήρεις ἤκουε περιπλεούσας ἀπ' Ἰωνίας εἰς Κιλικίαν Ταμῶν 25 ἔχοντα τὰς Λακεδαιμονίων καὶ αὐτοῦ Κύρου. Κῦρος δ' οὖν ἀνέβη ἐπὶ τὰ ὄρη οὐδενὸς κωλύοντος, καὶ εἶδε τὰς σκηναὺς οὗ οἱ Κίλικες ἐφύλαττον. Ἐντεῦθεν δὲ κατέβαινεν εἰς πεδίον μέγα καὶ καλόν, ἐπὶ ῥῦτον, καὶ δένδρων παντοδαπῶν ἔμπλεων καὶ ἀμπέλων· πολὺν δὲ καὶ σῆσα- 30 μον καὶ μελίην καὶ κέγχρον καὶ πυροὺς καὶ κριθὰς φέρει. Ὅρος δ' αὐτὸ περιέχει ὄχυρόν καὶ ὑψηλὸν πάντῃ ἐκ θαλάττης εἰς θάλατταν.

Καταβὰς δὲ διὰ τούτου τοῦ πεδίου ἤλασε σταθμοὺς

τέτταρας παρασάγγας πέντε καὶ εἴκοσιν εἰς Ταρσοὺς, τῆς Κιλικίας πόλιν μεγάλην καὶ εὐδαίμονα. Ἐνταῦθα ἦσαν τὰ Σευεννέσιος βασιλεία τοῦ Κιλικῶν βασιλέως· διὰ μέσης δὲ τῆς πόλεως ῥεῖ ποταμὸς Κύνδος ὄνομα, εὖρος 5 δύο πλέθρων. Ταύτην τὴν πόλιν ἐξέλιπον οἱ ἐνοικούντες μετὰ Σευεννέσιος εἰς χωρίον ὀχυρὸν ἐπὶ τὰ ὄρη πλὴν οἱ τὰ καπηλεῖα ἔχοντες· ἔμειναν δὲ καὶ οἱ παρὰ τὴν θάλαττον οἰκούντες ἐν Σόλοις καὶ ἐν Ἰσσοῖς. Ἐπύαξα δὲ ἡ Σευεννέσιος γυνὴ προτέρα Κύρου πέντε ἡμέρας εἰς 10 Ταρσοὺς ἀφίκετο. Ἐν δὲ τῇ ὑπερβολῇ τῶν ὁρῶν τῶν εἰς τὸ πεδῖον δύο λόχοι τοῦ Μένωνος στρατεύματος ἀπώλονται· οἱ μὲν ἔφασαν ἀρπάζοντάς τι κατακοπῆναι ὑπὸ τῶν Κιλικῶν, οἱ δὲ ὑπολειφθέντας καὶ οὐ δυναμένους εὐρεῖν τὸ ἄλλο στράτευμα οὐδὲ τὰς ὁδοὺς εἰτα πλανω- 15 μένους ἀπολέσθαι· ἦσαν δ' οὖν οὗτοι ἑκατὸν ὀπλίται. Οἱ δ' ἄλλοι ἐπειδὴ ἦκον, τὴν τε πόλιν τοὺς Ταρσοὺς διήρπασαν, διὰ τὸν ὄλεθρον τῶν συστρατιωτῶν ὀργιζόμενοι, καὶ τὰ βασιλεία τὰ ἐν αὐτῇ. Κύρος δὲ ἐπεὶ εἰσῆλσεν εἰς τὴν πόλιν, μετεπέμπετο τὸν Σύνενην πρὸς ἑαυτὸν· ὁ δὲ 20 οὔτε πρότερον οὐδενὶ πω κρείττονι ἑαυτοῦ εἰς χεῖρας ἐλθεῖν ἔφη, οὔτε τότε Κύρῳ ἰέναι ἤθελε, πρὶν ἢ γυνὴ αὐτὸν ἔπεισε καὶ πίστεϊς ἔλαβε. Μετὰ δὲ ταῦτα ἐπεὶ συνεγένοντο ἀλλήλοις, Σύνενης μὲν ἔδωκε Κύρῳ χρήματα πολλὰ εἰς τὴν στρατιάν, Κύρος δ' ἐκείνῳ δῶρα ἃ νομίζεται 25 παρὰ βασιλεῖ σίμια, ἵππον χρυσοχάλινον καὶ στρεπτὸν χρυσοῦν καὶ ψέλλια καὶ ἀκινάκην χρυσοῦν καὶ στολὴν Περσικὴν, καὶ τὴν χώραν μηκέτι ἀφαρπάζεσθαι· τὰ δὲ ἥρπασμένα ἀνδράποδα, ἣν ποῦ ἐντυγχάνωσιν, ἀπολαμβάνειν.

BOOK I. 4. § 1-19.

MARCH FROM TARSUS TO THE EUPHRATES.

Ἐντεῦθεν ἐξελαύνει σταδμοὺς δύο παρασάγγας δέκα 30 ἐπὶ τὸν Σάρον ποταμόν, οὗ ἦν τὸ εὖρος τρία πλέθρα.

Ἐντεῦθεν ἐξελαύνει σταδμὸν ἓνα παρασάγγας πέντε ἐπὶ τὸν Πύραμον ποταμόν, οὐ τὸ εὖρος στάδιον. Ἐντεῦθεν ἐξελαύνει σταδμοὺς δύο παρασάγγας πεντεκαίδεκα εἰς Ἴσους, τῆς Κιλικίας ἐσχάτην πόλιν ἐπὶ τῇ θαλάττῃ οἰκουμένην, μεγάλην καὶ εὐδαίμονα. Ἐνταῦθα ἔμεινεν 5 ἡμέρας τρεῖς· καὶ Κύρῳ παρήσαν αἱ ἐκ Πελοποννήσου νῆες τριάκοντα καὶ πέντε καὶ ἐπ' αὐταῖς ναύαρχος Πυθαγόρας Λακεδαιμόνιος. Ἠγεῖτο δ' αὐτῶν Ταμῶς Αἰγύπτιος ἐξ Ἐφέσου, ἔχων ναῦς ἐτέρας Κύρου πέντε καὶ εἴκοσιν, αἷς ἐπολιόρκει Μίλητον, ὅτε Τισσαφέρνῃ φίλῃ 10 ἦν, καὶ συνεπολέμει Κύρῳ πρὸς αὐτόν. Παρὴν δὲ καὶ Χειρίσοφος ὁ Λακεδαιμόνιος ἐπὶ τῶν νεῶν, μετ' ἀπεμπτος ὑπὸ Κύρου, ἐπτακοσίους ἔχων ὀπλίτας, ὧν ἐστρατήγει, παρὰ Κύρῳ. Αἱ δὲ νῆες ὥρμουν παρὰ τὴν Κύρου σκηνήν. Ἐνταῦθα καὶ οἱ παρ' Ἀβροκόμα μισθοφόροι 15 Ἕλληνες ἀποστάντες ἦλθον παρὰ Κύρον τετρακόσιοι ὀπλίται καὶ συνεστρατεύοντο ἐπὶ βασιλέα.

Ἐντεῦθεν ἐξελαύνει σταδμὸν ἓνα παρασάγγας πέντε ἐπὶ πύλας τῆς Κιλικίας καὶ τῆς Συρίας. Ἦσαν δὲ ταῦτα δύο τεῖχη, καὶ τὸ μὲν ἔσωθεν πρὸ τῆς Κιλικίας Σύνεν- 20 νεσις εἶχε καὶ Κιλικίων φυλακή, τὸ δ' ἔξω τὸ πρὸ τῆς Συρίας βασιλέως ἐλέγετο φυλακὴ φυλάττειν. Διὰ μέσου δὲ ρεῖ τούτων ποταμὸς Κέρσος ὄνομα, εὖρος πλέθρου. Ἀπαν δὲ τὸ μέσον τῶν τειχῶν ἦσαν στάδιοι τρεῖς· καὶ παρελθεῖν οὐκ ἦν βία· ἦν γὰρ ἡ πάροδος στενὴ καὶ τὰ 25 τεῖχη εἰς τὴν θάλατταν καδῆκοντα, ὑπερθεῖν δ' ἦσαν πέτραι ἡλίβατοι· ἐπὶ δὲ τοῖς τείχεσιν ἀμφοτέροισι ἐφειστήκεσαν πύλαι. Ταύτης ἔνεκα τῆς παρόδου Κύρος τὰς ναῦς μετεπέμψατο, ὅπως ὀπλίτας ἀποβιβάσειεν εἰσω καὶ ἔξω τῶν πυλῶν, καὶ βιασάμενοι τοὺς πολεμίους παρέλθοιεν, 30 εἰ φυλάττοιεν ἐπὶ ταῖς Συρίαις πύλαις, ὅπερ ᾔετο ποιῆσειν ὁ Κύρος τὸν Ἀβροκόμαν, ἔχοντα πολὺ στράτευμα. Ἀβροκόμας δὲ οὐ τοῦτο ἐποίησεν, ἀλλ' ἐπεὶ ἤκουσε Κύρον ἐν Κιλικίᾳ ὄντα, ἀναστρέψας ἐκ Φοινίκης παρὰ βασι-

λέα ἀπήλυνεν, ἔχων, ὥς ἐλέγετο, τριάκοντα μυριάδας στρατιᾶς.

Ἐντεῦθεν ἐξελαύνει διὰ Συρίας σταθμὸν ἓνα παρα-
 σάγγας πέντε εἰς Μυριάνδρον, πόλιν οἰκουμένην ὑπὸ
 5 Φοινίκων ἐπὶ τῇ θαλάττῃ· ἐμπόριον δ' ἦν τὸ χωρίον
 καὶ ὥρμουν αὐτόθι ὀλκάδες πολλαί. Ἐνταῦθ' ἔμειναν
 ἡμέρας ἑπτὰ· καὶ Ξενίας ὁ Ἀρκὰς στρατηγὸς καὶ Πα-
 σίων ὁ Μεγαρεὺς ἐμβάντες εἰς πλοῖον καὶ τὰ πλείστου
 ἄξια ἐνδέμενοι ἀπέπλευσαν ὥς μὲν τοῖς πλείστοις ἐδόκουν
 10 φιλοτιμηθέντες ὅτι τοὺς στρατιώτας αὐτῶν τοὺς παρὰ
 Κλέαρχον ἀπελθόντας ὥς ἀπιόντας εἰς τὴν Ἑλλάδα
 πάλιν καὶ οὐ πρὸς βασιλέα εἶα Κῦρος τὸν Κλέαρχον
 ἔχειν. Ἐπεὶ δ' οὖν ἦσαν ἀφανεῖς, διῆλθε λόγος ὅτι
 διώκοι αὐτοὺς Κῦρος τριήρεσι· καὶ οἱ μὲν εὗχοντο ὥς
 15 δολίους ὄντας αὐτοὺς ληφθῆναι οἱ δ' ὄκτειρον εἰ ἀλώ-
 σονται.

Κῦρος δὲ συγκαλέσας τοὺς στρατηγούς εἶπεν· Ἀπο-
 λελοίπασιν ἡμᾶς Ξενίας καὶ Πασίων· ἀλλ' εὖ γε μέντοι
 ἐπιστάσθωσαν ὅτι οὔτε ἀποδεδράκασιν· οἶδα γὰρ ὅπη
 20 οἷχονται· οὔτε ἀποπεφεύγασιν· ἔχω γὰρ τριήρεις ὥστε
 ἐλεῖν τὸ ἐκείνων πλοῖον. Ἀλλὰ μὰ τοὺς θεοὺς οὐκ
 ἔγωγε αὐτοὺς διώξω· οὐδὲ ἐρεῖ οὔδεις ὥς ἐγὼ ἕως μὲν ἂν
 παρῇ τις χρῶμαι, ἐπειδὰν δὲ ἀπιέναι βούληται, συλλα-
 βὼν καὶ αὐτοὺς κακῶς ποιῶ καὶ τὰ χρήματα ἀποσυλῶ.
 25 Ἀλλὰ ἰόντων, εἰδότες ὅτι κακίους εἰσὶ περὶ ἡμᾶς ἢ
 ἡμεῖς περὶ ἐκείνους. Καίτοι ἔχω γε αὐτῶν καὶ τέκνα καὶ
 γυναῖκας ἐν Τράλλεσι φρουρούμενα· ἀλλ' οὐδὲ τούτων
 στερήσονται, ἀλλ' ἀπολήψονται τῆς πρόσθεν ἔνεκα περὶ
 ἐμὲ ἀρετῆς. Καὶ ὁ μὲν ταῦτα εἶπεν· οἱ δὲ Ἕλληνες,
 30 εἴ τις καὶ ἀδυμότερος ἦν πρὸς τὴν ἀνάβασιν, ἀκού-
 οντες τὴν Κύρου ἀρετὴν ἥδιον καὶ προδυμότερον συνε-
 πορεύοντο.

Μετὰ ταῦτα Κῦρος ἐξελαύνει σταθμοὺς τέτταρας
 παρασάγγας εἴκοσιν ἐπὶ τὸν Χάλον ποταμόν, ὄντα τὸ

εὖρος πλέθρου, πλήρη δ' ἰχθύων μεγάλων καὶ πραέων, οὓς οἱ Σύριοι θεοὺς ἐνόμιζον καὶ ἀδικεῖν οὐκ εἶων, οὐδὲ τὰς περιστεράς. Αἱ δὲ κῶμαι ἐν αἷς ἐσκήνουν Παρυσάτιδος ἦσαν εἰς ζώνην δεδομέναι. Ἐντεῦθεν ἐξελαύνει 5 σταδμοὺς πέντε παρασάγγας τριάκοντα ἐπὶ τὰς πηγὰς τοῦ Δαράδακος ποταμοῦ, οὗ τὸ εὖρος πλέθρου. Ἐνταῦθα ἦσαν τὰ Βελέσους βασιλεία τοῦ Συρίας ἄρξαντος, καὶ παράδεισος πάνυ μέγας καὶ καλός, ἔχων πάντα ὅσα ὦραι φύουσι. Κῦρος δ' αὐτὸν ἐξέκοψε καὶ τὰ βασιλεία κατέκαυσεν. 10

Ἐντεῦθεν ἐξελαύνει σταδμοὺς τρεῖς παρασάγγας πεντεκαίδεκα ἐπὶ τὸν Εὐφράτην ποταμόν, ὄντα τὸ εὖρος τεττάρων σταδίων· καὶ πόλις αὐτόθι ᾠκεῖτο μεγάλη καὶ εὐδαίμων Θάψακος ὀνόματι. Ἐνταῦθα ἔμειναν ἡμέρας πέντε· καὶ Κῦρος μεταπεμφάμενος τοὺς στρατηγοὺς τῶν 15 Ἑλλήνων ἔλεγεν ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλέα μέγαν εἰς Βαβυλῶνα· καὶ κελεύει αὐτοὺς λέγειν ταῦτα τοῖς στρατιώταις καὶ ἀναπείθειν ἔπεισθαι. Οἱ δὲ ποιήσαντες ἐκκλησίαν ἀπήγγελλον ταῦτα· οἱ δὲ στρατιῶται ἐχαλέπαινον τοῖς στρατηγοῖς, καὶ ἔφασαν αὐτοὺς πάλαι ταῦτα 20 εἰδότας κρύπτειν, καὶ οὐκ ἔφασαν ἵεναι, ἐὰν μὴ τις αὐτοῖς χρήματα δίδῃ, ὥσπερ καὶ τοῖς προτέροις μετὰ Κύρου ἀναβᾶσι παρὰ τὸν πατέρα τοῦ Κύρου, καὶ ταῦτα οὐκ ἐπὶ μάχην ἰόντων, ἀλλὰ καλοῦντος τοῦ πατρὸς Κύρου. Ταῦτα οἱ στρατηγοὶ Κύρῳ ἀπήγγελλον· ὁ δ' ὑπέσχετο 25 ἀνδρὶ ἐκάστῳ δώσειν πέντε ἀργυρίου μνᾶς, ἐπὰν εἰς Βαβυλῶνα ἤκωσι, καὶ τὸν μισθὸν ἐντελῇ μέχρις ἂν καταστήσῃ τοὺς Ἕλληνας εἰς Ἰωνίαν πάλιν. Τὸ μὲν δὴ πολὺ τοῦ Ἑλληνικοῦ οὕτως ἐπείσθη. Μένων δὲ πρὶν δῆλον εἶναι τί ποιήσουσιν οἱ ἄλλοι στρατιῶται, πότερον 30 ἔφονται Κύρῳ ἢ οὐ, συνέλεξε τὸ αὐτοῦ στρατεύμα χωρὶς τῶν ἄλλων καὶ ἔλεξε τάδε.

Ἄνδρες, ἐὰν ἐμοὶ πεισθῇτε, οὔτε κινδυνεύσαντες οὔτε πονήσαντες τῶν ἄλλων πλεον προτιμήσεσθε στρατιωτῶν

ὑπὸ Κύρου. Τί οὖν κελεύω ποιῆσαι ; Νῦν δέϊται Κύρος
 ἔπεσθαι τοὺς Ἕλληνας ἐπὶ βασιλέα· ἐγὼ οὖν φημὶ ὑμᾶς
 χρῆναι διαβῆναι τὸν Εὐφράτην ποταμὸν πρὶν δῆλον εἶναι
 ὃ τι ὁ ἄλλοι Ἕλληνες ἀποκρινοῦνται Κύρῳ. Ἦν μὲν
 5 γὰρ ψηφίσωνται ἔπεσθαι, ὑμεῖς δόξετε αἰτιοὶ εἶναι ἄρ-
 ξαντες τοῦ διαβαίνειν καὶ ὡς προθυμοτάτοις οὖσιν ὑμῖν
 χάριν εἴσεται Κύρος καὶ ἀποδώσει· (ἐπίσταται δ' εἴ τις
 καὶ ἄλλος·) ἦν δ' ἀποψηφίσωνται οἱ ἄλλοι, ἅπιμεν μὲν
 ἅπαντες εἰς τοῦμπαλιν ὑμῖν δ' ὡς μόνοις πειδομένοις
 10 πιστοτάτοις χρήσεται καὶ εἰς φρούρια καὶ εἰς λοχαγίας·
 καὶ ἄλλου οὔτινος ἂν δέησθε οἶδα ὅτι ὡς φίλου τεύξεσθε
 Κύρου. Ἀκούσαντες ταῦτα ἐπείδοντο καὶ διέβησαν πρὶν
 τοὺς ἄλλους ἀποκρίνασθαι. Κύρος δ' ἐπεὶ ἦσθετο δια-
 βεβηκότας, ἦσθη τε καὶ τῷ στρατεύματι πέμψας Γλοῦν
 15 εἶπεν· Ἐγὼ μὲν, ὦ ἄνδρες, ἦδη ὑμᾶς ἐπαινῶ· ὅπως δὲ
 καὶ ὑμεῖς ἐμὲ ἐπαινέσετε ἐμοὶ μελήσει, ἢ μηκέτι με Κύρου
 νομίζετε. Οἱ μὲν δὴ στρατιῶται ἐν ἐλπίσι μεγάλας
 ὄντες εὐχοντο αὐτὸν εὐτυχῆσαι· Μένωνι δὲ καὶ δῶρα
 ἐλέγετο πέμψαι μεγαλοπρεπῶς. Ταῦτα δὲ ποιήσας διέ-
 20 βαινε· συνείπετο δὲ καὶ τὸ ἄλλο στράτευμα αὐτῷ ἅπαν·
 καὶ τῶν διαβαινόντων τὸν ποταμὸν οὐδεὶς ἐβρέχθη ἑνω-
 τέρω τῶν μασδῶν ὑπὸ τοῦ ποταμοῦ. Οἱ δὲ Θαψακηνοὶ
 ἔλεγον ὅτι οὐ πώποθ' οὗτος ὁ ποταμὸς διαβατὸς γένοιτο
 πεζῇ εἰ μὴ τότε, ἀλλὰ πλοίοις ἂ τότε Ἀβροκόμας προῖων
 25 κατέκαυσεν, ἵνα μὴ Κύρος διαβῇ. Ἐδόκει δὴ θείον
 εἶναι καὶ σαφῶς ὑποχωρῆσαι τὸν ποταμὸν Κύρῳ ὡς
 βασιλεύουσιν.

Ἐντεῦθεν ἐξελαύνει διὰ τῆς Συρίας σταθμούς ἐννέα
 παρασάγγας πεντήκοντα, καὶ ἀφικνοῦνται πρὸς τὸν Ἀρά-
 30 ξην ποταμόν. Ἐνταῦθα ἦσαν κῶμαι πολλαὶ μεσταὶ
 σίτου καὶ οἴνου. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς καὶ
 ἐπεσιτίσαντο.

BOOK I. 6. §§ 1-11.

TRIAL OF ORONTES.

Ἐντεῦθεν προϊόντων ἐφαίνετο ἵχνια ἵππων καὶ κόπρος εἰκάζετο δὲ εἶναι ὁ στίβος ὡς διςχιλίων ἵππων. Οὗτοι προϊόντες ἔκαιον καὶ χιλὸν καὶ εἴ τι ἄλλο χρήσιμον ἦν. Ὀρόντης δὲ Πέρσης ἀνὴρ, γένει τε προσήκων βυσιλεῖ καὶ τὰ πολέμια λεγόμενος ἐν τοῖς ἀρίστοις Περσῶν 5 ἐπιβουλεύει Κύρῳ καὶ πρόσθεν πολεμήσας. Καταλλαγεῖς δὲ οὗτος Κύρῳ εἶπεν, εἰ αὐτῷ δοίῃ ἱππέας χιλίους, ὅτι τοὺς προκατακαίοντας ἱππέας ἢ κατακαίνοι ἂν ἐνεδρεύσας ἢ ζῶντας πολλοὺς αὐτῶν ἔλοι καὶ κωλύσειε τοῦ καίειν ἐπιόντας, καὶ ποιήσειεν ὥστε μήποτε δύνασθαι 10 αὐτοὺς ἰδόντας τὸ Κύρου στράτευμα βασιλεῖ διαγγεῖλαι. Τῷ δὲ Κύρῳ ἀκούσαντι ταῦτα ἐδόκει ὠφέλιμα εἶναι· καὶ ἐκέλευσεν αὐτὸν λαμβάνειν μέρος παρ' ἐκάστου τῶν ἡγεμόνων.

Ὁ δὲ Ὀρόντης νομίσας ἐτοίμους αὐτῷ εἶναι τοὺς 15 ἱππέας γράφει ἐπιστολὴν παρὰ βασιλέα ὅτι ἤξοι ἔχων ἱππέας ὡς ἂν δύνηται πλείστους· ἀλλὰ φράσαι τοῖς ἑαυτοῦ ἱππεῦσιν ἐκέλευεν ὡς φίλιον αὐτὸν ὑποδέχεσθαι. Ἐνὴν δ' ἐν τῇ ἐπιστολῇ καὶ τῆς πρόσθεν φιλίας ὑπομνήματα καὶ πίστεως. Ταύτην τὴν ἐπιστολὴν δίδωσι 20 πιστῷ ἀνδρὶ ὡς ᾤετο· ὁ δὲ λαβὼν Κύρῳ δείκνυσιν. Ἀναγνοὺς δὲ αὐτὴν ὁ Κύρος συλλαμβάνει Ὀρόντην, καὶ συγκαλεῖ εἰς τὴν ἑαυτοῦ σκηνὴν Περσῶν τοὺς ἀρίστους τῶν περὶ αὐτὸν ἐπτά· καὶ τοὺς τῶν Ἑλλήνων στρατηγούς ἐλέλευεν ὀπλίτας ἀγαγεῖν, τούτους δὲ θέσθαι 25 τὰ ὄπλα περὶ τὴν αὐτοῦ σκηνήν. Οἱ δὲ ταῦτα ἐποίησαν, ἀγαγόντες ὡς τριςχιλίους ὀπλίτας. Κλέαρχον δὲ καὶ εἴσω παρεκάλεσε σύμβουλον, ὅς γε καὶ αὐτῷ καὶ τοῖς ἄλλοις ἐδόκει προτιμηθῆναι μάλιστα τῶν Ἑλλήνων. Ἐπεὶ δ' ἐξῆλθεν, ἐξήγγειλε τοῖς φίλοις τὴν κρίσιν 30

τοῦ Ὀρόντου ὡς ἐγένετο· οὐ γὰρ ἀπόρρητον ἦν. Ἔφη δὲ Κῦρον ἄρχειν τοῦ λόγου ὧδε·

Παρακάλεσα ὑμᾶς, ἄνδρες φίλοι, ὅπως σὺν ὑμῖν
 βουλευόμενος, ὃ τι δίκαιόν ἐστι καὶ πρὸς θεῶν καὶ
 5 πρὸς ἀνθρώπων, τοῦτο πράξω περὶ Ὀρόντου του-
 τού. Τοῦτον γὰρ πρῶτον μὲν ὁ ἐμὸς πατήρ ἔδωκεν
 ὑπήκοον ἐμοὶ εἶναι. Ἐπεὶ δὲ ταχθεὶς, ὡς ἔφη αὐτός,
 ὑπὸ τοῦ ἐμοῦ ἀδελφοῦ οὗτος ἐπολέμησεν ἐμοὶ ἔχων τὴν
 ἐν Σάρδεσιν ἀκρόπολιν, καὶ ἐγὼ αὐτὸν προσπολεμῶν
 10 ἐποίησα ὥστε δόξαι τούτῳ τοῦ πρὸς ἐμὲ πολέμου παύ-
 σασθαι, καὶ δεξιὰν ἔλαβον καὶ ἔδωκα. Μετὰ ταῦτα,
 ἔφη, ὦ Ὀρόντα, ἔστιν ὃ τι σε ἠδίκησα; Ὁ δὲ ἀπεκρί-
 νατο, ὅτι οὐ. Πάλιν δὲ ὁ Κῦρος ἠρώτα· Οὐκοῦν ὕστερον,
 ὡς αὐτὸς σὺ ὁμολογεῖς, οὐδὲν ὑπ' ἐμοῦ ἀδικούμενος ἀπο-
 15 στὰς εἰς Μυσοὺς κακῶς ἐποίεις τὴν ἐμὴν χώραν ὃ τι
 ἐδύνω; Ἔφη ὁ Ὀρόντης. Οὐκοῦν, ἔφη ὁ Κῦρος, ὁπότ'
 αὐ ἐγνως τὴν σεαυτοῦ δύναμιν, ἐλθὼν ἐπὶ τὸν τῆς Ἀρτέ-
 μιδος βωμὸν μεταμέλειν τέ σοι ἔφησθα καὶ πείσας ἐμέ,
 πιστὰ πάλιν ἔδωκάς μοι καὶ ἔλαβες παρ' ἐμοῦ; Καὶ
 20 ταῦθ' ὡμολόγει ὁ Ὀρόντης. Τί οὖν, ἔφη ὁ Κῦρος,
 ἀδικηθεὶς ὑπ' ἐμοῦ νῦν τὸ τρίτον ἐπιβουλεύων μοι φα-
 νερός γέγονας; Εἰπόντος δὲ τοῦ Ὀρόντου ὅτι οὐδὲν ἀδι-
 κηθεὶς, ἠρώτησεν ὁ Κῦρος αὐτόν· Ὁμολογεῖς οὖν περὶ
 ἐμὲ ἄδικος γεγενῆσθαι; Ἡ γὰρ ἀνάγκη, ἔφη ὁ Ὀρόντης.
 25 Ἐκ τούτου πάλιν ἠρώτησεν ὁ Κῦρος· Ἔτι οὖν ἂν γένοιο
 τῷ ἐμῷ ἀδελφῷ πολέμιος, ἐμοὶ δὲ καὶ φίλος καὶ πιστός;
 Ὁ δὲ ἀπεκρίνατο ὅτι οὐδ' εἰ γενοίμην, ὦ Κύρε, σοί γ'
 ἂν ἔτι ποτὲ δόξαιμι.

Πρὸς ταῦτα ὁ Κῦρος εἶπε τοῖς παροῦσιν· Ὁ μὲν
 30 ἀνὴρ τοιαῦτα μὲν πεποίηκε, τοιαῦτα δὲ λέγει· ὑμῶν δὲ
 σὺ πρῶτος, ὦ Κλέαρχε, ἀπόφηναι γνώμην ὃ τί σοι
 δοκεῖ. Κλέαρχος δὲ εἶπε τάδε· Συμβουλεύω ἐγὼ τὸν
 ἄνδρα τοῦτον ἐκποδὼν ποιεῖσθαι ὡς τάχιστα, ὡς μηκέτι
 δεῖν τοῦτον φυλάττεσθαι, ἀλλὰ σχολὴ ἢ ἡμῖν τὸ κατὰ

τούτου εἶναι τοὺς ἐξελοντάς φίλους τούτους εὖ ποιεῖν. Ταύτῃ δὲ τῇ γνώμῃ ἔφη καὶ τοὺς ἄλλους προσθέσθαι. Μετὰ ταῦτα κελεύοντος Κύρου ἐλάβοντο τῆς ζώνης τὸν Ὀρόντην ἐπὶ θανάτῳ, ἅπαντες ἀναστάντες καὶ οἱ συγγενεῖς· εἶτα δὲ ἐξήγον αὐτὸν οἷς προσετάχθη· Ἐπεὶ 5 δὲ εἶδον αὐτὸν οὔπερ πρόσθεν προσεκύνουν, καὶ τότε προσεκύνησαν, καίπερ εἰδότες ὅτι ἐπὶ θανάτῳ ἄγοιτο. Ἐπεὶ δὲ εἰς τὴν Ἀρταπάτου σκηνὴν εἰσηνέχθη τοῦ πιστοτάτου τῶν Κύρου σκηπτούχου, μετὰ ταῦτα οὔτε ζῶντα Ὀρόντην οὔτε τεθνηκότα οὐδεὶς εἶδε πώποτε, οὐδ' ὅπως 10 ἀπέθανεν οὐδεὶς εἰδὼς ἔλεγεν· εἰκαζον δ' ἄλλοι ἄλλως· τάφος δ' οὐδεὶς πώποτε αὐτοῦ ἐφάνη.

BOOK I. 8. §§ 1-29.

BATTLE OF CUNAXA.

Καὶ ἤδη τε ἦν ἀμφὶ ἀγορὰν πλῆθυσαν καὶ πλησίον ἦν ὁ σταδμὸς ἔνθα ἔμελλε καταλύσειν, ἡνίκα Παταγύας ἀνὴρ Πέρσης τῶν ἀμφὶ Κύρον πιστῶν προφαίνεται ἐλαύν- 15 νων ἀνὰ κράτος ἰδρουντι τῷ ἵππῳ· καὶ εὐθὺς πᾶσιν οἷς ἐνετύγχανεν ἐβόα καὶ βαρβαρικῶς καὶ Ἑλληνικῶς, ὅτι βασιλεὺς σὺν στρατεύματι πολλῷ προσέρχεται ὡς εἰς μάχην παρεσκευασμένος. Ἐνθα δὴ πολὺς τάραχος ἐγένετο· αὐτίκα γὰρ ἐδόκουν οἱ Ἕλληνες καὶ πάντες δὲ 20 ἀτάκτοις σφίσιν ἐπιπεσεῖσθαι. Καὶ Κύρος τε καταπηδήσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνέδν, καὶ ἀναβὰς ἐπὶ τὸν ἵππον τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβε, τοῖς τε ἄλλοις πᾶσι παρήγγελλεν ἐξοπλίζεσθαι καὶ καθίστασθαι εἰς τὴν ἑαυτοῦ τάξιν ἕκαστον. Ἐνθα δὴ σὺν πολλῇ 25 σπουδῇ καθίσταντο, Κλέαρχος μὲν τὰ δεξιὰ τοῦ κέρατος ἔχων πρὸς τῷ Εὐφράτῃ ποταμῷ, Πρόξενος δὲ ἐχόμενος· οἱ δ' ἄλλοι μετὰ τούτον. Μένων δὲ καὶ τὸ στράτευμα τὸ εὐώνυμον κέρας ἔσχε τοῦ Ἑλληνικοῦ. Τοῦ δὲ βαρβαρικοῦ ἱππεῖς μὲν Παφλαγόνες εἰς χιλίους παρὰ 30

Κλέαρχον ἔστησαν ἐν τῷ δεξιῷ, καὶ τὸ Ἑλληνικὸν πελ-
 ταστικόν· ἐν δὲ τῷ εὐωνύμῳ Ἀριαῖός τε ὁ Κῦρος ὑπαρ-
 χος καὶ τὸ ἄλλο βαρβαρικόν. Κῦρος δὲ καὶ ἵππεῖς μετ'
 αὐτοῦ ὅσον ἑξακόσιοι ὠπλισμένοι θώραξι μὲν αὐτοὶ καὶ
 5 παραμηριδίοις καὶ κράνεσι πάντες πλὴν Κῦρου. Κῦρος
 δὲ ψιλὴν ἔχων τὴν κεφαλὴν εἰς τὴν μάχην καδίστατο.
 [Λέγεται δὲ καὶ τοὺς ἄλλους Πέρσας ψιλαῖς ταῖς κεφά-
 λαῖς ἐν τῷ πολέμῳ διακινδυνεύειν.] Οἱ δ' ἵπποι ἅπαντες
 οἱ μετὰ Κῦρου εἶχον καὶ προμετωπίδια καὶ προστερνίδια
 10 εἶχον δὲ καὶ μαχαίρας οἱ ἵππεῖς Ἑλληνικάς.

Καὶ ἤδη τε ἦν μέσον ἡμέρας καὶ οὐπω καταφανεῖς
 ἦσαν οἱ πολέμιοι· ἠνίκα δὲ δεῖλῃ ἐγίγνετο, ἐφάνη κονιορ-
 τὸς ὥσπερ νεφέλῃ λευκῇ, χρόνῳ δὲ [οὐ] συχνῷ ὕστερον
 ὥσπερ μελανία τις ἐν τῷ πεδίῳ ἐπὶ πολύ. "Οτε δὲ ἐγ-
 15 γύτερον ἐγίγνοντο, τάχα δὴ καὶ χαλκός τις ἤστραπτε,
 καὶ αἱ λόγχαι καὶ αἱ τάξεις καταφανεῖς ἐγίγνοντο. Καὶ
 ἦσαν ἵππεῖς μὲν λευκοθώρακες ἐπὶ τοῦ εὐωνύμου τῶν
 πολεμίων· Τισσαφέρνης ἐλέγετο τούτων ἄρχειν· ἐχόμενοι
 δὲ τούτων γερόφοροι· ἐχόμενοι δὲ ὀπλίται σὺν ποδῆρεσι
 20 ξυλίναις ὑσπίσιν· Αἰγύπτιοι δὲ οὗτοι ἐλέγοντο εἶναι·
 ἄλλοι δ' ἵππεῖς ἄλλοι τοξόται. Πάντες δὲ οὗτοι κατὰ
 ἔθνη ἐν πλαισίῳ πλήρει ἀνθρώπων ἕκαστον τὸ ἔθνος
 ἐπορεύετο. Πρὸ δ' αὐτῶν ἄρματα διαλείποντα συχνὸν
 ἀπ' ἀλλήλων τὰ δρεπανηφόρα καλούμενα· εἶχον δὲ τὰ
 25 δρέπανα ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμένα καὶ
 ὑπὸ τοῖς δίφροις εἰς γῆν βλέποντα, ὥς διακόπτειν ὅτῳ
 ἐντυγχάνοιεν. Ἡ δὲ γνώμη ἦν ὥς εἰς τὰς τάξεις τῶν
 Ἑλλήνων ἐλόντων καὶ διακοφόντων. Ὁ μέντοι Κῦρος
 εἶπεν, ὅτε καλέσας παρεκελεύετο τοῖς Ἕλλησι τὴν κραυ-
 30 γὴν τῶν βαρβάρων ἀνέχεσθαι, ἐφύεσθαι τοῦτο· οὐ γὰρ
 κραυγῇ ἀλλὰ σιγῇ ὥς ἀνυστὸν καὶ ἡσυχῇ ἐν ἴσῳ καὶ
 βραδέως προσήσαν. Καὶ ἐν τούτῳ Κῦρος παρελάνων
 αὐτὸς σὺν Πίγρητι τῷ ἑρμηνεῖ καὶ ἄλλοις τρισὶν ἢ τέτ-
 тарσι τῷ Κλεάρχῳ ἐβόα ἄγειν τὸ στράτευμα κατὰ μέσον

τὸ τῶν πολεμίων, ὅτι ἐκεῖ βασιλεὺς εἶη· Κᾶν τοῦτο, ἔφη, νικῶμεν, πάνθ' ἡμῖν πεποιήται. Ὅρων δὲ ὁ Κλέαρχος τὸ μέσον στίφος καὶ ἀκούων Κύρου ἔξω ὄντα τοῦ Ἑλληνικοῦ εὐωνύμου βασιλέα· τοσοῦτον γὰρ πληθεῖ περιῆν βασιλεὺς ὥστε μέσον τὸ ἑαυτοῦ ἔχων τοῦ Κύρου 5 εὐωνύμου ἔξω ἦν· ἀλλ' ὁμως ὁ Κλέαρχος οὐκ ἤθελεν ἀποσπάσαι ἀπὸ τοῦ ποταμοῦ τὸ δεξιὸν κέρασ, φοβούμενος μὴ κυκλωθεῖη ἐκατέρωθεν· τῷ δὲ Κύρῳ ἀπεκρίνατο ὅτι αὐτῷ μέλοι ὅπως καλῶς ἔχοι.

Καὶ ἐν τούτῳ τῷ καιρῷ τὸ μὲν βαρβαρικὸν στρά- 10 τευμα ὁμαλῶς προΐει· τὸ δ' Ἑλληνικὸν ἔτι ἐν τῷ αὐτῷ μένον συνετάττετο ἐκ τῶν ἔτι προσιόντων. Καὶ ὁ Κῦρος παρελαύνων οὐ πάνυ πρὸς αὐτῷ τῷ στρατεύματι κατεδάτο ἐκατέρωσε ἀποβλέπων εἰς τε τοὺς πολεμίους καὶ τοὺς φίλους. Ἰδὼν δὲ αὐτὸν ἀπὸ τοῦ Ἑλληνικοῦ Ξενοφῶν 15 Ἀθηναῖος, ὑπελάσας ὡς συναντῆσαι ἤρετο εἴ τι παραγγέλλοι· ὁ δ' ἐπιστήσας εἶπε καὶ λέγειν ἐκέλευε πᾶσιν, ὅτι καὶ τὰ ἱερὰ καὶ τὰ τῶν σφάγια καλὰ. Ταῦτα δὲ λέγων, θορύβου ἤκουσε διὰ τῶν τάξεων ἰόντος, καὶ ἤρετο τίς ὁ θόρυβος εἶη. Ὁ δὲ Ξενοφῶν εἶπεν ὅτι τὸ 20 σύνδημα παρέρχεται· δεύτερον ἤδη. Καὶ δς ἐθαύμασε τίς παραγγέλλει καὶ ἤρετο ὃ τι εἶη τὸ σύνδημα. Ὁ δὲ ἀπεκρίνατο ὅτι ΖΕΤΣ ΣΩΤΗΡ ΚΑΙ ΝΙΚΗ. Ὁ δὲ Κῦρος ἀκούσας, Ἀλλὰ δέχομαί τε, ἔφη, καὶ τοῦτο ἔστω. Ταῦτα δὲ εἰπὼν εἰς τὴν ἑαυτοῦ χώραν ἀπήλανε· καὶ 25 οὐκ ἔτι τρία ἢ τέτταρα στάδια διειχέτην τῷ φάλαγγε ἀπ' ἀλλήλων, ἥνικα ἐπαιάνιζόν τε οἱ Ἕλληνες καὶ ἤρχοντο ἀντίοι ἰέναι τοῖς πολεμίοις. Ὡς δὲ πορευομένων ἐξεκύμαινέ τι τῆς φάλαγγος, τὸ ἐπιλειπόμενον ἤρξατο δρόμῳ θεῖν· καὶ ἅμα ἐφθέγγαντο πάντες οἷον περ τῷ 30 Ἐνναλίῳ ἐλελίζουσι, καὶ πάντες δὲ ἔθεον. Λέγουσι δέ τινες ὡς καὶ ταῖς ἀσπίσι πρὸς τὰ δόρατα ἐδοῦπσαν φόβον ποιοῦντες τοῖς ἵπποις. Πρὶν δὲ τόξευμα ἐξικνεῖσθαι ἐκκλίνουσιν οἱ βάρβαροι καὶ φεύγουσι. Καὶ ἐνταῦθα

δὴ ἐδίωκον μὲν κατὰ κράτος οἱ Ἕλληνες, ἐβόων δὲ ἀλλήλοις μὴ θεῖν δρόμῳ, ἀλλ' ἐν τάξει ἔπесθαι. Τὰ δὲ ἄρματα ἐφέρετο τὰ μὲν δι' αὐτῶν τῶν πολεμίων, τὰ δὲ καὶ διὰ τῶν Ἑλλήνων, κενὰ ἡνιόχων. Οἱ δέ, 5 ἐπεὶ προΐδοιεν, διίσταντο· ἔστι δ' ὅστις καὶ κατελήφθη ὥσπερ ἐν ἵπποδρόμῳ ἐκπλαγεῖς· καὶ οὐδὲν μέντοι οὐδὲ τοῦτον παθεῖν ἔφασαν, οὐδὲ ἄλλος δὲ τῶν Ἑλλήνων ἐν ταύτῃ τῇ μάχῃ ἔπαθεν οὐδεὶς οὐδέν, πλὴν ἐπὶ τῷ εὐνύμῳ τοξευθῆναί τις ἐλέγετο.

10 Κύρος δὲ ὁρῶν τοὺς Ἕλληνας νικῶντας τὸ καθ' αὐτοὺς καὶ διώκοντας, ἡδόμενος καὶ προσκυνούμενος ἤδη ὡς βασιλεὺς ὑπὸ τῶν ἀμφ' αὐτόν, οὐδ' ὥς ἐξήχθη διώκειν· ἀλλὰ συνεσπειραμένην ἔχων τὴν τῶν σὺν ἑαυτῷ ἐξακοσίων ἱππέων τάξιν ἐπεμελεῖτο, ὃ τι ποιήσει βασιλεὺς. Καὶ 15 γὰρ ἤδει αὐτόν ὅτι μέσον ἔχοι τοῦ Περσικοῦ στρατευματος. Καὶ πάντες δὲ οἱ τῶν βαρβάρων ἄρχοντες μέσον ἔχοντες τὸ αὐτῶν ἡγούντο, νομίζοντες οὕτω καὶ ἐν ἀσφαλεστάτῳ εἶναι, ἣν ἢ ἡ ἰσχὺς αὐτῶν ἐκατέρωθεν, καὶ εἴ τι παραγγεῖλαι χρήζοιεν, ἡμίσει ἂν χρόνῳ αἰσθάνεσθαι τὸ 20 στράτευμα. Καὶ βασιλεὺς δὴ τότε, μέσον ἔχων τῆς ἑαυτοῦ στρατιᾶς ὁμως ἔξω ἐγένετο τοῦ Κύρου εὐωνύμου κέρατος. Ἐπεὶ δὲ οὐδεὶς αὐτῷ ἐμάχετο ἐκ τοῦ ἐναντίου οὐδὲ τοῖς αὐτοῦ τεταγμένοις ἐμπροσθεν, ἐπέκαμπτεν ὡς εἰς κύκλωσιν. Ἐνθα δὴ Κύρος δείσας μὴ ὀπισθεν 25 γενόμενος κατακόψῃ τὸ Ἑλληνικὸν ἐλαύνει ἀντίος· καὶ ἐμβαλὼν σὺν τοῖς ἐξακοσίοις νικᾷ τοὺς πρὸ βασιλέως τεταγμένους καὶ εἰς φυγὴν ἔτρεψε τοὺς ἐξακισχιλίους· καὶ ἀποκτεῖναι λέγεται αὐτὸς τῇ ἑαυτοῦ χειρὶ Ἀρταγέρσην τὸν ἄρχοντα αὐτῶν.

30 Ὡς δὲ ἡ τροπὴ ἐγένετο διασπείρονται καὶ οἱ Κύρου ἐξακόσιοι εἰς τὸ διώκειν ὀρμήσαντες· πλὴν πάνυ ὀλίγοι ἀμφ' αὐτόν κατελείφθησαν, σχεδὸν οἱ ὁμοτράπεζοι καλούμενοι. Σὺν τούτοις δὲ ὦν καθορᾷ βασιλέα καὶ τὸ ἀμφ' ἐκείνον στῖφος· καὶ εὐθὺς οὐκ ἠνέσχετο, ἀλλ' εἰπὼν, Τὸν

ἄνδρα ὁρῶ, ἵετο ἐπ' αὐτὸν καὶ παίει κατὰ τὸ στέρνον καὶ τιτρώσκει διὰ τοῦ θώρακος, ὡς φησὶ Κτησίας ὁ ἱατρὸς καὶ ἰᾶσθαι αὐτὸς τὸ τραῦμά φησι. Παίοντα δ' αὐτὸν ἀκοντίζει τις παλτῶ ὑπὸ τὸν ὀφθαλμὸν βιαίως· καὶ ἐν-
 ταῦθα μαχόμενοι καὶ βασιλεὺς καὶ Κῦρος καὶ οἱ ἄμφ' 5
 αὐτοὺς ὑπὲρ ἑκατέρου, ὅποσοι μὲν τῶν ἄμφι βασιλέα ἀπέθνησκον Κτησίας λέγει· παρ' ἐκείνῳ γὰρ ἦν· Κῦρος δὲ αὐτός τε ἀπέθανε καὶ ὀκτῶ οἱ ἄριστοι τῶν περὶ αὐτὸν ἔκειντο ἐπ' αὐτῷ. Ἀρταπάτης δὲ ὁ πιστότατος αὐτῷ τῶν σκηπτούχων θεράπων λέγεται, ἐπειδὴ πεπτωκότα 10 εἶδε Κύρον, καταπηδήσας ἀπὸ τοῦ ἵππου περιπεσεῖν αὐτῷ. Καὶ οἱ μὲν φασὶ βασιλέα κελεύσai τίνα ἐπισφάζαι αὐτὸν Κύρῳ· οἱ δέ, ἑαυτὸν ἐπισφάζαι, σπασάμενον τὸν ἀκινάκην· εἶχε γὰρ χρυσοῦν, καὶ στρεπτὸν δὲ ἐφόρει καὶ ψέλλια καὶ τὰ ἄλλα ὥσπερ οἱ ἄριστοι τῶν Περ- 15 σῶν· ἐτετίμητο γὰρ ὑπὸ Κύρου δι' εὐνοίαν τε καὶ πιστότητα.

Book II. 4. §§ 12-28.

PASSAGE OF THE TIGRIS.

Διελθόντες δὲ τρεῖς σταθμοὺς ἀφίκοντο πρὸς τὸ Μη-
 δίας καλούμενον τείχος, καὶ παρήλθον εἰσω αὐτοῦ. Ἦν δὲ ὠκοδομημένον πλίνθοις ὀπταῖς ἐν ἀσφάλτῳ κειμέναις, 20 εὖρος εἴκοσι ποδῶν, ὕψος δὲ ἑκατόν· μῆκος δὲ ἐλέγετο εἶναι εἴκοσι παραγγῶν· ἀπεῖχε δὲ Βαβυλῶνος οὐ πολὺ. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς δύο παρασάγγας ὀκτῶ· καὶ διέβησαν διώρυχας δύο, τὴν μὲν ἐπὶ γεφύρας, τὴν δ' ἐξευγμένην πλοίοις ἐπτὰ· (αὗται δὲ ἦσαν ἀπὸ 25 τοῦ Τίγρητος ποταμοῦ· κατετέμνητο δὲ ἐξ αὐτῶν καὶ τάφροι ἐπὶ τὴν χώραν, αἱ μὲν πρῶται μεγάλαι, ἔπειτα δ' ἐλάττους· τέλος δὲ καὶ μικροὶ ὀχετοί, ὥσπερ ἐν τῇ Ἑλλάδι ἐπὶ τὰς μελίνας) καὶ ἀφικνούσται ἐπὶ τὸν

Τίγρητα ποταμόν· πρὸς ᾧ πόλις ἦν μεγάλη καὶ πολυάν-
 θρωπος ἢ ὄνομα Σιτάκη, ἀπέχουσα τοῦ ποταμοῦ στα-
 δίους πεντεκαίδεκα. Οἱ μὲν οὖν Ἕλληνες παρ' αὐτὴν ἐσκή-
 νωσαν ἐγγυὲς παραδείσου μεγάλου καὶ καλοῦ καὶ δασέος
 5 παντοίων δένδρων· οἱ δὲ βάρβαροι διαβεβηκότες τὸν Τί-
 γρητα οὐ μέντοι καταφανεῖς ἦσαν· Μετὰ δὲ τὸ δεῖπνον
 ἔτυχον ἐν περιπάτῳ ὄντες πρὸ τῶν ὅπλων Πρόξενος καὶ
 Ξενοφῶν· καὶ προσελθὼν ἄνθρωπός τις ἠρώτησε τοὺς
 προφύλακας ποῦ ἂν ἴδοι Πρόξενον ἢ Κλέαρχον. Μένωννα
 10 δὲ οὐκ ἐξήτει, καὶ ταῦτα παρὰ Ἀριαίου ὧν τοῦ Μένωνος
 ξένου. Ἐπεὶ δὲ Πρόξενος εἶπεν ὅτι Αὐτός εἰμι ὃν ζητεῖς,
 εἶπεν ὁ ἄνθρωπος τάδε· Ἐπεμψέ με Ἀριαῖος καὶ Ἀρ-
 τάζος, πιστοὶ ὄντες Κύρῳ, καὶ ὑμῖν εὖνοι, καὶ κελεύουσι
 φυλάττεσθαι μὴ ὑμῖν ἐπιθῶνται τῆς νυκτὸς οἱ βάρβαροι·
 15 ἔστι δὲ στράτευμα πολὺ ἐν τῷ πλησίον παραδείσῳ. Καὶ
 παρὰ τὴν γέφυραν τοῦ Τίγρητος ποταμοῦ πέμψαι κελεύ-
 ουσι φυλακὴν, ὥς διανοεῖται αὐτὴν λύσαι Τισσαφέρνης
 τῆς νυκτὸς, ἣν περ δύνηται, ὥς μὴ διαβῆτε, ἀλλ' ἐν μέσῳ
 ἀποληφθῆτε τοῦ ποταμοῦ καὶ τῆς διώρυχος. Ἀκούσαντες
 20 ταῦτα ἄγουσιν αὐτὸν παρὰ τὸν Κλέαρχον καὶ φράζουσιν
 ἃ λέγει. Ὁ δὲ Κλέαρχος ἀκούσας ἐταράχθη σφόδρα
 καὶ ἐφοβεῖτο. Νεανίσκος δὲ τις τῶν παρόντων ἐννοήσας
 εἶπεν ὥς οὐκ ἀκόλουθα εἶη τὸ ἐπιθῆσεσθαι καὶ λύσειν
 τὴν γέφυραν. Δῆλον γὰρ ὅτι ἐπιτιθεμένους ἢ νικᾶν
 25 δεήσει ἢ ἡττᾶσθαι. Ἐὰν μὲν οὖν νικῶσι, τί δεῖ αὐτοὺς
 λύειν τὴν γέφυραν; οὐδὲ γὰρ ἂν πολλαὶ γέφυραι ὦσιν
 ἔχοιμεν ἂν ὅποι φυγόντες ἡμεῖς σωθῶμεν. Ἐὰν δ' αὖ
 ἡμεῖς νικῶμεν, λελυμένης τῆς γεφύρας οὐχ ἔξουσιν ἐκεῖνοι
 ὅποι φύγωσιν· οὐδὲ μὴν βοηθῆσαι πολλῶν ὄντων πέραν
 30 οὐδεὶς αὐτοῖς δυνησεται λελυμένης τῆς γεφύρας.

Ἀκούσας δὲ ὁ Κλέαρχος ταῦτα ἤρετο τὸν ἄγγελον
 πόση τις εἶη χώρα ἢ ἐν μέσῳ τοῦ Τίγρητος καὶ τῆς
 διώρυχος. Ὁ δὲ εἶπεν ὅτι πολλή καὶ κῶμαι ἔνεισι καὶ
 πόλεις πολλαὶ καὶ μεγάλαι. Τότε δὴ καὶ ἐγνώσθη ὅτι

οἱ βάρβαροι τὸν ἄνθρωπον ὑποπέμψαιεν, ὀκνοῦντες μὴ οἱ Ἕλληνες διελόντες τὴν γέφυραν μένοιεν ἐν τῇ νήσῳ, ἐρύματα ἔχοντες ἔνθεν μὲν τὸν Τίγρητα, ἔνθεν δὲ τὴν διώρυχα· τὰ δ' ἐπιτήδεια ἔχοιεν ἐκ τῆς ἐν μέσῳ χώρας πολλῆς καὶ ἀγαθῆς οὔσης καὶ τῶν ἐργασομένων ἐνότων· 5 εἶτα δὲ καὶ ἀποστροφὴ γένοιτο, εἴ τις βούλοιτο βασιλέα κακῶς ποιεῖν. Μετὰ ταῦτα ἀνεπαύοντο· ἐπὶ μέντοι τὴν γέφυραν ὁμῶς φυλακὴν ἔπεμψαν. Καὶ οὔτε ἐπέθετο οὔδεις οὐδαμῶθεν οὔτε πρὸς τὴν γέφυραν οὔδεις ἦλθε τῶν πολεμίων, ὥς οἱ φυλάττοντες ἀπήγγελλον. Ἐπειδὴ δὲ 10 ἕως ἐγένετο, διέβαινον τὴν γέφυραν, ἐξευγμένην πλοίοις τριάκοντα καὶ ἐπτὰ, ὥς οἷόν τε μάλιστα πεφυλαγμένως· ἐξήγγελλον γάρ τινες τῶν παρὰ Τισσαφέρνους Ἑλλήνων ὥς διαβαινόντων μέλλοιεν ἐπιδήσεσθαι. Ἀλλὰ ταῦτα μὲν ψευδὴ ἦν· διαβαινόντων μέντοι ὁ Γλοῦς αὐτοῖς ἐπε- 15 φάνη μετ' ἄλλων σκοπῶν εἰ διαβαίνουιεν τὸν ποταμόν· ἐπεὶ δὲ εἶδεν, ὥχετο ἀπελαύνων.

Ἀπὸ δὲ τοῦ Τίγρητος ἐπορεύθησαν σταδμοὺς τέτταρας παρασάγγας εἴκοσιν ἐπὶ τὸν Φύσκον ποταμόν, τὸ εὖρος πλέθρου· ἐπὴν δὲ γέφυρα. Καὶ ἐνταῦθα ὤκειτο πόλις 20 μεγάλη, ἣ ὄνομα Ὠπῖς· πρὸς ἣν ἀπήντησε τοῖς Ἕλλησιν ὁ Κύρου καὶ Ἀρταξέρξου νόθος ἀδελφός, ἀπὸ Σούσων καὶ Ἐκβατάνων στρατιὰν πολλὴν ἄγων ὥς βοηθήσων βασιλεῖ· καὶ ἐπιστήσας τὸ ἑαυτοῦ στράτευμα παρερχομένους τοὺς Ἕλληνας ἐθεώρει. Ὁ δὲ Κλέαρχος ἡγεῖτο 25 μὲν εἰς δύο, ἐπορεύετο δὲ ἄλλοτε καὶ ἄλλοτε ἐφιστάμενος. Ὅσον δ' [ἀν] χρόνον τὸ ἡγούμενον τοῦ στρατεύματος ἐπιστήσειε, τοσοῦτον ἦν ἀνάγκη χρόνον δι' ὅλου τοῦ στρατεύματος γίγνεσθαι τὴν ἐπίστασιν· ὥστε τὸ στρά- 30 τευμα καὶ αὐτοῖς τοῖς Ἕλλησι δόξαι πάμπλου εἶναι καὶ τὸν Πέρσῃν ἐκπεπλήχθαι θρωοῦντα. Ἐντεῦθεν δὲ ἐπορεύθησαν διὰ τῆς Μηδίας σταδμοὺς ἐρήμους ἕξ παρασάγγας τριάκοντα εἰς τὰς Παρυσάτιδος κώμας τῆς Κύρου καὶ βασιλέως μητρός. Ταύτας Τισσαφέρνης Κύρῳ ἐπεγ-

γελῶν διαρπάσαι τοῖς Ἑλλησιν ἐπέτρεψε πλὴν ἀνδρα-
πόδων. Ἐνὴν δὲ σίτος πολὺς καὶ πρόβατα καὶ ἄλλα
χρήματα. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς ἐρήμους
τέτταρας παρασάγγας εἴκοσι τὸν Τίγρητα ποταμὸν ἐν
5 ἀριστερᾷ ἔχοντες. Ἐν δὲ τῷ πρώτῳ σταθμῷ πέραν τοῦ
ποταμοῦ πόλις ᾠκεῖτο μεγάλη καὶ εὐδαίμων ὄνομα Καίναί,
ἐξ ἧς οἱ βάρβαροι διήγον ἐπὶ σχεδίαις διφθερίναις ἄρτους,
τυροῦς, οἶνον.

BOOK III. 4. §§ 1-49.

RETREAT ALONG THE TIGRIS.

Μείναντες δὲ ταύτην τὴν ἡμέραν τῇ ἄλλῃ ἐπορεύοντο
10 πρωϊαίτερον ἀναστάντες· χαράδραν γὰρ αὐτοὺς ἔδει δια-
βῆναι ἐφ' ἣ ἐφοβούντο μὴ ἐπιδοῖντο αὐτοῖς διαβαίνουσιν
οἱ πολέμιοι. Διαβεβηκόσι δὲ αὐτοῖς πάλιν φαίνεται ὁ
Μιθριδάτης, ἔχων ἱππέας χιλίους, τοξότας δὲ καὶ σφεν-
δονήτας εἰς τετρακισχιλίους· τοσούτους γὰρ ἤτησε Τις-
15 σαφέρην καὶ ἔλαβεν, ὑποσχόμενος ἂν τούτους λάβῃ
παραδώσειν αὐτῷ τοὺς Ἕλληνας, κατάφρονήσας, ὅτι ἐν
τῇ πρόσθεν προσβολῇ ὀλίγους ἔχων ἔπαθε μὲν οὐδέν,
πολλὰ δὲ κακὰ ἐνόμιζε ποιῆσαι. Ἐπεὶ δὲ οἱ Ἕλληνες
διαβεβηκότες ἀπεῖχον τῆς χαράδρας ὅσον ὀκτῶ σταδίους,
20 διέβαινε καὶ ὁ Μιθριδάτης ἔχων τὴν δύναμιν. Παρήγ-
γελτο δὲ τῶν τε πελταστῶν οὓς ἔδει διώκειν καὶ τῶν
ὀπλιτῶν, καὶ τοῖς ἱππεύσιν εἶρητο θάρρουν διώκειν, ὥς
ἐφευρομένης ἱκανῆς δυνάμεως. Ἐπεὶ δὲ ὁ Μιθριδάτης
κατειλήφει, καὶ ἤδη σφενδόναι καὶ τοξεύματα ἐξικνούντο,
25 ἐσήμηνε τοῖς Ἕλλησι τῇ σάλπιγγι, καὶ εὐθὺς ἔθεον
ὁμόσε οἷς εἶρητο καὶ οἱ ἱππεῖς ἤλαυνον· οἱ δὲ οὐκ ἐδέ-
ξαντο, ἀλλ' ἐφευγον ἐπὶ τὴν χαράδραν. Ἐν ταύτῃ τῇ
διώξει τοῖς βαρβάροις τῶν τε πεζῶν ἀπέθανον πολλοὶ
καὶ τῶν ἱππέων ἐν τῇ χαράδρᾳ ζωὴ ἐλήφθησαν εἰς
30 ὀκτωκαίδεκα· τοὺς δ' ἀποθανόντας αὐτοκέλευστοι οἱ Ἕλ-

λῆνες ἡκίσαντο, ὥς ὅτι φοβερώτατον τοῖς πολεμίοις εἶη ὄραν.

Καὶ οἱ μὲν πολέμιοι οὕτω πράξαντες ἀπήλθον· οἱ δ' Ἕλληνες ἀσφαλῶς πορευόμενοι τὸ λοιπὸν τῆς ἡμέρας, ἀφίκοντο ἐπὶ τὸν Τίγρητα ποταμόν. Ἐνταῦθα πόλις ἦν 5 ἐρήμη, μεγάλη, ὄνομα δ' αὐτῇ ἦν Λάρισσα· ὥκουν δ' αὐτὴν τὸ παλαιὸν Μῆδοι· τοῦ δὲ τείχους ἦν αὐτῆς τὸ εὖρος πέντε καὶ εἴκοσι πόδες, ὕψος δ' ἑκατόν· τοῦ δὲ κύκλου ἡ περίοδος δύο παρασάγγαι· ὠκοδόμητο δὲ πλίνθοις κεραμίαις· κρητὶς δὲ ὑπὴν λιθίνη, τὸ ὕψος εἴκοσι 10 ποδῶν. Ταύτην βασιλεὺς ὁ Περσῶν, ὅτε παρὰ Μῆδων τὴν ἀρχὴν ἐλάμβανον Πέρσαι, πολιορκῶν οὐδενὶ τρόπῳ ἐδύνατο ἐλεῖν· ἥλιον δὲ νεφέλη προκαλύψασα ἠφάνισε, μέχρις ἐξέλιπον οἱ ἄνθρωποι, καὶ οὕτως ἐάλω. Παρὰ 15 ταύτην τὴν πόλιν ἦν πυραμὶς λιθίνη, τὸ μὲν εὖρος ἐνὸς πλέθρου, τὸ δὲ ὕψος δύο πλέθρων. Ἐπὶ ταύτης πολλοὶ τῶν βαρβάρων ἦσαν, ἐκ τῶν πλησίον κωμῶν ἀποπεφυγότες.

Ἐντεῦθεν ἐπορεύθησαν σταδμὸν ἓνα παρασάγγας ἐξ πρὸς τείχος ἔρημον, μέγα, πρὸς τῇ πόλει κείμενον· ὄνομα 20 δ' ἦν τῇ πόλει Μέσπιλα· Μῆδοι δ' αὐτὴν ποτε ὥκουν. Ἦν δὲ ἡ μὲν κρητὶς λίθου ξεστοῦ κογχυλιάτου, τὸ εὖρος πεντήκοντα ποδῶν καὶ τὸ ὕψος πεντήκοντα. Ἐπὶ δὲ ταύτῃ ἐπωκοδόμητο πλίνθινον τείχος, τὸ μὲν εὖρος πεντήκοντα ποδῶν, τὸ δὲ ὕψος ἑκατόν· τοῦ δὲ κύκλου 25 ἡ περίοδος ἑξ παρασάγγαι. Ἐνταῦθα ἐλέγετο Μηδία γυνὴ βασιλέως καταφυγεῖν, ὅτε ἀπώλεσαν τὴν ἀρχὴν ὑπὸ Περσῶν Μῆδοι. Ταύτην δὲ τὴν πόλιν πολιορκῶν ὁ Περσῶν βασιλεὺς οὐκ ἐδύνατο οὔτε χρόνῳ ἐλεῖν οὔτε βίᾳ· Ζεὺς δ' ἐμβροντήτους ποιεῖ τοὺς ἐνοικούντας, καὶ 30 οὕτως ἐάλω.

Ἐντεῦθεν δ' ἐπορεύθησαν σταδμὸν ἓνα παρασάγγας τέτταρας. Εἰς τοῦτον δὲ τὸν σταδμὸν Τισσαφέρνης ἐπεφάνη, οὗς τε αὐτὸς ἱππέας ἦλθεν ἔχων καὶ τὴν Ὀρόντου

δύναμιν τοῦ τὴν βασιλέως θυγατέρα ἔχοντος καὶ οὗς
 Κύρος ἔχων ἀνέβη βαρβάρους, καὶ οὗς ὁ βασιλέως ἀδελ-
 φὸς ἔχων βασιλεῖ ἐβοήθει, καὶ πρὸς τούτοις ὅσους βασι-
 λεὺς ἔδωκεν αὐτῷ· ὥστε τὸ στράτευμα πάμπολυ ἐφάνη.
 5 Ἐπεὶ δὲ ἐγγὺς ἐγένετο, τὰς μὲν τῶν τάξεων εἶχεν ὀπι-
 σθεν καταστήσας, τὰς δὲ εἰς τὰ πλάγια παραγαγὼν
 ἐμβάλλειν μὲν οὐκ ἐτόλμησεν οὐδ' ἐβούλετο διακινδυ-
 νεύειν· σφενδονᾶν δὲ παρήγγειλε καὶ τοξεύειν. Ἐπεὶ δὲ
 διαταχθέντες οἱ Ῥόδιοι ἐσφενδόνησαν καὶ οἱ Σκύθαι
 10 τοξόται ἐτόξευσαν καὶ οὐδεὶς ἡμάρτανεν ἀνδρός, οὐδὲ γὰρ
 εἰ πάνυ προθυμοῖτο ῥάδιον ἦν, καὶ ὁ Τισσαφέρνης μάλα
 ταχέως ἔξω βελῶν ἀπεχώρει καὶ αἱ ἄλλαι τάξεις ἀπε-
 χώρησαν. Καὶ τὸ λοιπὸν τῆς ἡμέρας οἱ μὲν ἐπορεύοντο,
 οἱ δ' εἶποντο· καὶ οὐκέτι ἐσίνοντο οἱ βάρβαροι τῇ τότε
 15 ἀκροβολίσει· μακρότερον γὰρ οἱ τε Ῥόδιοι τῶν Περσῶν
 ἐσφενδόνων καὶ τῶν πλείστων τοξοτῶν. Μεγάλα δὲ καὶ
 τὰ τόξα τὰ Περσικά ἐστιν· ὥστε χρήσιμα ἦν ὅποσα
 ἀλίσκοιτο τῶν τοξευμάτων τοῖς Κρησί· καὶ διετέλουν
 χρώμενοι τοῖς τῶν πολεμίων τοξεύμασι, καὶ ἐμελέτων
 20 τοξεύειν ἄνω ἰέντες μακράν. Εὕρισκετο δὲ καὶ νεῦρα
 πολλὰ ἐν ταῖς κώμαις καὶ μόλυβδος, ὥστε χρῆσθαι εἰς
 τὰς σφενδόνας.

Καὶ ταύτῃ μὲν τῇ ἡμέρᾳ, ἐπεὶ κατεστρατοπέδευοντο
 οἱ Ἕλληνες κώμαις ἐπιτυχόντες, ἀπῆλθον οἱ βάρβαροι,
 25 μείον ἔχοντες ἐν τῇ τότε ἀκροβολίσει· τὴν δὲ ἐπιούσαν
 ἡμέραν ἔμειναν οἱ Ἕλληνες καὶ ἐπεσιτίσαντο· ἦν γὰρ
 πολὺς σίτος ἐν ταῖς κώμαις. Τῇ δ' ὑστεραίᾳ ἐπορεύοντο
 διὰ τοῦ πεδίου, καὶ Τισσαφέρνης εἶπετο ἀκροβολιζόμενος.
 Ἐνθα δὴ οἱ Ἕλληνες ἔγνωσαν ὅτι πλαισίον ἰσὸπλευρον
 30 πονηρὰ τάξις εἴη πολεμίων ἐπομένων. Ἀνάγκη γάρ
 ἐστίν, ἦν μὲν συγκύπτῃ τὰ κέρατα τοῦ πλαισίου ἢ ὁδοῦ
 στενωτέρας οὔσης, ἢ ὁρέων ἀναγκαζόντων ἢ γεφύρας,
 ἐκθλίβεσθαι τοὺς ὀπλίτας καὶ πορεύεσθαι πονήρως, ἅμα
 μὲν πιεζομένους, ἅμα δὲ καὶ ταραττομένους· ὥστε δυσχρή-

στους εἶναι ἀνάγκη ἀτάκτους ὄντας. "Οταν δ' αὖ διασχῇ τὰ κέρατα, ἀνάγκη διασπᾶσθαι τοὺς τότε ἐκθλιβομένους καὶ κενὸν γίγνεσθαι τὸ μέσον τῶν κεράτων καὶ ἀδυμεῖν τοὺς ταῦτα πᾶσχοντας τῶν πολεμίων ἐπομένων. Καὶ ὁπότε δέοι γέφυραν διαβαίνειν ἢ ἄλλην τινὰ διάβα- 5 σιν, ἔσπευδεν ἕκαστος βουλόμενος φθάσαι πρῶτος· καὶ εὐεπίθεται ἣν ἐνταῦθα τοῖς πολεμίοις. Ἐπεὶ δὲ ταῦτα ἔγνωσαν οἱ στρατηγοί, ἐποίησαντο ἕξ λόχους ἀνὰ ἑκατὸν ἄνδρας καὶ λοχαγοὺς ἐπέστησαν καὶ ἄλλους πεντηκοντῆρας καὶ ἄλλους ἐνωμοτάρχας. Οὗτοι δὲ πορευόμενοι οἱ λοχαγοί, ὁπότε μὲν συγκύπτει τὰ κέρατα, ὑπέμενον ὕστεροι, ὥστε μὴ ἐνοχλεῖν τοῖς κέρασι· τότε δὲ παρήγουν ἔξωθεν τῶν κεράτων. Ὅποτε δὲ διάσχοιεν αἱ πλευραὶ τοῦ πλαισίου, τὸ μέσον ἀνεξεπίμπλασαν, εἰ μὲν στενωτέρον εἴη τὸ διέχον, κατὰ λόχους· εἰ δὲ πλατύτερον, 15 κατὰ πεντηκοστῆς· εἰ δὲ πάνυ πλατὺ, κατ' ἐνωμοτίας· ὥστε αἰεὶ ἔκπλεων εἶναι τὸ μέσον. Εἰ δὲ καὶ διαβαίνειν τινὰ δέοι διάβασιν ἢ γέφυραν, οὐκ ἐταράττοντο, ἀλλ' ἐν τῷ μέρει οἱ λοχαγοὶ διέβαινον· καὶ εἴ που δέοι τι τῆς φάλαγγος, ἐπιπαρήσαν οὗτοι. Τούτῳ τῷ τρόπῳ ἐπορεύ- 20 θησαν σταθμοὺς τέτταρας.

Ἦνίκα δὲ τὸν πέμπτον ἐπορεύοντο εἶδον βασιλείον τι καὶ περὶ αὐτὸ κώμας πολλὰς· τήν τε ὁδὸν πρὸς τὸ χωρίον τοῦτο διὰ γηλόφων ὑψηλῶν γιγνομένην, οὐ καθῆκον ἀπὸ τοῦ ὄρους, ὑφ' ᾧ ἦν κώμη. Καὶ εἶδον μὲν τοὺς 25 γηλόφους ἄσμενοι οἱ Ἕλληνες, ὡς εἰκός, τῶν πολεμίων ὄντων ἱππέων. Ἐπεὶ δὲ πορευόμενοι ἐκ τοῦ πεδίου ἀνέβησαν ἐπὶ τὸν πρῶτον γήλοφον καὶ κατέβαινον, ὡς ἐπὶ τὸν ἕτερον ἀναβαλεῖν, ἐνταῦθα ἐπιγίγνονται οἱ βάρβαροι καὶ ἀπὸ τοῦ ὑψηλοῦ εἰς τὸ πρηνὲς ἔβαλλον, ἐσφενδόνων, 30 ἐτόξευον ὑπὸ μαστίγων· καὶ πολλοὺς κατετίτρωσκον καὶ ἐκράτησαν τῶν Ἑλλήνων γυμνήτων καὶ κατέκλεισαν αὐτοὺς εἰσω τῶν ὅπλων· ὥστε παντάπασι ταύτην τὴν ἡμέραν ἄχρηστοι ἦσαν ἐν τῷ ὄχλῳ ὄντες καὶ οἱ σφενδονῆται

καὶ οἱ τοξόται. Ἐπεὶ δὲ πιεζόμενοι οἱ Ἕλληνες ἐπεχείρησαν διώκειν, σχολῇ μὲν ἐπὶ τὸ ἄκρον ἀφικνοῦνται ὅπλιται ὄντες· οἱ δὲ πολέμιοι ταχὺ ἀνεπήδων. Πάλιν δὲ ὁπότε ἀπίοιεν πρὸς τὸ ἄλλο στράτευμα, ταῦτα ἔπασχον·
 5 καὶ ἐπὶ τοῦ δευτέρου γηλόφου ταῦτα ἐγίγνετο· ὥστε ἀπὸ τοῦ τρίτου γηλόφου ἔδοξεν αὐτοῖς μὴ κινεῖν τοὺς στρατιώτας· πλὴν ἀπὸ τῆς δεξιᾶς πλευρᾶς τοῦ πλαισίου ἀνῆγαγον πελταστὰς πρὸς τὸ ὄρος. Ἐπεὶ δ' οὗτοι ἐγένοντο ὑπὲρ τῶν ἐπομένων πολεμίων, οὐκέτι ἐπετίθεντο οἱ
 10 πολέμιοι τοῖς καταβαίνουσι, δεδοικότες μὴ ἀποτμηθεῖσαν καὶ ἀμφοτέρωθεν αὐτῶν γένοιτο οἱ πολέμιοι. Οὕτω τὸ λοιπὸν τῆς ἡμέρας πορευόμενοι, οἱ μὲν τῇ ὁδῷ κατὰ τοὺς γηλόφους, οἱ δὲ κατὰ τὸ ὄρος ἐπιπαριόντες, ἀφίκοντο εἰς τὰς κώμας, καὶ ἱατροὺς κατέστησαν ὅκτῳ· πολλοὶ
 15 γὰρ ἦσαν οἱ τετρωμένοι.

Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς καὶ τῶν τετρωμένων ἔνεκα καὶ ἅμα ἐπιτήδεια πολλὰ εἶχον, ἄλευρα, οἶνον, κριθὰς ἵπποις συμβεβλημένας πολλὰς. Ταῦτα δὲ συνηγμένα ἦν τῷ σατραπέουντι τῆς χώρας. Τετάρτῃ δ' ἡμέρᾳ
 20 καταβαίνουσιν εἰς τὸ πεδίου. Ἐπεὶ δὲ κατέλαβεν αὐτοὺς Τισσαφέρνης σὺν τῇ δυνάμει, ἐδίδαξεν αὐτοὺς ἡ ἀνάγκη κατασκηῆσαι οὐ πρῶτον εἶδον κώμην καὶ μὴ πορεύεσθαι ἔτι μαχομένους· πολλοὶ γὰρ ἦσαν ἀπόμαχοι οἱ τετρωμένοι, καὶ οἱ ἐκείνους φέροντες καὶ οἱ τῶν φερόντων τὰ
 25 ὄπλα δεξάμενοι. Ἐπεὶ δὲ κατεσκήνησαν καὶ ἐπεχείρησαν αὐτοῖς ἀκροβολίζεσθαι οἱ βάρβαροι πρὸς τὴν κώμην προσιόντες, πολλὴ περιῆσαν οἱ Ἕλληνες· πολλὴ γὰρ διέφερον ἐκ χώρας ὁρμώντες ἀλέξασθαι ἢ πορευόμενοι ἐπιούσι τοῖς πολεμίοις μάχεσθαι. Ἡνίκα δ' ἦν ἤδη δαίλη,
 30 ὥρα ἦν ἀπιέναι τοῖς πολεμίοις· οὐποτε γὰρ μείον ἀπεστρατοπεδεύοντο οἱ βάρβαροι τοῦ Ἑλληνικοῦ ἐξήκοντα σταδίων, φοβούμενοι μὴ τῆς νυκτὸς οἱ Ἕλληνες ἐπιθῶνται αὐτοῖς. Πονηρὸν γὰρ νυκτός ἐστι στράτευμα Περσικόν. Οἳ τε γὰρ ἵπποι αὐτοῖς δέδενται καὶ ὥς ἐπὶ τὸ

πολὺν πεποδισμένοι εἰσὶ τοῦ μὴ φεύγειν ἔνεκα εἰ λυθείησαν· ἐάν τέ τις θόρυβος γίγνηται, δεῖ ἐπισάξαι τὸν ἵππον Πέρσῃ ἀνδρί, καὶ χαλινῶσαι δεῖ καὶ θωρακισθέντα ἀναβῆναι ἐπὶ τὸν ἵππον. Ταῦτα δὲ πάντα χαλεπὰ ποιεῖν νύκτωρ καὶ θορύβου ὄντος· Τούτου ἔνεκα πόρρῳ ἀπε- 5 σκήνουν τῶν Ἑλλήνων.

Ἐπεὶ δὲ ἐγγίνωσκον αὐτοὺς οἱ Ἕλληνες βουλομένους ἀπιέναι καὶ διαγγελλομένους, ἐκήρυξε τοῖς Ἕλλησι συσκευάζεσθαι ἀκουόντων τῶν πολεμίων. Καὶ χρόνον μὲν τινα ἐπέσχον τῆς πορείας οἱ βάρβαροι, ἐπειδὴ δὲ ὄψε 10 ἐγγίγνετο, ἀπήεσαν· οὐ γὰρ ἐδόκει λύειν αὐτοῖς νυκτὸς πορεύεσθαι καὶ κατὰγεσθαι ἐπὶ τὸ στρατόπεδον. Ἐπειδὴ δὲ σαφῶς ἀπίοντας ἤδη ἑώρων οἱ Ἕλληνες, ἐπορεύοντο καὶ αὐτοὶ ἀναζεύξαντες, καὶ διήλθον ὅσον ἐξήκοντα σταδίου· καὶ γίγνεται τοσοῦτον μεταξὺ τῶν στρατευμάτων 15 ὥστε τῇ ὑστεραίᾳ οὐκ ἐφάνησαν οἱ πολέμοι οὐδὲ τῇ τρίτῃ· τῇ δὲ τετάρτῃ νυκτὸς προελθόντες καταλαμβάνουσι χωρίον ὑπερδέξιον οἱ βάρβαροι, ἢ ἔμελλον οἱ Ἕλληνες παρίεναι, ἀκρωνυχίαν ὄρους, ὑφ' ἣν ἡ κατάβασις ἦν εἰς τὸ πεδῖον. Ἐπειδὴ δὲ ἑώρα Χειρίσοφος προκατεिल्μημένην 20 τὴν ἀκρωνυχίαν, καλεῖ Ξενοφῶντα ἀπὸ τῆς οὐρᾶς καὶ κελεύει λαβόντα τοὺς πελταστὰς παραγενέσθαι εἰς τὸ πρόσθεν. Ὁ δὲ Ξενοφῶν τοὺς μὲν πελταστὰς οὐκ ἤγεν· ἐπιφαινόμενον γὰρ ἑώρα Τισσάφέρην καὶ τὸ στρατευμα πᾶν· αὐτὸς δὲ προσελάσας ἠρώτα· Τί καλεῖς ; 25 Ὁ δὲ λέγει αὐτῷ· Ἐξεστὶν ὄρᾳ· προκατείληπται γὰρ ἡμῖν ὁ ὑπὲρ τῆς καταβάσεως λόφος, καὶ οὐκ ἔστι παρελθεῖν, εἰ μὴ τούτους ἀποκόψομεν. Ἀλλὰ τί οὐκ ἤγες τοὺς πελταστὰς ; Ὁ δὲ λέγει ὅτι οὐκ ἐδόκει αὐτῷ ἔρημα καταλιπεῖν τὰ ὀπισθεν πολεμίων ἐπιφαινόμενων. 30 Ἀλλὰ μὴν ὦρα γ', ἔφη, βουλευέσθαι πῶς τις τοὺς ἀνδρας ἀπελᾷ ἀπὸ τοῦ λόφου. Ἐνταῦθα Ξενοφῶν ὄρᾳ τοῦ ὄρους τὴν κορυφὴν ὑπὲρ αὐτοῦ τοῦ ἑαυτῶν στρατεύματος οὖσαν, καὶ ἀπὸ ταύτης ἔφοδον ἐπὶ τὸν λόφον ἔνδα

ἦσαν οἱ πολέμιοι, καὶ λέγει· Κράτιστον, ὦ Χειρίσοφε, ἡμῖν ἴεσθαι ὡς τάχιστα ἐπὶ τὸ ἄκρον· ἦν γὰρ τοῦτο λάβωμεν, οὐ δυνήσονται μένειν οἱ ὑπὲρ τῆς ὁδοῦ. Ἄλλ', εἰ βούλει, μένε ἐπὶ τῷ στρατεύματι· ἐγὼ δὲ ἐδέλω πο-
 5 ρεύεσθαι· εἰ δὲ χρήξεις, πορεύου ἐπὶ τὸ ὄρος, ἐγὼ δὲ μενῶ αὐτοῦ. Ἄλλὰ δίδωμί σοι, ἔφη ὁ Χειρίσοφος, ὁπό-
 τερον βούλει, ἐλέσθαι. Εἰπὼν ὁ Ξενοφῶν ὅτι νεώτερός ἐστιν, αἰρεῖται πορεύεσθαι· κελεύει δὲ οἱ συμπέμψαι ἀπὸ τοῦ στόματος ἄνδρας· μακρὰν γὰρ ἦν ἀπὸ τῆς οὐρᾶς λα-
 10 βεῖν. Καὶ ὁ Χειρίσοφος συμπέμπει τοὺς ἀπὸ τοῦ στόματος πελταστάς· ἔλαβε δὲ τοὺς κατὰ μέσον τοῦ πλαισίου. Συνέπεσθαι δ' ἐκέλευσεν αὐτῷ καὶ τοὺς τριακοσίους οὓς αὐτὸς εἶχε τῶν ἐπιλέκτων ἐπὶ τῷ στόματι τοῦ πλαισίου.

15 Ἐντεῦθεν ἐπορεύοντο ὡς ἐδύναντο τάχιστα. Οἱ δ' ἐπὶ τοῦ λόφου πολέμιοι, ὡς ἐνόησαν αὐτῶν τὴν πορείαν ἐπὶ τὸ ἄκρον, εὐθὺς καὶ αὐτοὶ ὥρμησαν ἀμιλλᾶσθαι ἐπὶ τὸ ἄκρον. Καὶ ἐνταῦθα πολλὴ μὲν κραυγὴ ἦν τοῦ Ἑλλη-
 νικοῦ στρατεύματος διακελευομένων τοῖς ἑαυτῶν· πολλή
 20 δὲ κραυγὴ τῶν ἀμφὶ Τισσαφέρην τοῖς ἑαυτῶν διακελευο-
 μένων. Ξενοφῶν δὲ παρελαύνων ἐπὶ τοῦ ἵππου παρεκε-
 λεύετο· Ἄνδρες, νῦν ἐπὶ τὴν Ἑλλάδα νομίζετε ἀμιλλᾶ-
 σθαι, νῦν πρὸς τοὺς παῖδας καὶ τὰς γυναῖκας, νῦν ὀλίγον
 πονήσαντες ἀμαχεῖ τὴν λοιπὴν πορευσόμεθα. Σωτηρί-
 25 δας δὲ ὁ Σικυώνιος εἶπεν. Οὐκ ἐξ ἴσου, ὦ Ξενοφῶν, ἐσμέν· σὺ μὲν γὰρ ἐφ' ἵππου ὀχῇ, ἐγὼ δὲ χαλεπῶς κάμνω τὴν ἀσπίδα φέρων. Καὶ ὃς ἀκούσας ταῦτα κατα-
 πηδήσας ἀπὸ τοῦ ἵππου, ὠθεῖται αὐτὸν ἐκ τῆς τάξεως καὶ τὴν ἀσπίδα ἀφελόμενος ὡς ἐδύνατο τάχιστα, ἐπο-
 30 ρεύετο. Ἐτύγχανε δὲ καὶ θώρακα ἔχων τὸν ἱππικόν· ὥστε ἐπιέζετο. Καὶ τοῖς μὲν ἔμπροσθεν ὑπάγειν παρε-
 κεύετο, τοῖς δὲ ὀπισθεν, παριέναι, μόλις ἐπομένοις. Οἱ δ' ἄλλοι στρατιῶται παίουσι καὶ βάλλουσι καὶ λοι-
 δοροῦσι τὸν Σωτηρίδαν, ἔστε ἡνάγκασαν λαβόντα τὴν

ἀσπίδα πορεύεσθαι. Ὁ δὲ ἀναβάς, ἕως μὲν βάσιμα ἦν, ἐπὶ τοῦ ἵππου ἤγειν· ἐπεὶ δὲ ἄβατα ἦν, καταλιπὼν τὸν ἵππον ἔσπευδε πεζῇ. Καὶ φθάνουσιν ἐπὶ τῷ ἄκρῳ γενόμενοι τοὺς πολεμίους.

• BOOK IV. 4. § 1—5. § 27.

MARCH THROUGH THE SNOWS OF ARMENIA.

Ἐπεὶ δὲ διέβησαν, συνταξάμενοι ἄμφι μέσον ἡμέρας 5
ἐπορεύθησαν διὰ τῆς Ἀρμενίας πεδίου ἅπαν καὶ λείους
γηλόφους οὐ μείον ἢ πέντε παρασάγγας· οὐ γὰρ ἦσαν
ἐγγὺς τοῦ ποταμοῦ κῶμαι διὰ τοὺς πολέμους τοὺς πρὸς
τοὺς Καρδούχους. Εἰς δὲ ἣν ἀφίκοντο κώμην μεγάλη τε
ἦν καὶ βασιλείου εἶχε τῷ σατράπῃ, καὶ ἐπὶ ταῖς πλεί- 10
σταις οἰκίαις τύρσεις ἐπῆσαν, ἐπιτήδεια δ' ἦν δαψιλῇ.
Ἐντεῦθεν δ' ἐπορεύθησαν σταδμοὺς δύο παρασάγγας
δέκα μέχρις ὑπερήλθον τὰς πηγὰς τοῦ Τύγρητος ποταμοῦ.
Ἐντεῦθεν δ' ἐπορεύθησαν σταδμοὺς τρεῖς παρασάγγας
πεντεκαίδεκα ἐπὶ τὸν Τηλεβόαν ποταμόν. Οὗτος δ' ἦν 15
μέγας μὲν οὐ, καλὸς δέ· κῶμαι δὲ πολλαὶ περὶ τὸν πο-
ταμόν ἦσαν. Ὁ δὲ τόπος οὗτος Ἀρμενία ἐκαλεῖτο ἢ
πρὸς ἐσπέραν. Ὑπαρχος δ' ἦν αὐτῆς Τηρίβαζος, ὁ καὶ
βασιλεῖ φίλος γενόμενος· καὶ ὁπότε παρεῖη, οὐδεὶς ἄλλος
βασιλέα ἐπὶ τὸν ἵππον ἀνέβαλλεν. Οὗτος προσήλασεν 20
ἱππέας ἔχων, καὶ προπέμψας ἐρμηνέα εἶπεν ὅτι βούλοιο
διαλεχθῆναι τοῖς ἄρχουσι. Τοῖς δὲ στρατηγοῖς ἔδοξεν
ἀκοῦσαι· καὶ προσελθόντες εἰς ἐπήκοον ἡρώτων τί θέλοι.
Ὁ δὲ εἶπεν ὅτι σπείσασθαι βούλοιο ἐφ' ᾧ μήτε αὐτὸς
τοὺς Ἕλληνας ἀδικεῖν μήτε ἐκείνους καίειν τὰς οἰκίας, 25
λαμβάνειν τε τὰ ἐπιτήδεια ὅσων δέονται. Ἐδοξε ταῦτα
τοῖς στρατηγοῖς καὶ ἐσπείσαντο ἐπὶ τούτοις.

*Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς τρεῖς διὰ πεδίου
παρασάγγας πεντεκαίδεκα· καὶ Τηρίβαζος παρηκολοῦναι
ἔχων τὴν ἑαυτοῦ δύναμιν ἀπέχων ὡς δέκα σταδίου· καὶ 30*

ἀφίκοντο εἰς βασιλεία, καὶ κόμας περίξ πολλὰς πολλῶν
 τῶν ἐπιτηδείων μεστάς. Στρατοπεδευομένων δ' αὐτῶν
 γίγνεται τῆς νυκτὸς χιῶν πολλή· καὶ ἔωθεν ἔδοξε δια-
 σκηνήσαι τὰς τάξεις καὶ τοὺς στρατηγοὺς κατὰ τὰς κώ-
 5 μας· οὐ γὰρ ἐώρων πολέμιον οὐδένα καὶ ἀσφαλὲς ἔδοκει
 εἶναι διὰ τὸ πλήθος τῆς χιόνης. Ἐνταῦθα εἶχον πάντα
 τὰ ἐπιτήδεια ὅσα ἐστὶν ἀγαθὰ, ἱερεῖα, σίτον, οἶνους πα-
 λαιοὺς εὐώδεις, ἀσταφίδας, ὄσπρια παντοδαπά. Τῶν δὲ
 ἀποσκεδαννυμένων τινὲς ἀπὸ τοῦ στρατοπέδου ἔλεγον ὅτι
 10 κατίδοιεν στράτευμα καὶ νύκτωρ πολλὰ πυρὰ φαίνοιτο.
 Ἐδόκει δὴ τοῖς στρατηγοῖς οὐκ ἀσφαλὲς εἶναι διασκη-
 νοῦν, ἀλλὰ συναγαγεῖν τὸ στράτευμα πάλιν. Ἐντεῦθεν
 συνήλθον· καὶ γὰρ ἔδοκει διαίθριάζειν. Νυκτερευόντων
 δ' αὐτῶν ἐνταῦθα ἐπιπίπτει χιῶν ἄπλετος, ὥστε ἀπέ-
 15 κρυψε καὶ τὰ ὄπλα καὶ τοὺς ἀνθρώπους κατακειμένους·
 καὶ τὰ ὑποζύγια συνεπόδισεν ἡ χιῶν· καὶ πολὺς ὄκνος
 ἦν ἀνίστασθαι· κατακειμένων γὰρ ἀλεινὸν ἦν ἡ χιῶν
 ἐπιπεπτωκυῖα ὅτῳ μὴ παραρρήνῃ. Ἐπεὶ δὲ Ξενοφῶν
 ἐτόλμησε γυμνὸς ὦν ἀναστὰς σχίζειν ξύλα, τάχ' ἂν ἀνα-
 20 στάς τις καὶ ἄλλος ἐκείνου ἀφελόμενος ἔσχισεν. Ἐκ δὲ
 τούτου καὶ οἱ ἄλλοι ἀναστάντες πῦρ ἔκαιον καὶ ἐχρίοντο·
 πολὺ γὰρ ἐνταῦθα εὐρίσκετο χρίσμα, ᾧ ἐχρῶντο ἀντ'
 ἐλαίου, σύειον καὶ σησάμινον καὶ ἀμυγδάλινον ἐκ τῶν
 πικρῶν καὶ τερεβίνθινον. Ἐκ δὲ τῶν αὐτῶν τούτων καὶ
 25 μύρον εὐρίσκετο.

Μετὰ ταῦτα ἔδοκει πάλιν διασκηνητέον εἶναι εἰς τὰς
 κόμας εἰς στέγας. Ἐνθα δὴ οἱ στρατιῶται σὺν πολλῇ
 κραυγῇ καὶ ἡδονῇ ἤεσαν ἐπὶ τὰς στέγας καὶ τὰ ἐπιτή-
 30 δεια· ὅσοι δὲ ὅτε τὸ πρότερον ἀπήεσαν τὰς οἰκίας ἐνέ-
 πρησαν ὑπὸ τῆς αἰθρίας δίκην ἐδίδοσαν κακῶς σκηνοῦντες.
 Ἐντεῦθεν ἐπεμψαν τῆς νυκτὸς Δημοκράτην Τεμενίτην
 ἄνδρας δόντες ἐπὶ τὰ ὄρη, ἔνθα ἔφασαν οἱ ἀποσκεδαννύ-
 μενοι καθορᾶν τὰ πυρὰ· οὗτος γὰρ ἔδοκει καὶ πρότερον
 πολλὰ ἤδη ἀληθεῦσαι τοιαῦτα, τὰ ὄντα τε ὡς ὄντα καὶ

τὰ μὴ ὄντα ὥς οὐκ ὄντα. Πορευθεῖς δὲ τὰ μὲν πυρὰ οὐκ ἔφη ἰδεῖν, ἄνδρα δὲ συλλαβὼν ἤκεν ἄγων ἔχοντα τόξον Περσικὸν καὶ φαρέτραν καὶ σάγαριν οἶανπερ καὶ αἱ Ἀμαζόνες ἔχουσιν. Ἐρωτώμενος δὲ ποδαπὸς εἶη, Πέρσης μὲν ἔφη εἶναι, πορεύεσθαι δὲ ἀπὸ τοῦ Τηριβάζου στρα- 5 τεύματος, ὅπως ἐπιτήδεια λάβοι. Οἱ δ' ἡρώτων αὐτὸν τὸ στράτευμα ὅποσον τε εἶη καὶ ἐπὶ τίνι συνειλεγμένον. Ὁ δὲ εἶπεν ὅτι Τηρίβαζος εἶη ἔχων τήν τε ἑαυτοῦ δύναμιν καὶ μισθοφόρους Χάλυβας καὶ Ταόχους· παρεσκευάσθαι δὲ αὐτὸν ἔφη ὥς ἐπὶ τῇ ὑπερβολῇ τοῦ ὄρους ἐν τοῖς 10 στενοῖς ἥπερ μοναχῇ εἶη πορεία, ἐνταῦθα ἐπιδησόμενον τοῖς Ἕλλησιν.

Ἀκούσασι τοῖς στρατηγοῖς ταῦτα ἔδοξε τὸ στράτευμα συναγαγεῖν καὶ εὐθύς, φύλακας καταλιπόντες καὶ στρατηγὸν ἐπὶ τοῖς μένουσι Σοφαίνετον Στυμφάλιον, ἐπορεύ- 15 οντο, ἔχοντες ἡγεμόνα τὸν ἀλόντα ἄνθρωπον. Ἐπειδὴ δὲ ὑπερέβαλλον τὰ ὄρη, οἱ πελτασταὶ προϊόντες καὶ κατιδόντες τὸ στρατόπεδον οὐκ ἔμειναν τοὺς ὀπλίτας, ἀλλ' ἀνακραγόντες ἔθεον ἐπὶ τὸ στρατόπεδον. Οἱ δὲ βάρβαροι ἀκούσαντες τὸν θόρυβον οὐχ ὑπέμειναν, ἀλλ' ἔφευ- 20 γον· ὁμως δὲ καὶ ἀπέθανόν τινες τῶν βαρβάρων· καὶ ἵπποι ἤλωσαν εἰς εἴκοσι, καὶ ἡ σκηνὴ ἡ Τηριβάζου ἔαλω καὶ ἐν αὐτῇ κλίνει ἀργυρόποδες καὶ ἐκπώματα καὶ οἱ ἄρτοκόποι καὶ οἱ οἶνοχόοι φάσκοντες εἶναι. Ἐπειδὴ δὲ ἐπύθοντο ταῦτα οἱ τῶν ὀπλιτῶν στρατηγοί, 25 ἔδόκει αὐτοῖς ἀπιέναι τὴν ταχίστην ἐπὶ τὸ στρατόπεδον, μὴ τις ἐπίθεσις γένοιτο τοῖς καταλελειμμένοις. Καὶ εὐθύς ἀνακαλεσάμενοι τῇ σάλπιγγι ἀπήεσαν καὶ ἀφίκοντο αὐθημερὸν ἐπὶ τὸ στρατόπεδον.

Τῇ δ' ὑστεραία ἔδοκει πορευτέον εἶναι ὅπη δύναιντο 30 τάχιστα, πρὶν ἢ συλλεγῆναι τὸ στράτευμα πάλιν καὶ καταλαβεῖν τὰ στενά. Συσκευασάμενοι δ' εὐθύς ἐπορεύοντο διὰ χιόνος πολλῆς ἡγεμόνας ἔχοντες πολλούς· καὶ αὐθημερὸν ὑπερβαλόντες τὸ ἄκρον ἐφ' ᾧ ἔμελλεν

ἐπιτίθεσθαι Τηρίβαζος κατεστρατοπεδεύσαντο. Ἐντεῦ-
 Δεν ἐπορεύθησαν σταδμούς ἐρήμους τρεῖς παρασάγγας
 πεντεκαίδεκα ἐπὶ τὸν Εὐφράτην ποταμόν, καὶ διέβαινον
 αὐτὸν βρεχόμενοι πρὸς τὸν ὀμφαλόν. Ἐλέγοντο δὲ αὐ-
 5 τοῦ αἰ πηγαὶ οὐ πρόσω εἶναι. Ἐντεῦθεν ἐπορεύοντο διὰ
 χιόνος πολλῆς καὶ πεδίου σταδμούς τρεῖς παρασάγγας
 πεντεκαίδεκα. Ὁ δὲ τρίτος ἐγένετο χαλεπὸς καὶ ἄνεμος
 βορρᾶς ἐναντίος ἔπνει, παντάπασιν ἀποκαίων πάντα καὶ
 πηγνὺς τοὺς ἀνθρώπους. Ἐνθα δὴ τῶν μάντεών τις εἶπε
 10 σφαγιάζεσθαι τῷ ἀνέμῳ· καὶ σφαγιάζεται· καὶ πᾶσι δὴ
 περιφανῶς ἔδοξε λῆξαι τὸ χαλεπὸν τοῦ πνεύματος. Ἦν
 δὲ τῆς χιόνος τὸ βάθος ὀργυιὰ· ὥστε καὶ τῶν ὑποζυ-
 γίων καὶ τῶν ἀνδραπόδων πολλὰ ἀπώλετο, καὶ τῶν
 στρατιωτῶν ὡς τριάκοντα. Διεγένοντο δὲ τὴν νύκτα
 15 πῦρ καίοντες· ξύλα δ' ἦν ἐν τῷ σταδμῷ πολλά· οἱ
 δὲ ὄψι προσιόντες ξύλα οὐκ εἶχον. Οἱ οὖν πάλαι
 ἦκοντες καὶ πῦρ καίοντες οὐ προσέεισαν πρὸς τὸ πῦρ
 τοὺς ὀψίζοντας, εἰ μὴ μεταδοῖεν αὐτοῖς πυρούς ἢ ἄλλο
 τι ὧν ἔχοιεν βρωτόν. Ἐνθα δὴ μετεδίδοσαν ἀλλή-
 20 λους ὧν εἶχον ἕκαστοι. Ἐνθα δὲ τὸ πῦρ ἐκαίετο, δια-
 τηκομένης τῆς χιόνος βόθροι ἐγίγνοντο μεγάλοι ἔστε
 ἐπὶ τὸ δάπεδον· οὐ δὴ παρῆν μετρεῖν τὸ βάθος τῆς
 χιόνος.

Ἐντεῦθεν δὲ τὴν ἐπιούσαν ἡμέραν ὅλην ἐπορεύοντο
 25 διὰ χιόνος, καὶ πολλοὶ τῶν ἀνθρώπων ἐβουλιμίαςαν.
 Ξενοφῶν δὲ ὀπισθοφυλακῶν καὶ καταλαμβάνων τοὺς
 πίπτοντας τῶν ἀνθρώπων ἡγνόει ὃ τι τὸ πάθος εἴη.
 Ἐπειδὴ δὲ εἶπέ τις αὐτῷ τῶν ἐμπείρων ὅτι σαφῶς βου-
 λιμῶσι καὶ εἴαν τι φάγωσιν ἀναστήσονται, περιϋὼν περὶ
 30 τὰ ὑποζύγια, εἴ πού τι ὀρώη βρωτόν, διεδίδου καὶ διέπεμ-
 πε δίδοντας τοὺς δυναμένους παρατρέχειν τοῖς βουλιμῶ-
 σιν. Ἐπειδὴ δέ τι ἐμφάγοιεν, ἀνίσταντο καὶ ἐπορεύοντο,
 Πορευομένων δὲ Χειρίσοφος μὲν ἀμφὶ κνέφας πρὸς κώμην
 ἀφικνεῖται, καὶ ὕδροφόρουσας ἐκ τῆς κώμης πρὸς τῇ κρήνῃ

γυναίκας καὶ κόρας καταλαμβάνει ἔμπροσθεν τοῦ ἐρύ-
 ματος. Αὗται ἡρώτων αὐτοὺς τίνες εἶεν. Ὁ δὲ ἑρμηνεύς
 εἶπε Περσιστὶ ὅτι παρὰ βασιλέως πορεύονται πρὸς τὸν
 σατράπην. Αἱ δὲ ἀπεκρίναντο ὅτι οὐκ ἐνταῦθα εἴη, ἀλλ'
 ἀπέχου ὅσον παρασάγγην. Οἱ δ', ἐπεὶ ὄψε ἦν, πρὸς 5
 τὸν κωμάρχην συνεισέρχονται εἰς τὸ ἔρυμα σὺν ταῖς
 ὑδροφόροις. Χειρίσοφος μὲν οὖν καὶ ὅσοι ἐδυνήθησαν
 τοῦ στρατεύματος ἐνταῦθα ἐστρατοπεδεύσαντο· τῶν δ'
 ἄλλων στρατιωτῶν οἱ μὴ δυνάμενοι διατελέσαι τὴν ὁδὸν
 ἐνυκτέρευσαν ἄσιτοι καὶ ἄνευ πυρός· καὶ ἐνταῦθά τινες 10
 ἀπώλονται τῶν στρατιωτῶν. Ἐφείποντο δὲ τῶν πολε-
 μίων συνειλεγμένοι τινὲς καὶ τὰ μὴ δυνάμενα τῶν ὑπο-
 ζυγίων ἥρπαζον καὶ ἀλλήλοις ἐμάχοντο περὶ αὐτῶν.
 Ἐλείποντο δὲ καὶ τῶν στρατιωτῶν οἳ τε διεφθαρμένοι
 ὑπὸ τῆς χιόνος τοὺς ὀφθαλμοὺς οἳ τε ὑπὸ τοῦ ψύχους 15
 τοὺς δακτύλους τῶν ποδῶν ἀποσεσηπότες. Ἦν δὲ τοῖς
 μὲν ὀφθαλμοῖς ἐπικούρημα τῆς χιόνος εἴ τις μέλαν τι
 ἔχων πρὸ τῶν ὀφθαλμῶν πορεύοιτο· τῶν δὲ ποδῶν, εἴ
 τις κοινοῖτο καὶ μηδέποτε ἡσυχίαν ἔχοι καὶ εἰ τὴν νύκτα
 ὑπολούοιτο. Ὅσοι δὲ ὑποδεδεμένοι ἐκοιμῶντο, εἰσεδύοντο 20
 εἰς τοὺς πόδας οἱ ἱμάντες καὶ τὰ ὑποδήματα περιεπή-
 γνυντο· καὶ γὰρ ἦσαν, ἐπειδὴ ἐπέλιπε τὰ ἀρχαῖα ὑπο-
 δήματα, καρβατῖναι αὐτοῖς πεποιημένοι ἐκ τῶν νεοδάρτων
 βοῶν. Διὰ τὰς τοιαύτας οὖν ἀνάγκας ὑπελείποντό τινες
 τῶν στρατιωτῶν· καὶ ἰδόντες μέλαν τι χωρίον διὰ τὸ 25
 ἐκλελοιπέναι αὐτόθι τὴν χιόνα, εἵκαζον τετηκέναι· καὶ
 τετῆκει διὰ κρήνην τινὰ ἥ πλησίον ἦν ἀτμίζουσα ἐν
 νύπῃ. Ἐνταῦθα ἐκτραπόμενοι ἐκάθηντο καὶ οὐκ ἔφασαν
 πορεύεσθαι. Ὁ δὲ Ξενοφῶν, ἔχων ὀπισθοφύλακας ὡς
 ἦσθετο, ἐδεῖτο αὐτῶν πάσῃ τέχνῃ καὶ μηχανῇ μὴ ἀπο- 30
 λείπεσθαι, λέγων ὅτι ἔπονται πολλοὶ πολέμιοι συνει-
 λεγμένοι· καὶ τελευτῶν ἐχαλέπαινε. Οἱ δὲ σφάττειν
 ἐκέλευον· οὐ γὰρ ἂν δύνασθαι πορευθῆναι. Ἐνταῦθα
 ἔδοξε κράτιστον εἶναι τοὺς ἐπομένους πολέμιους φοβῆσαι,

εἴ τις δύναιτο, μὴ ἐπίοιεν τοῖς κάμνουσι. Καὶ ἦν μὲν σκότος ἤδη, οἱ δὲ προσήεσαν πολλῷ θορύβῳ, ἀμφὶ ὧν εἶχον διαφερόμενοι. Ἐνθα δὴ οἱ μὲν ὀπισθοφύλακες ἄτε ὑγιαίνοντες ἐξαναστάντες ἔδραμον εἰς τοὺς πολεμίους· 5 οἱ δὲ κάμνοντες, ἀνακραγόντες ὅσον ἠδύναντο μέγιστον, τὰς ἀσπίδας πρὸς τὰ δόρατα ἔκρουσαν. Οἱ δὲ πολέμιοι δείσαντες ἦκαν ἑαυτοὺς κατὰ τῆς χιόνος εἰς τὴν νάπην καὶ οὐδεὶς ἔτι οὐδαμοῦ ἐφθέγγετο.

Καὶ Ξενοφῶν μὲν καὶ οἱ σὺν αὐτῷ, εἰπόντες τοῖς 10 ἀσθενοῦσιν ὅτι τῇ ὑστεραίᾳ ἤξουσί τινες ἐπ' αὐτούς, πορευόμενοι, πρὶν τέτταρα στάδια διελθεῖν, ἐντυγχάνουσιν ἐν τῇ ὁδῷ ἀναπαυομένοις ἐπὶ τῆς χιόνος τοῖς στρατιώταις ἐγκεκαλυμμένοις, καὶ οὐδὲ φυλακὴ οὐδεμία καθεστήκει· καὶ ἀνίστασαν αὐτούς. Οἱ δ' ἔλεγον ὅτι οἱ 15 ἔμπροσθεν οὐχ ὑποχωροῖεν. Ὁ δὲ παριῶν καὶ παραπέμπων τῶν πελταστῶν τοὺς ἰσχυροτάτους ἐκέλευε σκέψασθαι τί εἴη τὸ κωλύον. Οἱ δὲ ἀπήγγελλον ὅτι ὅλον οὕτως ἀναπαύοιτο τὸ στράτευμα. Ἐνταῦθα καὶ οἱ περὶ Ξενοφῶντα ἠγλίσθησαν αὐτοῦ ἄνευ πυρὸς καὶ ἄδειπνοι, 20 φυλακὰς οἷας ἐδύναντο καταστησάμενοι. Ἐπεὶ δὲ πρὸς ἡμέραν ἦν, ὁ μὲν Ξενοφῶν, πέμψας πρὸς τοὺς ἀσθενούντας τοὺς νεωτάτους, ἀναστήσαντας ἐκέλευσεν ἀναγκάζειν προῖεναι. Ἐν δὲ τούτῳ Χειρίσοφος πέμπει τῶν ἐκ τῆς κώμης σκεφομένους πῶς ἔχοιεν οἱ τελευταῖοι. Οἱ δὲ 25 ἄσμενοι ἰδόντες τοὺς μὲν ἀσθενούντας τούτοις παρέδοσαν κομίζειν ἐπὶ τὸ στρατόπεδον, αὐτοὶ δὲ ἐπορεύοντο· καὶ πρὶν εἴκοσι στάδια διεληλυθέναι ἦσαν πρὸς τῇ κώμῃ, ἔνθα Χειρίσοφος ἠγλίζετο. Ἐπεὶ δὲ συνεγένοντο ἀλλήλοις, ἔδοξε κατὰ τὰς κώμας ἀσφαλὲς εἶναι τὰς τάξεις 30 σκηνοῦν. Καὶ Χειρίσοφος μὲν αὐτοῦ ἔμενευ, οἱ δὲ ἄλλοι, διαλαχόντες ἅς ἐώρων κώμας ἐπορεύοντο, ἕκαστοι τοὺς ἑαυτῶν ἔχοντες.

Ἐνθα δὴ Πολυκράτης Ἀθηναῖος λοχαγὸς ἐκέλευσεν ἀφίεναι αὐτόν· καὶ λαβὼν τοὺς εὐζώνους, θέων ἐπὶ τὴν

κώμην ἦν εἰλήχει Ξενοφῶν καταλαμβάνει πάντας ἔνδον τοὺς κωμήτας καὶ τὸν κωμάρχην· καὶ πώλους εἰς δασμὸν βασιλεῖ τρεφομένους ἑπτακαίδεκα· καὶ τὴν θυγατέρα τοῦ κωμάρχου, ἐννάτην ἡμέραν γεγαμημένην· ὁ δὲ ἀνὴρ αὐτῆς λαγῶς ὄχθετο θηράσων, καὶ οὐχ ἦλω ἐν ταῖς κώμαις. 5 Αἱ δ' οἰκίαι ἦσαν κατάγειοι, τὸ μὲν στόμα ὥσπερ φρέατος, κάτω δ' εὐρεῖαι· αἱ δ' εἰσοδοὶ τοῖς μὲν ὑποζυγίοις ὀρυκταί, οἱ δὲ ἄνθρωποι κατέβαινον ἐπὶ κλίμακος. Ἐν δὲ ταῖς οἰκίαις ἦσαν αἶγες, οἶες, βόες, ὄρνιθες, καὶ τὰ ἔκγονα τούτων· τὰ δὲ κτήνη πάντα χιλῶ ἔνδον ἐτρέ- 10 φοντο. Ἦσαν δὲ καὶ πυροὶ καὶ κριθαὶ καὶ ὄσπρια καὶ οἶνος κριθίνος ἐν κρατήρσιν· ἐνήσαν δὲ καὶ αὐταὶ αἱ κριθαὶ ἰσοχειλεῖς· καὶ κύλαμοι ἐνέκειντο, οἱ μὲν μείζους οἱ δὲ ἐλάττους, γόνατα οὐκ ἔχοντες. Τούτους δ' ἔδει, ὅποτε τις διψῇ, λαβόντα εἰς τὸ στόμα μύζειν· καὶ πάνυ 15 ἄκρατος ἦν, εἰ μὴ τις ὕδωρ ἐπιχέοι· καὶ πάνυ ἡδὺ συμ- μαθόντι τὸ πόμα ἦν.

CYROPÆDIA.

BOOK I. 3. §§ 1-18.

BOYHOOD OF CYRUS.

Κῦρος γὰρ μέχρι μὲν δώδεκα ἐτῶν ἢ ὀλίγῳ πλείον ταύτῃ τῇ παιδεῖα ἐπαιδεύθη, καὶ πάντων τῶν ἡλικῶν δια- φέρων ἐφαίνετο καὶ εἰς τὸ ταχὺ μανθάνειν ἃ δέοι καὶ 20 εἰς τὸ καλῶς καὶ ἀνδρείως ἑκαστα ποιεῖν. Ἐκ δὲ τούτου τοῦ χρόνου μετεπέμψατο Ἀστυάγης τὴν ἑαυτοῦ θυγα- τέρα καὶ τὸν παῖδα αὐτῆς· ἰδεῖν γὰρ ἐπεθύμει, ὅτι ἤκουεν αὐτὸν καλὸν ἀγαθὸν εἶναι. Ἐρχεται δ' αὐτῇ τε ἡ Μαν- δάνη πρὸς τὸν πατέρα καὶ τὸν Κῦρον τὸν υἱὸν ἔχουσα. 25

Ὡς δὲ ἀφίκετο τάχιστα καὶ ἔγνω ὁ Κῦρος τὸν Ἀστυά-
 γην τῆς μητρὸς πατέρα ὄντα, εὐθὺς οἶα δὴ παῖς φύσει
 φιλόστοργος ὦν ἡσπάζετό τε αὐτὸν ὥσπερ ἂν εἴ τις πάλαι
 συντεθραμμένος καὶ πάλαι φιλῶν ἀσπάζοιτο, καὶ
 5 ὁρῶν δὴ αὐτὸν κεκοσμημένον καὶ ὀφθαλμῶν ὑπογραφῇ
 καὶ χρώματος ἐντρίφει καὶ κόμαις προσδέτοις, ἃ δὴ νό-
 μιμα ἦν ἐν Μήδοις· ταῦτα γὰρ πάντα Μηδικά ἐστι, καὶ
 οἱ πορφυροὶ χιτῶνες καὶ οἱ κύνδυες καὶ οἱ στρεπτοὶ οἱ
 περὶ τῇ δέρῃ καὶ τὰ ψέλλια τὰ περὶ ταῖς χερσίν, ἐν
 10 Πέρσαις δὲ τοῖς οἴκοι καὶ νῦν ἔτι πολὺ καὶ ἐσθῆτες
 φανλότεραι καὶ δίαται εὐτελέστεραι· ὁρῶν δὴ τὸν κόσμον
 τοῦ πάππου, ἐμβλέπων αὐτῷ ἔλεγεν, Ὡ μῆτερ, ὡς καλὸς
 μοι ὁ πάππος. Ἐρωτώσης δὲ αὐτὸν τῆς μητρὸς πότε-
 ρος καλλίων αὐτῷ δοκεῖ εἶναι, ὁ πατήρ ἢ οὗτος, ἀπεκρί-
 15 νατο ἄρα ὁ Κῦρος, Ὡ μῆτερ, Περσῶν μὲν πολὺ κάλ-
 λιστος ὁ ἐμὸς πατήρ, Μήδων μέντοι ὅσων ἐώρακα ἐγὼ
 καὶ ἐν ταῖς ὁδοῖς καὶ ἐπὶ ταῖς θύραις πολὺ οὗτος ὁ ἐμὸς
 πάππος κάλλιστος. Ἀντασπαζόμενος δὲ ὁ πάππος αὐ-
 τὸν καὶ στολὴν καλὴν ἐνέδυσσε καὶ στρεπτοῖς καὶ ψελ-
 20 λίοις ἐτίμα καὶ ἐκόσμει, καὶ εἴ που ἐξελαύνοι, ἐφ' ἵππου
 χρυσοχαλίνου περιήγεν, ὥσπερ καὶ αὐτὸς εἰώθει πορεύε-
 σθαι. Ὁ δὲ Κῦρος ἄτε παῖς ὦν καὶ φιλόκαλος καὶ
 φιλότιμος ἦδετο τῇ στολῇ, καὶ ἱππεύειν μανθάνων ὑπερέ-
 χαιρεν· ἐν Πέρσαις γὰρ διὰ τὸ χαλεπὸν εἶναι καὶ τρέ-
 25 φειν ἵππους καὶ ἱππεύειν ἐν ὀρεινῇ οὐσῃ τῇ χώρᾳ καὶ
 ἰδεῖν ἵππον σπάνιον. Δειπνῶν δὲ ὁ Ἀστυάγης σὺν τῇ
 θυγατρὶ καὶ τῷ Κύρῳ, βουλόμενος τὸν παῖδα ὡς ἥδιστα
 δειπνεῖν, ἵνα ἡσσουν τὰ οἴκαδε ποδοίῃ, προσήγαγεν αὐτῷ
 καὶ παροψίδας καὶ παντοδαπὰ ἐμβάμματα καὶ βρώματα.
 30 Τὸν δὲ Κῦρον ἔφασαν λέγειν, Ὡ πάππε, ὅσα πράγ-
 ματα ἔχεις ἐν τῷ δείπνῳ, εἰ ἀνάγκη σοι ἐπὶ πάντα τὰ
 λεκάνια ταῦτα διατείνειν τὰς χεῖρας καὶ ἀπογεύεσθαι
 τούτων τῶν παντοδαπῶν βρωμάτων. Τί δέ, φάναι τὸν
 Ἀστυάγην, οὐ γὰρ πολὺ σοι δοκεῖ κάλλιον τότε τὸ δειπνον

εἶναι τοῦ ἐν Πέρσαις ; τὸν δὲ Κῦρον πρὸς ταῦτα ἀπο-
 κρίνασθαι λέγεται, Οὐχί, ὦ πάππε· ἀλλὰ πολὺ ἀπλου-
 στέρα καὶ εὐδύτερα παρ' ἡμῖν ἡ ὁδὸς ἐστὶν ἐπὶ τὸ ἐμπλη-
 σθῆναι ἢ παρ' ὑμῖν. Παρ' ἡμῖν μὲν γὰρ ἄρτος καὶ κρέας
 εἰς τοῦτο ἄγει, ὑμεῖς δὲ εἰς μὲν τὸ αὐτὸ ἡμῖν σπεύδετε, 5
 πολλοὺς δὲ τινὰς ἐλιγμοὺς ἄνω καὶ κάτω πλανώμενοι
 μόλις ἀφικνεῖσθε ὅπῃ ἡμεῖς πάλαι ἤκομεν. Ἄλλ', ὦ παῖ,
 φάναι τὸν Ἀστυάγην, οὐκ ἀχθόμενοι ταῦτα περιπλανώ-
 μεθα· γευόμενος δὲ καὶ σύ, ἔφη, γνώσῃ ὅτι ἡδέα ἐστίν.
 Ἀλλὰ καὶ σέ, φάναι τὸν Κῦρον, ὦ πάππε, μυσσαττόμενον 10
 ταῦτα τὰ βρώματα ὀρώ. Καὶ τὸν Ἀστυάγην ἐπερέσθαι,
 Καὶ τίνι δὴ σὺ τεκμαιρόμενος, ὦ παῖ, λέγεις ; Ὅτι σε,
 φάναι, ὀρώ, ὅταν μὲν τοῦ ἄρτου ἄψῃ, εἰς οὐδὲν τὴν χεῖρα
 ἀποψώμενον, ὅταν δὲ τούτων τινὸς θίγῃς, εὐδὺς ἀπο-
 καδαίρῃ τὴν χεῖρα εἰς τὰ χειρόμακτρα, ὡς πάνυ ἀχθό- 15
 μενος ὅτι πλέα σοι ἀπ' αὐτῶν ἐγένετο. Πρὸς ταῦτα δὲ
 τὸν Ἀστυάγην εἰπεῖν, Εἰ τοίνυν οὕτω γιγνώσκεις, ὦ παῖ,
 ἀλλὰ κρέα γε εὐωχοῦ, ἵνα νεανίας οἴκαδε ἀπέλθῃς. Ἀμὰ
 δὲ ταῦτα λέγοντα πολλὰ αὐτῷ παραφέρειν καὶ θήρεα καὶ
 τῶν ἡμέρων. Καὶ τὸν Κῦρον, ἐπεὶ ἑώρα πολλὰ τὰ κρέα, 20
 εἰπεῖν, Ἡ καὶ δίδως, φάναι, ὦ πάππε, πάντα ταῦτα μοι
 τὰ κρέα ὅ,τι βούλομαι αὐτοῖς χρῆσθαι ; Νὴ Δία, ὦ παῖ,
 ἔγωγέ σοι. Ἐνταῦθα δὴ τὸν Κῦρον λαβόντα τῶν κρεῶν
 διαδιδόναι τοῖς ἀμφὶ τὸν πάππον θεραπευταῖς, ἐπιλέ-
 γοντα ἐκάστω, Σοὶ μὲν τοῦτο ὅτι προθύμως με ἱππεύειν 25
 διδάσκεις, σοὶ δὲ ὅτι μοι παλτὸν ἔδωκας· νῦν γὰρ τοῦτο
 ἔχω· σοὶ δὲ ὅτι τὸν πάππον καλῶς θεραπεύεις, σοὶ δὲ
 ὅτι μου τὴν μητέρα τιμᾷς· ταῦτα ἐποίει, ἕως διεδίδου
 πάντα ἃ ἔλαβε κρέα. Σάκα δέ, φάναι τὸν Ἀστυάγην,
 τῷ οἰνοχόῳ, ὃν ἐγὼ μάλιστα τιμῶ, οὐδὲν δίδως ; ὁ δὲ 30
 Σάκας ἄρα καλός τε ὢν ἐτύγχανε καὶ τιμὴν ἔχων προσά-
 γειν τοῖς δεομένους Ἀστυάγους καὶ ἀποκωλύειν οὐς μὴ
 καιρὸς αὐτῷ δοκοίῃ εἶναι προσάγειν. Καὶ τὸν Κῦρον
 ἐπερέσθαι προπετῶς ὡς ἂν παῖς μηδέπω ὑποπτήσων,

Διὰ τί δὴ, ὦ πάππε, τοῦτον οὕτω τιμᾷς ; καὶ τὸν Ἀστυ-
 άην σκώψαντα εἰπεῖν, Οὐχ ὁρᾷς, φάναι, ὡς καλῶς
 οἰνοχοεῖ καὶ εὐσχημόνως ; οἱ δὲ τῶν βασιλέων τούτων
 οἰνοχοοὶ κομψῶς τε οἰνοχοοῦσι καὶ καθαρεῖως ἐγγέουσιν
 5 καὶ διδῶσιν τοῖς τρισὶ δακτύλοις ὀχοῦντες τὴν φιάλην
 καὶ προσφέρουσιν ὡς ἂν ἐνδοῖεν τὸ ἔκπωμα εὐληπτότατα
 τῷ μέλλοντι πίνειν. Κέλευσον δὴ, φάναι, ὦ πάππε, τὸν
 Σάκαν καὶ ἐμοὶ δοῦναι τὸ ἔκπωμα, ἵνα καὶ γὼ καλῶς σοι
 πιεῖν ἐγγέας ἀνακτήσωμαί σε ἣν δύνωμαι. Καὶ τὸν
 10 κελεύσαι δοῦναι. Δαβόντα δὴ τὸν Κῦρον οὕτω μὲν δὴ
 εὖ κλύσαι τὸ ἔκπωμα ὥσπερ Σάκαν ἑώρα, οὕτω δὲ στή-
 σαντα τὸ πρόσωπον σπουδαίως καὶ εὐσχημόνως προσε-
 νεγκεῖν καὶ ἐνδοῦναι τὴν φιάλην τῷ πάππῳ ὥστε τῇ
 μητρὶ καὶ τῷ Ἀστυάγει πολὺν γέλωτα παρασχεῖν. Καὶ
 15 αὐτὸν δὲ τὸν Κῦρον ἐκγελάσαντα ἀναπηδήσαι πρὸς τὸν
 πάππον καὶ φιλοῦντα ἅμα εἰπεῖν, ὦ Σάκα, ἀπόλῳλας·
 ἐκβαλῶ σε ἐκ τῆς τιμῆς· τά τε γὰρ ἄλλα, φάναι, σοῦ
 κάλλιον οἰνοχοήσω καὶ οὐκ ἐκπίομαι αὐτὸς τὸν οἶνον.
 Οἱ δ' ἄρα τῶν βασιλέων οἰνοχοοὶ, ἐπειδὴν διδῶσι τὴν
 20 φιάλην, ἀρύσαντες ἀπ' αὐτῆς τῷ κυάδῳ εἰς τὴν ἀριστε-
 ρὰν χεῖρα ἐγγεάμενοι καταρῥοφοῦσι, τοῦ δὴ εἰ φάρμακα
 ἐγγέοιεν μὴ λυσιτελεῖν αὐτοῖς. Ἐκ τούτου δὴ ὁ Ἀστυά-
 γης ἐπισκώπτων, Καὶ τί δὴ, ἔφη, ὦ Κύρε, τᾶλλα μιμού-
 μενος τὸν Σάκαν οὐκ ἀπερῥόφησας τοῦ οἴνου ; Ὅτι, ἔφη,
 25 νὴ Δία ἐδεδοίκειν μὴ ἐν τῷ κρατῆρι φάρμακα μεμιγμένα
 εἶη. Καὶ γὰρ ὅτε εἰστίσας σὺ τοὺς φίλους ἐν τοῖς
 γενεθλίοις, σαφῶς κατέμαθον φάρμακα ὑμῖν αὐτὸν ἐγγέ-
 αντα. Καὶ πῶς δὴ σὺ τοῦτο, ἔφη, ὦ παῖ, κατέγνως ;
 Ὅτι νὴ Δί' ὑμᾶς ἐώρων καὶ ταῖς γνώμαις καὶ τοῖς σώ-
 30 μασι σφαλλομένους. Πρῶτον μὲν γὰρ ἂ οὐκ ἔατε ἡμᾶς
 τοὺς παῖδας ποιεῖν, ταῦτα αὐτοὶ ἐποιεῖτε. Πάντες μὲν
 γὰρ ἅμα ἐκεκράγειτε, ἐμανθάνετε δὲ οὐδὲ ἐν ἀλλήλων·
 ἦδετε δὲ καὶ μάλα γελοῖως, οὐκ ἀκροώμενοι δὲ τοῦ ἄδον-
 τος ὠμνύετε ἄριστα ἄδειν. Λέγων δὲ ἕκαστος ὑμῶν τὴν

ἑαυτοῦ ῥώμην, ἐπεὶ ἀνασταίητε ὀρχησόμενοι, μὴ ὅπως
 ὀρχεῖσθαι ἐν ῥυθμῷ, ἀλλ' οὐδ' ὀρδοῦσθαι ἐδύνασθε.
 Ἐπελέλησθε δὲ παντάπασι σύ τε, ὅτι βασιλεὺς ἦσθα,
 οἷ τε ἄλλοι ὅτι σύ ἄρχων. Τότε γὰρ δὴ ἔγωγε καὶ
 πρῶτον κατέμαθον ὅτι τοῦτ' ἄρ' ἦν ἡ ἰσηγορία δ' ὑμεῖς 5
 τότε ἐποιεῖτε· οὐδέποτε γοῦν ἐσιωπᾶτε. Καὶ ὁ Ἀστυάγης
 λέγει, Ὁ δὲ σὸς πατήρ, ἔφη, ὦ παῖ, πίνων οὐ μεθύσκεται ;
 Οὐ μὰ Δί', ἔφη. Ἀλλὰ πῶς ποιεῖ ; Διψῶν παύεται, ἄλλο
 δὲ κακὸν οὐδὲν-πάσχει· οὐ γὰρ οἶμαι, ὦ πάππε, Σάκας
 αὐτῷ οἰνοχοεῖ. Καὶ ἡ μήτηρ εἶπεν, Ἀλλὰ τί ποτε σύ, ὦ 10
 παῖ, τῷ Σάκα οὕτω πολεμεῖς ; τὸν δὲ Κῦρον εἶπεῖν, Ὅτι
 νὴ Δία, φάναι, μισῶ αὐτόν· πολλάκις γάρ με πρὸς τὸν
 πάππον ἐπιθυμοῦντα προσδραμεῖν οὗτος ὁ μιαρώτατος
 ἀποκωλύει. Ἀλλὰ ἱκετεύω, φάναι, ὦ πάππε, δός μοι
 τρεῖς ἡμέρας ἄρξαι αὐτοῦ. Καὶ τὸν Ἀστυάγην εἶπεῖν, 15
 Καὶ πῶς ἂν ἄρξαις αὐτοῦ ; καὶ τὸν Κῦρον φάναι, Στάς
 ἂν ὥσπερ οὗτος ἐπὶ τῇ εἰσόδῳ, ἔπειτα ὁπότε βούλοιο
 παριέναι ἐπ' ἄριστον, λέγοιμ' ἂν ὅτι οὐπω δυνατόν τῳ
 ἀρίστῳ ἐντυχεῖν· σπουδάζει γὰρ πρὸς τινος· εἴδ' ὁπότε
 ἦκοι ἐπὶ τὸ δεῖπνον, λέγοιμ' ἂν ὅτι λούται· εἰ δὲ πάνυ 20
 σπουδάζοι φαγεῖν, εἶποιμ' ἂν ὅτι παρὰ ταῖς γυναιξίν
 ἐστίν· ἕως παρατείναιμι τούτον ὥσπερ οὗτος ἐμὲ παρα-
 τείνει ἀπὸ σοῦ κωλύων. Τοσαύτας μὲν αὐτοῖς εὐθυμίας
 παρεῖχεν ἐπὶ τῷ δείπνῳ· τὰς δὲ ἡμέρας, εἴ τινος αἰσδοῖτο
 δεόμενον ἢ τὸν πάππον ἢ τὸν τῆς μητρὸς ἀδελφόν, χαλε- 25
 πὸν ἦν ἄλλον φθάσαι τοῦτο ποιήσαντα· ὅτι γὰρ δύ-
 ναιτο ὁ Κῦρος ὑπερέχαιρεν αὐτοῖς χαριζόμενος.

Ἐπεὶ δὲ ἡ Μανδάνη παρεσκευάζετο ὡς ἀπιούσα πάλιν
 πρὸς τὸν ἄνδρα, ἐδεῖτο αὐτῆς ὁ Ἀστυάγης καταλι-
 πεῖν τὸν Κῦρον. Ἡ δὲ ἀπεκρίνατο ὅτι βούλοιο μὲν ἂν 30
 ἅπαντα τῷ πατρὶ χαρίζεσθαι, ἄκουτα μέντοι τὸν παῖδα
 χαλεπὸν εἶναι νομίζειν καταλιπεῖν. Ἐνθα δὴ ὁ Ἀστυά-
 γης λέγει πρὸς τὸν Κῦρον, ὦ παῖ, ἦν μένης παρ' ἐμοί,
 πρῶτον μὲν τῆς παρ' ἐμὲ εἰσόδου σοι οὐ Σάκας ἄρξει,

ἀλλ' ὁπότεν βούλῃ εἰσιέναι ὡς ἐμέ, ἐπὶ σοὶ ἔσται· καὶ
 χάριν σοι εἴσομαι ὅσῳ ἂν πλεονάκις εἰσῆς ὡς ἐμέ.
 Ἔπειτα δὲ ἵπποις τοῖς ἐμοῖς χρήσῃ καὶ ἄλλοις ὁπόσοις
 ἂν βούλῃ, καὶ ὅταν ἀπίης, ἔχων ἅπει οὓς ἂν αὐτὸς ἐθέ-
 5 λῃς. Ἔπειτα δὲ ἐν τῷ δείπνῳ ἐπὶ τὸ μετρίως σοι δοκοῦν
 ἔχειν ὁποῖαν ἂν βούλῃ ὁδὸν πορεύσῃ. Ἔπειτα τά τε νῦν
 ὄντα ἐν τῷ παραδείσῳ θηρία δίδωμί σοι καὶ ἄλλα παν-
 τοδαπὰ συλλέξω, ἃ σὺ ἐπειδὰν τάχιστα ἱππεύειν μάθῃς,
 διώξῃ, καὶ τοξεύων καὶ ἀκοντίζων καταβαλεῖς ὥσπερ οἱ
 10 μεγάλοι ἄνδρες. Καὶ παῖδας δέ σοι ἐγὼ συμπαίστορας
 παρέξω, καὶ ἄλλα ὁπόσα ἂν βούλῃ λέγων πρὸς ἐμέ οὐκ
 ἀτυχήσεις. Ἐπεὶ ταῦτα εἶπεν ὁ Ἀστυάγης, ἡ μήτηρ
 διηρώτα τὸν Κῦρον πότερον βούλοιο μένειν ἢ ἀπιέναι.
 Ὁ δὲ οὐκ ἐμέλλησεν, ἀλλὰ ταχὺ εἶπεν ὅτι μένειν βού-
 15 λοιτο. Ἐπερωτηθεὶς δὲ πάλιν ὑπὸ τῆς μητρὸς διὰ τί
 εἰπεῖν λέγεται, Ὅτι οἴκοι μὲν τῶν ἡλίκων καὶ εἰμὶ καὶ
 δοκῶ κράτιστος εἶναι, ὦ μήτερ, καὶ ἀκοντίζων καὶ τοξεύων,
 ἐνταῦθα δὲ οἶδ' ὅτι ἱππεύων ἥσσω εἰμὶ τῶν ἡλίκων· καὶ
 τοῦτο εὖ ἴσθι, ὦ μήτερ, ἔφη, ὅτι ἐμέ πάνυ ἀνιᾷ. Ἦν δέ
 20 με καταλίπῃς ἐνθάδε καὶ μάθω ἱππεύειν, ὅταν μὲν ἐν
 Πέρσαις ὦ, οἶμαί σοι ἐκείνους τοὺς ἀγαθοὺς τὰ πεζικὰ
 ῥαδίως νικήσειν, ὅταν δὲ εἰς Μήδους ἔλθω ἐνθάδε, πειρά-
 σομαι τῷ πάππῳ ἀγαθῶν ἱππέων κράτιστος ὦν ἱππεὺς
 συμμαχεῖν αὐτῷ. Τὴν δὲ μητέρα εἰπεῖν, Τὴν δὲ δικαιο-
 25 σύνην, ὦ παῖ, πῶς μαθήσῃ ἐνθάδε ἐκεῖ ὄντων σοι τῶν
 διδασκάλων; καὶ τὸν Κῦρον φάναι, Ἀλλ', ὦ μήτηρ, ἀκρι-
 βῶς ταῦτά γε ἤδη οἶδα. Πῶς σὺ οἶσθα; τὴν Μανδά-
 νην εἰπεῖν. Ὅτι, φάναι, ὁ διδάσκαλός με ὡς ἤδη ἀκρι-
 βοῦντα τὴν δικαιοσύνην καὶ ἄλλοις καθίστη δικάζειν.
 30 Καὶ τοίνυν, φάναι, ἐπὶ μιᾷ ποτε δίκη πληγὰς ἔλαβον ὡς
 οὐκ ὀρθῶς δικάσας. Ἦν δὲ ἡ δίκη τοιαύτη. Παῖς μέγας
 μικρὸν ἔχων χιτῶνα ἕτερον παῖδα μικρὸν μέγαν ἔχοντα
 χιτῶνα, ἐκδύσας αὐτὸν τὸν μὲν ἑαυτοῦ ἐκείνῳ ἡμφίεσε,
 τὸν δὲ ἐκείνου αὐτὸς ἐνέδυ. Ἐγὼ οὖν τούτοις δικάζων

ἔγνων βέλτιον εἶναι ἀμφοτέροις τὸν ἀρμόζοντα ἑκάτερον
 χιτῶνα ἔχειν. Ἐν τούτῳ αὖ με ἔπαισεν ὁ διδάσκαλος,
 λέξας ὅτι ὁπότε μὲν τοῦ ἀρμόζοντος εἴη κριτής, οὕτω
 δέοι ποιεῖν, ὁπότε δὲ κρῖναι δέοι ποτέρου ὁ χιτῶν εἴη,
 τοῦτ' ἔφη σκεπτέον εἶναι τίς κτήσις δικαία ἐστί, πότερα 5
 τὸν βία ἀφελόμενον ἔχειν ἢ τὸν ποιησάμενον ἢ πριάμενον
 κεκτήσθαι· ἐπειδὴ, ἔφη, τὸ μὲν νόμιμον δίκαιον εἶναι, τὸ
 δὲ ἄνομον βίαιον· σὺν τῷ νόμῳ οὖν ἐκέλευεν αἰεὶ τὸν δικα-
 στήν ψῆφον τίθεσθαι. Οὕτως ἐγὼ σοι, ὦ μήτερ, τά γε
 δίκαια παντάπασιν ἤδη ἀκριβῶ· ἦν δέ τι ἄρα προσδέω- 10
 μαι, ὁ πάππος με, ἔφη, οὗτος ἐπιδιδάξει. Ἄλλ' οὐ ταῦτά,
 ἔφη, ὦ παῖ, παρὰ τῷ πάππῳ καὶ ἐν Πέρσαις δίκαια ὁμο-
 λογεῖται. Οὗτος μὲν γὰρ τῶν ἐν Μήδοις πάντων ἑαυτὸν
 δεσπότην πεποίηκεν, ἐν Πέρσαις δὲ τὸ ἴσον ἔχειν δίκαιον
 νομίζεται. Καὶ ὁ σὸς πρῶτος πατὴρ τὰ τεταγμένα μὲν 15
 ποιεῖ τῇ πόλει, τὰ τεταγμένα δὲ λαμβάνει, μέτρον δὲ
 αὐτῷ οὐχ ἡ ψυχὴ ἀλλ' ὁ νόμος ἐστί. Ὅπως οὖν μὴ
 ἀπολῇ μαστιγούμενος, ἐπειδὰν οἶκοι ῥῆς, ἂν παρὰ τούτου
 μαδῶν ἤκης ἀντὶ τοῦ βασιλικοῦ τὸ τυραννικόν, ἐν ᾧ ἐστί
 τὸ πλεῖον οἶεσθαι χρῆναι πάντων ἔχειν. Ἄλλ' ὁ γε σὸς 20
 πατὴρ, εἶπεν ὁ Κῦρος, δεινότερός ἐστιν, ὦ μήτερ, διδά-
 σκειν μείον ἢ πλεῖον ἔχειν· ἢ οὐχ ὁρᾷς, ἔφη, ὅτι καὶ
 Μήδους ἅπαντας δεδίδαχεν ἑαυτοῦ μείον ἔχειν; ὥστε
 θάρσει, ὡς ὁ γε σὸς πατὴρ οὐτ' ἄλλον οὐδένα οὐτ' ἐμὲ
 πλεονεκτεῖν μαδόντα ἀποπέμψει. 25

BOOK VII. 2. § 1-29.

INTERVIEW OF CYRUS WITH CRÆSUS.

Καὶ οἱ μὲν ἀμφὶ τὸν Κῦρον δειπνοποιησάμενοι καὶ
 φύλακας καταστησάμενοι ὥσπερ ἔδει ἐκοιμήθησαν. Κροῖ-
 σος μέντοι εὐδὺς ἐπὶ Σάρδεων ἔφευγε σὺν τῷ στρατεύ-
 ματι· τὰ δ' ἄλλα φύλα ὅποι ἐδύνατο προσωτάτω ἐν τῇ
 νυκτὶ τῆς ἐπ' οἶκον ὁδοῦ ἕκαστος ἀπεχώρει. Ἐπεὶ δὲ 30

ἡμέρα ἐγένετο, εὐθὺς ἐπὶ Σάρδεις ἦγε Κῦρος. Ὡς δ' ἐγένετο πρὸς τῷ τείχει τῷ ἐν Σάρδεσι, τὰς τε μηχανὰς ἀνίστη ὡς προσβαλὼν πρὸς τὸ τείχος καὶ κλίμακας παρεσκευάζετο. Ταῦτα δὲ ποιῶν κατὰ τὰ ἀποτομώτατα δο-
 5 κούντα εἶναι τοῦ Σαρδιανῶν ἐρύματος τῆς ἐπιούσης νυκτὸς ἀναβιβάζει Χαλδαίους τε καὶ Πέρσας. Ἠγήσατο δ' αὐτοῖς ἀνὴρ Πέρσης δοῦλος γεγεννημένος τῶν ἐν τῇ ἀκροπόλει τινὸς φρουρῶν καὶ καταμεμαθηκὼς κατάβασιν εἰς τὸν ποταμὸν καὶ ἀνάβασιν τὴν αὐτήν. Ὡς δὲ ἐγένετο
 10 τοῦτο δῆλον ὅτι εἶχετο τὰ ἄκρα, πάντες δὴ ἔφευγον οἱ Λυδοὶ ἀπὸ τῶν τειχῶν ὅπη ἠδύνατο ἕκαστος τῆς πόλεως. Κῦρος δὲ ἅμα τῇ ἡμέρᾳ εἰσῆει εἰς τὴν πόλιν καὶ παρήγγειλεν ἐκ τῆς τάξεως μηδένα κινεῖσθαι. Ὁ δὲ Κροῖσος κατακλεισάμενος ἐν τοῖς βασιλείοις Κῦρον ἐβόα· ὁ δὲ
 15 Κῦρος τοῦ μὲν Κροίσου φύλακας κατέλιπεν, αὐτὸς δὲ ἀπαγαγὼν πρὸς τὴν ἐχομένην ἄκραν ὡς εἶδε τοὺς μὲν Πέρσας φυλάσσοντας τὴν ἄκραν ὥσπερ ἔδει, τὰ δὲ τῶν Χαλδαίων ὅπλα ἔρημα, καταδεδραμῆκεσαν γὰρ ἄρπασόμενοι τὰ ἐκ τῶν οἰκιῶν, εὐθὺς συνεκάλεσεν αὐτῶν τοὺς
 20 ἄρχοντας καὶ εἶπεν αὐτοῖς ἀπιέναι ἐκ τοῦ στρατεύματος τάχιστα. Οὐ γὰρ ἂν, ἔφη, ἀνασχοίμην πλεονεκτοῦντας ὁρῶν τοὺς ἀτακτοῦντας. Καὶ εὖ μὲν, ἔφη, ἐπίστασθε ὅτι παρεσκευαζόμεν ἐγὼ ὑμᾶς τοὺς ἐμοὶ συστρατευομένους πᾶσι Χαλδαίοις μακαριστοὺς ποιῆσαι· νῦν δ', ἔφη, μὴ
 25 θανυμάζετε ἣν τις καὶ ἀπιούσιν ὑμῖν κρείττων ἐντύχη. Ἀκούσαντες ταῦτα οἱ Χαλδαῖοι ἔδεισαν τε καὶ ἰκέτενον παύσασθαι ὀργιζόμενον καὶ τὰ χρήματα πάντα ἀποδώσειν ἔφασαν. Ὁ δὲ εἶπεν ὅτι οὐδὲν αὐτῶν δέοιτο. Ἄλλ' εἰ με, ἔφη, βούλεσθε παύσασθαι ἀχθόμενον, ἀπόδοτε
 30 πάντα ὅσα ἐλάβετε τοῖς διαφυλάξαι τὴν ἄκραν. Ἦν γὰρ αἰσθωνταὶ οἱ ἄλλοι στρατιῶται ὅτι πλεονεκτοῦσιν οἱ εὐτακτοὶ γενόμενοι, πάντα μοι καλῶς ἔξει. Οἱ μὲν δὲ Χαλδαῖοι οὕτως ἐποίησαν ὡς ἐκέλευσεν ὁ Κῦρος· καὶ ἔλαβον οἱ πειδόμενοι πολλὰ καὶ παντοῖα χρήματα. Ὁ δὲ

Κῦρος καταστρατοπεδεύσας τοὺς ἑαυτοῦ ὅπου ἐδόκει τὸ ἐπιτηδεύτατον εἶναι τῆς πόλεως μένειν ἐπὶ τοῖς ὅπλοις παρήγγειλε καὶ ἀριστοποιεῖσθαι.

Ταῦτα διαπραξάμενος ἀγαγεῖν ἐκέλευσεν αὐτῷ τὸν Κροῖσον. Ὁ δὲ Κροῖσος ὡς εἶδε τὸν Κῦρον, Χαῖρε, ὦ δέσποτα, ἔφη· τοῦτο γὰρ ἡ τύχη καὶ ἔχειν τὸ ἀπὸ τοῦδε δίδωσι σοὶ καὶ ἐμοὶ προσαγορεύειν. Καὶ σύ γε, ἔφη, ὦ Κροῖσε· ἐπεὶ περ ἄνθρωποι γέ ἐσμεν ἀμφότεροι. Ἀτάρ, ἔφη, ὦ Κροῖσε, ἂρ' ἂν τί μοι ἐδελήσαις συμβουλευσαι; Καὶ βουλοίμην γ' ἂν, ἔφη, ὦ Κῦρε, ἀγαθὸν τί σοι εὔρεῖν· 10 τοῦτο γὰρ ἂν οἶμαι ἀγαθὸν κάμοι γενέσθαι. Ἀκουσον τοίνυν, ἔφη, ὦ Κροῖσε· ἐγὼ γὰρ ὁρῶν τοὺς στρατιώτας πολλὰ πεπονηκότας καὶ πολλὰ κεκινδυνευκότας καὶ νῦν νομίζοντας πόλιν ἔχειν τὴν πλουσιωτάτην ἐν τῇ Ἀσίᾳ μετὰ Βαβυλῶνα, ἀξιῶ ὠφελῆσθαι τοὺς στρατιώτας. 15 Γινώσκω γάρ, ἔφη, ὅτι εἰ μὴ τινα καρπὸν λήψονται τῶν πόνων, οὐ δυνήσομαι αὐτοὺς πολλὸν χρόνον πειθομένους ἔχειν. Διαρπάσαι μὲν οὖν αὐτοῖς ἐφεῖναι τὴν πόλιν οὐ βούλομαι· τὴν τε γὰρ πόλιν νομίζω ἂν διαφθαρῆναι, ἔν τε τῇ ἀρπαγῇ εὖ οἶδ' ὅτι οἱ πονηρότατοι πλεονεκτῇ- 20 σιαν ἂν. Ἀκούσας ταῦτα ὁ Κροῖσος ἔλεξεν, Ἀλλ' ἐμέ, ἔφη, ἔασον λέξαι πρὸς οὓς ἂν ἐγὼ Λυδῶν ἐδέλω ὅτι διαπέπραγμαι παρὰ σοῦ μὴ ποιῆσαι ἀρπαγὴν μηδὲ εἶσαι ἀφανισθῆναι παῖδας καὶ γυναῖκας· ὑπεσχόμην δέ σοι ἀντὶ τούτων ἢ μὴν παρ' ἐκόντων Λυδῶν ἔσεσθαι πᾶν ὅτι 25 καλὸν ἀγαθὸν ἔστιν ἐν Σάρδεσιν. Ἦν γὰρ ταῦτα ἀκούσωσιν, οἶδ' ὅτι ἄξουσιν πᾶν ὅτι ἔστιν ἐνθάδε καλὸν κτήμα ἀνδρὶ καὶ γυναικί· καὶ ὁμοίως εἰς νέωτα πολλῶν καὶ καλῶν πάλιν σοι πλήρης ἡ πόλις ἔσται· ἦν δὲ διαρπάσης, καὶ αἱ τέχναι σοι, ἃς πηγὰς φασι τῶν καλῶν εἶναι, διε- 30 φθαρμέναι ἔσονται. Ἐξέσται δέ σοι ἰδόντι τὰ ἐλθόντα ἔτι καὶ περὶ τῆς ἀρπαγῆς βουλευσασθαι. Πρῶτον δέ, ἔφη, ἐπὶ τοὺς ἐμοὺς θησαυροὺς πέμπε καὶ παραλαμβανέτωσαν οἱ σοὶ φύλακες παρὰ τῶν ἐμῶν φυλάκων. Ταῦτα

μὲν δὴ ἅπαντα οὕτω συνήνεσε ποιεῖν ὁ Κῦρος ὥσπερ ὁ ἔλεξεν Κροῖσος.

Τάδε δέ μοι πάντως, ἔφη, Κροῖσε, λέξον πῶς ἀποβέβηκε τὰ ἐκ τοῦ ἐν Δελφοῖς χρηστηρίου· σοὶ γὰρ δὴ 5 λέγεται πάνυ γε τεθεραπεῦσθαι ὁ Ἀπόλλων καὶ σε πάντα ἐκείνῳ πειδόμενον πράττειν. Ἐβουλόμην ἄν, ὦ Κῦρε, οὕτως ἔχειν· νῦν δὲ πάντα τὰναντία εὐθὺς ἐξ ἀρχῆς πράττων προσηνέχθην τῷ Ἀπόλλωνι. Πῶς δέ; ἔφη ὁ Κῦρος· διδάσκει· πάνυ γὰρ παράδοξα λέγεις. Ὅτι 10 πρῶτον μὲν, ἔφη, ἀμελήσας ἐρωτᾶν τὸν θεὸν εἴ τι ἐδεόμην, ἀπεπειρώμην αὐτοῦ εἰ δύναίτο ἀληθεύειν. Τοῦτο δέ, ἔφη, μὴ ὅτι θεός, ἀλλὰ καὶ ἄνθρωποι καλοὶ κάγαθοὶ ἐπειδὰν γινώσιν ἀπιστούμενοι, οὐ φιλοῦσι τοὺς ἀπιστούντας. Ἐπεὶ μέντοι ἔγνω καὶ μάλα ἄτοπα ἐμοῦ ποιούντος 15 καὶ πρόσω Δελφῶν ἀπέχοντος, οὕτω δὴ πέμπω περὶ παίδων. Ὁ δέ μοι τὸ μὲν πρῶτον οὐδ' ἀπεκρίνατο· ἐπεὶ δ' ἐγὼ πολλὰ μὲν πέμπων ἀναδήματα χρυσᾶ, πολλὰ δ' ἀργυρᾶ, πάμπολλα δὲ θύων ἐξιλασάμην ποτὲ αὐτόν, ὥς ἐδόκουν, τότε δὴ μοι ἀποκρίνεται ἐρωτῶντι τί ἂν μοι 20 ποιήσαντι παῖδες γένοιτο· ὁ δὲ εἶπεν ὅτι ἔσοιντο. Καὶ ἐγένοντο μὲν, οὐδὲ γὰρ οὐδὲ τοῦτο ἐψεύσατο, γενόμενοι δὲ οὐδὲν ὦνσαν. Ὁ μὲν γὰρ κωφὸς ὢν διετέλει, ὁ δὲ ἄριστος γενόμενος ἐκ ἀκμῇ τοῦ βίου ἀπώλετο. Πιεζόμενος δὲ ταῖς περὶ τοὺς παῖδας συμφοραῖς πάλιν πέμπω 25 καὶ ἐπερωτῶ τὸν θεὸν τί ἂν ποιῶν τὸν λοιπὸν βίον εὐδαιμονέστατα διατελέσαιμι· ὁ δέ μοι ἀπεκρίνατο σαυτὸν γιγνώσκων εὐδαίμων, Κροῖσε, περάσεις. Ἐγὼ δὲ ἀκούσας τὴν μαντείαν ἥσθην· ἐνόμιζον γὰρ τὸ ῥᾶστόν μοι αὐτὸν προστάξαντα τὴν εὐδαιμονίαν διδόναι. 30 Ἄλλους μὲν γὰρ γιγνώσκειν τοὺς μὲν οἶόν τ' εἶναι τοὺς δ' οὐ· ἑαυτὸν δὲ ὅστις ἐστὶ πάντα τινα ἐνόμιζον ἄνθρωπον εἰδέναι. Καὶ τὸν μετὰ ταῦτα δὴ χρόνον ἕως μὲν εἶχον ἡσυχίαν, οὐδὲν ἐνεκάλουν μετὰ τὸν τοῦ παιδὸς θάνατον ταῖς τύχαις· ἐπειδὴ δὲ ἀνεπείσθην ὑπὸ τοῦ

Ἀσσυρίου ἐφ' ὑμᾶς στρατεύεσθαι, εἰς πάντα κίνδυνον ἦλθον· ἐσώθην μέντοι οὐδὲν κακὸν λαβών. Οὐκ αἰτιώμαι δὲ οὐδὲ τάδε τὸν θεόν. Ἐπεὶ γὰρ ἔγνω ἑμαυτὸν μὴ ἰκανὸν ὑμῖν μάχεσθαι, ἀσφαλῶς σὺν τῷ θεῷ ἀπῆλθον καὶ αὐτὸς καὶ οἱ σὺν ἐμοί. Νῦν δ' αὖ πάλιν ὑπὸ 5 τε πλούτου τοῦ παρόντος διαθρυπτόμενος καὶ ὑπὸ τῶν δεομένων μου προστάτην γενέσθαι καὶ ὑπὸ τῶν δώρων ὧν ἐδίδουσάν μοι καὶ ὑπ' ἀνθρώπων οἳ με κολακεύοντες ἔλεγον ὡς εἰ ἐγὼ ἐθέλοιμι ἄρχειν, πάντες ἂν ἐμοὶ πείθονται καὶ μέγιστος ἂν εἴην ἀνθρώπων, ὑπὸ τοιούτων δὲ 10 λόγων ἀναφυσώμενος, ὡς εἴλοντό με πάντες οἱ κύκλω βασιλεῖς προστάτην τοῦ πολέμου, ὑπεδεξάμην τὴν στρατηγίαν ὡς ἰκανὸς ὢν μέγιστος γενέσθαι. Ἀγνοῶν ἄρα ἑμαυτόν, ὅτι σοὶ ἀντιπολεμεῖν ἰκανὸς ὄμην εἶναι πρῶτον μὲν ἐκ θεῶν γεγονότι, ἔπειτα δὲ διὰ βασιλέων πεφυκότι, 15 ἔπειτα δ' ἐκ παιδὸς ἀρετὴν ἀσκούντι· τῶν δ' ἐμῶν προγόνων ἀκούω τὸν πρῶτον βασιλεύσαντα ἅμα τε βασιλέα καὶ ἐλεύθερον γενέσθαι. Ταῦτ' οὖν ἀγνοήσας δικαίως, ἔφη, ἔχω τὴν δίκην. Ἀλλὰ νῦν γ', ἔφη, ὦ Κῦρε, γιγνώσκω μὲν ἑμαυτόν· σὺ δ', ἔφη, δοκεῖς ἔτι ἀληθεύσειν τὸν 20 Ἀπόλλω ὡς εὐδαιμόν ἔσομαι γιγνώσκων ἑμαυτόν; σὲ δ' ἐρωτῶ διὰ τοῦτο ὅτι ἄριστ' ἂν μοι δοκεῖς εἰκάσαι τοῦτο ἐν τῷ παρόντι· καὶ γὰρ δύνασαι ποιῆσαι.

Καὶ ὁ Κῦρος εἶπε, Βουλὴν μοι δὸς περὶ τούτου, ὦ Κροῖσε· ἐγὼ γάρ σου ἐννοῶν τὴν πρόσθεν εὐδαιμονίαν 25 οἰκτείρω τέ σε καὶ ἀποδίδωμι ἤδη γυναῖκά τε ἔχειν ἣν ἔχεις καὶ τὰς θυγατέρας, ἀκούω γάρ σοι εἶναι, καὶ τοὺς φίλους καὶ τοὺς θεράποντας καὶ τράπεζαν σὺν οἷα περ ἐζήτε· μάχας δὲ σοὶ καὶ πολέμους ἀφαιρῶ. Μὰ Δία μηδὲν τοίνυν, ἔφη ὁ Κροῖσος, σὺ ἐμοὶ ἔτι βουλεύου ἀπο- 30 κρίνασθαι περὶ τῆς ἐμῆς εὐδαιμονίας· ἐγὼ γὰρ ἤδη σοὶ λέγω, ἣν ταῦτά μοι ποιήσης ἃ λέγεις, ὅτι ἦν ἄλλοι τε μακαριωτάτην ἐνόμιζον εἶναι βιοτὴν καὶ ἐγὼ συνεγίνωσκον αὐτοῖς, ταύτην καὶ ἐγὼ νῦν ἔχων διάξω. Καὶ ὁ

Κῦρος εἶπε, Τίς δὴ ὁ ἔχων ταύτην τὴν μακαρίαν βιοτήν; Ἡ ἐμὴ γυνή, εἶπεν, ὦ Κῦρε· ἐκεῖνη γὰρ τῶν μὲν ἀγαθῶν καὶ τῶν μαλακῶν καὶ εὐφροσυνῶν πασῶν ἐμοὶ τὸ ἴσον μετεῖχε, φροντίδων δὲ ὅπως ταῦτα ἔσται καὶ πολέ-
 5 μου καὶ μάχης οὐ μετὴν αὐτῇ. Οὕτω δὴ καὶ σὺ δοκεῖς ἐμὲ κατασκευάζειν ὥσπερ ἐγὼ ἦν ἐφίλουν μάλιστα ἀνδρώπων, ὥστε τῷ Ἀπόλλωνι ἄλλα μοι δοκῶ χαριστήρια ὀφειλήσειν. Ἀκούσας δὲ ὁ Κῦρος τοὺς λόγους αὐτοῦ ἐθαύμασε μὲν τὴν εὐδυμίαν, ἤγετο δὲ τὸ λοιπὸν ὅποι καὶ
 10 αὐτὸς πορεύοιτο, εἴτ' ἄρα καὶ χρήσιμόν τι νομίζων αὐτὸν εἶναι εἶτε καὶ ἀσφαλέστερον οὕτως ἡγούμενος.

BOOK VII. 5. § 1-31.

CONQUEST OF BABYLON.

Ἐπεὶ δὲ πρὸς Βαβυλῶνι ἦν ὁ Κῦρος, περιέστησε μὲν πᾶν τὸ στράτευμα περὶ τὴν πόλιν, ἔπειτα αὐτὸς περιήλαυνε τὴν πόλιν σὺν τοῖς φίλοις τε καὶ ἐπικαιρίοις τῶν
 15 συμμάχων. Ἐπεὶ δὲ κατεθεάσατο τὰ τείχη, ἀπάγειν παρεσκευάσατο τὴν στρατιὰν ἀπὸ τῆς πόλεως· ἐξελθὼν δέ τις αὐτόμολος εἶπεν ὅτι ἐπιτίθεσθαι μέλλοιεν αὐτῷ, ὁπότε ἀπάγοι τὸ στράτευμα· καταθεωμένοις γάρ, ἔφη, αὐτοῖς ἀπὸ τοῦ τείχους ἀσθενὴς ἐδόκει εἶναι ἡ φύλαγξ.
 20 Καὶ οὐδὲν θαυμαστὸν ἦν οὕτως ἔχειν· περὶ γὰρ πολὺν τείχος κυκλουμένους ἀνάγκη ἦν ἐπ' ὀλίγον τὸ βάθος γενέσθαι τὴν φύλαγγα. Ἀκούσας οὖν ὁ Κῦρος ταῦτα, στὰς κατὰ μέσον τῆς αὐτοῦ στρατιᾶς σὺν τοῖς περὶ αὐτὸν παρήγγειλεν ἀπὸ τοῦ ἄκρου ἐκατέρωθεν τοὺς ὀπλίτας
 25 ἀναπτύσσοντας τὴν φύλαγγα ἀπιέναι παρὰ τὸ ἐστηκὸς τοῦ στρατεύματος, ἕως γένοιτο ἐκατέρωθεν τὸ ἄκρον καθ' ἑαυτὸν καὶ κατὰ τὸ μέσον. Οὕτως οὖν ποιούντων οἳ τε μένοντες εὐθὺς θαρράλεώτεροι ἐγίνοντο ἐπὶ διπλάσιον τὸ βάθος γιγνόμενοι, οἳ τ' ἀπιόντες ὡσαύτως θαρράλεώ-
 30 τεροι· εὐθὺς γὰρ οἳ μένοντες αὐτῶν πρὸς τοῖς πολεμίοις

ἐγίγνοντο. Ἐπεὶ δὲ πορευόμενοι ἐκατέρωθεν συνήψαν τὰ ἄκρα, ἔστησαν ἰσχυρότεροι γεγενημένοι, οἳ τε ἀπεληλυθότες διὰ τοὺς ἔμπροσθεν, οἳ τ' ἔμπροσθεν διὰ τοὺς ὀπίσθεν προσγεγενημένους. Ἀναπτυχθείσης δ' οὕτω τῆς φάλαγγος ἀνάγκη τοὺς πρώτους ἀρίστους εἶναι καὶ τοὺς 5 τελευταίους, ἐν μέσῳ δὲ τοὺς κακίστους τετάχθαι· ἡ δ' οὕτως ἔχουσα τάξις καὶ πρὸς τὸ μάχεσθαι ἐδόκει εὖ παρεσκευάσθαι καὶ πρὸς τὸ μὴ φεύγειν. Καὶ οἱ ἰππεῖς δὲ καὶ οἱ γυμνῆτες οἱ ἀπὸ τῶν κεράτων αἰεὶ ἐγγύτερον ἐγίγνοντο τοῦ ἄρχοντος τοσούτῳ ὅσῳ ἡ φάλαγξ βραχυ- 10 τέρα ἐγίγνετο ἀναδιπλουμένη. Ἐπεὶ δὲ οὕτω συνεσπειράθησαν, ἀπῆσαν, ἕως μὲν ἐξικνεῖτο τὰ βέλη ἀπὸ τοῦ τείχους, ἐπὶ πόδα· ἐπεὶ δὲ ἔξω βελῶν ἐγένοντο, στραφέντες, καὶ τὸ μὲν πρῶτον ὀλίγα βήματα προϊόντες μετεβάλλοντο ἐπ' ἀσπίδα καὶ ἴσταντο πρὸς τὸ τεῖχος βλέ- 15 ποντες· ὅσῳ δὲ προσωτέρω ἐγίγνοντο, τοσῶδε μανότερον μετεβάλλοντο. Ἐπεὶ δὲ ἐν τῷ ἀσφαλεῖ ἐδόκουν εἶναι, ξυνεῖρον ἀπιόντες, ἔστε ἐπὶ δὲ ἐν τῷ ἀσφαλεῖ ἐδόκουν εἶναι, ξυνεῖρον ἀπιόντες, ἔστε ἐπὶ ταῖς σκηναῖς ἐγένοντο.

Ἐπεὶ δὲ κατεστρατοπεδεύσαντο, συνεκάλεσεν ὁ Κῦ- 20 ρος τοὺς ἐπικαιρίους καὶ ἔλεξεν. Ἄνδρες ξύμμαχοι, τεθεάμεθα μὲν κύκλῳ τὴν πόλιν· ἐγὼ δὲ ὅπως μὲν ἂν τις τείχη οὕτως ἰσχυρὰ καὶ ὑψηλὰ προσμαχόμενος ἔλοι οὐκ ἐνορᾶν μοι δοκῶ· ὅσῳ δὲ πλέονες ἄνθρωποι ἐν τῇ πόλει εἰσὶν, ἐπείπερ οὐ μάχονται ἐξιόντες, τοσούτῳ ἂν 25 θάττον λιμῶ αὐτοὺς ἡγοῦμαι ἀλῶναι. Εἰ μὴ τινα οὖν ἄλλον τρόπον ἔχετε λέγειν, τούτῳ πολιορκητέους φημὶ εἶναι τοὺς ἄνδρας. Καὶ ὁ Χρυσάντας εἶπεν· Ὁ δὲ ποταμός, ἔφη, οὗτος οὐ διὰ μέσης τῆς πόλεως ρεῖ πλάτος ἔχων πλείον ἢ ἐπὶ δύο στάδια; Ναὶ μὰ Δί', ἔφη ὁ 30 Γωβρύας, καὶ βάθος γε ὡς οὐδ' ἂν δύο ἄνδρες ὁ ἕτερος ἐπὶ τοῦ ἐτέρου ἐστηκὼς τοῦ ὕδατος ὑπερέχοιεν· ὥστε τῷ ποταμῷ ἔτι ἰσχυροτέρα ἐστὶν ἡ πόλις ἢ τοῖς τείχεσι. Καὶ ὁ Κῦρος, Ταῦτα μὲν, ἔφη, ὦ Χρυσάντα, ἐώμεν ὅσα

- κρείττω ἐστὶ τῆς ἡμετέρας δυνάμεως· διαμετρησαμένους δὲ χρὴ ὡς τάχιστα τὸ μέρος ἐκάστου ἡμῶν ὀρύττειν τάφρον ὡς πλατυτάτην καὶ βαθυτάτην, ὅπως ὅτι ἐλαχίστων ἡμῖν τῶν φυλάκων δέη. Οὕτω δὲ κύκλῳ διαμε-
- 5 τρήσας περὶ τὸ τεῖχος, ἀπολιπὼν ὅσον τύρσεσι μεγάλαις ἀπὸ τοῦ ποταμοῦ, ὥρυσσεν ἔνθεν καὶ ἔνθεν τοῦ τεύχους τάφρον ὑπερμεγέθη καὶ τὴν γῆν ἀνέβαλλον πρὸς ἑαυτούς. Καὶ πρῶτον μὲν πύργους ἐπὶ τῷ ποταμῷ ὠκοδόμει, φοίνιξι θεμελιώσας οὐ μείον ἢ πλεθριαίοις· εἰσὶ γὰρ καὶ
- 10 μείζονες ἢ τοσοῦτοι τὸ μήκος πεφυκότες· καὶ γὰρ δὴ πιεζόμενοι οἱ φοίνικες ὑπὸ βάρους ἄνω κυρτοῦνται, ὥσπερ οἱ ὄνοι οἱ κανθήλιοι. Τούτους δ' ὑπετίθει τούτου ἕνεκα ὅπως ὅτι μάλιστα εἰκοι πολιορκήσιν παρασκευαζόμενοι, ὡς εἰ καὶ διαφύγοι ὁ ποταμὸς εἰς τὴν τάφρον, μὴ ἀνέλοι
- 15 τοὺς πύργους. Ἀνίστη δὲ καὶ ἄλλους πολλοὺς πύργους ἐπὶ τῆς ἀμβολάδος γῆς, ὅπως ὅτι πλείστα φυλακτήρια εἶη. Οἱ μὲν δὴ ταῦτ' ἐποίουν· οἱ δὲ ἐν τῷ τείχει κατεγέλων τῆς πολιορκίας, ὡς ἔχοντες τὰ ἐπιτήδεια πλέον ἢ εἴκοσιν ἐτών. Ἀκούσας δὲ ταῦτα ὁ Κῦρος τὸ στράτευμα
- 20 κατένειμε δώδεκα μέρη, ὡς μῆνα τοῦ ἐνιαυτοῦ ἕκαστον μέρος φυλάξον. Οἱ δὲ αὖ Βαβυλώνιοι ἀκούσαντες ταῦτα πολὺ ἔτι μᾶλλον κατεγέλων ἐννοούμενοι εἰ σφᾶς Φρύγες καὶ Λυδοὶ καὶ Ἀράβιοι καὶ Καππαδόκαι φυλάξοιεν, οὓς σφίσιν ἐνόμιζον πάντας εὐμενεστέρους εἶναι ἢ Πέρσαις.
- 25 Καὶ αἱ μὲν τάφροι ἤδη ὀρωρυγμέναι ἦσαν. Ὁ δὲ Κῦρος ἐπειδὴ ἐορτὴν ἐν τῇ Βαβυλῶνι ἤκουσεν εἶναι ἐν ἣ πάντες Βαβυλώνιοι ὅλην τὴν νύκτα πίνουσι καὶ κωμάζουσιν, ἐν ταύτῃ, ἐπειδὴ τάχιστα αὐνεσκότασε, λαβὼν πολλοὺς ἀνθρώπους ἀνεστόμωσε τὰς τάφρους τὰς πρὸς
- 30 τὸν ποταμόν. Ὡς δὲ τοῦτο ἐγένετο, τὸ ὕδωρ κατὰ τὰς τάφρους ἐχώρει ἐν τῇ νυκτί, ἣ δὲ διὰ τῆς πόλεως τοῦ ποταμοῦ ὁδὸς πορεύσιμος ἀνθρώποις ἐγίγνετο. Ὡς δὲ τὸ τοῦ ποταμοῦ οὕτως ἐπορσύνετο παρηγγύησεν ὁ Κῦρος Πέρσαις χιλιάρχους καὶ πεζῶν καὶ ἱππέων εἰς δύο ἄγοντας

τὴν χιλιοστὴν παρεῖναι πρὸς αὐτόν, τοὺς δ' ἄλλους συμμάχους κατ' οὐρὰν τούτων ἔπασθαι ἥπερ πρόσθεν τεταγμένους. Οἱ μὲν δὴ παρήσαν· ὁ δὲ καταβιβάσας εἰς τὸ ξηρὸν τοῦ ποταμοῦ τοὺς ὑπηρέτας καὶ πεζοὺς καὶ ἱππέας, ἐκέλευσε σκέψασθαι εἰ πορεύσιμον εἴη τὸ ἔδαφος τοῦ 5 ποταμοῦ. Ἐπεὶ δὲ ἀπήγγειλαν ὅτι πορεύσιμον εἴη, ἐνταῦθα δὴ συγκαλέσας τοὺς ἡγεμόνας τῶν πεζῶν καὶ τῶν ἱππέων ἔλεξε τοιαύδε.

Ἄνδρες, ἔφη, φίλοι ὁ μὲν ποταμὸς ἡμῖν παρακεχώρηκε τῆς εἰς τὴν πόλιν ὁδοῦ· ἡμεῖς δὲ θάρρουντες εἰσίσωμεν 10 δὴ [μηδὲν φοβούμενοι] εἴσω, ἐννοούμενοι ὅτι οὗτοι ἐφ' οὓς νῦν πορευσόμεθα ἐκεῖνοί εἰσιν οὓς ἡμεῖς καὶ συμμάχους πρὸς ἑαυτοῖς ἔχοντας καὶ ἐγρηγορότας ἅπαντας καὶ νήφοντας καὶ ἐξωπλισμένους καὶ συντεταγμένους ἐνικῶμεν. Νῦν δ' ἐπ' αὐτοὺς ἴμεν ἐν ᾧ πολλοὶ μὲν αὐτῶν καθεύ- 15 δουσιν, πολλοὶ δ' αὐτῶν μεθύουσι, πάντες δὲ ἀσύντακτοί εἰσιν· ὅταν δὲ καὶ αἰσθῶνται ἡμᾶς ἔνδον ὄντας, πολὺ ἂν ἔτι μᾶλλον ἢ νῦν ἀχρεῖοι ἔσονται ὑπὸ τοῦ ἐκπεπληχθαι. Εἰ δέ τις τοῦτο ἐννοεῖται, ὃ δὴ λέγεται φοβερὸν εἶναι τοῖς εἰς πόλιν εἰσιούσι, μὴ ἐπὶ τὰ τέγη ἀναβάντες βάλλωσιν 20 ἔνθεν καὶ ἔνθεν, τοῦτο μάλιστα θάρρειτε· ἦν γὰρ ἀναβῶσί τινες ἐπὶ τὰς οἰκίας ἔχομεν σύμμαχον θεὸν Ἡφαιστον. Εὐφλεκτα δὲ τὰ πρόθυρα αὐτῶν, φοῖνικος μὲν αἱ θύραι πεποιημέναι, ἀσφάλτῳ δὲ ὑπεκκαύματι κεχρισμέναι. Ἡμεῖς δ' αὖ πολλὴν μὲν δᾶδα ἔχομεν, ἡ ταχὺ πολλὴ πῦρ τέξε- 25 ται, πολλὴν δὲ πίτταν καὶ στυππεῖον, ἃ ταχὺ παρακαλεῖ πολλὴν φλόγα· ὥστε ἀνάγκην εἶναι ἢ φεύγειν ταχὺ τοὺς ἀπὸ τῶν οἰκίων ἢ ταχὺ κατακεκαῦσθαι. Ἄλλ' ἄγετε λαμβάνετε τὰ ὄπλα· ἡγήσομαι δὲ ἐγὼ σὺν τοῖς θεοῖς. Ὑμεῖς δ', ἔφη, ὦ Γαδάτα καὶ Γωβρύα, δείκνυτε τὰς ὁδοὺς· 30 ἵστε γάρ· ὅταν δὲ ἐντὸς γενώμεθα τὴν ταχίστην ἄγετε ἐπὶ τὰ βασίλεια. Καὶ μὴν, ἔφασαν οἱ ἀμφὶ τὸν Γωβρύαν, οὐδὲν ἂν εἴη θαυμαστὸν εἰ καὶ ἄκλειστοι αἱ πύλαι αἱ τοῦ βασιλείου εἴεν· ὥς ἐν κόμφῳ δοκεῖ γὰρ ἡ πόλις

πᾶσα εἶναι τῇδε τῇ νυκτί. Φυλακῇ μέντοι πρὸ τῶν πυλῶν ἐντευξόμεθα· ἔστι γὰρ αἰεὶ τεταγμένη. Οὐκ ἂν ἀμελεῖν δέοι, ἔφη ὁ Κῦρος, ἀλλ' ἵεναι, ἵνα ἀπαρασκευoὺς ὡς μάλιστα λάβωμεν τοὺς ἄνδρας.

- 55 Ἐπεὶ δὲ ταῦτα ἐρρήθη, ἐπορεύοντο· τῶν δὲ ἀπαντῶντων οἱ μὲν ἀπέδνησκον παιόμενοι, οἱ δ' ἔφευγον πάλιν εἴσω, οἱ δ' ἐβόων· οἱ δ' ἀμφὶ τὸν Γωβρύαν συνεβόων αὐτοῖς, ὡς κωμασταὶ ὄντες καὶ αὐτοί· καὶ ἰόντες ἢ ἐδύναντο ὡς τάχιστα ἐπὶ τοῖς βασιλείοις ἐγένοντο. Καὶ οἱ
10 μὲν σὺν τῷ Γωβρύᾳ καὶ Γαδάτᾳ τεταγμένοι κεκλεισμένας εὐρίσκουσι τὰς πύλας τοῦ βασιλείου· οἱ δ' ἐπὶ τοὺς φύλακας ταχθέντες ἐπεισπίπτουσιν αὐτοῖς πίνουσι πρὸς φῶς πολὺ, καὶ εὐθὺς ὡς πολεμίοις ἐχρῶντο. Ὡς δὲ κραυγὴ καὶ κτύπος ἐγίνετο, αἰσθόμενοι οἱ ἔνδον τοῦ
15 θορύβου, κελεύσαντος τοῦ βασιλέως σκέψασθαι τί εἴη τὸ πρᾶγμα, ἐκθέουσί τινες ἀνοίξαντες τὰς πύλας. Οἱ δ' ἀμφὶ τὸν Γαδάταν ὡς εἶδον τὰς πύλας χαλώσας, εἰσπίπτουσι καὶ τοῖς πάλιν φεύγουσιν εἴσω ἐφεπόμενοι καὶ παίοντες ἀφικνοῦνται πρὸς τὸν βασιλέα· καὶ ἤδη ἐστηκότα
20 αὐτὸν καὶ ἐσπασμένον ὃν εἶχεν ἀκινάκην εὐρίσκουσι. Καὶ τοῦτον μὲν οἱ σὺν Γαδάτᾳ καὶ Γωβρύᾳ πολλοὶ ἐχειροῦντο· καὶ οἱ σὺν αὐτῷ δὲ ἀπέδνησκον, ὁ μὲν προβαλλόμενός τι, ὁ δὲ φεύγων, ὁ δέ γε καὶ ἀμυνόμενος ὅτῳ ἐδύνατο. Ὁ δὲ Κῦρος διέπεμπε τὰς τῶν ἱππέων τάξεις
25 κατὰ τὰς ὁδοὺς καὶ προεῖπεν οὓς μὲν ἔξω λαμβάνοιεν κατακαίνειν, τοὺς δ' ἐν ταῖς οἰκίαις κηρύττειν τοὺς Συριστὶ ἐπισταμένους ἔνδον μένειν· εἰ δέ τις ἔξω ληφθεῖη, ὅτι θανατώσοιτο.

HOMER'S ILIAD.

BOOK V. vs. 719-756.

JUNO AND MINERVA ARMING FOR BATTLE.

ὦς ἔφατ'· οὐδ' ἀπίθῃσε θεά γλαυκῶπις Ἀθήνη.
 ἥ μὲν ἐποιχομένη χρυσάμπυκας ἔντυεν ἵππους
 Ἥρη, πρέσβα θεά, θυγάτηρ μέγαλοιο Κρόνιοιο·
 Ἥβη δ' ἀμφ' ὀχέεσσι θοῶς βάλε καμπύλα κύκλα,
 χάλκεα, ὀκτάκνημα, σιδηρέῳ ἄξονι ἀμφίς. 5
 τῶν ἦτοι χρυσήϊνυς ἄφθιτος, αὐτὰρ ὑπερθεῖν
 χάλκε' ἐπίσσωτρα προσαρηρότα, θαῦμα ἰδέσθαι·
 πλήμναι δ' ἀργύρου εἰσὶ περιδρομοὶ ἀμφοτέρωθεν·
 δίφρος δὲ χρυσεῖοις καὶ ἀργυρέοισιν ἱμάσιν
 ἐντέταται· δοιαὶ δὲ περιδρομοὶ ἄντυγές εἰσιν. 10
 τοῦ δ' ἐξ ἀργύρεος ῥυμὸς πέλεν· αὐτὰρ ἐπ' ἄκρῳ
 δῆσε χρύσειον καλὸν ζυγόν, ἐν δὲ λέπαδνα
 κάλ' ἔβαλε, χρύσει'· ὑπὸ δὲ ζυγὸν ἤγαγεν Ἥρη
 ἵππους ὠκύποδας, μεμαυῖ' ἔριδος καὶ αὐτῆς.
 Αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο, 15
 πέπλον μὲν κατέχευεν ἑανὸν πατρός ἐπ' οὔδει,
 ποικίλον, ὃν ῥ' αὐτὴ ποιήσατο καὶ κάμε χερσίν·
 ἥ δὲ χιτῶν' ἐνδύσα Διὸς νεφεληγερέταο,
 τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόεντα.
 ἀμφὶ δ' ἄρ' ὥμοισιν βάλετ' αἰγίδα θυσσανόεσσαν, 20
 δεινὴν, ἣν πέρι μὲν πάντη φόβος ἐστεφάνωται·
 ἐν δ' Ἑρις, ἐν δ' Ἀλκή, ἐν δὲ κρυόεσσα Ἴωκῆ·
 ἐν δέ τε Γοργεῖη κεφαλὴ, δεινοῖο πελώρου,
 δεινὴ τε σμερδνὴ τε, Διὸς τέρας αἰγιόχοιο.
 κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην δέτο τετραφάλῃηρον, 25
 χρυσεῖην, ἑκατὸν πολίων πρυλέεσσ' ἀραρυῖαν.
 ἐς δ' ὄχρα φλόγηα ποσὶ βήσετο· λάζετο δ' ἔγχος

βριδύ, μέγα, στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν
 ἡρώων, τοῖσιν τε κοτέσσεται δβριμοπάτρη.
 "Ἡρῃ δὲ μᾶστιγι θοῶς ἐπεμαίετ' ἄρ' ἵππους·
 αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον ὦραι,
 5 τῆς ἐπιτέτραπται μέγας οὐρανὸς Οὐλύμπός τε,
 ἡμὲν ἀνακλίνει πυκινὸν νέφος, ἥδ' ἐπιθεῖναι.
 τῇ ῥα δι' αὐτῶν κεντρηνεκέας ἔχον ἵππους·
 εὖρον δὲ Κρονίωνα θεῶν ἄτερ ἤμενον ἄλλων,
 ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.
 10 ἔνθ' ἵππους στήσασα θεὰ λευκώλενος Ἥρῃ,
 Ζῆν' ὑπατον Κρονίδην ἐξείρετο καὶ προσέειπεν·

BOOK VI. vs. 369-502.

PARTING OF HECTOR AND ANDROMACHE.

ὧς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἔκτωρ.
 αἶψα δ' ἔπειθ' ἵκανε δόμους εὐναιετάοντας,
 οὐδ' εὖρ Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν·
 15 ἀλλ' ἦγε ξὺν παιδὶ καὶ ἀμφιπόλῳ εὐπέπλῳ
 πύργῳ ἐφειστήκει γοοῶσά τε μυρομένη τε.
 Ἔκτωρ δ' ὥς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,
 ἔστη ἐπ' οὐδὸν ἰών, μετὰ δὲ δμῳῇσιν ἔειπεν·
 Εἰ δ', ἄγε μοι, δμῳαί, νημερτέα μυθήσασθε·
 20 πῇ ἔβη Ἀνδρομάχῃ λευκώλενος ἐκ μεγάρου ;
 ἥε πῃ ἐς γαλῶν, ἥ εἰνατέρων εὐπέπλων,
 ἥ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
 Τρῳαὶ εὐπλόκαμον δεινὴν θεὸν ἰλάσκονται ;
 Τὸν δ' αὐτ' ὀτρηνῇ ταμίῃ πρὸς μῦθον ἔειπεν·
 25 Ἔκτορ, ἐπεὶ μάλ' ἄνωγας ἀληθεῖα μυθήσασθαι·
 οὔτε πῃ ἐς γαλῶν, οὔτ' εἰνατέρων εὐπέπλων,
 οὔτ' ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
 Τρῳαὶ εὐπλόκαμον δεινὴν θεὸν ἰλάσκονται·
 ἀλλ' ἐπὶ πύργῳ ἔβη μέγαν Ἰλίου, οὐνεκ' ἄκουσεν
 30 τεύρεσθαι Τρῶας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.

ἡ μὲν δὴ πρὸς τεῖχος ἐπειγομένη ἀφικάνει,
μαινομένη εἰκυῖα· φέρει δ' ἅμα παῖδα τιδῆνη.

Ἥ ῥα γυνὴ ταμὶν· ὁ δ' ἀπέσσυτο δώματος Ἐκτωρ,
τὴν αὐτὴν ὁδὸν αὖτις, εὐκτιμένας κατ' ἀγυιάς.

εὖτε πύλας ἴκανε, διερχόμενος μέγα ἄστυ, 5

Σκαίᾳς — τῇ γὰρ ἔμελλε διεξίμεναι πεδίουνδε —

ἔνδ' ἄλοχος πολύδωρος ἐναντίῃ ἦλθε Δέουσα,

Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἡετίωνος,

Ἡετίων, ὃς ἔναιεν ὑπὸ Πλάκῃ ὕληέσση,

Θήβῃ Ἰπποπλακίῃ, Κιλίκεσσ' ἀνδρεσσιν ἀνάσσω· 10

τοῦπερ δὴ θυγάτηρ ἔχεθ' Ἐκτορι χαλκοκορυστῇ.

ἣ οἱ ἔπειτ' ἦντησ', ἅμα δ' ἀμφίπολος κίεν αὐτῇ,

παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλὴφρονα, νήπιον αὐτῶς,

Ἐκτορίδην ἀγαπητόν, ἀλίγκιον ἀστέρι καλῷ·

τόν ῥ' Ἐκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι 15

Ἀστυάνακτ'· οἷος γὰρ ἐρύετο Ἴλιον Ἐκτωρ.

ἦτοι ὁ μὲν μεῖδῃσεν ἰδὼν ἐς παῖδα σιωπῇ·

Ἀνδρομάχῃ δέ οἱ ἄγχι παρίστατο δακρυχέουσα,

ἐν τ' ἄρα οἱ φῦ χειρὶ, ἔπος τ' ἔφατ', ἐκ τ' ὀνόμαζεν·

Δαιμόνιε, φθίσει σε τὸ σὸν μένος· οὐδ' ἐλεαίρεις 20

παῖδά τε νηπίαχον, καὶ ἔμ' ἄμμορον, ἣ τάχα χήρῃ

σεῦ ἔσομαι· τάχα γάρ σε κατακτανέουσιν Ἀχαιοί,

πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἴη,

σεῦ ἀφαμαρτούση, χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη 25

ἔσται θαλπωρή, ἐπεὶ ἂν σύγε πότμον ἐπίσπης,

ἀλλ' ἄχ' — οὐδέ μοι ἔστι πατὴρ καὶ πότνια μήτηρ.

ἦτοι γὰρ πατέρ' ἀμὸν ἀπέκτανε διὸς Ἀχιλλεύς,

ἐκ δὲ πόλιν πέρσεν Κιλίκων εὐναιετώωσαν,

Θήβην ὑφίπυλον· κατὰ δ' ἔκτανεν Ἡετίωνα,

οὐδέ μιν ἐξενάριξε· σεβάσσατο γὰρ τότε θυμῷ· 30

ἀλλ' ἄρα μιν κατέκχε συν ἔντεσι δαιδαλέοισιν,

ἦδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν

Νύμφαι ὄρεστιάδες, κούραι Διὸς αἰγιόχοιο.

οἳ δέ μοι ἑπτὰ κασίγνητοι ἔσαν ἐν μεγάροισιν,

- οἱ μὲν πάντες ἰφ' κίον ἥματι "Αἶδος εἴσω·
 πάντας γὰρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεύς,
 βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῆς ὄλεσσι.
 μητέρα δ', ἣ βασιλεύεν ὑπὸ Πλάκῃ ὑλήεσση,
 5 τὴν ἐπεὶ ἄρ' δεῦρ' ἤγαγ' ἄμ' ἄλλοισι κτεάτεσσιν,
 ἄψ' ὅγε τὴν ἀπέλυσε, λαβὼν ἀπερείσι' ἄποινα·
 πατὴρ δ' ἐν μεγάροισι βάλ' Ἀρτεμις ἰοχέαιρα.
 "Εκτορ, ἀτὰρ σὺ μοὶ ἔσσι πατὴρ καὶ πότνια μήτηρ,
 ἠδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης.
 10 ἀλλ' ἄγε νῦν ἐλέαιρε, καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,
 μὴ παῖδ' ὄρφανικὸν Δῆης, χήρην τε γυναῖκα·
 λαὸν δὲ στήσον παρ' ἐρινεόν, ἔνθα μάλιστα
 ἄμβατός ἐστι πόλις, καὶ ἐπίδρομον ἔπλετο τέϊχος.
 τρὶς γὰρ τῇγ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι,
 15 ἀμφ' Αἴαντε δύω καὶ ἀγακλυτὸν Ἴδομενεῖα,
 ἠδ' ἀμφ' Ἀτρεΐδης καὶ Τυδέος ἄλκιμον υἱόν·
 ἣ πού τις σφιν ἐνισπε θεοπροπίων εὐ εἰδώς,
 ἣ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει.
 Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἑκτόρ·
 20 ἦ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνῶς
 αἰδέομαι Τρῶας καὶ Τρωάδας ἐλκεσιπέπλους,
 αἷ κε, κακὸς ὥς, νόσφιν ἀλυσκάζω πολέμοιο·
 οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάδον ἔμμεναι ἐσθλὸς
 αἰεὶ, καὶ πρώτοισι μετὰ Τρῶεσσι μάχεσθαι,
 25 ἀρνύμενος πατὴρ τε μέγα κλέος ἠδ' ἐμὸν αὐτοῦ.
 εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
 ἔσσεται ἡμαρ, ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρή,
 καὶ Πριάμος καὶ λαὸς εὐμμελίῳ Πριάμοιο.
 ἀλλ' οὐ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω,
 30 οὔτ' αὐτῆς Ἑκάβης, οὔτε Πριάμοιο ἄνακτος,
 οὔτε κασιγνήτων, οἳ κεν πολέες τε καὶ ἐσθλοὶ
 ἐν κονίῃσι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν,
 ὅσσον σεῖ', ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
 δακρυόεσσαν ἄγῃται, ἐλεύθερον ἡμαρ ἀπούρας·

καί κεν ἐν Ἀργεὶ ἐοῦσα, πρὸς ἄλλης ἰστὸν ὑφαίνοις,
καί κεν ὕδωρ φορέοις Μεσσηϊδος ἢ Ὑπερείης,
πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικεῖσεται ἀνάγκη·
καὶ ποτέ τις εἶπησιν, ἰδὼν κατὰ δάκρυ χέουσαν·

Ἔκτορος ἦδε γυνή, δς ἀριστεύεσκε μάχεσθαι 5
Τρώων ἵπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.
ὥς ποτέ τις ἐρέει· σοὶ δ' αὖ νέον ἔσσεται ἄλγος
χῆτεϊ τοιοῦδ' ἀνδρός, ἀμύνειν δούλιον ἡμαρ.

ἀλλὰ με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτοι,
πρὶν γ' ἔτι σῆς τε βοῆς σοῦ θ' ἐλκηθμοῖο πυθέσθαι. 10

Ὡς εἰπὼν οὗ παιδὸς ὀρέξατο φαίδιμος Ἔκτωρ.
ἄψ δ' ὁ πᾶις πρὸς κόλπον εὐζώνοιο τιθήνης
ἐκλίνθη ἰάχων, πατρὸς φίλου ὄψιν ἀτυχθεὶς,
ταρβήσας χαλκὸν τ' ἠδὲ λόφον ἵππιοχαλτῆν,
δεινὸν ἀπ' ἀκροτάτης κόρυθς νεύοντα νοήσας· 15

ἐκ δ' ἐγέλασσε πατήρ τε φίλος καὶ πότνια μήτηρ.
αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἴλετο φαίδιμος Ἔκτωρ,
καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανόωσαν·
αὐτὰρ ὄγ' ὃν φίλον υἱὸν ἐπεὶ κύσε, πῆλὲ τε χερσίν,
εἶπεν ἐπευξάμενος Διὶ τ' ἄλλοισιν τε θεοῖσιν· 20

Ζεῦ, ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι
παῖδ' ἐμόν, ὥς καὶ ἐγὼ περ, ἀριπρεπέα Τρώεσσιν,
ὧδε βίην τ' ἀγαθόν, καὶ Ἰλίου ἱφὶ ἀνάσσειν·
καὶ ποτέ τις εἶπησι, πατρὸς δ' ὄγε πολλὸν ἀμείνων !
ἐκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βροτόεντα, 25
κτεῖνας δῆϊον ἄνδρα, χαρεῖν δὲ φρένα μήτηρ.

Ὡς εἰπὼν ἀλόχοιο φίλης ἐν χερσὶν ἔθηκεν
παῖδ' ἐόν· ἢ δ' ἄρα μιν κηῶδεϊ δέξατο κόλπῳ,
δακρυόεν γελάσασα. πόσις δ' ἐλέησε νοήσας,
χειρὶ τε μιν κατέρεξε, ἔπος τ' ἔφατ', ἐκ τ' ὀνόμαζεν· 30

Δαιμονίη, μή μοί τι λῖν ἀκαχίζεο θυμῷ !
οὐ γάρ τίς μ' ὑπὲρ αἴσαν ἀνὴρ Αἰδι προιάψει·
μοῖραν δ' οὔτινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν,
οὐ κακόν, οὐδὲ μὲν ἐσθλόν, ἐπὴν ταπρῶτα γένηται.

- ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε,
 ἰστόν τ' ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
 ἔργον ἐποίχεσθαι· πόλεμος δ' ἄνδρεσσι μελήσει,
 πᾶσιν, ἐμοὶ δὲ μάλιστα, τοὶ Ἰλίου ἐγγεγιάσιν.
- 5 Ὡς ἄρα φωνήσας κόρυθ' εἴλετο φαίδιμος Ἴκτωρ
 ἵππουριν· ἄλοχος δὲ φίλη οἰκόνδε βεβήκει
 ἐντροπαλιζομένη, θαλερὸν κατὰ δάκρυ χέουσα.
 αἶψα δ' ἔπειθ' ἵκανε δόμους εὐναιετάοντας
 Ἴκτορος ἀνδροφόνου· κιχήσατο δ' ἔνδοθι πολλὰς
- 10 ἀμφιπόλους, τῆσιν δὲ γόον πάσῃσιν ἐνῶρσεν.
 αἱ μὲν ἔτι ζῶν γόον Ἴκτορα ᾧ ἐνὶ οἴκῳ.
 οὐ γάρ μιν ἔτ' ἔφαντο ὑπότροπον ἐκ πολέμοιο
 ἵξεσθαι, προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.

ODYSSEY.

BOOK XII. vs. 142-453.

ADVENTURES OF ULYSSES.

- Ὡς ἔφατ'· αὐτίκα δὲ χρυσόθρονος ἤλυθεν Ἥως.
- 15 ἡ μὲν ἔπειτ' ἀνὰ νῆσον ἀπέστιχε διὰ θεῶων·
 αὐτὰρ ἐγών, ἐπὶ νῆα κιών, ὠτρυνον ἐταῖρους,
 αὐτοὺς τ' ἀμβαίνειν, ἀνά τε πρυμνήσια λῦσαι.
 οἱ δ' αἶψ' εἰσβαίνον, καὶ ἐπὶ κληῖσι κάδιζον.
 [ἐξῆς δ' ἐξόμενοι, πολὴν ἄλα τύπτον ἐρετμοῖς.]
- 20 ἡμῖν δ' αὖ κατόπισθε νεὸς κυανοπρώροιο
 ἵκμενον οὖρον ἱεὶ πλησίστιον, ἐσθλὸν ἐταῖρον,
 Κίρκη ἐὺπλόκαμος, δεινὴ θεός, αὐδήςεσσα.
 αὐτίκα δ' ὅπλα ἕκαστα πονησάμενοι κατὰ νῆα,
 ἡμεῖα· τὴν δ' ἀνεμός τε κυβερνήτης τ' Ἰδυνει.

δὴ τότε ἔγων ἐτάροισι μετηύδων, ἀχνύμενος κῆρ·

ὦ φίλοι, οὐ γὰρ χρὴ ἓνα ἰδμεναι, οὐδὲ δὴ οἴους,
θέςφαθ', ἃ μοι Κίρκη μυθήσατο, διὰ θεάων·

ἀλλ' ἐρέω μὲν ἐγών, ἵνα εἰδότες ἢ κε θάνωμεν,
ἢ κεν ἀλευάμενοι θάνατον καὶ Κῆρα φύγοιμεν. 5

Σειρήνων μὲν πρῶτον ἀνώγει θροεσιδίων
φθόγγον ἀλεύσθαι καὶ λειμῶν' ἀνθεμόεντα·

οἶον ἔμ' ἠνώγει ὅπ' ἀκουέμεν· ἀλλὰ με δεσμῷ
δήσατ' ἐν ἀργαλέῳ — ὅφρ' ἔμπεδον αὐτόθι μίμνω —
ὄρῳδον ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήφθω. 10

αἱ δέ κε λίσσωμαι ὑμέας, λῦσαί τε κελεύω,
ὑμεῖς δὲ πλεόνεσσι τότε ἐν δεσμοῖσι πιέζειν.

Ἦτοι ἐγὼ τὰ ἕκαστα λέγων ἐτάροισι πίφανυσκον·

τόφρα δὲ καρπαλίμως ἐξίκετο νηὺς εὐεργῆς
νῆσον Σειρήνοισιν· ἔπειγε γὰρ οὖρος ἀπήμων. 15

αὐτίκ' ἔπειτ' ἄνεμος μὲν ἐπαύσατο, ἡδὲ γαλήνη
ἔπλετο νηνεμίῃ· κοίμησε δὲ κύματα δαίμων.

ἀνστάντες δ' ἔταροι νεὸς ἱστία μηρύσαντο,
καὶ τὰ μὲν ἐν νηὶ γλαφυρῇ θέσαν· οἱ δ' ἐπ' ἐρετμὰ
ἐζόμενοι, λεύκαινον ὕδωρ ξεστῆς ἐλάτῃσιν. 20

αὐτὰρ ἐγὼ κηροῖο μέγαν τροχὸν ὀξείῃ χαλκῷ
τυτθὰ διατμήξας, χερσὶ στιβαρῇσι πιέζειν·

αἶψα δ' ἰαίνετο κηρός, ἐπεὶ κέλετο μεγάλη ἴς,

Ἥελίου τ' αὐγῇ Ὑπεριονίδαο ἄνακτος·

ἐξεΐης δ' ἐτάροισιν ἐπ' οὐατα πᾶσιν ἀλειψα. 25

οἱ δ' ἐν νηὶ μ' ἔδῃσαν ὁμοῦ χεῖράς τε πόδας τε
ὄρῳδον ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήπτουν·
αὐτοὶ δ' ἐζόμενοι πολλὴν ἄλα τύπτον ἐρετμοῖς.

ἀλλ' ὅτε τόσσον ἀπήμεν, ὅσον τε γέγωνε βοήσας,
ρίμφα διώκοντες, τὰς δ' οὐ λάθην ὠκύαλος νηὺς 30

ἐγγύθεν ὀρτυμένη· λιγυρὴν δ' ἐντυνον αἰοιδῆν·

Δεῦρ' ἄγ' ἰών, πολύναι' Ὀδυσεῦ, μέγα κῦδος Ἀχαιῶν·

νῆα κατάστησον, ἵνα νωϊτέρην ὅπ' ἀκούσῃς.

οὐ γάρ πώ τις τῇδε παρήλασε νηὶ μελαίνῃ,

- πρὶν γ' ἡμέων μελίγηρυν ἀπὸ στομάτων ὅπ' ἀκούσαι·
 ἀλλ' ὅγε τερψάμενος νείται, καὶ πλείονα εἰδώς.
 ἴδμεν γάρ τοι πάνθ', ὅσ' ἐνὶ Τροίῃ εὐρείῃ
 Ἀργεῖοι Τρῶές τε θεῶν ἰότητι μόγησαν·
 5 ἴδμεν δ', ὅσσα γένηται ἐπὶ χθονὶ πουλυβοτείρῃ.
 Ὡς φάσαν, ἰεῖσαι ὅπα κάλλιμον· αὐτὰρ ἐμὸν κῆρ
 ἦδελ' ἀκουέμεναι, λῦσαι τ' ἐκέλευον ἑταίρους,
 ὀφρῦσι νευστάζων· οἱ δὲ προπεσόντες ἔρεσσον.
 αὐτίκα δ' ἀνστάντες Περιμήδης Εὐρύλοχός τε,
 10 πλείοσιν μ' ἐν δεσμοῖσι δέον, μᾶλλον τε πῆεζον.
 αὐτὰρ ἐπειδὴ τάσγε παρήλασαν, οὐδ' ἔτ' ἔπειτα
 φθογγῆς Σειρήνων ἠκούομεν, οὐδέ τ' αἰοιδῆς,
 αἶψ' ἀπὸ κηρὸν ἔλοντο ἐμοὶ ἐρίηρες ἑταῖροι,
 ὃν σφιν ἐπ' ὥσιν ἄλειψ' ἐμέ τ' ἐκ δεσμῶν ἀνέλυσαν.
 15 Ἀλλ' ὅτε δὴ τὴν νῆσον ἐλείπομεν, αὐτίκ' ἔπειτα
 καπνὸν καὶ μέγα κύμα ἴδον, καὶ δούπον ἄκουσα·
 τῶν δ' ἄρα δεισάντων ἐκ χειρῶν ἔπτατ' ἐρετμά·
 βόμβησαν δ' ἄρα πάντα κατὰ ῥόον· ἔσχετο δ' αὐτοῦ
 νηῦς, ἐπεὶ οὐκέτ' ἐρετμὰ προήκεα χερσὶν ἔπευγον.
 20 αὐτὰρ ἐγὼ, διὰ νηὸς ἰὼν, ὠτρυνον ἑταίρους
 μειλίχοις ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον·
 ὦ φίλοι, οὐ γάρ πώ τι κακῶν ἀδαήμονές εἰμεν·
 οὐ μὲν δὴ τόδε μεῖζον ἔπι κακόν, ἢ ὅτε Κύκλωψ
 εἴλει ἐνὶ σπηϊ γλαφυρῷ κρατερῇφι βίηφιν·
 25 ἀλλὰ καὶ ἔνθεν ἐμῇ ἀρετῇ, βουλῇ τε νόφ τε,
 ἐκφύγομεν· καὶ που τῶνδε μνήσεσθαι οἴω.
 νῦν δ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, παιδῶμεθα πάντες.
 ὑμεῖς μὲν κώπησιν ἁλὸς ῥηγμῖνα βαθεῖαν
 τύπτετε κληιδεσσιν ἐφήμενοι, αἶ κέ ποδι Ζεὺς
 30 δώῃ τόνδε γ' ὀλεθρον ὑπεκφυγέειν καὶ ἀλύξαι.
 σοὶ δέ, κυβερνήθ', ὧδ' ἐπιτέλλομαι· ἀλλ' ἐνὶ θυμῷ
 βάλλευ, ἐπεὶ νηὸς γλαφυρῆς οἰήϊα νωμῆς·
 τούτου μὲν καπνοῦ καὶ κύματος ἐκτὸς ἔεργε
 νῆα· σὺ δὲ σκοπέλου ἐπιμαίεο, μή σε λάθῃσιν

κεῖσ' ἐξορμήσασα, καὶ ἐς κακὸν ἄμμε βύλησθα.

Ὡς ἐφάμην· οἱ δ' ὦκα ἐμοῖς ἐπέεσσι πίθοντο.

Σκύλλην δ' οὐκέτ' ἐμυθεόμην, ἄπρηκτον ἀνίην,

μή πώς μοι δείσαντες ἀπολλήξειαν ἐταῖροι

εἰρεσίης, ἐντὸς δὲ πυκάζοιεν σφέας αὐτούς.

5

καὶ τότε δὴ Κίρκης μὲν ἐφημοσύνης ἀλεγεινῆς

λανθανόμεν, ἐπεὶ οὔτι μ' ἀνώγει θωρήσσεσθαι·

αὐτὰρ ἐγὼ καταδὺς κλυτὰ τεύχεα, καὶ δύο δοῦρε

μάκρ' ἐν χερσὶν ἐλὼν, εἰς ἱκρία νηὸς ἔβαινον

πρώρης· ἔνθεν γάρ μιν ἐδέγμην πρῶτα φανείσθαι

10

Σκύλλην πετραίην, ἣ μοι φέρε πῆμ' ἐτάροισιν.

οὐδέ πη ἀθρήσαι δυνάμην· ἔκαμον δέ μοι ὅσσε

πάντη παπταίνοντι πρὸς ἡεροειδέα πέτρην.

Ἡμεῖς δὲ στενωπὸν ἀνεπλόμεν γοόωντες·

ἔνθεν μὲν γὰρ Σκύλλ', ἐτέρωθι δὲ διὰ Χάρυβδις

15

δεινὸν ἀνερβροίβησε θαλάσσης ἄλμυρὸν ὕδωρ.

ἦτοι ὅτ' ἐξεμέσειε, λέβης ὥς ἐν πυρὶ πολλῷ,

πᾶσ' ἀνεμορμύρεσκε κυκωμένη· ὑψόσε δ' ἄχνη

ἄκροισι σκοπέλοισιν ἐπ' ἀμφοτέροισιν ἐπιπτεν.

20

ἀλλ' ὅτ' ἀναβρόξειε θαλάσσης ἄλμυρὸν ὕδωρ,

πᾶσ' ἔντοσδε φάνεσκε κυκωμένη· ἀμφὶ δὲ πέτρη

δεινὸν ἐβεβρύχει· ὑπένερδε δὲ γαῖα φάνεσκεν

ψάμμῳ κυανέῃ· τοὺς δὲ χλωρὸν δέος ἦρει.

ἡμεῖς μὲν πρὸς τήνδ' ἴδομεν, δείσαντες ὄλεθρον·

τόφρα δέ μοι Σκύλλη κοίλης ἐκ νηὸς ἐταίρους

25

ἔξ ἔλεθ', οὐ χερσὶν τε βίηφί τε φέρτατοι ἦσαν.

σκεψάμενος δ' ἐς νῆα θοὴν ἅμα καὶ μεθ' ἐταίρους,

ἦδη τῶν ἐνόησα πόδας καὶ χεῖρας ὑπερθεῖν,

ὑψόσ' ἀειρομένων· ἐμὲ δὲ φθέγγοντο καλεῦντες

ἐξονομακλήδην, τότε γ' ὕστατον, ἀχνύμενοι κῆρ.

30

ὥς δ' ὅτ' ἐπὶ προβόλῳ ἀλιεὺς περιμήκει ῥάβδῳ

ἰχθύσι τοῖς ὀλίγοισι δόλον κατὰ εἶδατα βάλλων,

ἐς πόντον προΐησι βοὸς κέρας ἀγραύλοιο,

ἀσπαίροντα δ' ἔπειτα λαβὼν ἔρριψε θύραζε·

ὥς οὔγ' ἀσπαίροντες αἰείροντο προτὶ πέτρας·
αὐτοῦ δ' εἰνὶ Δύρῃσι κατήσθιε κεκλήγοντας,
χείρας ἐμοὶ ὀρέγοντας ἐν αἰνῇ δηϊοτήτι.
οἴκτιστον δὴ κείνῳ ἐμοῖς ἴδον ὀφθαλμοῖσιν

5 πάντων, ὅσος ἐμόγησα, πόρους ἄλως ἐξερεείνων.

Αὐτὰρ ἐπεὶ πέτρας φύγομεν, δεινὴν τε Χάρυβδι,
Σκύλλην τ', αὐτίκ' ἔπειτα θεοῦ ἐς ἀμύμονα νῆσον
ἰκόμεθ'· ἐνθα δ' ἔσαν καλαὶ βόες εὐρυμέτωποι,
πολλὰ δὲ ἴφια μῆλ' Ὑπερίονος Ἡελίοιο.

10 δὴ τότε ἐγὼν, ἔτι πόντῳ ἔων ἐν νηϊ μελαίνῃ,
μυκηθμοῦ τ' ἤκουσα βοῶν αὐλιζομενάων,
οἴων τ' βληχῆν· καί μοι ἔπος ἔμπεσε θυμῷ
μάντιος ἀλαοῦ, Θηβαίου Τειρεσίου,

Κίρκης τ' Αἰαΐης, ἥ μοι μάλα πόλλ' ἐπέτελλεν,

15 νῆσον ἀλεύασθαι τερψιμβρότου Ἡελίοιο.

δὴ τότε ἐγὼν ἐτάροισι μετηγύδων, ἀχνύμενος κῆρ·

Κέκλυτέ μεν μύθων, κακά περ πάσχοντες ἐταῖροι,
ὄφρ' ὑμῖν εἴπω μαντήϊα Τειρεσίου,

Κίρκης τ' Αἰαΐης, ἥ μοι μάλα πόλλ' ἐπέτελλεν,

20 νῆσον ἀλεύασθαι τερψιμβρότου Ἡελίοιο·

ἐνθα γὰρ αἰνότατον κακὸν ἔμμεναι ἄμμιν ἔφασκεν.
ἀλλὰ παρέξ τὴν νῆσον ἐλαύνετε νῆα μέλαιναν.

ὣς ἐφάμην· τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ.

αὐτίκα δ' Εὐρύλοχος στρυγερῷ μ' ἡμίβετο μύθῳ·

25 Σχέτλιός εἰς, Ὀδυσεῦ· περί τοι μένος, οὐδέ τι γυῖα

κάμνεις· ἥ ῥά νυ σοίγε σιδήρεα πάντα τέτυκται,

ὅς ῥ' ἐτάρους, καμάτῳ ἀδδηκότας ἠδὲ καὶ ὕπνῳ,

οὐκ ἑάας γαίης ἐπιβήμεναι· ἐνθα κεν αὐτε

νῆσφ ἐν ἀμφιρύτῃ λαρὸν τετυκοίμεθα δόρπον·

30 ἄλλ' αὐτως διὰ νύκτα θοὴν ἀλάλησθαι ἄνωγας,

νῆσου ἀποπλαγχθέντας, ἐν ἡεροειδέϊ πόντῳ.

ἐκ νυκτῶν δ' ἄνεμοι χαλεποί, δηλήματα νηῶν,

γίγνονται· πῇ κέν τις ὑπεκφύγοι αἰπὺν ὄλεθρον,

ἣν πῶς ἐξαπίνης ἔλθῃ ἀνέμοιο Δυέλλα,

ἢ Νότου ἢ Ζεφύριοιο δυσσαέος, οὔτε μάλιστα
νῆα διαβρβαίουσι, θεῶν ἀέκητι ἀνάκτων ;
ἀλλ' ἦτοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ,
δόρπον δ' ὀπλισόμεσθα, θοῇ παρὰ νητὶ μένοντες·
ἠῶθεν δ' ἀναβάντες ἐνήσομεν εὐρέϊ πόντῳ.

5

Ὡς ἔφατ' Εὐρύλοχος· ἐπὶ δ' ἦνεον ἄλλοι ἑταῖροι.
καὶ τότε δὴ γίγνωσκον, δὲ δὴ κακὰ μῆδετο δαίμων·
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων·

Εὐρύλοχ', ἡ μάλα δὴ με βιάζεστε, μούνον ἔοντα·
ἀλλ' ἄγε νῦν μοι πάντες ὁμόσσετε καρτερόν ὄρκον,
εἴ κέ τιν' ἡ ἐβῶν ἀγέλην ἢ πῶῦ μέγ' οἴῳ
εὖρωμεν, μὴ πού τις ἀτασθαλίῃσι κακῆσιν
ἢ βούνῃ ἢ ἔτι μῆλον ἀποκτάνῃ· ἀλλὰ ἔκηλοι
ἐσθλίετε βρώμην, τὴν ἀθανάτη πόρε Κίρκη.

10

Ὡς ἐφάμην· οἱ δ' αὐτίκ' ἀπώμνουν, ὥς ἐκέλευον.

15

αὐτὰρ ἐπεὶ ῥ' ὁμοσάν τε, τελευτήσαν τε τὸν ὄρκον,
στήσαμεν ἐν λιμένι γλαφυρῷ εὐεργέα νῆα,
ἄγχ' ὕδατος γλυκεροῖο· καὶ ἐξαπέβησαν ἑταῖροι
νηός, ἔπειτα δὲ δόρπον ἐπισταμένως τετύκοντο
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
μνησάμενοι δὴ ἔπειτα φίλους ἐκλαιον ἑταῖρους,
οὓς ἔφαγε Σκύλλη, γλαφυρῆς ἐκ νηὸς ἐλούσα·
κλαιόντεσσι δὲ τοῖσιν ἐπήλυθε νήδυμος ὕπνος.

20

ἦμος δὲ τρίχα νυκτὸς ἔην, μετὰ δ' ἄστρα βεβήκει,
ᾤρσεν ἐπὶ ζαῖν ἄνεμον νεφεληγερέτα Ζεὺς

25

λαίλαπι θεσπεσίῃ, σὺν δὲ νεφέεσσι κάλυψεν
γαῖαν ὁμοῦ καὶ πόντον· ὁρώρει δ' οὐρανὸν νύξ·
ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,
νῆα μὲν ὠρμίσαμεν, κοῖλον σπέος εἰσερύσαντες·
ἔνθα δ' ἔσαν Νυμφέων καλοὶ χοροὶ ἠδὲ θόωκοι·
καὶ τότε ἔγων ἀγορὴν θέμενος, μετὰ πᾶσιν ἔειπον·

30

ὦ φίλοι, ἐν γὰρ νητὶ θοῇ βρώσις τε πόσις τε,
ἐστίν, τῶν δὲ βοῶν ἀπεχώμεθα, μή τι πάθωμεν·
δεινοῦ γὰρ θεοῦ αἶδε βόες καὶ ἵφια μῆλα,

Ἡελίου, δς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει.

Ὡς ἐφάμην· τοῖσιν δ' ἐπεπείθετο θυμὸς ἀγῆνωρ.
μῆνα δὲ πάντ' ἄλληκτος ἅη Νότος, οὐδὲ τις ἄλλος
γίγνεται ἔπειτ' ἀνέμων, εἰ μὴ Εὐρὸς τε Νότος τε.

5 οἱ δ' εἴως μὲν σῖτον ἔχον καὶ οἶνον ἐρυθρόν,

τόφρα βοῶν ἀπέχοντο, λαλαιόμενοι βιότοιο.

ἀλλ' ὅτε δὴ νηὸς ἐξέφθιτο ἥϊα πάντα,

καὶ δὴ ἄγρην ἐφέπεσκον ἀλητεύοντες ἀνάγκη,

ἰχθῦς, ὄρνιθας τε, φίλας ὅ,τι χεῖρας ἵκοιτο,

10 γναμπτοῖς ἀγκίστροισιν· ἔτειρε δὲ γαστέρα λιμός.

δὴ τότε ἔγων ἀνὰ νῆσον ἀπέστιχον, ὄφρα θεοῖσιν

εὐξαίμην, εἰ τίς μοι ὁδὸν φήνειε νέεσθαι.

ἀλλ' ὅτε δὴ διὰ νήσου ἰὼν ἤλυξα ἐταίρους,

χεῖρας νιφάμενος, ὅθ' ἐπὶ σκέπας ἦν ἀνέμοιο,

15 ἠρώμην πάντεσσι θεοῖς, οἳ Ὀλυμπον ἔχουσιν·

οἱ δ' ἄρα μοι γλυκὺν ὕπνον ἐπὶ βλεφάροισιν ἔχεναν.

Εὐρύλοχος δ' ἐτάροισι κακῆς ἐξήρχετο βουλῆς·

Κέκλυτέ μεν μῦθων, κακά περ πάσχοντες ἐταῖροι·

πάντες μὲν στυγεροὶ θάνατοι δειλοῖσι βροτοῖσιν,

20 λιμῷ δ' οἴκτιστον θανέειν καὶ πότμον ἐπισπείν.

ἀλλ' ἄγετ', Ἡελίοιο βοῶν ἐλάσαντες ἀρίστας,

ῥέξομεν ἀθανάτοισι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν.

εἰ δέ κεν εἰς Ἰθάκην ἀφικοίμεθα, πατρίδα γαῖαν,

αἰψά κεν Ἡελίῳ Ὑπερίονι πίονα νηὸν

25 τεύξομεν, ἐν δέ κε θεῖμεν ἀγάλματα πολλὰ καὶ ἐσθλά·

εἰ δὲ χολωσάμενός τι βοῶν ὀρθοκραϊράων,

νῆ' ἐδέλῃ ὀλέσαι, ἐπὶ δ' ἔσπονται θεοὶ ἄλλοι,

βούλομ' ἄπαξ πρὸς κύμα χανὼν ἀπὸ θυμὸν ὀλέσσαι,

ἢ δηδὰ στρεύεσθαι, ἐὼν ἐν νήσῳ ἐρήμῃ.

30 Ὡς ἔφατ' Εὐρύλοχος· ἐπεὶ δ' ἦνεον ἄλλον ἐταῖροι.

αὐτίκα δ' Ἡελίοιο βοῶν ἐλάσαντες ἀρίστας

ἐγγύθεν· οὐ γὰρ τῆλε νεὸς κυανοπρώροιο

βοσκέσκονθ' ἔλικες καλαὶ βόες, εὐρυμέτωποι·

τὰς δὲ περιστήσαντο, καὶ εὐχετόωντο θεοῖσιν,

φύλλα δρεψάμενοι τέρενα δρυὸς ὑψικόμοιο·
 οὐ γὰρ ἔχον κρῖ λευκὸν εὖσσέλμου ἐπὶ νηός.
 αὐτὰρ ἐπεὶ ῥ' εὗξαντο, καὶ ἔσφαξαν καὶ ἔδειραν,
 μηρούς τ' ἐξέταμον, κατὰ τε κνίσσῃ ἐκάλυψαν,
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοδέτησαν· 5
 οὐδ' εἶχον μέδῃ λείψαι ἐπ' αἰδομένοις ἱεροῖσιν,
 ἀλλ' ὕδατι σπένδοντες ἐπώπτων ἔγκατα πάντα.
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη, καὶ σπλῶγχν' ἐπάσαντο,
 μίστυλλον τ' ἄρα τ' ἄλλα, καὶ ἀμφ' ὀβελοῖσιν ἔπειραν.

Καὶ τότε μοι βλεφάρων ἐξέσσυτο νήδυμος ὕπνος· 10
 βῆν δ' ἰέναι ἐπὶ νῆα Δοὴν καὶ Δῖνα θαλάσσης.
 ἀλλ' ὅτε δὴ σχεδὸν ἦα κίων νεὸς ἀμφιελίσσης,
 καὶ τότε με κνίσσης ἀμφήλυθεν ἡδὺς αὐτμή·
 οἰμῶξας δὲ θεοῖσι μετ' ἀθανάτοισι γεγώνευν·

Ζεὺ πάτερ, ἦδ' ἄλλοι μάκαρες θεοὶ αἰὲν εἶοντες, 15
 ἦ με μάλ' εἰς ἄτην κοιμήσατε νηλεῖ ὕπνῳ,
 οἱ δ' ἔταροι μέγα ἔργον ἐμητίσαντο μένοντες !

᾽Ωκέα δ' ᾽Ηελίῳ ᾽Περίονι ἄγγελος ἦλθεν,
 Λαμπετίῃ τανύπεπλος, ὃ οἱ βόας ἔκταμεν ἡμεῖς.
 αὐτίκα δ' ἀθανάτοισι μετηῦδα, χωόμενος κῆρ· 20

Ζεὺ πάτερ, ἦδ' ἄλλοι μάκαρες θεοὶ αἰὲν εἶοντες,
 τίσαι δὴ ἐτάρους Λαερτιάδew ᾽Οδυσῆος,
 οἳ μιν βοὺς ἐκτείναν ὑπέρβιον· ἦσιν ἔγωγε
 χαίρεσκον μὲν ἰὼν εἰς οὐρανὸν ἀστερόεντα,
 ἦδ' ὁπότε ἄψ' ἐπὶ γαῖαν ἀπ' οὐρανόθεν προτραποίμην. 25
 εἰ δέ μοι οὐ τίσουσι βοῶν ἐπικέκ' ἀμοιβήν,
 δύσομαι εἰς ᾽Αἶδαο, καὶ ἐν νεκύεσσι φαείνω.

Τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 ᾽Ηέλι', ἦτοι μὲν σὺ μετ' ἀθανάτοισι φάεινε,
 καὶ θνητοῖσι βροτοῖσιν ἐπὶ ζεῖδωρον ἄρουραν· 30
 τῶν δέ κ' ἐγὼ τάχα νῆα Δοὴν ἀργῆτι κεραυνῷ
 τυτθὰ βαλὼν κεάσαιμι, μέσφ' ἐνὶ οἴνοπι πόντῳ.

Ταῦτα δ' ἐγὼν ἤκουσα Καλυψοῦς ἡυκόμοιο·
 ἦ δ' ἔφη Ἑρμείαο διακτόρου αὐτὴ ἀκούσαι.

- Αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἡδὲ θάλασσαν,
 νείκεον ἄλλοθεν ἄλλον ἐπισταδόν, οὐδέ τι μῆχος
 εὐρέμεναι δυνάμεσθα· βόες δ' ἀπετέθνασαν ἤδη.
 τοῖσιν δ' αὐτίκ' ἔπειτα θεοὶ τέραα προῦφαινον·
 5 εἶρπον μὲν ῥινοί, κρέα δ' ἄμφ' ὀβελοῖς ἐμεμύκει,
 ὀπταλέα τε καὶ ὤμά· βοῶν δ' ὥς γίγνεται φωνή.
 Ἐξήμαρ μὲν ἔπειτα ἐμοὶ ἐρίηρες ἐταῖροι
 δαίνυντ' Ἥελίοιο βοῶν ἐλάσαντες ἀρίστας·
 ἀλλ' ὅτε δὴ ἔβδομον ἡμαρ ἐπὶ Ζεὺς θῆκε Κρονίων,
 10 καὶ τότε ἔπειτ' ἄνεμος μὲν ἐπαύσατο λαίλαπι θύων·
 ἡμεῖς δ' αἶψ' ἀναβάντες ἐνήκαμεν εὐρέϊ πόντῳ,
 ἰστὸν στησάμενοι, ἀνά θ' ἰστία λευκ' ἐρύσαντες.
 Ἄλλ' ὅτε δὴ τὴν νῆσον ἐλείπομεν, οὐδέ τις ἄλλη
 φαίνεται γαῖαν, ἀλλ' οὐρανὸς ἡδὲ θάλασσα,
 15 δὴ τότε κυανέην νεφέλην ἔστησε Κρονίων
 νηὸς ὕπερ γλαφυρῆς· ἤχλυσε δὲ πόντος ὑπ' αὐτῆς.
 ἡ δ' ἔδει οὐ μάλα πολλὸν ἐπὶ χρόνον· αἶψα γὰρ ἦλθεν
 κεκληγὼς Ζέφυρος, μεγάλη σὺν λαίλαπι θύων·
 ἰστοῦ δὲ προτόνους ἔρρηξ' ἀνέμοιο θυέλλα
 20 ἀμφοτέρους· ἰστὸς δ' ὀπίσω πέσεν, ὅπλα τε πάντα
 εἰς ἄντλον κατέχυνθ'· ὁ δ' ἄρα πρύμνῃ ἐνὶ νηὶ
 πλῆξε κυβερνήτεω κεφαλὴν, σὺν δ' ὅστέ' ἄραξεν
 πάντ' ἄμυδις κεφαλῆς· ὁ δ' ἄρ' ἀρνευτῆρι ἐοικὼς
 κάππεσ' ἀπ' ἱκριόφιν, λίπε δ' ὅστέα θυμὸς ἀγῆνωρ.
 25 Ζεὺς δ' ἄμυδις βρόντησε, καὶ ἔμβαλε νηὶ κεραυνόν·
 ἡ δ' ἐλελίχθη πᾶσα, Διὸς πληγεῖσα κεραυνῷ,
 ἐν δὲ θεοῖου πλήττο· πέσον δ' ἐκ νηὸς ἐταῖροι.
 οἱ δὲ κορώνησιν ἱκελοι περὶ νῆα μέλαιναν
 κύμασιν ἐμφορέοντο· θεὸς δ' ἀποαίνυτο νόστον.
 30 Αὐτὰρ ἐγὼ διὰ νηὸς ἐφοίτων, ὄφρ' ἀπὸ τοίχους
 λῦσε κλύδων τρόπιος· τὴν δὲ ψιλὴν φέρε κύμα.
 ἐκ δὲ οἱ ἰστὸν ἄραξε ποτὶ τρόπιν· αὐτὰρ ἐπ' αὐτῷ
 ἐπίτονος βέβλητο, βοὸς ῥινοῖο τετευχώς.
 τῷ ῥ' ἄμφω συνέεργον ὁμοῦ τρόπιν ἡδὲ καὶ ἰστόν·

ἐξόμενος δ' ἐπὶ τοῖς, φερόμην ὁλοοῖς ἀνέμοισιν.

Ἐνθ' ἦτοι Ζέφυρος μὲν ἐπαύσατο λαίλαπι θύων·
ἦλθε δ' ἐπὶ Νότος ὦκα, φέρων ἐμῷ ἄλγεα θυμῷ,
ὄφρ' ἔτι τὴν ὁλοὴν ἀναμετρήσαιμι Χάρυβδιν.

παννύχιος φερόμην· ἄμα δ' ἠελίῳ ἀνιόντι
ἦλθον ἐπὶ Σκύλλης σκόπελον, δεινὴν τε Χάρυβδιν.

ἡ μὲν ἀνερρόιβδῃσε θαλάσσης ἄλμυρόν ὕδωρ·
αὐτὰρ ἐγὼ ποτὶ μακρὸν ἐρινεὸν ὑψόσ' ἀερθεῖς,
τῷ προσφύς ἐχόμεν, ὥς νυκτερίς· οὐδέ πη εἶχον
οὔτε στηρίζαι ποσὶν ἔμπεδον, οὔτ' ἐπιβῆναι.

ρίζαι γὰρ ἐκὰς εἶχον, ἀπήωροι δ' ἔσαν ὄζοι,
μακροὶ τε μεγάλοι τε, κατεσκίαον δὲ Χάρυβδιν.

νωλεμέως δ' ἐχόμεν, ὄφρ' ἐξεμέσειεν ὀπίσσω
ἱστὸν καὶ τρόπιν αὐτῆς· ἐελδομένῳ δέ μοι ἦλθον

ὄψ'· ἦμος δ' ἐπὶ δόρπον ἀνὴρ ἀγορήθην ἀνέστη,
κρίνων νείκεα πολλὰ δικαζομένων αἰζηῶν,

τῆμος δὴ τάγε δοῦρα Χαρύβδιος ἐξεφαάνθη.

ἦκα δ' ἐγὼ καδύπερθε πόδας καὶ χεῖρε φέρεσθαι,

μέσσω δ' ἐνδούπησα παρέξ περιμήεκα δοῦρα,

ἐξόμενος δ' ἐπὶ τοῖσι, διήρεσα χερσὶν ἐμῇσιν.

[Σκύλλην δ' οὐκέτ' ἔασε πατὴρ ἀνδρῶν τε θεῶν τε
εἰσιδέειν· οὐ γάρ κεν ὑπέκφυγον αἰπὺν ὄλεθρον.]

Ἐνθεν δ' ἐννήμαρ φερόμην· δεκάτῃ δέ με νυκτὶ
νῆσον ἐς Ὀγυγίην πέλασαν θεοί· ἔνθα Καλὺψῷ

ναίει εὐπλόκαμος, δεινὴ θεός, αὐδήεσσα,

ἥ μ' ἐφίλει τ', ἐκόμει τε. τί τοι τάδε μυθολογεύω;

ἦδη γάρ τοι χθιζὸς ἐμυθεόμην ἐνὶ οἴκῳ

σοί τε καὶ ἰφθίμῃ ὑλόχῳ· ἐχθρὸν δέ μοι ἔστιν,

αὐτὶς ἀριζήλως εἰρημένα μυθολογεύειν.

ANACREON'S ODES.

1. THE LYRE.

Θέλω λέγειν Ἀτρείδας,
 θέλω δὲ Κάδμον ᾄδειν·
 ἅ βάρβιτος δὲ χορδαῖς
 ἔρωτα μῦνον ἤχει.
 ἤμειψα νεῦρα πρῶην, 5
 καὶ τὴν λύρην ἄπασαν·
 καὶ γὰρ μὲν ἦδον ἄλλους
 Ἑρακλέους· λύρη δὲ
 ἔρωτας ἀντεφώνει.
 χαίρουτε λοιπὸν ἡμῖν, 10
 Ἥρωες· ἡ λύρη γὰρ
 μόνους Ἑρωτας ᾄδει.

2. BEAUTY.

Φύσις κέρατα ταύροις,
 ὅπλ᾽ δ' ἔδωκεν ἵπποις,
 ποδωκίην λαγωῖς, 15
 λέουσι χάσμ' ὀδόντων,
 τοῖς ἰχθύσιν τὸ νηκτόν,
 τοῖς ὀρνέοις πέτασθαι,
 τοῖς ἀνδράσι φρόνημα·
 γυναιξὶν—οὐκ ἔτ' εἶχεν. 20
 τί οὖν δίδωσι ; — κάλλος,
 ἀντ' ἀσπίδων ἀπασῶν,
 ἀντ' ἐγχείων ἀπάντων.
 νικᾷ δὲ καὶ σίδηρον,
 καὶ πῦρ, καλὴ τις οὔσα. 25

3. CUPID.

Μεσονυκτίοις ποθ' ὄραις
 στρέφεται ὅτ' Ἄρκτος ἤδη
 κατὰ χεῖρα τὴν Βοώτου,
 μερόπων δὲ φύλα πάντα
 κέαται, κόπῳ δαμέντα· 5
 τότε Ἔρως ἐπισταδεῖς μεν
 θυρέων ἔκοπτ' ὀχῆας.
 τίς, ἔφην, θύρας ἀράσσει ;
 κατὰ μεῦ σχίσεις ὀνείρους.
 ὁ δ' Ἔρως, Ἄνοιγε, φησί, 10
 βρέφος εἰμί, μὴ φόβησαι·
 βρέχομαι δέ, κατέληνον
 κατὰ νύκτα πεπλάνημαι.
 ἐλέησα ταῦτ' ἀκούσας,
 ἀνὰ δ' εὐθὺ λύχνον ἄψας 15
 ἀνέφξα, καὶ βρέφος μὲν
 ἐσορῶ, φέροντα τόξον,
 πτέρυγας τε, καὶ φαρέτρην.
 παρὰ δ' ἰστίην καθίξας,
 παλάμαισι χεῖρας αὐτοῦ 20
 ἀνέδαλπον, ἐκ δὲ χαίτης
 ἀπέθλιβον ὑγρὸν ὕδωρ.
 ὁ δ', ἐπεὶ κρύος μεθήκε,
 φέρε, φησί, πειράσωμεν
 τόδε τόξον, ἐς τί μοι νῦν 25
 βλάβεται βραχεῖσα νευρή.
 τανύει δέ, καὶ με τύπτει
 μέσον ἥπαρ, ὥσπερ οἷστρος.
 ἀνὰ δ' ἄλλεται καχάζων,
 ξένη, δ' εἶπε, συγχάρηθι· 30
 κέρας ἀβλαβὲς μὲν ἐστι,—
 σὺ δὲ καρδίην ποιήσεις.

4. BREVITY OF LIFE.

Ἐπὶ μυρσίναις τερέιναις,
 ἐπὶ λωτίναις τε ποίαις
 στορέσας, θέλω προπίνειν·
 ὁ δ' Ἔρως, χιτῶνα δήσας
 ὑπὲρ αὐχένος παπύρῳ, 5
 μέθυ μοι διακονεῖτω.
 τροχὸς ἄρματος γὰρ οἶα
 βίωτος τρέχει κυλισθεῖς·
 ὀλίγη δὲ κεισόμεσθα
 κόνις, ὀστέων λυθέντων. 10
 τί σε δεῖ λίθον μυρίζειν ;
 τί δὲ γῇ χέειν μάταια ;
 ἐμὲ μᾶλλον, ὥς ἔτι ζῶ,
 μύρισον, ῥόδοις δὲ κρᾶτα
 πύκασον, κάλει δ' ἑταίρην. 15
 πρὶν, ἐρῶ σε, δεῖ μ' ἀπελθεῖν
 ὑπὸ νερτέρων χορείας,
 σκεδάσαι θέλω μερίμνας.

5. THE ROSE.

Τὸ ῥόδον τὸ τῶν Ἑρώτων
 μίξωμεν Διονύσῳ· 20
 τὸ ῥόδον τὸ καλλίφυλλον
 κροτάφοισιν ἀρμόσαντες,
 πίνωμεν ἀβρὰ γελῶντες.
 ῥόδον, ὃ φέριστον ἄνθος,
 ῥόδον εἶαρος μέλημα· 25
 ῥόδα καὶ θεοῖσι τερπνά.
 ῥόδα παῖς ὁ τῆς Κυδῆρης
 στέφεται καλοῖς ἰούλοις,

Χαρίτεσσι συγχορεύων.
 στέφον οὖν με, καὶ λυρίζων
 παρὰ σοῖς, Διόνυσε, σηκοῖς,
 μετὰ κούρης βαθυκόλπου,
 ῥοδίνοισι στεφανίσκοις
 πεπυκασμένος, χορεύσω.

5

6. THE DOVE.

Ἐρασμὴ πέλεια,
 πόθεν, πόθεν πέτασαι ;
 πόθεν μύρων τοσούτων,
 ἐπ' ἡέρος θέουσα,
 πνέεις τε καὶ ψεκάζεις ;
 τίς εἷς ; — τί σοι μέλει δέ ;
 Ἄνακρέων μ' ἔπεμψε
 πρὸς παῖδα, πρὸς Βάθυλλον,
 τὸν ἄρτι τῶν ἀπάντων
 κρατοῦντα καὶ τύραννον.
 πέπρακέ μ' ἡ Κυθήρη,
 λαβοῦσα μικρὸν ὕμνον·
 ἐγὼ δ' Ἄνακρέοντι
 διακονῶ τοσαῦτα.
 καὶ νῦν, ὄρῳ, ἐκείνου
 ἐπιστολὰς κομίζω·
 καὶ φησιν εὐδέως με
 ἐλευθέρην ποιήσειν.
 ἐγὼ δέ, κῆν ἀφῆ με,
 δούλη μενῶ παρ' αὐτῷ.
 τί γάρ με δεῖ πέτασθαι
 ὄρη τε καὶ κατ' ἀγρούς,
 καὶ δένδρεσιν καθίζειν,
 φαγοῦσαν ἄγριόν τι ;
 τανῦν ἔδω μὲν ἄρτον,

10

15

20

25

30

ἀφαρπάσασα χειρῶν
 Ἀνακρέοντος αὐτοῦ·
 πιεῖν δέ μοι δίδωσι
 τὸν οἶνον, ὃν προπίνει.
 5
 πιούσα δ' ἂν χορεύω
 καὶ δεσπότην ἐμοῖσι
 πτεροῖσι συσκιάζω.
 κοιμωμένη δ' ἐπ' αὐτῷ
 τῷ βαρβίτῳ καθεύδω.
 10
 ἔχεις ἅπαντ' ἅπελθε.
 λαλιστέραν μ' ἔζηκας,
 ἄνδρωπε, καὶ κορώνης.

7. OLD AGE.

Λέγουσιν αἱ γυναῖκες,
 Ἀνακρέων, γέρων εἰ·
 λαβὼν ἔσοπτρον, ἄδρει
 15
 κόμας μὲν οὐκ ἔτ' οὔσας
 ψιλὸν δέ σευ μέτωπον.
 ἐγὼ δὲ τὰς κόμας μὲν,
 εἴτ' εἰσίν, εἴτ' ἀπῆλθον,
 οὐκ οἶδα· τοῦτο δ' οἶδα,
 20
 ὥς τῷ γέροντι μᾶλλον
 πρέπει τὰ τερπνὰ παίζειν,
 ὅσῳ πέλας τὰ Μοίρης.

8. CUPID.

Θέλω, θέλω φιλήσαι·
 ἔπειθ' Ἔρως φιλεῖν με,
 25
 ἐγὼ δ' ἔχων νόημα
 ἄβουλον, οὐκ ἐπείσδην.

ὁ δ' εὐθὺ τόξον ἄρας
 καὶ χρυσέην φαρέτρην,
 μάχῃ με προὔκαλεῖτο.
 κἀγὼ λαβὼν ἐπ' ὤμων
 θώρηχ', ὅπως Ἀχιλλεὺς, 5
 καὶ δοῦρα, καὶ βοεῖην,
 ἐμαρνάμην Ἑρωτι.
 ἔβαλλ', ἐγὼ δ' ἔφευγον
 ὡς δ' οὐκ ἔτ' εἰχ' οἰστούς,
 ἥσχαλλεν· εἶθ' ἑαυτὸν 10
 ἀφῆκεν εἰς βέλεμνον·
 μέσος δὲ καρδίας μευ
 ἔδυσε, καὶ μ' ἔλυσε.
 μάτην δ' ἔχω βοεῖην·
 τί γὰρ βαλόμεθ' ἔξω, 15
 μάχης ἔσω μ' ἐχούσης.

9. THE SWALLOW.

Σὺ μέν, φίλη χελιδών,
 ἔτησίη μολοῦσα,
 θέρει πλέκεις καλὴν·
 χειμῶνι δ' εἰς ἄφαντος 20
 ἢ Νεῖλον ἢ πὶ Μέμφιν.
 Ἑρως δ' αἰεὶ πλέκει μευ
 ἐν καρδίῃ καλὴν.
 πόθος δ' ὁ μὲν πτεροῦται,
 ὁ δ' ὦόν ἐστιν ἀκμήν, 25
 ὁ δ' ἡμίλεπτος ἤδη.
 βοή δὲ γίνετ' αἰεὶ
 κεχρηνότεων νεοττῶν.
 ἑρωτιδεῖς δὲ μικροὺς
 οἱ μείζονες τρέφουσιν. 30

οἱ δὲ τραφέντες εὐθὺς
 πάλιν κύουσιν ἄλλους.
 τί μῆχος οὖν γένηται ;
 οὐ γὰρ σθένω τοσούτους
 ἔρωτας ἐκσοβῆσαι.

5

10. THE SPRING.

Ἴδε, πῶς ἔαρος φανέντος
 Χάριτες ῥόδα βρύουσιν·
 Ἴδε, πῶς κύμα θαλάσσης
 ἀπαλύνεται γαλήνη·
 Ἴδε, πῶς νῆσσα κολυμβᾷ·
 Ἴδε, πῶς γέρανος ὀδεύει·
 ἀφελῶς δ' ἔλαμψε Τιτάν.
 νεφελῶν σκιαὶ δονοῦνται·
 τὰ βροτῶν δ' ἔλαμψεν ἔργα,
 καρποῖσι γαῖα προκύπτει·
 καρπὸς ἐλαίας προκύπτει·
 Βρομίου στέφεται νᾶμα.
 κατὰ φύλλον, κατὰ κλῶνα,
 καθελὼν ἤνθησε καρπός.

10

15

11. CUPID STUNG.

Ἔρωσ ποτ' ἐν ῥόδοισι
 κοιμωμένην μέλιτταν
 οὐκ εἶδεν, ἀλλ' ἐτρώθη.
 τὸν δάκτυλον δὲ δαχθεῖς
 τᾶς χειρὸς ὠλόλυξε·
 δραμὼν δὲ καὶ πετασθεῖς
 πρὸς τὴν καλὴν Κυθήρην

20

25

ὄλωλα μᾶτερ, εἶπεν
 ὄλωλα κάποθνήσκω.
 ὄφρις μ' ἔτυψε μικρὸς
 πτερωτός, δν καλοῦσι
 μέλιτταν οἱ γεωργοί.
 ἅ δ' εἶπεν, Εἰ τὸ κέντρον
 πονεῖ τὸ τᾶς μελίττας,
 πόσον, δοκεῖς, πονοῦσιν,
 ἔρως, ὅσους σὺ βάλλεις ;

5

12. THE CICADA.

Μακαρίζομέν σε, τέττιξ,
 ὅτι δενδρέων ἐπ' ἄκρων,
 ὀλίγην δρόσον πεπωκώς,
 βασιλεὺς ὅπως, αἰεῖδεις.
 σὰ γάρ ἐστι κεῖνα πάντα,
 ὅποσα βλέπεις ἐν ἀγροῖς,
 χ' ὅποσα φέρουσιν ὕλαι.
 σὺ δὲ φίλιος γεωργῶν,
 ἀπὸ μηδενός τι βλάπτων·
 σὺ δὲ τίμιος βροτοῖσι,
 θέρεος γλυκὺς προφήτης.
 φιλέουσι μὲν σε Μοῦσαι·
 φιλέει δὲ Φοῖβος αὐτός,
 λιγυρὴν δ' ἔδωκεν οἴμην·
 τὸ δὲ γῆρας οὐ σε τείρει,
 σοφέ, γηγενής, φίλυμνε,
 ἀπαθής, ἀναιμόσαρκε·
 σχεδὸν εἰ θεοῖς ὅμοιος.

10

15

20

25

13. THE OLD MAN.

Φιλῶ γέροντα τερπνόν,
φιλῶ νέον χορευτάν.
γέρων δ' ὅταν χορεύῃ,
τρίχας γέρων μέν ἐστι,
τὰς δὲ φρένας νεάζει.

5

NOTES.



NOTES.

FABLES OF ÆSOP.

THE life of Æsop is involved in much obscurity. He is supposed to have been a native of Phrygia, and to have lived about B. C. 570. We are told that he was originally a slave, and that he received his freedom from Iadmon, a Samian, to whom in the change of masters he had been sold. He spent some time at the court of Croesus, where he was treated with great honor. It was here that he reproved Solon's freedom of speech with the king, by saying to him, "that one should discourse with kings either not at all, or in the manner most agreeable to them." To this Solon replied, "one should discourse with kings either not at all, or in the manner most agreeable to truth." The accounts of his death are various and conflicting. Plutarch says that he was sent by Croesus to Delphi, to distribute four minæ a-piece to the citizens. A dispute, however, taking place on the subject, he refused to give any money at all, whereupon he was thrown by the enraged Delphians down a precipice and killed. According to another account, the Delphians took umbrage at his fable of the Log, which he composed during the embassy, and which the priests applied to themselves, and this was the cause of his being condemned to death.

Modern critics are pretty nearly united in the opinion, that the fables in prose bearing the name of Æsop are spurious. Bentley inclines to the opinion, that he never left any written works at all. Whether this conjecture be true or not, fables bearing his name were quoted and referred to in the most intellectual age of Athens. In their transmission from one age to another, they have lost gradually their original costume, but most unquestionably retain many sentiments and turns of thought, which rendered them so celebrated and attractive to the greatest minds of Greece. For sprightliness and point, simplicity and beauty, they have in modern times been deemed very appropriate for the study of youth, and generally form the first portion of selections in most of the Greek Readers.

Page. Line.

1

1. Λάινα, fem. of λέων, is the subject of ἔφη. — *ὀνειδίζουμένη*, pass. part. fem. of *ὀνειδίζω* from the noun *ὀνειδος*. S. § 143. — *ἀλώπεκος* gen. of *ἀλώπηξ*. S. § 47. — *τῷ—τίκτειν*. The infinitive often has the force of a noun. In such cases it oftentimes takes the article, especially when it depends on a preposition. Cf. S. § 222. 2; K. § 173. 1. — *διὰ παντός*. Fully written it would be *διὰ παντός τοῦ χρόνου*, *throughout all time, always*. — *ἔνα* before *ἔφη* depends on a verb understood, to be supplied from the previous context.

3—5. *ἰδών*, 2 aor. part. from *εἶδω* obsol. The participle is often equivalent to a verb with a relative pronoun, or a relative adverb of time (S. § 225. 2; K. § 176. 1. c.), *seeing = when he saw*. — *ἐσθλότηας*. The participle has here a complementary use, i. e. it completes the verbal idea requiring an action, which as an attribute belongs to the object of the verb. K. § 175. 1. — *ἡλίκος—ἄν ἦν θόρυβος*, *how great a tumult there would be*. The indicative in the apodosis (S. § 215; K. 185. 1) takes the modal adverb *ἄν*, when the consequence is considered as certain. The indicative is employed here both in the protasis and apodosis, because there is reference to time past. S. § 215. 2; K. § 185. 2 (2). — *τοῦτο* refers to the idea contained in *ποιμένας ἐσθλότηας*.

6—9. *κρεμαμένους*, *hanging*. See *κρεμάννυμι*. — *ἐπειῶτα*, indic. imperf. of *πειράω*. The imperfect tense here denotes continued or repeated action. S. § 211. 5; K. § 152. R. 4. b. — *πολλά*, *much*, is taken adverbially. S. § 135. 2. — *καμῶσα* (see *κάμνω*) denotes the relation of time. See N. on L. 3. — *δυνηδεῖσα*, 1 aor. part. of *δύναμαι*. — *ὑμᾶδες ἔτι εἰσίν*, *they* (S. § 152. 2. a; K. § 142. R. 2) *are yet unripe grapes*.

10—13. *ἐκαδέσθη καὶ ἤλει*, *sat down and was buzzing* (literally, *piping*). Notice the use of the tenses. Cf. S. § 211. 5. 6; K. § 152. 10. — *ὅτε . . . μοι*, *nor will it concern me (= nor shall I care) if you remain*. *ἐὰν μένης* is equivalent to the genitive of the thing after *μελήσει*. S. § 201. N. 4; K. § 158. I. b. For the enclitic *μοι*, cf. S. § 37. a.

2 1—3. *χειμῶνος ὥρᾳ*, *in the time of winter = in the winter season*. S. § 204; K. § 161. 1. b. — *εὐρών*, 2 aor. part. of *εὐρίσκω*. — *πεπηγότα*, 2 perf. part. of *πῆγνυμι*. — *ὑπὸ κόλπου κατέθετο*, *placed it away (κατα-) in his bosom*. The mid. voice here signifies *to place away for one's self = to deposit in safety*. S. § 209. 2; K. § 150. 3. b. — *δερμᾶν* denotes time. See N. on p. 1. l. 3. — *τὴν ἰδίαν φύσιν*, *its own nature*, i. e. the mischievous disposition which had become dormant through cold. — *ἐπληξε*, 1 aor. act. of *πλήσσω*.

5—9. *γυνή*, gen. *γυναικός*. S. § 56. — *καθ' ἑκάστην ἡμέραν*, *each day, every day*. The preposition is here used distributively. The article is omitted in this phrase, because the idea is intended to be general. *καθ' ἑκάστην τὴν ἡμέραν* would have been *every single day*. — *αὐτῇ*,

for *her*, limits *τίκτουσαν*, and is what grammarians call the *Dativus Commodi*, i. e. the dative for the advantage of which the action of the verb was performed. — *τίκτουσαν*, *laying* or *which laid*, as the participle may often be translated by the relative. S. § 225. 2; K. § 176. 1. f. — *εἰ . . . παραβάλοι* contains the protasis. — *πλείους*, contracted for *πλείονας*, comparative of *πολύς*. S. § 65. — *δις—τῆς ἡμέρας*, *twice a day*. For this distributive use of the article, cf. Kühner § 244. 5. For the gen. cf. S. § 196. — *τέξεται*. The fut. indicative in the apodosis is seldom accompanied by the modal adverb *ἄν*. S. § 215. N. 2; K. § 185. 2 (3). — *τοῦτο* refers to the idea implied in *εἰ . . . παραβάλοι*. — *οὐδ'—ἡδύνατο*, *was unable*.

10—13. *ἐγγὺς φρέατος*. The genitive depends on adverbs of place. S. § 187. 4; K. § 158. R. 1. d. — *ἐντεῦθεν*, *thence*, i. e. from the well. — *μή . . . πέσῃς*, *lest perchance you fall down into the well*. *φρέατος* depends on *κάτωθεν*, according to the construction noticed in *ἐγγὺς φρέατος*.

14—16. *ποτε*, *once upon a time, once*. — *ἀετοῖς* depends upon *πολεμοῦντες*. S. § 202. 1; K. § 161. 2. β. — *εἰς συμμαχίαν*, *to an alliance*. — *ἐβοηθήσαμεν ἂν ὑμῖν*, *we would have helped you*. For the indicative mood in the apodosis, see N. on p. 1. l. 5. For the construction of *ὑμῖν*, cf. S. § 201; K. § 161. 2. c. γ.

17—22. *καί—καί*, *both—and*. — *μείζων*, compar. of *μέγας*, is followed by *κυνῶν* in the genitive, *greater than dogs*. S. § 198. 1; K. § 158. 7. β. — *πρὸς τούτοις*, *in addition, besides*. — *τί δὴ ποτ' οὖν*, *why in the world then?* *δὴ* confirms, *ποτ'* gives intensity, and *οὖν* shows the dependence of what follows upon that which has gone before. — *οὕτω*, *thus as you are always seen to be*. — *κάκεινος*, i. e. *καὶ ἐκεῖνος*. S. § 20. 2. — *γελῶν* denotes manner, *he spoke laughing*. — *μὲν* is followed by *δ'*, showing that the clauses are opposed to each other. — *ἐν δ' οἶδα*, *but I know one thing*. *ἐν* is explained in *ἐπειδὴν . . . ἐκφέρομαι*. — *ἐπειδὴν*, *whenever*. — *πρὸς φυγὴν* depends on *ἐκφέρομαι*. — *οὐκ οἶδ' ὅπως*, *I know not how*, i. e. *I am ignorant of the cause*.

2, 3. *παρόντα*, *passing by*. This participle is complementary. See 3 N. on p. 1. l. 3. — *ἐλοιδορεῖ*, *began to rail*. This inceptive use of the imperfect is quite frequent. — *ὦ οὗτος, you there! ho there!* The expression is here to be taken in an angry or scornful sense. — *ὦ τόπος*, *sc. λοιδορεῖ*.

5—8. *τῇ μητρὶ*, *his mother*. The article often takes the place of the possessive pronoun, when the substantive with which it is connected, naturally belongs to a particular person spoken of in the sentence. — Cf. K. § 148. 3. — *εὕχου* is the imperative of *εὐχομαι*. The dative after verbs of praying may be referred to S. § 202. 1; K. § 161. 2. α. — *δρῆναι* is the contracted imperative of *δρηνέω*. — *καὶ τίς—τῶν θεῶν*,

3 *and who of the gods.* καὶ stands at the beginning of a question, when the absurdity of the preceding statement is intended to be shown by the interrogator. — τίνος . . . ἐκλάπη, *for what one of them is there, whose victims have not been stolen by you*; literally, *for the flesh of what one of them has not been*, etc. ἐκλάπη, 2 aor. pass. of κλέπτω.

9—13. προσκαλουμένου δὲ τοῦ λύκου τὸν ἄμνον, *but the wolf calling out to the lamb*. This gen. abs. denotes time. — τῷ θεῷ depends on θυσιᾷ, as the Dat. Commodi. See N. on p. 2. l. 6. — ἀλλ' by elision for ἀλλὰ. S. § 21. — ἀιρετώτερον is neuter in agreement with θεῷ . . . διαφδαρῆναι the subject of ἐστὶ. S. §§ 153; 157. l. d; K. § 145. 3. This word takes two accents, because ἐστὶ is an enclitic. § 37. 2. — διαφδαρῆναι, 2 aor. infin. pass. of διαφδεῖραι.

14—19. κατέ. S. § 20. N. 1. — τῶν ὠμων ἄρμενος, *having raised it* (i. e. the wood) *upon his shoulders*. The genitive is local (S. § 196; K. § 167. 3. A), or perhaps instrumental. S. § 200. 1. — πολλὴν ὁδόν, *a great way*, is the abstract accusative after ἐβόησεν. S. § 181. 2; K. § 159. 3 (6). — ἀπειρηκώς, perf. part. of ἀπειρέω. — ἀπέδετο, *he laid down* (ἀπο- down from his shoulders). — ἔλθειν. The subject of the infinitive is omitted, when it is the same as the object of the proposition on which it depends. — ἐπεκαλείτε, *began to invoke*. For this inceptive use of the imperfect, see N. on p. 3. l. 2. — ἐπιστάντος, 2 aor. act. part. of ἐφίστημι. — ἦν refers to αἰτίαν. — καλοῖη is a varied optative form for καλοῖ. S. §§ 117. 3. c; 119. — ἵνα, *in order that*. — ἔρας, *having taken up*.

20—24. λουόμενος, *who was bathing*. See N. on p. 2. l. 6. — ἐκινδύνευσεν ἀποπνιγῆναι, *was in danger of being drowned*. The infinitive denotes that in which the danger expressed in ἐκινδύνευσεν consisted. — ὡς τολμηρῷ, *as rash* = *for his rashness*. — σωθέντι, *having been saved* = *when I am saved*. See N. on p. 1. l. 3. — μέμνη, *you may blame*, a softer form of expression than the imperative. The protasis, *if you please*, may be supplied.

4 1—5. δορὰν λέοντος ἐπενδυθεὶς, *being clothed in the skin of a lion*. For the construction cf. S. §§ 184. 1; 177. 3; K. § 160. 4. ζ. R. 4. — λέων is the predicate. — πᾶσι is the dative of the agent of the action. S. § 206. 4; K. § 161. 2. d. — βιαióτερον, *more strongly* than when he first put on the lion's skin. The second member of the comparison is frequently to be implied. — τοῦ προκαλύμματος is the genitive of the remote object in dependence on ἐγύμνου. S. § 197. 2; K. § 157. — τότε, *then*, is the correlate of ὡς. — ἐπιδραμόντες, 2 aor. part. of ἐπιτρέχω. — ἔπαιον. The action is inceptive. See N. on p. 3. l. 2.

6—14. κοινωνίαν ποιησάμενοι, *having formed an alliance* = *having entered into partnership*. — συλληφθείσης, 1 aor. pass. part. of συλλαμβάνω. — διελεῖν (infin. 2 aor. of διαίρω), sc. τὴν θήραν. —

ἐκ τῶν ἴσων = *equally*. — ἐκλέξασθαι τούτους προῦτρέπετο (i. e. προε- 4
τρέπετο), *bid them choose for themselves*. — ἐαντῇ. Dat. Commodi. —
βραχύ τι, *some little* = *a very little*. The indefinite pronoun serves to
weaken the adjective. — τοῦ ὄνου συμφορά, *the misfortune of this ass*.
The article has here the force of a demonstrative, the speaker being sup-
posed to point towards the dead ass.

15—17. ἤσθη, 1 aor. pass. of ἥδομαι. — τί . . . ἀφίετε, *feeding*
upon what do you send forth such a voice? — *what do you feed upon that*
you have such a voice? — δρόσον, sc. σιτῶ.

19—25. ἀποκοπέσης τῆς οὐράς, *his* (see N. on p. 3. l. 5) *tail having*
been cut off. S. § 226. — διαδράσα, 2 aor. part. of διαδιδράσκω. —
ἀβίωτον. S. § 58. 2. — τὸν βίον is to be referred to the abstract accu-
sative. — ἔγω, 2 aor. of γινώσκω. — τὰς . . . νοῦθετῆσαι, *to advise*
the other foxes (to do) this same thing. τοῦτ' αὐτὸ is the accusative of
the object aimed at. The infinitive is the more usual construction after
νοῦθετέω. Cf. Kühner § 306. 1. a. — ὥς, *so that*. — συγκαλύψειν.
The optative is used, because the verb of the proposition (ἔγω) on which
it depends is one of the secondary tenses. S. § 212; K. § 163. 3. —
ὥς . . . ὃν, *inasmuch as this member was not only uncomely*. S. § 226. a. —
καί, *also*. προσηρημένον, *hanging to them*, perf. pass. part. of προσαρτάω.
— ὃ αὐτῇ. See N. on p. 3. l. 3. — τοῦτο, i. e. the loss of the tail.
— οὐ—συνέφερεν, *had not happened*. — οὐκ . . . συνεβούλευες, *you*
would not have recommended it to us. For the use of the secondary tenses
of the indicative both in the protasis and apodosis, and the employment
of ἄν in the apodosis cf. S. § 215. 2; K. § 153. 2. a.

4—12. πλείω contr. for πλείονα, accus. plur. neut. of πολύς, governed ὅ
by ἐπεφόρτισε, which is here followed by two accusatives. S. § 184. 1;
K. § 160. 4. ζ. — λάβε ἀπὸ τοῦ βάρους, *take from my* (see N. on p. 3.
l. 5) *burden*, i. e. take a portion of my load. — ὀλίγον, *a little*. For
this adverbial use of neuter adjectives, cf. S. § 135. 2. — γὰρ intro-
duces the reason of the foregoing request of the ass. — βούλει, indic.
2 pers. sing. of βούλουαι. — ζήσομεν = *I shall live*. — ὅψει με τεθνη-
κυῖαν, *you will see me dead*. The participle is complementary. See N.
on p. 1. l. 3. — τοῦ δὲ κυρίου δέντος, *but his master having placed*. —
τί μοι συνέβη ἄρτι, *what has now befallen me?* — *what a lot is now mine?*
— μὴ is employed in a negation uncertain or merely supposed.
— Δελήσας denotes cause, *because I was unwilling*. S. § 225. 4;
K. § 176. 1. b. — σὺν τῷ σάκκῳ, *together with his sack*, i. e. his hide.

13—18. νοσοῦντα. The substantive is frequently omitted, when it
can be readily supplied from the context. S. § 180. — τοῦ δὲ νο-
σοῦντος ἀποθανόντος is a gen. abs. denoting time. S. § 226; K. § 176. 2.
— πρὸς τοὺς ἐκκομίζοντας, *to those who were carrying him forth for*
burial. The participle preceded by the article may be translated as

5 though written *ἐκεῖνος* *ὅς*, *he who*, *ἐκεῖνοι* *οἱ*, *they who*, etc. and the finite verb. S. § 225. 1. — *οὗτος* is employed here *δεικτικῶς*, i. e. as though the speaker pointed with his finger to the dead man. K. § 169. R. 1. — *οἶνον* is the separative genitive. S. § 197. 2. — *ἀπείχετο*, imperf. mid. of *ἀπέχω*. — *κλυστήρσιν* after *ἐχρήτο* is to be referred to the dative of the instrument. S. § 206. N. 2; K. § 161. 3. — *οὐκ ἂν ἐτεθνήκει* (pluperf. of *θνήσκω*). See N. on p. 5. l. 1. — *τῶν δὲ παρόντων* (see N. on *τοὺς ἐκκομίζοντας*) is the partitive genitive (S. § 188. 1; K. § 158. 3. R. 1. c.) depending on *τις*, *one of those who were present*. — *ἔδει* has for its subject *σε . . . λέγειν*. S. § 153. a. — *τότε* is opposed to *νῦν* in the preceding clause. — *παραινέειν*, sc. *ἔδει σε ταῦτα λέγειν*.

19—23. *ἐαυτὸν . . . χειροτονεῖν*, *thought himself worthy to be chosen* (literally, *for them to choose*) *on account of his beauty*. *χειροτονεῖν* follows *ἡξίου* as the genitive of the thing. S. § 200. N. 2; K. § 158. 7. γ. — *τῶν ἄλλων* in reference to *ὁ κολοῖς* who dissented from the choice. — *σοῦ βασιλεύοντος*, *while you are king*. The genitive absolute here denotes time. — *ἐπιχειρήσει*, *shall attempt*. — *ἐπαρκέσεις*. This verb, in the sense of *to help*, is followed by the dative.

24, 25. *ἐπεθύμησε καὶ αὐτὴ πετάσαι*, *desired herself also to fly*. — *ἐφ' ᾧ βούλεται μισθῶ*, *at whatever hire he wished*.

6 2—4. *καὶ . . . ἐπικειμένης*, *and she still pressing upon him*. — *ἀρδεις*, 1 aor. pass. part. of *αἶρω*, *mounting up*. — *ὅθεν*, *whence*, i. e. from the height to which he had been carried by the eagle. — *διεβράγη*, 2 aor. pass. of *διαβρῆγγνυμι*.

5—17. *δι' ἀλκῆς*, *by his strength*, is opposed to *δι' ἐπιβολάς* in the next line. — *τοῦτο* refers to *τροφὴν πορίζειν*. — *προσεποιεῖτο νοσεῖν χαλεπῶς*, *he pretended to be very sick*. — *ἐπισκέψεως χάριν*, *for the sake of seeing him*. *χάριν* is an accusative used adverbially. S. §§ 187. 4; 135. 1. — *ἀναλωθέντων*, 1 aor. pass. part. of *ἀναλίσκω*. — *τέχνασμα*. S. § 139. Such nouns denote the effect of the verb. — *συνεῖσα καὶ γνοῦσα*, *having perceived and comprehended*. The former of those participles is used metaphorically, in reference to perception by the external senses; the latter refers to the knowledge, which the inward sense derives from this external perception. — *τοῦ σπηλαίου*. S. § 187. 4; K. § 157. — *αὐτοῦ* is the genitive of that from which the thing heard proceeds. *πῶς ἔχοι*, *how he was* (literally, *how he had himself*) is the accusative of the thing. S. § 192. N. 3; K. § 158. 5. b. — *καλῶς*. Supply the verb from *πῶς ἔχοι*. — *κάτεισι* to the cave. — *ἐγώ γε*, *I indeed, I too* as well as the other animals. S. § 68. N. 3. — *εἰσῆλθον ἂν*, *would have entered*. See N. on p. 1. l. 5. — *εἰ μὴ ἑώραν* (imperf. 1 pers. sing. of *ὁράω*), *if I had not seen*. — *οὐδενός*, sc. *Ἰχθυ*.

18—29. *ἐπαύλεως*, gen. of *ἐπαυλις*. S. § 47. — *ἐπιδραμόντος*, 2 aor. part. of *ἐπιτρέχω*. — *βρῶμα . . . αὐτόν*, *being about to kill him for food*.

For the double accusative, cf. S. § 185; K. § 160. 3. — *ἀν δὲ μικρὸν ἂν ἀναμείνῃς*, but if you will wait a little. — *καὶ γὰρ*, i. e. *καὶ ἔγωγε*. — *μετ' ἡμέρας*, some time after; literally, after days. — *ὑπομνήσκων αὐτὸν τῶν συνθηκῶν*, reminding him of his agreement. — *τὸ ἀπὸ τοῦδε*, from this time, hereafter. The article gives to *ἀπὸ τοῦδε* taken adverbially, the sense of an adjective, *χρόνου* being understood. — *ἀναμείνῃς*, you would wait. The optative with *ἀν* generally follows *εἰ* with the optative in the apodosis. The substitution of the subjunctive imparts emphasis and vivacity to the thought. Buttmann (Gram. § 139. 30) says that the apodosis of conditional clauses considered as independent clauses, is limited to no particular or fixed construction.

2—9. *τὴν ἔρημον*, sc. *χώραν*. — *διέτριβεν ἐρευνῶν*, he spent his time *τ* in searching after the calf. The participle here contains the leading idea of the expression. Cf. S. § 225. 8; K. § 175. 3. — *τὸν λαβόντα μόσχον κλέπτην*, the thief who had taken the calf. — *προσάξειν*, he would lead. The infinitive is here employed in the apodosis instead of a finite mood. S. § 215. 5. — *κατεσθίωντα* is the complementary participle. See N. on p. 1. l. 3. — *μέγα*, greatly. — *ταῦρον* as opposed to *ἐρίφον* must be read with emphasis.

JESTS OF HIEROCLES.

These witticisms have been usually ascribed to Hierocles the New Platonist, who flourished in Alexandria, about the middle of the fifth century, but they are now considered as the production of a person of the same name, living at a later period. These *Ἀστεῖα* being quite easy and amusing, form a portion of the Greek preparatory course, highly popular with the young student.

11—13. *σχολαστικός*, a pedant. Some think that the design of ^{Page.} *τ* these jests, was to ridicule men who made great pretensions to learning, but were really very stupid in all that pertains to the common doings of life. — *παρὰ μικρὸν*, nearly, almost. The preposition here denotes comparison. — *ἔμοσεν*, 1 aor. 3 sing. of *ἐμνυμι*. — *ἔδατος*. S. § 192. 1. — *εἰ μὴ*, unless. — *πρῶτον*, first, before, is used adverbially. S. § 135. 2.

14—16. *φίλῳ*. S. § 202. 1; K. § 161. 2. a. β. — *καθ' ὕπνου*, in sleep. — *σε ἰδὼν προσηγόρευσα*, I saw you and addressed you; literally, seeing you I addressed you. — *ὁ δέ*, sc. *εἶπε*. — *μοι* may be referred

7 to S. § 201. — *ὅτι οὐ προσέσχον* (sc. τὸν νοῦν), *that I did not attend to you.*

17—19. *νοσοῦντα*. See N. on p. 5. l. 13. — *ὁ δέ*, i. e. the sick man. — *ἀποκριθῆναι*, to reply. — *καὶ ἐγὼ* (i. e. καὶ ἐμε), *myself also*. — *ἀποκριθῆναι* depends on *ἐλπίζω*, *I hope not to answer* (= *I shall not answer*) *you when you come to visit me.* *ἐλθόντι* denotes time.

21, 22. *συγχώρησόν μοι*, *pardon me*. — *μὴ—μέμψῃ*. In prohibitions the subjunctive is sometimes used after *μὴ*. S. § 218. 3; K. § 153. R. 8.

23—26. *μὴ τρώγειν* depends upon *διδάξαι* as the second accusative. S. §§ 181. 1; 222. 3; K. § 160. 4. β. — *τῷ λιμῷ* is the dative of the means. — *μέγα ἐζημιώδην*. *I have suffered a great loss*. — *ἐμαδε*, 2 aor. of *μανθάνω*.

8 1, 2. *πωλῶν*, pres. part. of *πωλέω*. — *εἰς δεῦγμα περιέφερε*, *carried about for a sample*.

3, 4. *πρέπει αὐτῷ*, *it became him*. The subject of *πρέπει* is *κοιμᾶσθαι*. — *καμύσας* (for *καταμύσας*. S. §§ 21. N. 1; 13. 11), *having closed his eyes*.

5—8. *ἦλον πεπατηκῆναι*, *had trod upon a nail*. — *τὸν πόδα* is the synecdochical accusative limiting *ἀλγεῖν*. — *περιεδῆσατο* (from *περιδέω*), *bound something around it = bandaged it up*. — *διὰ . . . κοιμᾶσαι*, *well then, why did you sleep barefoot?*

9—11. *ἐκρύβη* (2 aor. pass. of *κρύπτω*) *concealed himself, hid*. — *τινὸς πυθομένου* is a genitive absolute denoting time. — *καιρὸν ἔχω μὴ ἀσθενῆσας*, *I have not been sick in a long time*. *ἔχω* with a participle, forms a sort of periphrasis for the finite verb from which the participle comes, denoting the continued action of the verb.

14—16. *ἐθαύμαζεν*, sc. *ὁ σχολαστικός*. — *τῶν . . . ὄντων*, *while the seals were safe*. This genitive absolute denotes time. — *ἐλαττοῦτα*, *was diminishing*. — *ἀφηρέθη*, 1 aor. pass. of *ἀφαιρέω*. — *τὸ κάτωθεν*, *the bottom part, or the part which is below*. The adverb has the force of an adjective (see N. on p. 6. l. 28), and the noun *μέρος* may be easily supplied from the following clause.

19, 20. *ὑφαπλώσατο τὸν κόλπον*, *he spread open his bosom*. — *ὡς ὑποδεξόμενος τὰ σπρουδία*, *in order to catch the sparrows*. The future participle after verbs of motion denotes purpose. In such cases it is often preceded by *ὡς*, which is not to be rendered, *as though, as if*. K. § 176. 1. e; S. § 225. 6.

22—24. *ὁρᾷς με ἔτι ζῶντα* (= *ὁρᾷς ὅτι ἔγω ἔτι ζῶ*), *you see that I am yet living*. — *ὁ εἰπών*, *he who told*. For the use of the article followed by the participle, see N. on p. 5. l. 16. — *πολλῷ σου ἀξιοπιστότερος*, *far more worthy of credit than you*. *πολλῷ* may be referred to S. § 206. 2; K. § 161. 3; and *σου* follows the comparative. S. § 198. 1.

25—29. *ἤρετα . . . φρέατι*, *inquired for water to drink, if it was good*

in the well there, i. e. he wished to drink, if the water was good. Some, 8 however, give it the turn: *he inquired if the water was good to drink*. This is implied in the question, but is not the precise shade of thought. — *ὅτι καλόν*. The answer, as was natural, refers to the protasis *εἰ καλὸν ἐν τῷ αὐτόθι φέρεται* as containing the condition on which the pedant wished to drink. The ellipsis may therefore be easily supplied. — *ἐξ*, *from* or *of*, not *out of*, as the pedant conceived the sense to be. — *πηλίκους εἶχον τραχήλους*, *what long necks they had*. — *ὅτι . . . ἠδύνατο*, *that they were able to drink from* (literally, *to*) *such a depth*. The force of *εἰς* may be seen in the free translation: *that they were able to put their heads down to such a depth and drink*. See N. on p. 28. l. 3.

32—34. *εἰς χειμῶνα*, *in a storm*. Here again *εἰς* by what is called the *constructio praeagnans* of the preposition, is used, because the idea of coming *into* the storm, as well as acting *in* it, is intended to be conveyed. S. § 235. — *τῶν συμπλεόντων*, *of those who were sailing with him*. This genitive is partitive and depends on *ἐκάστου*. — *πρὸς τὸ σωθῆναι*, *in order to be saved* = *to save himself*. — *περικεπλάξατο*, *he clasped, clung to*.

2. *σὺ ἀπέθανες*, *did you die?* = *was it you who died?*

4, 5. *ναυαγεῖν μέλλων*, *being about to suffer shipwreck*. — *ἵνα διαθήκας γράφῃ*, *in order that he might write his will*. — *ἐλευθερῶ γὰρ ὑμᾶς*, *for I am going to free you*. This of course would do them no service, as they were about to perish together, pedant, slaves, will, and all.

7—9. *ἀνῆλθεν εἰς τὸ πλοῖον ξιππος*, *went into the boat on horseback*. — *ἔφη, σπουδάζειν*, *he said he was in haste*. For the omission of the subject of the infinitive, see N. on p. 3. l. 16.

11, 12. *ἐπίπρασκε*, *kept selling off*. Notice the force of the imperfect. — *σύγχαυρε ἡμῖν*, *rejoice with us, congratulate us*. The dative is governed by the force of *σὺν* in the verb.

14—16. *ὑπέσχετο . . . ἀγαγεῖν*, *promised to bring back the head of one of the enemy*. — *χωρὶς κεφαλῆς*, *without a head*, meaning a head of the enemy, but so expressed as if it were the head of his son, which followed by *μόνον ὑγιῇ*, *but only well* (i. e. safe and sound), would be absurd. — *εὐφρανθῆναι*, *and may rejoice in seeing you thus*, i. e. *χωρὶς κεφαλῆς μόνον ὑγιῇ*.

18—20. *ἀγοράσαι* denotes the object or purpose of *ἔγραψεν*. — *τοῦ δέ, sc. σχολαστικοῦ*. — *μετὰ χρόνον*, *after a time, in process of time*. — *τῷ φίλῳ συνώφθη*, *he was seen by his friend*. For the dative, cf. S. § 206. 4; K. § 161. 2. d.

22—26. *συνοδεύοντες*, *while journeying together*. — *συνέθεντο* (2 aor. mid. of *συντιδεῖν*), *made an agreement*. — *ἐλαχεν*, *it fell by lot* (to watch). *τῷ κουρεῖ* limits this verb. — *μετεωρίζομενος*, *amusing himself; keeping up his spirits*. — *κοιμώμενον*, *while sleeping*. This participle denotes time. S. § 225. 2; K. § 176. 1. a. — *τῶν ὥρων* of his watch.

- 9 — διύπνισεν, sc. τὸν σχολαστικόν. — ἀφ' ὕπνου, *from sleep*, i. e. when aroused from sleep. — μέγα κάδαρμα ὁ κουρεύς, *a great rascal, this barber*. ἔστι is to be supplied in the construction, although not necessary in the translation.

ΑΠΟΡΗΤΗΓΜΑΤΑ.

These apophthegmata are generally ascribed to Plutarch, the celebrated author of the *Parallel Lives* (Βίοι Παράλληλοι) of forty-six Greeks and Romans. He was born in Chæroneia in Bœotia, in the first century. He spent some time in Italy, after which he returned to Greece and passed the last years of his life in his native city. Some critics, for reasons, which for the sake of brevity must be omitted, deny that Plutarch was the author of these apophthegms.

- Page. Lines.
10 1—4. Φίλιππος, *Philip*, King of Macedon and father of Alexander the Great. — μακαρίζειν, *were fortunate*. — καθ' ἕκαστον ἐνιαυτόν, *each year*. κατὰ is here used in a distributive sense. — αἰρεῖσθαι . . . εὐρίσκουσιν, *they found ten generals to choose*. A verb may be followed by one or more nouns, and yet be followed by an infinitive, denoting cause, motive, or purpose. S. § 222. 5. — γὰρ introduces the reason why he pronounced the Athenians to be fortunate. — ἐν πολλοῖς ἔτεσιν (from ἔτος) is opposed to καθ' ἕκαστον ἐνιαυτόν, and ἓνα στρατηγὸν τοῖς δέκα στρατηγούσιν. — Παρμενίων, *Parmenio*, one of his most renowned and skilful generals, who also served with great reputation under Alexander.
- 6, 7. φρουραῖς τὰς πόλεις κατέχειν, *to hold the cities with garrisons*. — μᾶλλον—ἢ, *rather—than*. — πολὺν χρόνον, *a long time*. S. § 186. 2; K. § 159. 6. — ἐδέλειν—καλεῖσθαι, *he wished to be called*. — ὀλίγον, sc. χρόνον.
- 9—12. δημαγωγοῖς, *demagogues*, limits χάρον ἔχειν, *to thank, feel grateful to*. — λοιδοροῦντες denotes means, *by abusing him*. S. § 225. 3; K. § 176. 1. d. — τῷ λόγῳ and τῷ ᾗδει, *in word and action* (literally, *habit, disposition*) limit βελτίονα. S. § 206. 2. — γὰρ shows why he was made better. In such cases it is called γὰρ *causal*. — ἅμα serves to connect more closely the nouns before which it is here placed. — τοῖς ἔργοις shows that τῷ ᾗδει is to be taken in the sense of *in action*. — ψευδομένους ἐλέγχειν, *to prove them false*. For the construction, cf. S. § 225. 7.

13—16. ἀδελφοῦν is the partitive genitive depending upon τὸν μὲν 10 and τὸν δέ, S. § 188. 1; K. § 158. 3. R. 1. c. — ἀμφότερον is the predicate. S. § 149.

19—24. ἐν ὁδῷ, in the way, i. e. along with him. — δορυβούμενον, troubled, in a confused state. The reason is given in the parenthesis introduced by γὰρ causal. — τὰ παρασκευασμένα, the things which had been prepared. — πλακοῦντι χώραν—ἀπολιπεῖν, to leave a place for the cake. — προσδοκῶντες the cake. — οὕτως refers to οὐκ ἥσδιον πολλά. — ἤρκεσεν, there was enough. πᾶσιν is the limiting dative. For the omission of the subject, when any thing general or indefinite is expressed, cf. S. § 152. 2 (a); K. § 146. R. 2. b.

25—28. Ἀντιπάτρου, Antipater, one of Philip's generals, who on the departure of Alexander upon his Asiatic expedition, was left regent in Macedonia. He died B. C. 320. — κατατάξας εἰς τοὺς δικαστὰς, having appointed to the office of judge; literally, to or among the judges. — εἴτα, i. e. after his appointment. — βαπτόμενον, dyed, colored. — ἀνέστησεν, he removed him from office. — τὸν ἀπιστον ἐν θριξί, one faithless in his hair, or false as to his hair. Opposed to ἐν θριξί is ἐν πράγμασι.

29—31. ἔτι παῖς ὢν, when he was yet a boy. S. § 225. 2; K. § 176. 1. a. — πρὸς τοὺς συντρεφόμενους παῖδας, to those boys who had been brought up with him. S. § 225. 1; K. § 176. 1. f. — οὐδέν, nothing to do.

1. ταῦτά σοι κτᾶται, he is acquiring these things for you. σοι is the 11 dat. commodi.

4, 5. Ὀλύμπια δραμεῖν στάδιον, to run at the Olympic games; literally, to run a stade. The race-course was a stade in length. Ὀλύμπια is the accusative synecdochical (S. § 182; K. § 159. 2. 7), and στάδιον is the abstract accusative after δραμεῖν. S. § 181. 2; K. § 159. 2. — εἴγε implies an ellipsis: I would indeed if I was about to have, etc. — ἀνταγωνιστὰς is in apposition with βασιλεῖς, denoting character or purpose, kings as competitors.

6—8. μάχην μάχεσθαι. Abstract accusative. S. § 181. 2; K. § 159. 2. — δειπνεῖν. For the omission of the subject of the infinitive, see N. on p. 3. l. 16. — εἰς μέσον, into the midst, i. e. into the public stock, to be freely eaten by all. — ὥς—δειπνήσοντας, inasmuch as they would sup. The accusative is often put after ὥς instead of the genitive absolute. S. § 226. a; K. § 176. 3.

11—14. ὅσον ἂν αἰτήσῃ, as much as he might ask. — When the antecedent is indefinite it is followed by the subjunctive with ἂν. The tense of the leading proposition required here the optative, but the subjunctive is frequently put for the optative, at the pleasure of the writer. Cf. S. §§ 217. 2; 212. N. — γινώσκων, inasmuch as he knows. S. § 225. 4. — βρυλόμενον. Repeat mentally τηλικαῦτα δωρεῖσθαι.

- 11 16—19. μή τι πρὸς τούτοις ἕτερον, *whether (he would command) any thing else in addition to those things (which he had before commanded) = whether he would issue any further orders.* μή has the force of an interrogative particle. — οὐδέν. The ellipsis may be supplied as in the preceding question. — ἡ ξυρᾶν, *than to shave.* The infinitive has the force of a substantive in the accusative, having the same construction as οὐδέν. — πάγωνος depends on βελτίων, *better than the beard.* S. § 198. 1.

21—25. κατ' Ἀντιπάτρου, *against Antipater.* See N. on p. 10. l. 25. ἔχουσιν, *which had.* See N. on p. 1. l. 3. — ἅμα is here an adverb of time. — ὥσπερ εἰώθει, *as he was accustomed to do.* — ἐκάλυπεν Hephaestion to read. Hephaestion was a favorite general of Alexander. — ὥς, *when.* — ἀφελόμενος, 2 aor. mid. part. of ἀφαιρέω. — τὸν ἑαυτοῦ. The article is repeated when an adjunct follows a noun. — τῷ . . . ἐπέδθηκεν as an injunction of secrecy. — ἐκείνου refers to Hephaestion.

27—29. ὥς οὐκ ἐδέξατο, *when he (i. e. Xenocrates) did not accept the gift.* — ἠρώτησεν, sc. ὁ Ἀλέξανδρος. — ἐμοὶ limits ἤρκεσεν. — γὰρ implies an ellipsis: he would stand in need of the money, if he had a friend, *for the wealth of Darius, etc.*

31—34. τὴν μάχην at the river Hydaspes. Porus was king of the Indian provinces east of this river, and here as forming his western boundary, he made a stand against the invaders. — μή τι ἕλλο, *whether (shall I treat you) in any other manner?* See N. on μή, l. 16 supra. — πάντα . . . ἔνεστι, *every thing is embraced in this expression, like a king.* — ἧς = ἐκείνης ἦν, of which equivalent, the antecedent depends on the comparative πλεονα, and the relative is governed by εἶχε. ἧς is here put by attraction in case of its omitted antecedent. Cf. S. §§ 175. 1; 172. 4; K. § 182. 6.

- 12 1—8. Θεμιστοκλῆς, *Themistocles,* was the celebrated Athenian commander and statesman, through whose prudence and valor Xerxes was foiled in his attempt to subjugate Greece. — ἔτι μεῖράκιον ὤν. See N. on p. 10. l. 29. — ἐν πότοις ἐκυλινδεῖτο, *spent his whole time in carousals; literally, rolled in drinking-bouts.* — τοὺς βαρβάρους, i. e. the Persians. All other people than themselves were denominated barbarians by the Greeks. — οὐκ ἔτι ἦν ἐντυχεῖν, *no longer was it possible to find.* ἔστι, in the sense of *it is possible,* may refer to physical as well as moral possibility. The subject of ἦν is ἐντυχεῖν. — ἐγὼ (contr. of ἐγώ) has τρέπαιον for its subject.

7—9. Ἀχιλλεύς is the predicate, and ἐκείνος understood (S. § 152. 2; K. § 146. 4. R. 2. a) is the subject of ἐβούλετ', which with αὖ is to be translated *would wish.* — ὁ νικῶν, *the one who conquers,* is the predicate after εἶναι. — Ὀλυμπιδσιν. See N. on p. 11. l. 4.

10. Εὐρυβίδου, *Eurybiades,* was the Spartan commander at the battle

of Salamis. — *ὡς παρδύοντος*, in order to strike Themistocles. See N. 12 on p. 8. l. 20.

12—19. *ἐν τοῖς στενοῖς*, in the straits between Salamis and the mainland. — *κρύφα*, i. e. unbeknown to the Greeks. — *μὴ . . . δεδιέναι* (2^d perf. infin. of *δέω*), not to fear the Greeks running away. — *οὗου συνέφερε τοῖς Ἕλλησι*, where it was advantageous to the Greeks. — *ἐπέμψε* refers to Themistocles. — *τὴν ταχίστην* (sc. *ὁδόν*), the shortest way. S. § 168. 2. — *ὥς*, inasmuch as. S. § 226. a. — *τὴν γέφυραν*, the bridge of boats which Xerxes had thrown across the Hellespont. — *ἵνα . . . σώσειν*, so that while saving the Greeks he seemed to be saving himself.

20—23. *δι' αὐτόν*, on account of himself. — *τὴν πόλιν*, his city, i. e. Athens. For the use of the article, see N. on p. 3. l. 5. — *ἂν* belongs to *ἐγενόμην*. S. § 215. 2. The protasis is contained in *ἐγὼ Σερίφιος ὢν*, if I were a Seriphian. S. § 225. 6. — *σύ*, sc. *ἂν ἐγένου ἔνδοξος*. — *Ἀθηναῖος*, sc. *ὢν*. The point is that the Seriphian was so destitute of talent, that even Athens could give him no renown, and Seriphos was so mean a city, that Themistocles could receive no honor from being one of its citizens.

24—27. *τὸν υἱόν* (see N. on p. 3. l. 5) is the subject of *δύνασθαι*. — *πλείστον Ἑλλήνων*. S. § 188. 1; K. § 158. 3. R. 1. b. — *τῶν Ἑλλήνων ἔρχειν*. This verb takes the genitive by the force of the noun implied in it. Sometimes it is followed by the dative. S. § 189; K. § 158. 7. a. — *ἐαυτόν*, sc. *ἔρχειν*. — *ἐκείνου* refers to Themistocles. — *μητέρα*. The ellipse is both here and with *ἐκείνου* referring to the boy, may be easily supplied by recurring to *ἐαυτόν*.

28—30. *Ἀριστείδης*, Aristides, the great rival of Themistocles, and so celebrated for his high sense of justice, that he received the epithet *ὁ δίκαιος*. — *καθ' αὐτόν*, by himself, without putting himself under the influence of others. Notice the difference between *αὐτόν* and *αὐτόν*. S. §§ 68. 1; 69 (end). — *ὥς . . . ἐπαιούσης*, inasmuch as (S. § 226. a.) power derived from friends excites to injustice; literally, excites (one) to act unjustly.

31—34. *τὸν ἐξοστρακισμόν*, the banishment (of Aristides) by ostracism. — *ἄγροικος*, clownish, boorish. — *γάρ*. In questions, this particle has much the same use as our *now*, *indeed*, etc. *Do you know now this Aristides?*

1—3. *οὐ φήσαντος*, denying; literally, not saying. With *ἄχθεσθαι* 13 supply *φήσαντος* without the negative. — *προσηγορίᾳ* is the dative of cause. — *σιώπησας*, in silence. This participle denotes manner. S. § 225. 3. — *ἀπέδωκεν*, gave it back to the rustic.

4—6. *πρεσβευτὴς ἐπεμψθείς*, being sent forth (from Athens) as an ambassador. S. § 149. N. 1. — *βούλει ἀπολίπωμεν*, let us leave behind; literally, wilt thou that we leave behind? S. § 219. 3. — *ἐπὶ τῶν ὄρων*,

13 at the boundaries of our state. — αὐτήν, i. e. τὴν ἐχθραν. — ἐπανιδόντες denotes time, *when we return*. S. § 225. 2.

10—14. Ἀθηναίους is the dative of possession. S. § 201. 3. — ταῖς . . . γνώμαις, *opposed to the opinions* (S. § 202. 1) *of all*. — ὅστις ἐστί, *who he was*. — ἔφησε τοῦτον εἶναι, *said that he* (Phocion) *was this person*. — ὧν = ἐκείνων δ, of which equivalent, the antecedent depends on μηδέν, and the relative is governed by the following verba. See N. on p. 11. l. 34.

15—18. πρὸς τὸν δῆμον depends on λέγων, which participle stands in the relation of cause to εὐδοκίμει. S. § 225. 4; K. § 176. 1. b. — πάντας ἀποδεχομένους = ὅτι πάντες ἀπεδέχοντο. S. § 225. 7. — οὐ . . . λέληθα, *have I not somehow inadvertently said something wrong?* literally, *have I not been concealed from myself while saying something wrong?* Cf. S. §§ 181. 1; 225. 8; K. § 175. 3.

20, 21. ἐὰν μανῶσι, *if they become excited, are in a state of frenzy*. Opposed to this is σωφρονῶσι. — ἐμέ. Repeat ἀποκτενοῦσι.

22, 23. τῶν μελλόντων is the partitive genitive after ἐνός. — ἀπαδανούμενος, which forms the object of ἀγαπᾷς, may be translated as an infinitive, *do you not love to die*. In this construction the participle, when it refers to the subject of the sentence, is put in the nominative. S. § 225. 7.

25—27. κύλικος, *the bowl of hemlock, which was the poison used by the Athenians in putting criminals to death*. — σοι refers to his son. — μηδέν, *not at all, by no means*, is properly a synecdochical accusative. S. § 182.

28, 29. ἐλευθέρους and δούλους are in partitive apposition with τοὺς κατοικοῦντας. These are the subjects, and κακοὺς and ἀγαθοὺς the predicates of εἶναι.

32. φευγόντων, *of those fleeing = of soldiers to run away*. — μενόντων, *of those remaining*, i. e. of soldiers to stand and fight. These genitives limit χρεῖαν.

14 1—3. οὐδενός. S. § 200. 3. — διαπορεύηται. For the use of the subjunctive, when the verb of the main proposition would require the optative, see N. on p. 11. l. 11.

4—7. τὸ αὐτὸ ἐρώτημα, i. e. πότερον ὡς φίλαν ἢ ὡς πολεμίαν διαπορεύηται τὴν χώραν. — βουλευσέσθαι, *that he would deliberate on the reply he should make*. — ἐκέλευσεν refers to the Macedonian king.

9—14. γεγονέναι, 2 perf. infin. of γίγνομαι. — περί, *near*. — πάνταςιν ὀλίγους, *a few in all = a very few*. Opposed to this is παντόλλους. — αὐτοῖς is put for the subjective genitive. S. § 201. 5. — ὥφθη, sc. ὁ Ἀγησίλαος. — καί, *even*. — φεῦ τῇ Ἑλλάδος, *alas for Greece*. S. § 138. — ὑφ' αὐτῆς, *by herself*, i. e. by intestine war. — ὅσοις responds to τοσούτους, *as many as*. — ἀρκεῖ, *would suffice*.

17—21. δοκούντας εἶναι, *being held in estimation*. — Ὀλυμπιάδων. 14 See N. on p. 11. l. 4. — ὡς οὐδεμιᾷς ἐστὶν ἀρετῆς—τὰ τοιαῦτα, *how that such things were by no means the part of virtue*. For the genitive, cf. S. § 190. οὐδεμιᾷς ἀρετῆς, *literally, of no virtue*.

25. οὐδ' οἱ πάντες ἀνδριάντες (sc. μου μνημεῖα εἰσὶ), *all the images in the world are no memorials of me*. "When the substantive to which πᾶς belongs, is to be considered as a whole in distinction from its parts, it takes the article, as οἱ πάντες πολῖται, *all citizens without exception*." Kühner § 246. 5. β.

28, 29. μόνοι γοῦν . . . ὁμῶν, *at any rate then (γοῦν) we alone have learned no evil from you (Athenians)*.

31, 32. τοῦ Κηφισσοῦ, *the Cephissus*, a river of Attica. — ἡμεῖς . . . Εὐρώτα (a river of Laconia). The point of the reply is that the Athenians had never even invaded the Lacedæmonian territory.

34. γὰρ implies an ellipsis: (why pronounce upon him an encomium) *for who is there that blames him?*

1—3. ἥδιστα, *most pleasantly*. — ὠφελιμώτατα δὲ προσφέροιτο, *and 15 should behave himself (towards them) most usefully, i. e. consult their advantage*.

5—8. τὰ διδασκάλια. Antalcidas sarcastically calls the defeat which Agesilaus has suffered, *teacher's fees*. The next clause shows what kind of instruction he had given the Thebans. — γὰρ explains how it was that Agesilaus had instructed the Thebans in the art of war. — ἐπ' αὐτοῖς, *against them*. — γεγονέναι depends upon ἐδόκουν.

9—11. ὅτι in indirect questions is put for *why is it that?* Hence it is here followed in the answer by διότι, *because*. — ἐγχειρίδιοις—χρῶνται. S. § 206. N. 2. — πλησίον τοῖς πολεμίοις, *near to our enemies*.

12—15. ὁ Ἀναξανδρίδα, *the son (S. § 168. end) of Anaxandridas*. This is the old Æolic form for the genitive. S. § 44. — πλὴν τοῦ βασιλεύειν, *except in your being a king*. — ἡμῶν depends upon the comparison implied in διαφέρεις. Cf. S. § 198. 2. — ἀλλ' οὐκ ἂν—ἐβασίλευον, *but I should (ἂν) not have been a king*. For the indicative with ἂν in the apodosis, see N. on p. 1. l. 5.

16—18. ἀπό, *on account of*. — ἐστίν. The subject is ἰδεῖν. — οὐκοῦν, *therefore, then*. — χάριεν, sc. ἔσται. — αὐτοῖς (i. e. the Persians) depends on μαχεσόμεθα. S. § 202. 1.

19, 20. παρείσιν refers to the Persians. — ἡμῶν. S. § 187. 4. — καί, *also*.

21—26. μὴ θεομαχοῦντι, *not fighting against the gods*. In this way Xerxes arrogantly put of his own power. The participle here contains the protasis, *if you do not fight*, etc. — μετ' ἐμοῦ, *with me*, i. e. as my ally or subject. — ἀπέστης . . . ἐπιθυμίας, *you would refrain from longing after the possessions of others*. For the mood, see N. on p. 1. l. 5;

15 for the genitive, cf. S. § 197. 2. — τοῦ μοναρχεῖν (S. § 222. 2) depends on κρείσσων. — τῶν ὁμοφύλων is to be referred to S. § 189.

28. μολὼν λάβε, *coming take them = come and take them*. The participle may often be rendered as a finite verb, especially when its action is concomitant with that of the verb. Cf. p. 7. l. 15.

30—32. διὰ τί, *on account of what, why*. — νόμων limits οὐδένα. — παρ' αὐτοῖς, *with them*. — τῶν ἀνδρῶν depends on κυρίους understood. — δεῖ. S. § 153. a.

31, 32. μετὰ τὴν φυγὴν, *after his exile*. — τοὺς Λακεδαιμονίους is governed by ἐπαινοῦντος.

16 1, 2. ἀλλ' ἐφυγες is an affirmative expression of that, which is negatively asserted in οὐκ ἔμενες ἐν Σπάρτῃ. This fullness of expression promotes emphasis. — οὐπου δὲ οἱ νοσοῦντες, *but where the sick (are)*. Pausanias thus playfully tells the Tegeans, that the reason he left Sparta, was to administer to them the medicine of advice and instruction.

8. οὐδὲν κακὸν ἔχεις, *you have no disease = you look very healthy*. — γάρ. The ellipsis may be supplied thus: (very probably) *for I have not, etc.*

10—12. πεῖραν οὐκ ἔχων αὐτοῦ, *having no experience of him*, i. e. when he had not put his skill to the trial or proof. — τι is the accusative synecdochical. — οὐκ ἂν ἔζων, *I should not have been living*.

DIALOGUES OF LUCIAN.

Lucian (Λουκιανός) was a voluminous Greek writer, born of Syrian parentage at Samosata, the capital of Commagene. There is some doubt as to the precise time in which he lived, but the conjecture of Reitz seems to be most probable, which places his life from the year 120 to the end of the second century. At an early age he was apprenticed to his maternal uncle, who was a statuary, but having been chastised by him for some fault, he ran away and returned to his parents. He then devoted some attention to literature, and became an advocate by profession, and according to Suidas practised at Antioch. He afterwards travelled through the greater part of Greece, Italy, and Gaul. About the fortieth year of his age, he returned to his native country by the way of Macedonia. At this time, he abandoned his profession, and gave himself up to the production of those compositions, by which his name has been handed down to us. In his old age, he was made procurator of Egypt by the emperor Commodus.

Lucian's fame rests chiefly on his Dialogues, the object of which appears to have been to ridicule the heathen philosophy and religion. In this he

has most happily succeeded, and his strokes of satire must have had prodigious effect, in bringing into contempt the pagan systems of belief that were tottering through their inherent weakness, and the aggressive movements of Christianity, which was then rapidly advancing to universal sway.

DIAL. I. This dialogue contains a humorous account of the settlement between Mercury and Charon. The latter demurs at the price paid by the former for some of the articles procured for mending the ferry-boat. In this Charon shows his ability to drive a close bargain. His pressing demand for immediate payment shows also that Mercury did not intend to become bankrupt, by having too many outstanding debts.

13—15. λογισάμεθα, *let us reckon*. The first person of the subjunctive is often used in exhortations. S. § 218. 2; K. § 153. 1. b. a. — ἤδη, *now, at the present time*. — ὅπως, *in order that*. — περὶ αὐτῶν, *concerning these things*, i. e. the points of settlement.

16. ἄμεινον is the predicate, ἐστὶ being omitted of which the infinitive is the subject. S. § § 153. a; 157. d.

18, 19. ἐντειλαμένῳ (sc. σοι), *for you directing = at your direction*. This is the Dat. Commodi, i. e. the dative for the advantage of which a thing is done. — δραχμῶν is the genitive of price. S. § 200. 4; K. § 158. 7. γ.

20. πολλοῦ = *a high price, too much*. Another genitive of price.

21, 22. νῆ τὸν Ἀΐδωνέα, *by Pluto*. νῆ is used in affirmative, and μὴ in negative protestations. S. § 183; K. § 159. 3 (4). — τροποτήρα, *things by which the oars were fastened to the pegs between which they worked*.

23. τίθει, *put down = make a charge of*.

24. ἀκίστραν, sc. ὠρησάμην. — ἐπὲρ τοῦ ἱστίου, i. e. to be used in mending the sail. — κατέβαλον, *I put down*. So we speak of laying down money for an article, when we wish to give emphasis to our assertion.

26. τούτους, i. e. the price of the needle, viz. seven oboli. — προστίθει, *put down in addition*.

27. ὥς, *in order to*, is often followed by the infinitive. S. § 223. 1.

1, 2. καλώδιον. The καλώδια are supposed to be the ropes by which the mast was fastened to both sides of the vessel. — ἀφ' οὗ, *from which*. — τὴν ὑπέραν. The ὑπέραι were the two ropes attached to the two ends of the sail-yard, and passing thence to the stern of the ship. — ἅπαντα, *in all*, is in apposition with the preceding accusatives κηρόν, ἥλους, etc.

3. ἄξια ταῦτα ὠνήσω, *you have bought these things worth (the money), i. e. reasonable, cheap enough*. ὠνήσω, 1 aor. mid. 2 sing. of ὠνέομαι.

4, 5. ταῦτα refers to the articles purchased by Mercury. — εἰ μὴ,

17 *unless*. — ἡμᾶς διέλαθεν, *has escaped us*. — ἀποδώσειν. The subject of the infinitive is omitted, when it is the same as that of the verb on which it depends.

6—9. ἀδύνατον, *sc. ἀποδιδόναι*. — ἀδρόους τινάς, *some crowds = great numbers*. S. § 165. N. 2. — ἐνέσται τότε, *then it will be possible = one can*. — παραλογιζόμενον, *by reckoning falsely (= by overcharging)*, denotes the means. S. § 225. 3. This participle agrees with ἐμέ, the omitted subject of ἀποκερδᾶναι.

10, 11. τὰ κάκιστα refers to λοιμός τις, ἡ πόλεμος in l. 7. — ἀπὸ τούτων ἀπολαύοιμι, *that I may gain something from these things*.

12, 13. οὐκ ἔστιν ἄλλως, *it is not possible otherwise*. Unless the calamities spoken of take place, Charon declares it impossible for him to pay Mercury. — εἰρήνη γάρ, *for it is (the time of) peace*, denotes the reason of what is asserted in νῦν . . . ἡμῖν.

14—22. οὕτως refers to what Charon had just said about the fewness of numbers to be ferried over in time of peace. — εἰ καί, *if also = provided that*. — τὸ ὄφλημα is the subject of παρατείνονται. — πλὴν . . . παρεγίγνοντο, *the ancients, however, O Charon, you know what sort of persons they came = you know, however, O Charon, what sort of persons the ancients were who came*. — αἵματος ἀνάπλεα, *full of blood*. S. § 200. 3. — οἱ πολλοί, *the many*. γαστέρα and σκέλη are synecdochical accusatives. — ἐκείνους refers to οἱ παλαιοί. For the dative, cf. S. § 202. 1; K. § 161. 2. b. — αὐτῶν referring to the persons last mentioned, is the partitive genitive depending on αὐτῶν. — διὰ χρήματα is to be constructed with ἐπιβουλεύοντες. — ὥς εἰκόασι, *as they seem*.

23. γὰρ implies an ellipsis which may be thus supplied: (and no wonder) *for these things are very much desired*. πάνυ is strengthened by περὶ in περιπόδητα. — ἔστι ταῦτα. S. § 151. 1.

24. δοξαίμι ἂν ἁμαρτάνειν, *I should not seem to err, I seem not to err*. — ἀπαιτῶν, *in seeking*, denotes that in which ἁμαρτάνειν consists.

DIAL. II. Charon having ferried Menippus, a cynic philosopher, over the Styx, demands his fare, for the non-payment of which Menippus pleads his poverty. A violent altercation ensues, in which the extreme eagerness of Charon for his pay, and the imperturbable and provoking coolness manifested by Menippus, in his replies to the enraged ferryman, are set off with much spirit and quiet humor. This dialogue is evidently intended as a satire on the parsimony of Charon, and to ridicule the notion that the dead pay for their passage over the Styx.

27. εἰ τοῦτό σοι ἥδιον, *if this is more pleasant to you than keeping silence*.

28. ἀνδ' ὃν σε διεπορδμευσάμην, *for which I ferried thee over.* ὃν 17 refers to τὰ πορδμῖα to be supplied after ἀπόδος.

29. οὐκ . . . ἔχοντος, *you would not take from him who has nothing.* For the participle preceded by the article, see N. on p. 5. l. 14.

31. τις. Supply ἐστί. — ἔχω, sc. ὀβολόν.

1, 2. μὴν is a confirmative adverb, often used with oaths, protestations, or solemn promises. — ἦν μὴ ἀποδῶς, *if you do not pay me.* ἀποδῶς, 2 aor. subj. 2 pers. sing. of ἀποδίδωμι.

3. τῷ ξύλῳ is to be taken with πατάξας.

5. ἔσῃ πεπλευκώς, *will you have sailed; literally, will you be having sailed.* These periphrastic tenses are used for the sake of emphasis. S. § 89. 1.

8. νῇ Δία ὀναίμην (pres. opt. mid. 2 aor. of ὀνίστημι. S. § 123), *by Jupiter I should derive great benefit = I should be a great gainer.* — ὑπερεκτίειν, *to be paymaster for.* This verb is followed by the genitive, by the force of the preposition with which it is compounded. S. § 233.

11, 12. τούτου γε ἕνεκα, *as for this matter, as far as this is concerned.* τούτου refers to the threat just made by Charon, that he would not quit Menippus, until he was paid the fare. — δ γε = τοῦτο δ (S. § 172. 4), of which equivalent the antecedent is the object of λάβοις.

13. ὥς κομίζειν δέον, *that it was necessary to bring (money) along with you.* δέον is an accusative absolute, the subject of the sentence being an infinitive. S. § 226. b; K. § 176. 3. Some prefer, however, to regard it in such cases, as put for a noun, ᾗ being understood.

14, 15. οὐκ εἶχον δέ, *but I had no money.* — τί οὖν, *what then?* — ἐχρῆν, *was it necessary.* The subject is ἀποδανείν. — τοῦτο refers to the want of money for the fare.

16. Charon finding that threats are ineffectual, now begins to reason the matter with Menippus. — προῖκα, *freely, without expense.*

18, 19. τῆς κώπης συνελαβόμεν, *I took part in the oar, i. e. I assisted in rowing.* The genitive may be referred to S. § 192. 2. — καὶ οὐκ . . . ἐπιβατῶν, *and I alone of the other passengers did not weep.* For the genitive, cf. S. § 188. 1; K. § 158. R. 1. c.

20, 21. ταῦτα (sc. ἐστί) refers to the services, which Menippus had rendered in his passage over the Styx. — οὐ γὰρ δέμεις ἄλλως γενέσθαι, *since it is not lawful for it to be otherwise.* γενέσθαι is the subject, ἐστί being understood.

25. μὴ ἐνόχλει οὖν, *then do not trouble me.*

26. πῆρ, *wallet.* This and a staff were all that the cynics carried about with them. It is a happy stroke of humor, that Menippus is made to take his wallet along with him to the infernal regions.

27. Ἑκάτης, *Hecate*, was a powerful goddess of the lower world. She must not, however, be confounded with Proserpine.

- 18 28—31. τοῦτον τὸν κύνα, *this dog = this impudent fellow*. — ἤγαγες, 2 aor. act. 2 pers. sing. of ἄγω. S. § 133. A. — καί, *also*. — ἐλάλει, *he kept saying*. The imperfect denotes continued action. — τῶν ἐπιβατῶν depends upon καταγελῶν. S. § 193; K. § 158. 5. c. — οἰμωζόντων ἐκείνων, *while they were lamenting*. The genitive absolute here denotes time.

33. ἐλεύθερον, *free*, i. e. not restrained by forms or usages. — κοῦδενός, i. e. καὶ οὐδένος. The genitive depends on μέλει, *there is care to him for nothing = he cares for nothing*. S. § 201. N. 4; K. § 158. 6. R. 6.

- 19 1. καὶ . . . ποτέ, *and indeed if I ever catch you*. The apodosis containing the threat is to be mentally supplied, the speaker probably indicating it by some gesture of the hand or head.

2. ὅς . . . λάβοις, *but you will not take me twice*, i. e. I shall never return to life to die again, and so you will not have an opportunity of again taking me. For the construction of ἂν λάβοις, cf. S. § 215. 3.

DIAL. III. This dialogue contains the reflections of Menippus, on being shown by Mercury the bones and skulls, which were all that remained of the beautiful men and women who had been so celebrated on the earth.

5. νέηλυν ὄντα, *inasmuch as I am a new-comer*. The participle here denotes the reason or cause. S. § 225. 4; K. § 176. 1. b.

6—9. οὐ σχολή, sc. ἐστί. — πλὴν κατ' ἐκεῖνο αὐτά, *yet in respect to this very thing*. Mercury has no time to take Menippus about to show him the beautiful men and women, but opportunely some are in sight, and he pauses with Menippus a few moments to point them out. — ὡς ἐπὶ τὰ δεξιὰ (sc. μέρη), *to the right*. ὡς strengthens the preposition. — ὅλως, *in short, in a word*.

11, 12. τῶν σαρκῶν γυμνά, *destitute of flesh*. σαρκῶν is the separative genitive. S. § 200. 3; K. § 157. — τὰ πολλά, *in most respects*, is the accusative synecdochical.

13, 14. μὴν adds force to the assertion. — ἐκεῖνα in the predicate takes the same gender, as τὰ ὅσα the subject. — ὧν σὺ ἔοικας καταφρονεῖν, *which you seem to despise*. For the construction, cf. S. § 193; K. § 158. 5. d.

15. οὐ γὰρ ἂν διαγνοίην ἑγώγε, *for I myself cannot distinguish her*. S. § 215. 1.

17. τοῦτ' is an emphatic form for τοῦτο, *this here*. S. § 77. 1.

18—21. αἱ χίλια νῆες (Ion. plur. of ναῦς), *the thousand ships*. The number of ships in the Grecian armament to Troy, was according to the Scholiast 1166. Eustathius finds in the catalogue of Homer 1186. The later poets of Greece spoke in round numbers of *a thousand ships* sent to

Troy, and thus they are referred to generally by writers. — *βάρβαροι* 19 refers to the Trojans and their allies. — *γεγόνασιν*, perf. mid. of *γίγνομαι*.

22—27. *ῥῶσαν*, while living. S. § 225. 2. — *γάρ*. Supply the ellipsis: for (if you had) *you yourself would say*. — *ἀνεμέστητον*, not censurable = not to be wondered at. — *τοιῆδ' ἀμφὶ γυναικί*, about such a woman. This line which is quoted from Hom. Il. 3. 156, is the subject of *εἶναι*. With *πράσχειν* the subject *Ἀχαιοὺς* may be supplied. — *καί*, also. — *τὰ ἄνδη* is the subject of *δόξει*. — *ὅντα* denotes time. See N. on *ῥῶσαν* supra. — *ἀποβεβληκότα*, perf. act. part. accus. of *ἀποβάλλω*. — *δηλονότι*, of course. — *ἀνδεῖ* (from *ἀνδέω*) takes its subject from *τὰ ἄνδη*.

28—30. *εἰ μὴ συνίεσαν οἱ Ἀχαιοί*, if the Greeks did not understand that they were laboring (*πονούντες*). When the participle refers to the subject of the sentence, it is put in the nominative. S. § 225. 7. — *οὕτως*, thus.

31. *συμφιλοσοφεῖν* limits *σχολή*, there is no leisure to philosophize with you. S. § 222. 6. *σοι* depends on the preposition with which the verb is compounded.

1, 2. *ἐπιλεξάμενος*, having chosen for yourself. — *κείσο καταβαλὼν* 20 *σεαυτὸν*, throwing yourself down sit (there) = sit at your ease. — *νεκροὺς* is the terminal accusative after *μετελεύσομαι*.

DIAL. IV. Tantalus having incurred the displeasure of Jupiter, was condemned in the lower regions to perpetual hunger and thirst in the midst of food and water, which would elude his grasp, whenever he undertook to bring them to his mouth. In this dialogue Menippus tries to convince him, that he stands in no real need of water, and ought not to grieve therefore that he is unable to obtain it. The absurdity of the punishments of the dead, related in pagan mythology, are here made the subject of ridicule.

4, 5. *τι* is the accusative synecdochical. — *ἐπὶ τῇ λίμνῃ ἐστῶς*, stand- 20 *ing by the lake*. Homer (Ody. 11. 583) represents Tantalus, as standing in the lake (*ἐσταὸτ' ἐν λίμνῃ*).

6. *ἀπόλωλα*, I am perishing, 2 perf. of *ἀπόλλυμι*.

7, 8. *ἀργός*, indolent. — *ὥς μὴ ἐπικύψας πιεῖν*, as not to drink, having stooped down. *ὥς* responds to *οὕτως* in the sense of *so—as*. *πιεῖν* follows *ὥς* and *ὥστε*, so that, so as, that, to denote result or effect. S. § 223. 1. — *καί*, even, is employed because it introduces a less usual mode of drinking, than the one referred to in the former clause. — *χειρὶ* is the instrumental dative.

9—13. *οὐδὲν ὕφελος* (sc. *ἐστὶ*), it is of no use. — *ἐπειδὴν . . . με*, whenever it perceives me approaching. *ἐπειδὴν* is put for *ἐπειδὴ ἂν*, and therefore takes the subjunctive. Cf. S. § 217. 2. The participle is com-

20plementary. See N. on p. 1. l. 3. — οὐ . . . χεῖλος, *before I moisten the tip of my lip*. “οὐ φθάνειν followed by καί, may be translated by scarcely—when, no sooner—than.” Kühner, § 310. 4. 1. Cf. S. § 225. 8. — οὐκ οἶδ’ ὅπως, *I do not know how*. — ξηρὰν is the predicate; *my hand dry*.

16—19. τί . . . πεινῶ, *what need can there be of your drinking?* γὰρ implies some such ellipsis as: *why this desire for water for what need, etc.* — τοῦ πεινῶ, used as a noun, depends on δέγ. S. § 200. 3; K. § 158. 5. a. — γὰρ before σῶμα introduces a reason for the preceding query. — πού, *somewhere*. — πεινῶν and διψῶν are contracted infinitives from πινῶν and διψῶν, after the analogy of the Doric dialect. S. § 121. N. 3. — σὺ δέ, ἡ ψυχὴ, πῶς κ.τ.λ., *but how can you, the soul, thirst or drink any more (ἔτι)?*

20. τοῦτ’ αὐτό, *this very thing*, is explained by τὸ . . . ὥς σῶμα οὖσαν (*as though it were a body*). S. § 226. a; K. § 176. 3).

22—26. οὕτω, *thus as you say*. — τί δ’ . . . ἔσται, *but why is this terrible to you?* — ἡ δέδιας, *do you fear?* For the perfect used as a present, cf. S. § 211. N. 6. — ἄνδρα, *through want*. — γὰρ implies a negative answer to the preceding question; you cannot surely fear this, *for I do not see*. — θάνατον (sc. ἄγόντα) . . . τόπον, i. e. death can never again lead away the souls that have descended to Hades.

27, 28. τοῦτο is explained by τὸ ἐπιθυμῶν πεινῶ, *my desiring to drink*. — μηδὲν δεόμενον, *when I do not need it*. S. § 225. 2; K. § 176. 1. a. μηδὲν is used adverbially, but is properly an accusative synecdochical. — ὥς ἀληθῶς, *very truly*. ὥς before adverbs has a strengthening force. — ἐλλεβόρου is in explanatory apposition with ποτοῦ. — δότις—πέπονθας (2 perf. of πᾶσχω), *inasmuch as you suffer*; literally, *who suffer*. — τοῖς—δεδεγμένοις (perf. pass. part. of δάκνω), *to those who have been bitten*. — πεφοβημένος, *because you fear*. S. § 225. 4; K. § 176. 1. b.

21 2. γένοιτό μοι μόνον, *would only that I had it*. S. §§ 216. 2; 201. 3; K. § 153. b. β.

4—6. πῖεται fut. of πίνω. S. § 133. II. — ἐκ καταδίκης, *by way of punishment*. — τοῦ . . . ὑπομένοντος, *the water not abiding there*. ἐκ καταδίκης is to be mentally supplied with this genitive absolute, inasmuch as the inability to raise water to his mouth, was a part of the punishment of Tantalus.

DIAL. V. In this dialogue Protesilaus is humorously described, as successively venting his wrath upon Helen, Menelaus, and Paris, for being the cause of his premature death in the Trojan exhibition. Æacus, however, interferes in the dispute, and shows Protesilaus, who at the suggestion of Paris was disposed to throw the blame upon Cupid, that to his own foolhardiness he should impute his misfortunes. Protesilaus then casts the blame upon Fate and thus the matter ends.

8. προσπεσών, *having fallen upon her*. This participle is added to 21 the verb ἄγχεις, to show the suddenness and violence of the assault.

9, 10. ἡμιτελῇ τὸν δόμον, *my house unfinished*, or according to some, *incomplete*, as being deprived of its owner and lord. Others suppose that Protesilaus means, that he left behind him no children of his own. The first is the more usual and natural interpretation, it being the custom on his marriage for the bridegroom to build a new house. On account of his sudden departure for Troy, Protesilaus left his house unfinished. — χήραν is the second and γυναῖκα the first accusative after καταλιπόν.

12. τὸν Μενέλαον, *this Menelaus*. The article is here used in a demonstrative sense, the speaker probably pointing to the person spoken of. Cf. Kühner § 244. 6.

14. ἐκείνον depends upon αἰτιατόν, which with ἐστὶ understood has the force of δεῖ αἰτιάσθαι, *one must blame him*. S. § 178. 1. & 2. For the construction of μοι, cf. S. § 206. 4.

15—19. ἐμέ. The ellipsis may be easily supplied from ἐκείνόν μοι αἰτιατόν. — δικαιοτέρον, *more justly*. — τὸν Πάρι, *this Paris*. See N. on l. 12. — παρὰ, *contrary to*. — ἔχeto ἀρπάσας, *carried off*; literally, *went away having seized*. Cf. S. § 225. 8. — τοσούτοις θανάτου αἴτιος γεγενημένος, *having been the cause of death to so many*. The participle here denotes cause.

20, 21. ἄμεινον, sc. ἐστὶ. — οὕτω, *thus*, as Menelaus had said. — Δύσπαρι, *unhappy Paris*! i. e. author of misfortune. The epithet is taken from Hom. Il. 3. 39. — οὐκ—ποτε, *never*. — τῶν = *my*. See N. on p. 3. l. 5.

22—26. ἄδικα ποιῶν. Supply οὐκ ἀφήσεις ποτὲ ἀπὸ τῶν χειρῶν from the preceding context, *acting unjustly you will not release me from your hands* = *if you do not release me you will act unjustly*. — καὶ . . . σοι (sc. ποιήσεις), *and you will do these things to one who is* (see N. on p. 1. l. 3) *of the same trade with yourself*. For the double accusative, cf. S. § 184. 1; K. § 160. 2. καὶ in this clause may be rendered *especially as*, inasmuch as it introduces a heightening circumstance to the injustice referred to in the former clause. — καὶ αὐτός, *I myself also*. — τῷ αὐτῷ θεῷ, *to the same* (S. § 160. 5) *god*, i. e. Cupid. — ὡς ἀκούσιόν τί ἐστι (sc. τὸ ἐρᾶν), *how that to love is something compulsory*. — ἐστὶν has for its subject ἀντιτάττεσθαι. — αὐτῷ refers to δαίμων. Reference appears to be had here to the conversation detailed in Xen. Cyrop. VI. 1. § 36—44, between Cyrus and Araspes on the power of love.

27. εἴθε—δυνατὸν ἦν, *would that it were possible*. S. § 216. 2. The subject of ἦν is λαβεῖν.

29—32. τοῦ ἐρᾶν depends on αἴτιος. — τῷ Πάριδι limits γεγενῆσθαι (perf. inf. of γίγνομαι), the subject of which is omitted, because it is the same as that of φήσει on which it depends. See N. on p. 3. l. 16. —

21 τοῦ θανάτου depends on αἴτιον, which, with γεγενῆσθαι, is to be supplied from the preceding clause. — ὅς introduces a reason or confirmation of what has just been asserted, and may, therefore, be rendered, *inasmuch as you*, etc. — ἐκλαδόμενος, 2 aor. part. of ἐκλανδάνω, which takes the genitive. S. § 192. 1.

22 2, 3. προεκήθησας τῶν ἄλλων, *leaping forth before the others*. The genitive may be referred to S. § 233 or § 198. 2. — ἐρασθῆς denotes cause. For its construction with the genitive, cf. S. § 193. — πρῶτος . . . ἀπέθανες. Protesilaus was the first to land on the Trojan shore, and was killed by Hector.

5—7. ὑπέρ, *in behalf of*. — δικαιότερα than you have spoken. — τούτων refers to the calamities referred to in the speech of Æacus, as having befallen Protesilaus. — καὶ τὸ . . . ἐπικεκλῶσθαι, *and its having been so ordained from the beginning*. This is a substantive clause, the copula ἐστὶ being understood.

8. τούτους refers to Helen, Menelaus, and Paris.

DIAL. VI. Xanthus was a river-god, whose stream passed through the Trojan plain. Achilles having pursued the Trojans into the river, made a dreadful slaughter of them there, which so exasperated Xanthus, that he strove to overwhelm him with his waters, whereupon Vulcan hastened to the aid of the hero, in the manner here described in Xanthus's complaint to the Sea. The quarrels and bickerings of the divinities, which is so fruitful a theme of ridicule with Lucian, are here set forth.

9, 10. δέξαι, imperat. 2 sing. aor. of δέχομαι. — πεπονθότα, perf. part. accus. masc. of πάσχω. It denotes cause, *for I have suffered*. S. § 225. 4. — κατάσβesson, 2 aor. imperat. of κατασβέννυμι.

11. τί τοῦτο, sc. ἐστὶ. — κατέκαυσεν, 1 aor. of κατακαίω.

12. ἀπηνδράκωμαι δλως, *I am altogether burnt to a cinder*. — ὁ κακοδαίμων is in apposition with the omitted subject of ἀπηνδράκωμαι.

14. ἐνέβαλε, sc. ἐκείνος referring to ὁ Ἥφαιστος.

15—25. τὸν υἱὸν τῆς Θέτιδος, *the son of this Thetis* (see N. on p. 21. l. 12), i. e. Achilles. — τοὺς φρύγας depends on φονεύοντα. — τῆς ὀργῆς is the separative genitive. — τῶν νεκρῶν of the Trojans whom he was slaughtering. — μοι. The dative is put for the subjective genitive after τὸν ροῦν, *my current*. S. § 201. 5. — τοὺς ἄλλους, i. e. the Trojans. — ἐπικλύσαι Achilles. — ὥς, *in order that*. — φοβηθῆς denotes cause, *being afraid=through fear*. — τῶν ἀνδρῶν is the separative genitive. — ἔτυχε . . . ὧν, *for he happened to be somewhere near*. For the construction of τυγχάνω with the participle, cf. S. § 225. 8. — πᾶν ὅσον—πῦρ εἶχε, *all his fire, as much as he had*. — καὶ—καί, *both—and*. — εἰποδι ἄλλοθι, *every where else*. — φέρων. The object is πῦρ, with which τοσοῦτον, the omitted antecedent of ὅσον, agrees — αὐτὸν ἐμέ, *me my-*

self. S. § 160. b. — μικροῦ . . . εἰργασται, *has made me to want little 22 of being wholly dry.* For the construction of μικροῦ δεῖν (= almost), cf. S. § 223. 2; 200. 3. εἰργασται, perf. 3 sing. of εἰργάζομαι. — ὅπως διδ-κειμαι, *how I am affected = in what state I am.*

27—31. Δολερός, sc. εἶ. — ὡς εἰκός (sc. ἐστὶ), *as it is likely.* — τὸ αἶμα μὲν—ἡ δέρμη δὲ (sc. ἐποίησαν τοῦτο) refer, the former to Δολερός, and the latter to Δερμός. — ἀπὸ denotes source or origin, and hence causation. — ὅς—ἔρμησας, *since you made an attack.* The relative sentence often denotes the cause or reason of what goes before. — γείτονας ὄντας, *being my neighbors.*

DIAL. VII. The fabled birth of Minerva from the skull of Jupiter is the subject of this dialogue. The petulance of Jupiter whose head is racked with pain, and the straight-forward simplicity of Vulcan, who, in obedience to the command imposed upon him, strikes a reluctant yet vigorous blow, are set forth with great beauty and artlessness.

4. εἰ . . . διατεμεῖν, *if it was necessary to cut through stones at one 23 blow = (sharp enough) to cut through stones at a blow, if it were necessary.*

6, 7. διέλε, *divide*, 2 aor. imper. of διαρέω. — κατενεγκών, *bringing (the axe) down.*

8, 9. πειρᾶ μου, εἰ μέμνη, *do you try me* (S. § 192. 1) *whether I am mad.* — οὐν, *therefore*, since you cannot be in earnest. — τᾶλῃδὲς for τὸ ἀληθές, *in very truth, in earnest.*

10—14. διαιρεῖσθαι. Supply δέλω from the preceding context. — οὐ . . . μου, *not now for the first time will you have experience of me* (S. § 192) *being angry*; i. e. you have already experienced the effect of my anger, and know the penalty of disobedience. Vulcan had been thrown from Olympus by Jupiter, and had become lame in consequence of the fall, which was from such a height, that he was a whole day descending, and in the evening came down to the island of Lemnos. — χρὴ καθεκνεῖσθαι, *it is necessary that it should be brought down = you must bring it* (i. e. the axe) *down.* — αἰ . . . ἀναστρέφουσιν, *which turn my brain upside down.*

15—17. μὴ κακὸν τι ποιήσωμεν, *lest we do some evil.* S. § 214. a. — ἀναιμωτί, *bloodless*, i. e. an instrument which will not shed blood. The litotes renders the expression emphatic. — κατὰ τὴν Ἑιλείδυσιν, *after the manner of Lucina*, i. e. in an easy gentle way.

19. τὸ συμφέρον, *what is expedient.* This neuter participle is used for a noun, and therefore takes the article.

20—29. ἄκων μὲν. With this clause, which is opposed to κατοίσω δέ, we may supply τοῦτο ποιήσω, *I do this reluctantly, but yet I will strike.* — τί γὰρ . . . κελεύοντος, *what then is it necessary for one to do* (if not) *at thy command? = every thing commanded by you must be done.* —

23 ὑπὸ τὴν μὲνιγγα, *under the membrane of your brain*. — καὶ ταῦτα, *and that too*. — ἦπου, *truly, doubtless*. — ἐλελήδεις ἔχων, *you had unknown to yourself = you was not aware that you had*. S. § 225. 8. — πυρρῆχίζει, *dances the Pyrrhic dance*. The movements of this war-dance were very light and rapid. Hence the name of the Pyrrhic foot (υ υ). Its origin is to be traced to the Doric States, where it served as a preparative for war. — καὶ τὸ μέγιστον, *and what is greatest*. — ἀκμαία, *in full bloom*. — ἐν βραχεῖ (sc. χρόνῳ), *in a short time*. S. § 158. 1. — γλαυκῶπις, as an epithet of Minerva, is commonly rendered *blue-eyed*. To this τοῦτο in the next clause refers. — μαίωτρα is in apposition with αὐτήν. — ἐγγυήσας, *by betrothing*.

31. τό γε ἐπ' ἐμοί, *as far at least as it depends on me*. This is an adverbial phrase, the infinitive εἶναι, before which τὸ is put, being usually expressed. Kühner, § 308. R. 3.

24 1. ἐμοὶ μελήσει τὰ λοιπὰ, *the rest shall be a care to me = I will take care of the rest*.

4. ἀδυνάτων. S. § 193; K. § 158. 6. I. a.

DIAL. VIII. In this dialogue Hercules and Æsculapius contend for precedence at the table of the gods. With many angry words and opprobrious epithets, each party endeavors to establish his claim to the honor by recounting his deeds, until Hercules being worsted in this kind of contest by the father of medicine, threatens to inflict personal chastisement upon his adversary, if he does not stop reviling him. At this point Jupiter peremptorily orders them to cease quarreling, or he will send them both away from the table. He decides, however, in favor of Æsculapius, on the ground that he died first.

5—7. παύσασθε—ἐρίζοντες, *cease quarreling*. S. § 225. 7. — Ἄσκληπιέ. He was the son of Apollo and Cōronis, and the god of medicine. ἄνθρωποι, sc. ἐρίζουσι. — τοῦ συμποσίου depends on ἀλλότρια, *foreign from the symposium*. S. § 198. 2; K. § 157.

8. τουτονί. See N. on p. 19. l. 17. — μου depends on πρὸ in προκατακλίνεσθαι. S. § 233.

10. καὶ . . . εἰμι, *and (with reason) for I am better*. The ellipsis implied in γὰρ can generally be supplied by a reference to the context.

11, 12. κατὰ τί, *in what (are you better)?* — ἀ μὴ δέμεις ποιούντα = ποιούντα ἐκεῖνα ἀ ἐστὶ μὴ δέμεις ποιεῖν. Æsculapius was struck with lightning by Jupiter, because he restored Hippolytus to life. — κατ' ἔλεον, *through pity* of Jupiter.

14, 15. ἐπιλέησαι γὰρ καὶ σὺ—καταφλεγείς, *have you also forgotten that you were burned?* For the construction, cf. S. § 225. 8; K. § 175. 3. b. The examples of the ellipsis implied in γὰρ, which have already been given, will enable the student to supply the omitted phrase. — Οἴτη was a moun-

tain in Thessaly, where Hercules burned himself. — *ὅτι.... πῦρ, that 24 you reproach me with fire.* S. § 201. 1.

16—21. *οὐκουν* is a negative particle. When accented *οὐκοῦν*, it is an illative adverb. — *ἴσα... ἡμῖν, we have not lived in an equal and similar manner.* *ἴσα* and *ὁμοία* are neuter adjectives used adverbially. S. § 135. 2. *βεβίωται* is used impersonally. For the dative *ἡμῖν*, cf. S. § 206. 4. — *τοσαῦτα* may be regarded as the accusative synecdochical, or perhaps better as the cognate accusative of the verb *πεπόνηκα*. S. § 181. 2; K. § 159. 2. What sort of labor is referred to, is explained by the following participles. — *τὸν βίον = the world.* — *ρίζοτμος, a root-cutter = a gatherer of roots.* — *ἀνδρώποις* limits *ἐπιδήσειν*. — *χρήσιμος ἐπιδήσειν τῶν φαρμάκων, useful to administer of your drugs.* For the infinitive, cf. S. § 226. The genitive may be referred to S. § 191. 1; K. § 158. R. 2. — *ἐπιδεδειγμένος* perf. mid. part. of *ἐπιδείκνυμι*.

22—28. *εὖ λέγεις* is spoken ironically. — *πρόην, lately, just now.* *ὅπ' ἄμφοιν* refers to *τοῦ χιτῶνος* and *τοῦ πυρός*. — *τῷ σώματι, in your body,* limits *διεφθαρμένος*. S. § 206. 2. — *τοῦ χιτῶνος, i. e. the tunic given to Hercules by his wife Dejanira, which had been dipped in the poison of the hydra.* — *μετὰ τοῦτο, after this.* — *τοῦ πυρός* refers to the funeral pile, which Hercules built for himself on Mount Ceta. — *εἰ καὶ μηδὲν ἄλλο (sc. ἐποίησα), even if I did nothing else.* — *σύ, sc. ἐδοῦλευσας.* — *ὅτε ἔξαινον κ.τ.λ.* Hercules was enslaved to Omphale, queen of Lydia for three years, during which time she compelled him to engage in the feminine labors here referred to. — *πορφυρίδα ἐνδεδυκώς, having put on a purple robe.* The participle is from *ἐνδύω*. — *τῆς Ὀμφάλης* is the voluntary agent, and therefore takes the preposition; *χρυσῷ σανδάλῳ* is the instrument. S. § 206. 1. — *μελαγχολήσας, in a fit of melancholy.* Allusion is made to the story that Hercules in a fit of madness killed his wife and children.

30, 31. *πάντῃ λαιδορούμενος.* See N. on l. 5. — *μοι.* S. § 202. 1. — *αὐτίκα μᾶλα εἶσθι, you shall know very quickly.* *μᾶλα* is sometimes written after the word it qualifies. — *ὥς, how that.*

1, 2. *ἀράμενός σε, having taken you up.* — *ἐπὶ κεφαλῇ, by the head 25 = headlong.* — *ῥοτε, so that.* — *τὸν Παιθῶνα, this Pæon (i. e. Apollo).* See N. on p. 21. l. 12. — *τὸ κρανίον συντριβέντα, being broken as to your skull (S. § 182) = your skull being broken.*

4—7. *ἡμῖν τὴν συνουσίαν, our feast, or more literally, our assembly.* — *τοῦ συμποσίου* depends on *ἀπο-* in *ἀποπέμφομαι*. — *καίτοι ἐγγνωμον (sc. ἐστί), although it is fair.* — *σου.* See N. on p. 24. l. 9. — *ἅτε-ἀποθανόντα, inasmuch as he died.* S. § 226. a. •

DIAL. IX. In this dialogue, Mercury complains to his mother of the hard labor he has to perform. He enumerates his daily tasks, and concludes by

wishing himself, if it were possible, in the condition of the most miserable slave on earth, whereupon his mother advises him to patience and diligence, as the more prudent course to be pursued.

25 9, 10. γάρ. The ellipsis may be supplied by supposing a previous conversation: why should I not complain, *for is there a god in heaven.* — ἐμοῦ. S. § 198. 1.

12—19. τί μὴ λέγω, *why should I not speak.* The first person of the subjunctive is used in expressing indignation. — δς is followed by ἔχω in the first person, because the antecedent is the first person. S. § 172. a. — μόνος, *alone* of all the gods. — πρὸς, *by.* — διασπώμενος, *torn asunder, distracted.* — γὰρ in ἔωθεν μὲν γὰρ serves to introduce the circumstantial account of his labors, by which Mercury proves the truth of his foregoing declaration, that he is distracted with toil. — διαστρώσαντα, *having arranged.* — παρεστάναι τῷ Διὶ in order to receive his commands. — τὰς παρ' αὐτοῦ, *those from him*, i. e. his messages. When an adjunct follows the noun, the article is repeated. — ἔτι κεκοιμημένον, *being yet covered with dust*, i. e. before I have had time to brush the dust from myself. — πρὶν . . . ἐνέχεον, *and before this newly bought cup-bearer* (i. e. Ganymede) *came, I had to pour out* (literally, *I was pouring out*) *the nectar also* (καὶ).

20—32. τὸ δὲ πάντων δεινότατον (sc. ἐστὶ), *but the worst of all is.* — μόνος τῶν ἄλλων (θεῶν). S. § 188. 1. — καὶ τότε, *even then*, i. e. at night while others are enjoying repose. — παρεστάναι τῷ δικαστηρίῳ of Pluto. — τὰ—ἔργα is explained by the following clauses. — ἐν παλαίστραῖς εἶναι. Mercury was the patron of gymnastic exercises and contests. — ταῖς ἐκκλησίαις κηρύττειν. As the herald of the gods, he presided over the calling of assemblies, and taught the heralds and orators eloquence (ῥήτορας ἐκδιδάσκειν). — ἀλλ' . . . μεμερισμένον, *but I must besides* (ἔτι) *manage the affairs of the dead*; literally, *it is assigned μεμερισμένον*, sc. ἐστὶ) *me to manage*, etc. Some translate μεμερισμένον, *distracted as I am.* The verb μερίζω signifies *to divide, distribute*, and then *to allot, appoint.* Either meaning would be suitable to the passage. τὰ μὲν τῆς Λήδας (gen. of Λήδα) τέκνα, *the sons of Leda*, i. e. Castor and Pollux. — παρ' ἡμέραν, *during the day*, i. e. they alternately passed the whole day in heaven and in Hades. — ἐν Ἀΐδου (sc. δόμοις), *in the palaces of Hades* = *in Hades.* — καθ' ἐκάστην ἡμέραν, *each day, every day.* — καὶ ταῦτα κἀκεῖνα, *both these and those things*, i. e. labors both in the upper and lower regions. When οὗτος and ἐκεῖνος refer to two things before mentioned, οὗτος refers to the latter, and ἐκεῖνος to the former. — ἀναγκαῖον, sc. ἐστὶ. The subject is ποιεῖν. — οἱ μὲν Ἀλκμήνης καὶ Σεμέλης, *the sons* (S. § 168. 2 end) *of Alcmena and Semele*, i. e. Hercules and Bacchus. — γενόμενοι is concessive, *although born.*

S. § 225. 6; K. § 176. 1. c. — *ὁ δὲ Μάλας τῆς Ἀτλαντος, but I the son 25 of Maia daughter* (S. § 168. 2) *of Atlas.* *υἱός*, which is understood after the article, is here in apposition with *ἐγὼ* the omitted subject of *διακονοῦμαι*. — *αὐτοῖς* is to be referred to S. § 201. 1. — *ἔρτι ἔκοντα, having just now come.*

1—6. *πέπομφε*, sc. *ὁ Ζεὺς*. — *ὀψόμενον*, *in order to see.* The future 26 participle after verbs of motion denote purpose. S. § 225. 5. — *ὁ τι πράττει ἡ καὶς, how the damsel does.* — *ἐπισκεψόμενον*, *to look upon = to visit.* — *φησὶν* refers to Jupiter. — *ἐν παρόδῳ τὴν Ἀντιόπην ἰδέ, look in by the way upon Antiope.* — *ἂν ἤξλωσα πεπρᾶσθαι, I would desire to be sold.*

8—11. *πάντα, in all respects.* Accusative synecdochical. — *νεανίαν ὄντα, since you are a youth.* — *μὴ . . . λάβῃς, not delaying lest you receive blows.*

DIAL. X. This dialogue is made up of the dispute between Nireus and Thersites, as to which of them was the more beautiful, and the decision of Menippus to whom the matter was referred. It has much humor, and admirably sets off the folly of those who pride themselves on so frail a quality as personal beauty.

12, 13. *Μένιππος οὐτοσί δικάσει, this Menippus shall judge.* For *οὐτοσί*, see N. on p. 19. l. 17. — *οὐ . . . δοκῶ, do not I seem to you the more beautiful?*

15. *τίνας* is the predicate. — *πρότερον, before I can pass judgment on the subject of dispute.*

17. *Νιρεὺς.* According to Homer (Iliad. 2. 671–675), Nireus was the handsomest man, next to Achilles, who came to Troy. — *Θερσίτες.* Thersites was represented by Homer (Iliad. 2. 211 et seq.) as the ugliest-looking man in the whole Grecian army. This gives point to the present dispute.

18. This inquiry of Menippus, virtually decided the question, for if he could not distinguish one from the other, they could neither of them claim precedence in beauty, the one over the other. Thersites immediately seizes upon this as a decision against Nireus, as he himself was satisfied with being considered not inferior in beauty to his opponent.

20—24. *ἐν—τούτ᾽, this one thing*, is explained in the following *ὅτι ὁμοίως εἰμι, κ.τ.λ.* — *οὐδὲν τηλικούτον—ἡλίκον, nothing so much as, by no means so much as.* S. § 76. — *Ὅμηρος ἐκείνος ὁ τυφλός, that blind Homer; literally, Homer, he the blind one.* S. § 169. N. 2. — *ἀπάντων* is the partitive genitive. — *ὁ φοξὸς ἐγὼ, I the conical, i. e. I whom he called φοξός.* He refers to the epithets bestowed upon him by Homer (Iliad 2. 219). — *ψεδνός, having thin locks, bald.* — *χείρων, sc. σοῦ.* — *τῷ δικαστῇ* limits *ἐφάνην*.

26 26, 27. τὸν . . . Χάρωτος, *the son of Aglaia and Charops*. See N. on p. 25. l. 29. — ὅς . . . ἥλθον, *who came to Troy the handsomest man = the handsomest man who came to Troy*. This is quoted from Hom. Il. 2. 673.

29—32. καί, *also*. — ὑπὸ γῆν, *under ground = in Hades*. — κάλλιστος ἦλθες, *you have come the handsomest = you are the handsomest*. — ταύτῃ, *in this respect, thus*. S. § 135. 1. — ἀλαπαδόν, *weak, unwarlike*. Another Homeric word. Cf. Il. 2. 675.

27 3, 4. ἐγὼ . . . ἔχεις, *but I see those (qualities) which you now have = but I see you even (καί) as you now are*. ἃ = ἐκεῖναι ἃ, of which equivalent, the antecedent is governed by ἔχεις. — ἐκεῖνα refers to what was said of Nireus by Homer. — οἱ τότε, *the men of that time*. S. § 168. 2.

5. οὐκοῦν . . . εἰμι, *I am the more beautiful here—am I not? Is it not true that I am the more beautiful here?* For this use of οὐκοῦν in a question, cf. Kühner § 324. K. 7.

9. ἐμοὶ μὲν καὶ τοῦτο ἱκανόν. See N. on p. 26. l. 18.

EXTRACTS FROM XENOPHON.

ANABASIS.

Xenophon the son of Gryllus was born about B. C. 444. and died at an advanced age, as it is generally supposed at Corinth. About the time of the death of Socrates, he was banished from Athens, on the ground of favoring the Lacedæmonian interest, and attached himself to the army of Agesilaus. After the battle of Coroneia, he settled in Scillus in Eleia, where he resided above twenty years, and composed most if not all his historical works, which have given to his name immortal renown.

Before his banishment, he was induced by the desire of bettering his fortunes, to join the army of Cyrus the younger, and was present at the battle of Cunaxa where that prince lost his life. He accompanied the Greek forces in their return from Babylonia, as a private individual, until the treacherous capture of the five principal generals, when he was chosen commander of the division led by his friend Proxenus. It was to his prudence, sagacity, and military skill, that the army owed its safety, and it would be hard to say in which capacity he most deserves our praise, whether as the consummate commander in that immortal retreat, or the historian whose pure, polished, and graphic style has rendered it one of the most interesting military treatises which has ever been written.

Had Xenophon wished to have composed a book easy to be read and

understood by the youthful student in the Greek language, he could not have succeeded more admirably than in the History of the Expedition of Cyrus, and hence it has ever been, and probably will continue to be, one of the first books put into the hands of the young beginner in the classical course.

The first extract here given is the account of the march of Cyrus's army from Sardis, where his forces had been assembled, to Tarsus the capital of Cilicia. Many pleasing incidents are introduced, and the style is remarkably simple, flowing, and easy.

10—1. ἐπεὶ.... αὐτῷ, *when now it seemed good to him* = *when he 27*
had now determined. ἐδόκει = καλὸν ἐδόκει. — ἄνω, upward, i. e. into
 the upper countries of Asia, or those removed from the sea-board. —
 τὴν μὲν πρόφασιν ἐποιεῖτο ὥς—βουλόμενος, *he pretended that he wished, or,*
that his design was. Krüger says that μὲν here responds to something
 understood, viz. τῇ δ' ἀληθείᾳ ἐπὶ τὸν βασιλέα ὁ στόλος ἦν — ὥς in
 ὥς ἐπὶ τοῦτους is used *de re prætecta*. — ἐνταῦθα probably refers to
 Sardis. Cf. p. 28. l. 11. — παραγγέλλει is here followed by the dative
 with the infinitive. The construction is sometimes varied by putting
 the participle in the accusative. Cf. S. § 222. 3. a; K. § 172. R. 2. —
 συναλλαγῆντι, *having become reconciled* either by asking pardon, or, as
 here, by granting it. — δ εἶχε στρατεύμα. In case of attraction the
 antecedent is often placed after the relative, and in the same case.
 S. § 175. 2; K. § 186. 6. — ὃς αὐτῷ προσστήκει (K. § 90. 1), *who com-*
manded for him. αὐτῷ, *Dativus Commodi.* See N. on p. 2. l. 6. *προ-*
στήκει has the signification of the imperfect. S. § 211. N. 6. — ἐν ταῖς
 πόλεσι refers to certain cities, which had revolted from the satrapy of
 Tissaphernes, and put themselves under the protection of Cyrus. —
 ξενικοῦ (sc. στρατεύματος). K. § 158. 7. a. — λαβόντα. See N. on
 l. 14.

20—24. δὲ καί, *and also.* — ἐκέλευσε. Cyrus summoned (ἐκάλεσε)
 his troops from Miletus; but the exiles over whom he had no authority,
 he incited (ἐκέλευσε) by promises to join him in his expedition. — εἰ
 ἐστρατεύετο, *if he was successful in the object of his expedition.* The
 object of καταπράξειεν is ἐκεῖνα the omitted antecedent of ἀ — πάντα-
 σθαι. The aorist is here used for the future to denote the certainty of
 the action. S. § 222. 4. b. — οἴκαδε. S. § 134. 3; K. § 58. R. 2.

1—10. παρήσαν, *came.* The verb of rest is followed here by εἰς a 28
 preposition of motion, to communicate the idea of previous motion to the
 verb. Sometimes a verb of motion is followed by a preposition of rest,
 when the predominant idea is intended to be the state of rest which fol-
 lows the motion. This is called the *constructio prægriana*. Cf. S. § 235;
 K. § 164. R. 2. — Ξενίας μὲν δὴ, *so then Xenias.* The particles μὲν δὴ

28 are used in entering upon a subject after something premised or prefatory. — *παρεγένετο* (sc. αὐτῷ, i. e. to Cyrus) *εἰς* is another example of the *constructio prægnans*. — *δπλίτας*. The Grecian infantry was composed of, 1. *δπλίται*, *heavy-armed*, who, in addition to their full armor, were distinguished for a large shield (*δπλον*) which they bore; 2. *πελτασταί*, *targeteers*, bearing lighter arms and small round bucklers (*πέλται*); 3. *ψιλοί*, *light-armed*, who used missile weapons and were employed chiefly as skirmishers. — *εἰς τετρακισχιλίους*, *to the number of four thousand*. — *γυμνήτας*, *light-armed*, from *γυμνός*, *naked*, *poorly clad*, and hence applied to troops who were naked in respect to the shield and thorax, which protected the *δπλίται*. — *ὥς πεντακοσίους*, *about five hundred*. *ὥς* joined with numerals signifies *nearly, about*. — *ὁ Μεγαρεύς*. Megaris was a small district situated between Athens and Corinth, of which Megara was the capital. — *οὗτος* refers to Pasion. — *τῶν στρατευομένων* follows *ἦν*, because the sense of the verb is limited to a part. S. § 190; K. § 158. 3. (a).

10—15. *οὗτοι . . . ἀφίκοντο*. Some auxiliary forces joined him on the march. Cf. p. 29. l. 13. — *Σάρδεῖς*, *Sardis*, the capital of Lydia, situated at the foot of Mt. Tmolus, on the river Pactolus. Cyrus made it the capital of his satrapy. — *δὲ* in *Τισσάφερνης δὲ* is adversative, i. e. it introduces something opposed to what has gone before. Diodorus attributes to Alcibiades the betrayal of the design of Cyrus, and both Plutarch and Cornelius Nepos repeat the same in their histories of his life. — *μείζονα*. The Attics not unfrequently use the uncontracted form of the comparative. — *τὴν παρασκευήν*, *the armament*. — *ὥς βασιλέα*, *to the king*. *ὥς* in the sense of *εἰς* is always placed before nouns considered as persons. S. § 136. N; K. § 165. 3. — *ἢ ἐδύνατο τάχιστα* = *ὥς ἐδύνατο τάχιστα*, *as speedily as possible*. — *καὶ βασιλεὺς μὲν δὴ*, *and then indeed the king*.

17—20. *εἶρηκα*. K. § 126. 7. — *ὥρμῳ* happily expresses the haste with which Cyrus commenced his long and perilous expedition. — *ἐξελαύνει*. K. § 119. 2. — *σταδμούς* (accusative of time. S. § 186. 2; K. § 159. 6), *day's marches*; literally, *stations, halting places* where travellers or soldiers rest for the night. — *παρασάγγας*. Accusative of distance. S. § 186. 2; K. § 159. 6. The parasang was a Persian measure of about 30 stadia. — *καὶ δύο*. This is a deviation from the rule, that when the greater of two numbers is placed first, the connective is omitted. Thus we say *two and twenty*, or *twenty-two*. — *τὸν Μαίανδραν ποταμόν*. The Mæander has its sources near Celænæ, and forming a common boundary between Lydia and Caria, falls into the Ægean sea, below the promontory of Mycale. Its windings are so numerous, that it has become a common epithet for whatever is winding or mazy. Its modern name is Menderes. — *πλέθρα*. The plethron was 100 feet. — *ἐτὴν*

ἔξευγμένη, *had been constructed* (literally, *joined*). A participle with *εἰμι* 28 or its compounds is sometimes used for the verb of the participle, in order to impart strength or fulness to the expression. Cf. S. § 89. 1. — *πλοίοις* is the dative of instrument or means.

21—26. *εἰς Κολοσσάς*. Collosæ was a city of Phrygia Major, at the junction of the river Lycus with the Ak-sû and the Chonos. — *πᾶν οἰκουμένην*, *an inhabited city*. This epithet is added, because on the route of Cyrus were many deserted towns. — *ἡμέρας*. Accusative of time 'how long.' — *Δόλοπας καὶ Αἰνιᾶνας καὶ Ὀλυνθίους*. The Dolopians and Ænians were Thessalian tribes separated by Mt. Othrya. The Olynthians were a people of Macedonia.

27—31. *Κελαινάς*. The rich and populous city of Celænæ, lay in the south-western part of Phrygia, and was the chief residence of Cyrus as satrap of that part of Asia Minor. — *Βασιλεία*, *palace*, takes the plural with reference to the pile of buildings of which it was composed. — *παράδεισος*, *pleasure-garden, park*. This is an oriental word having the general signification, *a garden* planted with grass, herbs, trees for ornament and for use, and is more specifically applied to the pleasure-gardens and parks with animals around the residences of the Persian monarchs and princes. These paradises were frequently of great extent, as is evident from the fact that Cyrus reviewed his army in the one here spoken of, and in another (cf. Xen. Anab. II. 4. § 16) the Greeks heard that a large army was assembled. — *Θηρίων* depends on *πλήρης*. S. § 200. 3; K. § 158. 5. a. — *ἔδῃρευν*. The imperfect tense here denotes habit or custom. K. § 152. R. 4. c. — *ἀπὸ ἵππου*, *on horseback*. — *γυμνᾶσαι*, *to exercise*; literally, *to exercise naked*, as was done by those who practised in the public or private gymnasia, unless as was in some instances the case, they were merely covered by the short *χιτών*. A zeugma operates in this verb, since with *ἑαυτόν*, it is to be rendered, *to exercise*, and with *τοὺς ἵππους* (*his horses*. See N. on p. 8. l. 5) *to train*. — *ὅποτε—βούλοιτο*, *whenever he wished*. The optative follows *ὅποτε* and other particles of time to denote indefinite frequency, the imperfect generally standing in the principal sentence. K. § 183. 3. c; S. § 217. 2.

31—34. *διὰ μέσου τοῦ παραδείσου*, *through the midst of the park*. Had *μέσου* been placed between the article and its substantive, it would have been, *through the middle park*, in contrast with other parks. K. § 148. 9. R. 9. — *ἐκ τῶν βασιλείων*, *in the palace*, i. e. in the enclosure of the palace. *ἐκ* is used by accommodation or attraction, because the source (*πηγαί*) is not only a *spring* but a *running stream*. See N. on the *constructio prægnaans*, p. 28. l. 1. — *μεγάλου βασιλέως*, *of the great king*, a title given κατ' ἐξοχὴν by the Greeks to the Persian kings. Xerxes, on his return from Greece, is supposed to have built the fortified palace here spoken of.

29 1—6. ἐπὶ ταῖς πηγαῖς, *near the sources*. — τοῦ Μαρσίου ποταμοῦ “The names of rivers are usually placed as adjectives, between the article and the word ποταμός.” K. § 148. R. 7. So we often say, *the Connecticut river, the Hudson river*, etc. — ὑπὸ τῇ ἀκροπόλει, *under the citadel*. Xerxes also built a citadel, which, as it appears from this passage, overlooked the palace and served for its defence. — ἐμβάλλει is an active transitive used as a neuter. In such cases εἰνδόν may be supplied. — ποδῶν is the genitive of quality. K. § 154. R. 1. d. — ἐκδεῖραι. K. § 111. 4. — οἱ refers to Apollo and followers ἐρίζοντα. S. § 202. 1. — περὶ σοφίας, *concerning music*, i. e. in a trial of musical skill. Pindar and other ancient poets, called every art σοφία, and poets, musicians, painters, etc. σοφισταί. — κρεμάσαι. K. § 139. a. 2. — ὅθεν, *whence*. K. § 53. R. 2.

8—18. ἡττηθεὶς, *having been vanquished*, 1 aor. part. depon. pass. of ἡττάομαι. Reference is had to his defeat at Salamis, which caused him to hasten across the Hellespont. — τῇ μάχῃ. S. § 206. 1; K. § 161. 3. — τὲ—καί, *both—and*. — ἔμεινε . . . τριάκοντα in order to be joined by some additional forces. — Κρήτας. The Cretans were celebrated for their skill in archery. — ἅμα . . . παρῇν, *and also at the same time Sosias came*. — οἱ σύμπαντες, *all together, in all*. — ἀμφί, *about*, in parts indefiniteness to the number. K. § 167. 1.

19—25. Πέλτας. Peltæ was situated N. of the Mæander, in the valley and plain formed by the western branch of that river. — τὰ Λύκαια, *the Lupercalian sacrifice*, is the cognate accusative after ἔθηκε. S. § 181. 2; K. § 159. 2. These sacrifices were called *Lycæan*, from Mt. Lycæus in the south-western angle of Arcadia, which was sacred to Pan. — ἀγῶνα, *contests, games*. — ἔθηκε. K. § 131. 2. — στλεγγίδες, *flesh-scrapers*, used in baths for rubbing off the sweat and filth from the body. Krüger after Schneider understands by this word a kind of ribbon or fillet. — Κεραμῶν ἀγορὰν, *the market of the Ceramians or Cramians*. Maj. Rennell identifies this with the modern Kútâhiyeh, but Ainsworth is disposed to doubt the correctness of this. πρὸς τῇ Μυσίᾳ, *next to Mysia*.

27—31. Καῦστρου πεδῖον, *the plain of Caystrus*. Ainsworth conjectures that this is the same as the plain of Sármeneh, a high and arid upland, about 120 geographical miles N. W. of Iconium. — μισθὸς πλέον. The gender of the adjective conforms to that implied in the substantive. S. § 157. 1. c. — ἐπὶ τὰς θύρας, *to the gates*, i. e. to the headquarters of Cyrus. — ἐλπίδας λέγων διῆγε, *was continually expressing his hopes of being soon able to pay them*. For the construction of διαίγω with the participle, cf. S. § 225. 8; K. § 175. 3. — δῆλος ἦν ἀνιώμενος = δῆλον ἦν ἐκείνον ἀνιάσθαι = δῆλον ἦν ὅτι ἠνίατο, *it was evident that he was troubled*. By a species of attraction, δῆλόν ἐστιν loses its impersonal

form, and takes the subject of the following verb as its own subject. 29 The verb of the dependent clause then becomes a participle. Cf. S. § 225. 7; K. § 175. R. 5. — οὐ γὰρ . . . τρώου, *for it was not in accordance with the character of Cyrus, or more briefly, it was not the character of Cyrus.* For this use of πρὸς, cf. K. § 167. 6. The genitive of quality, custom, etc. is sometimes found without the preposition. — ἔχοντα agrees with ἐκείνον the omitted subject of ἀποδιδόναι, and may be rendered, *when he had.* See N. on p. 1. l. 3.

1—4. δ' οὖν introduces the consequence of the munificence of Epyaxa, 30 viz. the payment of the troops. — Ἀσπενδίους, *Aspendiana.* Aspendus was a populous city of Pamphylia, W. of Cilicia, situated on both banks of the river Eurymedon. Here Thrasybulus the Athenian general was slain. — ἐλέγετο δὲ καὶ συγγενέσθαι Κῦρον. The subject of the infinitive may be changed into that of the principal verb, or remain unaltered as in the present instance. — τῇ Κιλίσσῃ. K. § 161. 2. a (a).

5—8. Θύμβριον, *Thymbrium.* This is conjectured by Ainsworth to have occupied the site of the present Isháklí. — παρὰ τὴν ὁδόν, *by the way.* An instance of the *constructio prægriens* referred to in N. on p. 28. l. 1, a previous coming to the place being strictly implied. — Μίδου, gen. of Μίδας, limits κρήνη understood. How this Phrygian king had for a time the power of converting into gold whatever he touched, and how his ears were changed into those of an ass, the student will be informed in his Classical Dictionary. Some have supposed that he was king of the Βρίγες in Thrace, and having migrated with his subjects to Asia Minor, the place where they settled, by a slight alteration of the letters, was called Phrygia. — ἐφ' ἧ, *at which place, where.* — Σάτυρον, i. e. Silenus. — οἶνον κεράσας αὐτήν, *having mixed it with wine* (K. § 161. 2. a, a), or as we express it, *having mixed wine with it.* κεράσας, 1 aor. act. part. of κεράννυμι.

10—12. Τυριαῖον, *Tyriæum,* which Ainsworth thinks occupied the site of the present Arkút Khán, a small town of about two hundred houses. — δεηθῆναι—Κύρου, *to have requested of Cyrus.* S. § 200. 3; K. § 158. 5. a. — βουλόμενος, *willing,* i. e. consenting. — ἐπιδείξαι, sc. τὸ στράτευμα αὐτῇ. — εξέτασιν, *a review.*

14—18. ὡς . . . μάχην (sc. τάττεσθαι), *as they were accustomed to be marshalled for battle.* αὐτοῖς depends on ἦν understood, as the dative of the possessor. S. § 201. 3; K. § 161. 2. d. — στήναι, *to stand in marshalled array.* — ἑκαστον, sc. στρατηγόν. Reference is had to the generals, such as Clearchus, Proxenus, Menon, etc. — ἐπὶ τεττάρων, *by fours, four deep.* The depth of a battalion is its extent from front to rear, and is determined by the number of men in each file or the number of ranks. The number of men in a rank constituted the width of a battalion. — τὸ μὲν δεξιόν, *the right wing.* This honor was probably conferred upon

30 Menon to keep him in good temper. In the battle of Cunaxa, the right wing was commanded by Clearchus. — τὸ δὲ εὐάνυμον, *the left wing*. εὐάνυμος (εὖ, ὄνομα) is euphemistically used for ἀριστερός, *left, sinister*, a word of ill omen, because that in taking auguries, the Greek stood with his face to the north, which would bring the unfavorable quarter of the heavens upon his left. — τὸ δὲ μέσον, *the centre*.

16—23. οὖν, *then, so then*. — παρήλαυνον, *rode by*, used in reference to horses and chariots. With κατὰ τάξεις it may be rendered, *marched by*. The ἴλη was a troop of horse drawn up by the Thessalians in the form of an egg. An ἴλη numbered 64, although the term is often used for a party of horse of any number. Two such troops constituted the ἐπιλαρχία, and eight of them the ἑπταρχία. Four of the last-named made up the τέλος of the cavalry = 2048 men, and two τέλη the ἐπίταγμα = 4096 men. A τάξις was a division of the infantry = 128 men; a σύνταγμα or two τάξεις = 256 men; a πεντακοσιαρχία or two συντάγματα = 512 men; a χιλιαρχία or two of the last-named = 1024; a μεραρχία or τέλος twice the preceding or 2048, which doubled made a φάλαγξ = 4096 men, the commander of which was called στρατηγός. Divisions, however, of very different numerical strength were at various times designated by the name φάλαγξ. Cf. Man. Clas. Lit.; Smith's Dict. Gr. and Rom. Antiq. p. 91. — εἶτα δὲ τοὺς Ἕλληνας. In compliment to the Greeks Cyrus rode along their ranks, instead of having them march by him in review. — ἐφ' ἄρματος, *in a chariot*. — ἄρμαμῆξ. The harmamaza was a four-wheeled carriage, covered overhead and inclosed with curtains, used for the conveyance of women and children, and oftentimes men of high rank, when they wished to consult their ease and pleasure. It was in a magnificent harmamaza, the construction of which occupied two years, that the body of Alexander the Great was conveyed from Babylonia to Alexandria. — κράνη, *helmets*, accusative plural of κράνος — eos. K. § 29. R. c. Sometimes the helmet was made of leather. When the leathern basis of the helmet was strengthened or adorned with bronze or gold, it was called χαλκήρης, χρυσεῖη, etc. When the basis was wholly metal, the helmet received the epithet κράνη χαλκῆ, Lat. *cassis*. It was usually adorned with a crest (λόφος) of hair or a tuft of feathers, according as the wearer wished to look terrible or handsome. — χιτῶνας, *tunics*. This was an inner garment, reaching usually to the knees, and kept in its place by a girdle. — κυνηκίδας, *greaves*. These extended from the foot to the knee, and were made of brass, or some more precious metal. The Roman *ocreae* were usually plated with iron, and in later times were placed only upon the right leg. — ἀσπίδας, *shields*. The Grecian shield was usually round, and made of hides covered with plates of metal. — ἐκκεκαδυμένας, *burnished*, from καθαίρα *to cleanse*, and ἐκ, *from*. When a condition or state as resulting from the

completion of the action is denoted, the Greek perfect is to be usually translated into English by the present tense. K. § 152. R. 2.

24—31. *στήσας τὸ ἄρμα, stopping his chariot.* ἵστημι has a causative or transitive as well as an intransitive sense. S. §§ 133; 207. 2. — *φάλαγγος, phalanx*, here refers to the army drawn up in array. — *στήσας—πέμψας.* The omission of the connective (called *asyndeton*) gives vivacity to the narration. This omission is very frequent between participles. — *προβαλέσθαι τὰ ὄπλα, to present their weapons*, i. e. hold them forward as if they were going to fight. — *ἐπιχωρήσαι, to advance*, as though against the enemy. — *ἐσάλπιγξε* (K. § 105. 4), sc. ὁ *σαλπικτής*. S. § 152. 2. b; K. 146. R. 2. b. A later form of this aorist is *ἐσάλπισα*. S. § 133. — *ἐκ δὲ τούτου, then, after this.* — *προϊόντων*, sc. αὐτῶν. The subject of the participle is omitted when it can be easily supplied from the context. The participle might have been written *προϊούσι* in agreement with *στρατιώταις*, but would have been less emphatic. — *ἐπὶ τὰς σκηνάς.* Cf. l. 34 *infra*.

31—34. *βαρβάρων* is the partitive genitive after *ἐλλοις* (K. § 158. R. 1. c), which is used in reference to the Cilician queen who is particularly mentioned. — *ἔφυγεν ἐκ τῆς ἁρμαμάξης, fled away in her har-mamaza.* Some translate, *leaped from her har-mamaza* in order to accelerate her flight. — *οἱ ἐκ τῆς ἀγορᾶς—ἔφευγον = οἱ ἐν τῇ ἀγορᾷ ἐκ τῆς ἀγορᾶς ἔφευγον, those in the market* (i. e. the market-people) *began to flee away from the market, or more briefly, those in the market began to flee away.* S. § 235; K. § 167. R. The *ἀγορὰ* was a place in the camp, where the sutlers or victuallers exposed their commodities for sale. The imperfect tense here denotes inceptive action. — *σὺν γέλῳτι, with laughter*, on account of the panic and flight of the barbarians.

1—3. *ἰδοῦσα, when she saw.* See N. on p. 1. l. 3. — *τὴν λαμπρότητα, the splendor* of the arms and uniform. — *τὴν τάξιν, the order, martial appearance.* — *Κῦρος δὲ ἤσθη.* The terror with which this sham-fight of the Greeks struck the barbarians, gave to Cyrus an earnest of victory over the undisciplined hosts of his brother.

5—8. *Ἰκόνιον, Iconium.* This was a very ancient and renowned city. Pliny styles it *urbs celeberrima Iconium*. — *Λυκαονίας, Lycaonia*, lay S. E. of Phrygia, and was included in the basin formed by the Taurus and its branches. It was made a Roman province under Augustus. — *διαρπάσαι* denotes the cause or motive. S. § 222. 5. — *ὡς πολεμίαν οὔσαν, because it was hostile.* ὡς here denotes an alleged cause. S. § 226. a. The Lycaonians as well as the Pisidians did not acknowledge the authority of the Persian kings.

9—16. *τὴν ταχίστην ὁδόν, the shortest way.* K. § 159. 3 (6). The Cilician queen took the direct route to Tarsus by the S. E., while Cyrus with the main army took the N. E. route, which was circuitous and

31 more than twice the distance, in order to cross the Taurus at Dana or Tyana, where was the celebrated Cilician gate, the Tauripylos of Cicero and the Gölk Boghaz of the Turks. — στρατιώτας οὗς Μένων εἶχε. Under cover of being a guard of honor to Epyaxa, a body of troops was thus introduced into the heart of Cilicia. Its effect upon Syennesis is given in l. 22 et seq. — Καππαδοκίας, *Cappadocia*, an interior country of Asia Minor, N. of Cilicia, celebrated for the excellence of its wheat and horses, and the dullness and vice of its inhabitants. — ἐν φ, sc. χρόνῳ. — φοινικιστήν, *a wearer of purple*, i. e. an officer or courtier of high rank. — δυνάστην, *a high officer*; literally, *one in power*. — αἰτιασάμενος ἐπιβουλεύειν αὐτῷ, *having accused them of plotting against him*. The infinitive here stands in place of the genitive denoting the crime. S. § 194. 4; 221; K. § 158. II.

18—26. Κιλικίαν, *Cilicia*, lay S. of Cappadocia, W. of Syria, and E. of Pamphylia. It was divided into two parts; the western of which was called Trachea (τραχεῖα, *rough*), the eastern Campestris (πεδινή, *level*). — ἡ δὲ εἰσβολή, *the pass*. This account of the narrowness of the pass is verified by Ainsworth and other modern travellers. — ἀμήχανος εἰσελθεῖν στρατεύματι, *inaccessible to an army*; literally, *difficult for an army to pass through*. Krüger observes that ἀμήχανος εἰσελθεῖν is put by attraction for ἦν ἀμήχανον ἢ εἰσελθεῖν. For στρατεύματι, cf. K. § 162. 5. a. — λελοιπῶς εἶη, *had abandoned*. Cf. N. on ἐπὶ ἐξευγμένη, p. 28. l. 20. — ἐπεὶ ᾔσθετο τό τε Μένωνος στρατεύμα ὅτι ἦδη—ἦν, *when he perceived that the army of Menon was now*, etc.; literally, *when he perceived the army of Menon, that it was now*. The subject of dependent propositions is often wanting, because by attraction it is construed with the verb of the principal proposition. — εἰσω, *within* in respect to Tarsus the capital. — ὁρέων is an uncontracted form for the gen. plur. frequently used by the Attics. It depends on εἶσω. S. § 187. 4; K. § 158. R. 1. d. — καὶ ὅτι . . . Κύρου. The order is: καὶ ὅτι (= διότι, i. e. διὰ τοῦτο ὅτι, *on this account, because*) ἤκουε Ταμῶν ἔχοντα (= ὅτι Ταμῶς εἶχε) τριήρεις τὰς Λακεδαιμονίων καὶ αὐτοῦ Κύρου περιπλεούσας ἀπ' Ἰωνίας εἰς Κιλικίαν. Krüger says that the writer intended to have joined ἤκουε with τριήρεις περιπλεούσας, but wishing to name the admiral of the fleet, he connected it with Ταμῶν. On the construction of the participle after ἀκούω, cf. K. § 175. 1. a. — αὐτοῦ Κύρου. When αὐτὸς is followed by a proper name, the article may be omitted, especially if the article can be dispensed with, the pronoun being omitted. If αὐτὸς is followed by a common substantive, the article usually is retained.

28—32. οὗ οἱ Κίλικες ἐφύλαττον (K. § 152. R. 4. 6), *where the Cilicians kept guard, or used to keep guard*. K. § 158. 4. The Cilicians always kept a guard in this place for the protection of the country. — ἐπὶ βύρτον. Cilicia Campestris was watered by the Pyramus and Cydnus.

— *ἐμπλεων*, neut. accus. of *ἐμπλεως*, and followed by the genitive *δένδρων*. K. § 158. 5. a; S. § 200. 3. — *ὅρος δ' αὐτὸ περιέχει κ.τ.λ.*, but a strongly fortified and lofty mountain environs this (i. e. Cilicia Campestris) on every side from sea to sea.

1—5. *Ταρσούς*. This city, situated on the banks of the Cydnus not far from its mouth, ranked with Athens and Alexandria in learning and refinement. It is celebrated in ecclesiastical history, as being the birth-place of the apostle Paul. — *ἦσαν—βασίλεια*. The general rule that the neuter plural takes the singular verb (K. § 147. d), is often transgressed by the Attics themselves. — *Κύδνος*, *Cydnus*, a river remarkable for the coldness of its waters, which almost cost Alexander his life, and according to some writers proved fatal to Frederick I. of Germany who bathed in its stream. — *ὄνομα*, *by name*, is an accusative synecdochical. K. § 159. 7. R. — *δύο πλέθρων*. The Attics use *δύο* indeclinable.

5—8. *ἐξέλιπον—εἰς χωρίον*. With a verb signifying removal from a place, the accompanying motion to a place is frequently expressed by *εἰς*. So we say, *he left for Boston; they started for the West*. — *πλην οἱ τὰ καπηλεία ἔχοντες*. These inn-keepers stayed behind, either because there was some chance of gain, or because their occupation, as keepers of caravansaries for the entertainment of travellers, would protect them from all injury. — *ἔμειναν δὲ καί*, and they also remained. — *Σολοῖς*, *Soli*, a city of Cilicia Campestris, near the mouth of the river Lamus, said to have been founded by an Athenian colony. — *Ἰσσοῖς*, *Issus*, lay on the N. E. side of the head of the Sinus Issicus. It has been called *Nicopolis, city of victory*, on account of the great victory obtained there by Alexander over Darius.

9—15. *προτέρα Κύρου πέντε ἡμέρας*, five days before Cyrus. K. § 158. 7. B. — *ὑπερβολῇ*, passage over. — *τῶν εἰς τὸ πεδῖον*, sc. *καθηκόντων*, those (extending or sloping down) to the plain. The event here spoken of took place, while they were descending into the Cilician plain. — *οἱ μὲν—οἱ δέ*, some—others. — *εἴτα πλανωμένους ἀπολέσθαι*, thus (i. e. in consequence of having lost their way) wandering about they perished. — *οὔτοι* is the subject.

16—21. *διήρπασαν*, pillaged. The verb properly signifies to snatch asunder, as is done, when two or more persons are eagerly endeavoring to get possession of any article. — *ὀργιζόμενοι* denotes cause. — *πρὸς ἑαυτὸν* = to come to him. See N. on p. 28. l. 1. — *δ δὲ* refers to Syennesis. — *οὐδενὶ* (K. § 177. 6) limits *εἰς χεῖρας ἐλθεῖν* (S. § 161. 2. a. β), and *ἑαυτοῦ* follows the comparative *κρείττονι*. S. § 198. 1; K. § 158. 7. b. — *εἰς χεῖρας ἐλθεῖν*, to come into the hands = to put himself in the power of. — *ἵεναι*. Repeat *εἰς χεῖρας* from the preceding clause. — *ἔπεισε*. K. §§ 104. 3; 8. 3. γ.

23—28. *ἀλλήλοις*. S. § 202. 1; K. § 161. 2. a. a. — *εἰς τὴν στρατίαν*,

- 32 *for the army*, a form = to the dative of advantage (Dativus Commodi) only more emphatic. — ἄ... τίμια, *which with a king are regarded valuable, or which in the estimation of a king are of great value*. The neuter plural usually takes a singular verb. K. § 147. d. — στρεπτόν χρυσοῦν (K. § 29), *a golden necklace*. The clause τὴν χάραν μηκέτι ἀφάρπαξεν is one of the objects of ἔδωκε. — ἡρπασμένα, perf. pass. part. of ἡρπάσσω. K. § 106. — ἣν ποῦ ἐντυγχάνωσιν, *wherever (the Cilicians) could find (them, i. e. τὰ ἡρπασμένα ἀνδράποδα)*.

MARCH FROM TARSUS TO THE EUPHRATES.

This extract embraces the march of the army from Tarsus to the Euphrates. It is a portion of the history quite easy to be mastered by the young student, and well adapted to excite his interest.

- 29, 30. τὸν Σάρον ποταμόν. The river Sarus rises in Cappadocia, and flowing through Cilicia falls into Cilician sea. The Pyramus (τὸν Πύραμον) is a larger and longer stream, flowing nearly parallel with the Sarus into the Sinus Issicus. — ἐπὶ, *upon*, i. e. near by.
- 33 6—17. ἐκ Πελοποννήσου νῆες refers to the ships sent by the Lacedæmonians to the aid of Cyrus. — ἐπ' αὐταῖς, *over them*. — ἡγήετο δ' αὐτῶν, *commanded them*. S. § 189; K. § 158. 7. a. — ἐξ Ἑφέσου is to be taken with ἡγήετο. — ἐτέρας = *besides*, i. e. in addition to the thirty-five ships before mentioned. Tamos was a native of Memphis. After the death of Cyrus, he fled with his ships to Egypt and was there murdered by king Psammetichus. — αἷς, *with which*. S. § 206. 1; K. § 161. 3. — καὶ connects συνεπολέμει with ἐπολιόρκει. — Τισσαφέρην limits φίλῃ. S. § 202. 1; K. § 161. 5. a. — ἐπὶ τῶν νεῶν is instrumental, *in or by means of the ships*. — μετὰπεμπτος, *having been sent for*. S. § 142. — ὦν. K. § 158. 7. a. — ὠρμον, *lay at anchor*. — παρὰ, *along-side*. — οἱ παρ' Ἀβροκάμα μισθοφόροι Ἕλληνες, *the mercenary Greeks who were with Abrocamas*. — ἐπὶ, *against*.
- 19—27. ἐπὶ πύλας κ.τ.λ., *to the gates of Cilicia and Syria*, usually called Pylæ Syriæ. — ταῦτα takes its gender from τεῖχη, although it refers to πύλας. It will readily be seen how τεῖχη and πύλαι referring to these narrow straits, might be used as synonyms. — τὸ μὲν ἔσωθεν, *the inner one*, i. e. the Cilician gate. ἔσωθεν preceded by the article is equivalent to an adjective. We should have expected the repetition of τὸ before πρὸ τῆς Κιλικίας, as in the next clause τὸ πρὸ τῆς Συρίας. — τὸ μέσον τῶν τειχῶν, *the whole distance between the walls*. — ἦσαν takes its number from στάδιοι, although τὸ μέσον is the subject. — βίᾳ denotes manner. — στενῇ, *narrow* for a large army to pass through. — ἡλίβατοι, *difficult of ascent, impossible to be climbed*. The overhanging

and inaccessible cliffs here spoken of, were on the left hand of one going to Syria. — πύλαι, *gates*, not fortresses as above in ἦσαν δὲ ταῦτα δύο τείχη.

29—34. ὅπως ὀπλίτας ἀποβιβάσειεν (K. § 181. 2), *in order that he might land heavy-armed soldiers*. — εἰσω καὶ ἔξω τῶν πυλῶν, *within and without the fortresses* (i. e. on the Syrian side). The reason is given in the next clause. — βιασάμενοι τοὺς πολεμίους, *having forced the enemy* (from their position). — παρέλθοιεν, sc. οἱ ὀπλίται. — φυλάττοιεν, sc. οἱ πολέμοι. — ἤκουσε Κῦρον—ὄντα = ἤκουσε ὅτι Κύρος ἦν, *heard that Cyrus was*. Our idiom, *to hear of one being* in a place, is somewhat similar to that of the Greeks in the above construction.

2. στρατιᾶς is the partitive genitive.

34

4—6. Μυριάνδρον, *Myriandrus*, seems to have been a place of considerable trade, being originally a Phœnician settlement, and partaking of the enterprise and commercial spirit of the mother country. — τὸ χωρίον. The article denotes this to be the subject of the sentence. — ὀλκάδες, *merchant ships*, differed in structure from vessels of war, being oval with broad bottoms.

6—15. ἐνταῦθ' ἔμειναν ἡμέρας ἑπτὰ to unload, as Rennell suggests, the stores and provisions brought in the fleet, which, as he was now to leave the sea-coast, could accompany him no further. — τὰ πλείστου ἄξια, *most valuable effects*. πλείστου depends on ἄξια, as genitive of price. S. § 200. 4; K. § 158. 7. γ. — μὲν τοῖς πλείστοις ἐδόκουν, *as it appeared to the most*; literally, *as they seemed to the most*. Krüger would mentally supply ἄλλοι δ' ἄλλως ἐδόξαζον. — ὅτι τοὺς στρατιώτας κ.τ.λ. The order is: Κύρος εἶα τὸν Κλέαρχον ἔχειν τοὺς στρατιώτας κ.τ.λ. Render ὡς ἀπιώντας, *in order to return*. S. § 225. 5; K. § 176. e. — καὶ οὐ πρὸς βασιλέα, sc. ἰόντας. — διῆλθε λόγος, *a rumor spread abroad*. — ὅτι διώκοι. The optative is used, when the statement is to be considered as the sentiment of another. K. § 180. 5. In respect to the sequence of moods, cf. K. § 181. R. — οἱ μὲν εὐχοντο, *some earnestly wished*. εἶχομαι is never found in the Anabasis, and rarely in the other writings of Xenophon with the augment ἡν. — ἁλώσονται = future passive. S. § 209. 3. b.

18—29. ἀπολελοίπασιν ἡμᾶς, *have deserted us*. — ἐπιστάδωσαν, pres. imperat. mid. of ἐπίσταμαι. — ἀποδεδράκασιν—ἀποφεύγασιν signify, the former, *to abscond so as not to be found*, the latter, *to flee away so as to evade pursuit*. — ὅπη οἴχονται, *where they have gone*. When the consequence of a past act is to be represented as continuing to the time of the person speaking, the present often supplies the place of the perfect. S. § 211. N. 5; K. § 152. R. 1. — μὰ τοὺς θεοὺς, *no, by the gods*. See N. on p. 16. l. 21. — διώξω. The more usual form is διώζομαι. — παρῆ. The subjunctive is employed when time indefinite or general is

84 expressed, and the verb of the main proposition is in one of the primary tenses. K. § 183. 3. b; S. § 217. — *τις—καὶ αὐτοὺς*. When *τις* stands for a whole class rather than for an individual, it is referred to by a plural pronoun. — *ιδόντων*. S. § 84; K. § 82. 3. — *περὶ ἡμᾶς, towards us*. — *καίτοι γε—ἀλλ’*, *although—yet*. — *Τράλλεσι*. Tralles was an opulent city of Lydia not far from Magnesia. — *φρουρουμένα* conforms in gender to *τέκνα*, which is thus rendered emphatic. — *στερησονται = στερηθήσονται*. See N. on l. 15. — *τῆς . . . ἀρετῆς*. Xenias was the Grecian commander who went up with Cyrus when summoned by his father. Cf. Anab. I. 1. § 2; 2. § 1.

80, 81. *εἴ τις, if any one = whoever*. Render *εἴ τις καὶ, even those who*. — *ἀρετὴν, humanitatem, clementiam*. — *προθυμότερον, with greater alacrity*.

85 2—4. *οἱ οἱ Σύροι θεοὺς ἐνόμιζον, whom the Syrians think to be gods*. For the construction, cf. S. § 185; K. § 160. 3. *ἐνόμιζον = νομίζουσι*, since it denotes habit or custom. K. § 152. R. 4. c. — *εἶων*. K. §§ 96. 8; 87. 3. — *Παρυσάτιδος ἦσαν, belonged to Parysatis*. For the genitive of possession, cf. S. §§ 190; 158. 2. — *εἰς ζώνην, for a zone, i. e. to keep her supplied with girdle*. The Persian kings assigned to the cities and villages of the empire, the duty of supplying their queens and other favorites with articles of luxury.

6—9. *Δαράδακος*. Ainsworth conjectures that this stream was at or near the Euphrates, and that the army followed the bank of the river to Thapsacus, inasmuch as in the Syrian plains they could have found neither points of rest, provisions, nor fresh water. — *Βελέσους*. This satrap must not be confounded with Belesia, who conspired with Arbaces against Sardanapalus, and was afterwards governor of Babylon. Poppo makes *ἄρξαντος = ἄρχοντος*, “*qui ad Cyri adventum usque præfectus fuerat*.” — *Συρίας*. S. § 189; K. § 158. 7. a. — *δραὶ (sc. ἔτους), seasons of the year*. — *Κῦρος—ἐξέκοψε*. It is an old saying, *qui facit per alium, facit per se*. — *αὐτόν, i. e. the park*.

12—16. *ἐπὶ τὸν Εὐφράτην ποταμόν*. Cyrus crossed the river at Thapsacus, a famous ford, crossed by Darius after his defeat at Issus, and three years after by Alexander previous to the battle of Arbela. — *ὀνόματι* is the dative denoting ‘in what respect’ the preceding noun is to be taken. S. § 206. 2; K. § 161. 4. — *ἐνταῦθα ἔμειναν ἡμέρας πέντε*. His detention here was owing probably to the unwillingness of the army to march against the king. — *ἡ ὁδός, the expedition*.

19—24. *ἐχάλεπαινον τοῖς στρατηγοῖς, were angry with the generals*. S. § 202. 1. — *αὐτοὺς—κρύπτειν = ὅτι αὐτοὶ ἐκρυπτον*. — *οὐκ ἔφασαν ἰέναι, refused to go*. In absolute negations, *οὐ* and the verb or substantive, form together an idea directly opposite to that of the verb or substantive alone. — *ἐὰν μὴ, unless*. — *τις, one = Cyrus*. The indefinite

expression is here employed, to avoid an open and perhaps offensive 35 utterance of the name of the person referred to. — *χρήματα* refers, according to Krüger, not to regular pay, but to gifts. But Sturz rightly interprets it, *stipendia, wages*. — *διδῶ*. K. § 185. 2 (3). — *ὥσπερ καὶ* (sc. *δοθῆναι*), *the same as was given*. — *καὶ ταῦτα*, *and that too*. The peaceful character of the former *ἀνάβασις* of Cyrus to Babylon, contrasted with the toilsome and perilous expedition in which he was now engaged, is used by the soldiers as an additional reason, why they should receive as high wages as those, who went up with Xenias. See N. on p. 34. l. 29. — *ἰόντων*, sc. *αὐτῶν*. We should have naturally expected *ἰούσι* in connection with *ἀναβᾶσι*. The change of construction promotes emphasis, by causing the idea of the participle to stand forth more prominently. See N. on p. 30. l. 30.

26—31. *μῶς*. The *mina* was a name given not to a coin but a sum = 100 drachma. The old Attic *δραχμή* = 17 cents 5-93 mills; the later *δραχμή* = 16 cents 5-22 mills. A *mina* or 100 of the former = \$17.59; of the latter, \$16.52. Hussey (*Ancient Weights*, etc. pp. 47, 48), makes the drachma = 9.72 pence, or about 18 cents 0-55 mills. — *ἐπὰν—ῆκωσι*, *whenever they should come*. See N. on p. 34. l. 23. — *μέχρις ἂν καταστήσῃ κ.τ.λ.* It seems by this, that the pay of mercenaries ceased in whole or part, when the enterprise for which they were employed was achieved. — *τὸ πολὺ τοῦ Ἑλληνικοῦ* (= *τῶν Ἑλλήνων*), *the greater part of the Greeks*. — *Μένον δέ*. A glimpse is here given of the ambitious and intriguing spirit of Menon. — *ποιήσουσιν*, *would do*. K. § 152. 6. — *χωρὶς τῶν ἄλλων*, *apart from the others*, i. e. the other divisions of the army.

33, 34. *ἄνδρες, men, soldiers*, here a term of honor. — *πλέον προτιμήσεσθε* (= *προτιμηθήσεσθε*), *you will be far more honored*. The composite *προ-* is apparently redundant, but as Matthiæ remarks, many grammatical pleonasms are not so in a rhetorical view, as they serve to give distinctness and force to the expression.

1—4. *τί οὖν κελεύω ποιῆσαι*, *what then do I command you to do?* 36 A rhetorical question serving to call attention to what the speaker was about to say. — *ὑμᾶς χρῆναι*, *that you ought*. *χρῆναι* has here a personal construction. — *πρὶν δῆλον εἶναι*, *before that it is evident*. *πρὶν* before the infinitive has a prepositional force. The subject of *εἶναι* is *δ τι . . . Κύρῳ*.

5—11. *γὰρ* serves to introduce the reason why Menon's troops should first cross the Euphrates. — *ψηφίσωνται* (K. § 185. 2. 3) is derived from *ψῆφος*, a *small stone or pebble* (Lat. *calculus*), used in reckoning on an abacus, whence *ψηφίζω*, *to calculate*, and also in voting, whence *ψηφίζομαι*, *to vote, to resolve*. It is here used metaphorically, as the method of voting in the army was doubtless by a show of hands

36 (χειροτονία). — αἱτιοί, *authors, cause of voting to follow Cyrus*. — ἔρξαντες τοῦ διαβαίνειν, *by having commenced the crossing over*. S. § 189; K. §§ 173. 1; 158. 7. a. The participle here denotes instrumentality. S. § 225. 3. — ὑμῖν χάριν εἴσεται (K. § 143) Κύρος καὶ ἀποδώσει, *Cyrus will be grateful to you and repay (the favor)*. εἰσομαι is the future middle of εἶδω, used chiefly by the Attics instead of εἰδήσω. — ἐπίσταται δ' εἴ τις καὶ ἄλλος, *and he knows (how to do this, i. e. requite a favor), if any other one (does)*. — ἀποψηφίσωνται, *decide not (to follow Cyrus)*. ἀπὸ in composition has sometimes a privative force. — ἅπμιν μὲν ἅπαντες εἰς τοῦμπάλιν (i. e. τὸ ἔμπαινον), *we shall all (both Greeks and Barbarians) return*. The verb is changed to the first person, because with ἅπαντες it is used in its most extensive sense. For its future signification, cf. S. § 133; K. § 152. R. 1. — ὡς μόνοις πευδομένοισι, *as being alone faithful = because you were the only ones who were faithful*. S. § 225. 4. — εἰς φρούρια καὶ εἰς λοχαγίας, *for commanders of citadels and companies*. — ἄλλου οὐτινος (= ἄλλο οὐτινος. S. § 175. 2; K. § 182. R. 4), *whatever else*. ἄλλο (i. e. ἄλλου) is constructed with τεύξεσθε Κύρου according to the formula, *τυγχάνειν τί τινος*. Some critics find no attraction in ἄλλου, but construct it with Κύρου, as forming a double genitive after τεύξεσθε.

12—16. ἦσδετο διαβεβηκότας = ἦσδετο ὅτι (ἐκεῖνοι) διαβεβήκεσαν, or ἦσδετο ὅτι (ἐκεῖνοι) διαβεβηκότες εἰεν. S. § 225. 7; K. § 175. 1. a. — Γλοῦν, *Glous*, son of Tamos the admiral of Cyrus. — ἦδη, *now*. The implication is that this award of praise would be followed by a more substantial expression of his gratitude. — ὅπως, *in order that*, denotes the end or purpose of ἐμοὶ μελήσει, *it shall be my care*. — μηκέτι με Κύρον νομίζετε, *think me no longer Cyrus* (S. § 185; K. § 160. 3), i. e. think my nature wholly changed from what it now is.

18—22. εὐχοντο αὐτὸν εὐτυχῆσαι, *wished him success in his enterprise*. — διέβαινε, *he (i. e. Cyrus) began to cross over*. The imperfect here denotes inceptive action. K. § 152. R. 4. a. — ἀνωτέρω τῶν μασθῶν, *above their breasts*. S. § 198. 1; K. § 158. 7. b. Some adverbs derived from obsolete adjectives end in ω instead of ως, and in the same manner (i. e. in ω) form their degrees of comparison. K. § 54. 2.

23—27. οὐ πάποδ', *never before*. K. §§ 6. 3; 8. 9. — διαβατός, *fordable*. Verbals in τος have often the idea of capability or possibility, like the English *ile, ble*. — γένοιτο. K. § 180. 5. — πεζῇ (i. e. πορευομένοις πεζῇ), *to those going on foot*, is a dative of manner opposed to πλοίοις. K. § 161. 3. Buttmann makes πεζῇ, κοινῇ, ἰδίᾳ, δημοσίᾳ, etc., supply the place of adverbs. — εἰ μὴ τότε, *except then*. — ἀλλὰ = ἀλλὰ μόνον. — τότε, i. e. at the time here spoken of. — διαβῇ. The subjunctive follows a historical tense, for the sake of vivacity and emphasis. — Δεῖον εἶναι, "*divino consilio factum*." Sturz.

It is said that a bridge was afterwards thrown across the river at this place, upon which the armies of Darius and Alexander crossed over. — *ὑποχωρῆσαι*, to submit; literally, to give place. — *ὡς βασιλεύοντι*, as to its future king.

28—32. *τῆς Συρίας*, i. e. Mesopotamia, the general name of Syria being given by the Greeks not only to Syria Proper, but also to Mesopotamia (*μέσος, ποταμός*) lying between the Tigris and the Euphrates. Xenophon calls the southern part of Mesopotamia, Arabia. — *τὸν Ἀρδέην*. Ainsworth says that the distance from Thapsacus to the Araxes (modern Khábur), allowing for a land journey, and avoiding the longer bends of the river, is 150 geographical miles, which agrees well with the distance here given by Xenophon. — *μεταλ σίτου*. S. § 200. 3; K. § 158. 5. a. — *ἐπισίτισαντο*, and furnished themselves with provisions. S. § 209. 1.

TRIAL OF ORONTES.

The apprehension, trial, and conviction of Orontes is an episode in the history of the expedition both pleasing and interesting. The generosity and magnanimity of Cyrus are evinced, in his readiness to pardon the criminal even the third time, on condition of his promise of fidelity, while the reply of Orontes is that of one so conscious that he had forfeited all claims to confidence, that his repentance and promise of future fidelity, if made, would be worthy of no belief. Hence there was no alternative for Cyrus, but to follow the judgment of the council that he should put Orontes to death. The circumstances of the trial are related with great simplicity, clearness, and beauty.

1—6. *ἐντεῦθεν*, thence, i. e. from the Pylæ Babylonæ, to which place, we are told in the preceding chapter, they had advanced. — *προϊόντων* (sc. αὐτῶν), as they were proceeding. — *ὡς*, about. See N. on p. 28. l. 7. — *οὗτοι*, i. e. *οἱ ἱππεῖς*. — *εἴ τι ἄλλο*, whatever else. — *γένει τε προσῆκων βασιλεῖ*, connected by birth to the king = a relative of the king. — *τὰ πολέμια* limits *ἀρίστοις* as an accusative synecdochical. — *καὶ πρόσθεν*, formerly even.

7—11. *οὗτος*, this man. — *εἰ δοίη*. K. § 185. 2 (4). — *ὅτι* is more usually placed before the subordinate clause. — *κατακαίνοι ἂν*. In the *oratio obliqua*, the optative is employed without *ἂν*, but as it stands in the apodosis, *ἂν* accompanies it. — *ἐνεδρεύσας* denotes the means, *by forming an ambuscade*. — *ἢ ζώντας πολλοὺς αὐτῶν ἔλοι*, or take many of them alive, i. e. make them prisoners. Repeat *ἂν* with *ἔλοι*, *κωλύσειε*, and *ποιήσκειν*. — *κωλύσειε* is followed by *τοῦ καλεῖν* as the separative genitive. S. § 197. 2; K. § 157. — *ἐπιόντας*, sc. αὐτοῦς. — *ποιήσκειν ὥστε*, would cause that; "*efficere ut.*" Sturz. *ιδόντας*,

37 *having seen* = *if they saw*. The protasis is here contained in the participle. — διαγγεῖλαι, *to give information, to be messengers*.

12, 13. Κύρῳ limits ἐδόκει. — ἀκούσαντι denotes time. — παρ' (i. e. παρὰ) here denotes removal or separation from.

15—20. νομίσας denotes time. — αὐτῷ limits ἐτοίμους, *ready for him*. — ὅτι... πλείστους, *that he would come bringing as many horse as he was able*. — φράσαι, *to order, tell*, a signification of φράζω somewhat rare. — ἐκέλευεν, sc. τὸν βασιλεα. — αὐτὸν refers to Orontes. — τῆς πρόσθεν φιλίας, *of former friendship*. The article gives to the adverb the force of an adjective. — πίστews, *of fidelity (to the king)*. — πιστῷ ἀνδρὶ ὡς φετο, *to a man faithful as he supposed*. — ὁ δὲ refers to the man to whom Orontes gave his letter to the king.

22—26. ἀναγνούς, *having read*. — αὐτήν, i. e. the letter — ἑπτα is to be joined with τοὺς ἀρίστους. Spelman remarks that the ancient writers who treat of the affairs of Persia, often speak of a council of seven, which seems to have been instituted in memory of the seven Persian noblemen, who put the Magi to death, of whom Darius Hystaspis was one. Cf. Esth. 1: 13, 14. — δέσδαι τὰ ὅπλα, *to stand in arms*. This guard was employed to prevent any attempt to rescue Orontes or interrupt his trial.

27—30. δὲ καὶ is elliptically used for οὐ μόνον δὲ τοῦτο, ἀλλὰ καί, (not only this) *but he also called Clearchus*, etc. — σύμβουλον, *as a counsellor*. ὡς is frequently found before the noun in apposition denoting or character purpose. — ὅς γε = *quippe qui, inasmuch as he*. — τοῖς ἄλλοις, i. e. the Persians who were with Cyrus. — προτιμηθῆναι μάλιστα. See N. on πλέον προτιμήσεσθε, p. 35. l. 34. Clearchus was looked upon by Cyrus as the leading mind in the Greek army, and hence the policy of honoring him in the way here spoken of. — τῶν Ἑλλήνων depends on μάλιστα. S. § 188. 1; K. § 138. R. 1. c. — ἐξήγγειλε—τὴν κρίσιν—ὡς ἐγένετο = *ἐξήγγειλε ὡς ἡ κρίσις ἐγένετο*. By a species of attraction the subject of the dependent proposition becomes the object of the preceding one. — κρίσιν, *trial*.

38 1. ἀπόρρητον, *to be kept secret*. K. § 8. 12. b. — ἔρχειν τοῦ λόγου (K. § 158. 7. a) is employed when the speaker is to be followed by others, ἔρχεσθαι τοῦ λόγου, when simply the commencement of a speech is intended to be designated.

3—11. παρεκλάσα = παρακέκληκα. S. § 211. N. 14. — ἄνδρες φίλοι, *friends*. ἀνὴρ joined with a substantive or adjective forms a periphrasis for a substantive. — πρὸς θεῶν καὶ πρὸς ἀνθρώπων, *in the estimation of gods and men*. — τουτοῦ. See N. on p. 19. l. 16. — γὰρ is γὰρ *illustrantia*, i. e. it serves to explain and illustrate what has just been said. — ὁ ἐμὸς πατήρ, *my father*. The article is sometimes employed even where the possessive sufficiently particularizes the

noun. — *δῆκοον*, *servant, attendant*, not *δοῦλος*, a *slave*. It heightened the crime of deserting his prince, that Darius gave him to be an attendant upon Cyrus. — *ἔχων*, *being in possession of*. — *ἐποίησα ὥστε κ.τ.λ.*, *I effected that* (cf. N. on p. 37. l. 10) *he thought it best* (= *I made it seem best to him*) *to cease making war upon me*. Krüger says that the proper structure would have been: *ἐγὼ αὐτὸν προσπολεμῶν ἐποίησα τοῦ πρὸς ἐμὲ πολέμου παύσασθαι*. For the construction of *τοῦ πολέμου*, cf. S. § 197. 2; K. § 157. — *δεξιὰν*, *the right hand*. In ancient times, one of the most inviolate pledges of fidelity was the giving of the right hand.

12—2. *ἔστιν δ τι σε ἡδίκησα*, *is there any thing in which* (δ τι = τι, δ) *I have injured you?* — *ὅτι οὐ*. Supply *ἔστιν* from the preceding clause. *ὅτι* serves here as a mark of quotation. — *οὐκοῦν ὕστερον—κακῶς ἐποίεις*, *did you not afterwards lay waste?* A negative question implying a negative answer. *κακῶς* stands for the accusative of the thing after *ἐποίεις*. S. § 184. N. 2 (end). — *ὡς αὐτὸς σὺ (you yourself) ὁμολογεῖς* is to be taken with *οὐδὲν ὑπ' ἐμοῦ ἀδικούμενος*. — *εἰς Μουσούς* (sc. *ἐλθὼν*) = *εἰς Μυσίαν*. — *δ τι ἐδύνω*, *as far as you were able*. — *ἔφη* = *ὡμολόγει*. — *ἔγνωσ* (K. § 142) *τὴν σεαυτοῦ δύναμιν*, *when you knew your own strength*, i. e. had become sensible of your inability to contend with me. — *Ἀρτέμιδος βωμόν*, *the altar of Diana* as a suppliant. Cf. 1 Kings 2: 28. — *μεταμέλειν τέ σοι*, *that you repented*. The genitive of the thing, about which the feeling of regret is exercised, is frequently to be mentally supplied. S. § 201. N. 4.

21—28. *ἐπιβουλευων—φανερὸς γέγονας*, *are you evidently plotting*. For the construction, see N. on p. 29. l. 30. — *οὐδὲν ἀδικηθεῖς*. The ellipsis may be supplied from *ἐπιβουλευων φανερὸς γέγονας*. — *περὶ ἐμὲ ἄδικος*, *unjust to me*. When the subject of the principal verb and the infinitive is the same, the adjective in the predicate is put by attraction in the nominative. K. § 172. 3; S. § 224. — *Ἦ γὰρ ἀνάγκη* (= *ἀναγκαῖόν ἐστι*), *certainly, for it is necessary* to confess that I have wronged you. — *ἐκ τούτου*, *after this, then*. — *ἔτι οὖν ἂν γένοιο*, *can you then still be*. *ἔτι* here relates to the future. The protasis, *if I should now forgive you*, may be supplied. — *ὅτι οὐδ'* is to be constructed with *ποτὲ* in the next clause. Krüger says that *ὅτι*, in this and similar places, arises from the blending of two constructions: *ἀπεκρίνατο, ὅτι οὐκ ἂν δόξαιτο*, and *ἀπεκρίνατο οὐκ ἂν δόξαιμι*. — *εἰ γενοίμην*. K. § 185. 2 (4). — *σοί γ' ἂν ἔτι ποτὲ δόξαιμι*, *I should never seem so at least to you*. We have here a remarkable example of the force of conscience. To all the charges Orontes unhesitatingly plead guilty, and when virtually asked, what should be done with him, his reply bespoke his deep conviction, that he must be put aside as one no longer to be trusted.

38 30—34. ἀνὴρ . . . λέγει, *this man has done such things and says such things* = *such have been his actions, and such are his words*. With μὲν and δὲ there is frequently a repetition (*anaphora*) of the same word. — ὕμῶν—πρώτος. S. § 188. 1; K. § 158. R. 1. c. — ἀπόφηναι is the imperat. 1 aor. mid. K. § 84. R. 4. — ἐκποδὼν ποιείσθαι, *should be put out of the way*, i. e. put to death. — ὥς τάχιστα, *as quick as possible*. ὥς strengthens the superlative. — τοῦτον φυλάττεσθαι (K. § 150. R. 1), *to be on our guard against him, to be watching him*. — τὸ κατὰ τοῦτον εἶναι, *as far as he is concerned*, is an adverbial phrase, qualifying σχολῇ ᾧ ἡμῖν.

39 1. τοὺς . . . ποιεῖν, *to do well* (S. § 184. N. 2 end) *to our friends* (who are) *voluntarily* so.

2—7. ἔφη. Clearchus was relating this to the Greeks. — καί, *also*. — ἄλλους counsellors. Cf. p. 37. l. 24. — προσδέσθαι (sc. τὴν ψήφον), *acceded to*; literally, *added* (their vote) *to*. — ἐλάβοντο τῆς ζώνης τὸν Ὀρόντην, *they took Orontes by the girdle*. τῆς ζώνης is the genitive of the part taken hold of. S. § 192. 2; K. § 158. R. 2. Middle verbs are for the most part constructed in this way with the genitive. — ἐπὶ θανάτῳ, (as a sign that he was condemned) *to death*. — οἵπερ πρόσθεν προσεκύνουν, *who were previously in the habit of prostrating themselves before him*. S. § 211. N. 11; K. § 152. R. 4. c. — καὶ τότε, *even then*. — καίπερ εἰδότες, *even though they knew*. The participle is here concessive in its use. — ἄγοιτο depends upon εἰδότες, which borrows the time of προσεκύνησαν.

9—12. σκηπτούχων depends on τοῦ πιστοτάτου. — οὔτε—οὔτε, *neither—nor*. — οὐδεὶς is strengthened by οὔτε. S. § 230. 1; K. § 177. 6. — οὐδεὶς εἰδώς, *no one who knew*. — οὐδ' ὅπως, *nor in what way*. εἰκαζον δ' ἄλλοι ἄλλως, *but some conjectured* (that he died) *in one way and some in another*. It is generally supposed that he was buried alive. Cf. Herod. VII. 114.

THE BATTLE OF CUNAXA.

This battle took place Sept. 7, B. C. 401. Cyrus had marched down the eastern of bank the Euphrates, and having passed without molestation a trench, where he thought his brother would make a stand, had become somewhat remiss in his order of march from the supposition that the enemy had fled. But he was undeceived in this opinion in the manner detailed at the commencement of this chapter.

14—18. καὶ serves here as a general connective with what was detailed in the preceding chapter, while τε—καί, which follow, unite the clauses of the sentence. — ἀμφὶ ἀγορὰν πλήθουσιν, *about full market*, i. e. some time between nine and twelve o'clock. The day was divided by the

Greeks into five parts: 1. *πρωτ*, morning; 2. *περὶ ἀγορὰν*, full market, 39 forenoon; 3. *μεσημβρία*, noon; 4. *δείλη*, afternoon; 5. *ἑσπέρα*, evening. *ἀγορὰ πλήθουσα* answers to our full 'change. — *καταλύσειν*, to halt for the night, to encamp; literally, to loose, to unbind (the beasts of burden), i. e. to unharness or unload them. — *τῶν ἀμφὶ Κῦρον πιστῶν* (sc. *τις*), one of the faithful followers of Cyrus. S. § 231. — *ἀνὰ κράτος*, at full speed. — *τῷ ἱππῷ* is the dative of means or instrument. Patagyas had probably been sent forward either to reconnoitre, or, what is more likely, to make some preparations at the *σταδμός*, where they were intending to encamp. — *βαρβαρικῶς* = *Περσιστὶ*, in the Persian language. — *ὥς εἰς μάχην παρεσκευασμένος*, prepared as if for battle = marching in order of battle.

19—21. *τάραχος*, tumult, trepidation. — *καὶ πάντες δέ*, and indeed all, i. e. the Barbarians as well as Greeks. — *ἐπιτεσεῖσθαι* has *βασιλεία* understood for its subject.

21—24. *καὶ* in *καὶ Κῦρος* serves as a general connective while *τε* corresponds to *τε* in *τοῖς τε ἄλλοις*. — *τοῦ ἄρματος*, his chariot. The article with this and the following nouns, has the force of a possessive pronoun. See N. on p. 3. l. 5. — *καδίστασθαι . . . ἕκαστον*, and each to take his station in his own company. *εἰς* imparts to *καδίστασθαι* the idea of previous motion. See N. on p. 28. l. 1.

26—29. The subject of *καδίσταντο* is *Κλέαρχος*, *Προξένος* and *οἱ δ' ἄλλοι*. — *τὰ δεξιὰ τοῦ κέρατος*, the right of the wing. The Greeks constituted the right wing of the army of Cyrus, and upon the extreme right of this wing Clearchus was posted. The adjective is usually put in the plural, when it is used substantively. The genitive is partitive. S. § 188. 1; K. § 158. R. 1. b. — *ἐχόμενος*, being next to him. — *τὸ σπράτευμα*, i. e. Menon's band. — *τοῦ Ἑλληνικοῦ*. See N. on p. 35. l. 29.

3—10. *Κῦρος δὲ καὶ ἱππεῖς*, sc. *ἔστησαν* from the preceding context. 40 — *ψιλήν*, i. e. without a helmet. That he wore a turban is evident from the nature of the case, as well as from the testimony of Ctesias, who says that in the battle his tiara fell off. His tiara was probably the *τιὰρα ὀρθή*, upright tiara, an outward assumption of the royal dignity for which he was contending. — *μαχαίρας*. This weapon was of the *knife* kind, and was used by the Greek horsemen, as a weapon of offence, preferable to the long sword.

11—16. *καὶ . . . ἡμέρας*, and it was now mid-day. The genitive is partitive. — *δείλη*. Buttmann says that the events which follow show, that *δείλη* here means the early part of the afternoon. — *κονιορτὸς* (*κονίον*, *ὄρρυμι*), dust raised, a cloud of dust. — *χρόνῳ δὲ συχνῷ*. The negative *οὐ* which is bracketed in the text, was probably inserted by Leuncl. on the ground that *συχνῷ* in the sense of *much*, would not

40 answer the demands of the passage. But this was unnecessary, since if *συχνῶ* = *πολλῶ*, it may have been so relatively, i. e. as it appeared to the excited Greeks, against whom such a cloud of war was slowly (cf. l. 31 *infra*) and majestically advancing. But one of the definitions which Hesych. gives to *συχνῶ*, is *συνεχῇ*, *closely joined*, which if adopted would give to *χρόνῳ*, *συχνῶ* the signification *immediately after, in a very short time*. — *τάχα* . . . *ἤστραπτε* (*began to glitter*), i. e. gleams from the armor were flashing through the cloud of dust. — *λόγχει*, *lances*. The Grecian spear consisted of the *δόνυ*, *shaft, pole*, and *αἰχμή*, *iron head or point*, both of which essential parts are often put for the whole. — *καταφανείς*, *clearly seen*. The occasional gleam or the weapons through this dark cloud of dust, followed by the magnificent display, as the ranks came fully in sight, must have been a deeply interesting spectacle to Cyrus and his army.

17—22. *λευκοδώρακες*, *having white cuirasses*. — *ἐπὶ* . . . *πολεμίων*, *upon the left (wing) of the enemy*. — *ἐχόμενοι δὲ τούτων*, *next to these*. See N. on p. 39. l. 27. For the genitive, cf. S. § 192. 1; K. § 158. 3. b. — *γεβροφόροι*, *having ozier shields*. The wicker frames of the shields were usually covered with leather. — *ποδῆρεσι*, *reaching to the feet*. — *κατὰ ἔθνη*, *by nations*, i. e. each nation by itself, a common custom in the Persian armies. — *ἐν πλασίῳ πλήρει*, *in a full oblong square*. It was called *πλασίον* from its brick-like form. — *ἕκαστον τὸ ἔθνος* is in apposition with *πάντες δὲ οὗτοι*, and is followed by *ἐπορεύετο* in the singular, although the proper subject is in the plural.

23—28. *πρὸ δὲ αὐτῶν*. Repeat *ἐπορεύετο*. — *διαλείποντα συχρὺν* (= *πολὺ*) *ἀπ' ἀλλήλων*, *at a considerable distance from one another*. — *ἐκ τῶν ἄξόνων εἰς πλάγιον ἀποτεταμένα* (K. § 102. 3), *extending obliquely from the axle-trees*. — *ὑπὸ τοῖς δίφφοις*, *under the seats*. — *εἰς γῆν βλέποντα*, *pointing* (literally, *looking*) *downwards*. "Sometimes the scythe was inserted parallel to the axle into the felly of the wheel, so as to revolve, when the chariot was in motion, with more than thrice the velocity of the chariot itself." Smith's Dict. Gr. and Rom. Antiq. p. 408. These scythed-chariots were never very serviceable, and often, when the horses attached to them were wounded or the driver slain, turned back with wasting havoc upon the army to which they belonged. — *γνώμη*, *design*. — *ὥς . . . ἐλόντων*, *that they should drive against the ranks of the Greeks*. For the construction of *ὥς—ἐλόντων*, cf. S. § 226. a; K. § 176. 1. e.

28—31. *ὃ μέντοι Κύρος εἶπεν, ὅτε κ.τ.λ.*, *notwithstanding what Cyrus said when, etc.* Reference is had to a speech which Cyrus had made to the Greek commanders (chap. 7. § 4), in which he spake of the noise and tumult with which the Persians approached to battle. — *Ἀνέυσθη*

τοῦτο, *he was deceived in this*. The accusative is synechdochical. S. § 182; 40 K. § 159. 7. — ὡς ἀνυστὸν (= δυνατόν), *as much as possible*. — ἐν ἴσῳ (sc. βήματι), *with equal step, at the same pace*.

32—34. ἐν τοῦτῳ, *at this time*. — ἐβόα, *called out*, i. e. issued his command in a loud voice. — κατὰ μέσον τὸ τῶν πολεμίων, *opposite or against the centre of the enemy*.

1. πάνθ' ἡμῖν πεποιήται = *our work is done*; literally, *every thing* 41 *has been done* (= will be done. S. § 211. N. 3) *by us*. For the construction of ἡμῖν πεποιήται, cf. S. § 206. 4.

2—9. τὸ μέσον στίφος, *the central troop*. Reference is had to 6000 horsemen spoken of in chap. 7. § 11; 8. § 24, who were drawn up before the king as his body-guard. — ἀκούων Κύρου, *hearing from Cyrus*. The verb ἀκούω commonly takes the accusative of the sound and the genitive of that from which it proceeds. S. § 192. N. 3; K. § 158. 5. b. — ὄντα—βασιλέα = ὅτι ἦν βασιλεύς. S. § 225. 7; K. § 171. 1. a. — τοσοῦτον—περιῆν, *was so much superior*. — γὰρ introduces the reason why the king's centre was so far beyond the left wing of Cyrus. — πλῆθει is the dative denoting in what the superiority consisted. — ὥστε μέσον τὸ ἐαυτοῦ ἔχων, *that although he was in the centre of his army*. The participle has here its concessive force. S. § 225. 6. — ἐὼνύμου ἔξω, *without the left wing*. S. § 187. 4; K. § 157. — ἀλλ' is here employed in consequence of the preceding protasis commencing with τοσοῦτον γὰρ. This will account for the repetition of the proper name Κλέαρχος. — ὅμως, *yet*, i. e. notwithstanding the command of Cyrus and the position of the king. — φοβούμενος, *fearing*. K. § 150. R. 1. — αὐτῷ μέλοι ὅπως καλῶς ἔχῃ, *he would take care that all things should go well*. — S. § 201. N. 4; K. §§ 180. 5; 188. 3.

10—14. καιρῷ = χρόνῳ. — ὁμαλῶς, *eodem gressu*, must be referred to the army of the king, and not to that of Cyrus as Bornemann supposes. Cf. p. 40. l. 31. It must have been a sublime spectacle to see so many myriads with their glittering armor and flashing weapons, approaching in measured tread to battle.

"The host moves like a deep-sea wave,
Where rise no rocks its power to brave,
High swelling dark and slow."

Cf. Par. Lost. VI. 78—85. — ἔτι ἐν τῷ αὐτῷ (sc. τόπῳ) μένον, *remaining yet in the same place* (where first they began to form the line of battle). — ἐκ τῶν ἔτι προσιόντων, *from those who were still coming up*. As the army was proceeding in a secure and negligent manner, when first advised of the approach of the king's forces, some of the soldiers were probably far behind. These as they came up, would seize their arms from the baggage-wagons in which they were carried (cf. chap. 7.

41 § 20), and fall into their respective companies. — οὐ πᾶνι πρὸς αὐτῷ τῷ στρατεύματι, *not very close to the army* = *at a moderate distance from the army*. He rode out far enough to have a view of both armies. αὐτῷ is employed here for the sake of emphasis. — ἀποβλέπων, *fixing his eyes upon, looking attentively at*. This word is added to κατεδεῖατο in order to impart definiteness to the expression.

15—18. Ξενοφῶν Ἀθηναῖος, *Xenophon an Athenian*. The article is omitted because no distinction is designed. — ὑπελάσας ὡς συναντῆσαι, *riding up in order to meet him*. S. § 223. 1. — εἴ, *whether*, is here followed by the optative, because ἤρετο, upon which παραγγέλλοι depends, expresses time past. S. § 212. 3. — ἐπιστήσας, sc. τὸν ἵππον. — τὰ ἱερὰ καὶ τὰ σφάγια. Divinations were taken both from the entrails of the victim, and the circumstances attending the sacrifice. To such an extent was the latter mode of divination practised, that the fire of the sacrifice, the smoke, wine, water, etc., were all carefully noticed. Hence ἱερὰ may signify *the entrails*, the principal source of divination, and σφάγια (from σφάζω, *to slay*) *the victims*, i. e. the circumstances attending the sacrifice, and the motions of the animal when slaughtered. These words are often, however, synonymous.

19—23. Σορύβου, *noise*, such as would be made by a multitude. This genitive depends on ἤκουσε. S. § 192. 1; K. § 158. R. 4. b. — καὶ . . . εἴη, *and inquired what the noise was*. The optative is employed in the oratio obliqua after a secondary tense. S. § 212. 3; K. § 188. 3. — ὅτι before τὸ σύνθημα and before ΖΕΤΞ ΣΩΤΗΡ, etc., is merely the sign of quotation. In such cases it is not to be translated. — σύνθημα, *the word, tessera militaris*. This countersign, which consisted of one, two, or more words, was given with the voice, first from the general to the inferior officers to avoid confusion, and from them through the whole army, after which it was returned back to the general." Weiske. — δεύτερον, *the second time*. — καὶ ὅς = καὶ οὗτος.

24—28. Δέχομαι τε. Some supply τὸν οἰωνόν. But it is better to understand τὸ σύνθημα. Krüger paraphrases: *ut bonum omen accipio hanc tessaram, σωτηρίαν καὶ νίκην*. — τοῦτο ἔστω, *let this be*, i. e. may it happen that safety and victory shall be ours. Some translate, *let this be* (the watchword). But this interpretation is too frigid. — εἰς τὴν αὐτοῦ χώραν, i. e. at the head of the barbarian forces of his army. — στάδια is the accusative of space. S. § 186. 2; K. § 159. 3 (6). — διειχέτην τὰ φάλαγγε is the dual. — ἐπαίνιζον, *began to raise the psalm*. This was a battle-song, which was sung both before and after the engagement, the first to Mars and the last to Apollo, because it is said that he sung it after his victory over the Pythian dragon. — ἀντίοι—τοῖς πολεμίοις, *against the enemy*. — S. § 200. 1; K. § 161. 2. a. β.

28—34. *ὡς δὲ πορευομένων* (sc. *αὐτῶν*. See N. on p. 30. l. 30), *as they were advancing*. S. § 225. 2; K. § 176. a. — *ἐξεκύμαινε*, *began to fluctuate, break away from* (the line). This metaphor taken from the waves of the sea is full of beauty and energy. — *τι* (sc. *μέρος*) is followed by *τῆς φάλαγγος* as a partitive genitive. S. § 188. 1; K. § 158. R. 1. b. — *τὸ ἐπιλειπόμενον*, *the part* (of the line) *which was left behind*. S. § 225. 1. — *δρόμῳ δεῖν*, *to run*; literally, *to run with a run*. So to give fullness to the expression, we say *to go running, to proceed upon the run*. *δρόμῳ* is the dative of manner. — *οἷον περ*, *just as*. — *Ἐνναλίῳ*, one of the names of Mars, limits *ἐλελίζουσι*, *they shout ἐλελεῦ to Mars*. — *ταῖς ἀσπίσι* denotes the means or instrument. S. § 206. 1; K. § 161. 3. We should have expected *τοῖς δόρασι πρὸς τὰς ἀσπίδας ἐδοῦντησαν*. — *φόβον ποιοῦντες*, *in order to frighten*. S. § 225. 5. — *πρὶν δὲ τόξευμα ἐξικνεῖσθαι*, *but before an arrow reached* (them) = *before they came within bow-shot*.

1, 2. *κατὰ κράτος*, *with all their might*. — *μὴ δεῖν δρόμῳ*. The reason may be drawn from the next clause.

3—9. *τὰ δὲ ἄρματα ἐφέρετο τὰ μὲν*, *but some of the chariots were borne along*; literally, *but the chariots were borne along, some, etc.* *τὰ μὲν* and *τὰ δὲ* are in partitive apposition with *τὰ ἄρματα*. — *κενὰ ἡνιόχων*, *without their charioteers*. *κενὰ*, literally, *empty*. — *οἱ δέ*, i. e. the Greeks. — *ἐπεὶ προΐδουεν*, *when they saw them from afar* = *as often as they saw them*, etc. The optative is employed with *ἐπεὶ*, when the discourse is concerning a past action often repeated. — *ἔστι δὲ ὅστις*, *there was one who* = *some one*. S. § 172. N. 2; K. § 182. R. 7. — *ὥσπερ ἐν ἵπποδρόμῳ*, *as in the hippodrome*, i. e. the race-course, the Olympic course. — *ἐκπλαγείς*, *being struck with terror, being stupified* at the sudden and rapid approach of these chariots. *πληγ-* of the 2 aor. pass. becomes *πλαγ-* in composition. The student will note the strengthening repetition of the negatives in the following clauses. S. § 230; K. § 177. 6. — *ἐπὶ . . . ἐλέγετο*, *upon the left wing some one was said to have been shot*.

10—15. *τὸ κἀθ' αὐτοῦς*, *the enemy opposed to them*. *βαρβαρικὸν* or *κέρας* is to be supplied. — *ὡς βασιλεύς*. In ancient times, when the whole military strength of a kingdom was brought at one time into the field, a single battle usually decided the fate of an empire. — *ὑπὸ τῶν ἀμφ' αὐτόν*, *by his followers*. — *οὐδ' ὡς* = *οὐδ' οὕτως*, *not even thus*, i. e. when apparently victorious, and already saluted as king by his attendants. — *ἐξήχθη* (from *ἐξάγω*), *was induced*. — *συνεσπειραμένην*, *in close order*. — *ἐπεμελεῖτο*, *he was attentively watching*. The object is the clause *ὅτι ποιήσει βασιλεύς*. — *καὶ γάρ*. The ellipsis may be thus supplied, *and* (he did this) *for*, etc. The ellipsis may in most instances be mentally supplied, and the formula *καὶ γάρ* be rendered

42 simply *for*. — *ἴδει αὐτὸν ὅτι = ἴδει ὅτι αὐτός*. For this species of attraction, whereby the subject of the following verb becomes the object of the preceding one, see N. on p. 31. l. 23.

16—1. *καὶ* is here explicative, i. e. the sentence which it introduces serves to explain the previous one. — *μέσον ἔχοντες τὸ αὐτῶν ἡγούμενα*, were accustomed (imperfect tense) to lead in the centre of their army. *νομίζοντες = because they thought*. S. § 225. 4. — *ἐν ἀσφαλεστάτῳ* (sc. τόπῳ) in the safest place. — *ἦν... ἐκατέρωθεν*, if their force was on both sides of them. — *αἰσθάνεσθαι τὸ στράτευμα* depends on *νομίζοντες*.

20—24. *καὶ—δὴ τότε*, and indeed then. — *μέσον ἔχων*, although he was in the centre. The participle is here concessive. — *δμως*, notwithstanding. — *ἐκ τοῦ ἐναντίου*, ex adverso, opposite, in front. — *τοῖς αὐτοῦ τεταγμένοις*, i. e. the six thousand spoken of in N. on p. 41. l. 3. — *ὡς εἰς κύκλῳσιν*, as if to inclose them. *εἰς* here marks intention: *κύκλῳσιν* is derived from *κυκλόφ*, and denotes its action. This evolution is not to be considered as performed by the right wing of the king's army, since that must have extended several stadia beyond the left wing of the army of Cyrus, and it would have been no quick or easy task to wheel about so immense a body of men. It is to be referred rather to the 6000 body-guards, who in the apprehension of Cyrus, were about to fall upon the Greeks, and cut them in pieces (*ὀπίσθεν γενόμενος κατακόψῃ τὸ Ἑλληνικόν*).

24—29. *δείσας—κατακόψῃ* (sc. *βασιλεὺς*). For the use of the subjunctive instead of the optative, cf. S. § 212. N. — *τοῖς ἑξακοσίοις*. Cf. p. 40. l. 4. — *ἀποκτείνει λέγεται κ.τ.λ.* Plutarch says that after Artagereses had thrown his javelin at Cyrus with a force which shook him in his seat, and was turning his horse, Cyrus aimed a stroke at him with his spear, the point of which entered at his collar-bone and pierced through his neck.

30—34. *ὡς... ὀρμήσαντες*, but when (the king's body-guard) was routed, the six hundred belonging to Cyrus, rushing on in the pursuit were dispersed, or, in the route (of the king's body-guard) which took place the six hundred, etc. *ὡς δὲ—καὶ*, but when—then. *καὶ* has frequently this sense after definitions of time. — *πλὴν (= δμως) πάνν ὀλίγοι*, but yet a very few. — *σχεδόν*, mostly. — *οἱ δημοτράπεζοι καλούμενοι*, those who were called table-companions. S. § 225. 1; K. § 148. 6. — *οὐκ ἠνέσχετο*, was not able to restrain himself. N. § 91. L.

43 1—3. *τὸν ἄνδρα ὁρῶ = ὁρῶ αὐτόν*, only more emphatic. — *ἵερο*, imperf. of *ἵεμαι* (*εἶμι*), to hasten. S. § 133. p. 187. — *παλεῖ = jaculando ferit*. — *κατὰ*, upon. — *Κτησίας, Ctesias*, a native of Cnidus and by profession a physician. He spent many years at the Persian court, and composed a history of Assyria and Persia in 23 books entitled

Περσικά, only a few fragments of which remain. — καὶ . . . φησι, and 48 he says that he healed his wound.

3—8. παύοντα, while striking. S. § 225. 2; K. § 176. 1. a. — αὐτὸν ἀκοντίζει τις παλτῷ, some one shoots him with a dart. — μαχόμενοι (fighting with one another, middle reciprocal. S. § 209. 2; K. § 149. R. 1) καὶ βασιλεὺς καὶ Κύρος καὶ οἱ is regarded by Poppo as a nominative absolute, for μαχομένων καὶ βασιλέως καὶ Κύρου καὶ τῶν κ.τ.λ. But Matthiæ (§ 562. N.) founds this use of the nominative upon a different construction, viz., “when the subject of the participle is contained in part by the principal subject, or this latter in the other.” Here ὀπίσσοι, Κύρος, and ὀκτὼ οἱ ἄριστοι, the principal subjects constitute a part of the whole contained in βασιλεὺς, Κύρος, and οἱ ἀμφ’ αὐτούς, the subjects of μαχόμενοι, and a partial apposition may be considered as existing between them. — τῶν is the partitive genitive after ὀπίσσοι. — ἐκείνῳ refers to the king. — οἱ ἄριστοι = οἱ ὁμοτράπεζοι, p. 42. l. 32. — ἔκειντο ἐπ’ αὐτῷ, lay (dead) upon him. This euphemistic use of κείμεαι is quite frequent in the Greek writers.

9—11. αὐτῷ τῶν σκηπτούχων θεράπων, of his sceptre-bearing attendants. αὐτῷ is used here for the subjective genitive. S. § 201. 5. Some may prefer to regard it as limiting πιστότατος, most faithful to him of his sceptre-bearing attendants. — ἐπειδὴ πεπτακότα εἶδε Κύρον, when he saw Cyrus falling. The participle has here its complementary use. S. § 225. 7; K. § 175. 1. a. — ἀπὸ τοῦ ἵππου, from his horse. For the use of the article, see N. on p. 3. l. 5. — περιπεσεῖν αὐτῷ, i. e. he fell upon him with his arms embracing his lifeless body.

13—15. Κύρῳ, upon Cyrus, i. e. as he lay embracing the dead body of Cyrus. — αὐτόν. When the reflexive pronoun is used, the active voice is more frequently employed than the middle. — σπασμένον. The middle voice is used, because the scimitar belonged to the person who drew it. K. § 150. 3. b. — ἀκινάκην, scimitar, a short, crooked sword. — καὶ στρεπτὸν δὲ ἐφέρει. It would appear from this passage and others which might be cited, that these ornaments were marks of honor conferred by the sovereign, very similar to the orders of modern knighthood.

PASSAGE OF THE TIGRIS.

After the battle of Cunaxa in which Cyrus was slain, the Greeks made a truce with the king, the conditions of which were that he should conduct them back safely to Ionia, and that they should pass through his country without doing it any injury. Soon, however, suspicions began to be entertained by the Greeks, that the king was planning their destruction, and only waited for a convenient opportunity to carry his

- 42 design into execution. In this state of distrust and anxiety, they reached in their homeward march the river Tigris, an account of the passage of which is given in this extract.

18—22. πρὸς τὸ Μηδίας κ.τ.λ. This wall appears to have been erected, to protect the inhabitants of Babylonia from the incursions of the Medes. It did not run directly across the isthmus, but inclined from the Euphrates to the Tigris in a north-easterly direction. Its length, according to Rennell, was about 24 British miles. — εἰσω αὐτοῦ, *within it*. S. § 187. 4; K. § 157. — πλινθοῖς ὀπταῖς, *burnt bricks*, were different from the ὠμὴ πλινθος, *dried brick*, which was a common material for buildings in those countries. This dative denotes the means. ποδῶν may be referred to S. § 190. — ἐν ἀσφάλτῳ. This is the cement used by the builders of Babel. "Bitumen had they for cement." Gen. 11, 1-9. This bitumen was found in inexhaustible quantities in the fountains of Heet. Rich says that the principal bitumen pit at Heet has two sources, and is divided by a wall in the centre, on one side of which the bitumen bubbles up, and on the other side, the oil of naphtha, for the two productions are always found in the same situations. The bitumen is at first brittle, but is rendered capable of being applied to brick, by being boiled with a certain proportion of oil. It furnishes the finest of all cements.

25—29. τὴν μὲν and τὴν δ' are in partitive apposition with διώρυχας. — πλοίοις is the dative of means. S. § 206. 1. — ἦσαν = *proceeded, were led*, by the *constructio prægnans*. See N. on p. 28. l. 3. — κατετέμνητο, plup. pass. 3 plural of κατατέμνω. — καί, *also*. — αἱ μὲν πρῶται, (*the first*). — δ' ἐλάττους (sc. αἱ δὲ δεύτεραι) — μικροὶ ὄχθοι (*drains, rivulets*) are in partitive apposition with τάφροι. — ἐλάττους, *narrower*. S. § 65. — τέλος, *at last*. S. § 135. — ὥσπερ ἐν τῇ Ἑλλάδι. Repeat κατατέμνηται.

- 44 1—6. πρὸς φ, *near which*. — ὄνομα Σιτάκη, *Sitace by name*. — σταδίου is the accusative of measure or distance. — παρ' αὐτήν, *near it*. — δένδρων depends on δασέος. S. § 200. 3. — διαβηγκότες . . . ἦσαν, *although having just crossed the Tigris notwithstanding even no longer in sight*.

6—10. μετὰ, *after*. — ἔτυχον ἐν περιπάτῳ ὄντες, *happened to be walking*. S. § 225. 8. — πρὶ, *before*. — ἄνθρωπός τις, *a certain man*. — τοῦ ἂν ἴδοι, *where he might see*. This clause contains the second accusative after ἠρώτησε (S. § 184. 1), and takes the optative according to S. § 213. 2. For the omission of ὅτι, cf. S. § 213. b. — καὶ . . . ξένου, *and that too although he was (sent) from Ariæus the friend of Menon*. ταῦτα is used by way of reference to what precedes, and implies an ellipsis, *and (he did) this*.

11—15. αὐτός εἰμι ὃν ζητεῖς, *I am he whom you seek, or, I am the very man whom, etc.* — τάδε, *as follows.* — μὴ . . . βάρβαροι, *lest the barbarians attack you this night.* μὴ with the subjunctive or optative follows verbs of fearing or being on one's guard, etc. — δὲ = γάρ. — τῷ πλησίον παραδείσῳ, *the neighboring park.* See N. on p. 28. l. 29.

17—19. ὥς = ὅτι, *since, because.* ὥς in the next member is put for ἵνα, *that, so that.* — αὐτὴν refers to γέφυραν. — ἀλλ' . . . διώρυχος, *but that you may be shut in between the river and the canal.* ἐν μέσῳ = μεταξύ.

21. ἃ = ἐκεῖνα ἃ — ἐπαράχθη ὑφ' ὅδρα καὶ ἐφοβεῖτο. The situation of the Greek army in the very heart of the Persian empire, inclosed by rivers and canals, and surrounded by myriads of enemies, was any thing but favorable. No wonder that so daring a soldier even as Clearchus, should be filled with consternation at this intelligence of a night attack, in which Grecian discipline would be far less effectual against the overwhelming numbers of the enemy, than in a battle by day.

22—27. τῶν παρόντων, *of those who were present* (see N. on p. 1. l. 3), is the partitive genitive after τις. — ἐννοήσας, *when he had pondered* (upon the thing). See N. on p. 1. l. 3. — ὥς . . . γέφυραν, *that the attack and the destruction of the bridge were not consistent with each other.* The subject of εἶη is τὸ ἐπιδήσεσθαι κ.τ.λ. S. § 153. — δῆλον, *sc. ἐστι.* The subject is ὅτι . . . ἡττᾶσθαι, *that if they attack us, they will of necessity conquer or be conquered.* S. § 153. b. — οὐδὲ belongs to ἔχοιμεν . . . σωθῶμεν, *we should not have whither fleeing we might be saved.*

27—30. ἐὰν δ' αἶ, *but on the other hand if.* The argument is, that in case the Persians were victorious in this night assault, the destruction of the bridge would not be necessary for the reasons here specified; and if they should lose the battle, nothing could be more ruinous to them, than thus to cut off the means of retreat, and preclude those on the other side of the river from coming to their aid. — πολλῶν ὄντων πέραν, *although there were many on the other side (of the river).* This genitive absolute is concessive. S. §§ 226; 225. 6. — αὐτοῖς depends on βοηθεῖσαι. — λελυμένης τῆς γεφύρας, *if the bridge were destroyed.* S. § 226. a.

32—34. πόση τις εἶη χώρα, *how extensive the country was.* — ἡ ἐν μέσῳ, *that which lay between.* — πολλή, *sc. χώρα.* — τότε δὴ καί, *then indeed.*

1—5. ὑποπέψαιεν (= μετὰ δόλου ἐκπέψαιεν), *had privily (= craftily) & sent.* — ὀκνοῦντες μὴ. See N. on p. 44. l. 14. ὀκνοῦντες borrows past time from ὑποπέψαιεν upon which it depends, and is therefore followed by μένοιεν in the optative. S. § 212. 3. — νήσῳ. So called from its being enclosed by the river and canal. — ἐρύματα is the second or

45 predicate accusative after *ἐχορτες*, *having the Tigris as a defence on the one side* (ἐνθεν). S. § 185. N. 1. — *ἐχοιεν* is connected by δ' to μένοιεν. — ἀγαθῆς, *fertile*. — τῶν ἐργασομένων ἐνόντων, *the laborers being in it*. The peasantry would be necessary to till the land and supply the Greeks with food. — εἰτα δὲ καὶ ἀποστροφή γένοιτο, *and then also it would be a refuge* = a place of retreat. — τις, *any one* (of the king's subjects). — βασιλέα κακῶς ποιεῖν. S. § 184. N. 2 (end).

7—10. μετὰ ταῦτα, *after these things*. — μέντοι—δμως, *nevertheless*, i. e. although they did not believe the messenger. μέντοι serves to strengthen δμως. — καὶ οὔτε ἐπέδeto οὐδεὶς οὐδαμῶden, *but no one from any quarter whatever attacked them*. Notice the emphatic accumulation of negatives. S. § 230. 1. — τῶν πολεμίων is the partitive genitive. — οἱ φυλάττοντες, *those who were keeping watch* = the sentinels. S. § 225. 1.

14—17. διέβαινον, *they began to cross*. — ὡς οἶόν τε μάλιστα πεφυλαγμένως, "*with every possible precaution*." Felton. — τινες . . . Ἑλλήνων, *some of those Greeks* (who were) *with Tissaphernes*. — ὡς διαβαινόντων μέλλοιεν ἐπιδήσεσθαι, *that (the Persians) were intending to attack them while they were crossing* (S. § 225. 2). For this use of μέλλω to denote intention or purpose, cf. S. § 89. 2. For the use of the middle, cf. S. § 209. 1. Some read ἐπιτίθεσθαι. — διαβαινόντων μέντοι (sc. αὐτῶν. See N. on p. 30. l. 30), *however, while they were crossing*. The construction would have been more regular had the participle conformed in case to αὐτοῖς. See N. on p. 35. l. 24. — σκοπῶν εἰ διαβαίνοιεν, *whether they were crossing, seeing whether they would cross*. S. § 215. N. 6. ἐπεὶ δὲ εἶδεν, sc. αὐτοὺς διαβαινόντας. — ἔρχετο ἀπελαύνων = ἀπῆλασε, *he rode away*. S. § 225. 8. The cowardice and duplicity of the Persians are eminently shown in this whole affair.

19—25. Φύσκον, *Physcus*, is supposed to be the stream now called 'A'dhem, upon which are found the ruins of a city supposed to be the ancient Opia. — ἀπῆντησε = ἐνέτυχε, *met*. — νόδος ἀδελφός, *an illegitimate brother*. — Σούσων, *Susa*, a celebrated city of Susiana in Persia, situated on the east side of the Eulæus or Choaspes. On account of its being sheltered from the north-east wind by a high ridge of mountains, it became from the time of Cyrus the Great, the winter residence of the Persian kings. It is celebrated in Scripture, as the place where Daniel saw the vision of the ram and he-goat, and where Ahasuerus kept his splendid feast. Sir John Malcolm says "its ruins are not less than 12 miles in extent, and that wild beasts roam at large over a spot, where once stood some of the proudest palaces ever raised by human art." — Ἐκβατώνων, *Ecbatana*, a city of Media, and next to Babylon and Nineveh, one of the strongest and most beautiful cities of the East. It was the summer residence of the Persian kings. — ὡς βοηθήσων, *in*

order to assist. S. § 225. 5. — *παρερχομένους* is the complementary 45 participle, *he was looking at the Greeks passing by*.

26—31. *εἰς δύο, two and two, i. e. two abreast.* — *ἄλλοτε καὶ ἄλλοτε ἐπιστάμενος, halting now and then.* — *ὅσον δ' [ἂν] χρόνον, as long time as,* corresponds to *τοσούτον χρόνον* in the next member. S. § 76. — *τὸ ἡγούμενον, the van.* — *ἐπιστήσεις, sc. ἐαυτά.* So Matthiæ § 521. But Bornemann and Poppo after Schneider supply *ὁ Κλέαρχος*, making *τὸ ἡγούμενον* the object of *ἐπιστήσεις*. So also Krüger interprets the passage, who adopts, however, the common reading *ἐπιστῇ*, on the ground that *ἂν* ought to have been omitted with the optative. But cf. Matthiæ § 527. — *τοσούτον ἦν . . . ἐπίστασιν, so long a time, a halt took place of necessity, through the whole army, or more briefly, so long the whole army necessarily halted.* For the construction of *γίγνεσθαι*, cf. S. § 222. 2. — *ὥστε τὸ στράτευμα—δόξαι, so that the army seemed.* S. § 223. 1. — *καὶ αὐτοῖς τοῖς Ἕλλησι, even to the Greeks themselves.* S. § 160. a. — *τὸν Πέρσην, i. e. the king's brother.*

33, 34. *εἰς τὰς Παρυσάτιδος κώμας.* See N. on p. 35. l. 3. — *Κύρῳ ἐπεγγελῶν, in order to insult Cyrus (i. e. the memory of Cyrus).* S. § 225. 5.

1. *πλὴν ἀνδραπόδων, except slaves, i. e. they were permitted to en-* 46 *slave none of the inhabitants.*

5, 6. *ἀριστερᾷ, upon their left.* They were ascending the stream. — *πέραν τοῦ ποταμοῦ, on the other side of the river.* *πέραν, beyond,* is used chiefly of rivers and other waters. — *Καιναί, Cænæ.* The ruins are now called Senu.

RETREAT ALONG THE TIGRIS.

Soon after the time referred to in the preceding extract, the five principal generals of the Grecian army were treacherously seized and put to death by Tissaphernes the leader of the king's army. Upon this the Greeks were thrown into great dejection, from which they were aroused by Xenophon, who until this time had accompanied the expedition as a friend of Proxenus, and had taken no part in the management of affairs. Under his guidance they commenced their celebrated RETREAT. At first they suffered much from the Persians, who hung upon their rear, and upon whom they in turn could inflict no injury from their destitution of cavalry. To remedy this, Xenophon hastily equipped a small body of horse, with which, in the manner related in this extract, he taught the foe to remain at a respectful distance from the army, and inspired his own followers with courage and confidence.

9—11. *τῇ ἄλλῃ, on the next,* is retrospective, i. e. it refers to a different thing from one which has been mentioned. Crosby § 766. —

46, *πρωϊότερον* (comparative of *πρωτ* from its deriv. adj. *πρώϊος*), *earlier* than on the previous day. — *χαράδραν*, *ravine, a bed of a torrent*. — ἐφ' ἧ, *at which*. — *διαβαίνουσιν*, *while crossing over*. S. § 225. 2.

12—18. *διαβεβηκόσι*, *just as they had passed over*. The perfect here refers to that which had just taken place. — *αὐτοῖς* limits *φαίνεται*. — *τοσούτους γὰρ* (explicative) *ἤτησε Τισσαφέρνην*, *for he asked just this number from Tissaphernes*. A braggart way of expressing his confidence in the result. For the construction, cf. S. § 184. 1. — *ἐν τῇ πρόσθεν προσβολῇ*, *in the former* (S. § 169. 1) *attack*. The common reading is *ἐμπροσθεν*. — *πολλὰ . . . ποιῆσαι*, *and thought he had inflicted much evil* (upon the Greeks).

19—23. *τῆς χαράδρας* is the genitive of separation. S. § 197. 2. — *δυσον*, *as many as*. — *διέβαινε*, *began to cross*. — *ἔχων* = *with*. S. § 225. N. 4. — *παρήγγελτο . . . ὀπλιτῶν*, *orders had been given* (by the Grecian commanders) *to such of the targeteers and heavy-armed as were to pursue*. *οὓς* = *ἐκείνοις οὓς*, of which *ἐκείνοις* limits *παρήγγελτο*, and is followed by the partitive genitives *τῶν πελταστῶν* and *τῶν ὀπλιτῶν*. — *ὥς ἐφεσπομένης ἰκανῆς δυνάμεως*, *inasmuch as a force sufficient* (to support them) *should follow*. S. § 226. a.

24—27. *κατειλήφει*, *had overtaken* the Greeks. — *ἐσθμηνε*, *sc. ὁ σαλπικτής*. See N. on p. 30. l. 28. — *ἔδεον ὁμοσε*, *ran to meet*. — *οἷς* = *ἐκείνοις οἷς*, of which the antecedent is the subject of *ἔδεον*. — *οἱ ἰππεῖς* refers to the troop which had been equipped by Xenophon. — *οἱ δὲ* refers to the Persians. — *οὐκ ἐδέξαντο*, *did not receive them* = *did not stand their ground*. — *τὴν χαράδραν*. See l. 10.

28—30. *τοῖς βαρβάροις* properly depends upon *ἀπέδωνον*, but is to be translated as the adnominal genitive limiting *πεζῶν*, *many foot soldiers of the barbarians*. S. § 201. 5. — *αὐτοκέλευστοι*, *uncommanded, of their own accord*. The reason why the Greeks mangled the bodies of the slain is given in the next clause.

47 2. *ὄρῳ* limits *φοβερώτατον*, *most fearful to behold*. S. § 222. 6.

3, 4. *οὕτω πράξαντες*, *when they had thus done* (S. § 225. 2) = *having suffered this defeat*. There is a slight vein of irony in the expression. — *τὸ λοιπὸν* is the accusative of duration of time. S. § 186. 2; K. § 159. 3 (6). — *τῆς ἡμέρας* is the partitive genitive, *the rest of the day*.

6—10. *Ἀδρίσσα*. These ruins are supposed by Ainsworth and other modern travellers, to occupy the site of the ancient Resen of the Scriptures (Gen. 10: 12). — *τὸ παλαιόν*, *anciently*, is an adverbial accusative phrase. — *ὕψος*, *height*. — *τοῦ δὲ κύκλου ἡ περίοδος*, *the whole distance around; literally, the circuit of the circle*. — *πλίνθοις κεραμίαις*, *bricks made of potter's clay*.

11—14. *ταύτην* is the object of *ἐλεῖν*. — *πολιορκῶν* denotes the means or manner. S. § 225. 3. — *ἥλιον δὲ νεφέλη προκαλύψασα*.

This obscuration of the sun was probably an eclipse, the cause of which 47 being unknown to the inhabitants, was attributed to a cloud. An illustration of the terror anciently inspired by eclipses, is furnished in the consternation of Nicias and his troops, at an eclipse of the moon, when they were just ready to leave Syracuse. Zonaras relates, that Hannibal was terrified by an eclipse of the sun before the battle of Zama. For the manner in which Columbus wrought upon the fears of the Indians, by predicting an eclipse of the moon, cf. Irving's Columbus, vol. ii. p. 144. — ἐξέλιπον, sc. τὴν πόλιν. Cf. ἐρήμη, l. 6. — καὶ οὕτως ἐδόλω, and thus it was taken. ἐδόλω, 2 aor. act. with pass. signification from ἈΛΩΜΙ. S. § 133; K. § 122. 1.

14—16. παρὰ ταύτην τὴν πόλιν, near this city. — πυραμῖς, pyramid. "Quæ figura apud geometras ideo sic appellatur, quod ad ignis speciem, τοῦ πυρός, ut nos dicimus, extenuatur in conum." Amm. Marcell. XXII. 15. — ἐπὶ ταύτης, upon this, i. e. the pyramid. It served as a kind of fortress.

20—22. τεῖχος, castle. — πρὸς τῇ πόλει, near the city. A fortress like this being usually built for the defence of some city, when spoken of, suggests the idea of the city or place defended. Hence when the city is mentioned, it takes the article, as though it had been previously spoken of. — Μέσπιλα. These ruins are supposed to be those of ancient Nineveh. — ποτε, once, formerly. — λίθου ξεστοῦ κογχυλίδτου, heven stone containing shapes of shells. These shells were petrified.

23—27. ἐπὶ δὲ ταύτῃ, upon this, i. e. the foundation of variegated stone just spoken of. — ἀπώλεσαν is here used transitively in the sense of amittere, to lose.

29, 30. ὁ Περσῶν βασιλεὺς, i. e. Cyrus the Elder. — ὅτε χρόνῳ—ὅτε βίᾳ, neither by siege nor by storm; literally, neither by time nor force. — ἐμβροντήτους, thunderstruck.

34. οὓς . . . ἔχων. The full construction would be, ἐκείνους τε ἔχων οὓς αὐτὸς ἔχων ἦλθε. This part of Tissaphernes's force consisted of 500 horse. Cf. Anab. I. 2. § 4.

2—4. ὁ βασιλεὺς ἀδελφός. Cf. p. 45. l. 22. — πρὸς τούτοις, in 48 addition to these. — ὥστε, so that, denotes result.

5—8. τὰς . . . καταστήσας, a part of his troops he opposed to the rear of the Greeks. εἶχεν—καταστήσας = κατέστησε. S. § 225. 8. Repeat εἶχεν with παραγαγὼν in the next clause. — μὲν οὐκ ἐτόλμησεν corresponds to δὲ παρήγγειλε in the following member.

10—12. οὐδεὶς ἡμάρτανεν ἀνδρὸς (S. § 197. 2). Every stone and arrow took effect in the dense masses of the enemy. — οὐδὲ belongs to ῥάδιον ἦν. — προδυμοῖτο, sc. ἁμαρτάνειν ἀνδρός. — μαλὰ ταχέως, very quickly. — ἔξω βελῶν, i. e. beyond the reach of the missiles.

13—16. οἱ μὲν refers to the Greeks, and οἱ δ' to the Persians. —

48 οὐκέτι, *no longer*. — τῇ τότε ἀκροβολίσει, *in the skirmish at that time*; literally, *in the skirmish*. ἀκροβολίσις refers to a skirmish in which missiles are thrown from a distance. — The τε in γὰρ οἱ τε belongs to τῶν Περσῶν, connecting it with τῶν τοξοτῶν, according to the formula τε—καί. The genitive τῶν Περσῶν depends on the comparative μακρότερον. S. § 198. 1.

17—21. ὥστε . . . Κρησί, *so that they were useful, as many of the arrows as they took, to the Cretans*. — διετέλουν χρώμενοι, *they continued to use*. S. § 225. 8. — ἐμελέτων . . . μακρὰν (sc. ὁδόν), *they shot up vertically for practice, sending (their arrows) far up*, i. e. as high as they could shoot them. Some refer this to the elevation given to the arrows, when discharged against the enemy, in order to make them take effect at a great distance. — ὥστε χρῆσθαι εἰς τὰς σφενδόνας, *so that they used it for sling-stones*.

24—28. κώμαις ἐπιτυχόντες, *having reached villages*. — μείον ἔχοντες, *having been worsted*. ἔχω with an adverb is frequently to be rendered like the corresponding forms of εἶμι. — ἐπεσιτίσαντο. See N. on p. 36. l. 32. — ἀκροβολιζόμενος, *skirmishing*. Cf. N. on l. 15, supra.

29—34. ὅτι . . . ἐπομένων, *that an equilateral square* (see N. on p. 40. l. 22) *was a bad order of march when the enemy were pursuing* (S. § 225. 2). — ἀνάγκη γὰρ ἐστίν—ἐκδιλβεσθαι τοὺς ὀπλίτας, *for of necessity the heavy-armed troops must be forced out of their ranks*. S. § 222. 2. Notice also the construction of ἀνάγκη with the infinitives εἶναι, διασπᾶσθαι, etc., below. — συγκύπτει, *inclined towards each other*. — τὰ κέρατα = αἱ πλευραί. Cf. p. 49. l. 14. — ὁδοῦ στενωτέρας ὁδοῦ, *by the narrowness of the way* (literally, *the way being narrow*). S. § 225. 3. — ἅμα μὲν—ἅμα δὲ καί, *both—and also*. — πιεζομένους, *being pressed together*. — δυσχρήστους . . . ὄντας, *were of necessity difficult to manage being in a state of disorder*.

49 1—7. ὅταν . . . κέρατα, *but when, on the other hand, the wings were separated*. — καὶ κενὸν . . . κερᾶτων, *and the space within the wings was empty*. — τῶν πολεμίων ἐπομένων, *while the enemy were following*. ὁπότε δέοι. See N. on p. 28. l. 30. — διδβασιν (literally, *a passing over*) here signifies the place crossed, as a ravine, morass, defile, etc. — βουλόμενος φθάσαι πρῶτος, *wishing to be first to cross over*. — εὐεπίδետον, sc. τὸ πλάσιον. — For τοῖς πολεμίοις after εὐεπίδետον, cf. S. § 206. 4.

8—13. ἀνὰ ἑκατὸν ἄνδρας, *of one hundred men each*. ἀνὰ is here used distributively. — ἐπέστησαν . . . ἐνωμοτάρχας. For the construction, cf. S. § 185. — ἄλλους—ἄλλους, *some—others*, are in partitive apposition with λοχαγούς. The order of rank in the Spartan army was, 1. βασιλεὺς; 2. πολέμαρχος; 3. λοχαγός; 4. πεντηκοντὴρ; 5. ἐνωμοτάρχης. — ὁπότε συγκύπτει. See N. on p. 28. l. 30. — ὑπέμενον ὕστεροι,

stayed behind. — ὥστε = *ina*. — τότε δέ, *and then*, i. e. after the wings were drawn together. — ἔξωθεν τῶν κεράτων, *outside of the wings*.

14—17. τοῦ πλαισίου is the partitive genitive after πλευραί. S. § 188. 1. — τὸ μέσον ἀνεξέπληκτο, *they again filled up the centre*. It appears that the 600 men who marched in the centre, halted, when it was necessary to draw in the wings. This brought them in the rear, after which they filed off and marched outside of the wings. When the wings separated again, by an inverted process they (i. e. the 600) resumed their station in the centre. — τὸ διέχον, *the opening, vacancy*. — κατὰ λόχους, *by companies of 100 men each*, which would be more compact than 12 bodies of 50 each, or 24 of 25 each, as was the method of filling up the centre when the space was more extended. — ὥστε . . . μέσον, *so that the centre was always full*.

19, 20. ἐν τῷ μέρει, *vicissim, in turn, in due order*. — οἱ λοχαγοί, *sc. τῶν ἐξ λόχων*. — εἴ που δέοι τι τῆς φάλαγγος. Supply ἐπιπαρεῖναι from ἐπιπαρήσαν. φάλαγγος depends on που, = *any part of the phalanx*. S. § 188. 1; K. § 158. 3. R. 1. d.

22—26. ἐπορεύοντο, *were marching*. In the preceding sentence it was ἐπορεύθησαν, *they marched*. — ὁδὸν—γυγνομένην depends upon εἶδον. S. § 225. 7. — οἱ καθῆκον ἀπὸ τοῦ ὄρους, *which extended from the mountain*, i. e. ran out as spurs from it. — ὑφ' ᾧ, *under which* = *at the foot of which*. — ὡς εἰκός, *as was natural, with reason*, refers to ἄσμενοι. The reason is given in τῶν πολεμίων ὄντων ἱππέων.

28—31. κατέβαινον, *were descending*. — ὡς ἐπὶ τὸν ἕτερον ἀναβαίνειν, *that they might ascend the other*. In some editions we find ἀναβαίνειν. — ἀπὸ τοῦ ὑψηλοῦ, *from the eminence*. — εἰς τὸ πρηνές (*sc. χωρίον*), *downwards*. — ὑπὸ μαστίγων, *under the lash*. No wonder that such slaves made worthless soldiers.

32; 33. ἐκράτησαν τῶν Ἑλλήνων γυμνήτων, *they worsted the Greek light-armed*. — κατέκλεισαν αὐτοὺς εἰσω τῶν θπλων. As the Greek slingers and archers could not cast their missiles, or shoot their arrows up the mountain, it showed no want of bravery in them, to retire from so unequal a contest to the ranks of the heavy-armed. — ἐν τῷ ὄχλῳ instead of being on the wings and in the front and rear of the army, their usual position, to watch opportunities to assail the enemy.

2. σχωλῇ, *slowly*, is opposed to ταχὺ in the next clause. — θπλῖται ὄντες, *because they were heavy-armed*. S. § 225. 3; K. § 176. 1. b.

4—8. τὸ ἄλλο στράτευμα, i. e. to the main body of the Greeks. — ταῦτα ἐπασχον, i. e. the Persians would turn upon them again, and annoy them as before. — ταῦτα before ἐγίγνετο refers to these annoyances. — πρὸς τὸ ὄρος, i. e. the mountain spoken of, p. 49, l. 24.

8—11. ὅπῃ τῶν ἐπομένων πολεμίων, *above the enemy who were fol-*

- 50 *loving*. S. § 225. 1. — *οἱ πολέμοι* refers to the Persians, but *οἱ πολέμοι* in the next clause refers to the Greeks. — *δεδοικότες*, *because they feared*. S. § 225. 4. — *ἀμφότεραθεν αὐτῶν*, *above them*. S. § 187. 4; K. § 158. 3. b.

12—15. *τὸ λοιπόν*. See N. on p. 47. l. 4. — *οἱ μὲν* refers to the main army of the Greeks, and *οἱ δὲ* to the light-armed who had ascended the mountain. — *τῇ ὁδῷ κατὰ τοὺς γηλόφους*, *in the way over the hills* (p. 49. l. 26). — *εἰς τὰς κόμας* spoken of, p. 49. l. 25.

19. *τῷ σατραπεύοντι* (= *σατράπῃ ὄντι*) *τῆς χώρας*, *for the satrap of that country*. For the construction of the genitive, cf. S. § 189.

20—24. *κατέλαβεν*, *overtook*. — *ἡ ἀνάγκη κατασκηῆσαι*, *the necessity of encamping, that it was necessary to encamp*. S. § 222. 2. — *οὐ πρῶτον*, *where first*. — *ἔτι*, *any longer*. — *μαχομένους* belongs to *αὐτοῖς*, and denotes manner. S. § 225. 3. — *ἀπόμαχοι*, *unable to fight*. — *οἱ τετρωμένοι*, *namely those who were wounded*. — *καὶ οἱ ἐκείνους φέροντες*, *and those who were bearing* (S. § 225. 1; K. § 176. 1. f.) *them*, i. e. the wounded.

25—29. *κατεσκήνησαν* refers to the Greeks. — *πολὸν περιῆσαν οἱ Ἕλληνες*, *the Greeks were far superior*. — *πολὸν γὰρ . . . μάχεσθαι*, *for it was very different for them sallying forth from a position to repel (the foe), than while marching to fight the enemy following them*. Krüger reads *δρμῶντας*—*πορευομένους*, and makes the infinitive clause the subject of *διέφερεν*, instead of the nominative *δρμῶντες*.

30—32. *ᾧρα . . . πολεμοῖς*, *it was time for the enemy to withdraw*. S. § 222. 2. — *τοῦ Ἑλληνικοῦ* is the genitive of separation. — *σταδίων* follows *μείον*. S. § 198. 1; K. § 158. 7. β. — *τῆς νυκτὸς* is the genitive of time.

33, 34. *πονηρόν*, *a useless thing*. S. § 157. α. — *γὰρ* in *οἱ τε γὰρ* explains *πονηρόν*. — *ὥς . . . ἔνεκα*, *as a common thing are shackled to prevent them from running away*. S. § 222. 2.

- 51 2—5. *δεῖ*—*Πέρσῃ ἀνδρὶ* (*it was necessary for a Persian*)—*δεῖ*—*θωρακισθέντα*. The impersonal *δεῖ* is constructed with the dative (S. § 201. N. 4), or with the accusative (S. § 153. a). Here both constructions are found. — *καὶ θωρακισθέντα ἀναβῆναι ἐπὶ τὸν ἵππον*, *and himself being armed* (= having put on his armor) *to mount upon his horse*. — *ποιεῖν* is the subject, and *ἔστι* is to be supplied. S. § 153. α. — *θορύβου ὄντος*, *when there was a tumult*. S. § 225. 2. — *ἀπεσκήνουν* = *ἀπεστροπαπεδεύοντο*, as they had burnt their tents. Cf. Anab. III. 3. § 1.

7—12. *αὐτοὺς*—*βουλομένους ἀπίνεαι*, *that they (the Persians) were wishing to withdraw*. S. § 225. 7. — *διαγελλομένους*. “Opinor esse: cum inter se hoc denuntiarent alter alteri (fortasse duces militibus) proficiscendum esse acclamaret.” Weiske. — *ἐκήρυξε*, sc. *ὁ κήρυξ*. S. § 152. b. — *συσκευάζεσθαι*, *to put themselves in readiness to march*.

— ἀκούοντων τῶν πολεμίων, *in the hearing of the enemy*, is to be 51 taken with ἐκήρυξε. — ἐπέσχον (sc. ἑαυτούς), *they delayed*. — ὁψὲ ἐγίγνετο, *it was getting late*. — λύειν (= λυσιτελεῖν) is governed by ἰδοίκε, of which πορεύεσθαι and κατὰγεσθαι are the subjects.

13—19. ἀπίοντας (sc. ἐκείνους) ἑώρων, *saw that they had withdrawn*. S. § 225. 7. — αὐτοί, *they themselves*, is opposed to the ἐκείνους implied in the preceding clause and referring to the Persians. S. § 160. a. — ἀναζεύξαντες, *having broken up their encampment*. The Greeks were enabled by this stratagem to proceed three whole days and a part of the fourth, unmolested by the enemy. — ὅσον, *as far as*. — τοσοῦτον μεταξύ, *so great a distance between*. — τῇ ὑστεραίᾳ, sc. ἡμέρᾳ. — νυκτὸς προελθόντες, *having passed them by night*. — ᾧ . . . ὄρους, *the summit of a hill, along by which the Greeks were about to march*. ἀκρωνυχίαν ὄρους is in apposition with χωρίον ὑπερδέξιον, and is the same eminence, which is called λόφος, in l. 27 et seq. — ὑφ' ἣν, *under which*.

20—22. προκατειλημμένην, *taken possession of beforehand, preoccupied*, is the complementary participle. S. § 225. 7. — καλεῖ is the historical present. S. § 211. N. 1. — ἀπὸ τῆς οὐρᾶς, *from the rear*. — παραγενέσθαι receives the idea of motion from εἰς. See N. on the constructio prægna, p. 28. l. 1. — εἰς τὸ πρόσθεν, *to the front of the army*.

24—28. ἐπιφανόμενον, *coming in sight*. The Greeks were now in extremities. The hills, at the foot of which lay their route, were pre-occupied by a detachment of the enemy. On the right hand were the mountains, on the left the Tigris, while Tissaphernes with the main army of the Persians was hanging on the rear, so that no troops could be spared from that division. It will soon appear, however, with what address and gallantry they were extricated from these difficulties. — ἔξεστιν ὁρᾶν, *you can see*. — εἰ μὴ τούτους ἀποκόψομεν, *unless we dislodge them*.

29—31. ὁ δέ, i. e. Xenophon, who is also the speaker in the sentence commencing with ἀλλὰ μὴν ὦρα. — βουλευέσθαι . . . λόφου, *to consult how one (= we) may drive away these men from the hill*.

33. τοῦ ὄρους τὴν κορυφὴν. This was a higher elevation than the one a little in advance occupied by the Persians. Hence if the Greeks could get possession of this commanding eminence, they could easily drive the enemy from the heights, upon which they had posted themselves. — ὁδον, *which was* (S. § 225. 2), refers to κορυφὴν.

2—6. ἵεσθαι, infin. of ἵεμαι, *to hasten*. Cf. S. § 133. I. — τὸ ἄκρον, 52 i. e. τοῦ ὄρους τὴν κορυφὴν. — εἰ βούλει, *if you are willing*. — εἰ δὲ χρήσεις, *but if you desire to go*. — αὐτοῦ, *here*.

7—9. ἐλέσθαι is the object of δίδωμι. — νεώτερος, *the younger*. — ἀπὸ τοῦ στόματος, *from the front; literally, mouth*. — μακρὰν

52 . . . λαβεῖν = τὸ ἀπὸ τῆς οὐρᾶς λαβεῖν ἢ μακρὰν. As it respects the construction of λαβεῖν with μακρὰν, it is usual to give the positive in such cases the force of the comparative, and supply ἢ ὥστε before the infinitive. But Matthiæ (Gram. § 448. p. 746) says "properly speaking, the positive is not here used for the comparative, but the infinitive expresses either the respect in which the adjective is to be taken (Gram. § 534), or the effect of the obstacle included in the adjective, so that it is to be taken in a negative sense, *far so as to prevent bringing*, i. e. too far to bring."

10—13. τοὺς—τούς, *some—some*. — αὐτῷ refers to Xenophon. — τοὺς τριακοσίους, i. e. half of the ἐξ λόχοι spoken of, p. 49. l. 8. — αὐτός, *he himself*, i. e. Chirisophus.

15—18. ὡς ἔδυναντο τάχιστα, *as quick as possible*. — τοῦ λόφου, i. e. the χωρίον ὑπερδέξιον of p. 51. l. 18. — τὸ ἄκρον refers to the higher elevation spoken of in l. 2, supra. — ἀμιλλᾶσθαι ἐπὶ τὸ ἄκρον, *to contend for the height*, i. e. to reach it before the Greeks.

18—20. πολλὴ μὲν κραυγὴ—πολλὴ δὲ κραυγὴ. The consciousness that they were striving in sight of both armies, the shouts of encouragement with which they were cheered on, and the great interests at stake, must have exerted a powerful interest upon these rival bands, as they strove for the summit of the mountain. — στρατεύματος = στρατιωτῶν. Hence διακελευομένων is put in the plural, because its noun is a collective one. S. § 157. 3. — τοῖς ἑαυτῶν, *their party*.

22—24. ἄνδρες, ἐπὶ νῦν κ.τ.λ. No appeal could be more effective than this. The repetition of νῦν is exceedingly spirited and emphatic. — ἀμαχεῖ, *without fighting*.

25, 26. ἐξ ἴσου—ἰσμέν, "*æquali conditione sumus*," Krüger. — χαλεπῶς κάμνω τὴν ἀσπίδα φέρων, *I am greatly fatigued with carrying my shield*. S. § 225: 3. Krüger joins χαλεπῶς to φέρων, *carrying with difficulty*.

27—32. καὶ ὅς = καὶ οὗτος. — τὴν ἀσπίδα of Soteridas. — ἐπαγγεῖν, *to go forward*, before the one, who παρεκελεύετο, i. e. Xenophon. — παρίεναι, *to pass by* Xenophon, whose progress was retarded, by the weight of the soldier's shield in addition to his own cumbrous armor.

53 1. ἀναβάς, sc. ἐπὶ τὸν ἵππον. — ἕως βάσιμα ἦν, *as far as he could proceed on horseback*; literally, *as far as it was accessible to a horse*. βάσιμα. Verbals in the predicate, not referring to a proper subject, are often put in the plural.

MARCH THROUGH THE SNOWS OF ARMENIA.

The Greeks were so harassed in their retreat by the Persians, that they thought it best to turn off from the Tigris and pass over the Cardu-

chian mountains. They were thus relieved from the Persians, but suffered much from the wind and cold, and also from the assaults of the barbarians. Having reached the Centrites, they cross over into the country of the Armenia. The extract here given shows how intensely they suffered from the cold, deep snow, and want of food.

5—8. διέβησαν the Centrites. — λείους, *gently rising*, i. e. not steep or uneven. Krüger following Morus interprets, *non asperos virgultis aut lapidibus*. — τοὺς πρὸς τοὺς Καρδούχους, *namely, those towards the Carduchians = the Carduchians*.

9—11. εἰς . . . ἦν, *but the village into which they came was both large*. κώμην here stands for κώμη, it being attracted by the relative and placed after it. S. § 175. 2; K. § 182. 6. — τῷ σατράπῃ (i. e. Orontes) depends on εἶχε. S. § 201. 1. — τύρσεις. Probably the houses were turreted as a defence against the Carduchians.

13—16. τοῦ Τίγρητος ποταμοῦ, not the Tigris Proper, but only an eastern branch, perhaps the one called Arzen. — Τηλεβόαν. Ainsworth conjectures that this is the Kárá-sá. Bell identifies it with the river Músh, and Rennell makes it the Arsanias an arm of the Euphrates. — περὶ τὸν ποταμόν, *along the river*.

17—20. τόπος, *region*. — Ἀρμενία—ἡ πρὸς ἑσπέραν, *Armenia—that towards the west = Western Armenia*. This section of Armenia Major was separated from Armenia Minor by the Euphrates. — ἀνέβαλλον = ἀνεβίβαζεν.

24—27. ἐφ' ᾧ, *on condition that*. — αὐτοὺς—ἀδικεῖν. S. § 222. c. The construction in ἐκείνους καλεῖν reverts to its more usual form. — μήτε—τε, *not—and*. When the second clause of this formula has its own verb, its meaning is affirmative, otherwise it is negative. S. § 229. N. 1. — ὅσων δέοιντο, *as much as they needed*. — ἐπὶ τοῖς, *on these conditions*.

29, 30. καὶ . . . σταδίους, *and Teribazus followed with his force at a distance of about ten stadia*.

1, 2. κώμας . . . μεστὰς, *many villages round about full of the necessities of life in abundance* (πολλῶν).

7—9. ὅσα ἐστὶν ἀγαθὰ, *as many as are good*. — ἱερεῖα. The Greeks called any animal they slaughtered for food ἱερεῖον, because a part was always burnt at the altar. — τῶν δὲ ἀποσκευασμένων τινές, *some of those who had straggled away*.

11—13. διασκηνοῦν, *to lodge in different quarters*. — συναγαγεῖν depends on ἀσφαλές εἶναι to be supplied from the preceding clause. — πάλιν. Adverbs are often found at the close of a sentence, especially when emphatic. — διαυρῖδξιν, *to clear up*. Some interpret it, *to encamp in the open air, sub dio agere*.

54 13—17. νυκτερεύοντων δ' αὐτῶν, *but while they were bivouacking.* — καὶ . . . ἀνίστασθαι, *and there was much reluctance to rise up.* S. § 222. 2. — κατακειμένων . . . παραβύβειν, *for they lying down, the snow which fell upon them, was a warm covering to those upon whom it lay undisturbed as it fell.* ἀλεινόν, *sc. χρῆμα.*

19, 20. γυμνός, *being lightly clad.* — τάχ' ἂν, *quickly.* — τις καὶ ἄλλος, *one and another.* — ἐκείνου ἀφελόμενος, *sc. τὴν ἀξίνην.* S. § 184. N. 2.

21—24. ἐκ δὲ τούτου, *after this.* — καί, *also.* — ἔκαιον, *began to kindle.* — ἐχρίοντο, “*ut artus frigore torpentes redderentur agiles.*” Zeun. — ἐκ τῶν πικρῶν, *sc. ἀμυγδάλων.* — ἐκ δὲ τῶν αὐτῶν, *sc. τερεβίνθων.*

29, 30. ὅσοι . . . σκηνοῦντες, *but as many as, when they went away before (cf. l. 11—13 supra), burned the houses (they had occupied) paid the penalty, by taking up their miserable abode in the open air.*

31. ἐντεῦθεν (= ἐκ τούτου), *then, after this.* — ἄνδρας δόντες, *having given (him) men as attendants or followers.* — τὰ ὄντα κ.τ.λ., *literally, things being as being, and things not being as not being = the truth exactly as it was.* μὴ is used in negatives simply conceived in the mind, οὐ in negatives absolutely expressed.

55 3. ὁλνπερ καὶ αἱ Ἀμαζόνες ἔχουσιν, *such as the Amazons also have.*

4—7. ποδαπὸς εἴη, *of what country he was.* — καὶ ἐπὶ τίνι συνειλεγμένον, *and for what purpose it had been collected.*

8—11. ὅτι . . . δύναμιν, *that Teribazus had both his own force.* For εἶμι with a participle, see N. on p. 28. l. 20. — ἡπερ μοναχῇ εἴη πορεία, *the only direction in which the road lay.* — ἐπιωδησόμενον follows ὥς (*in order to attack.* S. § 225. 5), and depends upon παρεσκευάσθαι. — ἐνταῦθα is added to ἐπὶ τῇ ὑπερβολῇ for the sake of perspicuity.

15, 16. Σοφαίνετον. Sophænetus was left in charge of the camp, probably, on account of his age. — ἔχοντες . . . ἄνθρωπον, *having the man whom they had taken as a guide.* S. § 185; K. § 160. 3.

18. τὸ στρατόπεδον of the enemy.

20—24. οὐχ ὑπέμειναν, *did not await the charge of the Greeks.* — ἦλωσαν, *were taken.* S. § 133. ἀλίσκομαι. Xanthophon writes ἦλων and ἑδλων. The latter is the Attic form. — ἡ σκηνή. The tents of eastern princes and commanders were often filled with articles of luxury. — φάσκοντες εἶναι, *saying that they were.*

26—29. τὴν ταχίστην, *sc. ὁδόν.* See N. on p. 31. l. 9. — τοῖς καταλειμμένοις, *upon those who had been left behind.* Cf. l. 14, supra. — τῇ σάλπιγγι, *by the trumpet.* — αὐθημερόν, *the same day.*

30—34. ἐδόκει πορευτέον εἶναι, *they determined to proceed.* S. § 178. 2. — ὅπῃ δύναιτο τάχιστα, *as hastily as possible.* — τὰ στενὰ. Cf. p. 55. l. 11. τὸ ἄκρον refers to the same pass. — ἐφ' ᾧ, *upon which.*

3—5. *Εὐφράτην*. This was the eastern branch called Arsania, the modern name of which is Murád-sû. — *βρεχόμενοι πρὸς τὸν ὀμφαλόν*, *being under water up to their middle*. *βρέχεσθαι* is used of objects not merely wetted, but quite under the water. — *οὐ πρόσω*, *not far from the place where the Greeks crossed*.

6—9. *παρασάγγας πεντεκαίδεκα*. Some error seems to have crept into the text here, as the distance is too great for a march through deep snow. — *ἐναντίος ἔπνει*, *was blowing against them*, i. e. in their face. — *ἀποκαίων* is here used tropically of intense cold, the parching effect of which upon the members of the body is not unlike that of heat. — *πηγνύς*, part. of *πήγνυμι*.

10—14. *σφαγιάζεσθαι τῷ ἀνέμῳ*, *to sacrifice to the wind*. — *καὶ . . . πνεύματος*, *and to all now the fury of the winds seemed evidently to abate*. *τὸ χελεπὸν* = *ἡ χελεπότης*. — *ἵστε*, *so that*. The following genitives are partitive.

14—19. *διεγένοντο δὲ τὴν νύκτα*, *and they passed the night*. — *οὐ . . . ὀψίζοντας*, *would not permit those coming late to approach the fire*. For the indicative in the apodosis, cf. S. § 215. 2. — *εἰ μὴ μεταδοῖεν αὐτοῖς πυροῦς*, *unless they shared with them their wheat*. S. § 191. N. *μεταδίδωμι* is more commonly followed by the genitive of the thing imparted. Cf. *μετεδίδουσαν ἀλλήλοις ὦν* (= *ἐκείνων* &), l. 19. — *ὦν* = *ἐκείνων* &, of which the antecedent is the partitive genitive depending on *τι*, and the relative is governed by *ἔχοιεν*.

20—22. *ἔνθα δέ*, *wherever*. — *ἕστε*, *as far as*. — *οὗ δὴ παρῇν μετρεῖν*, *where indeed they could measure*. *οὗ* refers to the place where the snow had been melted by the fire.

25—27. *ἐβουλιμύσαν*, *fainted through excessive hunger*. Fischer remarks of the *βουλιμία*, that "it afflicts the patient with an insatiable appetite, so that he is debilitated, loses his color, faints, and experiences a coldness at the extremities." — *τῶν ἀνδρώπων* is the partitive genitive after *τοὺς πίπτοντας*. — *ὃ τι τὸ πάθος εἶη*, *what the suffering might be*.

28—31. *τῶν ἐμπείρων* limits *τις*. — *εἰ ποῦ τι ὀρέη βρωτόν*, *if any where he saw any eatable*. — *διεδίδου . . . βουλιμῶσιν*, *he distributed it among those who could run, and sent them to give it to those afflicted with the boulimy*. For the construction of *διδόντας*, cf. S. § 225. 5.

33, 34. *ἀμφὶ κνέφας*, *about dusk*. — *ἐκ τῆς κώμης—γυναῖκας*, *women belonging to the village*. — *πρὸς τῇ κρήνῃ*, *at the fountain*.

2—5. *τινες εἶεν*, *who they were*. — *Περσιστὶ*, *like a Persian* = 57 *in the Persian tongue*. S. § 135. 5. — *ἀλλ' ἀπέχει ὅσον παρασάγγην*, *but was distant as much as a parasang*.

5—7. *οἱ δ'* refers to Chirisophus and his party. — *ἐπεὶ ὅψε ἦν*, *when it was late*. — *ὕδροφόροις*. See p. 56. l. 34.

- 57 7—10. ὅσοι, *as many as*. — τοῦ στρατεύματος is the partitive genitive after ὅσοι. — τῶν ἑλλων στρατιωτῶν is the partitive genitive after οἱ μὴ δυνάμενοι, *those who were not able*. S. § 225. 1; K. § 176. 1. f. — ἔσονται καὶ ἄνευ πυρός, *supperless and without fire*.

12—16. τὰ μὴ δυνάμενα, *not able to* (keep pace with the rest). — ἀλλήλοις ἐμάχοντο περὶ αὐτῶν, *quarrelled with one another about them* (i. e. the sumpter horses). — οἱ τε διεφθαρμένοι — τοὺς ὀφθαλμοὺς = ἐκεῖνοι οἷς (i. e. ὧν. S. § 201. 5) οἱ ὀφθαλμοὶ διεφθαρμένοι ἦσαν, *they whose eyes had been injured*. — τοὺς ὀφθαλμοὺς is a synecdochical accusative. S. § 182; K. § 159. 3 (7). — τοὺς . . . ἀποσσεσπότες, *whose toes were rotted off*. τοὺς δακτύλους is also the accusative synecdochical. The 2 perf. of ἀποσπῆω is used intransitively as a present. S. § 207. N. 2.

17—19. ἐπικούρημα τῆς χιῶνος, *a protection from the snow* (separative genitive). — μέλαν τι, *something black*. — τῶν δὲ ποδῶν, *sc. ἐπικούρημα*. Notice the change of construction in τοῖς ὀφθαλμοῖς — τῶν ποδῶν. — εἰ τὴν νύκτα ὑπολούοιτο, *if he took off* (literally, *unloosed*) his shoes *at night*. Cf. ὑποδεδεμένοι (*infra*), *with their shoes on*, literally, *bound on*.

21—23. οἱ ἱμάντες, *the thongs* by which the shoes were fastened to their feet. — ἦσαν — πεποιημένα, *had been made*. — νεοδάπτων, *newly flayed*.

24—28. ἀνάγκας, *difficulties, troubles*. — διὰ τὸ ἐκκλελοιπέναι αὐτόδι τὴν χιῶνα, *on account of the snow having left it there*. — εἰκάσων τετήκεναι, *they conjectured that it had melted away*. The 2 perf. of τήκω has the intransitive sense, *I melt away, I have melted*. S. § 207. N. 2. — τετήκει, *it had melted*, 2 pluperf. of τήκω. — ἦν ἀτμίζουσα (= ἤτμιζε), *was exhaling vapors*.

30—34. πάσῃ τέκνῃ καὶ μηχανῇ, *by every art and contrivance*. — μὴ ἀπολείπεσθαι is the accusative of the immediate object after εἰδεῖτο. S. § 200. 3. — τελευτῶν, *at last*. Adjectives are often used for adverbs. S. § 158. 3. — οὐ . . . πορευθῆναι, *for (they said that) they were unable to proceed*. — τοὺς ἐπομένους πολεμίους φοβῆσαι, *to strike with fear the enemy who were following them*.

- 58 1—3. τοῖς κάμνουσι, *those who were tired out*. They are called οἱ ἀσθενούντες in l. 10 *infra*, their excessive labor and privations rendering them as helpless, as though they were sick. — ἤδη, *now*. — οἱ δέ, i. e. the enemy. — ἀμφὶ ὧν (= ἐκείνων ᾧ) διαφερόμενοι, *quarrelling about the booty* (cf. p. 58. l. 13) *in their possession*.

4—8. ᾗτε ὀγιάοντες, *inasmuch as they were well*, i. e. not exhausted by the sufferings, which they had undergone from cold and fatigue. — ὅσον ἡδύναντο μέγιστον, *as loud as possible*. — ἤκαν (aor. of ἵημι) ἑαυτοὺς, *threw themselves*, is finely descriptive of their precipitate flight over the banks of snow into the valley.

10—14. τῇ ὑστεραίᾳ, sc. ἡμέρᾳ. — ἐγκεκαλυμμένοις, *wrapped up* 58 in their garments. Some incorrectly translate, *covered up* with snow. — καδυστήκει, *had been set*. S. § 133. — ἀνίστασαν αὐτούς, *they endeavored to make them rise up*. S. § 211. N. 12; K. § 152. R. 4. d.

15—18. ὅτι οἱ ἐμπροσθεν οὐχ ὑποχωροῖεν, *that those in front did not pass on*. — τί εἶη τὸ κωλύον, *what was the hindrance*. κωλύον is a participle having the force of a noun. S. § 225. 1. — δλον belongs to τὸ στράτευμα. — οὕτως, i. e. wrapped up in the garments and without any guard.

18—22. οἱ περὶ Ξενοφῶντα, *Xenophon and those with him*, i. e. his immediate attendants. S. § 168. 2. — φυλακὰς ὅσας ἐδύνατο καταστήσαντες, *having set such guards as they were able*. — πρὸς ἡμέραν, *towards day*. — ἀναστήσαντας . . . προΐεναι, *commanded that rousing them up they should compel them to go forward*.

23—27. πέμπει τῶν ἐκ τῆς κώμης, *sends some from the village*. τῶν is partitive after the verb. S. § 191. 1. — σκεφομένους, *to see*. S. § 225. 5. — πῶς ἔχοιεν οἱ τελευταῖοι, *how the rear did*. — οἱ δέ, i. e. the soldiers in the rear. — κομίζειν denotes the purpose of παρέδοσαν. S. § 222. 5. — αὐτοὶ δέ, *and they themselves*. αὐτοὶ stands opposed to τοὺς ἀσθενούντας. — ἦσαν πρὸς τῇ κώμῃ, *they came* (prægnans constructio. See N. on p. 28. l. 3) *to the village*. — ἐνθα, *where*.

30—32. οἱ δὲ ἄλλοι, sc. στρατηγοί. — διαλαχόντες, *having divided by lot*. — ὥς ἐάρων κώμας, *whatever villages they saw*. — ἕκαστοι is in partitive apposition with οἱ δὲ ἄλλοι. — τοὺς ἐαυτῶν = *those* (villages) *allotted to them*.

33, 34. Πολυκράτης. This Athenian captain was a zealous and active friend of Xenophon. — ἀφιέναι αὐτόν, *to absent himself*.

1—5. εἰλήχει, 3 pers. sing. plup. of λαγχάνω. — ἑπτακαίδεκα. 59 This number is evidently too small, since we are told in another place, that Xenophon gave a young horse to each of the generals and captains. — ἐννάτην ἡμέραν γεγαμημένην, *having been married nine days*. S. § 186. N. 2. γαμεῖν is said of the man contracting marriage, γαμεῖσθαι, of the woman. — ἔχετο θηράσων, *had gone to hunt*. S. § 225. 8.

6—10. καταγείοι, *subterranean*. — στόμα, sc. ἔχουσαι. — ἐπὶ κλίμακος, *by a ladder*. — Perkins (Residence in Persia, p. 117) says that "the villages now in this region are just like those described by Xenophon. They are constructed mostly under ground, i. e. the houses are partially sunk below the surface, and the earth is also raised around them, so as to completely imbed three sides, the fourth remaining open to afford a place for the door." A fine testimony to the fidelity of Xenophon's narrative. — τὰ δὲ . . . ἐτρέφοντο, *for* (δὲ) *all the cattle are maintained within* (the houses) *with fodder*.

12—14. ἐνῆσαν . . . ἰσοχειλεῖς, *and the barley itself was also in* (the

59 vases) *even to the brim*. Hence the contrivance for drinking by means of reeds, the wine being sucked up from the bottom part of the jar, from which the barley had risen to the surface. — γόναρα. These joints would have closed up the tube, and rendered the reed useless for the purpose here designated.

14—16. τούτους is governed by λαβόντα. — ἔκρατος ἦν, sc. ὁ οἶνος. — καὶ . . . ἦν, and the drink was very sweet to one accustomed to its use.

CYROPÆDIA.

Κύρου Παιδεία, *the education or the discipline of Cyrus*. This book, however, treats not only of the earlier years of Cyrus, but also of his life, his laws, institutions, habits in peace and war, management of his empire, and the means by which he gave strength and permanence to his government. It may be regarded in the light of a historical romance, founded in the main upon facts, but dressed up and embellished with much that is unquestionably fictitious. It has ever been regarded as a most fascinating work, and from the purity and wisdom of its maxims, its high moral tone, its simplicity of style, and the importance of its subject, has been considered a very appropriate classic for the young student, and has from time immemorial found its way, in whole or in some of its parts, into almost every academic course of study in this country and in Europe.

In the first extract here given, we have an account of the sayings and doings of Cyrus at the court of Astyages his grandfather, to which, while a boy, he had been invited together with his mother Mandane.

59 18—25. ἡ ὀλίγη πλείον, *or a little more than twelve years*. The comparative is more definitely stated by ὀλίγω, πολλῷ, μακρῷ, etc. Thus πολλῷ πλείον, *much more*. — ἡλικῶν, S. § 198. 2. — διαφέρων ἐφάνετο, *he appeared, showed himself to excel*. With the infinitive φαίνεσθαι signifies *to seem, videri*. — καὶ . . . δέοι, *both in respect to his learning the things which (ἃ = ἐκεῖνα ἃ) were proper*. This phrase is properly synecdochical limiting διαφέρων. S. § 182. — ἐκ δὲ τούτου τοῦ χρόνου is opposed to μέχρι μὲν δώδεκα ἐτῶν in the previous section. — Ἀστυάγης, *Astyages*, was the son of Cyaxares I. and father of Cyaxares II. He reigned over Media 34 years. — καλὸν κἀγαθόν. If any distinction is to be sought for in these two words, which seem conjoined by usage, the former is to be referred to *corporeal*, the latter, to *mental*

excellence. — αὐτὴ τε—καί, *both himself—and*. αὐτὴ is opposed (S. 59 § 160. f) to τὸν Κῦρον τὸν υἱὸν ἔχουσα, *with her son Cyrus*.

1—18. ὥς δὲ ἀφίκετο τάχιστα, *as soon as she arrived*. ὥς τάχιστα 60 is elliptical for ὥς ἐστὶ δυνατόν τάχιστα, *quickly as possible*. — ἔγνω δὲ Κῦρος τὸν Ἀστυάγην—ὕντα = ἔγνω δὲ Κῦρος ὅτι δὲ Ἀστυάγης ἦν. See. N. on p. 41. l. 3. — οἷα δὲ, *inasmuch as, since indeed*. Some suppose an ellipsis of ἂν ἐποίησε, and render οἷα δὲ, *as of course he would do*. — ἂν in ὥσπερ ἂν belongs to ἀσπάζοιτο. The protasis is εἰ—συντεδραμμένος = εἰ συντεδραμμένος εἴη. — τις is to be joined in translation with ἀσπάζοιτο, although grammatically belonging to συντεδραμμένος: *just as any one would embrace him if formerly brought up with him*. The student should examine carefully the construction of all these sentences. — καὶ—δὴ responds to τὲ after ἡσπάζετο. — χρώματος ἐν-τρίψει, *with the rubbing in of paint = with the complexion painted*. The Median women were said to dye the lower part of their eyelids with black paint made of pulverized antimony (now called *Surme* by the women of the East), by the astringent qualities of which the eyes were made to appear larger and fuller, which was esteemed with them a mark of beauty. Cf. Plin. H. N. 33. 6. — κόμαις προσδέτοις, *hair put on, i. e. false hair*. — ἃ refers in gender *ad sensum* to its antecedents. — οἱ κάνδυες, *cloaks, or gowns* with wide sleeves worn over the tunics, common to kings, generals, and private soldiers. Those worn by kings were of purple, those worn by high officers, scarlet or purple with white spots, while the soldiers wore such as were made of coarser materials. Cf. Anab. I. 5. § 8. — στρεπτοὶ—ψέλλια. It would seem from a comparison of this passage with Anab. I. 2. § 27; 8. § 29; Herod. VIII. 113; Cor. Nep. Dat. III; Dan. 5: 7, 16, 19, that these ornaments were marks of honor at the disposal of the sovereign, and very similar to the orders of modern knighthood. — περὶ ταῖς χερσίν. Cf. Anab. I. 5. § 8, where the vulgar reading ἐπὶ τῶν χειρῶν, from Marg. Steph. and two MSS. was changed into περὶ ταῖς χερσίν, evidently the better reading, and conformable to the passage here, which is found without variation in all the books. — τοῖς οἴκοι, *those at home, i. e. in their own country*, and therefore not infected with the voluptuous habits of the Medes. — καὶ νῦν ἔτι, *even yet at the present time, now even*. — μολὶ δὲ πάππος, *my grandfather*, μολὶ is the dative of confidential and pleasant intercourse. — ἥ before οὗτος is disjunctive. — οὗτος, i. e. his grandfather. — ἔρα, *then*. — κάλλιστος, is strengthened by πολὺ, *by far the most beautiful*. — ὅσων = τόσων ὅσους (S. § 175. 1), of which ὅσους is governed by ἐώρακα.

19—25. στολήν. See N. on στρεπτοὶ above. — Ἰππου χρυσοχαλίνου. Cf. p. 32. l. 25. — ἅτε παῖς ὢν, *inasmuch as he was yet a boy*: ἅτε followed by a participle gives emphasis to what is affirmed in the

- 60 principal clause. — *ἰκπεύειν μανθάνων υπερέχαιρεν*, *was greatly pleased with learning to ride*. S. § 225. 7; K. § 175. 1. c. — *διὰ . . . χώρα* stands as the reason why *καὶ ἰδεῖν ἵππον σπάνιον*. Cf. Herod. IX. 122.

27. *ὥς ἡδιστα*, *as pleasantly as possible*, or *with the highest pleasure*. This elliptical expression fully written would be: *δειπνεῖν οὕτω ἡδιστα ὥς ἡδύνατο δειπνεῖν ἡδιστα*, *to sup the most pleasantly as he was able to sup pleasantly*. The ellipse in *ὥς ἡδιστα* would easily be supplied by the mind, especially by that of one to whom the language was vernacular. — *οἰκαδε*, *homewards*, is employed, because, as Cyrus was then in Media, the verb *ποδοῖη* implies a longing to return and enjoy the things at home. Adverbs of place are governed by the same laws of attraction as prepositions. S. § 235 (end). — *παροψίδας*, "*dainty side-dishes*." Liddell and Scott. — *ὅσα πράγματα*, *what an amount of trouble*. — *ἀπογέυσσαι τούτων*. S. § 192. 1. — *φάναι*, sc. *φασί*.

- 61 2—7. *ἀπλουστερά καὶ εὐδυτέρα*, *more simple and direct*. — *τοῦ* depends on *κάλλιον*. S. § 198. 1. — *τοῦτο* and *τὸ αὐτό* refer to *τὸ ἐμπλησθῆναι* going before. — *τὸ αὐτὸ ἡμῖν*, *the same thing which we strive for*. The dative to which *τὸ αὐτὸ* directly refers is understood, and *ἡμῖν*, which would limit it is put in the dative. Here *τὸ αὐτὸ* refers to the thing sought after, and *ἡμῖν*, to the persons seeking it. Cf. S. § 202. N. 1. — *πολλοὺς . . . πλανώμενοι*, *wandering up and down through very (τῖνας) many labyrinths*, i. e. the Persians could more readily satisfy their hunger than the Medes, who were obliged to partake of so many dishes (*to rove through so many mazes*) before they could finish their meals. *ἐλιγμούς* is the abstract accusative after *πλανώμενοι*. S. § 181. 2; K. § 159. 2. — *δπρ = ἐκέῖσε δποι*. Hermann remarks, that *ποῖ* and *δποι* denote motion towards a place, but *πῇ* and *δπρ* signify both motion towards a place and rest in the place towards which the motion tends. Cf. Vig. p. 153. — *ἤκομεν*, *we have come*; properly, *we are here*, the form of the verb being present.

8—16. *οὐκ ἀχθόμενοι* (participle of *manner*. S. § 225. 3), *not with trouble*, a litotes = *with great pleasure*. — *ταῦτα* is here used *δεικτικῶς*, i. e. demonstratively, as though the person who spoke pointed with the finger. See N. on p. 5. l. 14. Zeune interprets *ταῦτα* = *κατὰ* or *διὰ ταῦτα*, i. e. *οὕτως*. — *Ἄλλὰ . . . ἑρῶ*, *but I see that you even (καὶ) loathe* (S. § 225. 7) *these articles of food*. The accusative after *μισαττόμενον* is properly speaking synecdochical. Cf. Kühner (Jelf's edit. § 549, c) calls *βρώματα* the *accusative of equivalent notion*. — *καὶ τίνι δῆ — τεκμαίρομενος*, *and indeed on what ground*; literally, *inferring or judging from what*. For the construction of *τίνι*, cf. S. § 206. 1. — *τοῦ ἔργου ἄψρ*. S. § 198. 1. — *εἰς οὐδὲν τὴν χεῖρα ἀποψόμενον*, *that you wipe your hand on nothing*. *ἀποψόμενον* (*ἀποψάω*) depends on *ἑρῶ*. S. § 225. 7. — *τούτων*, i. e. the meat, sauces, etc. As all food was

taken in the hands, there was an evident necessity of wiping the fingers 61 often when meat was eaten. Cyrus pretended to consider this frequent wiping of the hands a proof that the person was disgusted with his food. — πλέα, neut. plur. of πλέως, Attic for πλέος, *full*, here = *be-daubed*.

17—23. εἰ introduces an indirect question having a negative sense, as may be easily seen from the connection. When its sense is affirmative, it may be translated by *whether—not*. — κρέα γε εὖωχοῦ, *eat heartily of your meat = enjoy your meal*. “The accusative stands with verbs of eating and drinking, when the substance is represented as consumed wholly or in a great quantity.” Kühner, § 273. R. 15. — νεανίας, *a young man*, i. e. one healthy and active. — ἅμα δὲ ταῦτα λέγοντα, *and while he was saying these things*. S. § 225. N. 1. — πολλά, sc. κρέα. It is fully written in the next line below. — τῶν ἡμέρων limits κρέα understood. — εἰπεῖν—φάναι. “Ne vel εἰπεῖν vel φάναι delendum putes.” Poppo. — ἥ καὶ δίδως, *do you also give*. — ὅτι ἂν . . . χρῆσθαι, *to use them in whatever way I please*. The infinitive χρῆσθαι denotes purpose (S. § 222. 5) and depends on δίδως. It should be observed, however, that the infinitive does not denote purpose as existing in the subject of the infinitive, but in the subject of the verb upon which the infinitive depends: *do you give all these meats to me for the purpose of using*, i. e. for the purpose on your part that I should use, etc. For the omission of the subject of the infinitive, see N. on p. 3. l. 16. — ἔγωγε (sc. δίδωμι), *I indeed give them*. S. § 68. N. 3.

23—27. λαβόντα τῶν κρεῶν διαδιδόναι, *taking portions of the meats* (S. § 191. 1) *he shared them amongst*; or, *he took portions of the meats and shared them amongst*. The action expressed by the participle must often be conceived as one with that of the verb following, and in such cases may be frequently rendered by the English verb. — σοί. “In the *weaker* forms the first and second personal pronouns are omitted in the nominative, and are enclitic in the oblique cases singular; but in the *stronger* form, they are expressed in the nominative, and are orthotone throughout.” Crosby, § 727. I. — τοῦτο (sc. δίδωμι) is distinctive as well as demonstrative in this place. See Crosby, l. c. — προθύμως, *zealously, with pains*. — μὲ ἱππεύειν διδάσκεις. S. § 184. 1; K. § 160. 4. β. — σοὶ δέ, sc. τοῦτο δίδωμι from the preceding member.

29—34. Σάκκ, “is the name of a tribe, given to any individual of the tribe, somewhat like the term ‘negro’ with us.” Colton. — ὃν ἐτύγχανε = ἦν. Construct ἔχων also with ἐτύγχανε, *happened to have*. S. § 225. 8; K. § 175. 3. α. — προσάγειν, *to admit, introduce*, limits τιμὴν, as an adnominal genitive. S. § 222. 2. — τοὺς δεομένους Ἀστυάγους, *those who stood in need of (= had business with) Astyages*. S. § 200. 3; K. § 158. 5. α. — οὗς = ἐκείνους οὗς. — καιρὸς — προ-

61 *σάγειν* is constructed in the same way as *τιμὴν προσάγειν*. — *παῖς*, sc. *ἐπῆρετο* with which *ἂν* is to be taken. — *μηδέπω ὑποπτήσσω, ποτὶ yet shy, bashful. ὑποπτήσσω, to crouch through fear as hares, partridges, etc.* It here refers to the timidity or bashfulness, which boys feel when just emerging from their boyhood and entering upon youth.

62 2—6. *σκάψαντα, joking, in a jesting manner*, denotes manner. S. § 225. 3; K. § 176. 1. d. — *οἱ δὲ κ.τ.λ.*, are the words of the historian and not of Astyages. — *καθαρίως, cleanly, neatly*, so as not to spill any of the liquor in pouring it out. — *τοῖς τρισὶ δακτύλοις, with the three fingers*, i. e. the three generally used. These were probably the thumb and first two fingers of the hand. — *εὐληπτότατα, most easily taken hold of.*

9—22. *τὸν* before *κελεῦσαι* refers to Astyages, and has the force of a demonstrative pronoun. S. § 166. 1; K. § 148. 4. — *δῆ, then.* — *οὕτω μὲν δὴ εὖ, just as well, gracefully.* *οὕτω δὲ* responds to *οὕτω μὲν*, supra. — *φιάλην* is here to be taken synonymously with *ἐκπωμα*, as *ἐνδοῦναι τὴν φιάλην* is but a varied expression for *ἐνδοῖεν τὸ ἐκπωμα*. — *ὥστε* answers to *οὕτω* going before, and is followed by the infinitive because the discourse is oblique. — *ἐκγελάσαντα, laughing out.* He now put off his mock gravity and resumed his natural playfulness. — *καὶ φιλοῦντα ἅμα, and the same time he kissed him.* *ἅμα* frequently follows the participle with which it is constructed. — *ἀπόλωλας, you are undone.* Cf. Soph. Gr. Verbs, p. 204. — *ἐκβαλῶ σε ἐκ τῆς τιμῆς, I will deprive you of your post of honor.* S. § 200. 3. — *τὰ τε γὰρ ἄλλα, and for the rest* = as to what pertains to the duties of the office. — *ἐκπίομαι—τὸν οἶνον.* See N. on *κρέα γε εὖωχοῦ*, p. 61. l. 18. — *οἱ δ' ἄρα κ.τ.λ.* These are the words of the historian. — *ἀπ' αὐτῆς*, sc. *τῆς φιάλης*. — *κυάδφ.* This was a cup for drawing wine out of the mixer (*κρατήρ*) into the drinking-bowls, or as here, from the bowl into the hand. It contained one-twelfth of the sextarius, or .0825 of a pint English. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 311. — *τοῦ—μὴ λυσitteλεῖν αὐτοῖς, in order that it may not profit them.* The genitive (i. e. the infinitive with the article *τοῦ*) denotes an object, aim, or purpose, which may be considered as the cause of the action of the principal verb. Kühner § 308. 2. b; S. § 222. 2. Sturz, without sufficient reason, finds an ellipsis here of *ἐνεκα*.

23—34. *τάλλα, in other respects.* Accusative synecdochical. — *ἐδεδοικεν... εἴη, I was afraid lest (μή, S. § 214. a) poison had been mingled in the vessel.* For the tense of *ἐδεδοικεν*, cf. S. § 211. N. 6. — *ὅτε εἰστίσας.* The indicative is used in this adverbial sentence denoting time, because the statement is represented as a fact. When it is something conceived or conditional, the subjunctive or optative is used,

according as the verb of the principal sentence is in one of the primary or of the historical tenses. Cf. Kühner, § 337. 5. 7. — σαφῶς . . . ἐγχεῖντα, *I plainly perceived that he* (i. e. the Sacian) *had poured in* (= into the drinking-vessel) *poison for you*. μανθάνω with the participle signifies *to see into, to perceive*; with the infinitive, *to learn*. Cf. K. § 175. R. 4, c. — τοῖς . . . σφαλλομένους, *disordered in mind and body* (S. § 206. 2; K. § 161. 3); literally, *staggering, reeling* like drunken men. — οὐκ ἔατε, *you forbid*. In absolute negations, οὐ and the verb or substantive form together an idea, directly opposite to that of the verb or substantive alone. — ἡμᾶς τοὺς παῖδας, *us boys*. — αὐτοὶ ἐποιεῖτε. S. § 160. 4. b. — πάντες — ἅμα, *all at once*. — ἐκεκράγειτε. 2 pluperf. as imperf. — μάλα γελοίως, *very laughably, ridiculously*. — οὐκ . . . ἔδειν, *and without hearing the singer* (S. §§ 192. 1; 225. 1; K. § 158. 5. a) *you swore that he sung most admirably*.

1—5. μὴ . . . ἐδύνασθε. The ellipsis may be thus supplied: *not to say that you could not dance in tune* (i. e. to the time of the tune), *but you could not stand upright*. μὴ θῶς is like the Lat. *ne dicam*, and μὴ δύνασθε may be supplied from οὐδ' ἐδύνασθε in the next clause, οὐδὲ being changed into μὴ because the negative is dependent (S. § 229. 2), and the verb taking the optative mood after θῶς (S. § 214. 2). Cf. Crosby, § 901. 12. — παντάπασι, *in every respect*. — ἡ ἰσηγορία, *equal freedom of speech*. — δ refers to τοῦτο for its antecedent: *this which you were then doing*.

8—23. διψῶν παύεται (sc. πίνων), *he stops drinking* (S. § 225. 7) *while thirsting*, i. e. while he is yet thirsty. — ἄλλο, *other* than not being entirely free from thirst. By κακὸν οὐδὲν Cyrus alludes to the evils of drinking to excess. — οὐ — Σάκας, *no Sacian = no fellow like your cupbearer*. — οὗτος δ μαράτατος, *this dirty blackguard, wretched fellow*. — ἀποκωλύει. The historic present for the aorist. — δός μοι . . . αὐτοῦ, *give me the command of him for three days*. S. §§ 186. 2; 189; K. §§ 159. 3 (6); 158. 7. a. — ὅποτε βούλοιτο, *whenever he wished*. The optative in this adverbial sentence denotes indefinite frequency (Cf. S. § 217. 2; K. § 183. 3. c), and therefore λέγοιμι in the principal clause is an iterative tense: *I would say, keep saying*. Cf. N. on ὅτε — εἰστίαςας, p. 62. l. 26. — οὕτω, *not yet*. — τῷ ἀρίστῳ ἐντυχεῖν, *to have* (literally, *to meet with*) *his dinner*. — σπουδάζει γὰρ πρὸς τινάς, *for he is busily engaged with certain persons*. Some render: *for he is giving audience to certain persons*. It is very absurd to suppose, as some do, that ἐκείνο (i. e. the dinner) is the subject of σπουδάζει, since the sentence is doubtless a repetition of the offensive words uttered by the Sacian to Cyrus, when he wished to run to his grandfather. — ἥκοι refers to the Sacian. — λούται, *is washing himself, is bathing*. — πᾶν σπουδάζοι φαγεῖν, *was very eager to eat, urgent for his meal*. —

63 ἀπὸ σοῦ κωλύων, *when he keeps me from you*. The participle here denotes the relation of time, with the concomitant idea of cause, since we might render it: *by keeping me from you*. S. § 225. 2; K. § 176. 1. a.

23—27. εὐθυμίας, *good spirits, cheerfulness*, here in the sense of *subjects of mirth and cheerfulness*. For the use of the plural, cf. Kühner § 243. 3 (3). — ἐπὶ τῷ δείπνῳ, *at supper*. ἐπὶ is here used *de tempore*. — τὸν τῆς μητρὸς ἀδελφόν, i. e. Cyaxares. — χαλεπὸν . . . ποιήσαντα, *it was difficult for another to anticipate him in doing this*. S. § 225. 8; K. § 175. 3. d. — ὑπερέχαιρεν αὐτοῖς χαριζόμενος, *was greatly delighted in gratifying them*. S. §§ 225. 3; 201. 1; K. §§ 176. 1. d; 161. 2. c. γ.

28—32. ὥς ἀπιῶσα, *in order to go away*. The future participle with ὥς, marks intention or purpose. — νομίζειν = νομίζοι.

34. πρῶτον . . . ἔρξει, *in the first place the Sacian shall not for you (σοί, as far as you are concerned) have command of access to me*. "This shows that it was a part of the Sacian's office, to say who should and who should not see the king." Colton.

64 1—11. ὥς = εἰς. It is always placed before nouns denoting intelligent objects. — ἐπὶ σοί, *in your power*. ἐπὶ here denotes subordination. — χάριν σοι εἶσομαι, *I shall feel thankful to you*. εἶσομαι, fut. mid. of Εἶδω used chiefly by the Attics instead of εἰδήσω mostly an Epic form. — ἄλλοις ὅποσος ἂν βούλῃ, *as many others (i. e. horses) as you please*. — ἔπειτα . . . πορεύσῃ, *then at supper you shall proceed what way* (S. 181. 2; K. § 159. 2) *you please to that which seems to you to be moderate*, i. e. to a temperate meal. ὅπολιαν ὁδὸν πορεύσῃ refers back to what Cyrus said (p. 61. l. 6) about the many labyrinths, through which the Medes wandered before they could satisfy their hunger. μετρίως ἔχειν = μέτριον εἶναι. — παραδείσῳ, *a pleasure-ground, park*. See N. on p. 28. l. 29. — ἐπειδὴν τάχιστα, *as soon as*. — τοξεύων καὶ ἀκοντίζων, *shooting and hurling the javelin* = with your bow and javelin. The participle here denotes means or instrument. — μεγάλῳι = *grown up*. — οὐκ ἀτυχήσεις. The protasis is λέγων (= if you should speak) πρὸς ἐμέ. For this use of the participle, cf. S. § 224. 6; K. § 176. 1. c.

14—23. ὁ (= οὗτος) δὲ οὐκ ἐμέλλησεν, *he did not delay* = he replied without hesitation. Sophocles (Gr. Verbs *sub voce*) says that the form ἡμέλλησα (with ἡ) is rare. — δοκῶ — εἶναι = *I am acknowledged to be*. — ἀκοντίζων and τοξεύων show in what respect κράτιστος is to be taken. In like manner ἱππεύων in the next clause qualifies ἡσσων, *inferior in riding, in horsemanship*. — ἡλικῶν depends on ἡσσων. S. § 198. 1. — ἐνθάδε, *here*. Below in ἔλθω ἐνθάδε it is *hither*. — σοί — νικῆσειν, *that I shall conquer for you*. σοί is the dative of endearment. See N. on p. 60. l. 13. — τὰ περὶκὰ, *in exercises on foot*. Accusative

synecdochical. — *eis Mēdous* = *eis Mēdōn* χώραν. This mode of 64 expression is by no means uncommon with Xenophon. Cf. Anab. I. 3. § 5; III. 5. § 15; IV. 7. § 1; V. 5. § 1, et saepe. al. The Latins also use the same elliptical form of expression. Cf. "relinquebatur una per Sequanos via." Cæsa. Bel. Gal. I. 8. — *πειράσσομαι τῷ πάπῳ* — *συμμαχεῖν αὐτῷ*. In consequence of the intermediate words between *πάπῳ* and *συμμαχεῖν*, the pronoun *αὐτῷ* referring to *πάπῳ* is added for the sake of perspicuity. S. § 160. N. 5; K. § 169. R. 6. — *ἀγαθῶν ἱππέων κράτιστος*, *the best of good horsemen*. "The positive is sometimes added to the superlative for the sake of emphasis." Crosby, § 673. 1.

24—31. *εἰπεῖν*, *to inquire*. — *ἐκεῖ*, i. e. in Persia. — *ὥς.... δικαιοσύνην*, *inasmuch as I now thoroughly understand justice*. S. § 221. 2. — *καί*, *even*. — *ἄλλοις* depends on *δικάζειν*. — *καὶ τοῖνον*, *and yet, but still*. — *ἐπὶ μίᾳ ποτὲ δίκῃ*, *on account once of one decision, a certain decision*. — *ὥς οὐκ ὀρθῶς δικάσας*, *because I did not judge rightly*. *ὥς* with the participle often denotes the reason of the action expressed by the principal verb.

33. *ἐκδύσας*, *sc. χιτῶνα* the accusative of the thing. S. § 184. 1; K. § 160. 4. ζ. — *αὐτὸν* refers to *ἕτερον παῖδα μικρὸν* to give perspicuity (see N. on *πάπῳ* — *αὐτῷ*, l. 24, supra), and cannot well be rendered. Fischer erroneously refers *αὐτὸν* to *χιτῶνα*. — *τὸν μὲν* and *τὸν δὲ* refer, the former to the larger boy's coat, the latter, to that belonging to the smaller boy. — *ἐκείνον* (S. § 184. 1; K. § 160. 4. ζ) and *ἐκείνου* refer to the smaller boy. — *ἡμίεσε*, aorist of *ἀμφιέννυμι*.

1—11. *ἀμφοτέροις* limits *βέλτιον*. — *τὸν... ἔχειν*, *that each should 65 have the coat which fitted him*. — *ἐν τούτῳ*, *on this occasion therefore*. — *τοῦ ἀρμόζοντος*, *of that which fits* (S. § 225. 1; K. § 176. 1. f), *of what is befitting*, depends on *κριτῆς*. — *ποτέρου δ' χιτῶν εἴη*, *to which of the two the coat belonged*. S. § 190; K. 158. 3. a. — *τοῦτ'* refers to *τίς κτήσις δικαία ἐστὶ*, *what is a just possession*. — *σκεπτέον*. A verbal from *σκοπέω*. — *ἔχειν* and *κεκτήσθαι*, with the words connected with them, are subjects of the proposition *κτῆσις δικαία ἐστὶ* supplied from the clause above. — *τὸ μὲν νόμιμον* is the subject and *δίκαιον* is the predicate of *εἶναι*. — *σὺν τῷ νόμῳ* (= *νομίμως*), *in accordance with law*. — *ψῆφον τίθεσθαι*, *to give a decision*. *ψῆφος*, literally, *the pebble* used in voting, which was thrown into the judgment-box (*κύριος*), and hence it came to be sometimes used in the signification, *vote, decision*. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 804. — *ἢν δέ τι ἄρα προσδέωμαι*, *but yet if I need any thing in addition* (*προς-*).

11—24. *ταῦτά*, i. e. *τὰ αὐτά*, *the same things*. — *παρὰ*, *with*. — *ἐαυτὸν δεσπότην πεποίηκεν*, *he made himself master* = is now master. The perfect has here a force similar to that of the Historical Present.

- 65 K. § 152. R. 2; S. § 211. N. 1. For the construction, cf. S. § 185. — τὸ ἴσον (*de juribus*) ἔχειν is the subject of νομίζεται. — μέτρον — αὐτοῦ, *his standard of action*. — ὅπως, sc. ὅρα, *see to it that*, etc. — τούτου refers to Astyages. — τοῦ βασιλικοῦ, sc. ἡδους. — ἐν ᾧ . . . ἔχειν. The order is: ἐν ᾧ τὸ οἰεσθαι ἐστὶ χρήναι ἔχειν (*that it is meet that one should have*) πλεῖον πάντων. — μείον ἢ πλεῖον ἔχειν, *to have less than more* = to be subject than to govern. The conjunction ἢ connects δεινότερός ἐστιν with δεινός ἐστιν understood: *he is more able to teach to have less than he is able to teach to have more*. — ἢ οὐχ ὁρᾷς; *do you not see?* = *perchance you do not see*. ἢ, or, serves to introduce the second member of a question, the first member being often not expressed in form, but contained in or easily supplied from what precedes. — δεδίδαχεν, perf. 3 sing. of διδάσκω. — ὥστε has here a strong illative signification: *therefore, for this reason*. — οὐτ' ἄλλον οὐδένα οὐτ' ἐμέ. It will be seen that the phrase in which ἄλλον is contained, comes first, directly contrary to the English construction, which demands the order: οὐτ' ἐμέ οὐτ' ἄλλον οὐδένα.

INTERVIEW OF CYRUS WITH CRÆSUS.

Cyrus having defeated the Assyrians turned his arms upon Cræsus the king of Lydia, who had been the auxiliary of the Assyrian king. In a great battle he entirely overthrew the Lydian forces and pursued the flying army to Sardis. The following extract contains an account of the interview between them.

- 26—30. ὥσπερ ἔδει, “*uti par erat*.” Sturz. — ἐπὶ Σαρδῶν = ἐπὶ Σάρδεϊς. — τὰ δ' . . . ἀπεχώρει, “*and the other tribes departed, each person going as far as he could in the night on his way home*.” Felton. — τὰ δ' ἄλλα φύλα, sc. Κροίσου. Reference is had to the Thracians, Cyprians, Cilicians, Phrygians, etc. ὁδοῦ depends on προσωτάτω. S. § 187. 4; K. § 158. R. 1. d. Some make it depend on ὅποι, others, upon ἐπὶ or διὰ understood. ἕκαστος is in partitive apposition with τὰ δ' ἄλλα φύλα. S. § 156. 3; K. 154. 2.
- 66 1—3. ἦγε, sc. τὸ στράτευμα. — τῷ τείχει = τῇ ἀκροπόλει, l. 7, infra. — μηχανάς, “*machinas bellicas*.” Sturz. They were probably warlike machines for carrying on a siege. — ὡς προσβαλὼν, (*pretending*) *that he would make an attack*. ὡς is here used *de re prætexta*. — παρεσκευάζετο. S. § 209. N. 3.
- 4—9. κατὰ . . . ἐρύματος, *where seemed to be the most precipitous parts of the fortifications of the Sardians*. — τῆς ἐπιούσης νυκτός. “*According to Herodotus the city was taken on the fourteenth day of the siege*.” Zeune. — ἀναβιβάζει, *he orders to ascend*, is the Historical Present. — ἄνῃ Πέρσης, “*aliter Herodot. I. 84. arcem Sardium ex-*

pugnata esse narrat." Lange. — δοῦλος is limited by τινός. — 66 φρουρῶν, of the guards. — τὸν ποταμόν, i. e. the Pactolus, which probably flowed along by this citadel. — τὴν αὐτήν, the only (S. § 160. 4. a), belongs to καταβάσιν as well as to ἀνάβασιν.

10—13. τοῦτο refers to ὅτε εἶχετο τὰ ἄκρα. — ἀπὸ τῶν τειχῶν, from the walls of the city; not as some think, from the tower. — τῆς πόλεως depends on ὅπῃ (= ὅποι), to whatever part of the city (S. § 188. 1; K. § 158. 3. R. 1. d), and not on τῶν τειχῶν, as Lange supposes. — ἅμα τῇ ἡμέρᾳ, as soon as it was day, i. e. the day following the night in which the citadel was taken. — ἐκ . . . κινεῖσθαι, that no one (of the soldiers) should stir from his rank. This was done to prevent the soldiers from pillaging the city.

14—18. κατακλεισάμενος, having shut himself up. S. § 209. 1; K. § 150. 3. a. — Κῦρον ἐβόα (= ἐπεβόα) through fear perhaps of the Chaldeans, who for the sake of plunder had descended from the tower into the city where was the royal palace of Cræsus. — τοῦ μὲν Κροῖσου φύλακας for the sake of protection as well as of safe keeping. — ὅπλα = the camp, tents. ἔρημα is therefore to be taken in the sense of, deserted, empty. — καταδεδραμήκεσαν γὰρ ἀρπασόμενοι, for they (i. e. the Chaldeans) had run down (into the city) for the purpose of plundering. S. § 225. 5; K. § 176. 1. e.

21—25. οὐ . . . ἀτακτοῦντας, for, said he, I could not endure to see (S. § 225. 7; K. § 171. 1. d) men, who are disorderly, better off (as to booty) than the rest. — πᾶσι Χαλδαίοις μακαριστοὺς, (to be pronounced) happy by the Chaldeans, in consequence of the riches which you would carry home. Cf. Anab. I. 9. § 6. For the construction of the dative, cf. S. § 206. 4; K. § 161. 2. d. — μὴ . . . ἐντύχη, wonder not if some one more powerful (than you) should happen to fall in with you, as you are going away = do not wonder, if I should strip you of all your effects and send you away empty.

27—31. παύσασθαι ὀργιζόμενον, to cease to be angry. S. § 225. 7; K. § 175. 1. e. — πλεονεκτοῦσιν, are better off than the rest.

2. τῆς πόλεως depends on ὅπου. — μένειν follows ἐπιτηδεύατον. 67 — ὅπλοισ. See N. on p. 66. l. 18.

4—7. ἀγαγεῖν. Herodotus (I. 86) relates this circumstance differently. — τοῦτο (i. e. the name of master) depends on ἔχειν, which takes the place of an accusative after δίδωσι. — τὸ ἀπὸ τοῦδε, from this time. The article is added as in τὸ νῦν, τὸ παράπαν, etc. — ἐμοὶ προσαγορεύειν = ἡ τύχη δίδωσι ἐμοὶ προσαγορεύειν σὲ οὕτως.

7—9. καὶ σύ γε, &c. χαῖρε. — ἐπεὶ περ ἄνθρωποι κ.τ.λ. "additamentum pulcherrimum." Lange. — συμβουλευσαί. In the active voice συμβουλεύω signifies to give advice, in the middle, to consult or ask advice. The Latins express this difference by *consulere alicui* and *consulere aliquem*.

67 12—20. ὁρῶν—πεπονηκότας. S. § 225. 7; K. § 175. 1. a. — πλουσιωτάτην. Cf. Herodot. I. 29, 71. — μετὰ, *after, next to*. — ἀξιῶ. Herodot. I. 80. has δικαιῶ. — διαρπάσαι denotes the object or purpose of ἐφείναι τὴν πόλιν. — τε—τε (in τὴν τε—ἐν τε), *partly—partly*, introduces two reasons why Cyrus did not wish to give the city up to be plundered. — ἂν διαφθαρήναι, *would be destroyed*. ἂν gives to the infinitive the force of the subjunctive with ἔν. S. § 215. 5. — πλεονεκτήσειαν. Cf. p. 66. l. 25.

22—27. οὗς = ἐκείνους οὗς. — ἐδέλω, sc. λέξαι. — ὅτι, *how that*. — The object of διαέπραγμαί, *I have obtained*, is μὴ ποιῆσαι ἀρπαγῆν. — ἀφανισθῆναι, *to be removed from their sight; to be taken away into servitude*. — ὑπεσχόμην δὲ depends on ὅτι. — ἀντί, *instead of, in lieu of*. — ἡ μὴν belongs to ὑπεσχόμην, and shows that the promise was made with the solemnity of an oath. — Repeat σοὶ after ἔσεσθαι. — πᾶν ὅτι καλὸν κῶγαδὸν = πᾶν καλὸν κῶγαδὸν ὅτι. So in the following section, by a similar transposition, καλὸν κτῆμα (i. e. the rings, bracelets, jewels, gold, etc.) = πᾶν καλὸν κτῆμα ὅτι.

28—31. ὁμοίως, *in like manner, nothing the less*. — εἰς νέετα (= εἰς τὸ μέλλον, or εἰς τὸ ἐπὶ ἔτος. Fischer), *in the next year*. — σοὶ πλήρης, *full for you* (Dat. commodi) who are now the ruler of this city. πλήρης in the sense of *well-furnished*, is found in Anab. III. 5. § 1. — αἱ τέχναι, *the trades, arts*. — σοὶ (after τέχναι) = *to your disadvantage* (Dat. incommodi). — διεφθαρμένοι ἔσονται. A circumlocutory future, consisting of the future of εἰμί, and the perf. pass. participle, is used to express the rapidity of an action, by taking not the beginning of it, but its completion.

31—34. ἰδόντι τὰ ἐλδόντα, *when you have seen* (participle of *time*. See N. on I. 3. § 11) *the things which have come in*, i. e. which have been brought in by the inhabitants of their own accord. Cf. l. 24—26. — ἔτι καί, *even yet*, if you are dissatisfied with the amount which is brought to you. — τῆς ἀρπαγῆς of the city. — πρῶτον in the order of action. — σοὶ is the dative used for the subjective genitive. — οὕτω — ὥσπερ, *thus as*.

68 3—6. πάντως, *wholly*, i. e. without keeping any thing back from me. — τὰ... χρηστηρίον, the responses of the Delphic oracle. Cræsus, according to Herodot. I. 53, 55, 91, consulted the oracle of Apollo at Delphos twice, (1) about the issue of the war with the Persians; (2) about the length of his reign. Fischer says that τὸ ἐν Δελφοῖς χρηστήριον is *the Delphic oracle, the temple of the Delphic Apollo*. But τὰ ἐκ τοῦ ἐν Δελφοῖς χρηστηρίου signifies *the oracles of Apollo, the Delphic responses*. — σοὶ (= ὑπὸ σοῦ) is to be constructed as dative of the agent with τεδραπεύσθαι. S. § 206. 4; K. § 161. 2. d. — πᾶν γε qualifies τεδραπεύσθαι. — ἐκείνῳ πειδόμενον, *persuaded by him, at his persuasion*.

6—9. ἐβουλόμην . . . ἔχειν, *I could have wished* (S. § 215. 3; K. § 153. 2. a (a), *O Cyngus, that it were so*, i. e. ἐμὲ τεθεραπευκέναι αὐτόν. — εὐδὺς ἐξ ἀρχῆς, i. e. from the time in which I came to the kingdom. — προσηνέχθην τῷ Ἀπόλλωνι, *I have borne myself towards Apollo*. πράττων denotes the manner or way, in which the action designated by the verb took place. — πάνυ — παράδοξα, *very paradoxical*, i. e. something apparently absurd.

11, 12. ἀπεπειρώμην αὐτοῦ εἰ δύναίτο ἀληθεύειν, *I put him to the test* (S. § 192. 1) *whether he was able to tell the truth*. — τοῦτο depends on γνῶσιν, and is explained by ἀπιστούμενοι = *when they know this* (viz.) *that they are distrusted*. Lange construes τοῦτο as an accusative absolute. — μὴ οὔτι — ἀλλὰ καὶ is an elliptical phrase = *I do not say that— but also; not only—but also*.

14—16. ἐπεὶ . . . ποιοῦντος, “*when he* (i. e. Apollo) *perceived in me that I was doing an absurd thing*.” Kühner, § 273. 4. f. The genitive of the participle here denotes that which is perceived in the object (ἐμοῦ), and at the same time denotes the person. In respect to the thing here alluded to, the story is that Cræsus, having cut up into small pieces a tortoise and a lamb, and boiled them together in a brazen cauldron, sent messengers to the Grecian oracles, and also to that of Ammon in Lybia, to inquire of them what he was doing. The replies of the oracle of Amphiaraüs and that of Delphi were correct, and having sent to these oracles rich presents, he directed the bearers of them to inquire whether he should march against the Persians. It was then that he received the reply, that if he marched against the Persians, he would overthrow a great empire. — καὶ = καίπερ. It is adduced as an evidence of the knowledge of the god, that he knew what Cræsus was doing, *although* he (i. e. Cræsus) was at a great distance from Delphi. — οὕτω δὲ, *so then*, i. e. in these circumstances. — περὶ παίδων, i. e. whether I should beget children.

17—20. ἀναθήματα, *votive offerings, presents*. These offerings to the gods consisted of shields, chaplets, golden chains, candlesticks, etc. — τί . . . γένοιτο, *what I should do* (S. § 215. 5; K. § 153. 2. d) *that I might have sons*. μοι depends on γένοιτο. S. § 201. 3; K. § 161. 2. d. — ἔσονται. Supply παῖδες from the preceding clause, which is also to be understood with ἐγένοντο in the next section.

21—27. οὐδὲ γὰρ οὐδέ, *for not at all*. The negation is very strong. — τοῦτο is the accusative synecdochical. — ἐψεύσατο refers to Apollo. — ὥνησαν, sc. ἐκείνοι referring to the children of Cræsus. — κωφός. Cf. Herodot. I. 84, 85. — ὧν διετέλει, *continued to be* (S. § 225. 8; K. § 175. 3. c). According to Herodotus, he suddenly gained the power of speech, when he saw his father at the taking of Sardis, about to be slain by a Persian who was unacquainted with his rank. —

68 δ δὲ ἄριστος. His name was Atys. — ἐν ἀκμῇ τοῦ βίου, *in the acme of life* = in the youthful vigor of life; in his youth. — ἀπόλετο. He was unintentionally killed by Adrastus a Phrygian. Cf. Herodot. I. 34, 43. — πιεζόμενος . . . συμφοραῖς, *but being weighed down with the misfortunes of my children*. περὶ here denotes that in respect to which συμφοραῖς is taken. — τὸν λοιπὸν βίον — διατελέσαιμι, *I might pass the rest of my life*. Prof. Felton refers τὸν λοιπὸν βίον to S. § 186. 2. — σαυτὸν γινώσκων, i. e. knowing thy own power, resources, and abilities. Cf. Anab. I. 6. § 7, where instead of σαυτὸν we have τὴν σεαυτοῦ δύναμιν. The two expressions are nearly synonymous, the signification of the former being rather more extensive, including a knowledge of one's mental and moral as well as physical resources, to which the latter seems to be limited. — περάσεις (sc. τὸν βίον), *will pass life*.

29—32. τὸ ῥᾶστον . . . διδόναι. Construct: αὐτὸν διδόναι τὴν εὐδαιμονίαν μοι προστάξαντα (by enjoining upon) τὸ ῥᾶστον (superlative of ῥᾶδιος), *the easiest thing*, i. e. self-knowledge. — γινώσκειν depends on οἷόν τ' εἶναι (= δυνατόν εἶναι). S. § 222. 6. — τοὺς μὲν and τοὺς δ' are in partitive apposition with ἄλλους. — ἑαυτὸν . . . εἰδέναι, *I thought that every man (πάντα τινά, any one you please) knew himself who he was* (literally, *who he is*).

69 1—4. ἀνεπίσθην ὑπὸ τοῦ Ἀσσυρίου. Cf. Cyrop. II. 1. § 25. Croesus speaks of the first campaign in which he saved himself by flight. Cf. Cyr. IV. 1. § 8. — εἰς πάντα κίνδυνον, *into all sorts of danger*; or as some translate: *into the greatest danger*. — αἰτιδóμαι, *to accuse*, is sometimes followed by two accusatives. S. § 194. N. 2. — ἔγνω ἑμαυτὸν μὴ ἱκανόν. Supply ὄντα. — σὺν τῷ θεῷ, *with the help of the god*.

6—13. ὑπὸ τῶν δεομένων. Reference is had to the kings, who had confederated to carry on the war against the Medes and Persians. — προστάτην γενέσθαι. This refers to the second expedition in which Croesus had the chief command. — δῶρων. Reference is had to the gifts, with which the Assyrian king induced Croesus to make war upon Cyrus. Cf. Cyrop. VI. 1. § 25. — ὧν is put by attraction for ἧ, the object of ἐδίδoσαν. — ὑπὸ . . . ἀναφυσώμενος, *being puffed up by such words as these*. — πάντες οἱ κύκλῳ βασιλεῖς, *all the kings round about*, i. e. “*finitimi undique*.” Sturz. — προστάτην is the second accusative after εἰλοντο. S. § 185; K. § 160. 3. — ὥς . . . γενέσθαι, *as though I were able* (i. e. had sufficient natural endowments) *to become the most powerful of men*.

14—18. οὔτι, *in that*, introduces a clause showing in what respect Croesus was ignorant of himself. — πρῶτον μὲν ἐκ θεῶν γεγονότι, *who in the first place was descended from the gods*. Cyrus is represented

in Grecian mythology, as having descended from Perseus the son of Jupiter and Danæ. Cf. *Cyrop.* I. 2. § 1. For the translation of the participle by the relative, cf. S. § 225. 2; K. § 176. 1. f. — διὰ βασιλέων πεφυκότι, and born from a line of kings. — τῶν δ' ἐμῶν προγόνων limits τὸν πρῶτον βασιλεύσαντα. For the construction of ἀκούω with the participle, cf. S. § 225. 7; K. § 175. R. 4. a. Cræsus refers to Gyges, the first king of Lydia of the Mermnad dynasty. He dethroned Candaules the last Heracleid king of Lydia, or (as some think) the last Assyrian governor, a revolution taking place at the breaking up of the great Assyrian empire in consequence of the destruction of its army under Sennacherib (B. C. 711). The following is a tabular list of the dynasty of the Mermnadæ according to Herodotus.

1. Gyges	reigned 88 years	B. C.	716—678.
2. Ardys	" 49 "	"	678—629.
3. Sadyattes	" 12 "	"	629—617.
4. Alyattes	" 57 "	"	617—560.
5. Cræsus	" 14 "	"	560—546.

Dionysius reckons the accession of Gyges, B. C. 718. It is worthy of remark that Eusebius (*Chron.*) gives an entirely different chronology of this dynasty of Lydian kings, which for the sake of brevity we will omit. — ἐλεύθερον. Gyges was one of the officers of Candaules, or as some say with less probability, a shepherd to the king. — ἀγνοήσας, of myself. — δικαίως belongs to ἔχω τὴν δίκην.

20—23. ἔτι belongs to ἀληθεύσειν, yet, i. e. since I have now become your prisoner. To this same idea, the words ἐν τῷ παρόντι refer, which are found in the next sentence. — ἄριστα qualifies εἰκάσαι, to judge best. — ποιῆσαι, sc. εὐδαιμόνα. With what delicacy and art does Cræsus ask forgiveness of Cyrus.

24—29. τοῦτον refers to the way in which Cyrus could make his prisoner happy, according to what Cræsus had said in the preceding section. — τὴν πρόσθεν εὐδαιμονίαν. S. § 169. 1. — ἔχειν denotes the object or purpose of ἀποδίδωμι. Cf. S. § 222. 5; K. § 171. 2. — ἔχεις. So Schneider, Bornemann, and Poppe. But Fischer and Lange prefer the vulgar εἶχες, on the ground that Cyrus could not give back to Cræsus, what he (i. e. Cræsus) had at the time in his possession. — εἶναι refers to the daughters of Cræsus. — τράπεζαν, table, is here taken for that which is placed upon it, viz. *vituals, food*. So we say: *he sets a good table* = he spreads his table with abundant and excellent food. — σὺν ὧσπερ ἐζήτε = furnished as it used to be; literally, with the same food that you partook of before. Fischer defines σὺν τραπέζῃ ζῆν, victu uti. — μάχης . . . ἀφαιρῶ. After the time of Cyrus the Lydians practised the arts of peace, as Larch. from Herodot. I. 155, 157 observes, being deprived of the use of arms by their conqueror

69 and thus rendered effeminate. — σοι — ἀφαιρῶ. See N. on Cyrop. VII. 1. § 44.

29—34. μὰ Δία "potest etiam accipi ut vox hominis admirantia." Fischer. — μηδὲν — ἔτι βουλευέου, *no longer deliberate*, or as we say: *do not trouble yourself any more*. — ἀποκρίνασθαι looks back to ἐρωτῶ, l. 22. — μοι after ταῦτα is the Dat. commodi, *for me*. — ἦν refers prospectively to ταύτην as its antecedent. — βιοτήν, *manner of life*, properly belongs to ταύτην, it being put after the relative by attraction. Cf. S. § 175. 2; K. § 182. 6. — συνεγίγνωσκον, *was of the same opinion*.

70 3—7. ἐμοὶ τὸ ἴσον μετεῖχε, *she shared equally with me*. S. § 201. 1. — φροντῖδων, sc. μέρος the subject of μετῆν (S. § 201. N. 4 (end)). The phrase would be literally rendered: *no portion of anxiety was participated in by her* (S. § 201. 3; K. § 161. 2. d.) = *she had no share in the cares*. What these cares were is explained by ὅπως ταῦτα ἔσται. — ὥσπερ ἐγώ, sc. κατεσκεύαζον ταύτην to which ἦν refers. Render ἦν . . . ἀνθρώπων, *whom I loved most of all human beings*. He refers to his wife. — χαριστήρια, *thank-offerings*. — ὀφειλῆσεν = ὀφείλειν.

9—11. εὐθυμίαν, *good spirits, cheerfulness*. — ἦγετο . . . πορεύοιτο, *and ever afterwards he took him* (S. § 209. 2; K. § 150. 3. b) *with himself wherever he went* (S. § 217. 2; K. § 183. 1). — τι defines χρήσιμον, *useful for something*. Some translate: *something useful, aliquid utile*. — οὕτως, *thus*, i. e. by having his eye upon him, and preventing his taking any measures to recover his kingdom.

CONQUEST OF BABYLON.

After Cyrus had taken Sardis, he proceeded to overthrow the Phrygians, Cappadocians, and Arabians. Having appointed satraps over the countries which he had conquered, he marched with a vast army to Babylon, which he succeeded in taking in the manner described in the extract here given.

11—13. πρὸς gives to ἦν (by the constructio prægna, see N. on p. 28. l. 3) the idea of previous motion. — περὶ τὴν πόλιν. Lange well remarks: "de difficultate, quam in cingenda hac urbe fluvius faciebat (p. 71. l. 28) auctor hoc quidem loco non cogitasse videtur." — σὺν τοῖς φίλοις refers to the Persian leaders, and to the auxiliary chieftains, such as Gobryas and Gadatas, ἐπικαιρίοις, to the more subordinate leaders of the allies.

17—21. ἐπιτίθεσθαι μέλλοιεν, *they* (i. e. the Babylonians) *were about to attack* (S. § 89. 1). Cf. Anab. II. 4. § 24. — ἑδόκει. This change from the oratio obliqua to the oratio recta is not unfrequent in Xenophon's writings. — περὶ . . . φάλαγγα, *for encompassing walls of such extent*,

the line must necessarily be of little depth. κυκλουμένους is usually 70 constructed as the accusative absolute (S. § 226. a; K. § 176. 3), but it may be put in the accusative, by attraction with τὴν φάλαγγα with which it agrees *ad sensum*. τὸ βάθος is the accusative synecdochical. According to Herodot. I. 480, Babylon was 480 stadia (= 60 miles) in circumference. Its form was quadrilateral, the measure of each side being 15 miles. See N. on p. 71. l. 11-14.

23. κατὰ μέσον, in the centre. The design of Cyrus in this evolution, was to draw away the soldiers from three sides of the city, to that one side, where he himself stood in the centre. In order to do this safely, from each extreme (ἀπὸ τοῦ ἄκρου ἐκατέρωθεν) the heavy-armed soldiers were commanded to fold back (ἀναπτύσσοντας) the phalanx, i. e. deepen it by wheeling the extremes and marching the soldiers back along in the rear of the front line, which was stationary, (παρὰ τὸ ἐστηκὸς τοῦ στρατεύματος), to where he himself stood in the centre. It may be remarked, that ἀναπτύσσω in Anab. I. 10. § 9, signifies to open out the wing, to extend the front, like the Lat. *explicare*, Fr. *deployer*.

28—30. ἐπὶ διπλάσιον τὸ βάθος γιγνόμενοι, because they were now double the depth they were before. In the rear of the front and stationary line the soldiers were marching from each extreme, and hence, the depth of the line was doubled. — πρὸς τοῖς πολεμοῖς, next to the enemy.

1—3. συνῆψαν τὰ ἄκρα, they had united the extremities, i. e. had 71 come together in the place where Cyrus stood. — ἔστησαν, they halted. — ἰσχυρότεροι, more confident, courageous. — οἱ τε ἀπεληλυθότες, those who had left their former position. — οἱ τε—οἱ τε are in partitive apposition with the omitted subject of ἔστησαν. — διὰ, by means of.

4—11. ἀναπτυχθείσης δ' οὕτω, being thus folded together. — ἀνάγκη.... τελευταίους, of necessity the soldiers in the van and in the rear were the best. In the line which surrounded the city, the best soldiers were posted in front. As the extremities wheeled around to march back for the sake of doubling the central phalanx, the line being reversed, the best soldiers would stand in the rear, while the central line being unchanged the best soldiers would continue to stand then in the front. — πρὸς.... παρεσκευάσθαι, seemed to be well arranged for battle. πρὸς has here the meaning in respect to. — οἱ γυμνήτες refers here to the slingers and archers. — οἱ ἀπὸ τῶν κεράτων, (being stationed) on the wings. Fischer says that ἀπὸ τῶν κεράτων is put for ἐν ταῖς κέρασι for the sake of concinnity with ἐγγύτερον ἐγίγοντο. — αἰέ, gradually, from time to time, is defined by τοσούτῳ ὅσῳ. — τοῦ ἄρχοντος limits ἐγγύτερον and refers to Cyrus. Cf. p. 70. l. 23-27. — βραχυτέρα, shorter = less extended. — ἀναδιπλουμένη, by its being doubled, i. e. by its being made twice as deep.

71 11—19. ἐπελ... συνεσπειράθησαν, *but when they were thus formed, collected in a compact body.* Fischer says, that the verb *συνεσπείρω* is properly used of serpents, who coil themselves up (cf. Virg. Georg. II. 154), and is elegantly transferred to an army, which so contracts itself as to make its width less and its ranks deeper. — ἀπήσαν... ἐπὶ πόδα, *they retired slowly (ἐπὶ πόδα, backward), as long as the weapons reached (= could reach) them from the wall.* — στραφέντες, *turning around with their backs towards the city.* Lange, however, thinks they turned *in laterum dextrum* and proceeded a little way at right angles to the former line of march, when they turned again towards the city by *facing about to the left* (ἐπὶ ἀσπίδα), so that all the while they marched either with their faces towards the city or with their left side (which their shields protected) towards it. I should like this interpretation, if *στραφέντες* would signify so much as *facing to the right*. The common interpretation, which makes the Persians retreat after they are out of reach of the enemies' weapons, first with their backs towards the city, then at right angles towards the left, and then with faces again towards the city, and so on, is to me inexplicable, unless it was the object of Cyrus to display to the enemy the good order and discipline of his army. Indeed this whole movement of surrounding the city with his army, and then retreating back to his tents, is only explainable on the ground just alluded to, or what is the same thing, in order that Xenophon might have opportunity to give his readers an idea of the qualities of his hero as a tactician. Certainly no commander so prudent as Cyrus would risk his army by surrounding a great city, which according to the best accounts was $8\frac{1}{2}$ miles square, or 34 miles in circumference (see Maj. Rennell on the Geography of Herodotus), and from which a successful sally might at any time be made upon his line thus attenuated. Besides it should be remembered that the Euphrates passed through the city, which, had Cyrus been disposed to have done so foolish a thing as to surround the city, would have prevented him from accomplishing his purpose. — ὅσῳ... μετεβάλλοντο, *and by as much as they were the further off, so much the less frequently did they face about; or more briefly, the further off they were, the less frequently did they wheel about.* — ξυνείπον (sc. τὰ βήματα) ἀπώντες, *they marched off without pausing; literally, they strung together (their steps) marching away.*

22—27. τεθεάμεθα μὲν κύκλῳ τὴν πόλιν, *we have viewed the city round about, on every side.* — ἐγὼ — οὐκ ἐνορᾶν μοι δοκῶ = *I am unable to see.* ὅπως is to be constructed after this clause. — οὕτως ἰσχυρὰ καὶ ὑψηλά. In respect to the height and breadth of the walls of Babylon, the accounts given by the ancient historians are very conflicting, yet according to the lowest measurement, their size and strength

was so prodigious as to make it next to impossible for an invading 71 army to effect a breach in them. — ἀλώναι. S. § 183. — τούτῃ, i. e. λιμῇ.

28—31. ὁ δὲ ποταμός, i. e. the Euphrates. — ἐπὶ δύο στάδια. Herodot. (I. 180) calls the Euphrates μέγαν καὶ βαδὺν ποταμόν. He agrees better with Xenophon than does Strabo, who represents the breadth of this river to have been *one stadium*. Diod. Sic. I. 96, as quoted by Zeune, says that the bridge made across the river between the two parts of the city was five stadia. — βάθος. Repeat ἔχων. — ὁ ἕτερος ἐπὶ τοῦ ἑτέρου ἐστηκώς, *the one standing upon the other*.

34. ταῦτα refers to the passage of the river, and looks forward to δσα its relative. It would seem that Chrysantas suggested, that the city might be stormed, if the river was fordable, but Gobryas saying that it was in no respect fordable, Cyrus replies to Chrysantas, that things above their power ought not to be undertaken. He then gives directions immediately for digging a trench, the true object of which he keeps to himself, lest it should be somehow communicated to the enemy. It is probable that the idea of draining the river, first flashed in upon his mind from the remark of Chrysantas. There is no reason to believe with some, that the idea was first conceived by that officer.

2—4. τὸ μέρος ἐκάστου ἡμῶν, *the part of each of us*, i. e. which each 72 must dig. — ἡμῶν — δέη = *we have need*. δεῖ, *to need*, with the dative of the person belongs both to prose and poetry, with the accusative only to poetry.

5—7. ἀπολιπὼν . . . ποταμοῦ, *leaving as much space from the river* (to the trench) *as was sufficient for large turrets*. — ἔνθεν καὶ ἐνθεν τοῦ τείχους, *on this side and on that of the walls*, i. e. about half way around the city from the north-western to the south-eastern side; or in other words, from the left bank of the river above the city, to the same bank below the city. Perhaps a similar excavation was made upon the right bank of the river. That the invading army had means for crossing the stream is evident from p. 71. l. 22—27, where Cyrus proposes to take the city by famine, which he could not have done had he not been able to have transported a part of his army across, so as to block up the place on every side. The trench which had been dug around the city for a defence, as Colton remarks, was too near the city for Cyrus to use it without danger. — πρὸς ἑαυτοὺς, *towards themselves*, for a breastwork. As the river was to be let into the ditch, which was between the army of Cyrus and the city, it is probable that temporary bridges were constructed, so that the army by means of them could pass over the trench when the time came to render it necessary.

8—12. ἐπὶ τῇ ποταμῷ, i. e. on the banks of the river. — φοίνιξι . . . πλεθρίαῖσι, *laying the foundations with palm-trees 100 feet long*.

72 There is some obscurity in this passage, but upon considerable reflection, I am inclined to believe that these palm-trees were laid horizontally, at right angles with the trench, each end resting upon solid earth, so that in case the waters of the river burst through into the trench, these palm-trees bending upwards would sustain the weight, although their centres were supported by no earth beneath them. — ὑπὸ βάρους ἄνω κυρτοῦνται, *bend up under the weight*. Respecting this tree Aulus Gellius remarks in substance thus: "that Aristotle and Plutarch have mentioned a very wonderful matter; for they say, if you put upon the palm-tree (lying horizontally) a weight too great for it to sustain, that it will bend neither down nor sideways, but rises against the weight, and struggles and bends upward." Colton. — οἱ κανδήλιοι, *large asses* employed for carrying burdens.

12—16. τοῦτους, i. e. φοίνικας. — πολιορκήσειν. A future infinitive used for the present. — ἐπὶ τῆς ἀμβολάδος γῆς, *upon the earth thrown up from the trench*.

19—21. τὸ στράτευμα κατένειμε δώδεκα μέρη, *he divided his army into twelve parts*. Verbs signifying to divide take two accusatives. K. § 160. 4. γ. — μῆνα τοῦ ἐνιαυτοῦ, *a month of the year*, i. e. out of the year. — ἕκαστον μέρος, sc. τοῦ στρατεύματος. For the construction of μέρος φυλάζον, cf. S. § 226. a; K. § 176. 8.

22, 23. εἰ = ὅτι. — φυλάξοιεν the city.

25—30. ὀρωρυγμέναι, perf. pass. part. of ὀρύττω. — ἑορτήν. Cf. Herodot. I. 194. 30. — ἐπειδὴ τάχιστα συνεσκότασε, *as soon as it grew dark*. Cf. S. § 152. 2. e. — ἀνεστόμωσε . . . ποταμόν, *he opened the trenches towards the river*, in order that the waters of the river might flow into them.

32. πορεύσιμος ἀνδράποισ ἐγγίγνεται, *was passable for men*. πορεύσιμος is an adjective of two endings.

32—34. ὥς . . . ἐπορεύνεται, *when the river was thus prepared*, i. e. was drawn off into the trenches, so that its bed was passable for men. τὸ τοῦ ποταμοῦ = ὁ ποταμός (S. § 168. 2), or, ἡ τοῦ ποταμοῦ ὁδός, *the passage of the river*. Crosby, § 674. a. — εἰς δύο ἄγοντας τὴν χιλιοστύν, *leading (each his) thousand two by two*, i. e. two abreast.

73 2. κατ' οὐράν, *in the rear*. — Ἱπὲρ πρόσθεν τεταγμένους, *drawn up as before*, i. e. as they had formerly marched.

4. εἰς τὸ ξηρὸν τοῦ ποταμοῦ, *into the dry bed of the river*. ξηρὸν does not here mean what is altogether dry, but what is so drained as to be passable. — τοὺς ὑπηρέτας, *the adjutants*.

9—14. ὁ μὲν . . . ὁδοῦ, *the river has retired for us (Dat. commodi) from the way* (S. § 197. 2; K. § 157) *into the city = the river has afforded us a passage into the city*. — ἡμεῖς δὲ θαρρόντες εἰσιωμεν, *let us enter in courageously*. — ἐννοούμενοι . . . ἐνικῶμεν, *reflecting that these men*

against whom we are now to march, are those whom we were accustomed 73
(S. § 211. N. 10; K. § 152. R. 4. c) to conquer, and that too (καί) when they had (S. § 225. 2; K. § 176. 1. a) allies besides (i. e. in addition to) themselves, and were all awake, and sober, and armed, and in battle array. *ἔχοντας* agrees with *οὗς*.

15—18. *νῦν δ'* introduces the real condition of the enemy, as contrasted with their former advantages. — *ἐν ᾧ* (sc. *χρόνῳ*), *while*. — *πολὺν . . . ἐκπεπληγχαί*, *they will be through dismay* (S. § 222. 2) *far more useless* (i. e. unfit for action) *than now*. — *ἀν—ἔσονται*. When some condition on which the future depends is to be distinctly marked, *ἀν* is joined to it.

19—24. *ὁ . . . εἰσιοῦσι*, *what is said to be terrible to those entering a city* (S. § 226. N. 9). — *μὴ ἐπὶ . . . ἔνθεν* explains *τοῦτο* which preceded. *βάλλωσιν* arrows, darts, stones, etc. — *τοῦτο μάλιστα θαρραίτε*, *be of good courage in respect to this*. Cf. K. § 159. 3 (3). *τοῦτο* is here retrospective, i. e. it refers to what has just been said. — *δεὸν Ἥφαιστον*, *the god Vulcan*. He presided over fire, and hence his name is frequently used for that element. — *φοίνικος* (= *ἐκ φοίνικος*). S. § 189. — *αἱ θύραι πεποιημέναί*, *the doors being made*, which should properly stand in the genitive absolute, is put in the nominative by attraction with *τὰ πρόδύρα*, it being a kind of appositional clause. Crosby, § 500. 5. — *ἀσφάλτῳ δὲ ὑπεκκαύματι κεχρισμέναί*, *being besmeared with bitumen as tinder*, i. e. which is as combustible as tinder. See N. on p. 43. l. 20.

25—28. *αὐτὸς*, *on the other hand*. — *ἀπὸ τῶν οἰκιῶν*, *down from their houses*. Cf. Anab. V. 2. § 24.

31. *τὴν . . . βασιλείαν*, *lead the quickest way to the palace*. S. § 168. 2.

32—34. *οἱ ἀμφὶ τὸν Γωβρύαν*, i. e. Gobryas and his principal officers, since Cyrus was holding this conference with the officers of his army (l. 7). — *ἐν κάμῳ*, *in a revel*.

1—3. *τῇδε τῇ νυκτὶ*, *this very night*. S. § 204. — *φυλακῇ—ἐν* 74 *τευχόμεθα*, *we shall find a guard*. S. § 202. 1. — *οὐκ ἂν . . . δέοι*, “it will not do to neglect the opportunity.” Felton. — *ἀλλ' ἵέναι* affirms what was expressed negatively in the preceding clause. A litotes is frequently thus explained or rendered more emphatic by an affirmative repetition of the idea.

5—8. Xenophon does not inform us, how the Persians passed through the gates, at which was stationed a guard of the enemy. — *τῶν ἀπαντῶντων* in the streets and squares. — *ὥς . . . αὐτοί*, *as if they themselves were revellers*.

12, 13. *πρὸς φῶς πολὺν*, *before a good fire*; literally, *much fire*. — *ὥς πολεμίοις ἐχρῶντο*, *used them as enemies*, i. e. killed them.

74 14—16. οἱ ἐνδον, *those within the palace*. — τί εἴη τὸ πρῶγμα, *what was the matter*. — ἐκδέουσι from the palace.

17—20. χαλῶσας (pres. part. fem. accus. plur. of χαλᾶω), *standing open*. This verb is often used intransitively. — τοῖς—εἶσαι, *those within the palace*. — ἐσπασμένον is here middle agreeing with αὐτόν, *having drawn his own dagger*.

22—24. ἐχειρῶντο. "Quam pulchre hoc sit a Xenophonte effictum, Assyrium regem ab iis trucidari, qui maxime ab illo læsi erant (cf. Cyrop. IV. 6. § 4; V. 2. § 28) quantamque in Cyri laudem, qui Gobryæ vindictam promiserat, (Cyrop. IV. 6. § 8) quisque facile intelligit." Lange. ὅτε ἐδύνατο, *in whatever way he was able*.

25—28. προεῖπεν, *ordered, commanded*. — τοὺς δ' is the subject of μένειν. Construct ἐν ταῖς οἰκίαις after ἐνδον. — τοὺς Συριστῖ (S. § 119. 4) ἐπισταμένους refers to the allies of Cyrus, and is to be constructed with κηρύττειν. — ὅτι θανατώσοιτο, *that he should be put to death*. S. § 209. 3. b.

HOMER'S ILIAD.

The time in which Homer, the father of epic poetry lived, is involved in much obscurity. No less diversity than 500 years marks the various dates of his birth. Some assign to him as early an age as B. C. 1184, others bring the time in which he flourished down as far as B. C. 684. It is generally conceded, that he lived after the Ionian migration, which was about 100 years after the Trojan war. Some chronologists fix the date at 300 years subsequent to this war.

Equally various and conflicting are the statements respecting his birth-place. Seven cities claimed him as theirs by birth, and nearly twenty are mentioned by ancient writers as entitled to this honor. The best supported claims are those of Chios and Smyrna, to the latter of which the preference is now generally given.

Much doubt has been thrown by Wolf and other eminent scholars upon the question of his authorship of those immortal poems, which have come down to us as his with the almost universal sanction of antiquity. The mist, however, which has been thrown around this subject is now rapidly disappearing. Scholars are beginning to look at facts and common sense deductions rather than fine spun theories, which would never have obtained currency had it not been for the great names by which they were broached and advocated. The internal and external proof that Homer

wrote the poems attributed to him is so ample and clear, that there is hardly room for a single doubt on the question.

In the first extract here given from Homer, will be found that sublime and spirited description of the ARMING OF JUNO AND MINERVA FOR BATTLE, which has always been considered one of the choicest gems of the Iliad.

1—7. *ὡς ἔφατ'* (i. e. *ἔφατο*), *thus she spake*, refers to Juno. She was 75 the wife of Jupiter, and in the Trojan war took side with the Greeks. — *γλαυκῶπις*, *having bright or sparkling eyes*. It is generally rendered *blue-eyed*. — *ἥ* — *Ἥρη*. The article in its demonstrative sense, serves to direct the attention to *Ἥρη*, *this one* (viz.) *Juno*, or, *she—Juno*. — *μὲν* is followed in the next verse by *δ'*. — *ἐποιομένη* to harness her steeds. — *Κρόνιοι* (epic genitive for *Κρόνου*. S. § 46; K. § 198. 1), *of Saturn*. — *ἀμφ'* belongs to *βάλε*, *put on*. — *ἀμφίς*, *about*, is here a preposition, and follows its dependent case. Crusius says that this clause is in explanatory apposition with *βάλε ἀμφ' ὀχέεσσι*. — *τῶν*, sc. *κύκλων*. — *ἴτυς*, *felloes*. — *ὑπερθευ*, *on the outside*. — *χάλκεα* (i. e. *χάλκεα*) *ἐπίσσωτρα*, *brazen tires*. — *δαῦμα ἰδέσθαι*, *a wonder to behold*. S. § 222. 6; K. § 171. 2. d.

8—14. *πλήμναι*, *the naves*. — *ἀργύρου* is the genitive of material. S. § 200. 2. — *περίδρομοι*, *circular*, literally, *that which may be gone around*. — *δίφρος*, *seat or body* in which stood the warrior and his charioteer. — *ἐντέταται*, *was suspended*; literally, *was extended*. — *ἄντυγες*, *seat-reins*. Upon the semi-circular margin of the driver's seat was a knob or curvature, like a hook, upon which the reins might be fastened, whenever the driver wished to alight and leave his chariot for a time. In this chariot of Juno, the knob was made double. — *τοῦ δ'*, sc. *δίφρου*. — *ρῦμός*, *the pole*. — *δῆσε* refers to Hebe. — *ἐν . . . χρύσει'*, *she fastened on the beautiful golden straps* with which the yoke was attached to the pole. This description of Juno's chariot is a master-piece of its kind. It is difficult to find elsewhere such minuteness of mechanical detail, expressed in so lofty and splendid a verse. In the following description of Minerva throwing over her shoulders the terrible, fringed *Ægis*—putting on her helmet fit for the infantry of a hundred cities—mounting the flaming car, and seizing her mighty spear, and with Juno driving fiercely through the self-opening gates of Heaven to the place where the son of Saturn sits apart from the other gods, upon the highest summit of the many-peaked Olympus, the poet reaches a height of sublimity, which is hardly surpassed in any uninspired composition.

15—22. *κόρη Διὸς αἰγίδου*, *daughter of Ægis-bearing Jove*. — *κατέχευεν*, *let fall = put off*. — *ὅν ᾗ . . . χερσίν*, *which she herself* (S. § 160. 4. a) *had made and wrought with her own hands*. *κάμνω*, *made*

75 *with toil, carefully prepared.* χερσίν is the dative of the instrument. χιτῶν' (for χιτῶνα), i. e. corselet or cuirass. — Διὸς limits χιτῶνα, although it belongs in sense also to τεύχεσιν. — δακρυόεντα, *tearful*, i. e. which produces tears or sorrow. — αἰγίδα here includes the shield, to which the goat-skin belonged. The Ægis of Jupiter was said to have been made from the goat Amalthea, which had suckled him in his infancy. Victory had been promised him in his war with the Titans, if he wore a goat-skin with the head of the Gorgon. It appears that Minerva and Apollo on different occasions wore this portion of Jupiter's armor. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 17. — ἦν . . . ἐστεφανώται, *which Terror encompassed all around.* ἦν περί, i. e. περί ἦν. — Ἰώκη, *Pursuit or Tumult of battle*, is here personified like Ἔρις.

23—27. ἐν . . . κεφαλῇ, *in the centre was the head of the Gorgon.* The emblems of Contention, Force, and Pursuit were arranged round about the Gorgon head. Γοργεῖη κεφαλῇ is put for Γοργοῦς κεφαλῇ, and πελώρου is therefore in apposition with the genitive implied in the adjective Γοργεῖη. S. § 156. b. — τέρας is in apposition with κεφαλῇ, although some may choose to refer it to the ægis. — ἀμφίφαλον—τετραφάλῃον, *covered with studs, and having four crests.* Such is Buttmann's explanation (Lexil. No. 108), which is followed substantially by all the more recent commentators. — ἑκατὸν . . . ἀραρυῖαν, *sutted to* (= sufficient to cover) *the infantry of a hundred cities.* — φλόγα, *flaming*, i. e. radiant, splendid. — ποσὶ βήσεται, *stepped into*; literally, *mounted with her feet.*

76 1, 2. βριδύ, μέγα, στιβαρόν. This triplicity of epithets is quite common in Homer, and enters extensively into the ancient writings both sacred and profane. — τῷ = φ. *So τοῖσιντε in the next verse stands for the relative. — κοτέσεται for κοτέσεται. See N. on 2. 391. — ὀβριμοπάτρῃ, *daughter of a powerful father* (i. e. of Jupiter).

4—11. αὐτόματα . . . οὐρανοῦ, *of their own accord heaven's gates roared* (on their hinges). The smooth and melodious flow of this verse will be noticed by the careful reader. — ἔχον = ἐφύλασσον. — τῇς (i. e. ταῖς) ἐπιτέτραπται, *to whom are entrusted.* — ἡμὲν . . . ἐπιδιδῶναι. The serene sky, in the language of the poets, was said to be open, but when enveloped in clouds, to be shut up. To the Hours was therefore intrusted, not only the custody of the Olympian gates, but the duty of rendering the heavens cloudy or serene. — τῇ ᾗ, *there then.* — δι' αὐτῶν, *through them*, i. e. the gates. — ἄτερ ἡμενον ἄλλων, *sitting apart from the others* (i. e. the other gods) in state and majesty. — ἀκροτάτῃ κορυφῇ stands opposed to the eminences implied in πολυδειρῆδος. — στήσασα, *causing to stand* = *drawing up.*

THE PARTING OF HECTOR AND ANDROMACHE.

This has been regarded in all ages, as a master-piece of pathos, simplicity, and tenderness. The incidents are varied and striking, and so connected with the general effect of the episode, that not one could be taken away without destroying the completeness and symmetry of the outline. Nor can we conceive of any thing which might well be added, without appearing as an excrescence, marring the otherwise beautiful creation of the poet. There is a completeness of detail, which leaves the mind of the reader satisfied, and wishing for nothing more. The filling up, or, as we may say, the coloring of the picture, is worthy of its general outline. The departure of Andromache with her nurse and infant child to the wall, when she heard that the Trojans were hard pressed by the Greeks—the joy with which she springs to meet her husband, who unknown to her had returned to the city, and who was now hastening to find her—the comparison of the child which hung on her bosom to a beautiful star—her affecting reference to the death of all her near relatives, and tender appeal to her husband, who is now to her a father, mother, and brother, not to make her a widow and his son an orphan by returning to the field of battle—the affectionate but magnanimous reply of Hector, whose courage and devotion to his country will not permit him to yield to the solicitation of his beloved wife, but whose spirits are weighed down by sad forebodings of the downfall of Troy, and the menial condition to which Andromache as a captive will be reduced—the smile with which in the midst of their grief, the fond parents look upon their child, frightened at the bright armor and nodding plume—the prayer of Hector, that his son may become renowned, and gladden the heart of his mother by his warlike achievements—the words of consolation with which the hero seeks to cheer the desolate spirit of his wife—the final separation—the departure of Andromache who often turns her tearful eyes back upon her beloved husband, as she proceeds homeward—the lamentations of her maidens, who mourn for Hector, as though he were already dead, are incidents related with unrivalled pathos and simplicity, rendering this one of the most touching and beautiful passages that has ever been written in any language.

12—18. *ὡς ἄρα, thus then.* — *κορυδαίολος, crest-waving*, an epithet applied in Homer only to Hector, and expressive of the rapidity and activity of his movements in battle. — *ἔπειδ', i. e. ἔπειτα.* — *δόμους* is the terminal accusative. S. § 186. 1; K. § 159. 1. a. — *εἶρ', i. e. εἶρε*, 2 aor. of *εἰρίσκω*. — *λευκώλεον, white-armed.* — *πύργῳ ἐφ' ἑστήκει, she was standing upon* (S. § 211. N. 6; K. § 152. R. 2) *the tower.* — *γούωσα* and *μυρομένη* denote manner. S. § 225. 8; K. § 176. 1. d.

76 — δ' ὥς, *but when*. — ἔνδον the palace. — οὐκ — τέτμεν (i. e. ἔτετμεν. S. § 97. 1; K. § 205. 1), *did not find*. — ἐπ' οὐδόν, sc. τοῦ μεγάρου.

19—23. εἰ δ' is an elliptical phrase for εἰ δὲ βούλεσθε. — νημερτέα (sc. ἔπεα), *true words, the truth* = *in accordance with truth*, as the neut. plur. is here used adverbially. — πῇ, *whither?* — γαλῶν and the following genitives depend on δόμους understood. This ellipsis is quite common. — ἐς Ἀθηναίης, sc. νηόν. — ἔνθα περ ἄλλαι, *where many other*. — δεινὴν, *dreadful*. — ἰάσκονται, *are supplicating*. Minerva was hostile to the Trojans.

24—30. ταμὴν, *stewardess, head female domestic*. — ἐπεὶ . . . μνῆσασθαι. The apodosis ἐγὼ τοι καταλέξω may be supplied. — οὐνεκ' (i. e. οὐνεκα), *because*. — κράτος, *might*.

77 1, 2. ἐπειγομένη — μαινομένη εἰκῆ, *hastening like one distracted, "wild with grief."* Cowper.

3—8. ἦ, *speak, said*. S. 133. H. — τὴν αὐτὴν ὁδὸν αὖτις, *back the same way*. Abstract accusative. S. § 181. 2; K. § 159. 2. — κατ', *along*. — εἴτε πύλας (terminal accusative. See N. on p. 76. l. 13) ἴκανε. The asyndeton promotes vivacity. — πύλας — Σκαίᾱς, *the Scæan gate*, so called because it was on the left or western side of the city, facing the sea and the Grecian camp. The position of Σκαίᾱς in the verse gives it emphasis. — διερχόμενος, *having passed through*. — τῇ (sc. ὁδῷ), *there*. — πεδίωνδε, *to the plain*. — πολύδωρος, *richly-endowed*. — ἦλθε δέουσα, *came running*. — μεγαλήτορος, *noble, magnanimous*.

9—14. Ἡερίων, δς ἔναιον. The nominative is employed instead of the genitive in apposition with Ἡερίωνος in the preceding verse, because it commences the description of the preceding noun, and therefore introduces a new thought. Cf. Crosby, § 344. 2. Prof. Sophocles (§ 156. N. 1) explains it as being put by attraction in the nominative with δς. — ὑπὸ Πλάκῃ ὑληέσση, *at the foot of woody Placus*. Hence its name *Hypoplacian Thebes* (Θήβης Ὑποπλακίης). — Κιλίκεσσ' (i. e. Κιλίκεσσι). In Homer's time the Cilicians dwelt in Phrygia Major, in two divisions, of which the capital of one was Thebes, of the other Lyrnessus. At a later period, they emigrated to the country called after them Cilicia. Cf. Smith's *Crus. Lexicon*. — δὴ serves to refer τοῦπερ with exactness to Ἡερίωνος, the connection having been interrupted by Ἡερίων . . . ἀνάσσω. — θυγάτηρ ἔχεδ' (i. e. ἔχετο) Ἑκτορι (= ὑφ' Ἑκτορος), *his daughter was had (as a wife) by Hector*. So we in common parlance employ the verb *to have* in the sense of *to marry*. — ἦ refers to Andromache, and οἱ to Hector. — αὖτως, *thus* = *neither more nor less*. — ἀλγικιον ἀστέρι καλῷ, *like a beautiful star*. A simile of great beauty and appropriateness.

15—19. τὸν ῥ' . . . Σκαμάνδριον, *him then Hector called Scamandrios*. 77 S. § 185; K. § 160. 3. — 'Ἀστυάνακτ', i. e. τὸν ἀνακτα τοῦ ἄστυος. — *olos, alone, only*. Hector was the great defender of the Trojans. — ἐρύετο (imperfect) = ἐφύλαττε. Schol. — σιωπῇ is to be taken with ἰδών, *looking in silence*. — οἱ ἄγχι, *near to him*. — δακρυχέουσα denotes manner. — ἐν τ' . . . δνόμαζεν, *and she took him by the hand, and addressed him and called him by name*.

20—26. δαιμόνιε is here a term of endearment. — φθίσει . . . μένος, *thy bravery will destroy thee*. — ἄμμορον (i. e. δύσμορον) is the predicate, *me unhappy*. — ἡ . . . ἔσομαι, *who will soon be your widow*. The repetition of τάχα in the next clause gives emphasis to the idea. — γὰρ confirms the preceding assertion. — πάντες ἐφορμηθέντες. Andromache indirectly praises the valor of her husband, who falls only when overpowered by numbers. — The subject of εἴη is χθόνα δύνειναι. — σεῦ ἀφαρματούσῃ, *being deprived of you*. — ἐπεὶ . . . ἐπίσπης (from ἐφέπω), *when thou shalt have died* (literally, *overtaken thy fate*). Matthiæ (§ 521) says that the 2 aor. subj. here expresses the *future exactum* of the Latins, *quem tu mortem obieris*. — ἄχε' (i. e. ἄχεα, *pains, sufferings*) is opposed to δαλπωρῇ in the preceding verse.

27—34. ἀμὼν = ἡμέτερον. S. § 78. 3. — ἐκ is disjoined from πέρσεν by tmesis. — οὐδέ μιν ἐξενάριξε, *but he did not spoil him*. Such was the desire of the ancient heroes to possess the arms of those whom they had slain, that this forbearance of Achilles to spoil his foe, is represented by Andromache as very magnanimous. The art of the poet is conspicuous, in thus keeping the principal hero of the Iliad before the mind of the reader, and putting his praise in the mouth of one who had so little reason to love him as Andromache. — Νύμφαι ὄρεστιάδες, *mountain-nymphs*, so called because they dwelt in mountains and grottoes. — οἱ — ἐν μεγάροιςιν, *in his halls*. οἱ refers to Eetion.

1—3. ἰφ, Epic for ἐνί. S. § 80; K. § 204. Trollope says that this 78 is the only instance in which ἰός, i. e. μῖός, the old masculine form of εἷς, occurs. — ἡματι, dative of time. — "Αἰδοῖς εἶσω, sc. δόμον. — ἐπ', *among*.

4—8. μητέρα is repeated in τὴν ἡγάγ', *but my mother—when he* (i. e. Achilles) *led her here* (i. e. into the Grecian camp). — ἡ βασίλευεν, *who was queen = who ruled as queen*. — ἔψ, *back to her own country*. — ἰοχέαιρα, *arrow-loving*, an epithet of Diana as goddess of the chase. — "Ἐκτορ, ἀτὰρ σὺν κ.τ.λ. It would be difficult to find elsewhere so tender and delicate an expression of conjugal love.

10—12. αὐτοῦ, *here*, is explained by ἐπὶ πύργῳ. — ὄρφανικὸν and χήρην are predicates. S. § 185. N. 1; K. § 160. 3. — παρ' ἐρινεόν, *by the wild fig-tree, or fig-hill* (Voss), where the city was considered most accessible (ἔμβατος).

78 14—18. *οἱ ἄριστοι*. The names of these braves are given in the following verses. — *ἀμφ' Αἴαντε δύο*, *the two Ajaxes and their band*. Cf. S. § 168. 2. Ajax Telamon, next to Achilles, was the bravest of the Grecian chiefs. Ajax Oileus, the leader of the Locrians, was much smaller than the Telamonian Ajax, but was brave and highly distinguished for his skill with the spear. — *Ἴδομενῆα*. Idomeneus was king of Crete, and one of the oldest and most distinguished chiefs in the Trojan war. — *ἀμφ' Ἀτρεΐδης*. See N. on *ἀμφ' Αἴαντε*, supra. Reference is had to Agamemnon and Menelaus, the former of whom was generalissimo of the Grecian army, and the latter was the husband of Helen, the abduction of whom by Paris was the cause of the war. — *Τυδέος ἑλικμον υἱόν*, *the warlike son of Tydeus*, i. e. Diomedes, one of the bravest of the chiefs, whose daring exploits form the theme of the fifth book of the Iliad. — *ἥ που . . . εἰδώς*, *either some one well-skilled in auguries instructs them* that the city is here most accessible. — *αὐτῶν θυμός*, *their own mind*.

20—25. *ἐμοὶ — μέλει*, *are a care to me = are my concern*. S. § 201. N. 4. — *τάδε*, *these things*, i. e. those pertaining to the defence of the city spoken of by Andromache. — *κακὸς ὥς* (*as a coward*) in this position with *ὥς* accented, is a more emphatic arrangement than *ὥς κακός*. — *πολέμοιο* depends on *νόσφιν*, the verb *ἀλυσκάζω* being taken absolutely. — *ἄνωγεν*. Supply *ἀλυσκάζειν* from the preceding context. — *μάδον*, *I have learned*, i. e. it has been my practice. — *ἀνύμενος* denotes the purpose of *μάχεσθαι*. S. § 222. 5; K. § 171. 2. — *αὐτοῦ* is in apposition with *ἐμοῦ* implied in *ἐμὸν* (sc. *κλέος*). S. § 156. 1. b; K. § 154. 3.

30—34. *οὐτ' αὐτῆς Ἑκάβης*, *nor (the sorrows) even of Hecuba, or, of Hecuba herself*. S. § 160. 4. a. Hecuba and Priam were the parents of Hector. — *κεν — πέσοιεν*. The optative with *ἄν* is employed, when a thing is to be expressed with moderation or reserve. — *ὅσσον*, referring back to *τόσσον*, is to be taken adverbially. — *σεῖ'* (i. e. *σεῖο*. Epic for *σοῦ*), sc. *ἄλγος* from l. 29. — *ἐλευθέρον ἡμῶν* (= *ἡμῶν τῆς ἐλευθερίας*), *the day of freedom = liberty*.

79 1—6. *κεν* belongs to *υφαίνεις* (see N. on *κεν πέσοιεν*, p. 78. l. 32), and I have therefore placed a comma after it. — *πρὸς ἄλλης* = *at another's command*. So Köppen explains it by *ὑπ' ἄλλης*. — *ὑδωρ φορέοις*. The daughters even of nobles and princes, in ancient times, performed the office of carrying water. Cf. Gen. 24: 13. Here it refers to one in the servile condition of a captive. Cf. Odys. 10. 105. — *Μεσσηίδος ἡ Ὑπερείης* (sc. *κρήνης*). These fountains were probably in Thessaly, as two of this name are mentioned by Strabo, (IX. p. 302. 46), and Hector probably had in his mind the servitude of his wife to Achilles, the bravest of his foes. — *πόλλ' ἀεκαζομένη*, *much against thy will*.

— ἐπικέλσεται, sc. σοί. — ἀνάγκη of servitude. The expression is 79 euphemistic like ἡμῶν ἀναγκαῖον (Π. 16. 836), *the day of necessity = the day of slavery*. — ποτέ τις εἴησιν, *some one will say*, or, “one may say (= admit that one will say).” Kühner, § 259. R. 4. — ἰδών, *when he sees*. See N. on p. 1. 1. 3. — μάχεσθαι limits ἀριστεύεσκε, *was the bravest to fight (= was the bravest warrior)*. S. § 222. 6; K. § 172. 3. — ἀριστεύεσκε (= ἄριστος ἦν) is followed by the partitive genitive Τρώων. S. § 189; K. § 158. 7. a. — ἀμφεμάκοντο, sc. ἐκείνοι referring to the Greeks and Trojans. S. § 152. 2.

7—10. ἔς, *thus*. — σοί depends on ἄλγος (*your grief*), the dative being employed for the possessive genitive. S. § 201. 5, or it may denote the possessor after ἔσσεται. S. § 201. 3; K. § 161. 2. d. — νέον, *anew, afresh*. — χήτει, *from want*. S. § 203. The Schol. explains it by στερήσει. — ἀμύνειν depends on τοιοῦδ’ (*able*). S. § 222. 6. Buttmann (Gram. § 140. N. 3) supplies οἷου. The relative pronominal adjective is sometimes omitted. — δούλιον ἡμῶν. See N. on ἐλεύθερον, p. 78. l. 34. — ἀλλὰ . . . καλύπτει, *but may the heaped up earth cover me dead*. For the optative, cf. S. § 216. 3; K. § 153. b. β. — πρὶν — πυθέσθαι, *before that I hear*. S. § 223. 2; K. § 183. 2. c. & R.

11—19. οὗ παιδὸς ὀρέξατο, *stretched out (his hands) for his child*. The middle voice is here reflexive (S. § 209. 2; K. § 150. 3. b), and takes the genitive παιδὸς as the object of desire. S. § 193; K. § 158. 6. I. a. — πρὸς κόλπον depends on ἐκλίνθη. — ἰάχων denotes manner. — ἀτυχθεῖς, *terrified at*, 1 aor. pass. part. of ἀτύχω as middle. — ἀπ’ ἀκροτάτης κόρυθος, *from the summit of the helmet*. — ἐκ δ’ ἐγάλασσε κ.τ.λ. With what skill does the poet turn off the mind of his reader from the sad forebodings of Hector and Andromache, by this artifice of the childish terror of Aestyanax at sight of the helmet. The picture, which would otherwise have been too dark and cheerless, is lightened up and rendered more pleasing by this simple incident. — ἀπὸ κρατὸς κόρυθ’ (i. e. κόρυθα), *his helmet from his head*. — πῆλὲ τε χερσίν, *and tossed him in his arms*.

21—25. δότε δὴ, *grant now*. — τόνδε — παῖδ’ ἐμόν, *this my son*. — ἐγώ, sc. ἐγενόμην. — Τρώεσσιν, *among the Trojans*, is a local dative. — ὥδε, *thus as I have been*. — καὶ ποτέ τις εἴησιν (see N. on l. 4 supra) — ἐκ πολέμου ἀνιόντα, *and some one will say of him returning from war*. Some supply ἰδών before ἀνιόντα, while others consider it as put for ἐκ πολέμου ἀνιόντος. But this is unnecessary, inasmuch as εἰπεῖν, in the sense of *to speak good or evil* (usually with εὖ or κακῶς, but here the former by implication), takes the accusative. Cf. S. § 184. 1; K. § 160. 2. So Ernesti renders this passage, *de filio redeunte sic dicat*. One of the Harl. MSS. reads εἴποι, which Trollope considers the true reading. Cf. Dawes’s Miscell. Crit. p. 247. —

79 — φέροι, *let him bring*. S. § 216. 3; K. § 153. b. β. The more regular construction would have been φέροντα in connection with ἀνιόντα. But the construction is conformed to the following χαρείη μήτηρ, with which it is closely connected in thought.

29. δακρύνειν (as adverb) γελάσασα, *smiling with tears, smiling through her tears*. Cowper, although usually very faithful to the original, has here departed from its beautiful and inimitable simplicity, translating the passage, "*bitter tears with sweet smiles mingling*."

31—34. μοί, *on account of me*. — θυμῷ is the local dative. — ὑπὲρ αἵσαν, *contrary to fate*, or perhaps *over and above fate*, i. e. before fate has determined it. Cf. Odyss. 1. 34. The general idea is, that while no one will die prematurely, yet no human being is exempt from death. — πεφυγμένον taken actively is here followed by μοῖραν in the accusative. It is sometimes constructed with the genitive, when the idea of separation from the object is to be made prominent. Cf. Odyss. 1. 18. See also Kühner, § 271. 2. — ἐπὶ τὰ πρῶτα γέννηται, *when he was first born*, i. e. from the very time of his birth, man is subject to death.

80 1—4. ἀλλ' εἰς οἶκον κ.τ.λ. These words of Hector are not to be considered as harshly spoken, but founded on the wish to divert his wife from immoderate indulgence in grief, by her usual cares and domestic occupations. — τὰ σ' (i. e. σὰ) αὐτῆς ἔργα, *thine own employments*. — Ἰσθὺν and ἡλακάνην are in apposition with ἔργα. — τοὶ Ἰλίοι ἐγγεγάσιν, *who are born in Ilium*.

6—12. βεβήκει. The pluperfect is employed to denote the suddenness or rather immediateness of her departure, *she had gone* = *she immediately went*. In such cases as this, it may be translated as an aorist, the notion of suddenness or quickness being mentally retained. Cf. Matthiæ, § 505. IV; Buttmann, § 114. B; S. § 211. N. 16. — ἐντροπαλιζομένη, *looking back as she went*. What a finishing touch is here given to this incomparable picture of conjugal tenderness. — ἐνδοξίῃ the palace. — ἐνῶρσεν, *excited by her overwhelming grief*. — αἱ.... οἴκῳ, *they in his house lamented Hector though still living* (S. § 225. 6; K. § 176. 1. c). γόον, Epic 3 plur. aor. of γόω. Spitzner takes it as a form of the imperfect. — γὰρ introduces the cause of their wailing over Hector. — ἔφαντο, *they said* = *they thought*. — προφυγόντα, *having escaped*.

ODYSSEY.

ADVENTURES OF ULYSSES.

The subject of the *Odyssey*, from which this extract is taken, is the 80 wanderings and adventures of Ulysses on his return to Ithaca from Troy, and the signal vengeance which he took upon the suitors of his wife, who were rioting in his palace and consuming his substance. On his liberation from Ogygia, the island-home of the goddess Calypso, where he had been detained against his will for seven years, he constructed a raft, and launched forth for Ithaca, but on the eighteenth day he is descried by Neptune, who raises a storm by which his raft is broken in pieces, and he himself on the twentieth day cast upon the island of the Phæacians. Here he is hospitably received, and at the request of king Alcinous relates his previous adventures, from which is taken the extract here given, showing how he escaped the Sirens, passed through between Scylla and Charybdis, and how his companions killed and ate the oxen of the Sun, for which deed of impiety they all perished in a tempest, which Jupiter at the request of the Sun-god, sent against them. Ulysses alone escaped by swimming on the mast and keel of the ship, and arrived at the island of Calypso.

14—17. *ἔφατ'* (i. e. *ἔφατο*) refers to Circe, who had been giving Ulysses advice and directions respecting his voyage home. — *χρυσόθρονος*, *golden-throned*. This epithet is also bestowed by Homer upon Juno and Diana. — *νῆσον*, i. e. the island *Ææa* on which Circe had her abode. As this was a mythical island its situation is a matter of mere conjecture. — *δία θεῶν*, *the divine one of goddesses = the divine goddess*. *δία* is here followed by the genitive plural, with which it properly agrees. S. § 118. N. 3. — *αὐτοὺς τ' ἀμβάλνειν*, *themselves to embark*, depends on *ἔτρυνον*. — *πρυμνήσια* (sc. *δέσματα*), *cables or hawsers* attached to the stern (*πρύμνη*), by which the ship was fastened to the shore. When the vessel was to stay some time in port, it was drawn up entirely upon land.

18—22. *κληῖσι*, *rower's seats* attached to the ribs of the vessel, and where the oars were worked in leathern thongs, in the manner of a key (*κλείς*, Ion. *κληῖς*). — *ἐξῆς*, *in order*. — *τύπτον*, i. e. *ἐτύπτον*. — *ἡμῖν* is the Dat. *commodi* depending upon *τε*. — *αὖ*, *on the other hand*, shows a change of subject. — *νεός*. S. § 187. 4; K. § 158. 3. b. — *ἑσθλὸν ἑταῖρον*, *an excellent companion*, in apposition with *οὖρον*. — *αὐδῆεσσα* = *endowed with a human voice*. The same appellation is given to Calypso, p. 89, l. 25.

23, 24. *πᾶ* refers to the ship's tackle. — *τήν*, i. e. the ship.

81 1. ἀχρόμενος κῆρ, *grieving in my heart*, in view of the sorrowful tidings he was about to communicate. κῆρ is the synecdochical accusative.

2—5. οὐ γὰρ . . . οἶους, *for it is not fit that one or two only should know*. This clause contains the reason of the proposition, ἐρέω μὲν ἐγών, l. 4 infra. The causal or explanatory clause is often put first, especially when it requires emphasis. — ἵνα, *in order that*. — καὶ δάνωμεν — ἥ κεν φύγοιμεν. As the second sentence is merely a wish and a consequence, which might follow if death were avoided, it is put in the optative. — θάνατον καὶ Κῆρα. These words are often joined, like our colloquial phrases, *peace and plenty, long and lasting*, etc.

7—12. λειμῶν' ἀνθεμόεντα, *the flowery meadows*. — οἶον ἔμ' ἡνώγει ἔπ' ἀκούμεν, *she ordered me alone to hear their voice*. — δήσατ' (i. e. δήσατε), imperat. of δέω — ἀργαλέφ, *difficult to be broken*. — ἔμπεδον, *firmly, fixedly*. — αὐτόδιδι, *there where I am bound*. — ὀρθόν, *upright*. — ἐν, *near to, by*. Ulysses was to be bound to the mast. — ἐκ . . . ἀνῆψδω, *let cables be bound from it* (i. e. the mast). — πείξεω is employed for the imperative. S. § 223. 5.

13—24. ἦτοι ἐγώ, *I indeed, in truth*. — τὰ ἕκαστα, *every thing, each thing one by one*. — τόφρα δέ, *but in the mean while*. — μὲν — ἡδέ. The clauses introduced by these particles are not opposed to each other, but are to be considered as parts of a whole. — κοίμησε δὲ κύματα δαίμων, *and a deity (or perhaps the deity referring to Circe) lulled the waves*. — λεύκαινον . . . ἐλάττησιν, *they made white the water with their polished oars of fir*. — κηροῖο μέγαν τροχόν, *a great wheel* (i. e. a round mass) *of wax*. — ἐπεὶ . . . ἴς = ἐπεὶ μεγάλη ἴς (τῶν χειρῶν) ἐκέλετο (ὥστε λαίνεσθαι). — Ἥελιου depends on ἴς. The idea is that the wax became warm by the pressure of his hands and by the warmth of the sun.

25—31. ἐξείης, *in order*. — οἱ δ' refers to the companions of Ulysses. — χεῖρας and πόδας are in partitive apposition with μ' (i. e. μέ), *they bound me both (my) hands and feet together* (δμοῦ). — τόσσον — ὅσον τε γέγωνε βοήσας, *as far as one crying shouts aloud*, i. e. makes himself heard. The 2 perf. γέγωνε is here used as a present. Soph. Gr. Verbs, p. 110. — τὰς δ' οὐ λάθεν, *did not escape their* (i. e. the Sirens') *notice*. — ἐγγύθεν to the place where sat the Sirena. — λιγυρήν, *clear-sounding = silver-voiced*. This sweet song of the Sirens is translated by Cicero in De Fin. V. 18. How artfully do they allude to that, which they knew to be uppermost in Ulysses' mind, viz. the war of the Greeks and Trojans. By this they hoped to excite his curiosity, to hear what they had to sing on so interesting a theme.

32—34. δεῦρ' ἄγ' ἰών, *come hither; literally, come going hither*. — πολύαιν', i. e. πολύναινε. — νῆα κατέστησον, *direct your ship to shore*

(literally down). — οὐ.... μελαίνῃ, *for no one has ever passed by here in a black ship.*

1—5. γ', *at least*, i. e. whatever else he neglects, let him not at least neglect to hear our sweet voice. — ἡμέων *limits* στομάτων, *from our mouths.* — νῆται, *he goes away* (afterwards). — γὰρ explains πλείονα εἰδώς by introducing a clause showing the extensive knowledge of the Sirens. — πάντα, i. e. πάντα. — ὅσσα refers to τόσσα the omitted object of ἴδμεν in l. 5.

6—14. εἶσαι ὅπα κάλλιστον, *uttering a beautiful voice.* — ὀφρύσι νευστάζων, *nodding with my eye-brows.* He made signs, because the ears of his companions being stopped with wax, they were unable to hear. — οἱ δὲ προπεσόντες ἔρεσσον, *but they bending forward roved.* — παρήλασαν refers for its subject to ἑταῖροι, Ulysses himself being for the time not reckoned in the number. In some editions, the reading is παρήλασεν referring to the ship. — ἐμοί is the dative used for the subjective or possessive genitive after ἑταῖροι. So σφιν is to be taken with ὠσίν, *their ears.* S. § 201. 5. — ἐμὲ.... ἀνέλυσαν, *and freed me from bonds.*

17—21. τῶν—δαιδάντων refers to the companions of Ulysses. The syllable preceding δαίδω, in Homer is usually long by position, but not always. Cf. Soph. Gr. Verbs, p. 15. — ἐκ.... ἑρεμῆ, *the oars dropped from their hands* through the sudden affright. — πάντα, sc. ἑρεμῆ. — αὐτοῦ, *there.* — διὰ νηὸς ἰών, *going through the ship.* — μελιχίοις, *soothing.* — παρασταδόν, *standing near.*

22—27. οὐ.... εἰμεν, *for we are not by any means ignorant of misfortunes.* — οὐ.... κακόν, *this evil comes* (ἐκ, i. e. ἐπεσθιν) *not upon us greater.* — ἢ ὅτε, *than when.* — βίρφιν, Epic. dat. for βίρη. S. § 42. N. 2; K. § 196. — καὶ ἐνθεν, *even thence*, i. e. from the cave of the Cyclops. — καὶ.... ὅτω, *and I think that perhaps* (που) *you will remember* (some time or other) *these things* with pleasure. Cf. Virg. *Æn.* l. 208 :

“ — forsā et hæc olim meminisse juvabit.”

— πειδώμεθα πάντες, *let us all obey.* In order to show that they have a lot in common, Ulysses classes himself with his followers, by the use of the first person plural.

28—34. κῆπησιν, *with your oars.* — ῥηγμῖνα is the object of τύπτετε. — αἶ κε.... δώρ. Supply σκοπεῖν or πειρᾶσθαι, *to see whether Jupiter will grant, etc.* — ὧδ', *thus.* — ἐν.... βάλλειν, *lay it up in your mind.* — οἰήια, *rudders.* A ship in those times had more commonly two rudders. — καπνοῦ and κύματος depend on ἐκτός. S. § 187. 4; K. § 158. 3. R. 1. d. — σκοπέλου, i. e. the rock where Scylla abode.

82 — μη . . . ἐξομήσασα, *lest she rush out upon you unawares*. S. § 225. 8; K. § 175. 3. d. — ἐς κακόν, *into misfortune*.

83 3—5. Σκύλλην δ' οὐκ ἐμυθέμην, *but I did not speak of Scylla*. It was positively predicted by Circe, that he should lose six of his followers by this monster. Had Ulysses informed them of this, its dispiriting effect would be obvious. — εἰρεσίης is the genitive of separation. — ἐντός, *within the hold of the ship*. — πυκάζοιεν, *should crowd together*. — σφέας αὐτοὺς, *themselves*.

6—13. ἐφημοσύνης depends on λανθανόμεν. S. § 192. 1; K. § 158. 5. b. — θωρήσσεσθαι is the middle voice. — μάκρ' (i. e. μακρῶ) is the dual in agreement with δοῦρε (see δόρυ). — ἱκρία, *the deck*. The centre of the ship was left open for the seats of the rowers. — ἐνθεν, *thence*, i. e. at the prow of the ship. — μιν is governed by φανεῖσθαι, *would show herself*. — πρ, *any where*. — ἔκαμον δέ μοι ὕσσε, *but my eyes labored* = I looked with strained gaze. — πάντη παπταίνοντι, *looking around in every direction*. — πρὸς, *towards*.

15—24. ἐνθεν — ἐτέρωδι, *here — there*. — δεινὸν ἀνερβόιβησε, *terribly swallowed up*. — λέβης . . . πολλῷ, *like a cauldron on a large fire*. — πᾶσ' . . . κύκωμένη, *it would all roar boiling up*. — ὑψόσε, *on high*. — ὅτ' ἀναβρόξειε, *when she swallowed up*. — πᾶσ' . . . κύκωμένη, *it all appeared boiling up within*. — ἀμφι . . . ἐβεβρύχει, *and thundered terribly about the rock*. — ὑπένερθε, *beneath*. — τοὺς δέ, i. e. the companions of Ulysses. — χλωρὸν δέος, *pale fear*, i. e. fear so great as to produce paleness. — τήνδ', i. e. Charybdis. — δέσαντες denotes cause.

25—30. τόφρα δέ, *but in the mean while*, i. e. while they were gazing in terror at Charybdis. — χερσὶν τε βίηφι, *in their hands and strength*, limits φέρτατοι. — ἅμα, *at the same time*. — τῶν. The article in Homer usually has the force of a demonstrative pronoun. — ὑψὸς ἀειρομένων, *being raised on high*. — ἐξονομακλήδην, *calling by name*. — τότε γ' ὄστατον, ἀχνύμενοι κῆρ, *then for the last time sad at heart*. There is a touching simplicity in this passage, which the reader cannot but feel. In the agony of death they call upon their chief, who had so often extricated them from peril, but who can now furnish them no assistance.

31—34. ὧς δ' ὅτ' κ.τ.λ. This comparison finely illustrates the ease with which the monster snatched up her victims. — περιμήκει, *very long*. — ἰχθύσι is the Dat. Commodi. — δόλον is in apposition with εἶδατα, *food as a bait*. — βοδὸς κέρας. Aristarchus says, that this was a horn tube above the hook, to prevent the fish from biting off the line. — ἀσπαίροντα, *struggling, writhing*, as fish do upon the hook which draws them forth from their native element. — δύραζε, *out of the water*; literally, *out of doors*.

1—5. *ὣς, thus*, responds to *ὣς* at the beginning of the preceding 84 comparison. — *αὐτοῦ, there*. — *εἰνί*, Epic for *ἐν*. — *θύρῃσι*, *portals* of the cave in which the monster dwelt. — *κατήσδιε*. The imperfect denotes the process of the act referred to. — *κεκλήγοντας—ὀρέγοντας*. The asyndeton gives rapidity and life to the description. — *ὀκτιστον . . . πάντων, that truly was the most doleful of all the things which I saw with my eyes*. — *ἐξερεΐνων, exploring*, i. e. sailing over.

6—16. *Χάρυβδιν* and *Σκύλλην* are in partitive apposition with *πέτρας*. — *αὐτίκ' ἔπειτα, immediately afterwards*. — *ἔτι πόντῳ ἐὼν, being still upon the sea*. — *μυκηθμοῦ* (S. § 192. 1; K. § 158. 5. b) is an instance of the figure onomatopoeia, i. e. the sound corresponds with the sense. The same is true of *βληχὴν*, which finely represents the *bleating* of sheep. — *μοι—δυμῷ, my mind*. See N. on *σφιν*, p. 82. l. 14. — *ἦ . . . ἐπέτελλεν, who charged me very often*. — *τερψιμβρότου, delighting mortals*. — *ἄχνύμενος* at the misfortunes which had befallen his companions.

17—22. *κακὰ περ πάσχοντες, although having suffered evils*. Ulysses hints that through the recklessness of despair, they might not be willing to listen to his counsels. The sequel shows that his fear was well-founded, his advice being rejected. — *ἐνθα, there*, i. e. on the island of the Sun. — *παρέξ, beyond*.

23, 24. *κατεκλάσθη, was broken*. They had hoped to stop on this beautiful island, and refresh themselves after their toilsome and dangerous voyage. — *στυγερῶ, harsh*.

25—34. *περί τοι μένος = περιττόν σοί ἐστι μένος, your strength is exceedingly great*. — *γυῖα* is the accusative synecdochical. — *ἦ . . . τέτυκται, surely now all things pertaining to you (σοίγε) are iron*, i. e. firm, incapable of fatigue. — *καμάτῳ . . . ὕπνῳ, oppressed with labor and sleep*; but it is evidently parallel with *ὕπνῳ καὶ καμάτῳ ἄρημένος* (Book 6. 2), where *ὕπνῳ* can by no means signify *want of sleep*. For the form of *ἀδδηκότας*, see Soph. Gr. Verbs, p. 77. — *γαίης ἐπιβήμεναι, to ascend the land*. The genitive is to be referred to S. § 192. 1; K. § 158. 3. b, as the part touched by the action denoted in the verb. — *ἐνθα—αὐτε, when again*. — *κεν* belongs to *τετυκοίμεθα*. — *αὕτως, thus*, i. e. *fatigued as we are*. — *ἀλάλησθαι, to wander*, i. e. to continue our wanderings upon the sea. *ἀλάλησθαι* is the perfect infinitive of *ἀλάδομαι*, with present signification. — *ἐκ νυκτῶν, in nights = in the night-time*. *ἐκ* is here used by way of accommodation, because *νυκτῶν* not only denotes the time *when*, but the source or occasion of the troublesome winds. Cf. Xen. Anab. I. 2. § 7, with my note. — *νηῶν* is the oblique genitive. — *πῇ, how, in what manner*. — *ἦν πως ἐξαπίνης, if perchance suddenly*.

1—5. *δυσαέος, blowing violently, blustering*. This is the characteristic 85

85 of Zephyrus in the Homeric writings. — *δεὼν ἀέκῃτι ἀνδράων*, *contrary to* (= despite of) *the will of the gods who are kings*. This shows the furious and unrestrainable nature of the winds, that they destroy ships despite of the gods, who are rulers of all things. Eurylochus in his excitement used stronger language than facts would justify, inasmuch as the gods, and Neptune in particular, controlled the tempesta, raising or allaying them at their pleasure. — *παρὰ νηϊ*, *near the ship*, i. e. on the shore. — *ἐνέησομεν εὐρέϊ πόντῳ* (sc. νῆα), *let us put the vessel into the wide sea*, i. e. let us continue our voyage.

9—14. *μῶνον ἐόντα*, *since I am alone* in my wish to abstain from landing upon the island. The participle here denotes the reason or cause. — *τιν'—βοῶν ἀγέλην*, *any herd of oxen*. — *ἀτασθαλίῃσι*, *folly*. Abstract nouns are used in the plural, when reference is had to the particulars of which the abstract notion is composed. This word in the plural = *acts of folly, manifold follies*. — *ἢ ἔτι μῆλον*, *or even a sheep*. — *τήν*, *that which*. This clause is an adjunct of *βρώμην*, and hence takes the article.

17—23. *στήσαμεν*, *we stationed*. — *ἔγχ' ὕδατος γλυκεροῖο*, *near sweet water*. S. § 188. 4; K. § 158. R. 1. d (a). — *νηὸς* is the genitive of separation. — *ἐξ—ἔντο* = *ἐξέβαλον*. — *μνησάμενοι*, *remembering, calling to mind*. This is the cause of *ἐκλαον*. S. § 225. 3; K. § 176. 1. b. — *κλαίοντεςσι*, *while weeping*. S. § 225. 2; K. § 176. 1. a.

24—31. *ἤμος... ἔην*, *but when it was a third part of the night*. *τρίχα νυκτὸς* = *τρίτον μέρος τῆς νυκτός*. Two-thirds of the night had passed away. — *μετὰ* is disjoined from *βεβήκει* by tmesis, *had gone down*. — *ἔρσεν*, *excited, raised*. — *νεφεληγέρετα*, *cloud-collecting*, an epithet often given to Jupiter by Homer. — *δεσπεσίη*, *violent; literally, divine, inspired by a god*. — *ὀρώρει... νύξ*. The shades of night are usually spoken of as falling upon the earth. — *χοροί* refers to the *dancing-place* of the nymphs. — *δέμενος*, *having appointed* = *having called*.

32—34. *γὰρ in ἐν γὰρ* gives 'as a reason why they should abstain from the cattle of the Sun-god, that they had food and drink in the ship. *βοῶν*. S. § 197. 2; K. § 157. — *μήτι πάδωμεν*, *lest we suffer something*. — *δεινοῦ*, *dreadful, awful*. — *δεοῦ* is the possessive genitive.

86 1. *Ἥελου* is in apposition with *δεοῦ*. — *ὅς... ἐπακούει* illustrates *δεινοῦ*.

3—10. *ἤη*, *continued to blow*, imperfect of *ἤημι*. — *ἔπειτ'*, *afterwards*. — *εἰ μή*, *except*. — *εἰως*, *as long as, while*. The correlative is *τόσσα*, *so long*. — *λαλαϊσμένοι βίδοις*, *because they were desirous of life* (S. § 193; K. § 158. 6. I. a). They feared the consequences of eating the cattle of the Sun. — *νηὸς* is the genitive of separation. — *ἐπέπεσκον*, *imperf. iterative of ἐπέτω*. — *ἀνάγκη*, *through necessity*. —

φίλας.... *ἱκεῖτο*, acceptable whatever came to hand, i. e. their wants were such, that any kind of provisions were palatable. — ἀγκίστροισιν denotes the means.

11—17. ἀνὰ νῆσον, upon the island. — ὕψρα, in order that. — ὁδὸν — νείεσθαι, way of return. S. § 222. 2. — ἤλυξα ἑταίρους, I had avoided my companions. — ὅδ', where. — σκέπας — ἀνέμοιο, a shelter from the wind. — κακῆς ἐξήρχετο Βουλῆς, was the author of evil counsel. S. § 189. N; K. § 158. 7. a.

18—29. κακά περ πάσχοντες ἑταῖροι, although suffering evils, i. e. let not your deep affliction prevent you from listening to me. — πάντες θάνατοι = all sorts of deaths. — λιμῶ... ἐπισπεῖν, but to die and arrive at one's fate by starvation (= to die and that too by starvation) is most miserable. — ῥέξομεν = ῥέζομεν. — εἰ δέ κεν — ἀφικόμεθα, but if we come to Ithaca (in case we ever reach it). The protasis itself sometimes depends on a condition, which usually is to be mentally supplied. Cf. Kühner § 340. 6. — κεν — τεύξομεν. S. § 215. N. 2. — ἀγάλματα, votive offerings, such as images, statues, etc. — ἔσπονται, should follow = should also wish to destroy us. — βούλομ' (i. e. βούλομαι) — ἤ, I should wish rather — than; I should prefer. — δηδά, a long time.

32—34. ἐγγύθεν, from near = which were near at hand. — οὐ — τῆλε νεός, not far from the ship. — περιστήσαντο, they stood around.

1—9. φύλλα δρεψάμενοι κ.τ.λ. The head of the victim before it was killed, was usually strewed with roasted barley-meal mixed with salt. Here it seems they used oak-leaves as a substitute, their barley having all been consumed. — μηρούς = μηρία. — κνίσσῃ, the fat especially of the kidneys. — διπτύχα ποιήσαντες, making it (i. e. the fat) double, i. e. placing double layers of fat upon the thighs. — ἐπ' αὐτῶν δ' ὀμοδέτησαν, and placed pieces of raw flesh upon them. The Schol. says that the pieces of flesh were taken from every part of the animal. — λειψαί, to pour out, to make libations, denotes purpose. — ἔγκατα, the entrails, including the heart, liver, etc. — κατὰ — ἐκάη, i. e. κατακάη. — μίστυλλον = εἰς μικρά διέκοψαν (they cut into small pieces). Schol. — ἀμφ' ὀβελοῖσιν ἔπειραν, pierced them (i. e. the pieces) with spits. ἀμφὶ implies that the pieces were around the spit.

10—14. ἐξέσσυτο a syncopated aorist middle of ἐκσεύω, to drive out, mid. to hasten away. — σχεδὸν — νεός, near the ship. — ἥδ' is here an adjective of two endings and qualifies αὐτμή. — γηγώνευν (i. e. ἐγγεγώνευν), I shouted aloud, called out. His prayer to the gods was uttered aloud in the anguish of his spirit.

17, 18. εἰς ἄτην, for my harm. — ῥηλεῖ, cruel, an epithet here given to ὕπνος, because while Ulysses was in that state, his companions

87 had slain the sacred oxen. — *μεγά ἔργον*, a *heinous deed*. — *ἐμηγισαντο*, have contrived.

19, 20. *δ* (= *στι*), informing him *that*, etc. — *μετηύδα*, sc. *Ἡέλιος*.

22—27. *τίσαι*, imperative middle of *τίνω*, take vengeance upon, *punish*. — *ὑπέρβιον*, insolently. — *ἰὼν*.... *προτραπολμην*, when I ascended (literally, went) to the starry heaven, and when I turned again to earth from heaven, i. e. when I ascend the heavens from my rising, and descend to my setting = through the whole day. — *εἰ δὲ*.... *ἄμοιβήν*, but if they (i. e. Ulysses and his companions) do not make suitable restitution to me for my cattle. — *φάεινω* has a future signification.

29—32. *σὺ — φάεινε*, do you continue to shine on. Allusion is made to the threat in v. 27. — *τῶν* (i. e. *ἐταίρων*) limits *νῆα*. — *τάχα* qualifies *κεάσαιμι* (from *κεάω*), I will quickly split in small (*τυτθὰ*) pieces. Some prefer to translate *τυτθὰ βαλών*, scarcely striking, a small stroke of Jove's thunderbolt being sufficient to break the vessel in pieces.

33. *ταῦτα — ἤκουσα Καλυψοῦς*, I heard these things from Calypso. The construction may be referred to S. § 192. N. 3; K. § 158. 5. b.

88 2—6. *ἄλλοθεν ἄλλον*, one after another = individually. — *ἐπιστάδην* (adverb), going up to. — *μῆχος*, remedy, expedient to repair the mischief. — *δ'* (in *βόες δ'*) = *γάρ*. — *τέραα*. The old reading is *τέρατα*. — *ἐμεμύκει*, 2 pluperf. of *μυκάομαι*, as imperfect. — *βοῶν*.... *φωνή*, and there was a voice as (the voice) of oxen.

7—12. *ἐταῖροι δαίνυντ'*. It does not appear that Ulysses even tasted of the flesh of the oxen. — *δὴ ἔβδομεν* is trissyllabic by synizesis. — *ἐπαύσατο — δύων*. S. § 225. 7; K. § 175. 1. e. — *λαίλαπι* is to be taken with *δύων*. — *ἐνήκαμεν*, sc. *νῆα*. — *ἀνὰ — ἐρύσαντες*, having drawn up preparatory to sailing.

13—24. *ἄλλη* (= *nothing else*) is employed to give distinctness and emphasis to *οὐρανὸς* and *θάλασσα*. — *ἤχλυσε*.... *αὐτῆς*, and the sea became dark under it, i. e. the cloud. — *ἡ δ'*, i. e. the ship. A short time only intervened between the gathering of the cloud over the ship, and the awful discharge of the tempest. — *προτόνους*. These were the two great ropes by which the mast was raised or lowered, and kept firm in its place when elevated. They extended from the top of the mast in the direction of the stern and prow. — *ὀπίσω*, i. e. towards the stern. — *ἄντλον*, literally, *bilge-water*; here the *ship's hold* in which the bilge-water was contained. — *δ δ'* refers to the mast, which falling towards the stern where the helmsman sat, crushed him beneath its weight. — *ἄμυδις*, together, at the same time. — *δ δ'* refers to the helmsman. — *ἀρνευτήρι δεικώς*, like a diver, i. e. head-foremost. — *δοτρία* = *body*.

25—29. κεραυνόν, a thunder-bolt, blasting thunder. — ἡ δ' ἔλε- 88
 λιχθη πᾶσα, and it whirled entirely around. So it is usually rendered.
 But I prefer Buttman's interpretation (Lexil. No. 48), and it shook in
 all its parts. — σείου, πλητο, and it was filled with sulphur. S. § 200.
 3. — κορώνησιν, sea-crows. Cowper: sea-news. — σεός, i. e. Jupi-
 ter. — νόστον to the ship.

30—34. ὅφρ' τρόπιος. Construct: ὅφρα κλύδων λῦσε τοίχους
 (the sides of the ship) ἀπὸ τρόπιος, from the keel. — τήν, i. e. the keel.
 — ψιλήν, bare, i. e. separated from the other timbers. — ἐκ . . .
 τρόπιν, but it (i. e. κλύδων) had broken off (ἐκ-ἔραξε) the mast of the
 ship (οἱ dative for the subjective genitive) at the keel. For the tense
 of the verb, cf. S. § 211. N. 14. — αὐτῷ, i. e. the mast. — βοὸς ῥινόιο
 τετευχώς, being made of ox-hide. For the genitive, cf. S. § 200. 2; K.
 § 158. 1. — τετευχώς has a passive signification. — ἔμφω — τρόπιν
 ἡδὲ καὶ ἰστόν, both (viz.) the keel and the mast.

1. ἐπὶ τοῖς, upon them.

89

4—10. ὅφρ' ἔτι (yet) κ.τ.λ. He had seen and experienced the power
 of Scylla; he was now also to witness the terrible force of Charybdis.
 — Χάρυβδιν is the terminal accusative. S. § 186. 1; K. § 159. 1. a.
 — ἔμα . . . ἀνιόντι, together with the rising sun, at sun-rise. —
 ἀνερβολιδνε, swallowed up. The raft of Ulysses was drawn down into
 the vortex, but he seizing the branches of the fig-tree, which grew over
 the cave of Charybdis, hung to it, until his raft had emerged from the
 abyss. — τῷ προσφύς ἐχόμεν, clinging to which I held fast. τῷ refers
 to ἐρινεὸν in the preceding line. — εἶχον — στηρίξαι, had I to fix =
 was I able to fix.

11—22. ῥίξαι γὰρ ἐκὰς εἶχον, for the roots were (literally, had them-
 selves) far below. As the waters were drawn from under him into the
 vast abyss, he was left hanging to a limb high up the tree. When the
 waters were vomited forth again, the tree became so submerged that the
 limb from which he hung, nearly reached the flood, and thus he was
 enabled to descend easily to his raft. — ἐλδομένῳ, and it came late to
 me wishing it. — ἥμος — τῆμος, when—then. Ulysses hung by the
 branch of the fig-tree, from the rising sun (l. 5 supra) until late in the
 afternoon. This shows the vast depth of the watery cavern in which
 his raft was detained so long, as well as the strength and patient endur-
 ance of the hero, who could hold himself suspended so many hours from
 the branch of a tree. — ἐπὶ . . . ἀνίστη, a man returns from the forum
 to supper = at night. — τάγε δοῦρα, these planks of the ship. —
 καδύπεοδε, above the δοῦρα. — φέρεσθαι = ὡς φέρεσθαι. — μέσσω
 δ' ἐνδοῦπησα κ.τ.λ. When Ulysses let himself down from the tree, he
 fell upon the raft in the centre, a little one side of the long planks,
 selecting probably a place where he would be likely to receive as little

89 injury as possible from the fall. — *οὐκέτ'*, *not*, as in p. 83. l. 3, for it appears that Ulysses had not seen Scylla from his station on the forward deck (cf. p. 83. l. 7-10), and this happened well for had he seen her, he would have fought with her and perished. — *γάρ*, *for* (had I seen her) *I could not have escaped*.

26—28. *τί . . . μυθολογέειν*, *but why should I recount these things to you*. — *ἔστιν*. The subject is *μυθολογέειν*.

ANACREON'S ODES.

90 Anacreon was born at Teos an Ionian city of Asia Minor. He spent the early part of his life at Samos, enjoying the patronage of Polycrates, in whose praise he wrote many songs. After the death of his patron, he repaired to Athens on the invitation of the tyrant Hipparchus, where he formed the acquaintance of Simonides and several other poets. He is supposed to have returned to Teos after the death of Hipparchus, from which, according to some accounts, he fled to Abdera in consequence of the revolt of Histæus. He died B. C. 478, at the age of 85.

The prevalent theme of his poems was love and wine, whence he has with good reason been regarded as a finished voluptuary and debauchee. His poems were replete with beauty, grace, and finish, but have come down to us so mutilated and fragmentary, that it is quite uncertain how many of those which are attributed to him are genuine.

Οἶκ I.—The verse of this ode is divided into three Iambic feet, terminating with a cæsural syllable:

Δῆλῶ | λῆγειν | Ἄτρεϊ | δας.

1—5. *Ἄτρεϊδας*, *the sons of Atreus*, i. e. Agamemnon and Menelaus. S. § 140. — *Κάδμῳ*, *Cadmus*, the son of Agenor. He founded Thebes in Bœotia. — *ᾶ . . . ἤχει*, *but my lyre sounds with its strings love only = the strings of my lyre sound only love*. *ᾶ* = *my*. See N. on p. 3. l. 5. The *βάρβιτος* or *βάρβιτον* was a stringed instrument, invented according to some by Terpander. Others ascribe its origin to Anacreon. Its exact form cannot now be determined, and it is used by later writers as synonymous with *λύρα*. — *ἤμενψα νεῦραι*, *I changed the strings*, as was done when the subject of the song was changed.

7—10. *ἦδον*, *I tried to sing*. S. § 211. N. 12; K. § 152. R. 4. d. — *ἔδλους Ἡρακλέους*, *the labors of Hercules*. Reference is had to the twelve labors imposed upon Hercules by Eurystheus. — *χαλπερε*

λοιπών, *rejoice henceforth*. S. § 218. 2. — ἡμῶν is the ethical dative = 90
as far as we are concerned. Anacreon means to say that he shall make
no further opposition to the amorous inclination of his lyre.

ΟΔΗ II.—The measure is the same as that of the preceding ode.

13—20. φύσις, *nature*. — δπλας, *hoofs*. — ποδωκίην, Ionic for
ποδωκίαν, *swiftness of foot*. — χάσμ' (i. e. χάσμα) ὀδόντων, *the opening
of teeth = a yawning mouth*. — τὸ νηκτόν, *the power of swimming*. —
πέτασθαι, *the faculty of flying*. — οὐκ ἔτ' εἶχεν, *she* (i. e. nature) *had
no more gifts of this kind*.

22—25. ἀντ' (i. e. ἀντί), *instead of*. — καὶ — καί, *both—and*. —
καλή τις οὖσα, *any one being beautiful = she who is beautiful*.

ΟΔΗ III.—The measure of this ode is an Ionic dimeter. It commences
with an anacrusis of two short syllables, followed by three trochees, thus:

μέσθ | νῦκτι | οἷς πῶδ' | ὦραις.

1—5. μεσονυκτίοις ποδ' ὦραις, *once upon a time about midnight*. S. 91
§ 204; K. § 161. 1. b. — στρέφεται . . . Βοώτου, *when the Bear is now
turning at the hand of Bootes*. Ἄρκτος, *the Great Bear or the Wain*,
a constellation in the northern heavens, very near the polar star. Βοώτου,
Bootes, i. e. Arcturus, *the oxen-driver*, because he was regarded as
the driver of the Wain (i. e. Ἄρκτος). — μερόπων, *endowed with
speech*, an epithet of men as distinguished from brutes, which can
only utter inarticulate sounds. Hence as here it is put for *men*. —
κέαται, Ion. for κῑνται, 3 plur. pres. of κείμαι. — δαμέντα, *being
overcome*.

6—13. ἐπιστασθεῖς, *having come near*. — μεν θυρέων—ὀχῆας, Ion.
for μου θυρῶν ὀχέας. — ἔκοπτ' (i. e. ἔκοπτε), *began to knock, or, kept
knocking*. The student has already been referred to his grammar for
the various uses of the imperfect. — τίς—ἀράσσει, *who is knocking*.
This verb is used of a loud or furious knocking. — κατὰ—σχίσεις
(i. e. κατασχίσεις), *you will disturb; literally, break or cleave asunder*.
— κἀσέληνον for καὶ ἀσέληνον, (*moonless*). — πεπλάνημαι, *I wander
about*. S. § 211. N. 6.

14—22. ἀκούσας denotes time. S. § 225. 2; K. § 176. 1. a. —
ἀνὰ—ἄψας (i. e. ἀνάψας. S. § 234. c), *having lighted up*. — φέροντα
takes the gender implied in βρέφος. S. § 157. 3. b. — φαρέτρην, Ion.
for φαρέτραν. — παρὰ . . . καθίξας (Doric for καθίσας. S. § 114. 3. a),
having seated him by the hearth. — παλάμαισι, Ion. for παλάμαις, dat.
of instrument. — ὕγρον ὕδωρ, *the moist water*. A fulness of expression
designed to promote emphasis.

23—32. ἐπει κρύος μεδήκε, *when the cold abated; literally, sent*

- 91 (itself) away. — *φέρε . . . νευρή, come, says he, let us try this bow, how much (ἐς τί, to what extent) the string to me (= my string) is injured by having been wet* (participle of means. S. § 225. 3; K. § 176. 1. d). *μοι* is perhaps the ethical dative, *is injured for me*, i. e. as far as its use to me is concerned. — *μέσον ἥπαρ, in the midst of my heart*, is the synecdochical accusative, i. e. it is annexed to *με*, to denote the part struck by the arrow. — *ὥσπερ οἷστρος, like a gad-fly*. — *ἀνὰ δ' ἄλλεται, but he springs up*. — *καχάζων* denotes manner. — *ἀβλαβές, uninjured*. — *καρδίην* (Ion. for *καρδίαν*) is the synecdochical accusative, *but you will be sick at heart*.

ODE IV.—The measure is the same as that of the preceding ode.

- 92 1—8. *ἐπὶ μυρσίναῖς τερεΐναῖς — στορέουσ, reclining upon tender myrtles*. — *ὑπέρ, over*. — *παπύρω, with the papyrus*, out of the bark of which ropes or strings were sometimes made. — *διακονέτω* is the 3 pers. sing. imperat., *let Cupid serve me*. — *τροχὸς . . . κυλισθεῖς, for such as (= like) the wheel of a chariot so life rolls along*; literally, *runs rolling along*.

9—18. *κεισόμεσθα* is put for *κεισόμεθα*. S. § 118. 2. — *τί — δεῖ, why is it necessary?* — *μάταια, useless things*. — *ἐμὲ . . . μύρισον, appoint me rather while I yet am living*. — *ρόδοις . . . πύκασον, cover thick the head with roses*. *κράτα* accus. sing. of *κράς*. — *σκεδάσαι δέλω μερίμνας, I wish to dissipate my cares*.

ODE V.—The metre is the same as that of Ode III.

19—28. *τὸ . . . Διονύσῳ, let us mingle with wine the rose of the Loves*. *Διόνυσος*, the Greek name of Bacchus was the god of wine, and hence is often put for wine. — *ἄβρᾳ, gracefully*, is to be taken with *γελῶντες*. — *εἶαρος μέλημα, the care of spring*, is in apposition with *ρόδον*. — *ρόδα — στέφεται καλοῖς ἰούλοις = στέφεται καλοὺς ἰούλους ῥοδοῖς*. — *παῖς ὁ τῆς Κυθήρης, the boy (viz.) the son* (S. § 168. 2) *of Venus*, i. e. Cupid.

- 93 1—6. *Χαρίτεσσι* (i. e. *Χαρίσι*) *συγχορεύων, dancing with the Graces*. — *λυρίζων* agrees with the subject of *χορεύσω*. — *ροδίνοισι στεφανίσκοις πεπυκασμένους, covered thick with rosy chaplets*.

ODE VI.—This ode has the same measure as the first.

9—12. *πόθεν . . . ψεκάζεις, whence do you breathe and diffuse so many odours, while flying through the air?* The ancients perfumed their carrier doves, when they wished to show their respect for the person to whom the dove was sent. For the construction of *μύρων*, cf. S. § 197. 2; K. § 158. 1. — *τί σοι μέλει δέ, what care is to you = what is your business?*

13—24. Ἀνακρέων μ' ἐπέμψε κ.τ.λ. These are the words of the dove, 93 who is the speaker through the rest of the ode. — τὸν . . . τύραννον, who is now the commander and ruler of all, i. e. is enthroned in the affections of all. For the construction of the participle, cf. S. § 225. 1; K. § 176. 1. f. — πέπρακε. This shows the high estimation of Anacreon's odes, that Venus for a little song (μικρὸν ὕμνον) should have sold him one of her doves. — λαβοῦσα, receiving in exchange. — τοσαῦτα, so great as the service in which I am now engaged. — καὶ . . . ποιήσῃς, and he says that he will immediately make me free, i. e. as soon as I accomplish my present errand.

25—31. κῆν (i. e. καὶ ἐάν), even if. — δούλη, as a slave, is in apposition with ἐγώ. — ὄρη . . . ἀγροῦς, over mountains and fields. κατ' belongs also to ὄρη. — δένδρεσιν is the local dative. — ἔρπον is opposed to ἔργιον τι.

1—12. χειρῶν depends on ἀπὸ in ἀφαρπάσασα, having snatched it 94 from the hands. — αὐτοῦ, himself. — πειν denotes the purpose of δίδωσι. S. § 222. 5; K. § 171. 2. d. — ὃν προπίνει, which he has first pledged (to me) = has drank to my health. — ἔχεις ἅπαντ', you have all, i. e. I have nothing more which I can tell you. — λαλίστεράν, more talkative, is followed by κορώνης.

ODE VII.—The metre of this ode is the same with the third.

15—23. ἄδρει, imperative of ἄδρέω. — οὐκ ἔτ' οὔσας, no longer being = gone, having fallen off. — τῷ γέγοντι limits πρέπει. — τὰ τερπνὰ is to be taken adverbially. — ὅσφ' πέλας τὰ Μοίρης, by as much as the things of Fate (= Death) are at hand.

ODE VIII.—The student will easily determine the metre of this and the following odes, by comparing them with the first and third.

25—27. ἔπειδ' (i. e. ἔπειδε), was persuading, attempted to persuade. — νόημα ἄβουλον, a thoughtless or wayward mind.

1—7. ὁ δ', i. e. Cupid. — μάχη με προὔκαλεῖτο, challenged me to a fight. — βοεῖν (Ion. for βοείαν), a shield made of ox-hide. — ἐμαρνάμην Ἐρωτι, began to fight with Love.

8—16. ἔβαλλ' his arrows. — ἔφευγον, began to give way. — εἰς ἑαυτὸν ἀφῆκεν εἰς βέλεμνον, then he threw himself (against me) for a dart = as a dart. — καὶ μ' ἔλυσε, and he made me powerless; literally, loosened me. — τί . . . ἐχούσης, for why should we dart without (i. e. carry on an outward war), when the battle is raging within. At this point we may suppose Anacreon to cry out in the words of the first verse θέλω, θέλω φιλῆσαι, I will, I will love, thus submitting unconditionally to Cupid.

95 18—23. *μολοῦσα*, *having come*. S. § 133. — *εἰς ἄφαντος*, *you go away and disappear*. — *πῖ* (i. e. *ἐπὶ*) governs *Νεῖλον* as well as *Μέμφιν*. — *μεν ἐν καρδίῃ*, *in my heart*.

24—30. *ὁ μὲν — ὁ δ'*, *one—another*, refer to *πῶδος*, taken in the sense of a young love, a loving. — *ἁκμήν* = *ἔτι*. — *ἡμίλειπτος*, *half hatched*. — *κεχρνότων*, 2 perf. part. of *χαίνω*. — *ἐρωτιδεῖς . . . τρέφουσιν*, *the larger lovinglings nourish the smaller ones*.

96 3—5. *τί . . . γένηται*, *what remedy will there be?* — *οὐ . . . ἐκσθῆσαι*, *for I have not strength to frighten away so many Loves*.

7—12. *Χάριτες ῥόδα βρύνουσιν*, *the Loves abound in roses*. — *κῦμα* is the object of *ἀπαλύνεται*. — *πῶς νῆσσα κολυμβᾷ*, *how the duck swims*. — *ἀφελῶς δ' ἔλαμψε Τιτάν*, *and Títan (i. e. the sun) shines clearly*.

16—19. *καρπὸς ἐλαίας προκύπτει*, *the fruit of the olive bends forward*. — *Βρομίου στέφεται νᾶμα*, *the stream of Bacchus is crowned with flowers*. — *κατὰ . . . καρπός*, *on leaf and branch (= among the leaves and branches) the hanging fruit flourishes*. *καθελόν*, *letting itself down*.

22. *ἐτρώδη*, *was stung*. — *τὸν δάκτυλον* is the synecdochical accusative. — *δαχθεῖς*, i. e. *δηχθεῖς*. — *τὰς* is put for *τῆς*. S. § 78. 5.

97 2—10. *ἔλωλα κἀποδνήσκω*, *I perish and I die*. — *ὃν καλοῦσι μέλιτταν*. S. § 185; K. § 160. 3. — *ἄ*, Dor. for *ἦ*. — *πονεῖ — πονουσιν*. This verb is used both transitively and intransitively. — *ῥους* refers to the subject of *πονουσιν*.

10—18. *μακαρίζομέν σε*, *we pronounce you happy*. — *ὀλίγην δρόσον πεπωκώς* (perf. part. of *πίνω*), *having sipped a little dew*. — *βασιλεὺς ὅπως*, *like a king*. — *χ'*, i. e. *καί*. — *ἀπὸ μηδενός τι βλάπτων*, *injuring any thing from no one = injuring nothing for any one*, i. e. wrongfully depriving no one of any thing.

20—27. *ἄερος γλυκὺς προφήτης*, *sweet prophet (= harbinger) of summer*. — *οἶμην*, *a strain, air of a song*; literally, *way, path*, and hence *the course* of a song or poem, and then *the song* itself. — *σοφέ, γηγενής, φίλυμνε*, *O wise, earth-born, song-loving*. — *θεοῖς ὅμοιος*. S. § 202. 1; K. § 161. 2. b.

98 4, 5. *τρίχας . . . νεδέει*, *he is old as to his hair, but young in mind*. The accusatives are synecdochical. **8 NO 53**

LEXICON.



LEXICON.

A.

ἄβατος, ου, ὁ, ἡ, (α, βατός,) impassable, inaccessible.

ἄβέλτερος, ρα, ρον, foolish, silly.

ἄβίωτος, ου, ὁ, ἡ, (α, βίος,) without life, insupportable, intolerable.

ἄβλαβής, έος, ὁ, ἡ, (α, βλάβω, βλάπτω,) uninjured, harmless.

ἄβουλος, ου, ὁ, ἡ, inconsiderate, without reflection.

Ἀβροκόμας, ου, ὁ, Abrocomas, a satrap of Phœnicia.

ἄβρός, ἄ, ὄν, graceful, beauteous, pretty.

ἔγ' for ἔγε, *pres. imper.* of ἔγω, come, come on.

ἀγαθός, ἡ, ὄν, good, wise, brave.

ἀγακλῦτός, οὔ, ὁ, very renowned, famous, distinguished.

ἄγαλμα, ἄτος, τό, ornament, decoration; that in which one delights.

ἱγανακτέω, ὦ, *f. ήσω, 1 aor. ήγανάκησα,* to be indignant, to grieve, to scorn.

ἱγαπᾶω, ὦ, *f. ήσω, perf. ηκα,* to love, to take delight in, to be contented.

ἀγαπητός, ἡ, ὄν, (ἀγαπάω,) loved, beloved, dear, pleasing.

ἄγγελίη, ης, ἡ, *Ion. for ἀγγελία, as, ἡ, (ἀγγέλλω,) a message, tidings, announcement.*

ἄγγελος, ου, ὁ and ἡ, (ἀγγέλλω,) a messenger, envoy, ambassador.

ἀγέλη, ης, ἡ, (ἄγω,) a herd, flock.

ἀγεννής, έος, ὁ, ἡ = ἀγενής, (α, γένος,) low-born, ignoble, base.

Ἀγησίλαος, ὁ, Agesilaus, a king of Sparta.

ἀγήνωρ, ορος, ὁ, (ἄγαν, ἀνήρ,) active, brave, strenuous.

ἄγκιστρον, ου, τό, a hook.

ἀγκυλομήτεω, *Ion. gen. of ἀγκυλομήτης, ου, ὁ, (ἀγκύλος, μήτις,) cunning, crafty, sly.*

ἄγκυρα, as, ἡ, an anchor, a hook.

Ἀγλαΐα, as, ἡ, Aglaia, one of the Graces.

ἀγνοέω, ὦ, *f. ήσω, p. ηκα, 1 aor. ησα, (α, γιγνώσκω,) not to know, to be ignorant of.*

ἀγορά, ἄς, ἡ, (ἀγείρω,) the forum, market-place, assembly.

ἀγοράζω, *f. σω, p. κα, (ἀγορά,) to buy, trade, traffic, procure.*

ἀγορηθεν, *adv. from the forum or market-place.*

ἄγρα, as, ἡ, hunting, chase, prey.

- ἀγράμματος, ου, ὁ, ἡ, (α, γράμμα,) illiterate, unlettered.
- ἀγρᾶυλος, ου, ὁ, ἡ, (ἀγρός, αὐλή,) dwelling in the fields, living out of doors.
- ἀγρην, *Ion. for ἀγραν, acc. sing. of ἀγρυ.*
- ἀγρίος, ια, ιον, (ἀγρός,) living in the fields; rural, rustic, rude.
- ἀγροικος, ου, ὁ, ἡ, (ἀγρός, οἰκία,) living in the country, a countryman; rustic, rude, clownish.
- ἀγρός, ου, ὁ, ἡ, a field, land, ground.
- ἀγυιά, ἀς, ἡ, a way, road, street; a public place.
- ἀγύρτης, ου, ὁ, (ἀγείρω,) a juggler, a mountebank.
- ἀγχι, *adv. of place,* near, close by, at hand.
- ἀγχω *f. ἀγξω, p. ἤγχα,* to strangle, choke, throttle.
- ἀγω, *f. ἄξω, p. ἤχα, 2 a. ἡγαγον,* to do, act, lead, conduct, carry, bring; to educate, bring up; to go.
- ἀγών, ὠνος, ὁ, (ἀγω,) a contest, trial; an assembly; a place of contest.
- ἀγωνίζομαι, *f. ἴσομαι, imperf. ἡγωνίζομην, p. pass. ἡγωνίσταμαι, (ἀγών,)* to contend, fight, struggle, strive.
- ἀδαήμων, ονος, ὁ, ἡ, (α, δαίω,) unskilled, ignorant of.
- ἀδδηκότες. *See ἀδηκότες and ἀδηκότες.*
- ἀδειπνος, ου, ὁ, ἡ, (α, δεῖπνον,) without supper, not having supped, supperless.
- ἀδελφή, ἥς, ἡ, a sister.
- ἀδελφός, ου, ὁ, ἡ, a brother, a kinsman, a cousin.
- ἀδέω, *f. ἥσω, p. ἤκα, (ἔδος,)* to satiate, to be satiated, to be tired of a thing.
- ἀδικέω, ὦ, *f. ἥσω, p. ἡδίκηκα, (α, δίκη,)* to injure, to wrong, harm.
- ἄδικος, ου, ὁ, ἡ, (α, δίκη,) unjust.
- ἄδοντες, *pres. part. plur. of ἄδω.*
- ἄδυνάτος, ου, ὁ, ἡ, impossible, infirm, disabled.
- ἄδω, (for ἀείδω,) *f. ἄσω, p. ἤκα,* to sing, to play on a musical instrument.
- ἀεί, *Ion. and Poet. ἀεῖ, adv.,* always, ever.
- ἀείδω, *Poet. ἄδω, f. δέλω, mid. δέδομαι, f. δέλομαι, and ᾄσομαι,* to sing, to celebrate in verse.
- ἄειρα, 1 aor. act. *Ion. for ἡειρα, from δείρω, f. ῥῶ, p. ἤερκα, 1 aor. ἡειρα, 2 aor. ἤερον,* to take up, raise, elevate.
- ἀεκάω, *f. ἄσω,* to compel, oblige, force.
- ἀέκητι, *adv.,* unwillingly, reluctantly.
- ἀερέδω, *a lengthened form of ἀείρω,* to hang, to be suspended; to be in suspense or doubt.
- ἀετός, ου, ὁ, an eagle.
- ἀηδηκότες, *poet. perf. part. for ἡδηκότες, from ἀηδέω,* to be wearied, disgusted.
- ἀηδών, ὄνος, ἡ, (ἀείδω, to sing,) a nightingale.
- ἀήρ, αἶρος, ὁ, the air, atmosphere.
- ἀθανασία, ας, ἡ, (α, θάνατος,) immortality.
- ἄδανάτος, ου, ὁ, ἡ, immortal, eternal, perpetual.
- 'Αθηνᾶ, *gen. 'Αθηνᾶς, Minerva.*
- 'Αθηναῖος, α, ον, an Athenian.
- ἄλ', *for ἄλλα, plur. of ἄλλον, ου, τό,* prize, reward, premium.
- ἄλῆος, ια, ιον, miserable, afflicted, wretched.
- ἄλλος, ου, ὁ. *See ἕτερος.*
- ἄδρέω, ὦ, *f. ἥσω, p. ἤκα,* to see, observe, discern, look at.

ἀσποίζω, *f. σω, p. ἡσποικα*, to assemble, collect, gather, heap up.

ἀσπρός, *ῶα, ὄον*, contracted ἀσπρός, full, crowded together, thick, dense.

ἀδυμέω, *ῶ, f. ἡσω, p. ἡδύμηκα*, (*α, δυμός*), to despond, to be disheartened or dejected.

ἄδυμος, *ου, ὁ, ἡ*, (*α, δυμός*), spiritless, timid, despondent, sad.

Αἰαίη, *ἡ*, the *Ææan*, an appellation of *Circe*.

Αἰακός, *οὔ, ὁ*, *Æacus*, one of the judges of *Hades*.

Αἴας, *αυτος, ὁ*, *Ajax*; Αἴαρε δύο, the two *Ajaxes*, *i. e.* *Ajax Telamon* and *Ajax Oileus*.

αἰγίοχος, *ου, ὁ*, (*αἰγίς, ἔχω*), ægis-bearing, an epithet of *Jupiter*.

αἰγίς, *ἴδος, ἡ*, (*αἶξ*), a goat-skin, an ægis or shield.

Αἰγύπτιοι, *ων, οἱ*, *Egyptians*.

αἰδέομαι, *f. mid. ἔσομαι and ἡσομαι*, 1 *aor. pass. ἥδεδσθη*, *p. ἡδεσμαι*, (*αἰδώς*), to feel shame, to be ashamed; to reverence, to respect, to pardon.

Ἄϊδης, *poet. for ἔδης, ου, ὁ*, (*α, ἰδέν*), *Hades*, the infernal regions, hell, death; *Pluto*.

Ἄϊδος, *δι*, *Epic. gen. and dat. of Ἄϊδης*.

Ἀἰδωνεύς, *έως, ὁ*, *Ion. ἦος* = Ἄϊδης, *Pluto, etc.*

αἰεῖ, *Ion. and Poet. for αἰέ*, which see.

αἰζός, *οὔ, ὁ*, lively, active. In *Hom.* always of youths fit for war and the chase.

αἰθρία, *α, ἡ*, a serene sky, fine weather. ὑπὸ τῆς αἰθρίας, in the open air. *Lat. sub dio*.

αἰδω, *f. σω, p. κα*, to light up, kindle, set on fire, shine.

αἰκίζω, *f. ἴσω*, to treat injuriously,

to affront; to mutilate, harass, plague.

αἷμα, *αυτος, τό*, blood, gore; bloodshed, murder.

αἰνέω, *ῶ, f. ἡσω, p. ἡνεκα*, 1 *a. ἡνησα*, *p. pass. ἡνεμαι*, (*αἶνος*), to tell, speak of; to praise, commend; to approve, assent.

Αἰνίανες, *ων, οἱ*, *Ænians*, a people of *Thessaly*.

αἰνός, *ἡ, ὁν*, *Epic* for δεινός, dread, dire, terrible, horrible; wretched, unhappy; harsh, cruel. αἰνά, in *Hom.* much, exceedingly.

αἰνῶς, *adv.* See αἰνός.

αἶξ, αἰγός, *ἡ*, a goat.

αἰπός, *εἴα, ὁ*, high, steep, lofty; deep, profound.

αἰπετός, *ἡ, ὁν*, (*verb. adj. from αἰρέω*), that may be taken or captured; chosen, preferable, desirable.

αἰρέω, *ῶ, f. ἡσω, p. ἡρηκα*, 2 *f. ἐλῶ*, 2 *aor. ἐλον*; *pres. pass. αἰρέομαι*, *p. pass. ἡρεμαι*, 1 *aor. pass. ἡρέσθη*; 1 *aor. mid. εἰλάμην*, to take with the hand, to grasp, seize, conquer, obtain.

αἶρω, *f. ἀρῶ, p. ἡρκα*, *aor. ἦρα*, *aor. mid. ἡράμην*, to raise, lift up; to carry, bear, bring; to take away; to kill; to carry, bear; to undertake, begin.

αἶσα, *ης, ἡ*, like *Μοῖρα*, the goddess of fate; as *apellat.* fate, destiny, one's appointed lot; share, portion.

αἰσθάνομαι, *f. αἰσθήσομαι, p. ἥσθημαι*, 2 *aor. mid. ἥσθόμην*, *subj. αἰσδωμαι*, *depon. mid.*, to perceive or apprehend by the senses, to be sensible of; to feel, to see; to understand, know.

αἶσχος, *εος, τό*, (*α, ἴσχω*), shame, dis-

- grace, baseness, infamy; ugliness, deformity.
- αἰσχύνῃ, ης, ἡ, (αἰσχος,) shame, disgrace, dishonor; a sense of shame. modesty, delicacy of feeling.
- αἰσχύνομαι, f. αἰσχυνθήσομαι, p. ἡσχυμμαι, (αἰσχος,) to be ashamed, to feel shame; to blush, to stand in awe of.
- αἰτέω, ὦ, f. ἥσω, p. ἤτηκα, 1 aor. ἤτησα, p. pass. ἤτημαι, to ask, request, demand, desire; mid. to ask for one's self, to beg, to claim.
- αἰτία, ας, Ion. αἰτή, ης, ἡ, cause, ground, reason; fault, guilt, crime.
- αἰτιόμαι, ὦμαι, f. ἄσομαι, p. ἡτίαμαι, 1 aor. pass. ἡτιάσθην, depon. mid. to accuse, find fault with, blame, criminate.
- αἰτιατέον, verb. adj. from αἰτιόμαι, to be accused, blameable.
- αἴτιος, ου, ὁ, ἡ, that causes or occasions; causing the blame, guilty; ὁ αἴτιος, the author, originator; a culprit.
- αἰψά, adv. quick, with speed; quickly, instantly.
- ἀκαχέω, ἀκάχημι, and ἀκαχίζω, (ἄχος,) to trouble, grieve, make sorrowful.
- ἀκαχμένος, part. from the implied present ἀκάζω, pointed, sharpened.
- ἀκέστρα, ας, ἡ, a needle, a darning-needle.
- ἀκινάκης, ου, ὁ, (a Persian word,) a short sword, a scimeter.
- ἄκλειστος, ου, ὁ, ἡ, (α, κλείω,) not bolted or barred, not closed, open.
- ἀκμαῖος, αἶα, αἶον, (ἀκμή,) in full bloom, flourishing, youthful, ripe.
- ἄκμή, ἥς, ἡ, (ἀκῆ,) a point, edge; mature age, prime of life; critical moment, most fitting time.
- ἄκοιτις, ἰος and ἰδος, ἡ, (α for ἄμα, and κοίτη,) a wife, a married woman.
- ἀκόλουθος, ου, ὁ, ἡ, an attendant, waiter, follower, companion; οὐκ ἀκόλουθα, not corresponding, not in accordance with.
- ἄκοντα, acc. of ἄκων.
- ἄκοντίζω, f. ἴσω, p. ἱκα, (ἄκων,) to hurl a javelin, to throw or fling a dart or other missile.
- ἀκούσιος, ου, ὁ, ἡ, unwilling, involuntary, reluctant.
- ἀκούω, f. ἀκούσομαι, p. ἤκοα, Att. ἀκήκοα, p. pass. ἤκουσμαι, 1 aor. ἤκουσθην, to hear, to listen to; to understand, know, learn; to obey or mind.
- ἄκρα, ας, ἡ, an end, point; a summit, cape, or promontory.
- ἄκρατον, ου, τό, (α, κεράννυμι,) unmixed or pure wine.
- ἀκριβόω, ὦ, f. ὥσω, p. ἡκριβωκα, (ἀκριβής,) to make accurate; to investigate or understand accurately; to express with accuracy.
- ἀκριβῶς, adv. accurately, minutely, strictly.
- ἀκροβόλισις, εως, ἡ, a throwing from afar, skirmishing.
- ἄκρον, ου, τό, the highest, topmost point, or summit of any thing; as subst. a promontory, height, peak.
- ἀκρόπολις, εως, ἡ, (ἄκρος, πόλις,) the upper or higher city; the citadel, castle.
- ἄκρος, α, ον, (ἀκῆ,) high, lofty, elevated; at the extreme end or edge.
- ἄκρωνυχία, ας, ἡ, (ἄκρος, ὀνυξ,) literally, the tip of the nail; hence, any extremity, the top of a mountain.

ἄκων, οντος, ὁ, (ἀκή,) a javelin, dart,
or arrow.

ἄκων and ἀέκων, ουσα, ον, (α, ἐκών,) unwilling, reluctant.

ἀλάλημαι, perf. of ἀλάομαι used only
in pres. signif., infin. ἀλάλησθαι,
part. ἀλαλήμενος, to wander or
roam about.

ἀλάομαι, f. ἡσομαι, imperf. ἡλώμην,
1 aor. ἡλήθην, depon. pass., to wan-
der, stray, or roam about.

ἀλαός, οὔ, ὁ, ἡ, blind, not seeing.

ἀλαπαδνός, οὔ, ὁ, ἡ, (ἀλαπά(ω),) easily
mastered, ravaged, or laid waste;
weak.

ἀλγέω, ᾧ, f. ἤσω, p. ἤλγηκα, (ἄλγος,)
to feel bodily pain, to be in pain,
to be grieved, to suffer physically
or mentally.

ἄλγος, εος, τό, pain, trouble, grief,
distress.

ἀλγεινός, ἡ, ὄν, (ἄλγος,) grievous,
sad, afflicted; distressing, bringing
grief, pain, or trouble.

ἀλεεινός, ἡ, ὄν, tepid, warm, hot.

ἀλείφω, f. ψω, p. ἤλειφα, 2 aor. ἤλι-
φον, p. mid. ἤλοιφα, p. pass. ἀλή-
λιμμαι, 1 aor. pass. ἡλείφθην, to
anoint, daub, plaster; to anoint
with oil; to excite, encourage, sti-
mulate.

Ἀλέξανδρος, ου, ὁ, prop. name, Alex-
ander.

ἀλέξω or ἀλεξέω, f. ἤσω, p. κα, 1 aor.
opt. ἀλεξήσῃς, 1 aor. inf. mid.
ἀλέξασθαι, to ward off, to avert,
repel; to defend, assist, aid.

ἀλέομαι (contr. ἀλεῦμαι) Poet. for
ἀλεύομαι, a defect. mid. used by
Hom. generally in 1 aor. ἀλέασθαι,
subj. ἀλέηται, opt. ἀλέαιτο, to avoid,
shun, escape from.

ἀλευόμενος, sync. 1 aor. mid. part. for

ἀλευσόμενος. See ἀλέομαι, ἀλέα-
σθαι.

ἄλευρον, ου, τό, (ἀλέω,) wheaten or
fine flour of any grain.

ἄλέω, f. ἔσω and ἤσω, p. Att. ἀλή-
λεκα, imperf. ἤλουν, p. pass. ἀή-
λεσμαι, to grind, bruise, pound.

ἄλέω = ἀλεύω only used in the mid.
ἀλέομαι, which see.

ἀληθεύω, f. εὔσω, p. ἡλήθευκα, (ἀλη-
θής,) to speak the truth, to be true,
to keep one's word.

ἀληθής, εός, ὁ, ἡ, and τὸ ἀληθές,
compar. ἀληθέστερος, superl. ἀλη-
δέστατος, true, truthful, frank,
honest, sincere, real.

ἀληθῶς, adv. (ἀληθής,) truly, really,
actually.

ἄληκτος, ου, ὁ, ἡ, (α, λήγω,) unceas-
ing, incessant, continual.

ἀλητεύω, f. σω, (ἀλήτης,) to wander,
roam about.

ἀλίσστος, ου, ὁ, ἡ, (α, λίδ(ω),) unbend-
ing, unyielding, unceasing, inevi-
table, incessant.

ἀλίγκιος, ου, ὁ, like, similar, resem-
bling.

ἄλιεύς, εός, ὁ, a fisherman.

ἄλίσκομαι (a defect. pass. the active
being supplied by αἰρέω), f. ἄλώ-
σομαι, syncop. aor. ἤλων, or ἑα-
λων, infin. ἄλωνα, part. ἄλούς,
perf. ἤλωκα, ἑάλωκα, all in a
pass. signif., to be taken, con-
quered, captured; to be caught,
seized; to be detected, convicted.

ἀλκή, ἡς, ἡ, bodily strength, force,
power; spirit, courage; help, suc-
cor; battle, fight.

ἄλκιμος, ὁ, ἡ, (ἀλκή,) strong, stout;
warlike, brave; bold, fierce.

Ἀλκμήνη, ἡς, ἡ, Alcmena, the mother
of Hercules.

ἀλλά, *conj.* but, nevertheless, notwithstanding.

ἐλληκτος, *Æol.* for ἐληκτος.

ἀλλήλων, *gen. plur. (nom. wanting), dat. ἀλλήλοις, αις, οἰς, acc. ἀλλήλους, αις, α* (ἄλλος,) of one another, to one another, one another; mutually, reciprocally, in turn.

ἄλλοθι, *adv.* in another place, elsewhere.

ἄλλομαι, *f. mid. ἀλοῦμαι, 1 aor. mid. ἤλαμην, 2 aor. ἤλόμην, inf. ἀλεσθαι,* to spring, leap, bound, skip.

ἄλλος, ἄλλη, ἄλλο, another, other, different. ἄλλος μὲν—ἄλλος δέ, the one—the other; the former—the latter.

ἄλλοτε, *adv.* at another time.

ἀλλότριος, ἱα, ἰον, (ἄλλος,) of or belonging to another, foreign, inconstant.

ἄλλυθις, *adv.* (ἄλλος,) in another place, elsewhere.

ἄλλως, *adv.* otherwise, in another manner.

ἄλμυρος, ρα, ρον, (ἄλμη,) salt, briny.

ἄλοχος, ου, ὅ, ἡ, (α, λέχος,) a partner of one's bed; a wife, spouse.

ἀλυσπάζω, *f. ἄσω, (ἀλέω),* to flee from, shun, avoid, escape.

ἀλύσκω, *f. ξω, α. ε. as the preceding.*

ἄμα, *adv.* of time, at the same time, at once, as soon as; as a *prep.* =

σύν, with, together with, along with.

ἀμαῶδης, εος, ὅ, ἡ, (α, μανθάνω,) untaught, unlearned, ignorant; rustic, clownish.

ἄμαξα, ης, ἡ, a carriage, wagon, wain; the constellation of the Great Bear (ἄρκτος).

ἀμαξιτός, ου, ἡ, (ἄμαξα, εἰμι,) traversed by wagons; a high-road, a carriage-way.

Ἀμαζόνες, αι, Amazons, a mythic race of warlike women.

ἁμαρτᾶνω, *f. ἁμαρτήσω, p. ἡμάρτηκα, 2 aor. ἤμαρτον,* to miss, miss the mark; to err, sin, do wrong; to fail of having, to lose.

ἁμβαίνειν, *Epic* for ἀναβαίνειν.

ἁμβᾶτός, ου, ὅ, ἡ, *Epic* for ἀναβατός, (ἀναβαίνω,) that may be mounted or scaled, easy to be ascended, accessible by ascent.

ἁμβολάς, ἄδος, ἡ, (ἀναβάλλω,) a bank of earth, a mound.

ἁμείβω, *f. ψω, p. ἤμειφα,* to change, exchange, alternate.

ἁμείνων, ονος, *irreg. compar. from ἀγαθός,* better, braver.

ἁμελέω, ὦ, *f. ἦσω, p. ἡμέληκα, 1 aor. ἡμέλησα, p. pass. part. ἡμελημένος, (α, μέλει),* to neglect, disregard, despise; to be careless, heedless, negligent; to be in no esteem.

ἀμήχανος, ου, ὅ, ἡ, (α, μηχανή,) without means, talents, expedients, resources; impracticable, impossible, hard; irresistible, invincible.

ἁμιλλάομαι, ὦμαι, *f. ἡσσομαι, (ἁμιλλα),* to compete, vie, contend, strive, endeavor.

Ἀμινᾶιος, α, ον, Aminæan, relating to Aminæa, a place noted for its wine; hence ἀμινᾶια = a jar or cask of Aminæan wine.

ἄμμε, *acc. plur. Epic* for ἡμᾶς.

ἄμμι, *dat. plur. Epic* for ἡμῖν.

ἄμορος, ον, *poet. for ἔμορος (α, μοῖρα),* without lot or share, destitute; unhappy, unfortunate.

ἄμνός, ου, ὅ, a lamb.

ἀμοιβή, ης, ἡ, (ἀμείβω,) a requital, recompense, return, retribution.

ἄμορφος, ου, ὅ, ἡ, (α, μορφή,) formless, misshapen, deformed, ugly, hideous.

ἀμπελὼν, ὦνος, δ, a vineyard; a vine.
ἀμυγδάλινος, η, ον, belonging to the almond, of almonds.

ἀμῦνις, adv. poet. (=ἀμα its primitive), at the same time, together with.

ἀμῦνος, ον, gen. ονος, (α, μῶμος,) blameless, irreproachable; illustrious, distinguished. *This word has no reference to moral excellence.*

ἀμῦνω, f. ὑνῶ, p. ἡμυγκα, 1 aor. ἡμῦνα, 1 aor. mid. ἡμυνάμην, f. mid. ἀμυνοῦμαι, (μύνη), to keep off, ward off, repulse; to defend, succor, aid; mid. to fight for, guard, defend one's self, to repel an injury.

ἀμφελίσσας, accus. plur. of ἀμφιέλισσος, ου, δ, ἡ, impelled on both sides as a boat is rowed. *By a different etymology some interpret it swaying to and fro, rocking.*

ἀμφέρχομαι, 2 aor. ἀμφήλυθον, to come round one, to surround.

ἀμφήλυθε, 2 aor. of ἀμφέρχομαι.

ἀμφί, prep. gov. gen. dat. and accus.

With the gen. about, around; for the sake of; *with the dat.*, about, around, at, by, near; on account of; *with the acc.*, about, around, through. *Without case as adv.*, about, around, on all sides.

ἀμφιέννυμι, f. έσω, p. pass. ἡμφίεσμαι and ἡμφίεμαι, 1 aor. ἡμφίεσα, (ἀμφί, έννυμι,) to put round, to clothe or dress.

ἀμφιμάχομαι, f. μαχοῦμαι, to fight around; to assail, attack, besiege; to fight for.

ἀμφίπολος, ου, δ, and ἡ, (ἀμφί, πολέω,) a servant; in *Hom.* and *Herodot.* only as a fem. subst., a handmaid, waiting-woman.

ἀμφιρῥυτος, υτη, υτον, or ἀμφίρυτος, ου, δ, ἡ, (ἀμφί, ρέω,) flowed or

washed around *by the sea*, sea-girt. ἀμφιφάλος, ου, δ, ἡ, a helmet with φάλοι, i. e. studs or bosses all around. ἀμφοτέρος, α, ον, (ἄμφω,) each, the one and the other, both.

ἀμφοτέρωθεν, adv., from or on both sides.

ἄμφω, οί, αί, τά, gen. and dat. ἀμφοῖν, acc. ἄμφω, both, the two.

ἄν, conj. if, probably, perchance. *This particle is used with the Opt. Subj. and Indic. moods to impart uncertainty, possibility, and to render the act of the verb less positive and definite.*

With relative pronouns or particles it also conveys the idea of uncertainty, ὅς ἄν, ὅστις ἄν, whoever, whosoever; ὅπου ἄν, wheresoever; ἕως ἄν, until; ὅπως ἄν, that at some time or other; ὅσοι ἄν, as many as, however many.

ἄν, conj. = εἰάν with the subj., if, though.

ἀνά, prep. generally followed by the accus. implying motion upwards, πρ, upwards, through, among, by, near, about; *with the gen. and dat.* confined to poetry, on board of a ship, on, upon.

ἀναβαίνω, f. βήσομαι, p. βέβηκα, 1 aor. ἀνέβησα, infin. ἀναβῆναι, (ἀνά, βαίνω,) to cause to ascend, to ascend, to go up, to climb, to rise up.

ἀναβάλλω, f. βαλῶ, p. βέβληκα, (ἀνά, βάλλω,) to throw up; to raise, lift up; to put back, to put off, to defer.

ἀνάβασις, εως or εος, ἡ, (ἀναβαίνω,) a going up, a mounting as on horseback; an expedition into an upper country as from the sea-coast into the interior.

ἀναβιβάζω, f. άσω, p. βεβίβακα, (ἀνά,

- βιβάζω,) to cause to ascend, to make go up; to ascend, to mount; to put aboard, to embark for sea; to promote, advance.
- ἀναβρόξειε, 3 *sing. opt. aor. act. from obsol.* ἀναβρόχω, to swallow up again, to gulp down.
- ἀναγινώσκω, *f. ὄσομαι, p. act. ἀνέγνωκα, 1 aor. ἀνέγνωσα, 2 aor. ἀνέγνων, p. pass. ἀνέγνωσμαι, 1 aor. pass. ἀνεγνώσθην, (ἀνά, γινώσκω,) to know accurately, to distinguish; to know by reading, to read, to learn; to read aloud.*
- ἀναγκάζω, *f. ἄσω, p. ἠνάγκακα, (ἀνάγκη,) to compel, oblige, force; to constrain, persuade.*
- ἀναγκαῖος, αἶα, αἶον, (ἀνάγκη,) necessary, compulsory, right, proper.
- ἀνάγκη, ης, ἡ, necessity, force, constraint.
- ἀναδιπλόω, ὦ, *f. ὥσω, (ἀνά, διπλός,) to make double.*
- ἀναζεύγνυμι and ἀναζευνύω, *f. ζεύξω, imperf. ἀνεζεύνυον, 1 aor. ἀνέζευξα, to yoke or harness again; to prepare to go away or move off; to break up an encampment, to march away.*
- ἀναδάλλω, *f. ψω, to warm up, warm again.*
- ἀνάδημα, ατος, τό, (ἀνατίδημι,) a thing set apart from a common to a sacred use, a votive offering.
- ἀναιμόσαρκος, ου, ὁ, ἡ, (α, αἷμα, σάρξ,) having flesh without blood.
- ἀναιμωτέι, and ἀναιμωτί, *adv. (α, αἷμα,) without shedding blood.*
- ἀναινομαι, *imperf. ἡναινόμην, 1 aor. ἡνῆνάμην, inf. ἡνήσασθαι, (α, αἷνος,) dep. mid., to refuse, reject, spurn; disavow, renounce; to repent, to be ashamed of.*
- ἀναιρέω, ὦ, *f. ἦσω, p. ἀνήρηκα and ἀνήρεκα, 2 aor. ἀνείλον, 2 aor. mid. ἀνείλομην, (ἀνά, αἰρέω,) to take up, to take away, destroy, put to death; to appoint, ordain; to give an answer to, to respond; mid. to take up for one's self, to gain, win.*
- ἀνακαλέω, ὦ, *f. ἦσω, p. κέκληκα, (ἀνά, καλέω,) to call upon, to invoke, to call by name.*
- ἀνακλίνω, *f. ἰνῶ, p. κέκλικα, 1 aor. ἀνέκλινα, 1 aor. pass. ἀνεκλίσθην, (ἀνά, κλίνω,) to recline, to repose, to lie.*
- ἀνακράζω, *f. ξω, 2 aor. ἀνέκρᾶγον, (ἀνά, κράζω,) to cry out, to make a clamor, to speak aloud.*
- 'Ανακρέων, οντος, ὁ, a proper name, Anacreon.
- ἀνακτάομαι, ὦμαι, *f. ἥσομαι, (ἀνά, κτάομαι,) dep. mid., to regain, to repossess; to refresh, restore, to attach to one's self.*
- ἀναλαμβάνω, *f. λήψομαι, p. ἀνείληφα, 2 aor. ἀνέλαβον, 1 aor. pass. ἀνελήφθην, (ἀνά, λαμβάνω,) to take up, to recover, to take again, to receive.*
- ἀναλίσκω, *f. ἀνᾶλῶσω, 1 aor. ἀλήλωσα, 1 aor. pass. ἀνηλώθην, (ἀνά, ἀλίσκω,) to use up, to consume, expend, destroy.*
- ἀναλύω, *f. ὕσω, ὕκα, (ἀνά, λύω,) to unloose, solve, disengage; to loose for departure, to weigh anchor.*
- ἀναμένω, *f. μενῶ, p. ηκα, 1 aor. ἀνέμεινα, (ἀνά, μένω,) to wait for, await, abide; to remain firm, to persist; to put off.*
- ἀναμετρέω, ὦ, *f. ἦσω, (ἀνά, μετρέω,) to measure back, to measure over again, to measure accurately.*
- ἀναμορμύρεσκε, *Epic iterat. imperf. for ἀνεμόρμυρε, 2 sing. imperf. of*

ἀναμορμύρω, to roar loudly as the sea, to foam, to boil up.

ἀναξ, ἄκτος, ὁ, a king, prince, lord, chief, superior.

Ἀναξανδρίδας, ου, ὁ, a proper name, Anaxandridas.

ἀναπαύω, f. σω, p. κα, p. pass. ἀναπέπαυμαι, 1 aor. mid. ἀνεπαυσάμην, (ἀνά, παύω,) to cause rest, to make cease; to give rest; to keep at rest or still; to rest, refresh, cease, leave off.

ἀναπείδω, f. σω, p. κα, (ἀνά, πείδω,) to persuade, seduce, mislead.

ἀναπηδάω, f. ἤσω, p. ἤκα, 1 aor. ἀμπήδησα, Epic and poet. for ἀνεπήδησα, (ἀνά, πηδάω,) to leap, spring up or forth; to leap out or forth, to spring forth or gush out as water from a fountain.

ἀναπλέω, f. εὔσομαι, (ἀνά, πλέω,) to set sail, to put out to sea, leave the harbor; to sail back, return.

ἀνάπλεως, ω, ὁ, ἡ, Ion. and Att. for ἀνάπλεος, (ἀνά, πλέος,) filled up, quite full.

ἀναπνέω, f. πνεύσω, imperf. ἀνέπνεον, (ἀνά, πνέω,) to breathe again, to recover breath, to rest one's self.

ἀναπτύσσω, f. ξω, p. ἀνέπτυχα, 1 aor. ἀνέπτυξα, (ἀνά, πτύσσω,) to unfold, undo, unroll; to fold back as a phalanx is deepened by wheeling men from the wings to the rear.

ἀνάπτω, f. ψω, p. ἀνήφα, 1 aor. ἀνήφα, 1 aor. pass. ἀνήφθην, (ἀνά, ἄπτω,) to hang up, to tie, or fasten to; mid. to fasten for or to one's self.

ἀναβροιβδέω, f. ἤσω, (ἀνά, βροιβδέω,) to swallow back, to gulp down again, to ingulf.

ἀνάσσω, f. ξω, p. χα, to be king, lord, master; to reign, rule, command.

ἀνάστατος, ον, ὁ, ἡ, (ἀνά, ἵστημι,) made to rise up, driven from one's house; ruined, laid waste, destroyed, ravaged as houses and cities.

ἀναστομύω, ᾠ, f. ὥσω, (ἀνά, στόμα,) to supply with a mouth; to open wide, enlarge, widen.

ἀναστρέφω, f. ψω, p. φα, 1 aor. ἀνέστρεψα, 2 aor. ἀνέστραφον, p. pass. ἀνέστραμμαι, p. mid. ἀνέστροφα, (ἀνά, στρέφω,) to turn up; to turn one's self, to return, to overturn; to overturn, subvert.

ἀναφῶω, f. ὕσω, to cause to grow, to produce; ἀναφύομαι, to grow again, to shoot up.

ἀναχωρέω, ᾠ, f. ἤσω, p. ἤκα, 1 aor. ἀνεχώρησα, (ἀνά, χωρέω,) to go back, give way, retire, withdraw, secede.

ἀνδραγαδία, ας, ἡ, (ἀνὴρ, ἀγαθός,) bravery, heroism, valor.

ἀνδραποδον, ου, τό, a slave.

ἀνδρεῖος and ἀνδρείος, α, ον, (ἀνὴρ,) manlike, masculine, courageous, resolute, firm; τὸ ἀνδρεῖον, manliness.

ἀνδρείως, adv., in a masculine manner, like a man.

Ἀνδρομάχη, ης, ἡ, Andromache, wife of Hector.

ἀνδριάς, ἀντος, ὁ, (ἀνὴρ,) a statue, image.

ἀνδροφόνιοι, Ion. gen. of

ἀνδροφόνος, ου, ὁ, ἡ, (ἀνὴρ, φένω,) man-destroying.

ἀνδρώδης, εος, ους, ὁ, ἡ, (ἀνὴρ, εἶδος,) man-like, magnanimous, high-minded.

ἄνειμι, (ἀνά, εἶμι,) to return, proceed, ascend, go up inland.

ἀνεκπύμπλημι, f. ἀνεκπλήσσω, to fill up or again.

ἀνεμέσητος, ου, δ, ἡ, (α, νεμεσάω,) free from blame, without offence, irreproachable.

ἄνεμος, ου, δ, (ἄημι,) the wind, breeze; the breath.

ἄνευ, adv. followed by the gen., without, except, save, besides.

ἀνέχω, f. ἀνέξω or ἀνασχήσω, p. ἀνέσχηκα, f. mid. ἀνέξομαι or ἀνασχήσομαι, 2 aor. act. ἔνεσχον, 2 aor. mid. ἀνεσχόμην, 1 aor. pass. ἀνεσχέθην, (ἀνά, ἔχω,) to hold or lift up, to sustain, maintain, support; to hold back, to restrain; to rise up, to arise, happen; to come forth, to hold on; to bear, endure, suffer, allow.

ἀνέργα, p. mid. Att. of ἀνολίγω.

ἀνέφξα, as, ε, 1 aor. ind. act. of ἀνολίγω.

ἄνθρωπος, δ, gen. ἀνθρώπος, ἀνδρός, δρι, δρα, voc. ἄνερ; plur. ἄνδρες, δρών, δράσι, δρας, a man, i. e. one of the human race, a person.

ἀνθεμένεις, εσσα, εν, (ἄνθεμον,) flowery, adorned with flowers.

ἀνθέω, ᾧ, f. ἦσω, p. ἤνθηκα, p. mid. ἤνθα, (ἄνθος,) to shoot up, to sprout; to bloom, flourish; to shine, be brilliant, celebrated.

ἀνθίνος, or **ἀνθεινός**, ἡ, όν, (ἄνθος,) of flowers, flowery, made of flowers.

ἄνθος, εος, τό, that which buds or sprouts up, a flower, blossom; beauty, ornament.

ἄνθρωπος, ου, δ, a man, a person; ἡ ἄνθρωπος, a woman.

ἄντα, as, ἡ, grief, sorrow, trouble, anxiety, distress.

ἀνιδόμαι, ᾧμαι, f. ὄσομαι, (ἀνιδω,) to be grieved, to be in trouble or unfortunate.

ἀνίην, Ion. acc. of ἀνία.

ἀνιόντι, part. 2 aor. of ἄνεμι, to go up, to ascend.

ἀνίστημι, f. ἀναστήσω, p. ἀνέστηκα, 1 aor. ἀνέστησα, 2 aor. ἀνέστην, (ἀνά, ἵστημι,) to raise or set up; to rouse to action, to stir up; to set aside, to remove; to rise, to stand up.

ἀνολίγω, f. ἀνολίξω, p. ἀνέφξα, 1 aor. ἀνέφξα, p. pass. ἀνέφγμαι, 1 aor. ἀνεφχέθην, p. mid. ἀνέργα, (ἀνά, οίγω,) to open, undo; to lay open, unfold, disclose; to get into the open sea, a nautical use.

ἀνόμος, ου, δ, ἡ, (α, νόμος,) without law, lawless, unjust, wicked.

'Ανταλκίδας, ου, δ, Antalcidas, a man's name.

ἀντασπάξομαι, f. ἄσομαι, dep. mid. to welcome, to embrace in turn, to return a salutation.

ἀντάω, f. ἦσω, p. ἤντηκα, to come opposite to, to meet, encounter; to obtain, to be present with.

ἀντί, prep. governing the gen., over against; instead of, in exchange for, in turn; on account of, for; before, in preference to.

ἀντιβολέω, ᾧ, f. ἦσω, p. ἀντιβεβόληκα, (ἀντί, βάλλω,) with the gen., to meet with, partake of; to meet as a suppliant, to entreat.

ἀντιγράφω, f. ψω, (ἀντί, γράφω,) to write against or in answer, to write back.

ἀντιλέγω, f. ξω, p. χα, (ἀντί, λέγω,) to speak against or oppose with words; to contradict, deny; to dispute, altercation.

'Αντιόπη, ης, ἡ, Antiope, a proper name.

ἀντίος, α, ον, (ἀντί,) opposite, contrary, adverse to.

Ἀντίπατρος, ου, ό, α *proper name*, Antipatros or Antipater.

ἀντιπολεμέω, *f. ήσω, (ἀντί, πολεμέω,)* to wage war against, to make war upon, to attack.

ἀντιτάσσομαι, *f. άξομαι, p. ἀντιτέταγμαi, (ἀντί, τάσσω,)* to be arranged against, to be marshalled for battle, to be opposed to; to resist.

ἀντιφωνέω, *f. ήσω, to sound in answer, to answer, reply; to make a response.*

ἀντλέω, ω, *f. ήσω, p. ήντληκα, (ἀντλος,)* to bale out water from a ship, to bale a ship; to draw out, exhaust; to seek after, to search for.

ἄντλος, ου, ό, the hold of a ship where settles the bilge-water; the bilge-water; a sink, pump; a bucket.

ἄντρον, ου, τό, a cavern, a den.

ἄντυξ, υγος, ή, the side pieces or rim of a chariot; the rim of a shield; the neck of a lyre.

ἀνυπόδατος, ου, ό, ή, *Dor. for ἀνυπόδητος, (α, υποδέω,)* without shoes, unshod, barefoot.

ἀνυστός, ου, ό, ή, accomplished, fulfilled; capable of being effected, possible, ωι ἀνυστόν.

ἄνω, *adv. (ἀνά,)* up, upwards; above, on high; *as an adj.* what is above, upper.

ἀνάγω, *f. ξω, p. mid. άνωγα, to command, bid, order; to incite; to encourage.*

ἀξιόπιστος, εος, ό, ή, (ἄξιος, πίστος,) worthy of belief or credit, trustworthy.

ἄξιος, ία, ιον, with the gen., of equal

value; worthy or deserving of; worthy, estimable.

ἄξιόω, ω, *f. άσω, p. ήξιόκα, (ἄξιος,)* to regard as deserving, to think worthy, to deem suitable; to think fit; to entreat, beg, demand.

ἄξων, ονος, ό, (ἄγω,) an axle of a wheel; a wheel; a pole of the heavens.

ᾠδή, ής, and *Dor. άοιδά, as, ή, (ἄειδω,)* a song, tune, singing; a poem, verse; fame.

ᾠδής, εος, ό, ή, (α, εἴλω,) in throngs, crowds; close, dense, thick, full, crowded.

ἀπαγγέλλω, *f. ἀπαγγελῶ, p. ἀπήγγηκα, 1 aor. ἀπήγγειλα, 2 aor. ἀπήγγελον, (ἀπό, ἀγγέλλω,)* to give intelligence, to relate, to inform of; to announce, to report, to exhort.

ἀπαγορεύω, *f. εύσω, (ἀπό, ἀγορεύω,)* to forbid, refuse, deny; to give up, renounce; to grow weary of, to fail; to lose courage or be dispirited.

ἀπάγω, *f. άξω, p. ἀπήγα, 2 aor. ἀπήγον, Att. ἀπήγαγον, p. pass. ἀπήγμαι, 1 aor. pass. ἀπήχθην, (ἀπό, ἄγω,)* to lead away as to prison or punishment; to carry away, remove, withdraw; to return what one owes, to pay.

ἀπάδής, εος, ό, ή, (α, πάδος,) without suffering, undisturbed by passion or feeling; insensible, calm, composed.

ἄπαιτέω, ω, *f. ήσω, (ἀπό, αἰτέω,)* to demand back, to demand urgently, to require, exact, reclaim.

ἀπαλύνω, *f. ύνώ, (ἀπαλός,)* to soften, to make soft, to smoothe, to mitigate; to make gentle or tender.

ἀπανθέω, ᾧ, *f.* ἦσω, (ἀπό, ἀνθέω,) to leave off blooming, to shed blossoms; to fade, wither, lose bloom.

ἀπανδρακώω, ᾧ, *f.* ὦσω, (ἀπό, ἀνδραξ,) to burn to cinders, to burn up.

ἀπαντάω, ᾧ, *f.* ἦσω, 1 *aor.* ἀπήνησα, (ἀπό, ἀντάω,) to meet, encounter; to arrive, be present at an appointed place; to happen.

ἅπαξ, *adv.*, once, at once; once for all.

ἀπαράσκευος, ου, ὁ, ἡ, (α, παρά, σκευός,) without preparation, unprepared, unfurnished, unequipped.

ἅπας, ᾧσα, *αν.* (ἅμα, πᾶς,) strengthened for πᾶς, all together, the whole, quite all.

ἀπειθέω, ᾧ, *f.* ἦσω, *p.* ἠπειθήκα, 1 *aor.* ἠπειθήσα, (α, πειθέω,) to refuse belief, to disbelieve, to be disobedient.

ἄπειμι and ἀπίημι, 2 *aor.* ἄπιον, 1 *aor.* ἀπήεσα, (ἀπό, εἶμι or ἴημι,) to go away, to depart. *The pres. has usually the fut. signification.*

ἀπειρηκώς, νῖα, ὅς, *p. part. act. of* ἀπείπον, (ἀπό, ἐρέω,) interdicted, forbidden.

ἀπελαύνω, *f.* ἀπελάσω, *p.* ἀπήλακα, 1 *aor.* ἀπήλασα, *p. pass.* ἀπήλαμαι, *plur. pass.* ἀπεληλάμην, (ἀπό, ἐλαύνω,) to drive away from a place, to expel; to remove, march, go away, depart; *pass.* to be driven out or excluded from a thing.

ἀπερείσι' for ἀπερείσια, from ἀπερείσιος, ου, ὁ, ἡ, (α, πέρας,) unlimited, vast, countless, great.

ἀπέρχομαι, *f.* ἀπελεύσομαι, 2 *aor.* ἀπῆλθον, *p. mid.* ἀπελήλυθα, (ἀπό, ἔρχομαι,) to go away from, to depart, withdraw, go apart; to die.

ἀπέσσυτο, 2 *aor. mid. of* ἀποσεύομαι, to haste away, to rush forth.

ἀπέστην, 2 *aor. indic. act. of* ἀφίστημι.

ἀπέστιχον, 2 *aor. indic. act. of* ἀποστείχω, to proceed, to go.

ἀπέχω, *f.* ἀφέξω or ἀποσχῆσω, *p.* ἀπέσχηκα, 2 *aor.* ἀπέσχον, *imperf. indic. mid.* ἀπειχόμεν, (ἀπό, ἔχω,) to hold off from, to avert, restrain; *mid.* ἀπέχομαι, to hold back one's self from, i. e. to abstain, refrain from.

ἀπήμων, ονος, ὁ, ἡ, (α, πῆμα,) unharmed, unhurt, uninjured, free from harm.

ἀπήρορος, ου, ὁ, ἡ, (ἀπό, αἰωερέω,) hanging, suspended; lofty, on high.

ἀπιδέω, ᾧ, *f.* ἦσω, 1 *aor.* ἠπίδησα, (ἀπό, πειδέω,) to be disobedient, refractory; to disbelieve.

ἄπιστος, ου, ὁ, ἡ, (α, πιστός,) *pass.* spoken of things, incredible; *act.* spoken of persons, withholding belief, incredulous, distrustful.

ἄπλετος, *poet. for* ἀπλητος, ου, ὁ, ἡ, (α, πλήθω,) insatiable, infinite, immense.

ἄπλός, -οῦς, ὁ; ἀπλόη, ἡ, ἡ; ἀπλόον, -οῦν, τό, *compar.* ἀπλούστερος, *superl.* ἀπλούστατος, single, simple, frank, candid, sincere.

ἀπό, *prep. with gen.*, from, away from, down from, of, by means of, on account of. *This prep. is used of objects which before were on, by or with another, but are now separated from it either in respect of place, time, origin, source, etc.*

ἀποαίνυμαι, *poet. for* ἀπαίνυμαι, (ἀπό, αἰνυμαι,) to take away, take off, deprive.

ἀποβαίνω, *f.* βήσομαι, *p.* βέβηκα ;
2 *aor.* ἀπέβην, 1 *f.* ἀποβήσεται,
(ἀπό, βαίνω,) to step off, dismount,
disembark from; to depart, go
forth; to happen, turn out, result;
to turn out well, succeed.

ἀποβάλλω, *f.* ἀποβάλλω, *p.* ἀποβέβλη-
κα, 2 *aor.* ἀπέβαλον, *p. pass.* ἀπο-
βέβλημαι, 1 *aor. pass.* ἀπεβλήθην,
(ἀπό, βάλλω,) to throw off or away;
to reject, repudiate; to sell cheap;
to lose; to put down, overpower.

ἀπόβασις, *ews, ἡ,* (ἀποβαίνω,) a step-
ping off, dismounting, disembark-
ing; event, result.

ἀποβιβάζω and ἀποβιβάζομαι, 1 *aor.*
mid. ἀπεβιβάσθην, (ἀπό, βιβάζω,)
to put on shore from a ship, to
disembark, to land; to transport,
convey over.

ἀποβλέπω, *f.* ψω, *p.* ἀποβέβληφα,
1 *aor.* ἀπέβλεψα, (ἀπό, βλέπω,) to
look away from all other objects at
one; hence, to look steadfastly at,
to gaze upon; to behold, admire;
to reflect upon, to ponder.

ἀπογεύομαι, *f.* εὔσομαι, (ἀπό, γεύομαι,)
as *mid.*, to taste of a thing, to
nibble.

ἀποδέχομαι, *f.* δέξομαι, *p.* δέδεγμαι,
1 *aor. pass.* ἀπεδέχθην, 1 *aor. mid.*
ἀπεδέξάμην, (ἀπό, δέχομαι,) to ac-
cept as a debt; to receive; to ad-
mit, allow, approve; to listen to,
acquiesce in.

ἀποδιδράσκω, *f.* δρᾶσομαι, 1 *aor.* ἀπέ-
δρᾶσα, 2 *aor.* ἀπέδρην, (ἀπό, διδρά-
σκω,) to run away or escape from
secretly; to flee, shun.

ἀποδίδωμι, *f.* ὥσω, *p.* ἀποδédωκα, 1
aor. ἀπέδωκα, 2 *aor.* ἀπέδων, 1 *aor.*
pass. ἀπεδόθην, 1 *f. pass.* ἀποδοθή-
σομαι, 2 *aor. mid.* ἀπεδόμην, (ἀπό,

δίδωμι,) to give back, restore, re-
turn, pay; to give away, bestow;
to grant, allow; to deliver up,
give up; *mid.* to deliver over for
one's self, to dispose of, to sell,
restore.

ἀποθεν, *adv.* (ἀπό,) from afar, far off,
at a distance.

ἀποδλίσβω, *f.* ψω, *p.* ἀποτέδλιφα, (ἀπό,
δλίσβω,) to squeeze or press out;
force, vex, harass.

ἀποδνήσκω, *f. mid.* ἀποθανοῦμαι, *p.*
act. ἀποτέδνηκα, 2 *aor.* ἀπέθανον,
(ἀπό, δνήσκω,) to die, to expire;
to be put to death.

ἀποινα, *τά,* (α, ποιμή,) used only in the
plur., a ransom, ransom-money,
compensation.

ἀποκαθαίρω, *f.* ἄρῶ, (ἀπό, καθαίρω,)
to clear off, clean, cleanse, pu-
rify.

ἀποκαίω, *f.* καύσω, 1 *aor.* ἀπέκηα,
(ἀπό, καίω,) to burn off, to burn up,
consume.

ἀποκαλέω, *ῶ, f.* ἔσω, (ἀπό, καλέω,)
to call out, to name, mention; to
call apart, away, or aside; to in-
terdict, forbid, to reproach, stig-
matize.

ἀποκερδαίνω, *f.* δᾶνῶ, (ἀπό, κέρδος,) to
have benefit or gain from some-
thing, to derive profit or gain.

ἀποκόπτω, *f.* ψω, *p.* ἀποκέκοφα, (ἀπό,
κόπτω,) to cut off or loose; to im-
pair, lessen; to separate, detach;
mid. to smite the breast in mourn-
ing, hence to mourn.

ἀποκρίνομαι, *f. mid.* ἀποκρinoῦμαι, 1
aor. mid. ἀπεκρινάμην, 1 *f. pass.*
ἀποκριθήσομαι, *p. pass.* ἀποκέκριμαι,
1 *aor. pass.* ἀπεκρίθην, *mid. form*
from *act.* ἀποκρίνω, to judge off, to
separate out, to separate. In the

mid. this verb signifies, to answer, respond, reply.

ἀποκρύπτω, *f. ψω, p. ἀποκέκρυφα, 1 aor. ἀπέκρυψα, 2 aor. pass. ἀπεκρύβην, p. pass. ἀποκέκρυμμαι, (ἀπό, κρύπτω,) to hide from, conceal; to lose sight of; mid. to hide close, to dissemble.*

ἀποκτείνω, *f. ἀποκτενῶ, p. ἀπέκταγκα, 1 aor. ἀπέκτεινα, 2 aor. ἀπέκτανον, (ἀπό, κτείνω,) to kill, slay, put to death; to condemn to death.*

ἀποκωλύω, *f. ὕσω, (ἀπό, κωλύω,) to hinder, prevent from a thing, to forbid.*

ἀπολαμβάνω, *f. ἀπολήψομαι, p. ἀπολέλῃφα, Att. ἀπέιλῃφα, 2 aor. ἀπέλαβον, 2 aor. mid. ἀπελαβόμην, 1 aor. pass. ἀπελήφθην, p. pass. ἀπειλήμμαι, (ἀπό, λαμβάνω,) to take or receive from, to take back, recover; to take apart or aside; to hear or learn.*

ἀπολαύω, *f. mid. ἀπολαύσομαι, p. act. ἀπολέλαικα, (ἀπό, λαύω,) to take of a thing, to have a portion of, to enjoy, derive benefit from; in a bad sense, to get harm or loss, to suffer damage.*

ἀπολείπω, *f. ψω, p. ἀπολέλειφα, 2 aor. ἀπέλιπον, p. pass. ἀπολέλειμμαι, p. mid. ἀπολέλοιπα, (ἀπό, λείπω,) to leave behind, to lose; to forsake, abandon; to surpass, overcome; to want, to be wanting, to lack.*

ἀπολλήγω, *poet. for ἀπολήγω, f. ἀπολλήξω for ἀπολήξω, to leave off, desist, cease.*

ἀπόλλυμι, *also ἀπολλύω, f. ἀπολέσω, p. ἀπώλεκα, Att. ἀπολώλεκα, 1 aor. ἀπώλεσα, f. mid. ἀπολέσομαι, contr. ἀπολοῦμαι, 2 aor. mid. ἀπωλόμην, p. mid. ἀπῶλα, Att. ἀπόλωλα (I am*

ruined, undone,) part. ἀπολωλός, ὤα, ός, (ἀπό, ὀλλυμι,) to destroy utterly, to kill, slay, murder; pass. to perish, to be destroyed.

Ἀπόλλων, *ωνος, ό, the name of a divinity, Apollo.*

ἀπολύω, *f. ὕσω, p. ἀπολέλυκα, 1 aor. ἀπέλυσα, p. pass. ἀπολέλῃμαι, 1 aor. pass. ἀπελύθην, (ἀπό, λύω,) to loose, set free or release from; to suffer to go away, to discharge; mid. to ransom, redeem.*

ἀπόλωλα, *p. mid. of ἀπόλλυμι.*

ἀπόμαχος, *ου, ό, ή, (ἀπό, μάχη,) not fighting, disabled, unfit for service.*

ἀπομνῦμι *or ἀπομνύω, f. ἀπομόσω, f. mid. ἀπομοῦμαι, to deny on oath, to take an oath that something has not happened, or will not happen.*

ἀπονενομηένως, *adv., without care for life, fool-hardy.*

ἀπόπειρα, *ας, ή, a trial, venture, undertaking.*

ἀποπειράω, *ω, f. άσω, dep. mid. ἀποπειρόμαι, f. άσσαι, 1 aor. ἀπεπειράθην, to make trial, essay or proof of a person or thing.*

ἀποπέμπω, *f. ψω, (ἀπό, πέμψω,) to send away or back; to dispatch, dismiss; mid. ἀποπέμπομαι, to remove from one's self, to get rid of, to dismiss.*

ἀποπλάζω, *f. γξω, p. γχα, 1 aor. ἀπέπλαξα, 1 aor. pass. ἀπεπλάχθην, 1 aor. mid. ἀπεπλαγξάμην, (ἀπό, πλάζω or πλάγγω,) to lead astray, to cause to wander; to wander or roam.*

ἀποπλέω, *f. ἀποπλεύσομαι, p. ἀποπέπλευκα, (ἀπό, πλέω,) to sail away, to sail off; to weigh anchor, to put to sea; to sail back.*

ἀποπνίγω, *f.* ἀποπνίξω, *p.* ἀποπέπνιχα, 1 *aor.* ἀπέπνιξα, 2 *aor.* ἀπέπνιγον, *p. pass.* ἀποπέπνιγμαι, 2 *aor.* ἀπεπνίγην, 2 *f. pass.* ἀποπνιγήσομαι, (ἀπό, πνίγω,) to choke, strangle, suffocate; to be drowned.

ἀπορέω, *f.* ἦσω, (*a.* πόρος,) to be without means or resource, to be at loss in respect to any thing; to be in doubt, to hesitate; to be unable to act; to despair of accomplishing; to be in want of, to need.

ἀπόρρητος, *ou, d.* ἦ, (ἀπορρέω,) forbidden, not to be spoken or divulged, to be kept secret.

ἀπορροφέω, *ω, f.* ἦσω, to gulp down, to swallow up; to swallow a part of, to taste of.

ἀποσθήπομαι, *f.* ἥψομαι, *p.* -ημμαι, to make rotten, to putrefy, decay, wither.

ἀποσκεδάννυμι, *f.* ᾄσω, *p.* -έσκεδάκα, (ἀπό, σκεδᾶω,) to scatter abroad, disperse, dissipate.

ἀποσκηνώω, *f.* ὄσω, (ἀπό, σκηνόω,) to dwell away from or encamp apart from another, to remove one's tent from another.

ἀποσπᾶω, *f.* ᾄσω, *p.* ἀπέσπᾶκα, 1 *aor.* ἀπέσπασα, *p. pass.* ἀπέσπασμαι, 1 *aor. pass.* ἀπεσπάσθην, (ἀπό, σπᾶω,) to tear, drag away or part from; to pull, separate, divide.

ἀποστάς, *άντος, d.* *part.* 2 *aor. act.* of ἀφίστημι.

ἀποστέλλω, *f.* ἐλῶ, *p.* ἀπέσταλκα, 1 *aor.* ἀπέστειλα, 2 *aor.* ἀπέστᾶλον, *p. pass.* ἀπέσταλμαι, 2 *aor. pass.* ἀπεστάλην, *p. mid.* ἀπέστολα, (ἀπό, στέλλω,) to send away, to send off, forth or out; to proclaim, to bestow; *mid.* to go away, to depart.

ἀποστραποδεύω, *generally as dep. mid.* ἀποστραποδεύομαι, to remove one's camp, to encamp away from.

ἀποστρόφη, *ἦς, ἦ,* (ἀπό, στρέφω,) a turning away; a refuge, resort, or resource.

ἀποσῦλᾶω, *ω, f.* ἦσω, to pillage, rob, carry off; defraud.

ἀποτέδνᾶσαν, *syncop. 3 pers. plur. plur. of ἀποδνήσκω.*

ἀποτείνω, *f.* ἐνῶ, *p.* τέτακα, (ἀπό, τείνω,) to stretch out, extend, prolong; to be prolix, to make long speeches.

ἀποτεταμένος, *p. pass. part. of ἀποτείνομαι.*

ἀποτίδῃμι, *f.* ἀποθήσω, *p.* ἀποτέδεικα, 1 *aor.* ἀπέθηκα, 1 *aor. pass.* ἀπετέθην, 1 *aor. mid.* ἀπεθηκάμην, (ἀπό, τίδῃμι,) to put off, to lay aside; *mid.* ἀποτίδεται, to put off from one's self, to lay aside, to stow away.

ἀποτμήγω, *or ἀποτμήσω, f.* ξω, *poet. for ἀποτέμνω,* (ἀπό, τμήσω,) to cut off from, to retrench, to tear away, cut up, or plough the hills.

ἀπότομος, *ou, d.* ἦ, cut off, abrupt; severe, harsh, rough, stern.

ἀπούρας, *Epic. part.* 1 *aor. act.* of ἀπαυρίω, to take away, to separate, deprive.

ἀποφαίνω, *f.* ᾤνῶ, *p.* πέφαγκα, 1 *aor.* ἀπέφηνα, (ἀπό, φαίνω,) to show forth, display; to make known, declare; to prove; *mid.* to show forth or make a display of one's self.

ἀποφεύγω, *f. mid.* ἀποφεύβομαι, *Att.* ἀποφευξοῦμαι, *p. act.* ἀποπέφευγα, 2 *aor.* ἀπέφυγον, (ἀπό, φεύγω,) to flee from, escape; to get clear, to be acquitted.

ἀποφράττω or ἀσσω, *f.* ἀξω, (ἀπό, φράττω,) to stop, obstruct, impede.

ἀποχωρέω, ὦ, *f.* ἴσω, *p.* ἀποκεχώρηκα, 1 aor. ἀπεχώρησα, (ἀπό, χωρέω,) to go from, to go away, depart; to retire, retreat; to die.

ἀποψάω, ὦ, *f.* ἴσω, to wipe off, to clean; *mid.* ἀποψάομαι, *f.* ἴσομαι, to wipe one's self.

ἀποψηφίζομαι, *f.* ἴσομαι, *p.* ἴσμαι, (ψηφός,) to vote away from, to acquit, discharge; to resolve, determine to do a thing; to remove, reject.

ἀπράγμων, ονος, ὁ, ἡ, (α, πράσσω,) without business, unoccupied, being at leisure; free from business, loving ease.

ἀπρακτος, ου, ὁ, ἡ, (α, πράσσω,) in *act. sense*, that has not done any thing, powerless, fruitless, idle; unproducing, unfruitful; *pass. sense*, not done, unfinished, unmanageable, impossible.

ἀπρεπής, ὁ, ἡ, and τὸ ἀπρεπές, εὖς, οὖς, (α, πρέπω,) unseemly, unbecoming, indecorous.

ἀπρηκτος, *Ion.* for ἀπρακτος.

ἄπτομαι, *f.* ἄψομαι, 1 aor. *mid.* ἠψάμην, *p.* *pass.* ἤμμαι, to fasten one's self to, to cling fast, hold on; to hang on by, lay hold of, grasp, handle, touch; to try, make an attempt; to treat of, discuss.

ἄπτω, *f.* ἄψω, *p.* ἤφα, 1 aor. ἤψα, 2 aor. ἤρον, *p.* *pass.* ἤμμαι, 1 aor. *pass.* ἤφθην, to fasten, fasten to or on, bind to, connect; to set on fire, to light, kindle.

ἄρ' before a consonant for ἄρα.

ἄρα, or ἄρα, *Epic* ῥά, an illative and interrogative particle. *As illative* and to denote transition, then, now,

indeed, perhaps; ἄρα γε, therefore then, so then; εἰ ἄρα γε, if perhaps, if haply. *As interrogative at the beginning of a clause*, ἄρα seems to denote merely a question like the Latin *num*, and cannot be expressed in English; ἀρά γε, *num*, whether, indeed?

'Αράβιος, α, ον, an Arabian.

ἀράμενος, 1 aor. *part. mid.* of ἀρῶ.

ἄραξα, *Ion.* for ἡραξα, 1 aor. *act.* of ἀράσσω.

'Αράξης, ου, ὁ, Araxes, a river of Mesopotamia.

ἀράδομαι, ὦμαι, *f.* ἀσομαι, *Ion.* ἀρήσομαι, 1 aor. ἡρησάμην, to supplicate, pray, entreat; to wish, desire; to imprecate.

ἀράω by reduplic. for ἄρω, to fit, adapt; to construct.

ἀράως, *part.* of ἄραρα, *p.* *ind. poet.* for ἡρα, from ἄρω, adapted, fitted.

ἀράσσω, or ἀράττω, *f.* ξω, 1 aor. ἡραξα (α, euphon., ῥάσσω,) to strike hard, smite, dash in pieces; to beat, pound; to knock at a door; to reproach.

ἀργαλέος, έα, έον, (ἄλγος,) hard, painful, troublesome, grievous.

ἀργεννός or ἀργενός, ἡ, όν, (ἀργός,) white, fair, clear.

ἀργής, ἦτος, ὁ, white, bright, brilliant, vivid, as the color of lightning.

ἀργός, ου, ὁ, ἡ, rarely ἡ, όν, (α, ἔργον,) not working, lazy, idle.

'Αργος, εος, τό, the name of a city, Argos.

ἀργυρέος, έα, έον, *contr.* ἀργυρούς, ρά, ρούν, (ἀργυρος,) made of silver, silver; brilliant, shining.

ἀργύριον, ου, τό, (ἀργυρος,) a piece of silver; silver money.

ἀργυρόπους, οδος, δ, ἡ, silver-footed.
ἄργυρος, ου, δ, silver; silver-money,
money.

ἀρέσκω, f. ἔσω, p. ἥρεκα, 1 aor. ἥρεσα,
1 aor. mid. ἥρεσάμην, to content,
satisfy, appease, conciliate; to
please, gratify.

ἀρετή, ἡς, ἡ, goodness, excellence, or
merit *in general*; warlike bravery,
valor, firmness; rank, dignity;
glory, reputation *for valor*.

Ἀριαῖος, ου, δ, Ariæus, the ὑπαρχος
of Cyrus the Younger.

ἀρίσῃλος, ου, δ, ἡ, and ἡ, ου, Epic
form of ἀρίσῃλος, (ἄρι, δῃλος,) very
plain, clear, distinct; remarkable,
conspicuous.

ἀριθμός, οῦ, δ, number, extent, quan-
tity; a numbering, counting; the
science of numbers.

ἀριπρεπής, ἐος, and ἐως, δ, ἡ, (ἄρι,
πρέπω,) very stately, showy or
beautiful; very becoming or de-
corous; highly distinguished.

Ἀριστείδης, ου, δ, Aristides, an Atho-
nian.

ἀριστερά, ας, ἡ, (sc. χεῖρ,) the left
hand; unlucky, unpropitious, ill-
boding.

ἀριστεύω, f. εὔσω, p. ἡρίστευκα,
(Ἄρης,) to be best or bravest, to
excel in bravery.

Ἀρίστιππος, ου, δ, Aristippus, a Theo-
salian.

ἄριστον, ου, τό, a morning meal,
breakfast.

ἀριστοποιεῖσθαι, οὔμαι, f. ἡσομαι, (ἄρι-
στον, ποιέω,) to prepare breakfast;
mid. to get one's breakfast.

ἄριστος, η, ου, (Ἄρης,) best, most ex-
cellent *especially in war*; οἱ ἄριστοι,
men of rank, nobles. *Superlative*
of ἀγαθός.

Ἄρκας, δδος, δ, an Arcadian.

ἀρκέω, ὦ, f. ἔσω, ἥρεκα, 1 aor. ἥ-
ρεσα, p. pass. ἥρεσμαι, 1 aor. pass.
ἥρέσθην, to ward or keep off; to
aid, assist, succor; to be of use,
avail, suffice; to be enough, suffi-
cient.

ἄρκτος, ου, δ, ἡ, a bear; the constella-
tion of the Great Bear, or Charles'
Wain; hence the North.

ἄρμα, ἄτος, τό, a chariot, a war-
chariot.

ἀρμάμαξα, ης, ἡ, (ἄρμα, ἄμαξα,) a
covered carriage used in the East
for the conveyance of women and
children.

Ἀρμενία, ας, ἡ, Armenia, a country
of Asia.

ἀρμόζω, f. ὅσω, Att. ἀρμόττω, 1 aor.
ἡρμώσθην, 1 aor. pass. ἡρμώσθην,
to fit together, join, adjust, adapt.

ἀρνεύτηρ, ἥρος, δ, a driver, jumper,
tumbler.

ἀρνύμαι, mid. of ἀρνύμι, def. dep. used
only in the pres. and imperf. length-
ened form of αἶρομαι, to take,
obtain; receive for one's self, gain,
earn, acquire.

ἀρούρα, ας, Ion. ἀρούρης, ἡ, (ἀρώω,)
arable land; a ploughed or culti-
vated field; ground, soil, land.

ἀρπᾶγή, ης, ἡ, (ἀρπάζω,) plunder, pil-
lage, rapine, spoil.

ἀρπάγη, ης, ἡ, a hook.

ἀρπάζω, f. ξω and σω, p. ἥρπακα,
p. pass. ἥρπασμαι, 1 aor. pass. ἥρ-
πάσθην, 2 aor. ἥρπάγην, to seize,
snatch, plunder, pillage; to hurry
away, carry off.

ἄρρην, or ἄρσεν, evos, δ, the male;
adj. δ, ἡ, masculine, manly, strong.
ἄρσεν, evos, δ, ἡ, and τὸ ἄρσεν, Ion.
and old Att. for later ἄρρην, q. v.

Ἀρτάοξος, ου, ὁ, Artaozus, a Persian.

Ἀρταξέρξης, ου, ὁ, Artaxerxes, a king of Persia.

Ἀρταπατης, ου, ὁ, Artapates, a follower of Cyrus the Younger.

Ἄρτεμις, ιδος, ἡ, Diana, a female divinity.

ἄρτι, adv., just now, now, at present.

ἄρτοκόπος, ὁ, ἡ, (ἄρτος, κόπτω,) a baker; etymologically, cutting bread, hence a bread-cutter, a carver.

ἄρτος, ου, ὁ, bread, food.

ἀρυσάμενος, 1 aor. part. mid. of ἀρύω.

ἀρύω, and Att. ἀρύτω, f. σω, 1 aor. ἥρῃσα, p. ἥρυκα, mid. ἀρύομαι, to draw up as water from a well; mid. to draw for one's self, to exhaust.

ἀρχαῖος, αἶα, αἶον, (ἀρχή,) ancient, olden, time-honored; οἱ ἀρχαῖοι, ancients, ancestors; ἀρχαῖον, adverbially, formerly, long ago.

ἄρχω, f. ξω, p. ἤρξα, 1 aor. ἤρξα, to begin, to make a beginning; to rule over, command, preside; mid. ἄρχομαι, f. ξομαι, to begin, enter upon, make a beginning.

ἄρω, οἰολ. f. ἀρῶ, p. ἤρκα, 1 aor. ἤρα, 2 aor. ἤραρον, 2 perf. ἤρα, and by redupl. ἄρηρα, poet. ἄραρα, 1 aor. pass. ἤρθην, to join, fit; to join together, to unite; intrans. to be joined, fixed, or fitted together; to fit, suit; to be fitting, agreeable, suitable.

ἀσέληνος, ου, ὁ, ἡ, (α, σελήνη,) without a moon, moonless.

ἄσημος, ου, ὁ, ἡ, (α, σῆμα,) without mark or stamp, unmarked; obscure, unintelligible; unseen, unheard, inaudible.

ἄσθενέω, ᾠ, f. ἥσω, p. ἡσθένηκα,

1 aor. ἡσθένησα, (α, σθένης,) to be weak, feeble, sickly, infirm.

ἄσιτος, ου, ὁ, ἡ, (α, σίτος,) not having eaten, fasting.

ἀσκέω, ᾠ, f. ἥσω, p. ἡσκηκα, 1 aor. ἡσκησα, p. pass. ἡσκημαι, to practise, exercise, train, or discipline one in any thing; mid. ornament, adorn, decorate; pass. to be ornamented, decorated.

Ἀσκληπίος, ου, ὁ, a proper name, Æsculapius.

ἄσμενος, ἐνν, ενον, well-pleased, glad, cheerful, gay, joyful.

ἀσπάζομαι, f. ἀσομαι, p. ἡσπασμαι, 1 aor. ἡσπασάμην, (α, σπᾶω,) to bid welcome, to greet, salute; to visit, pay one's respects to; to take leave of, to bid adieu.

ἀσπαίρω, f. ἀρῶ, and ἀσπαρίζω, f. ἴσω, to pant, gasp, palpitate, tremble. In Homer always of those in the agonies of death.

Ἀσπένδιος, ον, an Aspendian.

ἀσπίς, ιδος, ἡ, a shield, buckler.

ἀσταφίς, ιδος, ἡ, (α ευφρον, σταφίς,) a raison.

Ἀσσύριος, ας, ἡ, an Assyrian.

ἀστερόεις, εσσα, εν, (ἀστήρ,) starry, starred, full of stars; sparkling, glittering.

ἀστήρ, ἐρος, ὁ, a star, a luminary, a meteor.

ἀστράπτω, f. ψω, p. ἡστράφα, 2 aor. ἡστραπον, to lighten, to dart lightnings; to flash, gleam as armor in the sun-beams.

ἄστυ, ὕος or εος, τό, a city, town; by way of eminence the city = Athens.

Ἀστυάγης, εως, ὁ, Astyages, a king of Media.

Ἀστίναξ, ακτος, ὁ, Astyanax, a name

given by the Trojans to Scamandrius the son of Hector.

ἀσύντακτος, ου, ὁ, ἡ, (α, σύν, τάσσω,) not arranged together; not in battle-order; undisciplined, disorderly.

ἀσφαλής, ές, ὁ, ἡ, (α, σφάλω,) sure, firm, fast, steadfast, trusty.

ἄσφαλτος, ου, ὁ, bitumen, asphaltum.

ἀσφάλως, adv., safely, securely, firmly.

ἀσχαλλώ and ἀσχαλῶ, ὦ, f. ἄλῶ or ἡσῶ, p. αλκυ or ηκα, to be distressed, vexed, grieved; to be angry, indignant.

ἀτακτέω, ὦ, ἡσῶ, p. ἡτάκτηκα, (α, τάσσω,) to be undisciplined, disorderly; to lead a disorderly life.

ἄτακτος, ου, ὁ, ἡ, (α, τάσσω,) not in battle-order; undisciplined, disorderly; irregular, licentious.

ἰτάλαντος, ου, ὁ, ἡ, (α, τάλαντον,) equal in weight, equivalent to; equal, like.

ἀταλάφρων, ονος, ὁ, ἡ, (ἀταλός, φρήν,) tender-minded; infantile, childish.

ἀτάρ, conj., but, nevertheless, however, yet.

ἄτασθαλία, ας, ἡ, (ἄτασθαλος,) blind folly, mad violence; infatuation, arrogance, insolence, madness.

ἄτε, orig. acc. plur. of ὅστις, seeing that, because, since.

ἄτη, ης, ἡ, harm, injury, misfortune, frenzy, distraction.

Ἄτλας, αντος, ὁ, Atlas, a Τίταν.

ἀτμίω, f. ἰσῶ, p. ἰκα, (ἀτμός,) to send out smoke, steam, or vapor; to smoke, steam, evaporate.

ἄτοπος, ου, ὁ, ἡ, (α, τόπος,) out of place, out of the way; strange, unusual, marvellous; unnatural, absurd.

Ἀτρεΐδης, ου, ὁ, Atrides, son of At-

reus, i. e. Agamemnon or Menelaus.

ἀτύχομαι, f. ξομαι, aor. part. ἀτυχθεῖς, to be amazed or distracted with fear; to be bewildered.

ἀτυχέω, ὦ, f. ἡσῶ, (α, τύχη,) to be unfortunate or unlucky; to fail, miscarry; to fail with another, i. e. to fail in one's request, to meet with a refusal.

ἀτυχθεῖς. See ἀτύχομαι.

αὐγή, ης, ἡ, bright light, radiance, espec. of the sun; plur. rays, beams; daylight.

αὐδήεις, ἡεσσα, ἦεν, speaking with a human voice; hence in Hom. applied as a distinctive epithet to men and women, or to divinities living on the earth, as Circe, Calypso.

αὐδήμερον, adv., on the very day, on the same day.

αὐδήμερος, ου, ὁ, ἡ, (ἡμέρα,) done or happening on the same day; extemporaneous.

ἄδεις, Ion. ἀτεις, and ἀδι, again, anew.

αὐλέω, ὦ, f. ἡσῶ, p. ἡλυηκα, to play on a pipe or flute, to pipe.

αὐλίζομαι, f. ἰσομαι, 1 aor. mid. ἡύλισάμην, 1 aor. pass. ἡύλισθην, p. pass. ἡύλισμαι, to pass the night in the αὐλή or court-yard; to lie out at night, to encamp, bivouac.

ἄβριον, adv., on the coming day, tomorrow.

ἄβρῆ, ης, ἡ, (ἄβω or ἄβω,) a shouting, outcry in battle; war, battle.

αὐτίκα, adv., immediately, forthwith, soon, in an instant.

ἄβρις. See ἀδεις.

ἄντμή, ης, ἡ, breath, wind, air; a breathing, blowing, blast; exhalation, fume; a scent, odor.

αὐτόθεν, *adv. of place*, there, in that place.

αὐτοκείμενος, *ου, ὁ, ἡ*, (αὐτός, κελεύω,) *unbidden, self-bidden, voluntary*.

αὐτόματος, *η, ον, or ου, ὁ, ἡ*, (αὐτός, μάω,) *acting or moving of itself; self-moving, self-acting; spontaneous*.

αὐτόματος, *ου, ὁ, ἡ*, (αὐτός, μολεύω,) *going of one's own accord; as a subst. a deserter*.

αὐτός, *ἡ, ὁ, reflex. pron.* self; *in the oblique cases*, him, her, it; *with the article*, the same.

αὐτοῦ, *adv. of place*, here, there, in this or that place.

αὐτως, *adv. for ὡσανῶς*, even so, just so, in like manner, just as before.

αὐχέω, *ᾶ, f. ἤσω, p. ἤυχηκα*, to boast, brag, plume one's self on a thing, to be elated.

αὐχὴν, *ένος, ὁ*, the neck; an isthmus; a narrow pass, a defile.

αὖω, *f. αὖσω, 1 aor. ἤυσα, p. ἤυκα*, (ἄω, ἄημι,) to shout, cry out; to resound, echo, ring, make a noise; *with accus. of pers.* to call upon.

ἀφαιρέω, *ᾶ, Ion. ἀπαιρέω, f. ἤσω, p. ἀφῆρήκα, 1 aor. ἀφῆρησα, 2 aor. ἀφείλον, p. pass. ἀφῆρημαι, or -εμαι, 1 aor. pass. ἀφῆρέθην, 2 aor. mid. ἀφειλόμην*, (ἀπό, αἰρέω,) to take away, remove, carry off, deprive of; to set free.

ἀφαιμάρτανω, *f. ἤσομαι, p. ἀφῆμαρτηκα, 2 aor. ἀφῆμαρτον*, (ἀπό, ἀμαρτάνω,) to miss one's aim, to fail in one's expectations; to be bereft or deprived of any thing.

ἀφράης, *ὁ, ἡ, τὸ ἀφανές, έος*, (α, φαίνω,) *unseen, not apparent, invisible; unseen, hidden, secret*.

ἀφανίζω, *f. ἴσω, Att. ἰῶ, p. ἠφάνικα, 1 aor. ἠφάνισα, p. pass. ἠφάνισμαι, 1 aor. pass. ἠφανίσθην*, (α, φαίνω,) to make unseen, to hide from sight; to hide, conceal; to remove or take away, to destroy.

ἄφαντος, *ου, ὁ, ἡ*, (α, φαίνομαι,) *not apparent, not observable; invisible*.

ἀφαρπάζω, *f. ἀξω, Att. ἄσω, p. ἀκα*, to tear off, to snatch away, carry off, steal, plunder.

ἀφαιρός, *ρά, ρόν*, weak, feeble, powerless.

ἀφελῶς, *adv.*, with simplicity, unaffectedly, plainly, smoothly.

ἄφθιτος, *ου, ὁ, ἡ*, (α, φθίω,) *undestroyed, undecaying, imperishable, immortal*.

ἀφθόνως, *adv.*, (α, φθόνος,) *without envy; ungrudgingly, bounteously; abundantly, copiously*.

ἀφίημι, *f. ἀφήσω, p. εἶκα, 1 aor. ἀφήκα, 2 aor. ἀφῆν, 2 aor. subj. ἀφῶ, ἦς, ἦ, pres. pass. ἀφίεμαι, p. pass. ἀφείμαι, 1 aor. pass. ἀφῆθην*, (ἀπό, ἵημι,) to send forth, discharge; to send away, to let go, to loose, to set free; to put away, divorce; to give up; to pass on, to pass by.

ἀφικᾶνω; *poet. for ἀφικνέομαι*.

ἀφικνέομαι, *οὔμαι, f. ἀφίξομαι, f. mid. ἀφίξομαι, p. pass. ἀφίγμαι, 2 aor. mid. ἀφικόμεν, (ἀπό, ἰκνέομαι)* to arrive at, to come to; to reach, gain; to return, come back.

ἀφίστημι, *f. ἀποστήσω, 1 aor. ἀπέστησα, p. ἀπέστακα, 2 aor. ἀπέστην, 1 fut. mid. ἀποστήσομαι*, (ἀπό, ἵστημι,) to put away, remove, separate; to depart, go away from, leave, revolt, to desist from, to let alone.

ἄφροντις, ἰδος, ὁ, ἡ, (α, φροντίς,) free from care, careless, secure.

Ἀχαιοί, ὦν, οἱ, the Grecians, the Achaeans.

ἄχδομαι, *f. mid. έσομαι and ήσομαι, pass. form ἀχθεσθήσομαι, 1 aor. ήχθέσθην, (ἄχθος,) to be burdened; to be weighed down, out of spirits, depressed; to be discontented, vexed, disgusted, dissatisfied.*

ἄχος, εος, τό, a burden, weight, load; trouble, grief, distress, sorrow.

Ἀχιλλεύς, έως, έος, a proper name, Achilles.

ἄχλῡς, *f. ύσω, p. υκα, 1 aor. ήχλῡσα, (ἀχλός,) to be or to grow dark; to darken, make cloudy or obscure.*

ἄχνα, *Ion. ἄχνη, ης, ἡ, literally, any thing that comes off the surface of a thing; hence foam, froth; the husk or chaff of grain; as an adv., a morsel, a little, bit.*

ἄχυνμαι, (ἄχος,) *used only in pres. and imperf., to trouble one's self, to grieve, to be afflicted, to be sad.*

ἄχος, εος, τό, grief, sadness, affliction.

ἀχρεῖος, εἰα, εἰον, *Ion. ἀχρήϊος, (α, χρεία) useless, ineffectual, good for nothing.*

ἄχρηστος, ου, ὁ, ἡ, (α, χρηστός,) useless, unprofitable, unserviceable.

ἄψ, *adv. of place, backwards, back, away from; again, anew.*

B.

Βαβυλάν, ὠνος, ἡ, Babylon, a celebrated city of Asia.

Βαβυλώνιος, ου, ὁ, a Babylonian.

βάδιζω, *f. ἴσω, Att. ιούμαι, in Luc. ἰσομαι, 1 aor. ἐβάδισα, (βαίνω,) to march, walk, go, travel; to pace slowly, to advance step by step.*

βάθος, εος, τό, (βαθύς,) depth or height; extension in space, breadth; a multitude.

βαθύκολπος, ου, deep-bosomed, referring to the folds, which in those richly clad were full and deep. Some explain, having full or swelling breasts.

Βάθυλλος, ου, ὁ, a proper name, Bathyllos.

βαθύς, εἰα, *Ion. βαθέη, βαθύ, fem. βαθύς, comp. βαθύτερος, superl. βαθύτατος, (βάδος,) long, broad, vast, immense; thick, close, abundant; accumulated, exhaustless.*

βακτήριον, ου, τό, a staff or stick.

βάλλω, *f. βᾶλῶ, p. βέβληκα, 2 aor. ἔβαλον, p. pass. βέβλημαι, 1 aor. pass. ἐβλήθην, to throw, cast, hurl; to hit, wound; to drive away, expel; to deliver; mid. to lay up in the mind, to weigh, reflect, ponder.*

βάπτω, *f. ψω, p. βέβαφα, 2 aor. ἐβαφον, p. pass. βέβαμμαι, 1 aor. pass. ἐβάφην, to dip, dip under, plunge; to dye, tinge, color, steep; to wash; mid. to bathe or wash one's self.*

βαρβαρικός, ἡ, ὄν, (βάρβαρος,) barbarian, barbaric, like a foreigner.

βαρβαρικῶς, *adv. (βάρβαρος,) after the manner of foreigners, barbarian-like.*

βάρβαρος, ου, ὁ, ἡ, a barbarian, a foreigner, one who does not speak Greek, one who is not a Greek.

βάρβιτον, ου, τό, or βάριβτος, ου, ἡ, a harp or lyre; a musical instrument with many strings.

βαρέω, *f.* ἤσω, *p.* βηβάρηκα, 1 *aor.* ἐβάρησα, *p. pass.* βεβάρημαι, 1 *aor. pass.* ἐβαρήθην (*βάρος*,) to weigh down, load, burden, afflict.

βάρους, *eos*, *τό*, weight, burden, load; trouble, vexation; authority; wealth, power.

βαρύς, *εἰς*, *ὁ*, (*βάρος*,) heavy, weighty, important; violent, fierce; troublesome, oppressive.

βασιλειον, *ου*, *τό*, mostly used in *plur.*, -a kingly dwelling, a palace; a royal treasury.

βασιλεύς, *έως*, *Ion.* ἦος, *ὁ*, a king, prince, leader, chief. After the Persian war, it was applied without the article, or in the form *ὁ μέγας βασιλεύς*, to the Persian king.

βασιλεύω, *f.* εὔσω, *p.* βεβασιλευκα, 1 *aor.* ἐβασιλευσα, (*βασιλεύς*,) to be a king, to reign, rule; to be made a king.

βασιλικός, *ῆ*, *όν*, (*βασιλεύς*,) kingly, royal.

βασιλίκως, *adv.* (*βασιλεύς*,) like a king, royally.

βάσιμος, *ου*, *ὁ*, *ῆ*, (*βαίνω*,) passable, accessible, attainable; that may be passed, pervious.

βαστάζω, *f.* σω, *Dor.* ξω, 1 *aor.* ἐβάστασα, 1 *aor. pass.* ἐβαστάχθην, (*βάσις*,) to raise upon a basis, to support; to take up, hold, bear, carry; to have in mind, consider, weigh.

βάφῃ, *ῆς*, *ῆ*, (*βάπτω*,) a dipping or immersion; a dying, coloring.

βέβλητο, 3 *sing. pluperf. pass.* of *βάλλω*.

βέλεμον, *ου*, *τό*, the same as *βέλος*.

Βέλεσις, *υος*, *ὁ*, Belesia, a satrap of Syria.

βέλος, *eos*, or *έως*, *τό*, (*βάλλω*,) any

missile weapon; an arrow, dart, javelin; the throw or stroke of the missile.

Βελτίων, *ονος*, *ὁ*, *ῆ*, comparative of *ἀγαθός*.

Βέλτιστος, *η*, *ον*, *superl.* of *ἀγαθός*.

βῆμα, *ἄτος*, *τό*, (*βαίνω*,) a step, footstep; a footstool, a platform, an elevated place; hence, a tribunal.

βία, *as*, *Ion.* βίη, *ῆ*, bodily strength, force, might, power, violence.

βιάζομαι, *f.* ἄσομαι, *p. pass.* βεβιάσμαι, 1 *aor. pass.* ἐβιάσθην, 1 *aor. mid.* ἐβιασάμην, (*βία*,) usually as *dep. mid.* to use violence, to oppress, force; to violate; to endeavor, strive.

βίαιος, *α*, *ον*, also *ος*, *ου*, (*βία*,) forcible, violent, vehement.

βιαίως, *adv.*, and *βίᾳ*, adverbially, (*βίαιος*,) violently, vehemently, with force.

βιβλίον, *ου*, *τό*, (*dim.* of *βίβλος*,) a little book, a volume or roll.

βίη, *Ion.* for *βία*, *as*, *ῆ*.

βίηφι, for *βίῃ*, *dat. sing.* used adverbially, forcibly, by force, violently.

βίος, *ου*, *ὁ*, life; manner of life, occupation, livelihood, means; provisions.

βίωσῃ, *ῆς*, *ῆ*, (*βίος*,) = *βιότος*.

βιότος, *ου*, *ὁ*, (*βίος*,) life; manner of life, means of living; substance, means, wealth.

βίωω, *ῶ*, *f.* ὥσομαι, *p.* βεβίωκα, 1 *aor.* ἐβίωσα, 2 *aor.* ἐβίον (*from* βίωμι), *p. pass.* βεβίωμαι, 1 *aor. mid.* ἐβιωσάμην, (*βίος*,) to live, to exist; to live happily, comfortably; to cause to live, quicken, keep alive.

βλάβεται, *pass.* of *βλάβω*, *obs. th.* of *βλάπτω*, which see.

βλάβερός, ρά, ρόν, (βλάπτω,) hurtful, injurious, ruinous.

βλάπτω, *f.* ψα, *p.* βέβλαφα, 1 *aor.* ἔβλαψα, 2 *aor.* ἔβλαβον, *p. pass.*

βέβλαμμαι, 1 *aor. pass.* ἐβλάφθην, 2 *aor. pass.* ἐβλάβην; *f. mid.* βλάψομαι, (βλάβω,) to hurt, injure, disable; hinder, stop.

βλέπω, *f.* ψω, *p.* βέβλεφα, 1 *aor.* ἔβλεψα, *p. pass.* βέβλεμμαι, *f. mid.* βλέψομαι, to look, see; to look at or towards, to cast the eyes upon; to take heed, to beware, shun.

βλέφαρον, ου, τό, the eyelid, used commonly in the plural.

βληχή, ἦς, ἡ, *Dor.* βλαχή, the bleating of a sheep; the cry or wailing of children.

βοάω, ᾠ, *f.* ἦσω, *Att.* βοήσομαι, 1 *aor.* ἐβόησα, *p. pass.* βέβωμαι, 1 *aor. pass.* ἐβοήθην, (βοή,) to utter a cry from joy or grief, to shout, bawl out; to call to, to call on.

βοεία, ατ, ἡ, (βοῦς,) a bullock's hide; a shield, buckler.

βοή, ἦς, ἡ, a cry of joy or grief, shout, cry for help; a battle-shout; a noise, clamor.

βοήθεια, ας, ἡ, (βοηθέω,) help, aid, succor.

βοηθέω, ᾠ, *f.* ἦσω, *p.* βεβοήθηκα, 1 *aor.* ἐβοήθησα, (βοή, θέω,) to advance to the aid of one; to assist, succor, come to the rescue.

βόθρος, ου, ὁ, (= βάθρος from βάθος,) a hole, pit, ditch, cavity, hollow.

βομβέω, ᾠ, *f.* ἦσω, *p.* ηκα, (βόμβος,) to sound dull or hollow; to hum, whisper, murmur, rustle.

Βορρᾶς, ᾧ, ὁ, *Att. contr. for* Βορέας, plur. Βορραῖ, Boreas, the North wind; the North.

βόσκειν or βοσκέω, *f.* βοσκήσω, *p.* βε-

βόσκηκα, 1 *aor.* ἐβόσκησα, (βόω,) to feed, drive to pasture, watch; to nourish, support; *mid. and pass.* to feed, graze.

βότρυς, ὅς, ὁ, a cluster or bunch of grapes; a grape; the tendrils or stalk of the grape.

βουκόλος, ου, ὁ, (βοῦς, κόλον,) a cow-herd, a herdsman.

βουλεύω, *f.* εὔσω, *p.* βεβούλευκα, 1 *aor.* ἐβούλευσα, 1 *aor. mid.* ἐβουλευσάμην, *f. mid.* βουλεύσομαι, (βουλῇ,) to deliberate, take counsel, decree; to plan, devise, contrive.

βουλῇ, ἦς, ἡ, a council; hence, will, determination, counsel, decree; plan, purpose.

βουλιμία, ᾠ, ἴσω, (βουλιμία,) to suffer from ravenous hunger, bulimy.

βούλομαι, *f.* βουλήσομαι, 1 *aor. pass.* ἐβουλήθην and ἡβουλήθην, *p. pass.* βεβούλημαι, 2 *perf.* βέβουλα, *dep. pass.* to will, wish, be willing; to choose, prefer, desire; to incline, to be disposed.

βοῦς, ὅς, ὁ, ἡ, a bullock or cow, an ox; in plur. cattle.

βοώτης, ου, *Ion.* εω, ὁ, a herdsman; a name given to the constellation *Arcturus*, Charles' Wain.

βραδέως, *adv.* (βραδύς,) slowly, lazily. βραδύνω, *f.* ὕνω, *p.* γκα, 1 *aor.* ἐβράδυνα, (βραδύς,) to make slow, retard, delay; to be slow, delay, loiter.

βραχεῖς, *f.* βραχεῖσα, 2 *aor. pass. part.* of βρέχω.

βραχύς, χεῖα, χύ, ἑος, small, short, few; ἐν βραχεῖ, in a short time.

βρέφος, εος, τό, a child, infant, babe.

βρέχω, *f.* ξω, *p.* χα, 2 *aor.* ἐβράχον, 2 *perf.* βέβροχα, *p. pass.* βέβρεγμα,

- to moisten, wet, water; to rain, shower; *pass.* to be wetted, drenched.
- βριδούνη, ης, ἡ, weight, burden, heaviness.
- βριδύς, εἶα, ὅ, (βριδω,) weighty, heavy.
- Βρόμιος, ου, ὁ, *epithet of Bacchus, as a noisy, boisterous god.*
- βροντάω, ὦ, f. ἦσω, p. ἦκα, to thunder; *impers.* it thunders.
- βροτοῖς, δεσσα, όεν, (βρότος,) stained with blood or gore, bloody, blood-besprinkled.
- βροτός, οὔ, ὁ, a mortal, a man; *as an adj.*, mortal, perishable.
- βρυχάω, f. ξω, p. χα, p. *pass.* βέβρυγμαι, to bellow, howl, gnash or grate the teeth through rage or pain.
- βρώω, *used only in pres. and imperf.*, to be full of any thing, to swell, flow over; to flow or gush forth as a fountain, to bud, sprout; to flourish, abound.
- βρώμα, ἄτος, τό, (βρώσκει,) food, victuals.
- βρώμη, ης, ἡ = βρώμα.
- βρωτός, ἡ, όν, (βιβρώσκει,) that may be eaten, eatable.
- βωμός, ου, ὁ, (βάω, βαίνω,) any elevation; a stand, base, step; an altar, a temple.
- Γ.
- Γαδάτας, ου, ὁ, Gadatas, an Assyrian noble who revolted to Cyrus.
- γαῖ' for γαῖα, as, and *Poet.* γαίη, ης, ἡ, earth, ground, soil, land.
- γαλήνη, ης, ἡ, a calm, smoothness, stillness.
- γάλας, ω or ωος, and γάλαος, ου, ἡ, a sister-in-law.
- γαμέω, ὦ, f. ἦσω, έσω, or αμῶ, p. γεγάμηκα, 1 aor. έγημα, p. *pass.* γεγάμημαι, 1 aor. *pass.* έγαμήθην, to marry, to take a wife; *mid.*, used of the female contracting marriage, to get married, to wed, to take a husband.
- γάμος, ου, ὁ, (γαμέω,) a wedding; marriage, wedlock, nuptials.
- γάρ, *conj. causative*, for, because, then, truly; γάρ καί, for also; οὐ γάρ, no then! no indeed! μέν γάρ, for indeed; οὔτε γάρ, for neither; γάρ ἔρα, for indeed; γάρ τοι, for surely.
- γαστήρ, τέρος, *by syncop.* -τρός, ἡ, *dat. plur.* γαστράσι, the belly, stomach; appetite; the womb.
- γέ, *Dor.* γά, an enclitic particle, giving emphasis to the word to which it is appended, and often unsusceptible of translation into English. Its general meaning is, at least, indeed, even, too.
- γεγονέναι, 2 *perf. infin.* from οδοῖν.
- γένω. See γένομαι.
- γέγωνα, 2 *perf.* with *pres.* signification of γεγωνέω,
- γεγωνέω, ὦ, f. ἦσω, *imperf.* γέγωνον and γεγώνεον, *Ion.* for έγεγώνεον, to call aloud, to speak with a loud voice; to bawl out, vociferate, shout.
- γείτων, ονος, ὁ, ἡ, a neighbor, borderer; *as adj.* neighboring, bordering, contiguous to.
- γελάω, f. γελάσω, 1 aor. έγέλασα, p. γεγέλακα, p. *pass.* γεγέλασμαι, 1 aor. *pass.* έγελάσθην, to laugh, smile, look laughingly upon; to be pleased with; to laugh or sneer at, to deride.

γέλως, ὤτος, Att. ου, ὁ, laughter; mirth, occasion of laughter.

γενέδλιος, ου, ὁ, ἡ, (γίνομαι,) belonging to one's family or birth; natal.

γένειον, ου, τό, (γένος,) the chin; the beard.

γένος, εος, τό, (γίνομαι,) race, stock, descent; offspring, posterity; family, lineage; nation, people; kind, sort, species.

γέρανός, ου, ἡ, a crane; a machine for raising weights.

γέρροφος, ου, ὁ, (γέρον,) a shield-bearer, one having an osier shield.

γέρων, οντος, ὁ, an old man.

γέφυρα, ας, ἡ, a dam, mound of earth; a bridge.

γεωργέω, ᾠ, f. ἤσω, (γεωργός,) to till ground, to cultivate, to practise agriculture.

γεωργός, οῦ, ὁ, (γῆ, ἔργον,) a husbandman, a laborer, farmer.

γῆ, γεν. γῆς, ἡ, the earth, land, ground; a tract, region, country, territory.

γηγενής, εος, ὁ, ἡ, (γῆ, γένος,) earth-born; subst. a son of the earth, blockhead.

γῆλοφος, οῦ, ὁ, (γῆ, λόφος,) a hill, an eminence.

γῆρας, τό, γεν. γῆραος, contr. γῆρας, dat. γῆραϊ, contr. γῆρα, old age, hoary age.

γηράσκω from obsol. γηράω, f. ᾶσω, p. γεγήρακα, 1 aor. ἐγήρασα, (γῆρας,) to grow aged, to become old and infirm.

γίγνομαι, in Ionic and later writers γίνομαι, f. γενήσομαι, p. γεγέννημαι and γέγονα, 2 aor. mid. ἐγενόμην, 1 aor. pass. ἐγενήθην, 1 aor. mid. used transitively, ἐγεινάμην, dep.

mid., to become, to happen, to be born, to be; to be made or created; to take place, come to pass, occur.

γινώσκω, later γινώσκω, f. γνώσομαι, 2 aor. ἔγνων, p. ἔγνωκα, p. pass. ἔγνωσμαι, 1 aor. pass. ἐγνώσθην, 1 f. pass. γνωσθήσομαι, to know, perceive, gain a knowledge of; to know by trial, to examine; to learn, to find out; to perceive, observe; to understand, to have knowledge of.

γινώσκω. See γινώσκω.

γλαυκῶπις, ἴδος, ἡ, and γλαυκῶπης, ου, ὁ, having blue eyes; or more probably, clear-eyed; an epithet of Minerva referring to her piercing look or sparkling eyes.

γλαφυρός, ρά, ρόν, (γλάφω,) hollow, excavated; polished; elegant, handsome.

Γλοῦς, οος, ὁ, a proper name, Glous.

γλυκερός, ρά, ρόν, (γλυκός,) sweet, agreeable, pleasant.

γλυκός, εἶα, ὁ, sweet to the taste; sweet, delightful; soothing, soft, mild.

γναμπτός, ἡ, ὄν, curved, bent; supple, pliable.

γνώμη, ης, ἡ, means of knowing; judgment, understanding; will, disposition.

γνώρισις, ἑως, ἡ, (γνωρίζω,) acquaintance, knowledge.

γόω, ᾠ, and γόομαι, f. ἤσω, to wail, groan, weep; to bewail, mourn, lament.

γονεύς, ἑός or ἑός, ὁ, a begetter, father; οἱ γονεῖς, parents, progenitors.

γός, ου, ὁ, (γόω,) wailing, grief, sorrow; mourning, woe.

Γοργείη κεφαλή, a Gorgon's head.

Γοργεῖος, Att. Γόργειος, α, ου, (Γοργά,) of or belonging to a Gorgon, Gorgonian. τὸ Γόργειον, sc. πρόσωπον, Medusa's head.

γοῦν, Ion. γῶν, for γε οὖν, therefore, then, for example.

Γρανικός, οὔ, δ, Granicus, a river in Asia Minor.

γράφω, f. ψω, p. γέγραφα, 1 aor. ἔγραφα, p. pass. γέγραμμαι, 1 aor. pass. ἐγράψην, 2 aor. ἐγράφην, to grave or cut in, to sketch out; to write, compose.

γρηγορέω, ᾧ, f. έσω, 1 aor. ἐγρηγόρεσα, 2 perf. ἐγρήγορα, (ἐγείρω,) to watch, to be awake, to be watchful.

γῆλον, ου, τό, a limb, a member, as the hand, arm, foot, leg. In the plur. referring to the lower limbs.

γυμνάζω, f. ᾶσω, p. γεγύμνακα, 1 aor. ἐγύμνασα, p. pass. γεγύμνασμαι, (γυμνός,) to exercise naked, to train, exercise.

γυμνήτης, ου, δ, = γυμνής, a light-armed foot-soldier.

γυμνοπαιδία, ας, ἡ, (γυμνός, παῖς,) a Spartan dance in which naked boys went through gymnastic exercises.

γυμνός, ἡ, όν, naked; lightly clothed; bare, destitute, unprotected, unarmed; without the outer garment.

γυμνόω, ᾧ, f. ᾶσω, (γυμνός,) to make naked, to strip, to uncover; to expose to view.

γυνή, γυναικός, ἡ, a woman, a wife.

Γωβρύας, ου, δ, Gobryas, a man's name.

Δ

δαιδάλεος, έα, έον, or -λέος, ου, δ, ἡ, (Δαίδαλος, Daedalus a celebrated artist,) well made, cunningly or skilfully wrought.

δαιμόνι, for δαιμόνιε, voc. sing. of δαιμόνιος, used sometimes in a good, but more frequently in a reproachful sense, noble, excellent; strange, unhappy, wretched.

δαιμόνιος, ία, Ion. ίη, ίον, (δαίμων,) of or belonging to a δαίμων, divine, godlike, wonderful, extraordinary. δαίμων, ονος, δ, ἡ, a god, goddess; the deity; a genius or spirit; destiny, fate, death.

δαίνυμι, f. δάσω, (δαίω,) to distribute, assign a share, espec. at meals; pass. δαίνυμαι, f. δαίσομαι, to be entertained, to feast; with accus. to feast on, consume.

δαίνυνδ', and δαίνυντ', for ἐδαίνυτο, 3 pl. imperf. ind. mid. Ion. of δαίνυμι.

δαῖς, δαῖδος, ἡ, contr. Att. δᾱς, δᾱδος, (δαίω,) a firebrand, pine torch; a funeral torch; an engagement, battle.

δαίω, 2 aor. ἐδαόμην, 2 perf. δέδηα, only in pres. and imperf., to light up, to kindle; pass. δαίομαι, to burn, blaze, sparkle.

δάκνω, f. δήξομαι, 1 aor. ἔδηξα, 2 aor. ἔδᾱκον, f. pass. δηχθήσομαι, to bite, sting as dogs and gnats; to vex, distress, trouble, annoy.

δάκρυ, vos, τό, poet. for δάκρυον, ου, τό, a tear; lamentation; the juice or moisture of plants.

δακρυόεις, εσσα, εν, (δάκρυον,) tearful, causing tears; lamentable, mournful.

δακρυόεν, *adv.*, (δάκρυον,) with tears, tearfully.

δακρῦχέω, *ω*, (δάκρυ, χέω,) to shed tears, to weep, bewail.

δακρῦω, *f.* ὕσω, 1 *aor.* ἐδάκρῦσα, (δάκρυ,) to shed tears, to weep, lament.

δακτύλιος, *ου, δ*, (δάκτυλος,) a ring, a seal-ring; the ring of a bridle, the fellow of a wheel.

δάκτυλος, *ου, δ*, a finger, a toe; a finger's breadth; a date.

δαμάω, *f.* ἄσω, *p.* δέδμηκα, 2 *aor.* ἔδαμον, δέδμημαι, 2 *aor. pass.* ἐδάμην, 1 *aor. pass.* ἐδήμην, (δάμνω,) to tame, break in, bring under the yoke; to overpower, subdue, conquer; to bring under the yoke in marriage; hence, to marry.

δάμνημι, for δάμνημι = δαμάω, which see.

Δάνα, *ή*, Dana (or Tyana), a city of Cappadocia.

Δανάη, *ης, ή*, Danaë, the name of a woman.

δαπάνη, *ης, ή*, (δαπανάω,) expense, cost, charge; expenditure; extravagance, prodigality.

δαπάνημα, *ἄτος, τό* = δαπάνη.

δάπεδον, *ου, τό*, land, soil; floor of a chamber, pavement.

Δαράδαξ, *ακος, δ*, Daradax, a river of Syria.

Δαρείος, *ου, δ*, Darius, a king of Persia.

δάσύς, *εἴα, ύ, f. Ion.* (δασέη,) thick, thickly covered with hair; hairy, rough, shaggy; used of places, thickly grown with bushes or wood.

δαψιλής, *έτος, δ, ή*, (δάπτω,) abundant, plentiful; large, ample, profuse, liberal.

δέ, *conj.* but, and, also, for, namely, now.

δεδήει, 3 *sing. pluperf.* of δαίω.

δέδηγμαι, *p. pass.* of δάκνω, used as a present, to be vexed or grieved.

δέδι, for δέδια, 2 *p. ind.* from the obsolete δίω, I fear.

δεῖ, *imperf.* ἔδει, *inf.* δεῖν, *impers.* it needs, there is need of, one must; it is right or proper, it ought, should, etc.

δείγμα, *ἄτος, τό*, (δείκνυμι,) a sample, pattern, proof, specimen.

δεῖδω, *f.* δείσω, *p.* δέδοικα, 1 *aor.* ἔδισα, 1 *aor. mid.* ἐδισάμην, *f. mid.* δέισομαι, to be afraid, to fear, to tremble, to be alarmed about, to be anxious.

δείκνυμι and δεικνύω, *f.* δείξω, *p.* δέδειχα, 1 *aor.* ἔδειξα, *p. pass.* δέδειγμαι, 1 *aor.* ἐδείχθην, to show, point out, cause to see, exhibit; to teach, direct; declare, prove.

δείλη, *ης, ή*, (sc. ὥρα,) the afternoon, the evening.

δειλιάω, *ω, f.* ἄσω, (δειλός,) to fear, to be afraid; to fly from danger.

δειλός, *ή, όν*, (δείδω,) cowardly, faint-hearted, fearful; weak; wicked.

δεινός, *ή, όν*, (δέος,) spoken of objects strange or unusual; terrible, horrible, fearful, dreadful; powerful, vehement.

δειπνέω, *ω, f.* ἤσω, *p.* δεδείπνηκα, 1 *aor.* ἐδείπνησα, (δείπνον,) to sup, eat, take a repast.

δείπνον, *ου, τό*, the principal meal answering to our dinner, but which may usually be translated supper.

δειπνοποιέω, *ω, f.* ἤσω, (δείπνον, ποιέω,) to prepare a meal, to give a dinner or supper.

δείσας, *αυτος*, *part. 1 aor. act. of* δείδω.

Δελφοί, *ων, οι*, Delphi, a city of Greece.

δένδρεον, *ου, τό*, a tree, wood.

δένδρον, *ου, τό*, a tree, root, stalk.

δεξιός, *α, όν*, (δέχομαι) on the right hand or side; fortunate, favorable, lucky; dexterous, active, ready, prompt.

δέομαι, *f. δέχομαι*, 1 *aor. έδεήθην*, *dep. pass. mid. signif.*, to need, want; to make known one's wants; to beseech, pray, entreat, implore.

δέον, *οντος, τό*, *neut. particip. of* δεῖ, necessary, right, proper, that which ought to be done.

δέρη, *ης, ή*, the neck, throat.

δέρμα, *ατος, τό*, = *δέρas*, (δέρω,) a skin, hide, leather.

δέρω, *Ion. δείρω, f. δερῶ, p. δέδαρκα and δέδορα*, 1 *aor. έδεια*, 2 *aor. pass. έδάρην*, 2 *f. pass. δαρήσομαι*, to skin, flay; to whip, cudgel, thrash.

δεσμός, *ου, ό*, (δέω,) band, bond, fetter; *plur.* bonds, imprisonment.

δεσπότης, *ου, ό*, a master, the head of a family; a master, lord, ruler, sovereign.

δεῦρ' and *δευρί* = *δεῦρο*.

δεῦρο, *adv.*, here, hither.

δεύτερος, *α, ον*, *ord. adj.*, second. *Neut. adverbially*, τὸ δεύτερον, the second time, again. *So* ἐκ δευτέρου.

δέχομαι, *Ion. δέκομαι, f. ξομαι, dep. mid. p. δέδεγμαι, pluperf. έδεδέγμην*, 1 *aor. pass. έδέχθην*, to take, receive, accept; to admit, welcome, follow; to wait for, to expect.

δέω, *f. δήσω, p. δέδεκα*, 1 *aor. έδησα*, *p. pass. δέδεμαι*, to bind, to bind together, to tie, fasten, fetter; to put in bonds.

δή, a particle serving to give to a sentence certainty or reality, in opposition to mere opinion or conjecture; indeed, then, now, truly, really; in a hortative sense, now then, come on, etc.

δήδ' for *δηδά*, *adv.*, long, for a long time.

δῆϊος, *ία, ιον, or -ος, ου, ό, ή, Ion. for δάϊος, ια, ιον*, (δαίω,) hostile, inimical; warlike, valiant.

δηϊοτής, *ήτος, ή*, (δῆϊος,) the din of battle, the fight, battle.

δήλημα, *ατος, τό*, (δηλέομαι,) a hurt, injury; loss, ruin, destruction.

δηλονότι, *adv.*, (δῆλον, *στι*.) clearly, plainly; truly, indeed; namely.

δῆλος, *η, ον*, and *δῆλος, ου, ό, ή*, visible, clear; manifest, evident, certain.

δημαγωγός, *ου, ό*, (δημος, *αγω*.) a popular leader; used subsequent to the time of Pericles generally in a bad sense, the head of a mob, a factious orator, a demagogue.

Δημοκράτης, *ό*, Democrates, the name of a man.

δῆμος, *ου, ό*, a country district; the people, commons, common people.

Δημοσθένης, *εος, ό*, Demosthenes, a celebrated orator.

δήσαν for *έδησαν*, 1 *aor. 3 plur. of* δέω.

διά, *prep. governing the gen. and accus.*, through, throughout; by, by means of, on account of, because or for the sake of.

διαβαίνω, *f. βήσομαι, p. βέβηκα*, 2 *aor. διέβην*, (διά, *βαίνω*.) to step across, to pass through or over.

διάβασις, εως, ἡ, (διαβαίνω,) a passage, a passing over; a bridge, a ford.

διαβᾶτός, ἡ, ὅν, (διαβαίνω,) that may be crossed or passed; fordable.

διαβολή, ἡς, ἡ, (διαβάλλω,) false accusation, calumny, slander.

διαγγέλλω, f. εἰῶ, 1 aor. διήγγειλα, (διὰ, ἀγγέλλω,) to announce, publish, proclaim; to give exact or certain intelligence.

διαγιγνώσκω, f. διαγνώσσομαι, p. διέγνωκα, p. pass. διέγνωσμαι, (διὰ, γινώσκω,) to distinguish, to know accurately; to examine, investigate.

διαῖω, f. ἄξω, 2 aor. διήγαγον, (διὰ, ἄγω,) to carry through, take across; to lead away, to withdraw; to transport, conduct through.

διαδιδράσκω, f. ἄσσομαι, p. διέδρακα, 2 aor. διέδρην, (διὰ, διδράσκω,) to run off, escape, flee away.

διαθήκη, ἡς, ἡ, (διατίθημι,) a disposition, arrangement, covenant; a last will or testament.

διαδρύνω, f. ὕψω, (διὰ, δρύνω,) to break in pieces; to break down, weaken, effeminate; *mid.* to be proud, vain or affected.

διαιδριάζω, f. ἄσω, (διὰ, αἰδρα,) to be clear and fine; to clear up, to be fine weather.

διαίρῃω, ὦ, f. ἡσώ, 2 aor. διεῖλον, 2 aor. *mid.* διειλόμην, 1 aor. *pass.* διηρέθην, p. *pass.* διήρημαι, (διὰ, αἰρέω,) to divide, part, cleave in twain; to separate, disjoin; to distinguish, determine.

δίατα, ἡς, ἡ, a way of living, mode of life; subsistence; diet, regimen.

διάκειμαι, f. κείσομαι, (διὰ, κείμεαι,)

to be in a certain state; to be constituted; to be affected or disposed.

διακελεύομαι, f. *mid.* εὔσομαι, p. *pass.* κεκέλευσμαι, (διὰ, κελεύω,) to exhort, give orders, direct; to advise, propose.

διακινδυνεύω, f. εὔσω, (διὰ, κινδυνεύω,) to run risks, to adventure, to be in danger; *mid.* to expose one's self to danger, to venture.

διακονέω, ὦ, f. ἡσώ, p. διηκόνηκα and δεδιακόνηκα, 1 aor. διηκόνησα, p. *pass.* διηκόνημαι, 1 aor. *pass.* διηκονήθην, (διδόνος,) to serve, attend upon, to minister unto.

διακόπτω, f. ψω, 2 aor. *pass.* διεκόπην, (διὰ, κόπτω,) to cut in two, to cut or break through.

διακόσιοι, αι, α, (δύς, ἑκατόν,) two hundred.

διάκτορος, ου, ὁ, ἡ, (διάγω, or according to Buttmann, διάκω,) an epithet of Mercury in Homer; messenger, or according to some interpreters, conductor, guide.

διαλαγχᾶν, f. *mid.* ἤξομαι, 2 aor. διέλαχον, (διὰ, λαγχάνω,) to cast lots, to divide by lot.

διαλανθάνω, f. διαλήσω, 2 aor. διέλαθον, (διὰ, λανθάνω,) to escape notice, to be concealed from, to be ignorant of.

διαλέγομαι, 1 aor. *mid.* διελεξάμην, 1 aor. *pass.* διελέχθην, f. διαλέξομαι, p. *pass.* διαλέλεγμαi, (διὰ, λέγω,) *dep. mid.* to consider, think over; to converse, reason, talk with; to speak, discourse, argue.

διαλείπω, f. ψω, p. διαλέλοιπα, 2 aor. διέλιπον, p. *pass.* διαλέλειμμαι, *pluperf.* διελελείμην, (διὰ, λείπω,) to leave a gap or interval; to leave

off, cease, wait; to place between, to interpose, to be distant or apart.

διαλύω, *f.* ὕσω, *p.* διαλέλυκα, 1 *aor.* διέλυσα, 1 *aor. mid.* διελυσάμην, *p. pass.* διάλελυμαι, 1 *aor. pass.* διελύδην, (*διά, λύω*), to loose one from another; to dissolve, disperse, break up; to reconcile, put an end to a quarrel.

διαμετρέω, ᾠ, *f.* ἥσω, (*διά, μέτρον*), to measure through, to measure out or off; to distribute; to purchase.

διανοέομαι, οὔμαι, *f. mid.* ἤσομαι, 1 *aor. pass.* διανοήδην, *p. pass.* διανερόμαι, (*διά, νοέω*), to think over, intend, purpose; to ponder, consider, reason.

διαπέμπω, *f.* ψω, (*διά, πέμπω*), to send about or around, to send off in different directions; *mid.* to send for.

διαπορεύομαι, 1 *f. mid.* εὔσομαι, *p. pass.* διαπεπρένυμαι, 1 *aor. pass.* διαπορεύδην, (*διά, πόρος*), to go through, pass along; to pass over, set out, journey.

διαπορδμεύω, *f.* εὔσω, (*διά, πορδμός*), to carry over or across, *esp.* over a river or strait; to carry a message.

διαπράσσω, *Att.* -άττω, *f.* ξω, *p.* διαπέπραχα, (*διά, πράσσω*), to accomplish, go through, perfect, complete; to put an end to, to destroy; *mid.* to obtain or accomplish for one's self.

διαπύσιον, *adv.*, piercingly, thrillingly, extending far.

διαπύσιος, *ία, ιον, also os, on*, going through, piercing, thrilling; far-famed.

διαπράζω, *f.* άσω or άξω, *p.* διήρπακα, (*διά, άρπάζω*), to tear in pieces, to spoil, plunder, carry off as plunder.

διαρβαίω, *f.* αίσω, (*διά, ραίω*), to break in pieces, to destroy utterly.

διαρρήγνυμι or διαρρήγνύω, *f.* διαρρήξω, 1 *aor.* διέρρηξα, 2 *aor.* διερράγην, 2 *f. pass.* διαρραγήσομαι, (*διά, ρήσσω*), to break or cleave through, to break asunder, to burst or break open.

διαρρέω, ᾠ, (= διαρρέω), *p.* διεβρύηκα, 2 *aor. pass.* διεβρύην, (*διά, ρέω*), to flow through, glide away insensibly.

διασκηνάζω, or έω, ᾠ, *f.* ἥσω, to separate, to retire each to his tent or quarters, to encamp, to be in a tent with.

διασκηνιτέον, *verb. adj.* *Th.* διασκηνάζω.

διασπάζω, ᾠ, *f.* άσομαι, 1 *aor.* διέσπασα, *p. pass.* διέσπασμαι, 1 *aor. pass.* διεσπάζδην, (*διά, σπάω*), to tear asunder, part, separate, to pull, tear in pieces; to destroy, abolish.

διασπείρω, *f.* διασπέρω, *p.* διέσπαρκα, (*διά, σπείρω*), to sow, scatter abroad, disperse.

διαστρώννυμι, -ννύω, *f.* στρώσω, *p. pass.* διέστρωμαι, (*διά, στρόννυμι*), to spread, cover a couch or table.

διατάσσω, *Att.* -ττω, *f.* άξω, *p.* διατέταχα, 1 *aor.* διέταξα, *p. pass.* διατέταγμαi, 1 *aor. pass.* διεδάχδην, 2 *aor. pass.* διεδάγην, (*διά, τάσσω*), to arrange, dispose, set in order; to direct, prescribe, put in order; to ordain, appoint; *mid.* in the same sense.

διατείνω, *f.* ένώ, *p.* διατέτακα, 1 *aor.* διέτεινα, *p. pass.* διατέτᾱμαι, (*διά,*

τείνω,) to stretch out, extend, accomplish; to reach, arrive at; *mid.* to strain or exert one's self.

διατελέω, ᾠ, *f.* ἔσω, *p.* διατετέλεκα, (*ιδ.* τελέω,) to bring to a full end, to finish, complete; to continue *through a period*, to remain.

διατέμνω, *f.* τεμῶ, (*ιδ.* τέμνω,) to cut through, to cut in twain, to separate, distinguish.

διατήκω, *f.* ἤξω, 2 *p.* διατέτηκα, (*ιδ.* τήκω,) to melt or soften by heat; to pine, waste away.

διατί, or διὰ τί, *interrog. adv.*, wherefore, why or for what?

διατμήγω, *f.* ἤξω, 1 *aor.* διέτμηξα, 2 *aor.* διέτμᾱγον, 2 *aor. pass.* διέτμᾱγην, (*ιδ.* τμήγω,) to cut in twain, divide, sever; to separate, disperse.

διατριβῶ, *f.* ἴσω, *p.* διατέτριφα, 1 *aor.* διέτριψα, 2 *aor. pass.* διέτριβην, (*ιδ.* τριβῶ,) to rub between or against; to rub in pieces, to wear away; to waste or spend time, to delay, loiter; to remain, sojourn, abide.

διαφέρω, *f.* διοίσω, 1 *aor.* διήνεγκα, 2 *aor.* διήνεγκον, (*ιδ.* φέρω,) to bear or carry through, to bear asunder; to scatter abroad, to disperse; to excel, differ.

διαφεύγω, *f.* φομαί, *p.* πέφευγα, 2 *aor.* διέφυγον, (*ιδ.* φεύγω,) to flee through, to escape by flight; to run away, escape, shun; to keep aloof, avoid.

διαφθείρω, *f.* διαφθερῶ, *p.* διέφθαγκα and διέφθορα, 1 *aor.* διέφθειρα, *p. pass.* διέφθαμαι, 2 *aor. pass. infin.* διαφθάρηναι, (*ιδ.* φθείρω,) to destroy utterly, to bring to nothing, to ruin; to corrupt, spoil, violate; to kill; to waste, dissipate.

διαφυλάσσω, *Att.* -ττω, *f.* ἄξω, (*ιδ.* φυλάσσω,) to watch, preserve, defend.

διδασκάλιον, *ου*, τό, a thing taught, learning, science, art; *plur.* = διδάκτρα, the teacher's fee.

διδάσκαλος, *ου*, ὁ, (*ιδ.* δάσκαω,) a master, instructor, teacher.

διδάσκω, *f.* ξω, *p.* δεδιδάχα, *p. pass.* δεδιδαγμαι, (*obso.* δάω,) to teach, instruct; to direct, put in mind; to show, prove, demonstrate.

διδῦμος, *ου*, ὁ, ἡ, double; a twin, διδυμοί, twins.

δίδωμι, *f.* δώσω, 1 *aor.* ἔδωκα, *p.* δέδωκα, 2 *aor.* ἔδων, διδόσαι, 3 *plur. pres. ind. Ion.* for δίδουσι; for other forms, see gram., to give, bestow upon, grant, impart; to give up, deliver over, commit; to punish; to perform, exhibit; to appoint, constitute, ordain, institute; to teach, instruct.

διελεῖν, 2 *aor. inf. act.* of διαίρῶ.

διέξιμι, (*ιδ.* ἐξ, εἶμι,) to go out, to go or pass through; to read, recite; to revolve in mind.

διερέσσω, or -ττω, *f.* ξω, 1 *aor.* διήρεσα, (*ιδ.* ἐρέσσω,) to row about; with χειρσί, to swim, to swing about.

διέρχομαι, *f.* διελεύσομαι, 2 *aor.* διήλδον, *p.* διελήλυθα, (*ιδ.* ἔρχομαι,) to come or go through, to pass through; to reach, arrive at; to recite, enumerate, relate.

διερωτάω, ᾠ, *f.* ἤσω, *p.* διηρώτηκα, 1 *aor.* διηρώτησα, (*ιδ.* ἐρωτάω,) to ask or inquire strictly; to inquire out; to cross-question.

διέχω, *f.* διέξω or διασχίσω, *p.* διέσχηκα, 2 *aor.* διεσχον, (*ιδ.* ἔχω,) to divide, hold or keep apart; to

- stand apart, be separated, distant.
- διήρησα, 1 aor. ind. act. of διερέσσω.
- διίστημι, *f.* διαστήσω. *p.* διέστηκα, 1 aor. διέστησα, 2 aor. διέστην, (*διᾶ, ἰστημι*) to place asunder, to separate; to widen as ranks of an army; to differ, disagree; to depart, pass away.
- δικάζω, *f.* δάσω, 1 aor. ἐδικάσα, 1 aor. *pass.* ἐδικάσθην, *p. pass.* δεδικασμαι, (*δίκη*), to judge, give judgment, decide; *mid.* to plead or speak before judges, to go to law, bring to trial.
- δικαιος, αἰά, αἰον, (*δίκη*), right, just, like, even, equal.
- δικαιοσύνη, ης, ἡ, (*δίκη*), justice, equity; piety, righteousness.
- δικαστήριον, ου, τό, (*δίκη, τηρέω*), a court of law; the court, judges.
- δικαστής, ου, ὁ, (*δικάζω*), a judge; a juror.
- δίκη, ης, ἡ, right, justice; judgment, sentence; a cause, trial, penalty; custom, order, manner.
- δικλῖς, ἴδος, ἡ, (*sc. θύρα*), folding two ways, double folding; double doors.
- διοικητής, ου, ὁ, (*διοικέω*), a manager, conductor of affairs; a steward, administrator.
- Διονύσος, ου, ὁ, Bacchus, god of wine and revelry.
- διότι, *conj.* (*δι' ὅτι*) = διὰ τοῦτο ὅτι, on account of this that, for this reason that, because; *interrog.*, why? wherefore?
- διπλασίων, ονος, ὁ, ἡ, (*δῖς, πλάσιος*), twice as great, twice as much; double, twofold.
- δίπτυχα, *adv.*, doubly.
- δῖς, *adv.*, twice, double.
- δισχίλιοι, αι, α, (*δῖς, χίλιοι*), two thousand.
- διπνίζω, *f.* ἴσω, (*διᾶ, ὕπνος*), to awake from sleep; to rouse from sleep.
- διφθέρινος, η, ον, made of tanned leather.
- διφθρος, ὁ, and later ἡ, the double seat, or chariot-board for the charioteer and warrior; the war-chariot itself, a travelling-chariot.
- διψάω, ὦ, *f.* ἤσω, 1 aor. ἐδίψησα, to thirst, to be thirsty; to thirst after, to long for, to desire ardently.
- διψῆν for διψᾶν, *inf.* of διψάω.
- δίψος, εος, τό, thirst; desire.
- δίω, an *Epic verb intrans.* in the active, to run away, flee; in the *mid.* used transitively, to frighten away, chase, put to flight.
- διώκω, *f.* διώξομαι, 1 aor. ἐδίωξα, to cause to flee; to pursue after, chase, hunt; drive away, banish.
- διώξις, εως, ἡ, (*διώκω*), chase, pursuit; eager desire.
- διωρυχή, ης, ἡ, (*διούρσσω*), the act of digging through; a canal, trench.
- δμωή, ης, ἡ, (*δαμάω*), a maid-servant, a female slave.
- δαιοί, αἱ, α, (= δύο), two, both.
- δοκέω, ὦ, *f.* δόξω, 1 aor. ἔδοξα, *p.* δεδόκηκα, *p. pass.* δέδογμαi, 1 aor. ἐδόκησα, 1 aor. *pass.* ἐδοκήθην, to seem, appear; to be of opinion, to think, suppose, believe; to determine, resolve.
- δόλιος, ἰα, ἰον, and ος, ον, (*δόλος*), crafty, cunning, deceitful, treacherous.
- Δόλοπες, ων, οἱ, Dolopians, a people of Thessaly.
- δόλος, ου, ὁ, deceit, fraud, artifice, stratagem.

δόλος, σπος, ὁ, a spy, scout, one who lies in ambush.

δονέω, ᾠ, f. ἴσω, to shake, to move to and fro as a tree is shaken by the wind, to move about, to stir.

δορά, ᾤ, ἡ, (δέρω,) a skin or hide.

δόρας, Poet. for δόρυ, which see.

δόρπον, ου, τό, and δόρπος, ου, ὁ, the afternoon or evening meal, a supper.

δόρυ, τό, gen. δόρατος, Ion. δούρατος, contr. δουρός, a spear, lance, pike.

δουλεύω, f. εὔσω, p. δεδούλευκα, (δούλος,) to be a slave, to serve as a slave.

δούλη, ης, ἡ, a female servant or slave.

δούλιος, ου, ὁ, ἡ, (δούλος,) slavish, servile.

δούλος, ου, ὁ, a slave, a bondman; as an adj. δούλος, η, ον, slavish, enslaved, subject.

δουπέω, ᾠ, f. ἴσω, p. δέδουκα, 1 aor. ἐδούκησα, (δούπος,) to sound heavy, to make a heavy or clashing noise, as in falling, or when spears clash against the shields.

δούπος, ου, ὁ, a heavy noise, sound, or crash as of a heavy body falling, a clash of arms, tumult, uproar.

δοῦρα and δούρατα, τά, Ion. plur. for δόρυα, (see δόρυ,) wood, timber, beams.

δραμεῖν, 2 aor. infin. act. of τρέχω, to run.

δραχμή, ης, ἡ, a drachma = six oboli, or 9½d.

δρεπανηφόρος, ου, ὁ, ἡ, bearing a scythe or hook, scythe-armed.

δρέπανον, ου, τό, (= δρεπάνη, a sickle,) a curved sword, a scimeter.

δρέπω, f. ἐψω, 2 aor. ἔδραπον, 1 aor. mid. ἐδρεψάμην, to break, pluck, or

pull off; to pluck for one's self, to collect, gather.

δρεψάμενοι, nom. plur. 1 aor. mid. part. of δρέπω.

δρόμος, ου, ὁ, (δέδρομα, see τρέχω,) a race, course, running; a race-ground.

δρόσος, ου, ὁ, dew; the time of dew, dew-fall; met. tender, delicate, young.

δρυμάν, ᾠνος, ἡ, (= δρυμός,) an oak wood; a coppice, thicket, wood; grove.

δρύος, for δριος, a copse, wood, thicket.

δύμι, an assumed pres. to form some tenses of δύω, δύνω, to enter, to go in.

δύνᾱμαι, f. δυνήσομαι, imperf. ἐδυνάμην and ἡδυνάμην, p. δεδύνημαι, 1 aor. ἐδυνήθην and ἡδυνήθην, 1 aor. mid. ἐδυνησάμην, to be able, I can; to be capable, have power, force or ability.

δύνᾱμις, Ion. ιος, Att. εως, ἡ, (δύναμαι,) the being able; ability, power, strength, efficacy, force.

δυνάστης, ου, ὁ, (δύναιμαι,) one in power; a potentate, prince; a minister of court, an officer.

δυνατός, ἡ, ὄν, (δύναμαι,) able, strong, powerful; skilful, eminent; fit, apt, proper.

δυνηθεῖν, 1 aor. opt. pass. of δύναμαι.

δύνω, δύω, and δύμι, f. δύσω, 1 aor. ἔδυσα, 1 aor. pass. ἐδύθην, intransitively, p. δεδύκα, 2 aor. ἔδυν, p. pass. δέδυσμαι, to go in, enter, come into; to sink, sink down, set; to put on as clothes, armor, etc.

δύο or δύω, οἱ, αἱ, τά, two.

δυσαής, έος, ὁ, ἡ, (δύς, ἄω,) blowing adverse or stormy, boisterous.

δυσμενέειν, *Ion. dat. plur. of δυσμενής.*

δυσμενής, *έος, δ, ή,* ill-affected, bearing ill-will, hostile.

δύσομαι, *fut. mid. of δύω, 2 aor. έδυσόμεν, 1 aor. έδυσάμην,* to go into, to enter; to set as the sun.

Δύσπαρις (δυσ- Πάρις,) *ιδος, δ,* unhappy Paria.

δύστηνος, *ου, δ, ή,* wretched, unhappy, unfortunate.

δύσχρηστος, *ου, δ, ή, (δύς, χρηστός,)* hard to use, unmanageable, useless, inconvenient.

δώδεκα, *οί, αί, τά, (δύο, δέκα,)* twelve.

δῶμα, *ῥτος, τό,* a house, mansion, place.

δώρομαι, *οῦμαι, f. ήσομαι, 1 aor. έδώρησα, perf. pass. δεδώρημαι, 1 aor. mid. έδωρησάμην, 1 aor. pass. έδωρήθην,* to give, present, bestow; to remunerate, to confer a boon upon.

δῶρον, *ου, τό, (δίδωμι,)* a gift, present, an honorary gift.

E.

έδα, *Poet. for έῤ, 3 sing. pres. of έδώ.*
έάλων, *Att. for ήλων, 2 aor. act. of αλίσκομαι.*

έάν, *conj. (εί, έν,)* if, if so be that, in case that.

έάνός, *ή, όν, (έννυμι,)* an old Homeric adj. used of apparel which is light and convenient for wearing; hence, fine, thin, shining, splendid; *neut. as subst. τό έάνόν,* a robe, garment fit for goddesses, or ladies of high rank.

έἶρ, *ἄρος, τό, Poet. contr. ήρ, ήρος,* the spring; the first bloom; the morning; sap, moisture.

εαυτού, *ής, οῦ, reflex. pron. of one's self, of himself, of itself; accus. himself, herself, itself.*

είω, *ῶ, f. έἶσω, 1 aor. έἶσα, imperf. είων,* to let, to let be; to suffer, allow, permit; to let alone, to leave; to commit to, to leave in charge.

έβδομος, *η, ον, (ἑπτα,)* the seventh; *ή έβδόμη (sc. ήμέρα,)* the seventh day.

έβόα, *3 sing. imperf. indic. of βοάω.*

έγγράφω, *f. άψω, p. έγγέγραφα, 1 aor. ένέγραφα, 2 aor. pass. ενεγράφην, p. pass. έγγέγραμμαι, (γράφω,)* to write in or upon; to engrave; to register; inscribe, enrol.

έγγυάω, *f. ήσω, 1 aor. ήγγύησα, p. έγγεγύηκα, (έγγύη,)* to give or hand over as a pledge; to plight, to betroth; to engage, promise; *mid. to promise one's self, to give a pledge, to promise under a pledge.*

έγγύς, *adv.,* near, nigh.

έγγύτερος and έγγίω, (*comp. of έγγύς,)* nearer, nigher, more like.

έγείρω, *f. έγερῶ, 1 aor. ήγειρα, p. έγήγερκα; mid. έγείρομαι, 1 aor. pass. ήγέρθην, p. pass. έγήγερμαι,* to awake, arouse, cause to rise up; to rise, to have risen.

έγκαλέω, *ῶ, f. έσω, p. έγκέκληκα, 1 aor. ενεκάλεσα, p. pass. έγκέκλημαι, (έν, καλέω,)* to call in or upon one; to summon; to prosecute, accuse, arraign; to claim, demand.

έγκαλύπτω, *f. ύψω, mid. έγκαλύπτομαι, p. pass. έγκεκάλυμμαι, (έν, καλύπτω,)* to veil or hide in, to wrap up; *mid. to hide one's self; to be ashamed.*

έγκᾶτα, *ων, τά,* the inwards, entrails, bowels.

ἔγκαυμα, αἶος, τό, (ἐν, καίω,) a mark burnt in, a brand, a sore or blister from burning.

ἐγκεκαλυμμένος, *p. pass. part. of ἐγκαλύπτω.*

ἐγκέφαλος, οὐ, ὁ, ἡ, (ἐν, κεφαλῇ,) within the head, ὁ ἐγκέφαλος (*sc. μυελός*), the brain.

ἐγκώμιον, οὐ, τό, (ἐν, κώμῃ,) at home, of the same village; and hence, praise, commendation, encomium, panegyric.

ἐγρήγορα, 2 *perf. of γρηγορέω*, I watch or am on the watch.

ἐγχειρίδιος, οὐ, ὁ, ἡ, (ἐν, χεῖρ,) in the hand; hence, τὸ ἐγχειρίδιον, a handle, haft, hilt; a hand-knife, dagger.

ἐγγελυς, υἱος, ἡ, an eel.

ἐγγέω, *f. εὔσω*, 1 *aor. Ion. ἐνέχευα*, *Att. ἐνέχεια*, *p. pass. ἐγκέχϋμαι*, (ἐν, χέω,) to pour in, to fill a cup for drinking; *mid.* to pour in for one's self.

ἐγχος, εὖς, τό, a spear, lance; a pike, a sword; *trop.* power or strength.

ἐγώ, *gen. ἐμοῦ, μοῦ*, I, *pron. of the first person*; *plur. ἡμεῖς*.

ἐγώγε, employed often in affirmative answers, I indeed, for my part.

ἐδαρ and εἶδαρ, αἶος, τό, food, victuals.

ἐδαφος, εὖς, τό, (ἐξομαι,) bottom, foundation, pavement; the bottom or hold of a vessel.

ἐδέγμην, *Epic syncop. aor. of δέχομαι*. According to some it is put for ἐδεδέγμην, *plur. pass. of δέχομαι*.

ἐδεῖ *imperf. of δεῖ*, it behoves.

ἐδεῖρα, 1 *aor. ind. act. of δέρω*, which see.

ἐδητύς, ὅς, ἡ, (ἔδω,) food, meat.

ἐδύνε, 3 *sing. imperf. act. of δύνω*, which see.

ἔδω, *f. ἔδομαι later ἐδοῦμαι*, *p. ἐδήδοκα*, *p. pass. ἐδήδεσμαι*, 1 *aor. pass. ἡδέσθην*, 2 *p. ἔδηδα*, 2 *aor. ἔφαγον*, (φάγω,) to eat, to eat up, to consume. See ἐσθίω.

ἐέλδομαι, *part. ἐελδόμενος*, *Epic for ἔλδομαι and ἐλδόμενος*.

ἐεργ' for ἐεργε, *pres. imperat. of ἐέργω*, *Epic for ἔργω*, *εἶργω*, *f. ξω*, to shut out, keep off, debar, prevent, hinder; to shut in, confine, include.

ἔεστο for εἶστο, 3 *sing. pluperf. pass. of ἐννύμι*, (Ἔν,) to put on, to clothe.

ἐζομαι, *f. ἐδοῦμαι*, to seat one's self; to sit, sit down. This verb is generally compounded with κατά.

ἔδει, *imperf. of δέω*, to run as a ship.

ἔδειρα, αἶς, ἡ, hair, the hair of the head, the mane of a horse.

ἐδελοντής, οὐ, ἐδελοντός, οὐ, and ἐδελοῦσσιος, οὐ, a volunteer; as *adj.*, voluntary, willing.

ἐδέλω, *f. ἐδελῶσω*, *p. ἡδέληκα*, 1 *aor. ἡδέλησα*, to will, to be willing, to wish, desire. See also δέλω.

ἔδνος, εὖς, τό, a multitude, nation, race; people, inhabitants.

εἰ, conditional conjunction, if, distinguished from ἐάν, as denoting a mental supposition without reference to any real contingency; interrogatively, whether = *Latin*, an, num, ne.

εἶπαρ, *Poet. for ἔπαρ*, which see.

εἶδαρ, αἶος, τό, for ἐδαρ, (ἔδω,) food, meat, victuals; fodder.

εἶδέω, *obsol.*, whence *f. εἰδήσω*, to know, recognize, perceive, understand.

εἶδω, *obsol.*, 2 *aor. εἶδον*, to see; *mid. εἶδομαι*, 1 *aor. εἰσάμην*, to seem, appear, resemble; 2 *perf. οἶδα* with *pres. signif.* to know, 2 *pluperf.*

ἦδειν *as imperf. f. εἶσομαι, rarely εἰδήσω.*

εἰδώς, *perf. part. act. of εἶδέναι by syncop. for εἰδηκώς.*

εἴθε, *interj. adv., if but, oh that, I wish, would that, etc., Lat. utinam.*

εἰκάω, *f. ἄσω, 1 aor. εἶκασα and ἦκασα, perf. pass. εἶκασμαι and ἦκασμαι, 1 aor. pass. εἰκόσθην, (εἶκω,) to assimilate, compare, conjecture; to imitate.*

εἰκός, *ότος, τό, probable, likely; fit, becoming, proper.*

εἰκοσι, *οἱ, αἱ, τὰ, indecl. twenty.*

εἰκότως, *adv. (εἰκώς,) probably, with reason, naturally.*

εἶκω, *obsolet. imperf. εἶκον as aorist, f. εἴξω, 2 perf. εἴοικα as present, to be like, to appear, seem, resemble; impera. εἴοικε, it appears, seems, is filling.*

εἰκών, *όνος, ἡ, an image, representation.*

Ἐλεῖθυσια, *as, ἡ, Eileithyia or Lucina, a goddess.*

εἰλέω, *f. ἥσω, (εἶλω,) to roll, to crowd, or press together.*

εἰληχα, *p. Att. of λαγχάνω.*

εἰλίπους, *οδος, ὁ, ἡ, (εἰλέω, ποῦς,) trailing-footed, trailing the feet in walking as cattle do their hinder feet.*

εἶμι, *f. ἔσομαι, imperf. ἦν, imperat. ἴσθι, infin. εἶναι, to be, to exist or have existence, to come to pass, to take place.*

εἶμι, *imperf. ἦεν and ἦα, f. εἶσομαι, aor. εἰσάμην, to go, usually as future, shall go.*

εἰνάτειρ or εἰνάτηρ, *ἡ, plur. εἰνάτερες, brothers' wives, or wives of brothers-in-law, sisters-in-law.*

εἰπεῖν, *2 aor. infin. of obsolet. εἶπω,*

p. εἶρηκα of obsolet. ῥέω, 1 aor. pass. ἐρρήθην, 3 f. pass. ἐρήσομαι, to say, to speak; to ask, inquire; to answer, reply; to tell, declare, foretell, predict; to direct, bid, command.

εἴποδι, *adv., if any where.*

ἐργρασμαι, *p. pass. of ἐργάζομαι.*

εἰρεσίη, *ης, ἡ, (ἐρέσσω,) a rowing, a bench of rowers.*

εἰρημένος, *η, ον, said, spoken, mentioned, part. of εἰρημαι, p. pass. of ῥέω.*

εἰρήνη, *ης, ἡ, (εἶρειν,) peace, quiet, calmness, tranquillity, union; health, welfare, prosperity.*

ἐρυντο, *3 plur. imperf. indic. act. of ἔρυναι, syncop. for ἐρόμαι, which see.*

εἰς, *prep. governing the accus., to, toward, upon, into; up to, until; for, in order to or for; in accordance with, conformably to.*

εἰς, *μία, ἓν, gen. ἐνός, μίας, ἐνός, one, the first cardinal number. Indef. one, some one, any one, a certain one; as an ordinal = πρῶτος, first.*

εἰσβαίνω, *f. ἥσομαι, 2 aor. εἰσέβην, (εἰς, βαίνω,) to go into a ship, to embark, 1 aor. εἰσέβησα, trans. to make to go into, to cause to embark.*

εἰσβάλλω, *f. ἄλω, p. εἰσβέβληκα, (εἰς, βάλλω,) to throw or break into; to make an inroad, to invade; mid. to put on board one's ship, or absolutely.*

εἰσβολή, *ης, ἡ, (εἰσβάλλω,) a throwing in or into; an inroad, invasion, attack, assault; an entrance, the gorge or pass into a country.*

εἴσειμι, *(εἰς, εἶμι,) to go or enter in; to come in.*

εἰσελαύνω, *f.* ἐλάσω, 1 *aor.* εἰσήλασα, (*eis*, ἐλαύνω,) to drive in or over, to drive to; to go, ride, drive, sail, march into.

εἰσερχομαι, *f.* εἰσελεύσομαι, 2 *aor.* εἰσῆλθον, (*eis*, ἐρχομαι,) to go or come into, to enter.

εἰσερῶ, *f.* ὕσω, (*eis*, ἐρῶ,) to drag or haul into.

εἰσιδεῖν, 2 *aor.* *inf.* of εἰσεῖδον, to look in or at.

εἰσόδος, *ou*, ἡ, (*eis*, ὁδός,) an entrance, approach; a place of entrance; income, revenue.

εἴσω, more rarely ἔσω, *adv.* (*eis*, ἐς,) into, in, within; within, inside.

εἴτα, *adv.*, then, so then, thereupon, in the next place.

εἶωδα, *Ion.* ἔωδα, *pluperf.* εἰώδειν, *Ion.* ἐώδεα, as *imperf.*, to be wont or accustomed.

εἰως, *poet.* for ἔως, until, unto, whilst, as long as.

ἐκ before a vowel ἐξ, a *prep.* governing the genitive, with the primary signif., out of, from, of, forth from; hence, for, by, on account of.

Ἑκάβη, ἡ, Hecuba, wife of Priam.

ἐκαδήμην, *imperf.* of κάθημαι.

ἐκός, *adv.*, far, afar, far off.

ἕκαστος, *η*, *ον*, each, every one, each one.

ἐκάτερος, *ρα*, *ρον*, one or the other, each of two, each singly.

Ἑκατερός, *ου*, *δ*, Hecateros, a man's name.

ἐκατέρωθεν, (*ἐκάτερος*), from both sides, on both sides.

Ἑκάτη, *ης*, ἡ, the goddess Hecate.

ἐκατόν, *οί*, *αί*, *τά*, indeclin., a hundred; adverbially, a hundred-fold.

ἐκβάλλω, *f.* ἐκβάλλω, *p.* ἐκβέβληκα, 2 *aor.* ἐξέβαλον, *p. pass.* ἐκβέβλημαι,

1 *aor. pass.* ἐξεβλήθην, 1 *f. pass.* ἐκβληθήσομαι, (*ek*, βάλλω,) to throw or cast out; to take out, extract, remove; to banish, expel; to disembark, to land.

Ἑκβάτανα, *ων*, *τά*, Ecbatana, a city of Media.

ἐκγελάω, 1 *f. mid.* ἄσομαι, (*ek*, γελάω,) to laugh out, to laugh loud, to burst out into laughter.

ἐκγονα, *ων*, *τά*, children, offspring, descendants, posterity.

ἐκδέρω, *f.* ἐρῶ, 1 *aor.* ἐξέδειρα, (*ek*, δέρω,) to flay, to skin.

ἐκδιδάσκω, *f.* ἄσω, (*ek*, διδάσκω,) to teach thoroughly, to cause to be well taught.

ἐκδύω, *f.* ὕσω, *p.* ἐκδέδῦκα, 1 *aor.* ἐξέδῦσα, 2 *aor.* ἐξέδυν, 1 *aor. mid.* ἐξεδυσάμην, (*ek*, δύνω or δύνω,) to take or strip off the clothes, to put off; to divest, to unclothe; *mid.* to take off one's clothes, to put off armor.

ἐκεῖ, *adv.*, there, in that place; *spoken of the place* 'whither,' thither, to that place.

ἐκεῖθεν, *adv.*, (*ἐκεῖ*) thence, from that place.

ἐκεῖνος, *η*, *δ*, *pron. demon.* (*ἐκεῖ*) that, that one there, *equiv. to an emphatic*, he, she, it.

ἐκεκράγειτε, 2 *plur. pluperf.* of κράζω.

ἐκηλος, *ου*, *δ*, ἡ, (*ἐκων*), quiet, calm, peaceable, mild; careless, undisturbed.

ἐκδέω, *f.* θεύσομαι, (*ek*, δέω,) to run out of, to sally forth.

ἐκδλίβω, *f.* ἴσω, (*ek*, δλίβω,) to press out; to compress; to squeeze of press into a narrow space.

ἐκκαθαίρω, *f.* θάρῶ, 1 *aor.* ἐξέκαθαρά,

- (ἐκ, καθαίρω,) to purge or cleanse thoroughly; to purge off, purify, cleanse out; to remove.
- ἐκκαυμα, ἄτος, τό, (ἐκ, καίω,) that which is lighted or kindled; wood for lighting fires, faggots; a kindling or lighting up.
- ἐκκλησία, ας, ἡ, (ἐκκαλέω,) a convocation, assembly, congregation.
- ἐκκλίνω, f. ἰνῶ, p. ἐκκέκλικα, 1 aor. ἐξέκλινα, (ἐκ, κλίνω,) to bend out or from, to decline, swerve, turn aside; shun, avoid; to fall back, give way.
- ἐκκομίζω, f. ἰσῶ, 1 aor. ἐξεκόμισα, (ἐκ, κομίζω,) to bear, carry or take out; to convey away to a place of safety, to carry out to burial.
- ἐκκόπτω, f. ὄψω, p. ἐκκέκοφα, 1 aor. ἐξέκοφα, p. pass. ἐκκέκομαι, 2 aor. pass. ἐξεκόπη, (ἐκ, κόπτω,) to cut out or off, to cut down; to destroy, extirpate; to obstruct, remove; to deprive.
- ἐκκυμαίνω, f. ἄνῶ, (ἐκ, κύμα,) to swell in surges, to move like waves, to fluctuate.
- ἐκλανθάνω, f. ἐκλήσω, 2 aor. ἐξέλαθον, ἐκλήσομαι, 2 p. ἐκλέληθα, (ἐκ, λανθάνω,) to make forgetful, to cause to forget; mid. to forget.
- ἐκλέγω, f. ξῶ, 1 aor. ἐξέλεξα, (ἐκ, λέγω,) to lay out together, to choose out, select.
- ἐκλείπω, f. εἰψῶ, 2 perf. ἐκλέλοιπα, 2 aor. ἐξέλιπον, (ἐκ, λείπω,) to leave out, pass by, omit; to forsake, desert.
- ἐκλίνδην, Poet. for ἐκλίδην, 1 aor. indic. pass. of κλίνω.
- ἐκπέμπω, f. ψῶ, 1 aor. ἐξέπεμψα, p. ἐκπέπεμψα, p. pass. ἐκπέπεμαι, 1 aor. pass. ἐξέπέμφδην, (ἐκ, πέμπω,) to send out or forth, to send away, to dismiss, expel.
- ἐκπίνω, f. ἐκπίομαι, p. ἐκπέπωκα, 2 aor. ἐξέπιον, p. pass. ἐκπέπομαι, (ἐκ, πίνω,) to drink out or of, to drink up, to quaff, drain, exhaust.
- ἐκπλεω, ὁ, ἡ, εὖν, τό, Att. for ἐκπλεος, quite full, filled up, abundant; complete, entire.
- ἐκπλήσσω, Att. -ήττω, f. ξῶ, p. ἐκπέπληχα, 2 aor. ἐξέπληγον, 2 aor. pass. ἐξεπλήγην, (ἐκ, πλήσσω,) to strike out with a blow, to strike with astonishment, to frighten, astound; pass. to be panic-struck, amazed.
- ἐκποδών, adv. (ἐκ, ποδῶν,) out or away from the feet; out of the way, out of sight; τινὰ ἐκποδὼν ποιεῖσθαι, to put one out of the way.
- ἐκπῶμα, ἄτος, τό, (from p. pass. of ἐκπίνω,) a cup, bowl or goblet; a drinking vessel.
- ἐκσεύομαι, p. pass. ἐξέσσυμαι, plur. perf. ἐξέσσῳμην, (ἐκ, σεύω,) to rush forth, hasten out; to flee; to expel.
- ἐκσοβέω, ὦ, ἦσω, (ἐκ, σοβέω,) to drive out, drive away, expel.
- ἐκταμεν, Epic for ἐκτάνομεν, 2 aor. 1 plur. of κτείνω.
- ἐκτέμνω, f. ἐκτεμῶ, p. ἐκτέτμηκα, 2 aor. ἐξέταμον, 2 perf. ἐκτέτομα, p. pass. ἐκτέτμημαι, (ἐκ, τέμνω,) to cut off, to cut from, to cut down.
- Ἐκτοριδης, ου, ὁ, the son of Hector.
- ἐκτός, adv., without, out of, abroad; as a prep. with the gen., without, except, besides.
- ἐκτρέπω, f. ἐψῶ, p. τέτροφα, to turn from, turn away in; to turn aside from, to degenerate.
- Ἐκτωρ, ορος, ὁ, Hector, a son of Priam.

ἐκφαίνω, *f.* αἶω, 1 *aor.* ἐξέφηναι, 2 *perf.* ἐκπεφηναι; *mid.* ἐκφαίνομαι, 1 *aor. pass. poet.* ἐξεφαάνθη, 2 *aor. pass.* ἐξεφάνθη, (*ἐκ, φαίνω*), to show forth, bring to light, reveal; to shine out; to show one's self, appear, come to light.

ἐκφέρω, *f.* ἐξοίω, 1 *aor.* ἐξήνεγκα, *p.* ἐξενήνοχα, 2 *aor.* ἐξήνεγκον, to bear or carry out, to take away; to carry forth for burial; to bring to light, to publish, proclaim, report; to betray, to lead astray.

ἐκφεύγω, *f.* εὐξομαι, *Att.* ευξοῦμαι, *p.* ἐκπέφευγα, 2 *aor.* ἐξεφύγον, (*ἐκ, φεύγω*), to escape by flight, to run away from, to flee from.

ἐκφθίω, *f.* ἴσω, (*ἐκ, φθίω*) to consume, destroy totally; to expend.

ἐλαιον, *ov, τό*, (*ἐλαία*) olive-oil.

ἐλασας, *αντος*, 1 *aor. act. part. of* ἐλαύνω.

ἐλάττη, *ης, ἡ*, a fir-tree, a pine-tree; an oak.

ἐλαττώω *or* -σώω, *f.* ὠσω, (*ἐλάσσω*), to make less, inferior, or worse; to lessen, diminish, or damage; to degrade.

ἐλαύνω, *f.* ἐλάσω, *p.* ἤλακα, 1 *aor.* ἤλασα, 1 *aor. mid.* ἤλασάμην, *p. pass.* ἐλήλαμαι, to drive, drive on, set in motion; to march, proceed.

ἐλαῖφος, *ου, ὁ, ἡ*, a stag, deer, hind.

ἐλαῖφρός, *δ, Ion. ἡ, ὅν*, light in weight; light in moving, fleet, quick, nimble.

ἐλάχιστος, *η, ου, superl. of* ἐλαχύς, the least, smallest, fewest, shortest.

ἐλδομαι, *def. depon.*, to wish, long for, covet, desire.

ἐλεαίρω, *f.* ἄρω, *aor.* ἐλέηρα, (*ἐλεος*), to take pity, have compassion on.

ἐλέγχω, *f.* ἐγξω, 1 *aor.* ἤλεγξα, 1 *aor. pass.* ἤλέγχθην, *p. pass.* ἐλήλεγμαι, to disgrace, put to shame, dishonor; to convince, refute, confute; disprove; to inquire into, examine, question; to prove, demonstrate, make clear.

ἐλεέω, *ω, ἦσω*, 1 *aor.* ἤλέησα, (*ἐλεος*), to have pity on, to compassionate, to show mercy; to lament.

ἐλέησε, 3 *sing.* 1 *aor. indic. of* ἐλεέω.

ἐλελίζω, *f.* ἴξω, to raise the battle-cry, to shout ἐλελεῦ; to raise a cry of pain.

ἐλελίχθην, 1 *aor. pass. of* ἐλελίζω, to whirl around; to tremble, shake or quiver.

Ἑλένη, *ης, ἡ*, Helen, wife of Menelaus.

ἐλεος, *ου, ὁ*, pity, mercy, compassion, sympathy.

ἐλεύθερος, *α, ου*, (*ἐλεύθω*), free, a free man; liberated, free, generous, liberal.

ἐλευθερώω, *ω, f.* ὠσω, 1 *aor.* ἤλευθέρωσα, *p. pass.* ἤλευθέρωμαι, 1 *aor. pass.* ἤλευθερώθην, (*ἐλεύθερος*), to free, release, set free from blame, acquit.

ἐλιγμός, *ου, ὁ*, a winding, twisting; used of a winding road or passage, by which any thing is reached or obtained.

ἐλιξ *and Poet.* ἐλιξ, ἴκος, *δ, ἡ*, as an *adj.*, twisted, winding curled, crooked; ἐλικας βοῦς, crooked-horned oxen; as a *subst. fem. gen.*, any thing twisted, winding or spiral; a twist, whirl, eddy; a ringlet or curl.

ἐλίσσω, *or* ἐλίττω, *f.* ἴξω, 1 *aor.* ἐίλιξα, *p. pass.* ἐίλιγμαi, to wind, turn, roll; to whirl, spin, move rapidly; to coil about, twine around.

ἐλκεσίπελος, ου, ὁ, ἡ, having a long trailing robe, an *epith.* of *Trojan ladies*.

ἐλκεθμός, οὔ, ὁ, (ἐλκέω,) a dragging roughly; a pulling or carrying off as a *prisoner*.

Ἑλλας, ἄδος, ἡ, (Ἑλλην,) Hellas, Greece.

ἐλλέβορος or ἐλλέβορος, ου, ὁ, hellebore.

Ἑλληνικός, ἡ, ὄν, (Ἑλλην,) Hellenic, Grecian, Greek.

Ἑλληνικῶς, *adv.*, in the manner of the Greeks.

ἐλοιδορεῖ, 3 *sing. imperf.* of λοιδορέω.

ἐλπίζω, *f.* ἴσω, *Att.* ἰῶ, 1 *aor.* ἤλπισα, (ἐλπίς,) to hope, expect; believe, trust.

ἐλπίς, ἴδος, ἡ, hope, confident expectation; reliance, trust; opinion, notion.

ἐμαυτοῦ, ἐμαυτῆς, *reflex. pron.* 1 *pers.* of me, of myself.

ἐμβαίνειν, *f.* ἐμβήσομαι, *p.* ἐμβέβηκα, 1 *aor.* ἐνέβησα, 2 *aor.* ἐνέβην, (ἐν, βαίνω,) to enter, go into, go on board; to tread upon, to mount; 1 *aor. trans.*, to cause to enter, to bring in or into.

ἐμβάλλω, *f.* ἄλῶ, *p.* ἐμβέβληκα, 2 *aor.* ἐνέβαλον, (ἐν, βάλλω,) to throw or put in; to break, burst, rush in; to encounter, rush against.

ἐμβαμμα, ἄτος, τό, (ἐμβάπτω,) sauce, soup, seasoning.

ἐμβλέπω, *f.* ἐμβλέψω, 1 *aor.* ἐνέβλεψα, (ἐν, βλέπω,) to look in the face, to look in or at, to fix the eyes upon; to see clearly, to discern.

ἐμβρόντητος, ου, ὁ, ἡ, (ἐν, βροντᾶω,) thunderstruck; stunned, stupified, foolish, mad.

ἐμμένω, *f.* ἐνῶ, *p.* ἐμμεμένηκα, 1 *aor.*

ἐνέμεινα, 2 *p.* ἐμμέμυνα, (ἐν, μένω,) to remain in a place; to remain or continue in; to adhere to, abide by.

ἐμός, ἡ, ὄν, *possess. pron.*, my.

ἐμπεδον, *Poet. adv.* (= ἐμπεδῶς,) firmly, solidly, constantly, perpetually.

ἐμπείρεω, ὦ, *f.* ἴσω, (ἐν, πείρω,) to be experienced in, to have knowledge of.

ἐμπίμπλημι and ἐμπίπλημι, *f.* ἐμπλήσω, *p.* ἐμπεπληκα, (ἐν, πίμπλημι,) to fill in, to fill up, to replenish; *mid.* to fill one's self, to be full of; *trans.* to fill, satisfy, satiate.

ἐμπίπτω, *f.* *mid.* ἐμπεσοῦμαι, *p.* ἐμπεπτωκα, 2 *aor.* ἐνέπεσον, (ἐν, πίπτω,) to fall in or among, to rush upon; to break or burst in.

ἐμπλείως and ἐνίπλείως, ἡ, ὄν, *Poet.* for ἐμπλεος, *Att.* ἐμπλεως, ὁ, ἡ, (ἐν, πλέος,) full, filled, satisfied.

ἐμπλεος (= πλέος), quite full.

ἐμπόριον, ου, τό, (ἐμπορος,) *Lat.* *emporium*, a trading or market-place; an *entrepot* of merchandise; τὰ ἐμπόρια, wares, merchandise.

ἐμπρήδω, *f.* ἴσω, 1 *aor.* ἐνέπρησα, *p. pass.* ἐμπέπρημαι, 1 *aor. pass.* ἐνεπρήσθην, (ἐν, πρήδω,) to blow up or inflate with wind; to set on fire, to burn, scald.

ἐμπροσθεν and ἐμπροσδε, *adv.*, forward, in front, before; as *prep.* before, in the presence of.

ἐμφάγω, *obsol.* (the *pres.* in use being ἐσθίω), 2 *aor.* ἐνέφαγον, (ἐν, φάγω,) to eat, take food, swallow up, devour.

ἐμφοβος, ου, ὁ, ἡ, (ἐν, φόβος,) in fear, terrified, affrighted.

ἐμφορέομαι, οὔμαι, *f.* ἴσομαι, (ἐμφορέω,) *mid.* to fill, satiate one's self with

- a thing; *pass.* to be carried on; κύμασιν ἐμφορέοντο, they were borne in upon the waves.
- ἐμφρων, *onos*, ὁ, ἡ, (ἐν, φρήν,) in one's right mind; sensible, shrewd, prudent.
- ἐν, *prep.* governing the dative, in, on, upon; at, by, near, with; before, in the presence of.
- ἐν, *nom. sing. neut. of* εἰς.
- ἐναντιόμαι, οὔμαι, *f. ὄσομαι, p. pass. ἡναντίωμαι*, 1 *aor. pass. ἡναντιώθην*, (ἐναντίος,) to set one's self against, to oppose, withstand; to contradict, deny.
- ἐναντίος, ἰα, ἰον, (ἐν, ἀντίος,) over against, opposite; contrary, adverse, hostile; *as subst.* an adversary, enemy.
- ἐνᾶρα, *ων*, τὰ, (ἐνάλρα,) arms or spoils of a slain foe; booty, spoil.
- ἐνδεῖα, *ας*, ἡ, (ἐνδέης,) want, indigence; inferiority, deficiency.
- ἐνδείκνυμι, *f. δείξω*, 1 *aor. ἐνδείξα*, *f. mid. ἐνδείξομαι, p. pass. ἐνδέδειγμα*, 1 *aor. mid. ἐνδείξάμην*, (ἐν, δείκνυμι,) to show, exhibit, make known; to point out, demonstrate; to accuse, denounce; *mid.* to show forth or boast one's self, to make a display.
- ἐνδίδωμι, *f. δώσω*, *p. ἐνδέδωκα*, to give in to one's hands, to give up, to surrender; to admit, allow; to show, exhibit.
- ἐνδοθι, *adv.*, within, at home.
- ἐνδον, *adv.*, within, at home, in the house.
- ἐνδοξος, *ου*, ὁ, ἡ, (ἐν, δόξα,) of high repute, famous, renowned, honored; τὸ ἐνδοξον, glory, renown; τὰ ἐνδοξα, glorious things.
- ἐνδοκῶ, ὦ, *f. ἦσω*, (ἐν, δοκῶ,) to fall in with a heavy sound, to resound, reëcho.
- ἐνδύμι (= ἐνδύω,) 2 *aor. ἐνέδυν*, to enter or go in; to put on.
- ἐνδύσα, 2 *aor. part. fem. gen. of* ἐνδύμι.
- ἐνδύω, and ἐνδύνω, *f. ὕσω*, 1 *aor. ἐνέδυσα*, 2 *aor. ἐνέδυν*, *p. ἐνδέδυκα*, *p. pass. ἐνδέδύμαι*, (ἐν, δύω,) to go or enter into; to enter upon, to attempt; to invest, clothe; *mid.* to clothe one's self.
- ἐνεδρεύω, *f. εὔσω*, 1 *aor. ἐνήδρευσα*, (ἐνέδρυ,) to lie in wait for, to lie in ambush against, to plant an ambuscade.
- ἐνέδν, 3 *sing. 2 aor. of* ἐνδύω.
- ἐνεῖμι, (ἐν, εἰμί,) to be in or within; to be able or capable; *ἐνεστι*, it is lawful, practicable or permitted.
- ἐνεκα, and *Poet. εἰνεκα*, *prep.* governing the gen., on account of, because of, for the sake of.
- ἐνήκαμεν, 1 *pers. plur. 1 aor. of* ἐνέημι, to put to sea.
- ἐνήν, *imperf. of* ἐνεῖμι, *which see.*
- ἐνθα, *adv. of place*, here, there, where, hither, thither; *of time*, then, hereupon.
- ἐνθάδε, *adv. of place*, where, here, in this place; *of place* 'whither,' hither, to this place.
- ἐνθεν, ἐνθένδε and ἐντεῦθεν, *adverbs of place*, whence, hence, thence; here; *of time*, then, therefore.
- ἐνδουσιδίζω or -δω, *f. δώω*, (ἐνδεός,) to be inspired or possessed by the god, to be in ecstasy; to be frantic or beside one's self.
- ἐνιαυτός, οὗ, ὁ, a year.
- ἐνιετε, 2 *plur. pres. imperat. of* ἐνέημι, *f. ἐνήσω*, *p. ἐνεκα*, 1 *aor.*

- ἐνῆκα, (ἐν, ἱημι,) to send in *or* upon, to cast, throw in, to insert; to send secretly; *with* νῆα *expressed or understood*, to put to sea.
- ἐνιοι, ιαι, ια, (ἔστιν οἱ,) some, there are who.
- ἐνισπε, 2 aor. of ἐνίσπω, οὐδολ. to speak, tell, declare.
- ἐννᾶτος, η, ον, the ninth.
- ἐννέα, οί, αἱ, τὰ, nine.
- ἐννήμαρ, adv. (ἐννέα, ἡμαρ,) for *or* during nine days.
- ἐννοέω, ᾧ, f. ἦσω, p. ἐννεόηκα, (ἐννοος,) to have in one's thoughts, to reflect upon, think of, revolve in mind; to divine, plan, invent.
- ἐνοικέω, ᾧ, f. ἦσω, (ἐν, οἰκέω,) to live *or* dwell in, to inhabit.
- ἐνοπλος, ου, δ, ἡ, (ἐν, ὅπλα,) in arms, armed.
- ἐνορᾶω, ᾧ, f. ὄφομαι, (ἐν, ὁράω,) to look upon; to see, remark, observe.
- ἐνοχλέω, ᾧ, f. ἦσω, 1 aor. ἠνόχλησα, (ἐν, ὀχλέω,) to disturb, annoy, molest, to be troublesome, disagreeable.
- ἐνταῦθα, adv. of place, here, there, hither, thither; of time, at the very time, then, now.
- ἐντεταμένος, part. 1 aor. mid. of ἐντέλλομαι.
- ἐντείνω, f. ἐνῶ, p. ἐντέτακα, p. pass. ἐντέταμαι, (ἐν, τείνω,) to stretch, strain, tie tight *or* fast; to threaten.
- ἐντελής, έος, δ, ἡ, (ἐν, τέλος,) complete, full, full-grown, perfect.
- ἐντέλλομαι, f. οὔμαι, depon. mid. perf. pass. ἐντέταλμαι *with* mid. *or* act. signif., to enjoin upon, to charge with, command.
- ἐντέταται, 3 sing. p. indic. pass. of ἐντείνω.
- ἐντεῦθεν, adv., hence, from hence, henceforth.
- ἐντίδημι, f. ἐνδήσω, to put, set in, bring in *or* into; to place in *or* upon.
- ἐντίμος, ου, δ, ἡ, (ἐν, τιμή,) in honor, prized, held in esteem, honorable.
- ἐντός, adv., in, within, inside, between.
- ἐντοσδε, adv., from within, also = ἐντός.
- ἐντρίβω, f. ἴσω, p. pass. ἐντέτριμμα, (ἐν, τρίβω,) to rub in *as* ointments *or* cosmetics; to inflict, to strike with; pass. to be rubbed in *or* upon, to be anointed.
- ἐντριψις, εως, ἡ, (ἐν, τρίβω,) the act of rubbing in *or* upon; friction.
- ἐντροπάλιζω, f. ἴσω, to turn to; mid. to turn and look back.
- ἐντρῦφάω, ᾧ, f. ἦσω, (ἐν, τρυφή,) to delight, indulge, revel in; to live luxuriously, to treat with derision, mock, insult.
- ἐντυγχᾶω, f. ἐντεύχομαι, p. ἐντετύχηκα, 2 aor. ἐντετύχον, (ἐν, τυγχάνω,) to fall in with, to light upon; to come to, to address, apply to; to obtain.
- ἐντῦε, Ion. for ἡντιε, 3 sing. imperf. active of ἐντύω, which see.
- ἐντύω and ἐντύω, f. ὕνῶ, to prepare, equip, arrange, adorn, deck out.
- ἐντύω = ἐντύω.
- Ἐνυάλιος, ου, δ, Enyalios, the warlike, an epithet of Mars; as adj. warlike, furious.
- ἐνωμοτάρχης, *or* -χος, ου, δ, a leader of an ἐνωμοτία *or* 32 men, according to some 25 men.
- ἐνωμοτία, as, ἡ, a band of soldiers; a division of the Spartan army.

ἐνώρσε, 3 *sing.* 1 *aor. indic. act.* of ἐνώρω, to excite, stimulate; arise.

ἐξαγγέλλω, *f.* ἐξαγγέλῳ, 1 *aor.* ἐξήγγειλα, (ἐξ, ἀγγέλλω,) to announce, tell, publish, make known; to report, narrate.

ἐξᾶγω, *f.* ξω, 2 *aor.* ἐξήγαγον, 1 *aor. pass.* ἐξήχθην, *p. pass.* ἐξήγμαι, (ἐξ, ἄγω,) to lead or conduct out; to send out, to export; to march out; to incite, rouse.

ἐξακισχίλιοι, (ἐξάκεις, χίλιοι,) six thousand.

ἐξακόσιοι, αι, α, (ἑξ,) six hundred.

ἐξανίστημι, *f.* ἀναστήσω, 1 *aor.* ἐξάνεστησα, *p.* ἐξανέστηκα, 2 *aor.* ἐξάνεστην, 1 *aor. pass.* ἐξανεστάδην, (ἐξ, ἀνά, ἵστημι,) to cause to rise up, to raise up; to rouse, excite; to banish, expel; *intrans.* to rise up from or out of, to stand forth.

ἐξαπίνης, *Poet.* for ἐξαίφνης, on a sudden, suddenly.

ἐξαποβαίνω, *f.* βήσομαι, 2 *aor.* ἐξαπέβην, (ἐξ, ἀπό, βαίνω,) to step, walk, go out of; to descend from, disembark.

ἐξάρχω (= ἄρχω), *f.* ἀρξω, (ἐξ, ἀρχή,) to begin, take the lead, start with; to originate.

ἐξείης, *Poet.* for ἐξῆς, *adv.* (ἔχω, ἔξω,) in order, successively, next, afterward.

ἐξείμι, *or* ἐξίημι, (ἐκ, εἶμι, *or* ἵημι,) to go out of or away from; to depart from.

ἐξελαύνω, *f.* ἐλάσω, *Att.* ἐλῶ, *p.* ἐξελάακα, 1 *aor.* ἐξήλασα, (ἐξ, ἐλαύνω,) to drive, chase, beat; to repel; to lead out or forth as an army, to march.

ἐξελέγχω, *f.* γξω, *p.* ἐξήλεγχα, 1 *aor.* ἐξήλεξα, 1 *aor. pass.* ἐξηλέγχθην,

p. pass. ἐξελέχην, (ἐξ, ἐλέγχω,) to search out, to convict, expose, refute.

ἐξεμέω, ῶ, *f.* έσω, to vomit out, disgorge.

ἐξενᾶρίζω, *f.* ξω, (ἐξ, ἀναρίζω,) to strip or spoil a foe; to strip off armor from the slain, to kill, to slay.

ἐξερεῖνω (= ἐξερέω,) to search out, search, inquire after, interrogate.

ἐξερέομαι *and* ἐξέρομαι, *Ion.* ἐξείρομαι, *f.* ἐξερήσομαι, (ἐξ, έρέομαι,) to ask about, inquire, interrogate.

ἐξέρχομαι, *f.* ἐξελεύσομαι, 2 *perf.* ἐξελήλυθα, 2 *aor.* ἐξῆλθον, to go or come out of a place, to go or come forth; to go out, go away, depart.

ἐξέσσυτο, 3 *sing. plur. pass.* of ἐκσεύω, to drive forth, to rush out, burst forth.

ἔξεστι, *impers. verb. imperf.* ἐξῆν, *particip.* ἐξόν, (ἐξ, εἰμί,) it is possible, one can; it is lawful, right, one may.

ἐξέταμον, 3 *plur.* 2 *aor. indic. act.* of ἐκτέμνω, *which see.*

ἐξέτασις, *ewc, ῆ,* (ἐξετάζω,) a searching out, an examination; an inspection, a military review.

ἐξεφάνθη, 1 *aor. ind. pass.* for ἐξεφάνθη, from ἐκφαίνω, *which see.*

ἐξέφθιτο, *pluperf.* of ἐκφθίω, *which see.*

ἐξήκοντα, οἱ, αἱ, τὰ, (ἑξ,) sixty.

ἐξῆμαρ, *adv.* (ἑξ, ἡμαρ,) for or during six days.

ἐξῆς, *adv.*, in order, successively.

ἐξικνέομαι, *f.* ἐξίξομαι, 1 *aor.* ἐξικόμην, (ἐξ, ἰκνέομαι,) to arrive at, attain, reach, come up to; to execute, accomplish.

ἐξιλάομαι, *and* -άσκομαι, *f.* ἰλάσομαι, (ἐξ, ἰλάω,) to appease, propitiate, win over.

ἐξοιδέω, ὤ, *f. ἦσα, p. ῥθῃκα, (ἐξ, οἶ-
δος,) to swell, to be swollen.*

ἐξοίχομαι, *f. ἦσομαι, (ἐξ, οἴκομαι,) to
go away from, to set off, depart.*

ἐξονομακλήδην, *adv. (ἐξ, ὄνομα, καλέω,) by
name, calling by name.*

ἐξοπλίζω, *f. ἴσω, p. πασ. ἐξώπλισμαι, (ἐξ, ὄπλα,) to arm, accoutre; mid.
to arm one's self.*

ἐξορμάω, ὤ, *f. ἦσα, (ἐξ, ὀρμάω,) to
rush out or from, to go forth; to
incite, impel; pass. often used in-
trans., to set out, start.*

ἐξοστράκίζω, *f. ἴσω, p. πασ. ἐξωστρά-
κισμαι, (ἐξ, ὀστρακίζω,) to banish
by ostracism; to banish.*

ἔξω, *adv. of place, out, without, out
of doors, outside, external; of
place 'whither,' out, forth, out of
doors.*

ἐξώθῃκα, *p. act. of ἐξοιδέω, which see.*

ἔξωθεν, *adv., from without, outward-
ly, without.*

ἐοικώς, ὅτος, (*perf. part. of ἔοικα*),
like, similar.

ἐορτή, ἥς, ἡ, a festival, a holiday.

ἐπαγγέλλω, *f. ἐπαγγελῶ, p. ἐπήγ-
γελκα, 1 aor. ἐπήγγειλα, 1 aor. mid.
ἐπηγγειλάμην, p. πασ. ἐπήγγελμαι, (ἐπὶ, ἀγγέλλω,) to bring word to,
to tell, proclaim, announce; to give
orders, command; mid. to promise,
profess.*

ἐπάγω, *f. ἀξω, 2 aor. ἐπήγαγον, 1 aor.
ἐπήξα, 1 aor. pass. ἐπήχθην, (ἐπὶ, ἄγω,) to lead to or away, to bring
upon, to introduce, to import.*

ἐπαινέω, ὤ, *f. ἐσομαι, 1 aor. ἐπήνεσα,
1 aor. pass. ἐπηνέδην, (ἐπὶ, αἶνος,) to
approve, sanction; to praise,
commend.*

ἐπαίρω, *f. ἄρῶ, 1 aor. ἐπηρα, 1 aor.
pass. ἐπήρδην, p. πασ. ἐπήρμαι,*

(ἐπὶ, αἶρω,) to take, raise, or lift up;
to move, impel; to persuade, en-
courage; mid. to lift up one's self,
to rise up.

ἐπακούω, *f. οὔσομαι, p. ἐπήκουκα, 2
perf. ἐπακήκοα, 1 aor. ἐπήκουσα,
p. πασ. ἐπήκουσμαι, (ἐπὶ, ἀκούω,) to
hearken or listen to, to obey;
to learn.*

ἐπᾶν, *for ἐπὶ, conj. contract. for
ἐπεὶ ἄν, (ἐπὶ, ἄν,) after that, as soon
as, whenever.*

ἐπανελθών, 2 aor. particip. of
ἐπᾶν, *f. ἐπανέλθομαι, (ἐπὶ, ἀνά,
ἔρχομαι,) to go back, return,
resume, pass over.*

ἐπαρῃν, *pluperf. of ἐπάρω, to fit,
fasten to.*

ἐπαρκέω, *f. ἐπαρκέσω, 1 aor. ἐπήρκεσα,
(ἐπὶ, ἀρκέω,) to ward or keep off;
to protect; to hinder, prevent; to
suffice; to furnish, impart.*

ἐπείσαντο, 3 plur. 1 aor. mid. of πείω,
which see.

ἐπαυλῖς, εὼς, ἡ, (ἐπὶ, αὖλῖς,) a fold,
stall; a house, dwelling, abode.

ἐπαχθίζω, *f. ἴσω, (ἐπὶ, ἄχθος,) to
load, to burden one with any thing;
to distress, oppress; pass. to be
oppressed or burdened.*

ἐπεγγελάω, ὤ, *f. ἀσομαι, (ἐπὶ, ἐν, γε-
λάω,) to laugh, mock, jeer at, de-
ride, insult.*

ἐπεὶ, *conj. of time, when, after, since,
as soon as; of cause, because, since,
seeing that.*

ἐπείγομαι, *mid. and pass. of
ἐπείγω, to press upon, burden, weigh
down; to pursue; to impel, hast-
en; to make haste.*

ἐπειδάν, *conj. for ἐπεὶ ἄν, whenever,
as soon as, after that.*

ἐπειδῆ, *conj. (ἐπεὶ, δή,) as indeed, as*

now; since indeed, since now, because now.

ἔπειμι, *f.* ἐπίσσομαι, 1 aor. mid. part. ἐπείσεσάμην, (ἐπί, εἰμι,) to go or come upon, to approach, invade, attack.

ἔπειμι, *f.* ἐπέσσομαι, (ἐπί, εἰμι,) to be upon or over, to overspread; to be over as a commander; to impend over, to threaten; to be added to, to be over and above; to be present.

ἔπειπερ, *conj.* seeing that, since, because.

ἐπεισπίπτω, 2 aor. ἐπεισέπεσον, (ἐπί, εἰς, πίπτω,) to fall or rush upon; to burst in.

ἔπειτα, *adv.* thereupon, thereafter, then; further; afterwards.

ἐπενδύω, or -δύνω, *f.* ὕσω, *p.* ἐπενδέδωκα, 1 aor. mid. ἐπενδυσάμην, (ἐπί, ἐν, δύω or δύνω,) to put on or over, to clothe upon.

ἐπέρομαι, *f.* ἥσομαι, aor. ἐπηρόμην, (ἐπί, ἔρομαι,) to ask, interrogate; to consult, question.

ἐπέρχομαι, *f.* ἐπελεύσομαι, 2 aor. ἐπηλθον, *p.* ἐπελήλυθα, (ἐπί, ἔρχομαι,) to go, to come upon or over any place; to come to, arrive at; to come upon, befall; to invade, attack.

ἐπερωτάω, ὦ, *f.* ἥσω, 1 aor. ἐπηρώτησα, (ἐπί, ἔρωτάω,) to ask at or of any one, to inquire of; to question, interrogate.

ἐπευξάμενος, 1 aor. part. mid. from

ἐπεύχομαι, *f.* εὐχομαι, (ἐπί, εὐχομαι,) to pray to, to invoke, to pray for; to exult, triumph, glory over.

ἐπέχω, *f.* ἐφέξω, 2 aor. ἐπέσχον, (ἐπί, ἔχω,) to have or hold upon; to fix the mind upon, to give heed to,

to mark; to restrain, keep back, prevent; to attack; to remain, stay; to cease from.

ἐπήκοος, ου, ὁ, ἡ, (ἐπί, ἀκούω,) one that hears or can hear; a hearer; *pass.* heard, audible, listened to.

ἐπημοιβός, οὔ, -δ, ἡ, and ἡ, ὄν, (ἐπί, ἀμείβω,) in turn, alternate, double; ὀχῆς, rings fitting into one another.

ἐπί, *prep.* governing the gen. dat. and accus., on, upon, in; to, towards; before, in the presence of; in, during; of, concerning, after; besides; on account of, because of.

ἐπιβαίνω, *f.* ἥσομαι, *p.* ἐπιβέβηκα, 1 aor. ἐπίβησα, 2 aor. ἐπέβην, (ἐπί, βαίνω,) to go upon, to tread upon; to arrive at or in; to mount, ascend; to go on board, to embark.

ἐπιβάτης, ου, ὁ, (ἐπιβαίνω,) one who goes on board of a vessel; a mariner, a marine.

ἐπιβήμεναι, *Epic* for ἐπιβῆναι 2 aor. infn. of ἐπιβαίνω.

ἐπιβουλεύω, *f.* εὐσω, (ἐπί, βουλεύω,) to plan or contrive; to plan or plot against; to lay snares for, to endeavor to circumvent.

ἐπιδεικνύμι or -νύω, *f.* δείξω, *p.* ἐπιδέδειχα, 1 aor. ἐπέδειξα, (ἐπί, δείκνυμι,) to exhibit, show forth, display; to show, point out, prove, demonstrate.

ἐπιδιδάσκω, *f.* δέξω, to teach over and above, to instruct besides.

ἐπίδρομος, ου, ὁ, ἡ, (ἐπιτρέχω,) that may be reached or scaled as a wall; easy of attack, accessible; a running to attack.

ἐπικεύς, ἑός, ὁ, ἡ, (ἐπί, εἰκός,) becoming, seemly, agreeable; just,

- fit, fair; lenient, clement; mild, gentle.
- ἐπιζητέω**, ᾠ, *f.* ἤσω, *p.* ἐπεζήτηκα, 1 *aor.* ἐπεζήτησα, (ἐπί, ζητέω,) to seek or search for; to demand, ask for, desire.
- ἐπίδεσις**, εως, ἡ, (ἐπιτίδημι,) a laying or putting on; a conspiracy; treachery; an ambush.
- ἐπιθυμέω**, ᾠ, *f.* ἤσω, *p.* ἐπιτεθύμηκα, ἐπεθύμησα, (ἐπί, θυμός,) to fix the desire upon, to desire earnestly, to long for.
- ἐπιθυμία**, ας, ἡ, (ἐπί, θυμός,) eager desire, yearning, longing for; cupidity, lust.
- ἐπικαίριος**, and ἐπικαιρος, ου, ὁ, ἡ, (ἐπί, καιρός,) fit, seasonable, suitable, needful; οἱ ἐπικαίριοι, the proper persons for the management of affairs, the chief persons in an army.
- ἐπικαλέω**, ᾠ, *f.* ἔσω, *p.* ἐπικέκληκα, 1 *aor. pass.* ἐπεκλήδη, (ἐπί, καλέω,) to call upon, to invoke, pray to, worship; to call to one's aid, to summon.
- ἐπικάμπτω**, or ἐπιγνάμπτω, *f.* ψω, to bend, curve; to wheel around the wings of an army.
- ἐπικεῖμαι**, *f.* ἐπικείμεαι, (ἐπί, κείμεαι,) to lie upon, to press upon; to be near to, adjacent; to fall upon, to assail.
- ἐπικεκλῶσθαι**, *p. pass. infin. of* ἐπικλᾶω, which see.
- ἐπικλύζω**, *f.* ὕσω, *p.* κέκλυκα, (ἐπί, κλύζω,) to overflow, flood, inundate; to submerge, overwhelm.
- ἐπικλᾶω**, *f.* ὥσω, 1 *aor.* ἐπέκλωσα, (ἐπί, κλᾶω,) to spin, to spin the thread of fate; to allot, decree.
- ἐπικούρημα**, ατος, τό, help, remedy, protection.
- ἐπικύπτω**, *f.* ὕψω, (ἐπί, κύπτω,) to incline towards, to stoop, bend over.
- ἐπιλανθάνομαι**, *f.* ἐπιλήσομαι, *p.* ἐπιλέλησμαι, (ἐπί, λανθάνω,) to forget, to neglect, disregard.
- ἐπιλέγω**, *f.* ἔξω, 1 *aor.* ἐπελεξάμην, ἐπί, λέγω,) to say in addition, to add to what has been said; to name, call, choose.
- ἐπιλείπω**, *f.* εἴψω, *p.* ἐπιέλοιπα, (ἐπί, λείπω,) to fail, to be wanting, to leave behind or in the rear.
- ἐπιλεκτος**, ου, ὁ, ἡ, (ἐπιλέγομαι,) chosen, selected, extraordinary.
- ἐπιμαίομαι**, (ἐπί, μαίομαι,) *dep.*, to strive after, seek, aim at; to eagerly desire.
- ἐπιμελέομαι**, οὔμαι, *f.* ἤσομαι, *p.* ἐπιμεμέλημαι, to bestow care upon, to take care of.
- ἐπίνοια**, ας, ἡ, (ἐπί, νοῦς,) cogitation, purpose; device, invention; skill, wisdom.
- ἐπιούσα**, 2 *aor. fem. part. of* ἐπείμι.
- ἐπιπάρειμι**, (ἐπί, παρά, εἰμί,) to be present with; to accompany, escort.
- ἐπιπίπτω**, *f.* πεσοῦμαι, *p.* ἐπιπέπτωκα, 2 *aor.* ἐπέπεσον, (ἐπί, πίπτω,) to fall or descend upon; to embrace; to attack.
- ἐπιπλάσσω** or -ττω, *f.* πλάσω, (ἐπί, πλάσσω,) to spread or plaster over, to anoint.
- ἐπὶ ῥῦτος**, ου, ὁ, ἡ, (ἐπί, ῥέω,) flowing in or to; watered, irrigated, moistened.
- ἐπισάττω**, *f.* δέξω, (ἐπί, σάττω,) to spread or lay upon, to pile a load upon, to load.
- ἐπισιτίζομαι**, *mid. of* ἐπισιτίζω, to fur-

- nish one's self with food *or* pro-
vender, to forage.
- ἐπισκέπτομαι, *f. ἐφομαι, p. pass. ἐπέ-
σκεμμαι, 2 aor. pass. ἐπεσκόπην,
(ἐπὶ, σκέπτομαι,) dep. mid. to look
upon or at, to look out, seek out;
to visit, look after.*
- ἐπίσκεψις, *εως, ἡ, (ἐπισκέπτομαι,) a
looking at, inspection, review;
thought, consideration, reflection.*
- ἐπισκοτέω, *ᾠ, f. ἥσω, (ἐπὶ, σκότος,)
to darken, obscure; to obstruct the
light.*
- ἐπισκώπτω, *f. ᾠψω, (ἐπὶ, σκώπτω,) to
laugh at, quiz, rally, banter.*
- ἐπισκεῖν, *2 aor. of ἐπέπω.*
- ἐπίσχω, *2 aor. subj. of ἐπέπω.*
- ἐπίσσωτρα, *ων, τὰ, plur. of ἐπίσσω-
τρον, (ἐπὶ, σῶτρον,) the tire or iron
hoop of a carriage-wheel.*
- ἐπισταδόν, *adv., without changing
place; in order, attentively, zeal-
ously.*
- ἐπίσταμαι, *f. ἥσομαι, 1 aor. pass. ἡπι-
στήδην, (ἐπὶ, ἵστημι,) to understand,
to know well, to have knowledge
of; to remember; to believe.*
- ἐπισταμένως, *(ἐπίσταμαι,) adv., know-
ingly, skilfully, wisely, cleverly.*
- ἐπιστάσις, *εως, ἡ, (ἐπὶ, ἵστημι,) a stop-
ping, resting; attention, care; au-
thority, command.*
- ἐπιστήσας, *1 aor. part. of ἐφίστημι.*
- ἐπιστολή, *ἡς, ἡ, (ἐπὶ, στέλλω,) a letter,
epistle, dispatch.*
- ἐπιστρέφω, *f. ἐψω, p. ἐπέστρεφα, 1
aor. ἐπέστρεψα, 2 aor. pass. ἐπε-
στράφην, (ἐπὶ, στρέφω,) to turn
upon or towards; mid. to turn
one's self around or back; to re-
turn, retract, repent.*
- ἐπισφάζω, *or -σφάττω, f. ἀξω, 2 aor.
ἐσφάγον, 2 aor. pass. ἐσφάγην, (ἐπὶ,
σφάζω,) to slaughter, to offer over
or besides, to immolate, sacrifice.*
- ἐπιταράττω, *f. ἀξω, p. χα, (ἐπὶ, τα-
ράττω,) to disturb upon, to trouble,
interrupt.*
- ἐπιτέλλω, *f. ἐλω, to rise as the sun,
moon, and stars.*
- ἐπιτέλλω, *f. ἐλῶ, p. ἐπιτέταλκα, 1
aor. ἐπέτειλα, to lay upon, enjoin,
entrust to, command; to give or-
ders to, to prescribe, enjoin; in-
trans. and mid., to rise as the sun,
moon, or stars.*
- ἐπιτήδειος, *ου, ὁ, ἡ, (ἐπιτήδης,) fit,
adapted to, suitable; τὰ ἐπιτήδεια,
the necessaries of life, provisions, etc.*
- ἐπιτίδῃμι, *f. δῆσω, p. τέδεικα, 1 aor.
ἐπέδῃκα, 2 aor. ἐπέδῃν, 2 aor. mid.
ἐπεδέμην, (ἐπὶ, τίδῃμι,) to place,
put, or lay upon, to impose, in-
flict; to lade or supply with; mid.
to set upon, to assail, punish; to
undertake.*
- ἐπίτονος, *ου, ὁ, (sc. ἰμάς,) a rope, cord,
or thong, (from ἐπιτείνω.)*
- ἐπιτρέπω, *f. ἐψω, 2 aor. ἐπέτρεπον,
p. pass. ἐπιτέτραμμαι, 2 aor. pass.
ἐπετράπην, 2 perf. ἐπιτέτροπα, (ἐπὶ,
τρέπω,) to turn upon, to give over
to, commit to; to permit, allow,
suffer; mid. to entrust one's self to,
to incline to, to wish.*
- ἐπιτρέχω, *f. θρέξομαι, 2 fut. ἐπιδρα-
μοῦμαι, p. ἐπιδεδράμῃκα, 1 aor. ἐπέ-
θρεξα, 2 aor. ἐπέδραμον, (ἐπὶ, τρέ-
χω,) to run to, at, or over; to
make an incursion, to fall upon.*
- ἐπιτυγχάνω, *f. τεύξομαι, 2 aor. ἐπέ-
τύχον, (ἐπὶ, τυγχάνω,) to light or
fall upon, to meet with; to reach,
find, obtain.*
- ἐπιφαίνω, *f. ἀνῶ, 1 aor. ἐπέφῃνα, p.
ἐπιπέφαγκα, p. pass. ἐπιπέφαμμαι,*

- 2 aor. pass. ἐπεφάνην, (ἐπί, φαίνω,) to cause to appear upon or to, to show, exhibit; mid. to show one's self, to appear, shine forth.
- ἐπιφορτίζω, to load in addition, to put on an additional load.
- ἐπιφωνέω, ὦ, f. ἦσω, p. pass. ἐπιπεφώνημαι, (ἐπί, φωνέω,) to call aloud upon, to call to; to exclaim, mention, subjoin.
- ἐπιχειρέω, ὦ, f. ἦσω, p. ἐπικεχειρήκα, 1 aor. ἐπεχειρήσα, (ἐπί, χεῖρ,) to lay hands upon; to take in hand, to attempt; to begin.
- ἐπιχωρέω, ὦ, f. ἦσω, (ἐπί, χώρος,) to yield, grant, give up; to proceed, advance.
- ἐπλετ', for ἐπλετο, *syncop.* for ἐπέλετο, 3 sing. imperf. mid. of πέλωμαι, to be.
- ἐποικοδομέω, ὦ, f. ἦσω, (ἐπί, οἰκοδομέω,) to build upon, to build up.
- ἐποίχομαι, f. ἥσομαι, p. ἐπόψχημαι, (ἐπί, οἶχομαι,) to go towards, approach; to attack; to go over or through, to visit.
- ἐπομαι, f. ἔψομαι, 2 aor. ἐσπόμην, *dep.* mid. from ἔπω, to follow, accompany.
- ἐποπτάω, ὦ, f. ἦσω, (ἐπί, ὀπτάω,) to roast upon, to broil besides or after.
- ἐποτρύνω, f. ὑνῶ, (ἐπί, ὀτρύνω,) to rouse up, exhort, animate, incite.
- ἐπτὰ, οἱ, αἱ, τὰ, indecl., seven.
- ἐπτακαίδεκα, ου, ὁ, ἡ, (ἐπτὰ, καί, δέκα,) seventeen.
- ἐπτακόσιοι, αι, α, seven hundred.
- ἐπτατο, 3 sing. 2 aor. of πέταμαι.
- Ἐπύαξα, ἡ, Epyaxa, wife of Syenesis.
- ἐπωπτων, imperf. act. of ἐποπτάω.
- ἐρᾶμαι, 1 aor. pass. ἡράσδην, *Poet.* ἡράσδην, = prose form ἡράω, which see.
- ἐράσμιος, ου, ὁ, ἡ, and ἡράσμιος, α, ον, (ἡράω,) amiable, lovely.
- ἡράω, 1 aor. ἡράσδην, 1 aor. mid. ἡρασάμην, with the gen., to love, desire, long after, wish.
- ἐργάζομαι, f. ἄσομαι, p. pass. ἐργασμαι, 1 aor. ἐργασάμην, (ἔργον,) *dep.* mid. to work, labor, perform by labor; to do, to practise.
- ἔργον, ου, τό, labor, business, deed, employment, undertaking, attempt, work.
- ἐρείδω, f. ἐρείσω, 1 aor. ἤρεια, p. pass. ἤρειαμαι, to prop, support, stay; to confirm; to fix firm, to plant; to lean against; mid. to support one's self, to lean on.
- ἐρείσατο, 3 sing. 1 aor. indic. mid. of ἐρείδω.
- ἐρέσσω, or -ττω, f. ἔσω, 1 aor. ἤρεια, (ἐρέδω,) to row, to move, impel.
- ἐρετμός, οὔ, ὁ, and ἐρετμόν, οὔ, τό, an oar.
- ἐρευνᾶω, ὦ, f. ἦσω, p. ἡρεύνηκα, 1 aor. ἡρεύνησα, (ἐρέω,) to seek out, to look into; to investigate; to seek after; to attempt.
- ἐρέω, f. ἐρῶ, p. εἴρηκα, 1 aor. pass. εἰρήδην, p. pass. εἴρημαι, (δέω,) to speak, say, relate.
- ἐρήμος, ου, ὁ, ἡ, *adj.* solitary, desert, deserted, desolate, uncultivated.
- ἐρίζω, f. ἴσω, (ἐρίς,) to strive, wrangle, contend, dispute.
- ἐρίηρες, plur. *poet.* for ἐρίηροι, (ἐρι, ἄρω,) fitting, adapted; pleasing, agreeable.
- ἐρινεός, or ἐρινός, οὔ, ὁ, the wild fig-tree.
- ἔριον, or εἶριον, ου, τό, wool.

ἐρις, ἴδος, ἡ, strife, quarrel, contention, battle.

ἐριφος, ου, δ, and also ἡ, a young goat, a kid.

Ἑρμείας, ου, δ, *contr.* Ἑρμῆς, ου, *Poet.* Ἑρμείας, αο, Hermes or Mercury, a deity.

ἐρμηνεύς, έος, and *Att.* έως, δ, (Ἑρμῆς,) an interpreter, messenger, herald.

ἐρομαι, *f.* ἐρήσομαι, (*Epic* εἶρομαι, *f.* εἴρησομαι,) 2 *aor. mid.* ἠρόμην, (ἐρέω,) to ask, inquire, seek, question; to beg, entreat.

ἔρος, ου, δ, *Eol.* for ἔρως, ωτος, δ, love, desire, a longing for.

ἔρπω, to wind, glide, or creep along.

ἐρρηξα, 1 *aor. ind. act.* of ῥήγνυμι.

ἐρυθρός, ά, όν, red, ruddy, purple.

ἐρυκάκέω, and ἐρυκάκω, (= ἐρύκω,) 2 *aor. Poet.* ἐρυκάκων, to restrain, to keep back, check, hinder.

ἐρύμα, άτος, τό, (ἐρύομαι,) a safeguard, defence, fortification, bulwark.

ἐρυμνός, ἡ, όν, (ἐρύομαι,) secured, safe; fortified, impregnable.

ἐρύομαι, and εἰρύομαι, *f.* ὕσομαι, *p.* εἴρυσαι, to draw to one's self, to draw a sword; to preserve, defend, protect, guard; to watch, to keep guard.

ἐρύω, and εἰρύω, *f.* ὕσω, (ἐρύω,) to draw, drag, pull; to drag along; to keep, preserve.

ἐρχομαι, *f.* ἐλεύσομαι, 2 *aor.* ἦλθον, 2 *p.* ἐλήλυθα, *plur.* ἐληλύθειν, to come, go, move along; to arrive at; to depart.

ἐρῶ, *f.* of ἐρέω, which see.

ἔρως, ωτος, δ, (ἐρῶ,) love, desire, passion; the god of love, Cupid.

ἐρωτάω, ώ, *f.* ἥσω, (ἐρέω,) to ask, interrogate, inquire of; to request, entreat, beseech.

ἐρώτημα, άτος, τό, (ἐρωτάω,) a question, interrogation; demand, inquiry.

ἐρωτικός, ἡ, όν, (ἔρως,) given to love, amorous, fond.

ἐρωτίς, ἴδος, ἡ, (ἔρως,) a loved one, a sweetheart.

ἐς, *Poet. Ion. and old Att. form for eis, which see.*

ἐσάλλομαι, *f.* αλοῦμαι, (ἐς, ἄλλομαι,) to leap or spring upon, to assault.

ἐσάλτο, *Dor. for* ἐσηλτο, 3 *sing. plur. perf. pass.* of ἐσάλλομαι.

ἔσαν without *aug.* for ἦσαν, 3 *plur. imperf.* of εἶμι, to be.

ἐσέχυντο, *Ion. for* ἐσεκέχυντο, 3 *plur. plur. pass.* of εἰσχέω, they poured themselves in, flowed or streamed in.

ἐσηλάμην, 1 *aor. indic. mid.* of ἐσάλλομαι.

ἐσθής, ἦτος, ἡ, a garment, robe, dress, clothing.

ἐσθίω, 2 *aor.* ἔφαγον, *p.* ἤδοκα, *by redupl.* ἐδήδοκα, *pluperf.* ἐδηδόκειν, (ἔσθω,) to eat, take food, consume.

ἐσθλός, ἡ, όν, good, excellent, honorable; useful; brave; skilful; lucky.

ἐσθόρω, *obsol.* 2 *aor.* ἐσέδορον, to leap or spring upon.

ἐσοπτρίζω, *f.* ἴσω, (ἐσοπτρον,) to reflect an image; *mid.* to behold one's image in a mirror.

ἐσοπτρον, ου, τό, (ἐς, ὀπτομαι,) a mirror or looking-glass.

ἐσπράω, ώ, *f.* ὀψομαι, (ἐς, ὀρῶ,) to look at or upon.

ἐσπέρα, ας, ἡ, (*sc.* ὥρα,) the evening; (*sc.* χώρα,) the west.

ἔσπομαι *obsol.* for ἔπομαι, (ἔπω,) to follow, pursue.

ἔστε, conjunct. (ἐς ὅτε,) till, until, so long, so long as.

ἐστίδαω, f. ἄσω, p. εἰστιάα, p. pass. εἰστιάμαι, (ἐστία,) to receive into one's house, to entertain, to feast; mid. to feast one's self, to be a guest.

ἐστώς, ὄτος, part. 2 perf. for ἐστῶς, by crasis ἐστώς, from ἴστημι, to place.

ἔσχατος, η, ον, last, extreme, utmost, farthestmost.

ἐσκέδην, ης, η, 1 aor. indic. pass. of ἔχω.

ἔσω, adv. of place governing the gen., into, in, within, used for both the place 'where' and 'whither.'

ἔσωθεν, adv., from within, within.

ἐταῖρία, as, ἡ, companionship, fellowship, brotherhood.

ἐταῖρος, ου, ὁ, and ἑταῖρος, (ἑτης,) a comrade, fellow, mate, companion, friend.

ἑτερος, α, ον, Ion. η, ον, the other, another, some other, different, foreign, strange.

ἐτέρωθεν, adv., (ἑτερος,) on the other side, elsewhere.

ἐτήσιος, ου, ὁ, ἡ, (ἔτος,) for a year, yearly, annual.

ἔτι, adv. of time. yet, still, hitherto; more, further, besides.

ἔτοιμος, ου, ὁ, ἡ and ος, η, ον, ready, prepared, at hand.

ἔτος, εος, τό, a year.

ἐτύχθην, 1 aor. ind. pass. of τεύχω.

εὖ, adv., well, good, brave.

εὖγε, well! well done! capitally!

εὐγνώμων, ονος, ὁ, ἡ, (εὖ, γνώμων,) of good or kind feeling, indulgent; fair, just, equitable; judicious.

εὐδαιμονέστατος, and εὐδαιμονέστερος,

superl. and compar. of εὐδαίμων, which see.

εὐδαιμονία, as, ἡ, (εὐδαίμων,) happiness, felicity; prosperity; wealth. εὐδαίμων, ονος, ὁ, ἡ, (εὖ, δαίμων,) with a good genius or destiny; fortunate, happy.

εὐδοκίμew, ῶ, f. ἤσω, (εὖ, δόκιμος,) to enjoy a good name, to be honored, famous, popular.

εὐεπίδετος, ου, ὁ, ἡ, (εὖ, ἐπὶ, τίδημι,) easy to be attacked or set upon; assailable.

εὐεργέτης, ου, ὁ, (εὖ, ἔργον,) a well-doer, a benefactor.

εὐεργής, εος, ὁ, ἡ, (εὖ, ἔργον,) well-made, skilfully constructed, well-built.

εὐώνος, ου, ὁ, ἡ, Epic εὐώνος, having a beautiful girdle, well-girded, beautiful.

εὐήδης, εος, ὁ, ἡ, (εὖ, ἡδός,) good-hearted, kind, honest, simple-minded.

εὐδετέw, ῶ, f. ἤσω, (εὖ, τίδημι,) to be well arranged, in good order, convenient; to be provided with, to abound.

εὐδέως, adv. (εὐδύς,) straightway, immediately, forthwith.

εὐδυσπυρτος, ου, ὁ, ἡ, (εὖ, δύσπυρτος,) easily broken, easily bruised or crumbled; enervated.

εὐθύ, adv., (εὐθύς,) straight-forward, direct.

εὐδῦμία, as, ἡ, (εὖ, θυμός,) good spirits, cheerfulness, gayety, mirth, diversion.

εὐδύς, εἶα, ὅ, straight, right, true.

εὐδύς, adv., immediately, directly, straightway.

εὐκτιμένος, Poet. ἐκτιμένος, well or beautifully built; beautiful.

εὐληπτότατα, *kurptl. neut. plur. of*
εὐλητος, easy to be seized or taken
hold of.

εὐμελίας, ου, δ, ἡ, (εὐ, μέλις,) having
a good ashen spear; skilled in the
use of the spear.

εὐμενής, έος, δ, ἡ, (εὐ, μένος,) well-
disposed, kind, friendly, gracious.

εὐμορφος, ου, δ, ἡ, (εὐ, μορφή,) fair of
form, shapely, comely, elegant.

εὐναιετάω, ᾧ, to be well-peopled or
well-built, to be well situated.

εὐναιετάων, ουσα, ον, (εὐ, ναιετάω,)
well-peopled, well-built, lying
well.

εὐνοιά, ας, ἡ, (εὐ, νόος,) good will,
kindness, favor; benevolence,
friendship.

εὐνοος, *contr.* εὐνους, ου, δ, ἡ, *well-
disposed, friendly, kind, bene-
volent.

εὐπλόκαμος, ου, δ, ἡ, (εὐ, πλόκαμος,)
having beautiful locks, fair-haired.

Εὐρυβιάδης, ου, δ, Eurybiades, a
Lacedæmonian general.

εὐρίσκω, *f.* εὐρήσω, *p.* εὐρηκα, 2 *aor.*
εὔρον, *p. pass.* εὔρημαι, 1 *aor. pass.*
εὐρέδην, 1 *f. pass.* εὐρεθήσομαι,
2 *aor. mid.* εὐρόμην, to find, meet
with, light upon; to perceive, find
out, discover; *mid.* to find for one's
self, to acquire, get, obtain.

εὐρος, εος, τό, (εὐρύς,) breadth, width.

Εὐρος, δ, Eurus, the south-east wind.

Εὐρύλοχος, δ, Eurylochus, a *compa-*
nion of Ulysses.

εὐρύμετωπος, ου, δ, ἡ, (εὐρύς, μέτω-
πον,) broad-browed, an *epithet of*
cattle.

εὐρύς, έος, *fem.* εὐρεῖα, *neut.* εὐρύ,
broad, wide, ample, spacious.

εὐρωμεν, 1 *pers. plur.* 2 *aor. subj. act.*
of εὐρίσκω.

Εὐρώτας, ου, δ, Eurotas, a river of
Laconia.

εὐσσελμος *Poet. for* εὐσελμος, well
furnished with oar-benches or row-
ers, *epithet of ships.*

εὐσχημόνως, *adv.*, with dignity, grace-
fully, becomingly, honorably.

εὐτακτος, ου, δ, ἡ, (εὐ, τάσσω,) well-
arranged, keeping order, orderly.

εὔτε, *Ion.* ἡδτε, *adv.*, when, seeing
that, since; as, just as, as if.

εὐτελής, έος, δ, ἡ, (εὐ, τέλος,) cheap,
mean, paltry; sparing, frugal, eco-
nomical.

εὐτύχέω, ᾧ, ἴσσω, *p.* εὐτύχηκα, (εὐ,
τύχη,) to be well off, fortunate,
successful, lucky.

εὐφλεκτος, ου, δ, ἡ, (εὐ, φλέγω,) easily
kindled, burned.

εὐφραίνω, *f.* εὐφράνῳ, *p.* εὐφραγκα,
1 *aor.* εὐφράνα, 1 *aor. pass.* εὐφράν-
δην, (εὐ, φρήν,) to delight, gladden,
please.

Εὐφράτης, ου, δ, Euphrates, a cele-
brated river of Asia.

εὐφροσύνη, ης, ἡ, (εὐφρων,) joy, glad-
ness, pleasure, cheerfulness.

εὐφωνία, ας, ἡ, (εὐ, φωνή,) goodness
of voice, sound, or rhythm; eu-
phony.

εὐχετάομαι, ᾧμαι, (εὐχομαι,) to pray,
supplicate, entreat.

εὐχομαι, *f.* εὐξομαι, *p.* εὐγμαi, 1 *aor.*
mid. εὐξάμην, *dep. mid.* to pray, to
pray for, to desire earnestly; to
vow, to promise; to speak confi-
dently, to boast, glory.

εὐώδης, εος, δ, ἡ, (εὐ, ὀζω,) fragrant,
sweet-smelling, odoriferous.

εὐωχέω, ᾧ, *f.* ἴσσω, *p. pass.* εὐώχημαι,
(εὐ, ἔχω,) to feed well, to entertain
hospitably, to feast; *mid.* to be
well entertained, to feast, revel.

ἐφαντο, 3 plur. imperf. mid. of φημί.
ἐφίπων, imperf. ἐφείπον, Poet. ἐφεπον,
f. ἐφίπων, 2 aor. ἐπέσπον, 2 aor.
ἐπισπόμεν, (ἐπί, ἔπω,) to go after,
follow, pursue; to set upon, press,
urge; to meet with, encounter;
to obtain.

Ἐφεσος, ου, ἡ, Ephesus, a celebrated
city of Asia Minor.

ἐφῆμαι, (ἐπί, ἡμαι,) to sit on, at, or by.
ἐφημοσύνη, ης, ἡ, (= ἐφέμνη) a com-
mand.

ἐφιππος, ου, ὁ, (ἐπί, ἵππος,) on horse-
back, an equestrian; a charioteer.

ἐπίστανμι, f. ἐπιστήσω, p. ἐφέστανκα,
2 aor. ἐπέστην, 1 aor. pass. ἐπε-
στάδην, (ἐπί, ἵστημι,) to place upon
or over, to set over; intrans. to
stand upon, by, or near; to come
to or upon, to assail; to fall upon,
to befall.

ἐφοδος, ου, ἡ, (ἐπί, ὁδος,) a way to-
wards, an approach; a channel, pas-
sage; a way or means; an attack,
assault.

ἐφορᾶω, ᾶ, f. ἐπόφωμαι, 2 aor. ἐπέιδον,
p. ἐφεωράκα, (ἐπί, ὁράω,) to oversee,
observe; to look out or for; to
choose, select.

ἐφορμάω, ᾶ, f. ἥσω, 1 aor. ἐφόρμησα,
1 aor. pass. ἐφορμήδην, (ἐπί, ὀρ-
μάω,) to stir up, rouse against; to
rush upon, attack; to urge on,
impel.

ἐχθρός, ὁ, ὄν, (ἐχθός,) hated, odious;
inimical, hostile; as subst. ὁ ἐχθρός,
an enemy, adversary.

ἐχόμενος, η, ου, pres. part. of ἔχομαι,
following, subsequent, next, conti-
guous.

ἐχρην, imperf. of χρεή, it behoved,
it should or ought.

ἔχω, f. ἔχω, p. ἔσχηκα, 2 aor. ἔσχον,

2 aor. mid. ἐσχόμεν, 1 aor. pass.
ἐσχέδην, p. pass. ἔσχημαι, to have,
hold, possess, regard; to be able;
mid. to hold one's self upon or to,
to adhere to.

ἔωθεν, adv., in the morning, at ear-
liest dawn.

ἔως, ἔω, ἡ, the morning, dawn of
day, daybreak.

Z

ζαῆς, έος, ὁ, ἡ, (ζα-, ἀημι,) strong-
blowing, stormy, violent.

ζάω, contr. ζῶ, ζῆς, ζῆ, f. ἥσω, 1 aor.
ἔζησα, p. ἔζηκα, both rarely used,
these tenses being supplied from
βιδάω, to live, to have life, to pass
one's life; to prosper, be fortunate,
happy, blessed.

ζειδαρος, ου, ὁ, ἡ, (ζειδ-, δωρόμαι,)
bestowing food, fertile, bountiful.

ζεύγνυμι, and ζευγύνω, f. ζεύξω, p.
ἔξευχα, 1 aor. pass. ἐζεύχδην, 2
aor. pass. ἐζύγην, to join, yoke,
harness; to couple, pair together;
to join in marriage.

Ζεύς, Διός, ὁ, Jupiter, the supreme
deity of heathen mythology.

Ζέφυρος, ὁ, Zephyr, the west wind.

ζέω, f. ζέσω, 1 aor. ἔζεσα, to boil, to
bubble up, to seethe; metaph. to
be fervent, fervid.

ζηλόω, ᾶ, f. ὦσω, p. ἐζήλωκα, (ζηλος,)
to emulate, imitate; to be zealous
towards, to desire ardently, to be
eager for.

ζημιόω, ᾶ, f. ὦσω, 1 aor. ἐζημίωσα, 1
aor. pass. ἐζημιώδην, (ζημία,) to
cause loss or damage to any one;
to punish, to fine.

Ζήν, Ζηνός, for Ζεύς, Jupiter.

ζητέω, ὦ, *f.* ἥσω, 1 *aor.* ἐζήτησα, to seek, look after; to endeavor, try, strive after; to desire, wish; to demand, expect.

ζυγός, οὔ, δ, (ζεύγνυμι,) a yoke, cross-beam; the cross-bar of a lyre.

ζῶ, 1 *sing. pres. indic. or subj. of* ζάω.

ζώνη, ης, ἡ, (ζώννυμι,) a belt, girdle, zone.

ζωογόνος, ου, δ, ἡ, (ζῶη, γόνος,) producing animals, productive, fruitful.

ζῶον, ου, τό, (ζῶη,) a living creature, an animal.

H.

ἤ, *conj. disjunctive, or, ἢ—ἤ, either—or; interrogative, whether, in double indirect questions, whether—or; comparative, than, after the positive, rather than, more than.*

Ἥβη, ἡ, Hebe, daughter of Jupiter and Juno.

ἡγέμων, όνος, δ, ἡ, (ἡγέομαι,) a leader, guide, chief, commander.

ἡγέομαι, οὔμαι, *f.* ἥσομαι, *p.* ἥγμαι, (ἀγώ,) *dep. mid.* to lead, go first; to be leader; to view, regard, esteem; to believe, consider.

ηγούμενος, ου, δ, *pres. part. of* ἡγέομαι, as *subst.* a leader, commander; τὸ ἡγούμενον, the van of an army.

ἥδειν, εις, ει, *plur. act. of* οἶδα.

ἥδη, *adv.*, now, even now, already; presently, soon.

ἡδομαι, *f.* ἡσθήσομαι, *p.* ἡσμαι, 1 *aor. pass.* ἡσθην, (ἡδύς,) to delight, enjoy, or satisfy one's self; to take pleasure in, to rejoice at.

ἦδον, *Dor.* ᾄδον, *imperf. of* ᾄδω, *contr. for* ἀείδω, to sing.

ἡδύς, έος, δ, *in fem. gen.* ἡδεῖα, *neut.*

ἡδύ, sweet, pleasant, agreeable.

ἡδύτης, ητος, ἡ, (ἡδύς,) sweetness, pleasantness, agreeableness.

ἡέ, *Poet. for* ἤ, than.

ἦε, 3 *sing. imperf. of* εἶμι, to be.

Ἥλιος, ου, δ, *Poet. for* Ἥλιος, Helios, *god of the sun.*

ἡροειδής, έος, δ, ἡ, (ἄηρ, εἶδος,) of a dark and cloudy look; dim, murky, dusky, obscure.

ἡέρος, *Ion. and Epic. gen. of* ἄηρ.

Ἡετίων, ωνος, δ, Eëtion, *king of Hy-*
poplaccian Thebe in Cilicia.

ἦθος, εος, τό, (ἔθος,) manner, custom, habit; disposition; character.

ἦϊα, ων, τό, provisions for a journey; food, meat; husks, chaff.

ἦκω, *f.* ἦξω, 1 *aor.* ἦξα, to come, to be here; to arrive; to concern, relate, or belong to.

ἡλακᾶτη, ης, ἡ, (ἡλεκτα,) a distaff, spindle; a shaft, arrow.

ἡλίβατος, δ, ἡ, inaccessible, steep, precipitous, high.

ἡλίκος, η, ον, as large as, as big as, such a size. *In a question, what a great?*

ἡλιξ, ικος, δ, ἡ, of the same age; in the flower or prime of life.

ἡλιος, ου, δ, (ἔλη,) the sun; light, daylight.

ἡλος, ου, δ, a nail, a stud.

ἡλυξα, ας, ε, 1 *aor. of* ἁλύσχω.

ἡμαι, σαι, ται, to be set, laid, placed; to sit, lie, stand.

ἡμαρ, ἄτος, τό, (ἡμέρα,) the day.

ἡμεῖς, *nom. plur. of* ἐγώ.

ἡμέν, *Poet. conj., to which corresponds* ἡδέ, *used for* καί—καί, both—and.

ἡμενος, η, ον, *pres. part. of* ἡμαι.

ἡμέρα, ας, η, *Ion.* ἡμέρη, a day, daylight.

ἡμεροδρομέω, ᾧ, (ἡμεροδρόμος,) to run all day, to travel as a courier.

ἡμίλεπτος, ου, ὁ, ἡ, (ἡμισυ, λέπω,) half-peeled, half-hatched.

ἡμίσις, ἡμίσεια, ἡμισυ, half, one half. ἡμιτελής, ἐς, (ἡμισυς, τέλος,) half-finished, unfinished.

ἡμίφλεκτος, ου, ὁ, ἡ, (ἡμισυς, φλέγω,) half-burnt.

ἡμος, adv., when, after that.

ἡμφίεσα, for ἀμφίεσα, 1 aor. indic. act. of ἀμφιέω or ἀμφιέννυμι, which see.

ἡν, contr. for ἐάν, if, in case that.

ἡν, accus. fem. gen. of ὅς, ἥ, ὅ, who, which.

ἡνεον, imperf. act. of αἰνέω.

ἡνεσχόμεν, 2 aor. mid. of ἀνέχω.

ἡνικά, adv., when, at which time.

ἡνίοχος, ου, ὁ, (ἡνία, ἔχω,) one holding the reins; a driver, charioteer.

ἡπαρ, ἄτος, τό, the liver.

ἡπου, conj., or; than.

*Ἡρα, as, and Ion. ἡς, ἡ, Juno, wife of Jupiter.

*Ἡρακλῆς, εὖς, ὁ, contr. Ἡρακλῆς, Hercules, a Grecian hero and demi-god.

ἦρετο, 3 sing. imperf. indic. of ἔρομαι.

ἠριγένεια, as, ἡ, (ἔαρ, γίγνομαι,) early-born, rising early in the morning, an epithet of Aurora.

ἠρκεσα, as, ε, 1 aor. of ἀρκέω.

ἠρώμεν, imperf. from ἀρόμαι.

ἠρώς, wos, ὁ, a hero, a demi-god.

ἡσων, and ἡττων, onos, neut. gen. ἡσων or ἡττων, irreg. compar. of

κακός, less, inferior; weaker, feebler; worsted, beaten.

ἡσυχῇ or ἡσυχῆ, adv.; quietly, silently.

ἡσυχία, as, and Ion. ἡ, ἡς, ἡ, quiet, stillness, tranquillity.

ἦτε, for ἦετε, 2 pers. plur. imperf. of εἶμι.

ἦτοι, conj., or, either, truly, certainly. ἡττάομαι, p. pass. ἡττημαι, to be less, inferior, to be vanquished or overcome.

ἦυσα, gen. ἦεος, Poet. for εὖς, good, brave, excellent.

*Ἡφαιστίων, wos, ὁ, Hephæstion, a friend of Alexander.

*Ἡφαιστος, ου, ὁ, Vulcan, the god of fire as applied to art.

ἦχεϊ, 3 sing. pres. of

ἠχέω, ᾧ, f. ἦσω, to sound, to reverberate, resound.

ἠχλύσα, 1 aor. act. of ἀχλύω.

ἠῶθεν, (ἠώς,) in the morning, at day-break.

ἠώς, ὅς, οὖς, ἡ, the dawn of day, the early day, the morning.

*Ἡώς, ἡ, Aurora, goddess of the dawn.

Θ.

θαῖρος, οὔ, ὁ, the hinge of a door or gate; the beams of a chariot on which the axle-tree is fixed.

θάλασσα, Att. θάλαττα, ἡς, ἡ, the sea, a sea.

θαλερός, ὁ, Ion. ἡ, ὄν, (θάλλω,) blooming, flourishing, fresh, vigorous, active; strong, rich, abundant.

θαλπώρη, ἡς, ἡ, (θάλλω,) a warming; heat; cheering, hope, consolation.

θάνατος, ου, ὁ, (θάνα,) death; destruction, misery.

θανᾶτόω, ᾧ, f. ἦσω, (θάνατος,) to kill, to put to death.

θάπτω, f. ἀψω, p. τέταφα, 1 aor.

ἐθαψα, 2 aor. pass. ἐτάφην, p. pass.

τάδαμμαι, to bury, inter; to perform funeral rites.

θαῤῥαλεός, *έα, έον, (θάρσος,)* bold, daring, brave, confident.

θαῤῥέω, *ᾠ, f. ήσω,* to be bold, confident; to rely upon, trust to.

θάρσων, *adv.,* more quickly, sooner.

θαῦμα, *ἄτος, τό,* a wonderful thing, a wonder, prodigy.

θαυμάζω, *f. ἄσονται, 1 aor. ἐθαύμασα,* to wonder; *intrans.* to be astonished, amazed; to wonder at, to admire.

θαυμαστός, *ή, όν, (θαυμάζω,)* wonderful, strange, astonishing, surprising.

Θαψακηνός, *όν,* a Thapsacan.

Θάψακος, *ου, ή,* Thapsacus, a city on the Euphrates.

θεᾶμαι, *f. ἄσονται, depon. mid. 1 aor. pass. ἐθεάθην, p. pass. τεθεᾶμαι,* to see, to look at, behold.

θείον, *Poet. and Ion. for θεῖον, ου, τό,* brimstone, sulphur.

θεῖος, *εία, εῖον, (θεός,)* divine, god-like.

θέλω, *or ἐθέλω, f. θελήσω,* to will, to wish, desire; to purpose, intend, please; to be disposed, inclined to any thing.

θεμελιόω, *ᾠ, f. ὥσω, (τίδημι,)* to lay a foundation; to found, build.

θέμενος, *η, ον, 2 aor. mid. part. of τίδημι.*

δέμις, *ιδος, Ion. ιτος, Att. ιστος, ή,* law, right, justice; institution, usage.

Θεμιστοκλής, *εος, ό, contr. Θεμιστοκλῆς,* Themistocles, a celebrated Athenian statesman and commander.

δεομαχέω, *ᾠ, f. ήσω, (θεός, μάχομαι,)* to fight against or resist the gods.

δεοπρόκία, *ας, ή, and δεοπρόπιον, ου, τό, (θεός, πρό, ειπυ,)* a prophecy, an oracle.

θεός, *ου, ό, δ,* a god, a divinity; *ή θεός* a goddess.

θεραπευτής, *ου, ό, (θεραπεύω,)* an attendant, a servant; a worshipper; a physician.

θεράπευω, *f. εύσω, 1 aor. ἐθεράπευσα, (θεράπων,)* to wait upon; to minister unto; to relieve, heal, cure.

θεράπων, *οντος, ό, δ,* an attendant, a servant, a minister.

θέραψ, *απος, ό, same signif. as the preceding.*

θερμαίνω, *f. ανῶ, 1 aor. ἐθέρμαινα, p. pass. τεθέρμασμαι, 1 aor. pass. ἐθερμάνδην, (θέρμος,)* to warm, heat; to become warm.

θέρμη, *ης, ή,* warmth, heat.

θέρμος, *ή, όν,* warm, hot; ardent, bold.

θέρμος, *ου, ό, δ,* lupine, a kind of pulse.

θέρος, *εος, τό,* summer; summer-heat; harvest; a crop.

Θερσίτες, *ου, ό, δ,* a proper name, Ther-sites.

Θέτις, *ιδος, ή,* Thetis, a sea-goddess.

δεσπέσιος, *ου, ό, ή, (θεός, έπος,)* uttered by a deity; divine, wonderful; immense.

δεσπιδᾶής, *εος, ό, ή, (δέσπις, δαίω,)* kindled by the gods; violent, furious.

Θέσσαλος, *Att. Θέτταλος, ου, ό, δ,* a Thessalian.

δέσφατον, *ου, τό, (θεός, φάτις,)* a response of an oracle, an oracle; *τά δέσφατα,* oracles.

δέω, *f. δεύσομαι,* to run; to move rapidly.

δεωρέω, *ᾠ, f. ήσω, p. τεθεάρηκα, (θεωρός,)* to be a spectator of, to look on, behold, see, mark, note.

Θηβαῖος, *αίη, αῖον,* Theban, a Theban.

Θήβη, ης, ἡ, *Poet. for* Θῆβαι, ὧν, αἱ, Thebe, a city of Troas, inhabited by Cilicians.

θῆρ, θηρός, δ, a wild beast, a beast of prey.

θηράω, *f. ᾠσω, fut. mid. θηράσομαι, (θήρ,) to hunt wild beasts, to chase, pursue, catch.*

θηρεύω, *f. εὔσω, (θήρ,) = θηράω.*

θηρίον, ου, τό, = θῆρ, of which it is a diminutive in form.

θησαυρός, οὔ, δ, (τιθημι,) a treasure-house, a treasury, magazine; a treasure, store.

θίγω, *f. θιξομαι, = θιγγάνω, to touch lightly, to touch; to take hold of.*

θίς, θινός, δ, ἡ, a heap; a bank or hill; the shore.

θνήσκω, *f. θανοῦμαι, 2 aor. ἐθάνον, p. τέθνηκα, to die, to be dead.*

θνητός, ἡ, ὄν, (θνήσκω,) liable to death, mortal.

θολερός, δ, ὄν, muddy, turbid, foul.

θός, δ, ὄν, (θέω,) swift, quick, rapid.

θορύβεω, ᾧ, *f. ἦσω, 1 aor. pass. ἐθορυβήθην, p. πασ. τεθορύβημαι, to make a noise or uproar; to cheer, applaud; to trouble.*

θορύβος, ου, δ, noise, uproar, tumult; loud applause; confusion.

Θούδιππος, ου, δ, Thoudippos, a man's name.

θώκος, *Poet. for* θῶκος, a seat; a sitting; an assembly.

θῶς, *adv. (θός,) quickly, swiftly, speedily.*

Θράκη, ης, ἡ, Thrace, a country of Europe.

θρήνει, *pres. imper. act. of*

θρήνέω, ᾧ, *f. ἦσω, p. πασ. τεθρήνημαι, (θρήνος,) to moan, lament; to chant mournful songs.*

θρίξ, τριχός, ἡ, the hair of the head or beard; hair, bristle.

θυγάτηρ, τέρος, *synecop. τρός, a girl, a maiden.*

θύελλα, ης, ἡ, a storm, hurricane, whirlwind.

θύμός, οὔ, δ, (θύω,) mind, soul; passion, anger, wrath.

θύμβριον, ου, τό, Thymbrium, a city of Phrygia.

θυμός, ᾧ, *f. ὠσω, (θυμός,) to make angry, to provoke; pass. to be angry, incensed or provoked.*

θύρα, ας, *Ion. θύρη, ης, ἡ, a door; αἱ θύραι, doors.*

θύρων, *Ion. for θυῶν gen. plur. of θύρα.*

θυσάνεις, *Poet. θυσᾶνεις, δεσσα, δειν, (θύσανος,) ornamented with fringe, fringed, tasselled.*

θύσια, ιας, *Ion. θυσίη, ης, ἡ, (θύω,) a victim, a sacrifice; the days of sacrifice.*

θυσίζω, *f. ᾠσω, (θύω,) to sacrifice, to slay as an offering.*

θύω, *f. ὠσω, 1 aor. ἐθύσα, p. τέθυκα, 1 aor. pass. ἐτύθην, p. πασ. τεθύμαι, to burn incense or perfume; to sacrifice, to kill for sacrifice, to immolate.*

θύω or θύνω, *f. θύσω, to move rapidly; to rush impetuously forward; to rage; to be furious, mad.*

θωράκίζω, *f. ἴσω, (θώραξ,) to arm with a θώραξ, to put on a coat of mail, to arm; mid. to arm one's self.*

θώραξ, ἄκος, δ, *Ion. θώρηξ, the thorax, the breast, the chest.*

θωρήσσω, *f. ἤξω, 1 aor. ἐθώρηξα, 1 aor. pass. ἐθώρηχθην, = θωρακίζω.*

L

laínw, *f.* *laínō*, 1 aor. *laína*, (*la*) to warm, to make warm, to soften; to melt; to soothe, gladden, cheer.

laómai, *ōmai*, *f.* *laósoimai*, *Ion. and Epic.* *laósoimai*, 1 aor. *laósmēn*, 1 aor. *pass.* *laósmēn*, (*idw*), *dep. mid.* to heal, cure, save.

laósdai, 1 aor. *inf. mid.* of the preceding.

laṓtrōs, *ou*, *ō*, (*laómai*), a physician, surgeon.

laχtō, *ō*, *f.* *hsw*, (*hsw*) to shout, cry, call aloud; to vociferate.

laṓs, *a*, *ou*, own, one's own; privately, by one's self, alone; proper, peculiar.

laṓmenai, *Epic.* for *eidenai*, to know.

laṓmeneús, *hōs* and *ēos*, *accus.* *hēa* and *ea*, Idomeneus, a king of Crete.

laṓú, *adv.*, lo! behold!

laṓrōw, *f.* *ōsw*, (*laṓrōs*), to sweat, perspire.

laṓsdai, see *laṓmi*.

laṓreíon, *ou*, *τό*, *Ion.* *laṓrhíon*, a victim, sacrifice.

laṓreús, *ēos*, *ō*, (*laṓrōs*), a priest, one who has charge of *τὰ ιερά*, sacred things.

laṓrōs, *a*, *όν*, *Ion.* *laṓrōs*, *hē*, *όν*, holy, sacred, consecrated.

laṓmi, *f.* *hsw*, *Epic.* *ēsw*, 1 aor. *hēka*, *Epic.* *ēhēka* only in composition, *p.* *ēika*, *p. pass.* *ēimai*, aor. *pass.* *ēlaṓsmēn* and *ēlaṓsmēn*, *f. pass.* *ēlaṓsmōmai*, *mid.* *laṓmai*, *f.* *hsw*, aor. *hēkaṓsmēn*, (*laṓw*, *ἔλω*) to send, to send forth; *mid.* to send one's self, hasten on, desire.

laṓdakē, *hē*, *hē*, Ithaca, an island on the western coast of Greece.

laṓnōw, *f.* *unō*, 1 aor. *laṓnōsmēn*, (*laṓnōs*), to make straight, to straighten; to guide, direct, rule.

laṓnōs, *Epic* and *Ion.* for *ēlaṓnōs*, straight, direct; right, true.

laṓnōw, *f.* *ōsw*, 1 aor. *laṓnōsmēn*, (*laṓnōs*), to make straight; to regulate, direct.

laṓnōw, 3 *sing. imperf.* of *laṓnōw*.

laṓnōs, *hē*, *όν*, sufficient, enough; abundant, great, much.

laṓnōw, *imperf.* *laṓnōw* as aorist, *mid.* *laṓnōmai* as active, (*laṓw*), to come.

laṓelos, *ēlaṓ*, *elon*, (*laṓw*), like, similar.

laṓeteúw, *f.* *ēúsw*, (*laṓmai*), to come as a suppliant.

laṓmenos (with *odros*), a favorable wind.

laṓnion, *ou*, *τό*, Iconium, a populous city of Phrygia.

laṓrion, *ou*, *τό*, (*laṓw*), a board, plank; a floor.

laṓrion, *Poet.* for *laṓrion*.

laṓskoimai, *f.* *laṓskoimai*, 1 aor. *pass.* *laṓsmēn*, 1 aor. *mid.* *laṓsmōmai*, to propitiate, conciliate.

laṓw for *ēlaṓ*, *hē*, *hē*, (*laṓw* or *ēlaṓw*), a dense body of men, a troop, company.

laṓion, *ou*, *τό*, Ilion, one of the names of Troy.

laṓs, *antos* or *antos*, *ō*, a leathern strap or thong.

laṓ, *conj.*, that; to the end that, in order that; so that, so as that.

laṓsdai, *fut. infn.* of *laṓnōmai*.

laṓtēs, *hōs*, *hē*, (*laṓmai*), will, resolve; counsel, advice.

laṓlos, *ō*, down, the first growth of the beard.

laṓchaíra, *hē*, (*laṓs*, *chaírw*), delighting in arrows, arrow-loving, an epithet of Diana.

Ἱππεύς, ἑως, plur. Ἱππεῖς, (Ἱππος,) a rider, horseman; a charioteer.

Ἱππεύω, f. εἶσω, (Ἱππεύς,) to ride, to fight on horseback; to be a horseman.

Ἱππικός, ἡ, ὄν, of or belonging to a horse; of or belonging to riding or to a horseman; skilled in riding, horsemanship.

Ἱππόδαμος, ου, ὁ, ἡ, (Ἱππος, δαμάω,) horse-subduing, horse-taming.

Ἱππόδρομος, ου, ὁ, (Ἱππος, δρόμος,) a race-course; a racer; a race.

Ἱππος, ου, ὁ, ἡ, a horse, steed, a mare.

Ἱπποτροφία, ας, ἡ, (Ἱππος, τρέφω,) a feeding, keeping or training of horses; the expense of horse-keeping.

Ἱππουρίς, ἶδος, ἡ, (Ἱππος, οὐρά,) having a crest of horse-hair, decked with a horse-tail.

ἱρός, ἡ, ὄν, Ion. for ἱερός, holy, sacred.

ἱς, ἱνός, ἡ, a fibre, muscle, nerve; strength, muscular power, might.

ἱσας, for ἱσασι, 3 plur. pres. indic. of ἱσθμι.

ἱσηγορία, ας, Ion. ἱσηγορία, (ἱσος, ἀγορεύω,) equal freedom of speech, opinion, etc.

ἱσόπλευρος, ου, ὁ, ἡ, (ἱσος, πλευρά,) having equal sides, equilateral.

ἴσος, ἴση, ἴσον, like, alike, equal; fit, proper, just, upright.

ἰσοτιμία, ας, ἡ, (ἴσος, τιμή,) equality of honor or distinction.

Ἰσσοί, οἱ, Iasi, or Issus (Ἰσός), a city of Cilicia.

ἵσθμι, f. στήσω, 1 aor. ἕστησα, p. ἕστηκα, pluperf. ἐστήκειν, 2 aor. ἕστην, 1 aor. pass. ἐστάδην, 1 fut. pass. σταθήσομαι, as trans. to cause to stand, to place, set; as intrans.

to stand, continue, endure, persist.

ἱστία, ἡς, ἡ, Ion. for ἱστία, a domestic hearth or fireside; a house.

ἱστίον, ου, τό, (ἱστός,) cloth; a sail.

ἱστοπέδη, ἡς, ἡ, (ἱστός, πέδη,) the mast-stay.

ἱστός, οὔ, ὁ, (ἱσθμι,) the mast; a loom-beam; the warp, web.

ἱσχνός, ἡ, ὄν, lean, meagre, thin; weak, feeble.

ἱσχυρός, ὁ, ὄν, (ἱσχύς,) strong, robust, vigorous; mighty, powerful; severe.

ἱσχύς, ὅς, ἡ, (ἱς,) strength, might, power.

ἱτῦς, ὅς, ἡ, (ἱτέα,) the circumference or periphery of a wheel.

ἱφθιμος, ου, ὁ, (ἱφ, ἱερν. θιμος,) strong, mighty, powerful; highly honored.

ἱφ, adv., strongly, powerfully, with might or power.

ἱφίος, ου, ὁ, ἡ, (ἱφ,) strong, robust; fat.

ἱχθύς, ὅς, ὁ, a fish.

ἱχνιον, ου, τό, (ἱχνος,) a trace, track, a small footstep.

ἱφ, dat. sing. of ἱός, οὔ, ὁ, an arrow.

ἰωκή, ἡς, ἡ, (ἰώω, and διώκω,) the tumult or noise of battle; the rout.

ἰών, ἰούσα, ἰόν, pres. part. of εἶμι.

Ἰωνία, ας, ἡ, Ionia, a country of Asia Minor.

K.

κάγαδός, for καὶ ἀγαδός.

κάγώ, for καὶ ἐγώ.

Κάδμος, ου, ὁ, Cadmus, the founder of Thebes.

καδαιρέω, ὦ, f. ἦσω, 2 aor. καδεῖλον,

- 1 aor. pass. καθήρξην, p. pass. καθήρημαι, (κατά, αἰρέω,) to take or pull down, to demolish, subvert; to overthrow, to conquer.
- καθαρείως = καθαρίως, adv., purely, cleanly.
- κάδαρμα, ατος, τό, offscouring, filth; applied to men of vile characters, outcasts.
- καδεδοῦμαι, f. ind. mid. of
- καδέξομαι, imperf. ἐκαδεζόμεν, f. καδεδοῦμαι, 1 aor. pass. ἐκαδέσθην, (κατά, ἔζομαι,) to sit down, to sit.
- καδέλων, 2 aor. part. of καθαιρέω.
- καδεύδω, f. εὐδήσω, (κατά, εὐδω,) to sleep; to be indolent, inactive, indifferent.
- καθήκω, (κατά, ἤκω,) to come or reach down to, to be near, adjacent to, to pertain to; impera. καθήκει, it is becoming, fit, right.
- κάθημαι, (κατά, ἤμαι,) to sit down; to sit; to abide, dwell.
- καθίζω, f. καθίσω, 1 aor. ἐκάδισα, (κατά, ἴζω,) to cause to sit down, to seat; intrans. to sit down, to sit; to abide, continue.
- καδικνέομαι, f. ἴζομαι, 2 aor. ἰκόμην, (κατά, ἰκνέομαι,) to attain to, arrive at, reach; to touch, hit; to reproach, abuse.
- καδίσας, 1 aor. act. part. of καθίζω.
- καδίστημι, f. καταστήσω, 1 aor. κατέστησα, 2 aor. κατέστην, p. κατέστηκα, 1 aor. pass. κατεστάθην, (κατά, ἵστημι,) to sit down, set, place, constitute, accompany; pass. or mid. to be set, to be.
- καδοράω, ᾠ, f. κατόψομαι, p. καδώρακα, 2 aor. κατείδον, 2 aor. mid. κατείδόμην, (κατά, ὀράω,) to look down on, to survey or inspect any thing from above.
- καδύπερθεν, or καδύπερδε, adv., from above, on the top, above, superior, beyond.
- καί, copulat. conj., and, then, after that, and so, and thus; namely, to wit, even; also, too.
- Καιναί, αἱ, Cænæ, a city on the Tigris.
- καιρός, οὔ, ὁ, a time, season, opportunity.
- καίτοι, adv., (καί, τοι,) and indeed, and certainly, and yet.
- καίω, f. mid. καύσομαι, 1 aor. pass. ἐκαύθην, 2 aor. pass. ἐκάην, p. pass. κέκαυμαι, to kindle, light up, set on blaze; to burn, consume, lay waste by fire.
- κῆκείνος, for καί ἐκείνος.
- κάκοδαίμων, ονος, ὁ, ἡ, (κακός, δαίμων,) wretched, unhappy, miserable.
- κάκός, ἡ, ὄν, bad, worthless, evil, wicked.
- κακῶς, adv., badly, evilly, wickedly; insultingly, grievously.
- καλέεσκον, Ion. by erenth. for ἐκάλεον, imperf. of
- καλέω, f. ἔσω, p. κέκληκα, p. κέκληκα, 1 aor. ἐκάλεσα, p. pass. κέκλημαι, to call, to call forth, to summon, invite; to name, give name to.
- καλιδά, ᾱς, ἡ, (κᾶλον,) a wooden house, cabin, cot; a barn, granary; a dwelling, abode; a nest.
- κάλλιμος, ου, ὁ, ἡ, for καλός, beautiful.
- καλλιφυλλος, ον, with beautiful leaves.
- κάλλος, εος, τό, (καλός,) beauty, comeliness.
- καλός, ἡ, ὄν, compar. καλλίων, superl. κάλλιστος, beautiful, lovely, agreeable.
- καλύπτω, f. ὑψω, 1 aor. ἐκάλυψα, p.

pass. κεκάλυμμαι, 1 *aor.* παρ. ἐκάλυψην, to cover, envelope, wrap around, hide; to protect, defend.

καλώδιον, ου, τό, (κάλως,) a small cord or rope of a ship.

καλῶς, *adv.*, well, becomingly, rightly, properly, fitly.

κἀμᾶτος, ου, ὁ, (κἀμνω,) labor, toil, pains, weariness, fatigue.

κᾶμε, *Ion.* 2 *aor.* *indic. act.* 3 *sing.* of κᾶμνω.

καμνῶ, *Ep. and poet.* for καταμῶ, to close the eyes, to sleep.

κᾶμνω, *f.* *mid.* καμοῦμαι, *p.* κέκμηκα, 2 *aor.* ἐκᾶμον, 2 *aor.* *mid.* ἐκαμόμην, (κᾶμω,) to toil, labor; to be weary, tired out; to make with toil, to prepare with labor.

καμπύλος, η, ον, (κᾶμπτω,) curved, crooked, bent.

κᾶν, for καὶ ἂν.

κάνδυς, υος, ὁ, the candy, a Median upper garment with sleeves.

κανθήλιος, ου, ὁ, (κανθός,) a large ass for carrying burdens, a pack-ass.

καπηλεία, ας, ἡ, (καπηλεύω,) retail-trade, tavern-keeping, dealing in small wares.

κἀπί, for καὶ ἐπί.

καπνός, ου, ὁ, smoke, steam, vapor.

Καππαδόκης, ου, ὁ, a Cappadocian.

Καππαδοκία, ας, ἡ, Cappadocia, a country of Asia Minor.

κᾶππεσε, for κατέπεσε.

καρβατίνη, ης, ἡ, a coarse shoe, a brogue, moccason.

καρδία, ας, ἡ, *Ion.* καρδίη, ης, *Poet.* κρᾶδια, ας, and ἡ, ης, the heart; soul, mind, understanding.

Καρδοῦχοι, οί, Carduchians.

Καρία, ας, ἡ, Caria, a country of Asia Minor.

καρπᾶλιμος, ου, ὁ, ἡ, (for ἄρπᾶλι-

μος, from ἄρπᾶζω,) fleet, rapid, hasty.

καρποῖσιν, *dat. plur. Ion.* of

καρπός, ου, ὁ, fruit both of trees and the field, grain, corn, seed; profit, advantage, utility.

καρτερός, ὁ, ὄν, (= κρατερός,) strong, brave, bold.

κᾶσέληνον, from κᾶσέληνος (i. e. καὶ ἄσέληνος). See ἄσέληνος.

κᾶσίγνητος, ου, ὁ, a brother, a near kinsman; as *adj.*, kindred.

κατά, *prep. gov. the gen. and accus.*, down, down from, upon or in; towards, near to, through; during, in, at; according to, conformably to; because of, for; in respect to, as to; like, after the manner of.

καταβαίνω, *f.* βήσομαι, *p.* βέβηκα, 2 *aor.* κατέβην, (κατά, βαίνω,) to go or come down, to descend, drop; to alight; to set out, depart.

καταβάλλω, *f.* ἄλω, *p.* βέβληκα, 2 *aor.* κατέβαλον, 1 *aor.* *pass.* κατεβλήθην, *p.* *pass.* καταβέβλημαι, (κατά, βάλλω,) to cast or tear down, to demolish; to let down; to spread abroad, to divulge; to lay out, expend, to lay down as a first principle.

κατάβᾶσις, εως, ἡ, (κατά, βαίνω,) a going down or descending, opposed to ἀνάβᾶσις.

καταβιβάζω, *f.* ἄσω, (κατά, βιβάζω,) to cause to descend; to lead or cast down.

κατάγειος, ου, ὁ, ἡ, and κατᾶγειος, α, ον, (κατά, γαῖα,) under the ground, subterraneous.

κατᾶγειος. See the preceding.

καταγελᾶω, ᾶ, *f.* ἄσομαι, 1 *aor.* κατεγέλασα, 1 *aor.* *pass.* κατεγελάσθην, (κατά, γελᾶω,) to laugh at, deride; mock, insult.

καταγιώσκω, *or* καταγιγνώσκω, *f.* γινώσκειν, 2 *aor.* κατέγνω, (κατά, γινώσκω,) to remark, find out, discover; to be of opinion, to judge; to give judgment, to sentence; to condemn.

κατάγω, *f.* ἄγω, *p. Att.* καταγῆχα, *imperf.* κατήγον, 2 *aor.* κατήγαγον, (κατά, ἄγω,) to lead or bring down; to lead away, conduct; to draw down or out; to bring a ship into harbor; to come to land, to land.

καταγωνίζομαι, *f.* ἴσομαι, *Att.* ιούμαι, *p. pass.* καταγωνίσμαι, (κατά, ἄγωνίζομαι,) to struggle against, to vanquish, overcome.

καταδίκη, *ης, ἥ,* (κατά, δίκη,) sentence against, condemnation; penalty, fine.

καταδιώκω, *f.* ὀξω, 1 *aor.* κατεδίωξα, (κατά, διώκω,) to follow after, pursue.

καταδοκέω, *ῶ, f.* ἥσω, (κατά, δοκέω,) to think against; to think unfavorably of, to suspect.

κατάδυμι, *f.* ὕσω, 1 *aor.* κατέδυσα, 2 *aor.* κατέδυν, *p.* καταδέδυκα, (κατά, δύω, *or* δύναι,) to sink under, to plunge into or under; to descend into, to penetrate; to put on as arms; to enter secretly, to hide, lurk.

καταδύς, *ῦντος*, 2 *aor. part.* of κατάδυμι.

καταδεδομαι, *f.* ἴδομαι, (κατά, δεδομαι,) to look down on, to look at, contemplate, survey.

καταδύω, *f.* ὕσω, (κατά, δύω,) to sacrifice, to kill; *mid.* to bind or compel.

κατακαίνω, = κατακτείνω.

κατακαίω, *f.* καύσω, 1 *aor.* κατέκαυσα, 1 *aor. pass.* κατεκαύθην, 2 *aor.*

pass. κατεκάην, (κατά, καίω,) to set on fire, to burn up, consume by fire.

κατάκειμαι, (κατά, κείμαι) *dep. mid.* to lie down, to lay oneself down; to keep one's bed as a sick person; to recline at meals.

κατακλᾶω and κατακλάζω, *f.* ἴσω, (κατά, κλαίω,) to break in pieces, to break; to move to pity.

κατακλείω, *f.* εἴσω, 1 *aor. pass.* κατεκλείσθην, *p. pass.* κατακλείσμαι, (κατά, κλείω,) to shut up, to shut fast, to inclose, confine, imprison.

κατακόπτω, *f.* ὀψω, 2 *aor.* κατεκόπην, 3 *f. pass.* κατακεκόσθην, (κατά, κόπτω,) to cut in pieces, cut up; to kill, slay; *mid.* to beat one's self, to mourn.

κατακτείνω, *f.* ενῶ, 1 *aor.* κατέκτεινα, *p.* κατέκτονα, 2 *aor.* κατέκτανον, (κατά, κτείνω,) to kill, slay, slaughter.

καταλαμβάνω, *f.* λήψομαι, 2 *aor.* κατέλαβον, *p.* κατέληφα, 1 *aor. pass.* κατελήφθην, *p. pass.* κατέλημμαι, (κατά, λαμβάνω,) to take, to receive, to lay hold of; to seize upon, to comprehend; *mid.* to comprehend for one's self, to perceive, to find.

καταλείπω, *f.* εἴπω, *p.* καταλέλοιπα, 2 *aor.* κατέλιπον, *p. pass.* καταλείμμαι, (κατά, λείπω,) to leave behind, to leave, forsake, omit, discontinue.

καταλλάσσω, *or* -ττω, *f.* ἄξω, 1 *aor.* κατήλλαξα, 2 *aor. pass.* κατηλλάγην, 1 *aor. pass.* κατηλλάχθην, (κατά, ἀλλάσσω,) to exchange, barter; to reconcile; *mid.* to conciliate, to appease.

καταλύω, *f.* ὕσω, *p.* καταλέλυκα, 1 *aor.* κατέλυσα, 1 *aor. pass.* καελύθην,

- (κατά, λύω,) to dissolve, throw down, destroy, put an end to, render vain.
- καταμανθάνω, *f.* καταμαθήσομαι, *p.* καταμεμάδηκα, 2 *αορ.* κατέμαθον, (κατά, μανθάνω,) to learn thoroughly, to know, to consider diligently; to behold, observe, perceive.
- καταμέφομαι, *f.* μέψομαι, (κατά, μέφομαι, to blame, accuse, find fault with; to censure, complain of, accuse, reproach.
- κατανέμω, *f.* ἐμῶ, 1 *αορ.* ἐνείμα, (κατά, νέμω,) to distribute, divide, assign, allot; *mid.* to divide among themselves.
- καταπέμψω, *f.* ἐμψω, (κατά, πέμπω,) to send down, out, or away, to dispatch.
- καταπηδάω, ὦ, *f.* ἦσω, (κατά, πεδάω,) to leap or jump down from.
- κατάρπτος, ου, ό, ή, (κατά, ἀρδομαι,) accursed, abominable, execrated.
- καταρέζω, *f.* ἐξω, (κατά, ρέζω,) to stroke down with the hands; to caress, to soothe.
- καταρρόφέω, ὦ, *f.* ἦσω, (κατά, ροφέω,) to swallow by sips, to taste.
- κατασβεννύω, and σβέννυμι, *f.* σβέσω,) *p.* ἐσβηκα, (κατά, σβέννυμι,) to quench, extinguish; to dry up, drain; to calm, appease, assuage.
- κατασκηνώ, ὦ, *f.* ὥσω, and κατασκηνώ, *f.* ἦσω, (κατά, σκηνώ,) to plant down a tent, to encamp; to sojourn, dwell; to rest, remain.
- κατασκιάζω, *f.* ἄσω, (κατά, σκιάζω,) to overshadow; to shade, darken, cover, veil.
- καταστήσω, 1 *f. ind. act. of* καθίστημι.
- καταστρατοπεδεύομαι, or -δεύω, to put into cantonments, to cause to encamp.
- κατατάσσω, and ττω, *f.* ἄξω, (κατά, τάσσω,) to set in order, arrange in proper order; to array, place; to enroll.
- κατατέμνω, *f.* τεμῶ, (κατά, τέμνω,) to cut in pieces, to mutilate; to kill.
- κατατίδημι, *f.* δήσω, *p.* κατατέδεικα, 1 *αορ.* κατέδηκα, (κατά, τίδημι,) to put or lay down, deposit, lay up for use; to pay down, discharge as a debt; to perform.
- κατατιτρώσκω, *f.* τρώσω, (κατά, τιτρώσκω,) to cover with wounds, to wound mortally.
- κατατρέχω, *f.* *mid.* καταδραμοῦμαι, κατέδραμον, (κατά, τρέψω,) to run down; to run to as from a higher to a lower place, to make an incursion upon; to overrun, lay waste.
- καταφᾶγω, *οδσολ. f. mid.* καταφάγομαι, 2 *αορ. act.* κατέφαγον, (κατά, φάγω,) to devour, eat up, waste, spend in luxury.
- καταφαίνω, *f.* ανῶ, (κατά, φαίνω,) to show clearly; to make appear.
- καταφέρω, *f.* κατοίσω, 1 *αορ.* κατήνεγκα, 1 *αορ. pass.* κατηνέχθην, (κατά, φέρω,) to bear or bring down; to pull down, demolish; to strike, throw against, inflict; *pass.* to be borne, thrown down, or oppressed.
- καταφεύγω, *f.* *mid.* φεύσομαι, 2 *αορ. act.* κατέφυγον, (κατά, φεύγω,) to flee for refuge, take shelter, escape.
- καταφλέγω, *f.* ἐξω, 2 *αορ. pass.* κατεφλέγην, (κατά, φλέγω,) to burn, consume with fire.
- καταφρονέω, ὦ, *f.* ἦσω, *p.* καταπεφρόνηκα, (κατά, φρονέω,) to think down upon, to think slightly; to des-

prise, contemn, disdain; to aim, aspire to.

καταχέω, *f.* εὔσω, 1 *aor.* κατέχεα, *Att.* κατέχευα, (κατά, χέω,) to pour over, upon, or out; to fall down, to let fall; to spread before or over.

κατεδεῖατο. *See* καταδεδομαι.

κατείδω, *οδοι.*, 2 *aor.* κατείδον, (*see* καθορῶ,) to look down, survey, look at.

κάτειμι, (κατά, εἶμι,) to descend, go down; to return.

κατέπεφνον, *a reduplicated 2 aor. from* κατά, φένω, to slay.

κατερείκω, *f.* εἰζω, (κατά, ερείκω,) to break or tear in pieces, to bruise, grind to pieces.

κατέρεξα, 1 *aor. act. of* καταρέζω.

κατέρχομαι, *f.* κατελεύσομαι, 2 *aor.* κατήλδον, to go down, descend; to come back, return, come home.

κατεσθίω, 2 *aor.* κατέφαγον, (κατά, ἐσθίω,) to eat up, devour, consume.

κατέχω, *f.* καθέζω, 2 *aor.* κατέσχον, *p.* κατέσχηκα, (κατά, ἔχω,) to have and hold fast, to hold firmly, to retain, possess, keep in mind; to hold concealed, to cover; *intrans.* to hold on, to proceed.

κατοικέω, *ω*, *f.* ἥσω, 1 *aor.* κατόκησα, (κατά, οἰκέω,) to dwell in, to inhabit; to dwell fixedly, to reside in.

κατόπισθεν, *adv.*, from behind, after, hereafter.

κατορθόω, *ω*, *f.* ὥσω, (κατά, ὀρθόω,) to erect, make upright; to rectify, to accomplish successfully.

κάτω, *adv.*, below, beneath, downward, down.

κάτωθεν, from below; below, under.

Καῦστρος, *ου, δ*, Caÿster, a river of Asia Minor.

καχλάζω, *f.* ἄσω, (κλάζω *redupl.*), to dash, plash, patter; to gurgle, ripple; boil, bubble up.

κέ, *and before a vowel* κέν, *Epic and Ion.* for ἄν, *which see.*

κεάζω, *f.* ἄσω, 1 *aor.* ἐκάασε, to cleave, split, divide, sever.

κέαται, *Ion.* for κείνται, 3 *plur.* of κείμει.

κέγχρος, *ου, δ*, ἡ, millet, *usually in the plural.*

κείμει, *f.* κείσομαι, to lie, repose, rest; to be situated; to lie treasured up, to be in store, to be.

κεῖνος, *Epic and Ion.* for ἐκεῖνος.

κεῖσε, *Epic and Ion.* for ἐκεῖσε, thither, at or to that place.

κέκλετο, *Epic 2 aor.* 3 *sing.* of κέλομαι.

κεκλήγω, (κέκληγα, *perf. of* κλάζω,) to cry out, to shout.

κέκλυτε, *Poet. redupl. for* κλύτε, 2 *aor. imperat.* κλύδι, *of an assumed root* κλύμ = κλύω, to hear, listen to, to apprehend.

Κελαιναί, *αι*, Cælenæ, a city of Phrygia.

κελεύω, *f.* εὔσω, 1 *aor.* ἐκέλευσα, to set in motion, to urge on; to command, order, exhort.

κέλομαι, *and* κέκλομαι, *f.* κελήσομαι, 2 *aor.* ἐκεκλόμην, *s. s. as* κελεύω.

κέν, *before a vowel for* κέ.

κενός, *ή, όν*, empty, fruitless, vain, false.

κεντρονηκής, *έος, δ, ή*, (κέντρον, ἡνεκής,) driven by spurs or a goad, spurred on.

κέντρον, *ου, τό*, (κεντέω,) a goad, spur; a prickle, a sting.

κεραμεία, αι, ἡ, (sc. τέχνη,) pottery, the potter's art; potter's ware.

Κεραμῶν, (ἄγορά,) Keramon, a city of Asia Minor.

κεραυνῶμι, and κεραυνῶ, f. κερᾶσω, Att. κερῶ, 1 aor. ἐκέρασα, p. κέκρακα, 1 aor. pass. ἐκράδην, to mingle, mix; to temper, to soften by mixing; to pour out, to confound.

κέρās, ἄτος, τό, a horn, bow; the the wing of an army or a fleet.

κεραυνῶ, ᾧ, f. ᾠσω, (κεραυνός,) to thunder, to strike with thunder or lightning.

κερδίων, ονος, ὁ, ἡ, (κέρδος,) more profitable, gainful; better.

Κέρσος, or Κάρσος, ου, ὁ, Carsus, a river of Cilicia.

κεφαλῇ, ἧς, ἡ, the head, top, summit.

κεχηνός, ὅτος, 2 p. part. of χαίνω, to yawn, gape, open the mouth.

κῆν, Dor. for κᾶν, i. e. καὶ ἐν.

κηρός, ου, ὁ, ἡ, wax.

κηρύσσω or -ττω, f. ὕξω, p. κεκήρυχα, 1 aor. ἐκήρυξα, p. pass. κекήρυγμαι, 1 aor. pass. ἐκπρύχθην, 1 f. pass.

κηρυχθήσομαι, (κῆρυξ,) to be a herald; to proclaim, announce, publish, preach.

Κηφισσός, οὔ, ὁ, Cephissus, a river of Attica.

κηώδης, εος, ὁ, ἡ, and

κηώεις, ὤεσσα, ὄεν, (καίω,) sweet-smelling, fragrant, perfumed.

Κιλικία, αι, ἡ, Cilicia, a country of Asia Minor.

Κίλικες, ων, οἱ, sing. Κίλιξ, Cilicians.

Κίλισσα, ἡ, the Cilician, in Xen. Anab. Εργατα, the Cilician queen.

κινδυνεύω, f. εὔσω, p. κекινδύνευκα, 1 aor. ἐκινδύνευσα, to bring into danger, to be in danger or peril; to incur danger, to run a risk.

κίνδυνος, ου, ὁ, peril, danger, risk.

κινέω, ᾧ, ἦσω, 1 aor. ἐκίνησα, 1 f. pass. κινηθήσομαι, 1 aor. pass. ἐκινήθην, p. pass. κекίνημαι, (κίω,) to move, to put in motion, to stir up, excite; to remove, alter.

Κίρκη, ης, ἡ, Circe, a female deity and sorceress.

κιχέω, κιχᾶνω, and κίχημι, f. ἦσομαι, 2 aor. ἐκίχον, 1 aor. mid. ἐκίχησάμην, to find, reach, meet with; to overtake, catch, seize.

κικήσᾱτο, 3 sing. 1 aor. mid. Ion. of κιχέω.

κίω, Poet. imperf. ἐκίον usually as aorist, 2 aor. ἐκίαδον, only in the compound μετεκίαδον, to go, proceed, come.

κλαιόντεσσι, part. dat. plur. of

κλαίω, Att. κλάω, 1 aor. ἐκλαυσα, f. mid. κλαύσομαι, p. pass. κέκλαυμαι, to weep, wail, lament; to bewail.

Κλέαρχος, ου, ὁ, Clearchus, a Greek general in the army of Cyrus the Younger.

κλείω, f. εἰσω, f. κληίσω, p. κέκλεικα, 1 aor. ἐκκλεισα, p. pass. κέκκλεισμαι, 1 aor. pass. ἐκκλείσθην, to shut, close; to bar, lock.

κλέος and κλειός, εος, τό, report, rumor, fame; glory, honor, renown.

κλέπτης, ου, ὁ, (κλέπτω,) a thief.

κλέπτω, f. mid. κλέψομαι, p. κέκλεφα, Att. κέκλοφα, 1 aor. ἐκλεψα, 1 aor. pass. ἐκλέφθην, 2 aor. pass. ἐκλάπην, to steal, pilfer; to hide, conceal, suppress; to deceive, mislead.

κληίς, ἴδος, ἡ, = κλεις, (κλείω,) a key; a lock, bolt; a clasp; the collar-bone; a rower's seat.

κλῆς, κληρός, Att. for κλεις, a key.

κλίμαξ, ἄκος, ἡ, a stair, stair-case, ladder.

κλίνω, *f.* ἰνῶ, 1 *aor.* ἐκλῖνα, 1 *aor. pass.* ἐκλίνδην and ἐκλίδην, *p. pass.* κέκλινμαι, 2 *aor. pass.* ἐκλίνην, to bend, incline, lean; to turn away or back.

κλισία, *as, Ion.* ἰη, ης, ἡ, (κλίνω,) a resting place; a seat, couch; a hall.

κλύδων, ὄνος, ὁ, (κλύζω,) a wave, billow, surge; a tempest.

κλύζω, *f.* ὕσω, 1 *aor.* ἐκλύσδην, *p. pass.* κέκλυσμαι, to wash, dash; to wash away, to rinse; to be stormy, to dash high, to overflow.

κλυστήρ, ἥρας, ὁ, (κλύζω,) a clyster; a clyster-pipe, a syringe.

κλυτά, *nom. plur. n. g. of*

κλυτός, ἡ, ὄν, or κλυτός, οὐ, ὁ, ἡ, (κλύω,) heard, audible; heard of, famous, renowned, noble, splendid, beautiful.

κλών, κλωνός, ὁ, (κλάω,) a young shoot, sprout, twig.

κνέφας, ἄος, τό, *Att. gen.* κνέφους, darkness, shade, gloom, twilight.

κνήδω, *f.* κνήσω, (κνώω,) to scratch; to tickle, to excite itching; to irritate, provoke.

κνήμις, ἰδος, ἡ, (κνήμη,) armor for the legs, greaves.

κνίσσα or κνῖσα, the odor or vapor of fat, the sacrificial vapor; the fat especially of the kidneys.

κογχυλιάτης, ου, ὁ, (κόγχη,) a shelly marble, marble containing petrified shells.

κοῖλος, η, ου, hollow, hollowed; concave; deep.

κοιμάω, ὦ, *f.* ἤσω, 1 *aor. mid.* ἐκοιμήσθην, 1 *aor. pass.* ἐκοιμήθην, to make sleep, to fall asleep, to sleep; to assuage, calm; to still, quiet.

κοιμώμενος, *pres. part. pass. contr. of* κοιμάω.

κοινός, ἡ, ὄν, common, public, general; impure, unholy, profane; low, mean, vulgar; popular, civil, courteous.

κοινωνία, *as, ἡ, (κοινός,) a communion, participation; society; confederation, alliance.*

κολάζω, *f.* κολάσσομαι, *p.* κεκόλακα, 1 *aor. mid.* ἐκολάσθην, 1 *aor. pass.* ἐκολάσθην, to chastise, correct, punish.

κολακεύω, *f.* εὖσω, *p.* κεκολάκευκα, 1 *aor.* ἐκολάκευσα, (κόλαξ,) to flatter, fawn on; cajole or seduce by flattery.

κόλασις, εως, ἡ, (κολάζω,) a punishment, chastisement, correction.

κολοίος, οὐ, ὁ, a jackdaw, a jay.

Κολοσσαί, ὦν, αἱ, Colossæ, a city of Asia Minor.

κόλπος, ου, ὁ, (κοῖλος,) the bosom, lap; a bosom-like hollow, a bay or creek of the sea.

κολυμβάω, ὦ, *f.* ἤσω, to swim.

κομῶω, ὦ, *f.* ἤσω, (κόμη,) to let the hair grow long, to have long hair; to be proud; to have leaves, to be verdant.

κόμη, ης, ἡ, the hair; the leaves of trees.

κομίζω, *f.* ἴσω, *Att.* ἰῶ, *mid.* ἰοῦμαι, 1 *aor.* ἐκόμισα, *mid.* ἐκομισάμην, 1 *aor. pass.* ἐκομίσθην, (κομέω,) to take care of, attend upon, provide for; to take up, bear away, carry off; *mid.* to provide for one's self, to entertain.

κομψῶς, *adv.* (κομψός,) elegantly, prettily, daintily, cleverly.

κονία, *as, Ion.* κονίη, ης, ἡ, dust, sand, ashes.

κονίησι, *dat. plur. Ion. for κονίαις.*

κονιορτός, οὐ, δ, (κόνις, ὄρνυμι,) dust raised or stirred up; a cloud of dust.

κόνις, εὼς, ἡ, dust of ashes, ashea.

κονίω, *f. ἴσω, p. pass. κεκόνιμαι, (κονί-
ζω,) to make dusty, to fill with
dust; to defile, bedust; to raise
dust, make haste, speed.*

κόπος, ου, δ, (κόπτω,) labor, toil, busi-
ness; trouble; fatigue.

κόπρος, ου, δ, dung, manure; filth,
dirt.

κόπτω, *f. κόψω, p. κέκοφα, 1 aor.
έκοψα, 2 aor. pass. έκόπην, 2 p. act.
κέκοπα, (κόπω,) to strike, smite,
wound, knock down, slay.*

κόραξ, ἄκυσ, δ, a crow, a raven.

κόρη, ης, *Dor. κόρα for Ion. κούρη, ης,
ἡ, a maiden, damsel, girl.*

Κόρινθος, ου, ἡ, Corinth, a celebrated
city of Greece.

κορυθαίολος, ου, δ, ἡ, (κόρυς, αἰόλος,)
helm-shaking, crest-waving.

κόρυς, ὕδος, ἡ, (κάρα,) the helmet.

κορυφή, ης, ἡ, (κόρυς,) the crown of
the head, the summit of a moun-
tain.

κορώνη, ης, ἡ, the crow; the ring on
the house-door; the curved end of
a bow.

κορωνός, οὐ, δ, ἡ, or κορωνός, ἡ, ὄν,
(κορώνη,) bent, crooked; rampant,
lofty.

κοσμέω, ὦ, *f. ήσω, p. κεκόσμηκα, 1
aor. έκόσμησα, p. pass. κεκόσμημαι,
1 aor. pass. έκοσμήθην, (κόσμος,)
to put in order, to arrange, place
in a line; to adorn, deck; to pre-
pare, array.*

κόσμος, ου, δ, (προβ. κομέω,) order,
decoration; ornament; embellish-
ment; the world, the universe.

κοτέσσεται, *f. mid. by redupl. of σ,
from*

κοτέω, ὦ, *p. κεκότηκα, f. κοτέσομαι,
(κότος,) to be angry with, en-
raged at.*

κούδενός, *i. e. καὶ οὐδενός.*

κουρεύς, εὼς, δ, (κείρω,) a barber, hair-
cutter; a gossiping fellow.

κούρη. *See κόρη.*

κουφίζω, *f. ἴσω, Att. κουφιῶ, p. κε-
κούφικα, 1 aor. έκούφισα, 1 aor. pass.
έκουφίσθην, (κούφος,) to lighten;
to lift or raise up; to be light.*

κράζω, 2 aor. έκραγον, 1 aor. έκραξα,
*p. κέκράγα, as pres., 1 fut. pass. κραχ-
θήσομαι, 2 fut. κραγήσομαι, 3 fut.
κεκράξομαι, 2 aor. pass. έκράγην,
(κράγω,) to croak, scream; to cry,
to cry out; to exclaim, to call
aloud.*

κράνιον, ου, τό, (κάρηνον,) the skull,
the head.

κράνος, εὼς, τό, (κάρηνον,) a helmet or
head-piece.

κράς, κρατός, τό, (κάρα,) the head,
summit.

κρῆτα, τό, the head.

κρᾶτερός, α, or, strong, robust, brave.

κρατέω, ὦ, *f. ήσω, p. κεκράτηκα, 1
aor. έκράτησα, 1 aor. pass. έκρατή-
θην, p. pass. κεκράτῃμαι, (κρατός,)
to be strong, powerful; to be supe-
rior, to rule over.*

κρατήρ, *Ion. κρητήρ, ήρος, a bowl,
goblet.*

κράτιστος, η, or, *superl. of αγαθός,
strongest, most powerful.*

κρᾶτος, εὼς, τό, strength, power, force.

κραυγή, ης, ἡ, a cry, clamor.

κρέας, *Att. κρέως, nom. plur. κρέα,
flesh, meat.*

κρείσσω, stronger, more powerful.

κρέμαμαι, *shortd. pass. pres. of*

κρεμάννυμι, rarely -νύω, *f.* κρεμᾶσω, *Att.* κρεμῶ, 1 *aor.* ἐκρέμασα, 1 *aor. pass.* ἐκρεμάσθην, *fut. pass.* κρεμασθήσομαι, *shortened pass. form* κρέμαμαι, to hang, suspend; to be suspended.

κρήνη, *ης, ἡ*, a spring, fountain.

κρηπίς, *ἱδος, ἡ*, a slipper, a sandal; a foundation, basis.

Κρής, *ητός, ὁ*, a Cretan; *οἱ Κρήτες*, the Cretans.

κρῖ, *τό*, *contr. from*

κριθή, *ῆς, ἡ*, barley.

κρίνω, *f.* ᾠ, 1 *aor.* ἐκρίνα, *p.* κέκρικα, 1 *aor. pass.* ἐκρίδην, to separate, distinguish, discriminate; to choose out, select; to judge, decide, determine; to sit in judgment upon, to punish, to take vengeance on.

κρίσις, *εως, ἡ*, (*κρίνω*), a separation, discrimination; selection, choice; judgment, sentence, condemnation.

κριτής, *οὔ, ὁ*, (*κρίνω*), a judge, an umpire.

Κροῖσος, *ου, ὁ*, Croesus, a celebrated king of Lydia.

Κρονίων, *ονος, ὁ*, son of Saturn = Jupiter.

Κρόνος, *οὔ, ὁ*, Cronos or Saturn, father of Jupiter.

κροσσαι, *αἱ*, the battlements of towers.

κρόταφος, *ὁ*, (*κροτέω*), the temple of the head, usually in *plur.*, the temples.

κρούω, *f.* κρούσω, *p.* κέκρουκα, 1 *aor. pass.* ἐκρούσθην, *p.* κέκρουσμαι, 1 *aor.* ἐκρουσα, to knock, strike, smite, rap; to examine, try, prove.

κρύος, *εος, τό*, cold, ice, frost, chill.

κρύπτω, *f.* ὤψω, *p.* κέκρυφα, *p. pass.* κέκρυμμαι, 1 *aor. pass.* ἐκρύφθην, 2 *aor. pass.* ἐκρύβην, 2 *fut. pass.* κρυβήσομαι, 3 *fut. κεκρύβομαι*, (*κρύ-*

βω), to hide, conceal, cloak; to keep secret or in silence; *neut.* to lie hid, to be concealed; *mid. reflexive or transitive*, to conceal one's self or any thing from another.

κρυφῶ, *adv. Dor. for κρυφῇ*, secretly, privately.

κτδομαι, *ᾠμαι, f. ἵσσομαι, p. κέκτημαι* and *ἐκτῆμαι* as *present*, 1 *aor. pass.* ἐκτήδην, 1 *aor. mid.* ἐκτησάμην, *depon. mid.* to get for one's self, to acquire, possess, have in possession.

κτέαρ, *ατος, dat. κτεάτεσσι, τό*, (*κτδομαι*), that which is gained, property, possessions.

κτείνω, *f.* κτενῶ, 1 *aor.* ἐκτεινα, *p.* ἐκτακα and *ἐκταγκα*, 1 *aor. pass.* ἐκτάδην, 2 *perf.* ἐκτονα the usual perfect active, 2 *aor.* ἐκτάνον, *Poet.* 2 *aor. pass.* ἐκτάρην, to kill, slay, slaughter.

Κτησίας, *ου, ὁ*, Ctesias, a Greek physician and historian.

κτήμα, *ἄτος, τό*, (*κτδομαι*), a possession, property, estate.

κτῆνος, *εος, τό*, (*κτδομαι*), cattle; a beast of burden; flocks and herds of every kind, a domestic animal.

κτῆσις, *εως, ἡ*, (*κτδομαι*), an acquiring, a getting; property, possessions.

κτύπος, *ου, ὁ*, (*τύπτω*), any loud noise, a crash of thunder, clash of arms, clattering of horses' feet.

κύβδος, *ου, ὁ*, (*χύω*), a cup, a drinking cup; an Attic measure containing about one-third of a gill.

κῦάνεος, *έα, εον*, (*κυανός*), dark, black, gloomy.

κυανόπρωρος, *ου, ὁ, ἡ*, (*κύανος*), having a dark-blue or black prow, black-beaked.

κυβερνήτης, ου, ὁ, (κυβερνάω,) a pilot, gubernator; a director, guide, ruler.

Κύδνος, ου, ὁ, Cydnus, a river of Cilicia.

κῦδος, εος, τό, glory, honor, rank, praise; in a bad sense, evil-report, disgrace, shame.

Κυθήρη, ης, ἡ, Cythere, one of the epithets of Venus.

κυκάω, ᾠ, f. ἥσω, to mingle or mix, to disturb, confound.

κυκλέω, ᾠ, f. ἥσω, (κύκλος,) to move round and round, to wheel; to encircle, surround; to carry on wheels, to carry forth, convey.

κύκλος, ου, ὁ, plur. οἱ κύκλοι and τὰ κύκλα, a circle, ring, circumference; a wheel; the disc of a planet.

κυκλόω, ᾠ, f. ὤσω, 1 aor. pass. ἐκυκλώθην, (κύκλος,) to encircle, surround; pass. to be enclosed, encircled, besieged.

κύκλωσις, εως, ἡ, a surrounding, enclosing, spoken of an army in battle.

Κύκλωψ, ὤπος, ὁ, plur. οἱ Κύκλωπες, a Cyclops, the Cyclopes, a gigantic race having one eye in the middle of the forehead.

κυλινδέω = κυλίω, κυλίσω, 1 aor. ἐκύλισα, 1 aor. pass. ἐκυλίσθην, to roll, 'roll on or along; to turn on an axis.

κύλιξ, ἱκος, ἡ, (κοῖλος,) a cup, goblet; a chalice.

κῦμα, ἄτος, τό, (κύω,) a wave, billow; a swelling of the sea, a storm.

κυνή, ης, contr. κυνῇ, ἥς, ἡ, (κύων,) a dog's skin; a helmet, head-piece.

κυνέω, f. κύσω, and κυνήσομαι, 1 aor. ἐκύσα, (κύω,) to kiss, to salute; to reverence.

Κυνίσκα, ης, ἡ, Cyniska, sister of Agesilaus.

κύος, εος, τό, (κύω,) the embryo, fetus. κύριος, ἰα, Ion. ἰη, ἰον, (κύρος,) lord, master, owner; valid, authentic, effective.

Κῦρος, οὔ, ὁ, Cyrus the Elder, the founder of the Persian empire; the Younger, brother of Artaxerxes.

κυρτώω, ᾠ, f. ὥσω, (κυρτός,) to bend or crook, to curve, to bend down.

κύσα and κύσσα, Poet. for ἔκυσσα, 1 aor. of κυτέω.

κύω, to be pregnant with, to conceive.

κύων, γεν. κυνός, ὁ, ἡ, a dog, a bitch.

κολύω, f. ὤσω, p. κεκώλυκα, 1 aor. pass. ἐκωλύθην, to hinder, restrain, repress; to withhold, forbid.

κωμάζω, f. ὤσω, p. κεκώμακα, (κῶμος,) to indulge in festivity, to revel, feast, make merry;

κωμάρχης, ου, ὁ, (κῶμη, ἄρχω,) the chief magistrate or head of a village.

κωμαστής, οὔ, ὁ, a feaster, reveller.

κῶμη, ης, ἡ, a village, town.

κωμήτης, ου, ὁ, (κῶμη,) a villager, countryman.

κῶνωψ, ὤπος, ὁ, ἡ, a gnat.

κῶπη, ης, ἡ, the hilt of a sword, the part of the oar grasped by the hand.

κωφός, ἡ, ὄν, dull, blunt; deaf, dumb; feeble; foolish; idle.

Λ.

λᾶας, λᾶαος, contr. λᾶος, dat. λᾶϊ, acc.

λᾶαν, ὁ, a stone, rock, or cliff.

λαβή, ἡ, (λαβεῖν,) a handle, haft; a grip, a hold.

λαγχάνω, *f.* λήξομαι, *p.* εἴληχα and λέλογχα, *p. pass.* εἴληγμαι, 1 *aor. pass.* ἐλήχθην, 2 *aor.* ἔλαχον, (λάχω,) to obtain, possess, have; to make one a possessor.

λαγώς, οὐ, *Epic* for λαγός, ὦ, *Ion.* λαγός, οὐ, ὅ, a hare.

λαγῶς, φᾶ, ῶν, *contr.* for λαγώεις, of a hare.

λαγός, ὦ, ὅ, a hare.

Λαερτιάδης, ου, ὅ, son of Laertes, *i. e.* *Ulysses.*

λάζομαι, *dep. Ion. and Epic* for λαμβάνω, to take, seize, grasp, lay hold of.

λάθρα, and λάθρᾳ, *adv.*, secretly, privately, unobserved.

λαίλαψ, ἄπος, ἡ, a tempest, a hurricane, a sea-storm.

Λακεδαιμόνιος, α ου, *adj.*, Lacedæmonian.

λαλέω, ὦ, *f.* ἤσω, 1 *aor.* ἐλάλησα, *p. pass.* λελάλημαι, to talk, chatter, babble; to speak, say; to declare, announce.

λαλίστερος, *comparat.* of λάλος, more talkative or prating.

λαμβάνω, *f.* λήψομαι, *p.* εἴληφα, *p. pass.* εἴλημμαι, 1 *aor. pass.* εἰλήφθην, 2 *aor.* ἔλαβον, to take, to take hold of; to choose, obtain, receive, partake of.

λάμπει, *Ion. imperf. act.* of λάμπω.

Λαμπетία, ἡ, Lampetia, daughter of *Helius.*

λαμπρότης, ητος, ἡ, (λάμπω,) brilliancy, splendor, clearness, distinction.

λάμπω, *f.* ψω, 2 *p.* λέλαμπα, 1 *aor.* ἔλαμψα, to give light, to shine, glimmer, beam, flash.

λανθάνω, *f.* λήσω, 1 *aor.* ἔλησα, 1 *aor. pass.* ἐλάσθην, 3 *fut. pass.*

λελήσομαι, *as mid.* 2 *aor.* ἔλαδον, 2 *perf.* λέληθα, *f. mid.* λήσομαι, *p. pass.* λέλησμαι, 1 *aor. mid.* ἐλησάμην, = ἔλαδον, 2 *aor. mid.* ἐλαδάμην, to lie hid, escape notice, to be unknown; to cause to forget; to forget.

λαός, οὐ, ὅ, *Ion.* ληός, the people; soldiers, troops, army; an armed band.

Λάρισσα, ἡ, Larissa, a city on the *Tigris.*

λάρος, ου, ὅ, a voracious sea-bird, a mew, gull.

λέαινα, ης, ἡ, (λέων,) a lioness.

λέβης, ητος, ὅ, a caldron, a kettle.

λέγω, *f.* λέξω, 1 *aor.* ἔλεξα, *f. mid.* λέξομαι, 1 *aor. mid.* ἐλέξάμην, 1 *aor. pass.* ἐλέχθην, to lay one down, to lull to sleep, to put to bed; to lay in order, arrange; to number, gather, select, choose.

λείβω, *f.* ψω, 1 *aor.* ἔλειψα, to pour out, to spill, shed; to sacrifice; *mid.* to flow, melt, dissolve.

λειμών, ὠνος, ὅ, a moist place; a meadow, field, pasture.

λείος, εἰα, εἶον, smooth; polished; even, level.

λείπω, *f.* ψω, *p.* λέλοιπα, 1 *aor.* ἔλειψα, 2 *aor.* ἔλιπον, *p. pass.* λέλειμμαι, 1 *aor. pass.* ἐλείφθην, 3 *ful. pass.* λελείψομαι, to leave, quit, abandon, forsake; *mid.* to be left behind, to be inferior, fall short of.

λεκάνιον, ου, τό, (λεκάνη,) a little dish or platter.

λέληθα, 2 *perf.* of λανθάνω.

λεπτός, ἡ, ὄν, (λέπω,) thin, fine, slender, delicate; weak, infirm.

λευκαίνω, *f.* ἄνω, 1 *aor.* *Att.* ἐλεύκηνα, 1 *aor. pass.* ἐλευκάνθην, (λευκός,)

- λευκόθωραξ, ἄκος, δ, ἡ, (λευκός, θώραξ,) having a white cuirass.
- λευκός, ἡ, ὄν, white, clear, fair; shining, glittering, radiant.
- λευκώλενος, ου, δ, ἡ, (λευκός, ὠλένη,) having white arms, white-armed.
- Λεωνίδας, ου, δ, Leonidas, a famous Spartan king.
- λήγω, f. λήξω, to cease, leave off, be still.
- λήρῃω, ᾠ, f. ἤσω, (λήρησις,) to be foolish or silly, to speak or act foolishly.
- λίαν, adv., very much, too much, exceeding, wholly.
- λιγυρός, ἄ, ὄν, s. s. as λιγύς, (clear-sounding, whistling, roaring; loud-singing.
- λίην, adv. Ion. for λίαν.
- λίθινος, η, ον, (λίθος,) made of stone, stony.
- λίθος, ου, δ, ἡ, a stone, rock.
- λιλαίωμαι, p. λελίημαι, p. pass. λελίημην, (λιλάω,) depon. Epic. to desire ardently, to strive or long for, to wish.
- λιμήν, ἑνος, δ, a port, harbor, haven.
- λίμνη, ης, ἡ, a pool, lake, marsh; a sea.
- λιμός, οὔ, δ, hunger, famine.
- λίσσομαι and λίτομαι, f. λίσσομαι, 2 aor. ἐλιτόμην, 1 aor. ἐλίσάμην, to supplicate, entreat; to beg, implore, adjure.
- λογίζομαι, f. ἴσομαι, p. pass. λελόγισμαι, 1 aor. pass. ἐλογίσθην, (λέγω,) to reason, think, consider, reckon, compute.
- λογισμός, οὔ, δ, (λόγος,) reckoning, computation.
- λόγος, ου, δ, (λέγω,) a word, a speaking, utterance; a saying, declaration; a discourse, rumor, report; a reason, ground, cause.
- λόγχη, ης, ἡ, the head of a lance or spear; a lance, spear, javelin.
- λοιδορέω, ᾠ, f. ἤσω, perf. λελοιδορήκα, (λοιδορός,) to rail at, revile, reproach; to slander, insult.
- λοιμός, οὔ, δ, a plague, pestilence; a pestilent fellow.
- λοιπός, ἡ, ὄν, (λείπω,) left, remaining, other; as adv., in future, henceforth, finally.
- λούω, f. λούσω, p. pass. λέλουμαι, 1 aor. mid. ἐλουσάμην, (λόω,) to bathe, wash; to cleanse, purify.
- λοχαγός, οὔ, δ, (λόχος, ἄγω,) a captain of a cohort or company.
- λόχος, ου, δ, (λέγω,) concealment, ambush.
- Λυδία, ας, ἡ, Lydia, a country in Asia Minor.
- Λυδός, οὔ, δ, a Lydian.
- Λύκαια, αν, τῆ, (Λυκαῖος,) the festival of Lycæan Jupiter; the Roman Lupercales.
- Λυκαῖος, α, ον, Lycæan, Arcadian, a frequent epithet of Jupiter.
- λύκος, ου, δ, a wolf.
- λυπέω, f. ἤσω, 1 aor. ἐλύπησα, 1 aor. pass. ἐλυπήθην, (λύπη,) to give pain to, to pain, distress, grieve, annoy; to hurt, injure.
- λύπη, ης, ἡ, pain, distress; grief, vexation.
- λύρα, ας, Ion. η, ης, ἡ, a lyre or harp.
- λυρίζω, f. ἴσω, (λύρα,) to play the lyre.
- λυσιτελέω, ᾠ, f. ἤσω, to indemnify for expenses incurred; to be useful or advantageous to; to profit.
- λυσσάω, or -ττάω, ᾠ, (λυσσώω,) to be raging in battle, to rave, to be furious.
- λύχνος, ου, δ, a light, lamp, candlestick.
- λύω, f. λύσω, 1 aor. ἐλύσα, p. λέλυκα,

p. pass. λέλυμαι, *pluperf.* ἐλελύμην, 1 *aor. pass.* ἐλύθην, to loose, loosen; to unbind, untie; to let go, set free; to dissolve.

Λώτινος, *η, ον*, belonging to the lotus.

M.

μά, *adv.* of asseveration, by.

Μαίανδρος, *ου, δ*, Mæander, a river of Phrygia.

μαίνω and μαίνομαι, *f.* μανήσομαι and μανοῦμαι, *p.* μέμνηα as present, 1 *aor.* ἐμήνα, *aor. pass.* ἐμάνην, to rage, to be furious, mad, raving.

μαίδομαι, *οὔμαι, f.* ώσομαι, (μαῖα,) to deliver, spoken of a midwife.

μαίωτρον, *ου, τό*, a midwife's fee.

μάκαρ, ἄρος, *δ, ἡ*, and μάκαιρα, *ἡ*, happy, blessed; rich, opulent; successful, fortunate.

μακάρια, *as, ἡ*, happiness, bliss, felicity.

μακαρίζω, *f.* ἴσω, *Att.* μακαριῶ, 1 *aor.* ἐμακάρισα, (μάκαρ,) to bless, pronounce happy; to esteem happy or fortunate.

μακάριος, *ια, ιον*, (μάκαρ,) happy, blessed.

μακαρίστος, *ἡ, όν*, (μακαρίζω,) blessed, deemed happy, enviable.

Μακεδονία, *as, ἡ*, Macedonia, a country of Greece.

Μακεδών, *όνος, δ*, a Macedonian.

μακρός, *ά, όν*, by *synecop.* from μακρός, (μήκος,) long, far, far distant, used both of space and time.

μάλα, *adv.*, greatly, much, exceedingly; surely, quite.

μαλακός, *ἡ, όν*, soft, tender, mild, gentle.

μάλιστα, *adv.*, most, most of all, especially.

μᾶλλον, *adv.*, more, rather.

Μανδάνη, *ης, ἡ*, Mandane, the mother of Cyrus the Elder.

μανδᾶν, *f.* μαθήσομαι, *p.* μεμάδηκα, 2 *aor.* ἐμάδον, *p. pass.* μεμάδηναι, to learn, understand; to be taught, informed; to perceive, comprehend.

μανός, *ἡ, όν*, thin, slender.

μαντεία, *as, ἡ*, (μαντεύομαι,) prophesying, power of divination, divination.

μάντις, *ews, and ιος, δ*, (μαίνομαι,) a diviner, soothsayer, prophet.

Μαραθών, *ώρος, δ*, Marathon, a place in Attica famous for the great victory over the Persians.

μάρναι (inflected like ἴσταμαι in *pres. and imperf.*), to fight, do battle, contend; to quarrel, wrangle.

Μαρσύας, *ου, δ*, Marsyas, a river of Phrygia.

μαστός, *οὔ, δ*, (= μαστός,) the breast.

μαστιγώω, *f.* ώσω, 1 *aor.* ἐμαστιγώσα, 1 *aor. pass.* ἐμαστιγώδην, (μάστιξ,) to scourge, whip, flog.

μάστιξ, *ἰγος, ἡ*, a whip, scourge.

μάταιος, *αἶα, αἰον*, (μάτην,) vain, empty, fruitless; rash, imprudent.

μάτην, *adv.*, in vain, idly, fruitlessly.

μάχαιρα, *as, ἡ*, a large knife, a dagger, sabre.

μάχη, *ης, ἡ*, (μάχομαι,) a battle, fight, combat; a strife, quarrel, brawl.

μάχιμος, *ιμη, ιμον*, (μάχη,) fit for battle, warlike, martial.

μάχομαι, *Epic and Ion.* μαχέομαι, *f. mid.* μαχέσομαι and μαχοῦμαι, *Epic* μαχήσομαι, *p.* μεμάχημαι, 1 *aor.* ἐμαχεσάμην, to fight, combat; to dispute, quarrel.

- μάω, *Poet.* 2 *perf.* μέμονα and μέμαα, as *present*, 2 *pluperf.* ἐμεμέειν as *imperf.*, to desire earnestly, to be eager, to intend.
- μέ, *enclit. accus. of* ἔγω.
- μέγα, (μέγας,) great; *adv.*, greatly.
- μεγαλήτωρ, *oros*, ὁ, ἡ, (μέγας, ἥτωρ,) magnanimous; proud, haughty.
- μεγαλοπρεπῶς, *adv.* (μέγας, πρέπω,) magnificently, honorably, excellently.
- μεγαλόφρονέω, ὦ, *f.* ἦσω, (μεγαλόφρων,) to be high-minded, generous; in a bad sense, to be proud, haughty.
- Μεγαρεύς, ἑως, ὁ, a Megarean.
- μέγαρον, *ου*, τό, a large house; a palace; a temple; any house, mansion, or dwelling.
- μέγας, μεγάλη, μέγα, *comp.* μέζων, *superl.* μέγιστος, great, large; vehement, violent; distinguished; powerful.
- Μεγαφέρνης, *ους*, ὁ, Megaphernes, a Persian noble.
- μεδίμη, *Ion.* μετήμη, *f.* ἦσω, 1 *aor.* μεδήκα, *p.* μεδεῖκα, (μετά, ἵμη,) to send off or away, let go, release, dismiss; to discharge as an arrow, dart, etc.
- μέθυ, τό, wine.
- μεθύσκει, *f.* ὕσω, 1 *aor.* ἐμέδυσσα, 1 *aor. pass.* ἐμεδύσθην, (μεθύω,) to intoxicate; to be intoxicated, to get drunk.
- μεθύω, defective, to get drunk, to become intoxicated.
- μειδάω, *or* εω, *f.* ἦσω, 1 *aor.* ἐμεῖδισα, to laugh gently, to smile.
- μείζων, *onos*, ὁ, ἡ, *comp.* of μέγας.
- μειλίχιος, *ου*, ὁ, ἡ = μείλιχος, *ου*, ὁ, ἡ, (μειλίσσω,) bland, mild; sweet, mellifluous.
- μείων, *onos*, τό, smaller or inferior; μείων ἔχειν, to have the worse, to be inferior.
- μειράκιον, *ου*, τό, a youth, a young man.
- μελαγχολάω, ὦ, *f.* ἦσω, (μέλας, χολή,) to have black bile; to be melancholy, mad.
- μέλας, αῖνα, *αν*, *gen.* ἄνος, *ης*, ἄνος, black, dark, gloomy, horrible.
- μέλει, *impers.* from μέλω, *imperf.* ἔμελε, *f.* μελήσει, *p.* μεμέληκε, *pluperf.* ἐμεμέληκει, it concerns, is an object of concern.
- μελετάω, *f.* ἦσω, *p.* μεμελέτηκα, 1 *aor.* ἐμελέτησα, (μελέτη,) to care for, to take care of; to practise arts, etc.; to meditate.
- μέλημα, ἄτος, τό, (μέλω,) that for which one cares, the object of care.
- μελίγᾱρος, *νος*, ὁ, ἡ, (μέλι, γῆρνος,) sweet-voiced, sweet-toned.
- μελίγηρνος. See the preceding.
- μελίνη, *ης*, ἡ, millet, panicum milliacum.
- μέλισσα, *or* μέλιττα, *ης*, ἡ, a bee; the honey of the bee.
- μέλλω, *f.* μελλήσω, 1 *aor.* ἐμέλλησα, to be about to do any thing, to intend, delay; to be fated or destined to do or to be.
- μέλος, εος, τό, a member, limb.
- Μέμφις, ἰδος, Memphis, a city of Egypt.
- μέμφομαι, *f.* mid. μέμψομαι, 1 *aor. pass.* ἐμέμφθην, to blame, chide, complain of, find fault with.
- μέν, *conjunct.* implying affirmation or concession, indeed, truly, at the same time pointing forward to something antithetic, or at least different, which is commonly subjoined by δὲ or an equivalent particle.

Μενέλαος, ου, ὁ, Menelaus, a king of Sparta.

Μένιππος, ου, ὁ, Menippus, a cynic philosopher.

μένος, εος, τό, vigor, force, power; rage, anger; warlike spirit, bravery; desire, longing, wish; physical force, strength.

μέντοι, or separately, μὲν τοι, certainly, yet, notwithstanding.

μένω, f. μενῶ, 1 aor. ξμεινα, p. μεμένηκα, to remain, continue, abide, wait for.

Μένων, ωνος, ὁ, Menon, a Thessalian general in the army of Cyrus the Younger.

μερίζω, f. ἴσω, p. pass. μεμέρισμαι, 1 aor. pass. ἐμερίσθην, 1 aor. mid. ἐμερίσαμην, (μείρω,) to divide, distribute, separate.

μερίμνα, ης, ἡ, (μερίς, μερίζω,) care, trouble, anxiety.

μερίς, ἴδος, ἡ, (μείρω,) a part, portion, share; a particle.

μέρος, εος, τό, (μείρω,) a part, portion; share, turn.

μεροψ, οπος, ὁ, (μείρωμαι, ὄψ,) endowed with articulate speech; discoursing, speaking.

μεσονύκτιος, and μεσόνυκτος, ου, ὁ, ἡ, (μέσος, νύξ,) at midnight.

μέσος, η, ον, mid, middle, midst.

Μέσπιλα, ἡ, Mespila, a city on the Tigris.

Μεσσητς, ἴδος, ἡ, Messela, a fountain of Hellas in Thessaly.

μέσσος, Ποι. for μέσος.

μεστός, ἡ, ὄν, full, filled; sated, wearied, tired.

μετά, prep. gov. gen. and accus., with, among; towards, into; after, behind.

μεταβάλλω, f. βαλῶ, 2 aor. μετέβα-

λον, p. μεταβέβληκα, (μετά, βάλλω,) to throw over or around; to turn about, change, alter.

μεταβολή, ἡς, ἡ, change, transfer, transposition; a revolution.

μεταδίδωμι, f. μεταδώσω, p. μεταδέδωκα, 2 aor. μετέδων, (μετά, δίδωμι,) to give part of, to give a share; to impart, share.

μεταλαμβάνω, f. mid. λήψομαι, p. μετέληφα, 2 aor. μετέλαβον, (μετά, λαμβάνω,) to have or get a share of, to partake in, to participate.

μεταμέλει, imperf. μετέμελε, f. μελήσει, aor. μετεμέλησε, imperf. (μετά, μέλει,) it repents me, I repent.

μεταξύ, adv. (μετά, μέσος,) betwixt, between; meanwhile, next following, next.

μετάπεμπτος, ου, ὁ, ἡ, (μεταπέμπομαι,) sent for, summoned.

μεταπέμπω, f. ψω, (μετά, πέμπω,) to send after, to send for, to invite.

μεταυδάω, f. ήσω, (μετά, αὐδάω,) to speak among, to address, speak to.

μέτειμι, (μετά, εἰμι,) to be between, among, or with; to live with, enjoy one's company.

μετέρχομαι, f. mid. μετελεύσομαι, 2 aor. μετήλθον, (μετά, ἔρχομαι,) to come or go among; to pass by or over to; to pursue, seek after, beseech.

μετέχω, f. μεδέξω, p. μετέσχηκα, 2 aor. μετέσχον, (μετά, ἔχω,) to be a partaker of, to share with, participate in.

μετεωρίζω, f. ἴσω, (μετέωρος,) to raise up, to raise, keep on high; to encourage, give hopes.

μετέωρος, ου, ὁ, ἡ, (μετά, αἶρω,) raised up above the earth, off the ground, on high, in the air; on

- the sea, out at sea, *spoken of a ship*.
- μετρέω, ὦ, *f. ἦσω, p. μεμέτρηκα, 1 aor. act. ἐμέτρησα, p. pass. μεμέτρημαι, 1 aor. pass. ἐμετρήθην, (μέτρον,) to measure, pass over; count, compute.*
- μετρίως, *adv. (μέτριος,) moderately, sparingly, suitably.*
- μέτρον, *ov, τό, a measure, rule, standard.*
- μέτωπον, *ov, τό, (μετά, ὠψ,) the front, forehead; the front of an army, the prow of a ship.*
- μέχρι, *before a vowel μέχρις, as prep. with the gen., unto, as far as to, until; as conj., until.*
- μή, *a particle denoting a dependant and conditional negative, not; as a conj., that not, lest; it is also used as an interrogative particle, implying the expectation of a negative answer.*
- μηδέ, *conj., and not, also not; neither, even.*
- μηδείς, μηδεμία, μηδέν, *not even one, no one; neut. μηδέν, nothing, not at all, in no respect.*
- μήδετο *for ἐμήδετο, 3 sing. imperf. Ion. of μήδομαι.*
- Μηδία, *as, ἡ, Media, a country of Asia Minor.*
- Μηδικός, *ἡ, ὄν, Median, relating to the Medes.*
- Μήδος, *ov, ὁ, a Mede or Median.*
- μηκέτι, *adv., no more, no further, no longer.*
- μήκος, *eos, τό, length, generally of time; height, tallness, stature; space, distance.*
- μήλον, *ov, τό, a sheep, any cattle, small cattle.*
- μήν, μηνός, *ἡ, a month.*
- μήν, *conj., indeed, verily, truly, assuredly.*
- μήνιγξ, ἰγγος, *ἡ, a membrane, that which contains the brain.*
- μηρός, *ov, ὁ, the thigh, haunch.*
- μηρύω, *f. ὤσω, to draw out thread; to draw up as an anchor, to furl; to draw out, unwind.*
- μητ', *and μήτε, conj., neither, nor.*
- μήτηρ, *ἑρος, ἡ, a mother.*
- μητιδᾶ, *and μητιδᾶω, f. δᾶω, (μητις,) to consult, deliberate, plan.*
- μηχάνη, *ἡς, ἡ, (μήχος,) a machine, apparatus, engine; a plot, invention.*
- μήχος, *eos, τό, (μηχανή,) a means, exploit, contrivance.*
- μιᾶρός, *ἡ, ὄν, (μιαίνω,) stained, defiled with blood, polluted, impure.*
- μίγνυμι, *f. μίξω, 1 aor. pass. ἐμίχθην, perf. pass. μέμιγμαί, to mix, to mingle, to bring together.*
- Μίδας, *ov, ὁ, Midas, a Phrygian king.*
- Μιθριδάτης, *ov, ὁ, Mithridates, a Persian.*
- μικρός, *ἡ, ὄν, small, little, comparat. μικρότερος, smaller, less.*
- Μίλητος, *ov, ἡ, Miletus, a city of Asia Minor.*
- Μιλτιάδης, *ov, ὁ, Miltiades, an Athenian general.*
- μιμέομαι, οὔμαι, *f. mid. μιμήσομαι, p. pass. μεμίμημαι, (μίμος,) to mimic, imitate; to counterfeit.*
- μιμηλός, *ἡ, ὄν, imitating, imitative; imitated, counterfeited.*
- μῖμνω, (μένω,) *to remain, to stand firm, to wait for.*
- μισέω, ὦ, *f. ἦσω, p. μεμίσηκα, 1 aor. act. ἐμίσησα, 1 aor. pass. ἐμισήθην, p. pass. μεμίσημαι, (μισός,) to hate, detest, despise, abhor.*

- μισθός, οὐ, ὁ, pay for labor, wages, hire; reward, recompense.
- μισθοφορά, ἄς, ἡ, (μισθός, φέρω,) pay, wages.
- μισθοφόρος, ου, ὁ, ἡ, serving for hire, a mercenary, a hireling soldier.
- μιστούλλω, (μίτυλος,) to cut into small pieces, to cut up.
- μνᾶ, ἄς, ἡ, a mina, a pound, *in weight* = 100 drachmæ, or 15 oz. 83½ grains; *in money* = 100 drachmæ, or £4. 11s. 3d.
- μνᾶμαι, ὦμαι, *obsolet.* *f. mid.* μνήσομαι, 1 aor. *mid.* ἐμνησάμην, (μνᾶ,) to recollect, be mindful of, remember.
- μνημεῖον, *Ion.* μνημήϊον, (μνήμη,) memory, remembrance; mention.
- μνησικακέω, ὦ, *f.* ἤσω, (μνήσις, κακός,) to remember an injury or evil; to bear ill-will or malice.
- μογέω, ὦ, *f.* ἤσω, (μόγος,) to toil, labor; to be weary with labor; to grieve, to be in pain.
- μοῖρα, ας, *Ion.* ης, ἡ, (μεῖρομαι,) a part, portion; lot, fate, destiny; the goddess of fate, the Parca of the Romans.
- μολέω or μόλω, *obsolet.* 2 aor. ἐμολον, *p.* μεμόλῃκα, *by metathesis and epenthesis changed into* μέμβλωκα, to go, come, arrive; to set out, depart.
- μόλις, *adv.*, with difficulty, hardly, scarcely.
- μόλυβδος, ου, ὁ, lead.
- μολών, 2 aor. *part.* of μόλω.
- μοναρχέω, *Ion.* μοναρχέω, ὦ, *f.* ἤσω, (μοναρχός,) to reign as sole monarch, to be king.
- μονᾶχῃ, *adv.*, alone, singly, in one way only.
- μόνον, *adv.*, (μόνος,) yet, notwithstanding, at least, only.
- μόνος, η, ον, only, alone.
- μόσχος, ου, ὁ, ἡ, a young shoot, a sprout; a calf, any young animal; *as adj.*, young, tender, pliable.
- μῶνος, *Epic and Ion.* for μόνος.
- μῶδέομαι, οὔμαι, *f.* ἤσομαι, (μῶδος,) to discourse, speak; tell, narrate, call, describe.
- μυθολογέω, *f.* εὔσω, (μῦθος, λόγος,) to relate mythic tales, to tell legends; to speak or relate.
- μῦθος, ου, ὁ, a word, speech; a fictitious narrative, a myth.
- μυκάομαι, *contr.* μυκῶμαι, *f.* μυκήσομαι, 1 aor. ἐμυκησάμην, to low, bellow, bray; to roar, growl.
- μυκηθμός, οὐ, ὁ, (μυκάομαι,) a bellowing, a roaring.
- μύκον, *Ion.* for ξμυκον, 3 plur. 2 aor. *act.* of μυκάομαι.
- Μυριάνδρος, ου, ἡ, Myriandrus, a city of Syria.
- μυριάς, ἄδος, ἡ, (μυρίος,) a myriad, *i. e.* ten thousand.
- μυρίζω, *f.* ἴσω, 1 aor. ἐμύρισα, *p. pass.* μεμύρισμαι, (μύρον,) to anoint, perfume.
- μυρίκη, ης, ἡ, the tamarisk.
- μυρίος, ἰα, ἰον, numberless; vast, immense, measureless; endless; *as a definite numeral*, μύριοι, αι, α, ten thousand.
- μῦρομαι, (μύρω,) to dissolve in tears, to weep; to wail, lament.
- μύρον, ου, τό, (μύρω,) an ointment, a sweet ointment, myrrh-juice.
- μυρσίνη, ης, ἡ, the same as μύρτος, ου, ἡ, the myrtle tree.
- μυσάττομαι, *f. mid.* ξομαι, *p. pass.* μεμύσαγμαi, to feel disgust at, to loathe, abominate.
- Μυσία, ας, ἡ, Mysia, a country of Asia Minor.

Μυσοί, οἱ, inhabitants of Mysia, Mysians.

N.

ναί, *adv.* of affirmation, yea, certainly.

ναίω, *f.* *άσσαι*, 1 aor. *ένασα*, *p. mid.* *νένασμαι*, 1 aor. *pass.* *ένδόσθην*, to inhabit, settle; to cause to dwell, to build, establish.

νάμα, *άτος*, *τό*, (*νάω*), a stream, fountain, rivulet.

ναός, *οὔ*, *δ*, *Ion.* *νηός*, *Att.* *νεός*, *ά*, *δ*, a dwelling-place, a temple; a niche, shrine.

νάπη, *ης*, *ή*, a wooded valley, dale, or glen, a thicket, grove.

ναυάγέω, *ώ*, *f.* *ήσω*, (*ναῦς*, *άγω*), to suffer shipwreck, to be shipwrecked.

ναύαρχος, *ου*, *δ*, (*ναῦς*, *άρχή*), the commander of a ship or fleet, a captain, admiral.

ναυμαχέω, *ώ*, *f.* *ήσω*, (*ναῦς*, *μάχομαι*), to engage in a sea-fight, to fight in a ship or by sea.

ναῦς, *Dor.* *νηῦς*, *Ion.* *ναός*, *Dor.* *νεός*, *ή*, a ship, vessel.

νέδζω, *f.* *άσω*, (*νέος*), to be young, to grow young, to act or think like a youth.

νεάνις, *ου*, *δ*, (*νέος*), a young man, a youth; as an *adj.*, daring, strong, vigorous.

νεάνισκος, *ου*, *δ*, (*νέος*), a youth, a young man; petulant, insolent.

νεβρός, *οὔ*, *δ*, a fawn, a young stag, a roe.

νέηλυς, *ῖδος*, *δ*, *ή*, (*νέος*, *ἐλεύθω*), newly-come, a new-comer, a stranger.

νεικέω, *f.* *έσω*, (*νεῖκος*), to brawl, wrangle, contend, dispute.

νεῖκος, *εος*, *τό*, a brawl, strife.

Νεῖλος, *ου*, *δ*, the Nile, a river of Egypt.

νεῖται, 3 *sing. pres. mid.* of *νέομαι*.

νεκρικός, *ή*, *όν*, (*νεκρός*), deadly, of or belonging to the dead, cadaverous.

νεκροπομπός, *οὔ*, *δ*, (*νεκρός*, *πέμπω*), conductor of the dead, i. e. *Charon*.

νεκρός, *οὔ*, *δ*, dead, deceased; a dead body, a corpse.

νέκταρ, *άπος*, *τό*, nectar, the drink of the gods.

νέκυες, *plur.*, the dead, departed; ghosts.

νεδγάμος, *ου*, *δ*, *ή*, (*νέος*, *γαμέω*), newly married, a young husband or wife.

νεόδαρτος, *ου*, *δ*, *ή*, (*νέος*, *δέρω*), newly stripped off or flayed.

νέομαι, and *νεῦμαι*, *f.* *νείσομαι*, to go away, to return.

νέος, *νέα*, *Ion.* *νέη*, *νέον*, new, fresh, tender, young, recent.

νεοσσός, *Att.* *νεοττός*, *οὔ*, *δ*, (*νέος*), a young one, especially of animals; a child.

νέπτερος, *έρα*, *ερον*, a *comparat.* without a *posit.*, lower, inferior.

νεῦρον, *ου*, *τό*, a tendon, sinew; a bowstring.

νευστάζω, *f.* *άσω*, (*νέω*), to nod, to make signs by nodding or winking with the eyes.

νεφέλη, *ης*, *ή*, (*νέφος*), a cloud, a sad or clouded brow; fog, mist; death.

νεφεληγερέτα, *αο*, *δ*, (*νεφέλη*, *άγείρω*), the cloud-collector, cloud-gatherer.

νέφος, *εος*, *τό*, a cloud, mist; clouded brow, sadness; a multitude, crowd.

νελκέω, *ώ*, *f.* *ήσω*, (*ναῦν*, *ἐλκω*), to haul a ship up on the land.

νεώνητος, *ου*, *δ*, *ή*, (*νέος*, *ώνέομαι*), newly bought.

νέωτα, *adv.*, next year, the coming year.

νεώτερος, *a. ov.* (νέος,) younger, newer, fresher, strange, unusual.

νή, *adv.* of swearing or protestation, νῆ Δία, by Jupiter; νῆ τῷ Δέω, by Ceres and Proserpine; of affirmation, surely, certainly, yes indeed. In composition it is generally privative.

νήδῦμος, *ou, δ, ἡ*, (ἡδύς,) sweet, pleasant, refreshing.

νηκτός, *ἡ, ὄν*, (νήκω,) swimming, having power to swim; *pass.* to be swum, capable of being swum over.

νηλεής, *έος*, (νή, ἔλεος,) without pity, without compassion, cruel.

νηλεῖ, *dat. sing.* of νηλής, *έος; δ, ἡ*, merciless, pitiless.

νημερτής, *έος, δ, ἡ*, (νή, ἀμαρτάνω,) unerring, true, not deceptive.

νηνεμία, *ης, ἡ*, (νήνεμος,) a calm a quiet atmosphere.

νηός, *Ion.* for ναός.

νηπιῖχος, *ou, δ*, = νήπιος.

νήπιος, *ία, ov.* (νή, ἔπος,) unable to speak; hence an infant; childish, feeble, helpless; foolish, ignorant.

νήσος, *ou, ἡ*, (νέω,) an island.

νήσσα, *or νῆττα, ης, ἡ*, (νέω,) a duck.

νήφω, *f.* νήψω, to be sober, to live soberly, to drink no wine.

νίω, *for νίπτω, f.* νίψω, 1 *aor.* ἐνίψα, *p. pass.* νένιμμαι, 1 *aor. pass.* ἐνίφθην, (νίβω,) to wash as the hands or feet.

νικῶ, *ᾠ, f.* ἤσω, 1 *aor.* ἐνίκησα, *p.* νενίκηκα, 1 *aor. pass.* ἐνικήθην, *p.* νενίκημαι, (νή, εἴκω,) to conquer, get the upper hand, prevail; to surpass, excel.

νίκη, *ης, ἡ*, victory, triumph.

Νιρεός, *έως, δ*, Nireus, a man's name.

νοέω, *f.* νοήσω, *p.* νενόηκα, 1 *aor.* ἐνόησα, *p. pass.* νενόημαι, (νόος, νοῦς,) to have in mind, to think, perceive; devise, contrive; purpose, intend.

νόημα, *ᾄτος, τό*, (νοέω,) thought, intention, invention, purpose.

νόθος, *ou, δ, ἡ*, also *os, η, ov*, illegitimate; a bastard.

νομίζω, *f.* ἴσω, *p.* νενόμικα, 1 *aor.* ἐνόμισα, 1 *aor. pass.* ἐνομίσθην, (νόμος,) to own or regard as a custom, to be accustomed, to be wont; to regard, think, suppose.

νόμιμος, *ἰμη, ἰμον, or os, δ, ἡ*, (νόμος,) conformable to custom or law; customary, lawful, rightful.

νόμος, *ou, δ*, usage, custom, law.

νόος, *Att. contr.* νοῦς, *gen.* νοῦ, *δ*, mind, disposition; spirit, heart; understanding, reason, sense.

νοσέω, *ᾠ, f.* ἤσω, *p.* νενόσηκα, (νόσος,) to be sick, ill; to be ill at ease.

νόσφι, *adv.*, separate, far, apart, away; *as prep.*, far from, away from.

Νότος, *δ*, the south wind.

νουθετέω, *ᾠ, f.* ἤσω, 1 *aor.* ἐνουθέτησα, (νοῦς, τίθημι,) to put in or bring to mind; to remind, advise, admonish.

νύ, *Poet.* for νῦν, νύν, now, then; thereupon; indeed, certainly.

νυκτερεύω, *f.* εὔσω, (νύκτερος,) to pass the night, to keep watch by night, to bivouack.

νύκτερος, *ou, δ, ἡ*, going by night, nightly.

νύκτωρ, (νύξ,) *adv.*, by night.

νύμφη, *ης, gen. plur.* νυμφέων, *Ion.* for νυμφῶν, ἡ, a new-married bride, a young maiden, nymph.

Νύμφη, Nymph, a female deity of inferior rank.

νῦν, *adv.*, now, just now, presently ;
now then, thereupon.

νύξ, *νυκτός*, ἡ, night ; the darkness
of night, obscurity.

νωττερος, α, *Ion.* η, *ον*, our, of us two.

νωλεμέως, *adv.*, (*νωλεμής*), perpetual-
ly, incessantly.

νωμάω, ᾠ, *f.* ἤσω, (*νέμω*), to divide,
distribute ; put in motion, move ;
easy to move, to brandish, manage.

Ξ.

ξαίνω, *f.* ξᾶνῶ, 1 *aor.* ξηνα, (*ξᾶω*),
to scratch, comb, card ; to strike,
beat ; tear.

ξενᾶγέω, ᾠ, *f.* ἤσω, (*ξένος*, *ἡγέομαι*),
to be a *ξεναγός*, to show strangers
the sights ; to receive strangers as
guests ; to raise or lead mercenary
troops.

Ξενίας, *ου*, δ, Xenias, an Arcadian
general.

Ξενοκράτης, *εος*, δ, Xenocrates, a phi-
losopher.

ξένος, *ου*, δ, a stranger, foreigner,
guest.

Ξενοφῶν, ὦντος, δ, Xenophon, a cele-
brated Athenian general, philoso-
pher, and historian.

Ξέρξης, *ου*, δ, Xerxes, a king of Persia.
ξεστός, ἡ, ὄν, (*ξέω*), scraped, shaved,
hewn.

ξηρός, δ, ὄν, dry, parched, withered.
ξύλινος, ἰνῃ, ἰνον, wooden, made of
wood.

ξύλον, *ου*, τό, wood, sticks ; a tree.

ξυνείρω = *συνείρω*.

ξυνουσία = *συνουσία*.

ξυράω, ᾠ, 1 *aor. mid.* ξυρησάμην, (*ξυ-
ρός*), to shave, to cut off close to
the skin.

Ο.

ὁ, ἡ, τό, the definite article, the ; used
also for the demonstrative pronouns,
this, that, he, she, it.

ὀβελοῖσιν, *dat. plur. Ion.* of
ὀβελός, οὐ, δ, (*βέλος*), a spit ; an obelisk.

ὀβολός, οὐ, δ, an obolus, a coin equal
to one-sixth of an Attic drachma,
or about 3 cents of our money.

ὀβριμοπάτρη, *ης*, ἡ, (*ὕβριμος*, *πατήρ*),
the daughter of a mighty or power-
ful father.

ὄγε, ἦγε, τόγε, this, that.

ὀδεύω, *f.* εὐσω, (*ὀδος*), to make a jour-
ney ; to travel, set out.

ὀδοιπόρος, *ου*, δ, ἡ, (*ὀδος*, *πόρος*), a
traveller, a way-farer.

ὀδός, οὐ, ἡ, way, highway, road ;
journey ; manner, means.

ὀδούς, ὄντος, δ, a tooth ; a prong, spike.

ὀδύρομαι, *f.* ὀδυροῦμαι, 1 *aor. mid.* ὠδυ-
ράμην, *p. pass.* ὠδυρμαι, to lament
bitterly ; to wail aloud, complain.

Ὀδυσσεύς, ἑώς, δ, Odysseus or Ulysses,
a king of Ithaca.

ὄσος, *ου*, δ, a bough, twig, shoot ;
offshoot, scion, son.

ὅθεν, *relat. adv.*, whence, from whence.

οἶδα, *as, ε*, *perf. with pres. signif.*, to
know. See εἶδω.

οἶηον, *ου*, τό, a rudder, helm.

οἰκᾶδε, *adv.*, (*οἶκος*), *s. as* οἰκόνδε, to
one's house, homewards.

οἰκέτης, *ου*, δ, (*οἶκος*), a house-com-
panion, a domestic, servant, slave.

οἰκέω, ᾠ, *f.* ἤσω, 1 *aor.* ἔκησα, to in-
habit, to have for an abode ; in-
trans., to dwell in.

οἰκία, *as, ἡ*, (*οἶκος*), a house, palace,
temple ; a nation, family.

οικοδομέω, ᾠ, *f.* ἤσω, 1 *aor.* ὤκοδό-
μησα, *p.* ὤκοδόμηκα, *p. pass.* ὤκο-

- δόμῃμαι, 1 aor. pass. φκοδομήθην, (οἰκόδομος,) to build a house, to found upon, to rear, to edify; confirm, to establish.
- οἴκοι, adv., at home, at one's house.
- οἰκτεῖρω, f. οἰκτερῶ, 1 aor. φκτεира, (οἰκτος,) to pity, commiserate, have compassion upon.
- οἰκτιστος, ἴστη, ἴστον, superl. (οἰκτρός,) most wretched, lamentable, deplorable.
- οἶμαι for οἶομαι.
- οἰμῶζω, f. mid. οἰμῶξομαι, 1 aor. ὠμωξα, p. pass. οἰμωγμαι, (οἶμοι,) to lament, wail, howl.
- οἰμῶξας, 1 aor. part. act. of the preceding.
- οἶνος, ου, ὁ, wine; a wine-market.
- οινοχοέω, ᾠ, f. ἦσω, (οἶνοχόος,) to pour out wine; to be cupbearer.
- οἶνοχόος, ου, ὁ, ἡ, (οἶνος, χέω,) pouring out wine; a cupbearer, butler.
- οἶομαι, contr. οἶμαι, f. οἶήσομαι, 1 aor. φήθην, to think, believe, deem, imagine.
- οἶος, οἶα, οἶον, of what quality, what sort of, such as; like, just as.
- οἶόςπερ, such as, just such as.
- οἶς, οἶός, or εἶς, εἶος, a sheep.
- οἶσθα, syncop. for οἶδασθα, 2 sing. perf. Aol. for οἶδας of οἶδα.
- οἶστευμα, ἄτος, τό, (οἶστεύω,) a discharge of arrows or darts; an arrow shot from a bow.
- οἶστός, οὔ, ὁ, an arrow; a dart, javelin.
- οἶστρος, ου, ὁ, (οἶω,) the gad-fly; a sting, goad; smart, pain, agony; vehement desire.
- Οἶτη, ης, ἡ, Ἐτα, a mountain in Thesaly.
- οἶχωμαι, f. οἶχήσομαι, p. οἶχωκα, p. pass. φχημαι, 1 aor. pass. φχήθην, as perfect, to be gone, to be away; to depart; to desert, abandon; to perish, die.
- ὀκνέω, ᾠ, f. ἦσω, 1 aor. ὠκνησα, (ὀκνος,) to be slow, tardy, delay.
- ὀκνος, ου, ὁ, tardiness, sluggishness, timidity; dulness, delay.
- ὀκτᾶκόσιοι, αι, α, (ὀκτώ,) eight hundred.
- ὀκτώ, οἱ, αἱ, τὰ, eight.
- ὀκτωκαίδέκα, οἱ, αἱ, τὰ, (ὀκτώ, καί, δέκα,) eighteen.
- ὀλέσαι, 1 aor. inf. act. of ὀλλυμι.
- ὀλίγος, η, ον, little, small, short, brief.
- ὀλιγοχρόνιος, ου, ὁ, ἡ, (ὀλίγος, χρόνος,) lasting but little time, of short duration.
- ὀλκάς, ἄδος, ἡ, (ὀλκω, ὀλκη,) a ship of burthen, a merchantman.
- ὀλλῦμι and ὀλλύω, f. ὀλέσω, 1 aor. ὤλεσα, p. ὀλώλεκα, 2 p. ὀλωλα as mid., to destroy, annihilate, kill; lose; to be lost, undone, to perish.
- ὀλοῦζω, f. ὕξω, 1 aor. ὠλόλυξα, p. pass. ὠλόλυνγμαι, (λύζω,) to raise the voice aloud to the gods, to supplicate aloud, to shout for joy.
- ὀλοός, ἡ, ὄν, (ὀλλυμι,) destructive, ruinous, mischievous, cruel.
- ὅλος, η, ον, whole, the whole, all.
- Ὀλύμπια, ων, τὰ, the Olympic games.
- Ὀλυμπίασι, dat. plur. of Ὀλυμπιάς, at or during the Olympic games, at Olympia.
- Ὀλύνδιος, ον, an Olynthian.
- ὀλωλα, as, ε, 2 perf. of ὀλλυμι.
- ὀλώλῃ, 3 sing. subj. 2 perf. of ὀλλυμι.
- ὀλως, adv., (ὅλος,) altogether, generally; in fine.
- ὀμαλῶς, adv. (ὅμος, ἴλη,) evenly, with equal step.
- ὀμάς, ἄδος, ἡ, (ὅμος,) the whole mass, the whole.

"Ομηρος, ου, ὁ, Homer, the prince and father of Epic poetry.

ὁμνῶμι and ὁμνῶ, *f.* ὁμῶσα, *com-*
monly ὁμοῦμαι, *p.* ὁμῶμοκα, *p. pass.*
ὁμῶμομαι, 1 *aor. pass.* ὁμῶδην, to
swear, to take an oath; with *accus.*,
to swear by.

ὁμοῖος, *Epic* for ὁμοιος, like, similar,
resembling; equal, the same with.

ὁμοῖος, οἷα, οἷον, *Hom.* and *Ion.* for
ὁμοιος, like, similar, equal to.

ὁμοίως, *adv.* (ὁμοιος,) as well as, in
like manner.

ὁμολογέω, ᾧ, *f.* ἦσα, 1 *aor.* ὁμολό-
γησα, *p.* ὁμολόγηκα, 1 *aor. pass.*
ὁμολογήθην, *p. pass.* ὁμολόγημαι,
(ὁμος, λέγω,) to speak the same
with another, to concede, admit,
confess, profess.

ὁμόσε, *adv.* (ὁμός,) to one and the
same place, to one point; together.

ὁμότεχνος, ου, ὁ, ἡ, having the same
art or trade.

ὁμοτράπεζος, ου, ὁ, ἡ, (ὁμος, τράπεζα,)
eating at the same table, a mess-
mate.

ὁμοῦ, *adv.* (ὁμος,) together, at once;
to the same place; at the same
time.

ὁμόφυλος, ου, ὁ, ἡ, (ὁμος, φυλή,) being
of the same species, race, or tribe.

Ὀμφάλη, ης, ἡ, Omphale, a *Lydian*
queen.

ὁμφᾶλός, οὔ, ὁ, the navel; boss of
a shield; a knob, button; the
centre.

ὁμφαξ, ἄκος, ἡ, (ὠμός, φάγω,) bitter,
sour, or unripe grapes; unripe,
immature; harsh, austere, morose.

ὁμως, *conj.* (ὁμός,) however, still, not-
withstanding.

ὀναίμην, *optat. mid.* of ὀνῆμι.

ὄναρ, τό, a dream, a vision.

ὀνειδίζω, *f.* ἴσω, *p.* ὀνειδῖκα, 1 *aor.*
ὀνειδισα, *p. pass.* ὀνειδισμαι, to
throw a reproach upon; to object,
impute; to reproach, blame.

ὀνειράτα, τᾷ, for ὀνειρα, = ὄναρ, a
dream.

ὀνῆμι and ὀνίστημι, *f.* ὀνήσω, 1 *aor.*
ὤνησα, 1 *aor. pass.* ὤνήθην, to be-
nefit, help; rejoice, gladden; to
have advantage, profit; to enjoy.

ὄνομα, ἄτος, τό, name, fame, author-
ity, dignity.

ὀνομάζω, *f.* ἄσω, *p.* ὀνόμακα, *p. pass.*
ὀνόμασμαι, 1 *aor.* ὀνομάσθην, (ὄνο-
μα,) to name, to call by name; to
declare; to nominate; to cele-
brate.

ὄνος, ου, ὁ, ἡ, an ass; a pulley; the
upper millstone.

ὀξύθυμος, ου, ὁ, ἡ, (ὀξύς, θυμός,) quick
to anger, sudden in anger, irascible.

ὀξύς, εἶα, ὅ, sharp-pointed; sour, acid,
bitter; keen, prompt; swift, fleet;
keen, ardent.

ὀξύχολος, ου, ὁ, (ὀξύς, χολή,) passion-
ate, irascible.

ὄπ', for ὄπα, *accus. sing.* of ὄψ.

ὄπη, *adv.*, where, in what place; by
which way or means.

ὀπισθε and ὀπισθεν before a vowel,
adv., behind, backwards; after-
wards; inferior.

ὀπισθοφυλάκω, ᾧ, *f.* ἦσα, (ὀπισθο-
φύλαξ,) to guard the rear, to form
the rear-guard.

ὀπίσσω, *Poet.* for

ὀπίσω, *adv.*, behind, back, backwards;
as a *prep.*, behind, after.

ὄπλα, τᾷ, arms; a camp; guards,
troops, garrisons.

ὄπλή, ἧς, ἡ, (ὄπλον,) a hoof.

ὀπλίζω, *f.* ἴσω, (ὄπλον,) to make or get
ready; to arm, equip; to exercise.

ὀπλισόμεθα, 1 plur. 1 fut. mid. *Poet.*
of ὀπλίζω.

ὀπλίτης, ου, ὁ, (ὀπλον,) heavy-armed,
a heavy-armed foot-soldier.

ὀπλον, ου, τό, a weapon, armor; a
tool.

ὅπου, *adv.*, to what place, whither.

ὅποιος, οἷα, οἷον, what, i. e. of what
kind or sort; with τοιοῦτος = as.

ὀπόσος *and Poet.* ὀππόσος, η, ον,
(ὄσος,) how great, how much; how
many; whatsoever.

ὅποτε, *Poet.* ὀπότε, *adv.*, when,
whenever.

ὀπότερος, α, ον, (πότερος,) which of
the two, whichever side.

ὅπου, *adv.* of place, where, whereso-
ever; of time, when, at the time
when; of manner, how; causal,
because, since.

ὀπτᾶλέος, έα, έον, (ὀπτᾶω,) roasted,
baked, toasted.

ὀπτᾶω, ᾶ, f. ἥσω, 1 aor. ὤπτῃσα,
p. pass. ὤπτημαι, to roast, bake,
toast.

ὀπτομαι, f. ὄψομαι, 2 p. ὄψωκα, p.
pass. ὤμμαι, 1 aor. pass. ὤφθην,
1 f. pass. ὀφθίσομαι, (ὄπω,) to see,
behold.

ὀπτός, ή, όν, (ὀπτᾶω,) roasted, baked;
burned as bricks.

ὅπως, *adv.*, how, in what way, as;
as soon as; *conj.*, that, in order
that.

ὀράω, ᾶ, f. ὄψομαι, p. έώρακα, p. pass.
έώραμαι and ὀμίμαι, 1 aor. ὤφθην,
2 perf. ὀπωκα, 2 aor. εἶδον, mid.
ὀράομαι as active, to see.

ὀργή, ης, ή, impulse, emotion, passion.

ὀργίζω, f. ίσω, Att. ιω, 1 aor. pass.
ὠργίσθην, p. pass. ὠργισμαι, (ὀργή,)
to excite, provoke to anger, irri-
tate.

ὀργυιά, ᾶς, Ion. ὀργυή, ης, ή, (ὀρέγω,)
a fathom.

ὀρέγω, or ὀρέγνυμι, f. έξω, 1 aor.
ὠρέξα, 1 aor. mid. ὠρεξάμην, 1 aor.
pass. ὠρέχθην, to stretch out the
hands, to stretch forth, to ex-
tend.

ὀρεινός, ή, όν, (ὄρος,) mountainous,
growing on the mountains.

ὀρεστιάς, ᾶδος, ή, inhabiting moun-
tains; Νύμφαι, mountain-nymphs.

ὀρθίος, ία, ίον, or ὀρθιος, ου, ὁ, ή,
upright, steep, lofty; high, loud.

ὀρθοκραυᾶων, gen. plur. of
ὀρθόκραυρος, αἶρα, αἶρον, (ὀρθός, κραῖ-
ρα,) having straight horns, high-
horned.

ὀρθός, ή, όν, straight, right, upright,
erect.

ὀρθῶω, ᾶ, f. ὠσω, 1 aor. ὠρῶσα,
(ὀρθός,) to set or lift up; to sup-
port; to reform, cause to prosper.

ὀρθῶς, *adv.* (ὀρθός,) rightly, justly.

ὀρκος, ου, ὁ, an oath.

ὀρμάω, ᾶ, f. ἥσω, p. ὠρμηκα, 1 aor.
ὠρμησα, 1 aor. pass. ὠρμήθην, p.
pass. ὠρμημαι, (ὀρμή,) to incite, set
in motion, move forward; rush
forth or upon; mid. ὀρμάομαι, to
go forth, depart, advance.

ὀρμέω, ᾶ, f. ἥσω, (ὄρμος,) to be moor-
ed, lie at anchor.

ὀρμίζω, f. ίσω, (ὄρμος,) to bring into
a harbor, to moor, to anchor.

ὀρνειον, ου, τό, (ὄρνις,) a bird, a little
bird.

ὄρνις, ιδος, ὁ, ή, a bird, a bird of
prey; an omen.

ὀρνῦθι, 2 sing. imperat. of ὀρνῦμι.

ὀρνῦμαι, mid. of ὀρνυμι, to rise, to
rush, press on.

ὀρνυσθε, 2 plur. pres. imperat. pass.
of ὀρνυτο, imperf. of ὀρνυμι.

Ὀρόντης, ου, δ, Orontes, a Persian noble.

ὄρος, εος, τό, (ὄρω, or ὀρνυμι,) a mountain, hill.

ὀρυκτός, ή, όν, (ὀρύσσω,) dug, quarried; a fossil.

ὀρύσσω, or -ττω, f. ὕξω, p. ὀρύχα, Att. ὀρώρυχα, 1 aor. ὠρυξα, 1 aor. pass. ὠρύχθην, p. ὀρώρυγμαi, (ὀρύκω,) to dig, excavate; dig up, disinter; to bury.

ὀρφανικός, ή, όν, (ὀρφανός,) orphan, parentless, fatherless.

ὀρχέομαι, οὔμαι, f. mid. ἡσομαι, 1 aor. mid. ὠρχησάμην, (ὀρχος,) to dance, leap; to represent by dancing or pantomime.

ὀρώ, f. ὀρῶ, 1 aor. ὠρσα, 2 perf. ὠρωρα, 2 aor. ὠρορεν, p. pass. ὀρώρομαι, to rouse, excite; to be roused, set in motion; to rush on.

ὀρώρει, 3 plur. pluperf. of ὀρνυμι.

ὅς, ή, δ, relat. pron., who, which, what, that; as demonstr. pron., this, that; it is also used as a general connective, and this, these; and he, they, etc.; as implying purpose = ἵνα; as denoting cause = ὅτι; as including the idea of time = ὅτε, ὅταν; neut. gen. ὅδ, as adv. of place, where.

ὅσον, neut. of ὅσος, as adv., as much as, so far as, about.

ὅσος, η, ον, relat. pron. correl. of τόσος or τοσούτος expressed or implied, how great, how much, how many, how long; as great as, as much as.

ὅσπερ, ἥπερ, ὅπερ, who or which indeed, the very same, the very person or thing which.

ὅσπριον, ου, τό, (σπείρω,) pulse, beans, vegetables.

ὄσσε, τῶ, neut. dual, the two eyes.

ὄστέον, contr. οὖν, gen. ἑού, οὔ, το, a bone.

ὅστις, ήτις, δ τι (also written δτι), comp. relat. pron., any one who, some one who, whoever, whatever; like δς it is used in a wider extent to designate connection, result, reason, cause, etc.

ὄστρακον, ου, τό, earthenware, an earthen vessel; a tile, brick; an earthen tablet used in voting.

ὅταν or ὅτ' ἄν, whenever, seeing that, since, if even, in case that, as often as.

ὅτε, adv. of time, when, correl. of ποτέ, τότε.

ὅτι, conj. demonstr. and causat., that, for that, because, for.

ὀτρηρός, δ, όν, (ὀτρύνω,) busy, quick, diligent, active.

ὀτρύνω, f. ὠνῶ, 1 aor. ὠτρῦνα, (ὠδω,) to urge on, encourage; to arouse, animate; to accelerate, to further.

ὅτφ, Att. for ὅτινι from ὅστις.

οὐ, also οὐκ or οὐχ, according as it stands before a vowel which is smooth or aspirated, not, no, a negative particle, expressing direct and absolute negation, while μη denotes that which is conditional or hypothetical.

οὐας, ἄρος, τό, Poet. for οὐς, an ear. οὐδαμῶθεν, (οὐδαμός,) from no place or side.

οὐδεὶς, οὐδεμία, οὐδέν, (οὐδέ, εἰς,) declined like εἰς; as adj. with subst., no one, no; as subst. οὐδεὶς, no one; neut. οὐδέν, nothing, and also as adv., in no way, in no respect.

οὐδέποτε, for οὐδέποτε, (οὐδέ, ποτέ,) adv., not ever, never.

οὐδος, (*nom. not used*) εος, τό, (ὀδός,) the ground, floor, pavement.

οὐδός, οὐ, ὁ, *Ion. and Epic for ὀδός*, a threshold of a house, the threshold or sill of a door.

οὐκ. *See οὐ.*

οὐκέτ' for οὐκέτι.

οὐκέτι, (οὐκ, ἔτι) no more, no further, no longer.

οὐκουν, *adv.*, not therefore, in truth not, indeed not; *interrog.*, not therefore? not then?

οὐκοῦν, *adv.*, therefore, then, accordingly; *interrog. not referring to the whole sentence, but forming a separate clause, not therefore? not then?* οὐκοῦν—πεπαύσομαι, I will cease—shall I not?

οὐν, *conj.*, thereupon, now, then, therefore.

οὐνεκα and οὐνεκ' for οὐ ἔνεκα, *adv.*, on which account, wherefore.

οὐρά, ἄς, ἡ, (ὄρος,) the tail.

οὐρανόςθεν, *adv.*, (οὐρανός,) from heaven.

οὐρανός, οὐ, ὁ, heaven, the firmament.

οὖρος, ου, ὁ, (ὄρνυμι) a favorable wind.

οὐτε, and οὐτ', *conj.* (οὐ *enclit. τε*), and not, also not, neither, nor, not even.

οὗτος, αὐτη, τοῦτο, *pron. demonstr.*, this, that, this person, this man, reference being had to the person or thing just before mentioned, or to what immediately follows.

οὕτω, οὕτως when before a vowel, *demonst. adv.*, in this manner, on this wise, so, thus.

οὐχ. *See οὐ.*

οὐχί, *adv. for οὐ*, not, no.

ὀφείλω, *f.* ὀφειλήσω, 1 *aor.* ὠφείλλα, *p.* ὠφείληκα, 2 *aor.* ὠφελον, to owe,

to be indebted; to be fit, proper, I ought.

ὀφελος, εος, τό, (ὀφέλλω,) profit, advantage, furtherance.

ὀφθαλμός, οὐ, ὁ, (ὀπτομαι,) an eye.

ὄφης, ἴος, and εως, ὁ, ἡ, a serpent, a snake.

ὀφλημα, ἄτος, τό, (ὀφλέω) a fine, penalty, debt.

ὀφρα, *conj. of time*, whilst, as long as; until, till, up to; *of purpose*, that.

ὀφρύς, ὄος, ἡ, the eye-brows, the brow; an elevation, eminence, the brow of a hill.

ὀχέεσσι, *Epic for ὀχεσι, dat. plur. of ὄχος.*

ὀχετός, οὐ, ὁ, (ὀχέω,) a ditch, canal, aqueduct.

ὀχεύς, έως, ὁ, *plur.* ὀχῆες, (έχω,) a holder, a strap or thong of a helmet; a bolt, bar.

ὀχέω, *f.* ἴσω, (ὄχος,) to carry, bear; sustain, endure, suffer.

ὀχή, ἡς, ἡ, (έχω,) support, nourishment, food.

ὀχλί(ζ)ω, *f.* ἴσω, (ὀχλεύς,) to remove with a lever; to convey or roll away.

ὀχλίσσειαν, 3 *plur.* 1 *aor. opt. of the preceding.*

ὄχλος, ου, ὁ, a crowd, throng, multitude, great number; the common people, the rabble, and hence, tumult, uproar.

ὄχος, ου, ὁ, and *Ion.* εος, τό, (έχω,) a holder, bearer; a carriage, chariot.

ὀχυρός, ὁ, ὄν, = ἐχυρός, (έχω,) firm, lasting, secure, enduring; a strong hold.

ὀψ, ὀπός, ἡ, (είπω,) the voice, utterance, discourse.

ὀψέ, *adv.*, late, at length, after.

ὀψίζω, *f. ἴσω*, (ὀψέ,) to do, go, or come late ; to be late in doing.

ὄψις, *εως, ἡ*, (ὀπτομαι,) the sight ; aspect, appearance, countenance.

II.

παγίς, *ἰδος, ἡ*, (πήγνυμι,) a trap, snare ; trick.

πάθος, *εος, ους, τό*, (πάσχω,) suffering, misfortune, calamity ; passion ; pathos.

πάδω (*obsol.*), 2 *aor.* ἔπαδον, *το πάσχω*, which see.

παιανίζω, *f. ἴσω*, (παιάν,) to chant the pæan, to sing a song of triumph.

παιδεία, *ας, ἡ*, (παιδεύω,) the training or education of youth, learning, erudition ; discipline.

παιδεύω, *f. εὔσω, p. πεπαιδευκα*, 1 *aor.* ἐπαιδευσα, 1 *aor. pass.* ἐπαιδεύθην, *p. pass.* πεπαιδευμαι, (παῖς,) to educate, discipline, correct, chasten.

παίζω, *f. mid. παίζομαι and παιζοῦμαι*, 1 *aor.* ἔπαισα (*Att.*), ἔπαιξα, 1 *aor. pass.* ἐπαίχθην, *p. pass.* πέπαισμαι, to play like a boy ; to sport, joke, trifle, dance.

Παιῶν, *ωνος, ὁ*, (= Παιών), Pæon, the god of medicine.

παῖς, παιδός, *ὁ and ἡ*, a child ; a son or daughter ; an attendant, servant.

παίω, *f. usually παήσω, rarely παίσω*, 1 *aor.* ἔπαισα, *p. πέπαικα*, 1 *aor. pass.* ἐπαίσθην, to strike, smite, wound ; to strike against, dash, fall upon.

πάλαι, *adv.*, anciently, formerly.

παλαιός, *ὁ, ὅν*, (πάλαι,) old, aged ; ancient, from olden times ; τὸ παλαιόν, *as adv.*, anciently.

παλαιστρα, *ας, ἡ*, (παλαίω,) a palæstra, a wrestling school.

παλάμη, *ης, ἡ*, (πάλλω,) the palm of the hand, the hand ; a device, method, plan ; handiwork, a work of art.

πάλιν, *adv.*, back, backwards ; again, another time.

πάλλω, *f. παλῶ*, 1 *aor.* ἔπηλα, to brandish, hurl, shake ; to caress ; to cast lots by shaking them in the urn.

παλτόν, *οὔ, τό*, a dart, javelin.

πάμπολλυ, *plur. neut. gen. of*

πάμπολυς, πόλλυ, πολυ, (πῦς, πολύς,) very much, very great ; very many ; πάμπολυ, *adv.*, very much.

παμφαῖνω, *or παμφανῶω*, *f. ῶ*, (φαίνω *redupl.*), to shine brightly, to be resplendent.

παμφανώωσαν. See the preceding.

πανάθλιος, *ου, ὁ, ἡ*, (πᾶς, ἄθλιος,) all-wretched, most miserable.

πάνδ', *for πάντα*.

παννύχιος, *ία, ιον, also ος, ον*, (πᾶς, νύξ,) lasting the whole night ; the live-long night.

παντάπᾳσι, *or παντάπᾳσιν*, (πᾶς,) entirely, wholly, altogether.

παντοδαῖπός, *ἡ, ὅν*, (πᾶς, δάπεδον,) of every kind, of all sorts, manifold.

παντοῖος, *οἶα, οἶον*, (πᾶς,) of all sorts or kinds, manifold, various.

πάνυ, *adv.* (πᾶς,) altogether, very much, exceedingly.

πάππος, *ου, ὁ*, a grandfather.

παπταίνω, *f. ἄνῶ*, 1 *aor.* ἐπάπτηνα, to be timorous, to look around uneasily.

πάπυρος, *ου, ὁ and ἡ*, the papyrus.

παρά, *prep. gov. gen. dat. and accus.*, from, of ; near, at, with ; nearly, near to, along ; contrary to, against ; besides ; on account of.

παραβάλλω, *f.* βᾶλω, *p.* βέβληκα, 2 *αοτ.* παρέβαλον, (παρά, βάλλω,) to throw near, to place side by side, to compare, to go or come to a place.

παραγγέλλω, *f.* γελῶ, *p.* παρήγγελα, 1 *αοτ.* παρήγγειλα, 1 *αοτ. pass.* παρηγγέλδην, *p. pass.* παρήγγελμαι, (παρά, ἀγγέλλω,) to announce to, to direct, command, charge.

παραγίγνομαι, *f.* γενήσμαι, 2 *αοτ. mid.* παρεγενόμην, (παρά, γίγνομαι,) to come, approach, arrive; to be near, to be present.*

παράγω, *f.* ἄγω, 2 *αοτ.* παρήγαγον, 2 *αοτ. mid.* παρηγαγόμην, 1 *αοτ. pass.* παρήχθην, *p. pass.* παρήγμαι, (παρά, ἄγω,) to lead by or past; to lead aside, to change; to pervert, distort; to persuade.

παράδεισος, *ου, δ,* a garden, park.

παραδίδωμι, *f.* δώσω, 1 *αοτ.* παρέδωκα, 2 *αοτ.* παρέδων, *p.* παραδέδωκα, 1 *αοτ. pass.* παρεδόδην, (παρά, δίδωμι,) to deliver over, to give up; to commit, intrust, deliver, declare, teach.

παράδοξος, *ου, δ, ἡ,* (παρά, δόξα,) contrary to opinion, strange, marvelous.

παραινέω, *ῶ, f.* ἐσω, 1 *αοτ.* παρήνεσα, (παρά, αἰνέω,) to exhort, admonish, persuade, command.

παρακαλέω, *ῶ, f.* ἐσω, *p.* παρακέκληκα, 1 *αοτ.* παρεκάλεσα, 1 *αοτ. pass.* παρεκλήθην, *p. pass.* παρακέκλημαι, (παρά, καλέω,) to call to aid, beseech, entreat; to exhort, admonish; to comfort, console.

παρακελεύομαι, *dep. mid.* (παρά, κελεύομαι,) to order one to do a thing, to advise, prescribe; exhort, encourage.

παρακοίτης, *ου, δ,* (παρά, κοίτη,) a bed-fellow, husband, spouse.

παρακολουθέω, *ῶ, f.* ἴσω, *p.* παρηκολούθηκα, (παρά, ἀκολουθέω,) to go beside or near, to follow close after, to accompany.

παραλαμβάνω, *f. mid.* λήψομαι, *p.* παρείληφα, 2 *αοτ.* παρέλαβον, 1 *αοτ. pass.* παρελήφθην, (παρά, λαμβάνω,) to take to or with one's self as a companion, to receive with or to one's self, to receive; to learn.

παραλογίζομαι, *f.* ἴσομαι, 1 *αοτ. mid.* παρελογισάμην, *p. pass.* παραλελόγισμαι, (παρά, λογίζομαι,) to misreckon, miscount; to reason falsely; to cheat, delude.

παράμενω, *f.* μενῶ, 1 *αοτ.* παρέμεινα, (παρά, μένω,) to stay beside, with, or near; to stand fast; to persevere; to survive, remain alive.

παραμνηρίδιον, *ου, τό,* (παρά, μηρός,) armor for the thighs, a cuish.

παραμυθέομαι, *οὔμαι, f. mid.* ἥσομαι, *dep. mid.* (παρά, μυδέομαι,) to encourage, exhort, advise; to console, appease; to relieve, assuage.

παραρβύνω *an assumed present from which is formed the perf.* παρερβύνηκα, 2 *αοτ. pass.* παρερβύην, (παρά, ῥέω,) to flow or pass by.

παρασάγγας, *or -γης, ου, δ,* a parasang.

παρασκευάζω, *f.* ἄσω, *p.* παρσκευάκα, *perf. pass.* παρσκευάσμαι, (παρά, σκευάζω,) to make ready, prepare at hand; to furnish, provide.

παραστᾶδόν, *adv.* (παρίστημι,) in standing beside, close by.

παρατείνω, *f.* ενῶ, *p.* παρτέτακα, 1 *αοτ.* πατέτεινα, 1 *αοτ. pass.* παρτέτᾶν, (παρά, τείνω,) to stretch out near, by, or to, to extend, prolong,

continue; to defer, retard; to vex, harass.

παρατίθημι, *f.* δῆσω, 1 *aor.* παρέθηκα, 2 *aor.* παρέθην, *p.* παρατίθεικα, 2 *aor.* *mid.* παρεδέμην, (παρά, τίθημι,) to put or place near any one, to set or lay before one, as food; to propound, to deliver; *mid.* to give in charge to, to commit, intrust, commend.

παρατρέχω, *f.* δρέξομαι, usually δραμοῦμαι, 2 *aor.* παρέδραμον, (παρά, τρέχω,) to run by, to outstrip; to run by one's side.

παραφέρω, *f.* παροίσω, 2 *aor.* παρήνεγκον, 1 *aor. pass.* παρηνέχθην, (παρά, φέρω,) to bring or carry along to; to bring forward, produce, propose; to sweep away; to turn aside; to mislead, misguide.

παραχρήμα, *adv.*, forthwith, immediately.

παραχωρέω, *ω*, *f.* ήσω, (παρά, χωρέω,) to go aside, make room, give place; to give way, obey, allow, grant.

πάρεμι, *f.* παρέσομαι, (παρά, εἰμί,) to be near or present, to stand by one as an assistant, to aid; to have come.

πάρεμι, (παρά, εἰμι,) to go or pass by; to come, advance, arrive; to omit.

πάρεσι, 3 *sing.* of πάρεμι, (from εἰμι,) to come, and 3 *plur.* of πάρεμι, (from εἰμί,) to be present.

παρέκ, before a vowel παρέξ, (παρά, ἐκ,) *prep. gov. gen. and accus.*, without, out of, outside; besides, except; out along, beyond; *adv.*, near, near by, along by; aside; besides, yet.

παρελαύνω, *f.* ελαῶσω, 1 *aor.* ήλασα,

(παρά, ελαύνω,) to drive by or past; to overtake; to row or sail by.

παρέξ. See παρέκ.

παρέρχομαι, *f.* *mid.* παρελεύσομαι, 2 *aor.* παρήλθον, 2 *perf.* παρελήλυθα, (παρά, ἔρχομαι,) to come near to, to go or pass near, to pass along by.

παρέχω, *f.* παρέξω or παρασχίσω, *p.* παρέσχηκα, 2 *aor.* παρέσχον, (παρά, ἔχω,) to hold out near to any one, to present, offer; allow, grant; to make or bring gain.

παρήναι, 3 *sing. imperf. act.* of παραίνεω.

παρθένος, ου, ή, a maid, virgin; as *adj.*, maidenly, chaste, pure.

Πάρις, ιδος, δ, Paris, a son of Priam.

παρίστημι, *f.* παραστήσω, *p.* παρέστηκα, 1 *aor.* παρέστησα, 2 *aor.* παρέστην, (παρά, ἵστημι,) *trans.* to cause to stand near, to place near by, to present, exhibit, show, prove; *intrans.* to stand near or by, to be present, to stand against or before.

Παρμενίων, ωνος, δ, Parmenio, a celebrated general in the army of Philip and Alexander.

πάροδος, ου, ή, (παρά, ὁδός,) a by-path or road; a passing by, a passage; a coming forward; an entrance.

παροψίς, ιδος, δ, (παρά, ὄψον,) a dainty side-dish; a platter on which such meats are served.

πᾶς, πᾶσα, πᾶν, all, the whole, every. Πάσιων, ωνος, δ, Pasion, a Megarean general in the army of Cyrus the Younger.

πάσχω, *f.* *mid.* πείσομαι, 2 *aor.* ἔπαθον, 2 *perf.* πέπονθα, to suffer, endure, bear, feel, experience.

Παταγύας, δ, Patagyas, a Persian.

πατάσσω, *f.* ἄξω, 1 *aor.* ἐπάταξα, to strike, beat, smite.

πατέω, *f.* ἥσω, *p.* πεπάτηκα, 1 *aor.* *pass.* ἐπατήδην, (πάτος,) to tread, walk; to tread on or under foot, to trample on; to insult, spurn.

πατήρ, ἔρος, *synscr.* πατρός, ὁ, a father; an author, inventor.

Πανσανίας, *ου, ὁ*, Pausanias, a Spartan general.

παύω, *f.* παύσω, *p.* πέπαυκα, 1 *aor.* *mid.* ἐπαυσάμην, *f. mid.* παύσομαι, *p. pass.* πέπαυμαι, 1 *aor. pass.* ἐπαύδην and ἐπαύσδην, to cause to cease, stop, repress; *mid.* to cease, stop, pause, desist.

Παφλαγών, ὄνος, ὁ, a Paphlagonian.

παχύς, εἶα, ὅ, (πήγνυμι,) thick, flat, fleshy, solid, gross.

πάω or πόσμαι, (*obsol.*) *f.* πάσσομαι, *plurperf.* πεπάσσημι, implying a *perf.* πέσασμαι, 1 *aor.* ἐπάσδην, to taste, eat, feed.

πεδίον, *ου, τό*, (πέδον,) a plain, open country.

πεδιονδε, *adv.*, to a plain or field.

πεζή, (πέζα,) on foot, by land.

πεζικός, ἡ, ὅν, (πεζός,) on foot or by land; belonging to infantry.

πεζός, ἡ, ὅν, and *ου, ὁ, ἡ*, being on foot, travelling on foot; τὸ πεζόν, infantry.

πείθω, *f.* πείσω, 1 *aor.* ἐπεισα, 2 *aor.* ἐπίδω, *p.* πέπεικα, *p. pass.* πέπεισμαι, 1 *aor. pass.* ἐπείσδην, 2 *perf.* πέποιδα, to persuade, induce, convince; to trust, confide in; to believe, obey.

πεινάω, ὦ, *f.* ἥσω, *p.* πεπείνηκα, (πεῖνα,) to hunger, to be hungry.

πεινῶν, *Dor. inf.* of the preceding.

πεῖρα, *as, ἡ*, (πείρω,) a trial, attempt,

essay; an experiment, proof; a means, contrivance.

πειράζω, *f.* δώω, 1 *aor.* ἐπείρασα, *p. pass.* πεπείρασμαι, 1 *aor. pass.* ἐπειράσδην, (πείρα,) to make trial of, to try, attempt; to prove, put to the test.

πεῖρατ' for πείρατα, *nom. plur.* of πείρας, for πέρας, an end, issue; the farthest point, the extreme, boundary.

πειράω, ὦ, *f.* ᾄσω, 1 *aor.* ἐπείρασα, *p. pass.* πεπείραμαι, 1 *aor. pass.* ἐπειράδην *as mid.* 1 *aor. mid.* ἐπειρασάμην, (πείρα,) to try, to attempt, to essay.

πείρω, *f.* περῶ, 1 *aor.* ἐπειρα, 2 *aor.* ἐπᾶρον, 2 *perf.* πέπορα, 2 *aor. pass.* ἐπάρην, *p. pass.* πέπαρμαι, to pierce, transfix, pass through, traverse.

Πεισιδαί, *ων, οἱ*, the Pisidians.

πελάζω, *f.* δώω, 1 *aor.* ἐπέλασα, 1 *aor. pass.* ἐπελάσδην, (πέλας,) *intrans.*, to approach, draw near, come nigh; *trans.*, to bring near, cause to approach.

πέλας, *adv.*, near, hard by, close.

πέλεια, *as, ἡ*, (πελός,) the wood-pigeon, ring-dove.

πέλεκυς, εως, ὁ, an axe, hatchet, a battle-axe.

πέλεν, *Ion.* for ἐπελεν, 3 *sing. imperf.* of πέλω.

Πελοπόννησος, *ου, ἡ*, Peloponnesus (*i. e.* the island of Pelops), a peninsula comprehending the southern part of Greece.

πελταστής, οὔ, ὁ, (πελτάζω,) one who bears a target, a targeteer, a light-armed soldier.

πέλω and πέλομαι, *Poet.* to be in motion, and hence to be, to exist, = versari.

πέλωρον, τό, = πέλωρ, a monster, prodigy.

πέμπτος, ἡ, ον, (πέμπε, *Æol.* for πάντε,) the fifth.

πεντακόσιοι, αι, α, (πέντε, κόσιοι,) five hundred.

πέντε, οί, αἱ, τά, indecl., five.

πεντεκαίδεκα, fifteen.

πεντήκοντα, οί, αἱ, τά, indecl., fifty.

πεντηκοντήρ, ἦρος, ὁ, a commander of fifty men.

πεντηκοστύς, ύος, ἡ, the number fifty, a division in the Spartan army.

πέπειρος, ον, ripe, mellow; soft, boiled down.

πέπλος, ου, *Ion.* οιο, ὁ, a loose outside garment; a curtain, veil; a covering, carpet.

πέπονδα, 2 perf. of πάσχω.

πέπρᾶχα, trans. perf. of πράσσω.

πέπωκα, perf. act. of πίνω.

πέρα, and πέραν, adv., beyond, farther than, more than, above.

περάω, f. περάσω, p. πεπέρᾶκα, 1 aor. ἐπέρασα, (πέρας,) to go over, pass through; to conduct through.

πέρδω, f. σω, 1 aor. ἐπερσα, 2 aor. ἐπρᾶδον, 2 aor. mid. ἐπραδόμην, f. mid. πέρσομαι, both as pass., to lay waste, sack, pillage, destroy, kill.

περί, prep. gov. gen. dat. and accus., around, about; of, concerning; for, on account of, because of.

περιάγω, f. ἄξω, 2 aor. περιήγαγον, (περί, ἄγω,) to lead about, to conduct; to induce.

περιδέω, ᾧ, f. ἥσω, p. περιδέδεκα, (περί, δέω,) to bind or tie around.

περιδρομος, ου, ὁ, ἡ, (περί, δρόμος,) running around, rounded, circular.

περίειμι, (περί, εἰμί,) to be around; to surpass, excel; to exceed in

number; to be over and above, to survive.

περιελαύνω, f. ἐλάσω, p. περιελήλακα, 1 aor. pass. περιηλάδην, (περί, ἐλαύνω,) to drive around, to collect; to drive about, to harass, distress.

περιέρχομαι, f. mid. περιελεύσομαι, 2 aor. περιῆλδον, (περί, ἔρχομαι,) to go about, to wander up and down; to surround, circumvent; to deceive.

περιέχω, f. ἐξω, 2 aor. περίεσχον, (περί, ἔχω,) to surround, environ, contain; to comprise, comprehend; to surpass, overcome, excel.

περίστημι, f. περιστήσω, 1 aor. περίεστησα, 2 aor. περίεστην, p. περίεστηκα, (περί, ἵστημι,) to put, place, or lay round, to move about; to bring around, change, alter.

Περιμήδης, εος, ὁ, Perimedes, a companion of Ulysses.

πέριξ, round about; as adv. with the article, surrounding, circumjacent.

περίοδος, ου, ἡ, (περί, ὁδός,) a going round, a way around; the circumference, circuit, compass; a period of time; a book of travels.

περίπατος, ου, ὁ, (περιπατέω,) a walking about, a promenade; a place for walking; a conversation while walking.

περιπήγνυμι, αλκο -νύω, f. ἤξω, to fasten round, to fit in, insert; to stiffen, curdle, congeal.

περιπίπτω, f. mid. περιπεσοῦμαι, p. περιπέτωκα, 2 aor. περιέπεσον, (περί, πίπτω,) to fall around, into, or among, to fall in with; to befall.

περιπλανάω, ᾧ, f. ἥσω, (περί, πλανάω,) to cause to wander, to lead astray; to go astray, to wander about.

περιπλέκω, *f. έξω*, (περί, πλέκω,) to twine or fold around, to intertwine, clasp, embrace; to speak intricately or obscurely.

περιπλέω, *f. εύσομαι*, to sail around or about.

περιπόδητος, ου, ό, ή, (περί, ποδέω,) desired on all sides, much beloved.

περισσός, *Att. περιττός, ή, όν*, (περί,) extraordinary, uncommon, prodigious.

περιστερά, *ας, ή*, a dove, pigeon.

περιστήσαντο, *Epic for περιεστήσαντο*, 3 plur. 1 aor. mid. of περιστημι.

περιφανώς, *adv. (περιφανής,)* manifestly, clearly, openly.

περιφέρω, *f. οίσω*, 1 aor. ήνεγκα, 2 aor. ήνεγκον, 1 aor. pass. περιηνέχθην, (περί, φέρω,) to carry round or about; to bring about; to carry back, to recall; to induce.

περιχαρής, *έος, ό, ή*, (περί, χαίρω,) exceedingly joyous, highly delighted.

Πέρσης, ου, ό, a Persian.

Περσικός, ή, όν, Persian.

πέταμαι. See πέτομαι.

πετάννυμι, *f. πετᾶσω*, 1 aor. επέτασα, *p. πεπέτασμαι*, 1 aor. pass. επέτάσθην, to expand, unfold, open; to spread out.

πέτομαι, *f. πετήσομαι*, 2 aor. επτόμην *syncop.*, to fly, to expand the wings for flight.

πέτρα, *ας, Ion. πέτρη, ης, ή*, a rock, cliff; a stone, a fragment of a rock.

πετραίος, *αλα, αῶν*, (πέτρος,) rocky, stony.

πέτρος, ου, ό, a rock, stone.

πεφυλαγμένος, *perf. pass. part. of φυλάσσω*.

πεφύλαζε, *perf. imperat. pass. of the same*.

πῃ, *enclit. adv.*, in any way, perchance; to any place, any where.

πῇ, *interrog. adv.*, how? in what manner? in what way? *not interrog.*, somehow, in some way.

πηγή, *ης, ή*, a fountain, spring, well.

πήγνυμι, *f. πήξω*, 1 aor. έπηξα, *p. pass. πέπηγμαι*, 1 aor. pass. έπήχθην, 2 aor. pass. έπάγην *usual*

aor. pass., 2 *perf. πέπηγα* as *pres. mid.*, to fasten, fix, stiffen, freeze; to remain infixed, to stick fast; to become firm, hard.

πηδάω, *ω, f. ήσομαι*, 1 aor. έπήδησα, to spring, leap, fly, as a missile.

πῆλε, *Ion. for έπηλε*, 1 aor. of πάλω, to caress.

πηλίκος, *η, όν*, how great, tall, long, strong, or old?

πῆμα, *αῖτος, τό*, (πέπηδα, πάσχω,) evil, misfortune, injury, ruin; evil-bringing.

πήρα, *ας, Ion. πήρη, ης, ή*, a leathern pouch, wallet, scrip.

Πίγρης, *ητος, ό*, Pigrea, a man's name.

πιέζω, *f. έσω*, 1 aor. έπίεσα, *p. pass.*

πείπεσμαι, 1 aor. pass. έπίεσθην, to press, squeeze; to straiten, distress; to press hard in argument.

πίδον, *Ion. for έπιδον*, 2 aor. act. of πείδω.

πικρός, *ά, όν*, sharp-pointed, piercing; bitter, sour; offensive, disagreeable.

πικρῶς, *adv.*, (πικρός,) sharply, bitterly, sourly, disagreeably.

πιμελής, *έος, ό, ή*, fat, greasy.

πινακίδιον, ου, τό, (πίναξ,) a small tablet.

πινακίς, *ιδος, ή* = πινακίδιον.

πίνω, *f. πίομαι also πιοῦμαι, p. πέπωκα*, 2 aor. έπιον, *p. pass. πέπομαι*, 1 aor. pass. έπόθην, to drink, imbibe.

πιπράσκω, *f.* περᾶσω, 1 *aor.* ἐπέρᾶσα, *p.* πέπρᾶκα, *p. pass.* πέπρᾶμαι, 1 *aor. pass.* ἐπράδην, 3 *f. pass.* πεπράσομαι *the usual future passive*, (περᾶω) to sell, to carry any where for sale.

πίπτω, *f.* πεσοῦμαι, 1 *aor.* ἔπεσα, *p.* πέπτωκα, 2 *aor.* ἔπεσον, to fall, to fall down, to prostrate; to fall into subjection, to go to ruin.

πίστις, *ως, ἡ*, faith, belief, trust; faithfulness, sincerity; a pledge, promise.

πιστός, *ῆ, ὁν*, worthy of belief, faithful, trustworthy.

πιστότης, *ητος, ἡ*, (πίστις,) fidelity, integrity.

πίττα, *ης, ἡ*, pitch, turpentine.

πιφαύσκομαι, to bring to light, to indicate, point out; to tell, report, communicate.

πίω, *for* πίνω, to drink, *whence is formed the 2 aor.* ἔπιον.

πίων, *ονος, ὁ, ἡ*, (πίως,) fat, rich, fruitful, abundant.

πλάγιον, *adv.*, obliquely.

πλάγιος, *ου, ὁ, ἡ*, also *ιος, ία, ιον*, slanting, aslant, athwart, oblique.

πλαίσιον, *ου, τό*, an oblong figure; a division of an army in the form of a square.

Πλάκος, *ῆ*, Placus, *a mountain of Mysia.*

πλακοῦς, οὔντος, *ὁ* a cake.

πλανᾶω, *ῶ, f.* ἤσω, 1 *aor.* ἐπλάνησα, *p. pass.* πεπλάνημαι, 1 *aor. pass.* ἐπλανήδην, (πλανέω,) to lead astray, to mislead, to deceive; to wander, roam about, stray.

πλαστός, *ῆ, ὁν*, (πλάσσω,) formed, fabricated, counterfeit.

πλάτος, *εος, τό*, breadth, width.

πλατύς, *εἶα, ὅ*, broad, wide, spacious, numerous.

πλεθριαῖος, *αῖα, αἶον*, of the measure of a πλῆθρον.

πλῆθρον, *ου, τό*, a plethron, *a measure of 100 Greek or 101 English feet.*

πλείον, *comparat. neut. of* πολύς.

πλείστος, *ῆ, ὁν*, (πολύς,) most, the greatest part, very much.

πλείων, *ονος, ὁ, ἡ*, *comparat. of* πολύς, more, greater, larger; many, very many.

πλέκω, *f.* ἔξω, *p. pass.* πέπλεγμαι, 1 *aor. pass.* ἐπλέχδην, 2 *aor. pass.* ἐπλάκην, to twist, twine, curl; to plan, devise.

πλέον, *ονος, τό*, *for* πλείον, more.

πλεονᾶκis, *adv.* (πλέον,) more frequently, oftener.

πλεονεκτέω, *ῶ, f.* ἤσω, (πλέον, ἔχω,) to have or claim more than another, to be greedy, avaricious; to gain or take advantage, to overreach.

πλέος, *έα, έον*, full, filled.

πλευρά, *ᾶς, ἡ*, the side, a rib.

πλέω, *f.* πλεύσομαι, 1 *aor.* ἔπλευσα, *p.* πέπλευκα, *p. pass.* πέπλευσμαι, 1 *aor. pass.* ἐπλεύσδην *not classical*, to sail, navigate; to swim.

γληγγεῖς, *έντος, 2 aor. part. pass. of* πλήσσω.

πληγή, *ῆς, ἡ*, a blow, stripe, wound.

πληθος, *εος, τό*, (πλέω,) fullness, a multitude, a great number; the multitude, populace.

πλήθω, 1 *aor.* ἔπλησα, 2 *perf.* πέπληθα, 1 *aor. pass.* ἐπλήσδην, to be full, abound.

πλήμη, *οδοῖ*, to approach.

πλήμνη, *ης, ἡ*, (πλήθω,) the nave of a wheel.

πλήρης, εος, ὁ, ἡ, full, filled; complete, perfect, whole.

πληρώω, ὦ, f. ὥσω, 1 aor. ἐπλήρωσα, p. pass. πεπλήρωμαι, 1 aor. pass. ἐπληρώσθην, (πληρής,) to make full, to fill, furnish, impart; to fulfill, accomplish, complete; to satisfy, satiate.

πλησίον, adv., near, near by.

πλησίστιος, ου, ὁ, ἡ, (πίμπλημι, πλήσω, ἱστίον,) filling or swelling the sails.

πλήσσω, or -ττω, f. πλήξω, 1 aor. ἐπλήξα, p. pass. πέπληγμαι, 1 aor. pass. ἐπλήχθην, 2 aor. πέπληγον, 2 perf. πέπληγα, 2 aor. pass. ἐπλήγην, to strike, wound, smite; to to strike from one's senses, to amaze, confound.

πλήτο, 3 sing. aor. pass. of πλήμι.

πλίνθος, ου, ἡ, a brick, tile.

πλοῖον, ου, τό, a ship, vessel, boat.

πλόος, οὗς, gen. ὅου, οὔ, also ὅος, (πλέω,) sailing, navigation, voyage.

πλούσιος, ἰα, ἰον, (πλούτος,) rich, wealthy, opulent.

Πλούτων, ὀνος, ὁ, Pluto, the god of the infernal regions.

πλούτος, ου, ὁ, riches, wealth, abundance.

πνέω, f. πνεύσω, commonly πνεύσομαι, 1 aor. ἐπνευσα, p. πέπνευκα, 1 aor. pass. ἐπνεύσθην, to blow, breathe; to be haughty, arrogant; to be wise, intelligent.

πνίγω, f. ἵζομαι, also πνίξω, 1 aor. ἐπνιξα, p. pass. πέπνιγμαι, 2 aor. pass. ἐπνίγην, to choke, strangle, suffocate.

ποδάπός, ἡ, ὅν, from what place, country, or race.

ποδάρκης, εος, ὁ, ἡ, (ποὺς, ἀρκέω,) strong-footed, swift-footed.

ποδήρης, εος, ὁ, ἡ, (ποὺς, ἄρω,) reaching down to and touching the feet; covering the body as a shield.

ποδίζω, f. ἴσω, (ποὺς,) to bind or shackle the feet; to measure by the foot, as in prosody.

ποδώκης, εος, ὁ, ἡ, (ποὺς, ὠκός,) swift-footed.

ποδωκία, as, ἡ, (ποδώκης,) swiftness of foot.

πόθεν, enclit. adv., whence, from any place.

ποθέω, f. ἦσω and ἔσομαι, 1 aor. ἐπόθησα and -εσα, p. πεπόθηκα, to desire, regret, miss.

πόθος, ου, ὁ, wish, desire, longing for.

ποῖά, ᾤς, ἡ, the summer, the grass or herb season; grass, herba.

ποιέω, ὦ, f. ἦσω, 1 aor. ἐποίησα, p. πεποίηκα, 3 f. pass. πεποιήσομαι, to make, to do, bring about, occasion; to beget, bring forth; to labor.

ποιητής, οὔ, ὁ, one who makes, the maker of a poem, a poet.

ποικίλος, η, ον, many colored, spotted, variegated; various, artful, wily.

ποιμήν, ἑνος, ὁ, (ποιή,) a shepherd; a ruler, guardian.

ποιμνήσιος, ἰα, ἰον, (ποιμήν,) belonging to the flock or herd.

πόκος, ου, ὁ, (πέκω,) a fleece.

πολέεσ', for πολέεσι, dat. plur. Epic for πολλοῖς.

πολεμέω, ὦ, f. ἦσω, 1 aor. ἐπολέμησα, (πόλεμος,) to wage war, to fight or contend with; to quarrel, wrangle, dispute.

πολέμιος, ἰα, ἰον, (πόλεμος,) of or belonging to war, warlike, hostile, conflicting.

πόλεμος, ου, ὁ, battle, fight, war; troops, a warlike force.

πολιορκέω, ὦ, f. ἦσώ, (πόλις, ἔρκος,)

- to hem in a city, to besiege, to beleaguer; to annoy, harass.
- πολιορκία, *as*, ἡ, (πόλις, ἔρκος,) a siege, assault.
- πολιός, *ιδ*, *ιόν*, gray, white, hoary.
- πόλις, *εως*, ἡ, a city.
- πολιτεύω, *f*. εὔσω, (πολίτης,) to be a citizen; to administer or govern a state.
- πολλάκι, *Poet. for* πολλάκις, *adv.* (πολύς,) many times, often.
- πολύ, (πολύς,) much, very.
- πολούινος, *ου*, *δ*, ἡ, (πολύς, αἰνέω,) much praised, praiseworthy.
- πολυάνθρωπος, *ου*, *δ*, ἡ, (πολύς, ἄνθρωπος,) full of people, populous.
- πολύγλωσσος, *Att.* γλωττος, *ου*, *δ*, ἡ, (πολύς, γλώσσα,) many-tongued.
- πολυδείρας, *άδος*, *δ*, ἡ, (πολύς, δειρή,) many-peaked, having many summits.
- πολύδωρος, *ου*, *δ*, ἡ, (πολύς, δῶρον,) richly-gifted, well-endowed.
- Πολυκράτης, *ους*, *δ*, Polycrates, an Athenian captain.
- πολύς, πολλή, πολύ, *gen.* πολλοῦ, ἡς, οὔ, many, much; great, large; vehement.
- πονέω, *ω*, *f*. ἤσω, 1 *aor.* ἐπόνησα, *p.* πεπόνηκα, *p. pass.* πεπόνημαι, 1 *aor. pass.* ἐπονῆσθην, *f. mid.* πονῆσομαι, *p. mid.* πεπόνημαι *as pres.* (πόνος,) to labor, feel fatigue, suffer pain; to cause pain or distress.
- πονηρός, *ά*, *όν*, (πονέω,) evil, evil-disposed, malevolent, wicked, bad, vicious.
- πονηρῶς, *adv.* (πονηρός,) wickedly, badly.
- πόνος, *ου*, *δ*, work, labor, pain; trouble, distress.
- πόντος, *ου*, *δ*, the sea.
- πόρε, *Ion. for* ἔπορε, 3 *sing.* 2 *aor.* of
- πόρω, to give, show, cause to appear.
- πορεία, *as*, ἡ, (πορεύω,) a journey, route, way, passage.
- πορεύομαι, *f. mid.* πορεύσομαι, *p. pass.* πεπόρευμαι, 1 *aor. pass.* ἐπορεύσθην, (πόρος,) to go, travel, depart, journey.
- πορεύσιμος, *ου*, *δ*, ἡ, (πορεύω,) that may be crossed, passable.
- πορευτέος, *έα*, *έον*, (πορεύω,) to be traversed, must be passed.
- πορδμεῖον, *ου*, *τό*, a ferry-boat.
- πορδμεύς, *έως*, *δ*, (πορδμεύω,) a ferryman.
- πορδμία, *ων*, *τά*, ferry-money, fare.
- πορίζω, *f.* ἴσω, 1 *aor.* ἐπόρισα, *p.* πεπόρικα, 1 *aor. pass.* ἐπορίσθην, *p. pass.* πεπόρισμαι, (πόρος,) to bring to pass, to procure; to provide for, furnish; to devise, contrive; to obtain, acquire; procure.
- πόρος, *ου*, *δ*, a passage, way, ford.
- πρόρῳ, *adv.* (πρό,) farther on, farther off.
- πορσύνω, *f.* ὕνω, (πόρω,) to bring to pass, further, prepare, provide.
- πορφύρεος, *έα*, *ον*, (πορφύρα,) purple, purple-colored.
- πορφῦρίς, *ίδος*, ἡ, a purple garment or covering.
- πόσις, *εως*, ἡ, (πίνω,) drink.
- πόσος, *η*, *ον*, *interrog. pron. adj.*, how great! how much! how many!
- ποταμός, *οὔ*, *δ*, (πίνω,) a river, a stream; a river-god.
- πότε, *adv. interrog.*, when! at what time!
- ποτέ, *adv. indef.*, once, on a certain time.
- πότερον and πότερα, *adv.*, whether.
- πότερος, *α*, *ον*, *interrog. pron. adj.*, which of the two!

ποτί, ποτίν, and ποτί, *Epic and Dor.*
in compound words for πρόσ.

πότμος, ου, δ, (πίπτω,) lot, fate, decree; destiny, death.

πότνια, ας, ἡ, honored, venerable; as *subst.*, sovereign, mistress.

ποτόν, οὔ, τό, (πίνω,) the act of drinking; drink.

πότος, δ, (πίνω,) a drinking; a drinking-bout, carousal.

που, *adv.*, somewhere, anywhere.

πουλυβοτείρη, ης, ἡ, (πολύς, βόσκω,) much-nourishing, fruitful, productive.

πούς, ποδός, δ, the foot.

πραγμα, ἄτος, τό, (πράσσω, πέπραγμα,) a thing done, deed, act, business, affair.

πρακτικός, ἡ, όν, (πράσσω,) fit for business, business-like.

πρανής, έος, δ, ἡ, = κρηνης, prone, bending forwards, prostrate, headlong.

πρᾶος and πρῶος, ου, *gen. plur.* πραέων, rarely πράων, mild, gentle, soft, meek.

πράσσω, or -τω, *f. ξω*, 1 *aor.* έπραξα, 2 *aor.* έπράγον, *p. πέπρᾶχα*, 1 *aor. pass.* έπράχθην, to do, perform, execute.

πρέπει, *imperf.* έπρεπε, (πρέπω,) it is becoming, it becomes, beseems.

πρέσβα, *Ion.* πρέσβη, ης, η, for πρέσβεια, *fem. of* πρέσβυς, old, venerable.

πρεσβευτής, οὔ, δ, (πρέσβυς,) an ambassador, messenger.

πρίᾱμαι, 2 *aor.* έπρίᾱμην, to buy, purchase.

Πρίαμος, ου, δ, Priam, a king of Troy.

πρίν, *adv. of time*, before, formerly.

πρό, *prep. gov. gen.*, before, above, in preference to.

προαιρέω, ᾱ, *f. ήσω*, 2 *aor.* προειλόμην, (πρό, αἰρέω,) to take before, to bring forth, produce; to prefer; to purpose, intend.

προβάλλω, *f. βαλᾱ*, *p. προβέβληκα*, 2 *aor.* προέβαλον, *contr.* προύβαλον, 1 *aor. pass.* προύβληθην, (πρό, βάλλω,) to cast or thrust forward, to put forward or forth; to propose, present; to expose.

πρόβατον, ου, τό, a sheep, *plur.* sheep. πρόσβολος, ου, δ, (προβάλλω,) a projecting rock; a defence, protection.

πρόγονος, ου, δ, (πρό, γέγονα,) one born first; the elder, an ancestor.

προείδω, οδοί. 2 *aor.* προείδον, to see before, foresee; to provide for, take care of.

πρόειμι, to proceed, go forward, go on.

προείπον, 2 *aor. of* προέπω, *p. προείρηκα*, to say before, to foretell, predict.

προΐειν, *pluperf. of* πρόειμι with *imperfect* signification.

προήκης, εος, δ, ἡ, (πρό, ἀκή,) pointed before.

προθυμέομαι, οὔμαι, *f. ήσομαι*, 1 *aor.* προύθυμυσάμην, 1 *aor. pass.* έπροθυμήθην, (πρόθυμος,) to be ready, willing, or eager to do a thing; to be eager for, to desire ardently; to be forward, zealous.

πρόθυμος, ου, δ, ἡ, (πρό, θυμός,) ready, willing, eager, zealous; well-inclined, wishing well.

προθύμως, *adv.* (πρόθυμος,) willingly eagerly, zealously.

πρόθυρον, ου, τό, the vestibule, the porch.

προΐάπτω, *f. άψω*, 1 *aor.* προΐαψα, (πρό, ἰάπτω,) to send off or away, to send untimely to the nether world.

προῖκα, *adv.* (προῖξ,) gratuitously, freely, without return.

προκαλέομαι, οὔμαι, (πρό, καλέω,) to call forth, to challenge, defy; to invite beforehand; to make an offer.

προκάλυμμα, ἄτος, τό, (πρό, καλύπτω,) any thing put before; a veil, curtain, covering.

προκαλύπτω, *f.* ὕψω, (πρό, καλύπτω,) to place or hang before as a covering, to conceal, mask; to use a pretext.

προκατακαίω, *f.* καύσω, (πρό, κατά, καίω,) to burn beforehand, to lay waste by fire.

προκατακλίνω, *f.* ἰνῶ, (πρό, κατά, κλίνω,) to make to lie down before others, to place at a table before others.

προκαταλαμβάνω, *f.* mid. λήψομαι, (πρό, κατά, λαμβάνω,) to seize, take away, or occupy beforehand; to prevent, anticipate.

προκύπτω, *f.* ὕψω, (πρό, κύπτω,) to stoop, bend forward or over.

προμετωπίδιον, ου, τό, (πρό, μέτωπον,) a frontpiece, frontlet for horses.

Πρόξενος, ου, ὁ, Proxenus, a *Bæotian* general in the army of Cyrus the Younger.

προπέμπω, *f.* ψω, 1 *aor. pass.* προέπεμψα, 1 *aor. pass.* προεπέμφθην, (πρό, πέμπω,) to send on before or forward, to bring on one's way, to accompany, escort.

προπετώσ, *adv.* (προπετής,) precipitately, rashly.

προπηδάω, ὦ, *f.* ἥσω, (πρό, πεδάω,) to leap before, to spring forward.

προπίνω, 2 *aor. contr.* προῖπιον, *p.* προπέπωκα, (πρό, πίνω,) to drink before or to one, to pledge one in drinking.

προπίπτω, *f.* πτώσω, *f.* mid. πεσοῦμαι, *p.* πέπτωκα, (πρό, πίπτω,) to fall before or forward, to lean forward.

πρός, *prep. gov. gen. dat. and accus.*, from, of; with, by, at, near; to, in respect to, towards, unto.

προσαγορεύω, *f.* εὔσω, *p.* προσηγόρευκα, (πρός, ἀγορεύω,) to accost, address; to call, surname; to admonish, advise.

προσᾶγω, *f.* ἄξω, 2 *aor.* προσήγαγον, to lead or conduct to any one; to come or draw near, to approach.

προσαρηρότα, 2 *perf. part. neut.* of προσάρω.

προσαρτᾶω, ὦ, *f.* ἥσω, (πρός, ἀρτᾶω,) to fasten or attach to.

προσᾶρω, *f.* ἄρσω, 2 *aor.* προσήρᾶρον, 2 *p.* προσάρηρα, (πρός, ἔρω,) to fit, join, or fasten to, to add to.

προσαυδάω, ὦ, *f.* ἥσω, (πρός, αὐδάω,) to speak to, address, accost.

προσβολή, ἥς, ἡ, (προσβάλλω,) a putting to or falling upon; an assault, shock, engagement.

προσγίγνομαι, *f.* γενήσομαι, (πρός, γίγνομαι,) to come or join one's self to; to incline towards, befriend; to be added or accrue to.

προσδέομαι, *f.* ἥσομαι, *depon. pass.* (πρός, δέομαι,) to need besides, to be in want of; to beg, to ask of another.

πρόσειμι, (πρός, εἶμι,) to go to or towards, to approach; to attack; to come forward as an orator.

προσεῖπον, (πρός, εἶπον,) to speak to, to accost, address, salute.

προσελαύνω, *f.* ἐλάσω, 1 *aor.* ἤλασα, (πρός, ἐλαύνω,) to drive towards, to ride to or against.

προσέρχομαι, *f.* mid. προσελεύσομαι,

depon. mid. (πρός, ἔρχομαι,) to come to or near to, to approach, to go against.

προσερωτάω, ᾠ, f. ἤσω, (πρός, ἐρωτάω,) to ask besides, to question further.

προσέχω, f. ἔξω, p. προσέσχηκα, (πρός, ἔχω,) to hold to, to bring to or near; to mind, attend; to listen to, obey; to bring to, bring to land.

προσηγορία, as, ἡ, (πρός, ἀγορεύω,) an addressing, a name, appellation.

προήεσαν, 3 plur. pluperf. of πρόσ-ειμι.

προσῆκων, part. of προσήκω, to belong or be related to, to be connected with.

πρόσθεν, adv. of place, before, forward; of time, before, formerly; as prep. with gen., before.

προσδετός, ἡ, ὄν, (πρός, τίδημι,) additional, added; given or addicted to.

προσκαλέω, ᾠ, f. ἔσω, p. κέκληκα, (πρός, καλέω,) to call to or upon, to summon, invite, send for.

προσκυνέω, ᾠ, f. ἤσω, (πρός, κυνέω,) to kiss towards as one's hand towards another person; to do reverence or homage, to worship, to adore.

προσλαμβάνω, f. λήψομαι, 2 aor. προσ-έλαβον, p. προσέληφα, (πρός, λαμβάνω,) to take to, receive besides, to take to one's self; to provide, help, assist.

προσμάχομαι, to fight against, to contend with.

προσπαράμενω, (πρός, παράμενω,) to confine one's self to, to adhere to.

προσπίπτω, f. πεσοῦμαι, 2 aor. προσέ-πεσον, (πρός, πίπτω,) to fall to-

wards or upon, to strike against, to fall down to or before, to embrace; to fall in with, to occur.

προσποιέω, ᾠ, f. ἤσω, to add or attach to; mid. to add or attach one's self; to pretend, lay claim to.

προσπολεμώ, ᾠ, f. ὥσω, (πρός, πόλεμος,) to make hostile besides, to make one's enemy besides.

προστάσσω, or -ττω, f. ἀξω, p. προσ-τέταχα, 1 aor. προσέταξα, p. pass. προστέταγμαι, (πρός, τάσσω,) to place or post at a place; to enjoin, give command.

προστῆτης, ου, ὁ, (πρόστημι,) a front rank man; a chief, leader, president.

προστερνίδιον, ου, τό, a breastplate for horses.

προστίδεμαι, 2 aor. προσεδέμην, (πρός, τίδημι,) to join one's self to, to agree with, consent to.

προστίδημι, f. δήσω, p. τέθεικα, 1 aor. προσέδηκα, 2 aor. προσέδην, (πρός, τίδημι,) to put to or upon; to put besides, to add to, give; mid. to associate one's self to, to agree with, consent to; to come over, submit.

προστρέχω, f. δρέξω, f. mid. -δραμοῦμαι, p. προσδεδράμηκα, 2 perf. πρόσ-δέδρομα, (πρός, τρέχω,) to run to, towards, or against, to run at, make a sally.

προσφέρω, f. οἴσω, 1 aor. ἤνεγκα, p. προσενήνοχα, 1 aor. pass. προσηνέχθην, (πρός, φέρω,) to bear, bring to, offer, present; to advance against, attack.

προσφύς, ὕσα, part. 2 aor. of πρόσφυμι, to adhere or cling to.

πρόσω, adv., forth, forwards; in future.

πρόσωπον, ου, τό, (πρός, ὤψ,) the face, countenance, look, appearance; a person, man.

προσῳτᾶτω, *adv.*, farthest.

πρότασσω, or -ττω, *f. ἔξω, p. προτέταχα*, 1 *aor. pass. προντάχθην, p. pass. προτέταγμαι*, (πρό, τάσσω,) to place or post in front; to defend; to appoint.

προτέρα, (*sc. ἡμέρα*), the day before.

πρότερον, *adv.*, before, formerly, rather.

πρότερος, α, ου, (πρό,) before, in front, forward; sooner, earlier, older.

προτιμάω, ὦ, *f. ἴσω*, (πρό, τιμάω,) to honor, respect, esteem; to care for, to take heed of; to wish rather, to prefer.

πρότανος, ου, δ, (πρό, τείνω,) a rope, a cable.

προτραπολίμην, 2 *aor. opt. mid* 1 *pers. sing. of*

προτρέπω, *f. ἔψω, p. τέτρεφα*, 1 *aor. προύτρεψα*, (πρό, τρέπω,) to turn to or towards; to urge, excite, persuade, exhort, encourage.

προῦφαινον, *contr. for* προέφαινον.

προφαίνω, *f. ανῶ*, 2 *aor. pass. προῦφάνην*, (πρό, φαίνω,) to bring forth to light, to show forth, make manifest; to declare, announce, forebode, foreshow.

προφέρω, *f. οἶσω*, 1 *aor. ἤνεγκα*, (πρό, φέρω,) to bring forward, produce, exhibit; to surpass; to advance, promote.

προφεύγω, *f. εὔξω, f. mid. εὔξομαι*, 2 *aor. προέφῳγον, contr. προῦφυγον*, (πρό, φεύγω,) to flee before or forward; to escape, avoid.

προφήτης, ου, δ, (πρό, φημί,) a prophet, a foreteller of future events, a soothsayer.

προφυλάκη, ἥς, ἡ, (πρό, φυλάσσω,) an advanced guard, an outpost.

πρυλείς, ἑών, οἱ, heavy-armed foot-soldiers, as opposed to cavalry.

πρύμνα, *Ion. -η, ης, ἡ*, (πρυμνός,) the stern of a ship, the poop.

πρυμνήσιον, ου, τό, (πρυμνήσιος,) a stern-rope, a hawser.

πρυμνός, ἡ, ὄν, the last, extreme, remotest.

πρώην, *adv.*, lately, very recently, formerly.

πρωϊότερον, *adv.*, earlier.

πρόρα, ας, ἡ, *Ion. πρόρη*, (πρό, ῥέω,) the prow of a ship.

Πρωτεσίλαος, ου, δ, Protesilaus, a Grecian chief who was slain at Troy.

πρώτον, *adv.*, first, the foremost.

πρώτος, η, ου, (*superlat. from* πρό, *as if contracted from* πρότατος,) first, foremost, earliest; τὴν πρώτην, *as adv.*, first, at present, just now; *neut. sing. and plur. as adv.*, first, in the first place, especially, rather, sooner, formerly.

πτελέα, ας, ἡ, an elm.

πτερόν, οὔ, τό, a wing, pinion, featner.

πτερώω, ὦ, *f. ὥσω*, (πτερόν,) to furnish with feathers, to feather; to furnish with oars; to excite, animate.

πτέρυξ, ὕγος, ἡ, a wing, a pinion, a feather.

πτερωτός, ἡ, ὄν, (πτερώω,) winged, feathered.

πύκα, *adv.*, thickly, closely.

πυκάζω, *f. ἄσω*, 1 *aor. pass. ἐπυκάσθην, p. pass. πεπύκασμαι*, (πύκα,) to thicken, to make close or firm, to press closely together.

πυκινός, ἡ, ὄν, (πύκα,) thick, close, pressed together.

πύλαι, αἰ, (πύλη,) gates, a folding-door, which was composed of two wings.

πύλη, ης, ἡ, a gate, door, a wing of a folding-door.

πυνθάνομαι, f. πεύσομαι, p. πέπευσμαι, 2 aor. mid. ἐπυνθόμην, to inquire, to learn by inquiry, to hear, examine, understand.

πῦρ, πυρός, τό, fire, a burning; violence, destruction.

πυρᾶμις, ἰδος, ἡ, (πῦρ,) a pyramid.

Πυραμός, ου, ὁ, Pyramus, a river of Cilicia.

πύργος, ου, ὁ, a tower, bulwark, fort, protection, turret.

πυρός, οὔ, ὁ, wheat.

πυρρίχιζω, to dance the Pyrrhic or war-dance.

πω, enclit. particle, somehow, in some way, yet.

πώγων, ωνος, ὁ, the beard.

πωλέω, f. ἤσω, to sell, barter, traffic.

πώποτε, adv. (ποτέ,) at any time, ever.

Πῶρος, ου, ὁ, Porus, a king of India.

πῶς, interrog. adv., how? in what way? by what means?

πῶν, εος, τό, (πάω,) a flock of sheep.

P.

ράβδος, ου, ἡ, a rod, staff, wand.

ράδιος, ἰα, ἰον, easy, ready, easy to make, do, or understand; of persons, easy, complaisant, obliging.

ράδιως, adv. (ράδιος,) easily, patiently.

ῥᾶστος, η, ον, irreg. superlat. of ῥάδιος for ῥάιστος.

ῥέζω, f. ῥέξω, 1 aor. ἔρρεξα, for ἔρδω, to do, perform, cause, effect, accomplish.

δεῖα, Poet. for ῥέα, easily.

ρέω, f. ρεύσομαι, later ρεύσω, 1 aor.

ἔρρευσα, p. ἔρρύηκα, 2 aor. pass.

ἔρρύην as active, 2 fut. pass. ρυή-

σομαι as active, to flow, run or

drop, to pour out.

ρέω, p. εἴρηκα, p. pass. εἴρημαι, 1 aor.

pass. ἐρρήδην, 3 fut. εἰρήσομαι as

fut. pass., to say, speak, make a

speech.

ρήγμιν, ἱνος, ἡ, (ρήγνυμι,) a high or

rugged shore, a breaker; the

waves, surf.

ρήγνυμι, f. ῥήξω, 1 aor. ἔρρηξα, p.

pass. ἔρρηγμα, 1 aor. pass. ἐρρήχθην,

2 aor. pass. ἐρράγην, f. mid. ῥήξο-

μαι, to break, rend, tear; to break

forth, to send forth, as a sound.

ρηιδίως, adv., easily, with facility.

ρητήρ, ἥρος, ὁ, (ῥέω,) an orator, rhetorician.

ρίζα, ης, ἡ, a root; origin, source.

ρίζοτόμος, ου, ὁ, ἡ, (ρίζα, τέμνω,) a

root-cutter, a gatherer of roots for

purposes of medicine or witchcraft;

a quack.

ρίμφα, adv. (ρίπτω,) quickly, fleetly,

swiftly.

ρίνός, οὔ, ὁ, ἡ, the skin, the hide; an

ox-hide shield.

ρίπη, ἥς, ἡ, (ρίπτω,) a throw, casting,

impulse, violence, force.

ρίπτω, f. ῥίψω, 1 aor. ἔρριψα, p. ἔρ-

ριφα, p. pass. ἔρριμμα, 1 aor. pass.

ἐρρίφθην, 2 aor. pass. ἐρρίφην, to

throw, cast, hurl, sling; to throw

away, to expose.

ρόδινος, η, ον, (ρόδον,) made of roses.

Ῥόδιος, ἰα, ἰον, a Rhodian.

ροδοδάκτυλος, ου, ὁ, ἡ, (ρόδον, δάκτυ-

λος,) rosy-fingered.

ρόδον, ου, τό, a rose.

ρόπαλον, ου, τό, (ῥέπω,) a club, staff,

rod.

ῥοῦς, ῥοός, ὁ, a current, a stream.

ῥυθμός, ου, ὁ, any regular or measured motion, or time; rhythm; measure, harmony; temper, disposition; fashion, way, manner.

ῥυμός, οὔ, ὁ, (ῥύω,) the pole of a chariot.

ῥώμη, ης, ἡ, (ῥώννυμι,) force, strength.

Σ

σά, Dor. for σή.

σάγῃς, εως, ἡ, a battle-axe, a two-edged sword.

σαίρω, f. σαρώ, 1 aor. ἔσηρα, 2 perf. σέσηρα, p. pass. σέσαρμαι, to grin, show the teeth; to sweep, clean.

Σάκας, α, ὁ, a Sacian.

σάκκος, and σάκος, ου, ὁ, a coarse cloth of hair, sackcloth; a sack, bag.

σαλπίζω, f. ἰγξω, 1 aor. ἐσάλπιγξα, p. pass. σεσάλπισμαι, (σαλπίγγω, σάλπιγξ,) to sound a trumpet, to proclaim by sound of trumpet.

σάλπιγξ, ιγγας, ἡ, a trumpet.

σάνδαλον, ου, τό, a footstep.

σανίς, ἰδος, ἡ, a board, plank; doors, folding-doors, always plur. in this sense; a stage, scaffold.

Σάρδεις, εων, αἱ, Sardis, the capital of Lydia.

Σάρος, ου, ὁ, Saros, a river of Cilicia.

σάρξ, κος, ἡ, flesh; the body; mankind.

σατραπεύω, f. εὔσω, to be satrap or governor of a province.

σατράπης, ου, ὁ, a satrap or governor of a province.

σάτυρος, ου, ὁ, a satyr; a lewd goatish fellow.

σαντῆς by crasis for σεαντῆς.

σαφῶς, adv., clearly, manifestly, distinctly.

σεαυτοῦ, ἧς, οὔ, reflex. pron., of yourself.

σεβάσασατο, Ion. and Poet. for ἐσεβάσασατο, 1 aor. mid. 3 sing. of σεβάζομαι, (σέβας,) to stand in awe, to be afraid of, to reverence, venerate.

σεῖ' for σεῖο.

Σειρήν, ἦνος, ἡ, a siren.

σεῖω, f. σείσω, p. σέσεικα, 1 aor. ἔσεισα, p. pass. σέσειμαι, 1 aor. pass. ἐσείστην, 1 aor. mid. ἐσείστην reflex. or trans., to shake, brandish; to agitate; to threaten; to accuse.

Σερίφιος, ου, ὁ, a Seriphian.

σεῦ, Dor. for σοῦ.

σηκός, οὔ, ὁ, a stall, sheepfold, temple.

σήμα, ἄτος, τό, a sign, signal; a device, badge, monument.

σημαίνω, f. ανῶ, 1 aor. ἐσήμανα, p. pass. σεσημασμαι, (σήμα,) to give a sign or signal, to signify; to make known, declare.

σημαντρον, ου, τό, (σημαίνω,) a seal.

σησάμη, ης, ἡ, sesame, an eastern leguminous plant.

σησάμινος, η, ον, made of sesame.

σθένος, εος, τό, (σθένω,) strength, power, might, vigor.

σιγή, ἧς, ἡ, (σιγᾶω,) silence, quiet, calmness.

σιδήρεος, ἑα, ον, contr. οὔς, ᾧ, οὔν, (σίδηρος,) made of iron or steel; hard, firm, strong; cruel, inexorable.

σίδηρος, ὁ, and σίδηρον, ου, τό, iron, steel; things made of iron or steel, arms, furniture; hardness, hard heartedness.

Σιδών, ὠνος, ἡ, Sidon, a city of Phœnicia.

Σικυνώνιος, α, ον, a Sicyonian.

σίνομαι, *p.* σέσιμμαι, *aor. mid.* ἐσινάμην, to injure, harass, damage, destroy.

Σιτάκη, ης, ἡ, Sitace, a city on the Tigris.

σιτέω, ὦ, (σίτος,) to nourish, feed; to eat, devour.

σίτος, ου, ὁ, corn, bread, food; flour, meal.

σιωπάω, *f.* ἡσομαι, *p.* σεσιώπηκα, 1 *aor.* ἐσιώπησα, *p. pass.* σεσιώπημαι, (σιωπή,) to be silent, still; to keep silence.

σιωπή, ης, ἡ, silence, stiffness.

Σκαίαι πύλαι, the Scæan gate, so called because it was on the west side of Troy.

Σκαμάνδριος, η, ον, Scamandrian, on the Scamander.

σκαφίδιον, ου, τό, (σκάφος,) a little boat.

σκεδάννυμι, *f.* ἄσω, 1 *aor.* ἐσκέδᾰσα, 1 *aor. pass.* ἐσκεδάσθην, *p. pass.* ἐσκεδάσμαι, (σχίζω,) to scatter, disperse, put to flight, spread abroad.

σκέλος, εος, τό, the leg, calf, foot.

σκέπη, ης, ἡ, (σκεπᾶω,) a covering, protection, shelter, defence.

σκεπτέον, *verb. adj.* (σκέπτομαι,) one must examine, consider.

σκέπτομαι, *f. mid.* σκέφομαι, *p. pass.* ἔσκεμμαι, 1 *aor. pass.* ἐσκέφθην, 3 *fut. pass.* ἐσκέψομαι passively, to view, consider, examine.

σκεῦος, εος, τό, a vessel, utensil, implement, furniture, apparatus.

σκηψάμενος, 1 *aor. mid. part. of* σκέπτομαι.

σκηνέω, ὦ, *f.* ἡσω, (σκηνή,) to dwell in a tent, to be encamped, quar-

tered, or billeted; to dwell, abide, stay in a place.

σκηνή, ης, ἡ, a booth, hut, tent; any temporary dwelling.

σκηπτούχος, ου, ὁ, ἡ, (σκήπτρον, ἔχω,) bearing a staff or sceptre of command, a wand-bearer, a high officer in the Persian court.

σκιᾶ, ᾱς, ἡ, a shade, shadow.

σκόπελος, ου, ὁ, (σκέπτομαι,) a mountain-peak, a rock, cliff.

σκόπεω, ὦ, to look out; to observe.

σκοπός, οὔ, ὁ, ἡ, a spy, watch, scout; an overseer, superintendent; object, aim, purpose.

Σκύλλα, ης, ἡ, (σκύλλα,) Scylla, a sea-monster in the Sicilian straits opposite Charybdis.

σκώπτω, *f.* σκῶψω, usually σκῶφομαι, 1 *aor.* ἔσκωψα, 1 *aor. pass.* ἐσκώφθην, *p. pass.* ἔσκωμμαι, to ape, mimic; to jeer, scoff at; to jest, joke.

σμερδαλέος, ἑα, ἑον, lengthened from σμερδνός, (σμέρδνω,) frightful, fearful, terrible, odious, horrible.

σμερδνός, ἡ, ὄν = σμερδαλέος.

σοβέω, ὦ, *f.* ἡσω, to say σοῦ, σοῦ, (shoo! shoo!) to a bird; hence to scare or drive away birds; to drive away, expel; to hasten; to move pompously, to strut.

Σόλοι, οἱ, Soli, a city of Cilicia.

σός, σή, σόν, thine, yours.

Σούσα, ων, τά, Susa, a Persian city.

Σοφάνητος, ου, ὁ, Sophanetus, a Stymphalian general in the army of Cyrus the Younger.

σοφία, ας, ἡ, (σοφός,) wisdom, skill, good management, ability.

σπάνιος, ια, ιον, (σπανός,) rare, few, scarce, scanty.

Σπαρτιάτης, ου, ὁ, a Spartan.

σπάω, *f.* σπάσω, *p.* ἔσπᾰκα, 1 *aor.*

- ἔσπασα, *p. pass.* ἔσπασμαι, 1 *aor.* *pass.* ἐσπάσθην, *mid.* σπάσμαι *transitive*, to draw, pull; to draw out, unsheathe.
- σπένδω, *f.* σπείσω, 1 *aor.* ἔσπεισα, *p.* ἔσπεια, *p. pass.* ἔσπεισμαι, 1 *aor. pass.* ἐσπέσθην, to offer a libation, to make a drink-offering; to pour; *mid.* to conclude a treaty, *since this was done with libations and other religious ceremonies.*
- σπέος, τό, a cave, cavern, grot.
- σπεύδω, *f.* σπεύσω, 1 *aor.* ἔσπευσα, to hasten, make haste; to take pains, strive; to hasten on, accelerate.
- σπήϊ, *dat. sing. of σπέος, Ion.* σπήϊος.
- σπήλαιον, ου, τό, (σπέος,) a cave, grotto, cavern, den.
- σπουδάω, *f.* άσω, *p.* ἐσπούδακα, *p. pass.* ἐσπούδασμαι, (σπουδή,) to make haste, to be busy, zealous, serious, earnest; to do a thing hastily, earnestly.
- σπουδαίως, *adv.*, diligently, attentively.
- σπουδή, ἥς, ἥ, (σπεύδω,) haste, speed, readiness; zeal, pains.
- στάδιον, ου, τό, (στάδιος,) a standard of length, a stade = 606½ *English feet* or about ½ of a Roman mile; a race-course; a running, a race.
- σταδμός, οὔ, δ, (ἵστημι,) a stable, stall, fold; a station or resting-place, a day's journey, day's march; a balance or scales; a weight.
- στέγη, ης, ἥ, (στέγω,) a roof, covering, house.
- στενωπός, οὔ, *Ion.* for στενωπός, (στενός, ὀπή,) a narrow passage or way.
- σιενάω, *f.* άξω, 1 *aor.* ἐστέναξα, (στένω,) to sigh, groan, lament.
- στενός, ἥ, ὄν, narrow, strait, close, confined.
- στερέω, ὦ, *f.* ἥσω, 1 *aor.* ἐστέρησα, 1 *aor. pass.* ἐστερήθην, *f. mid.* στερήσομαι, *p.* ἐστέρηκα, *p. pass.* ἐστέρημαι, to deprive, despoil, plunder; to frustrate; *mid.* to be in want of, to want, to go without.
- στέρνον, ου, τό, the breast.
- στεφανίσκος, ου, δ, a small crown, a garland.
- στεφανώω, ὦ, *f.* ώσω, *p.* ἐστεφάνωκα, 1 *aor. pass.* ἐστεφανώθην, (στέφανος,) to surround, encompass, encircle; to crown, wreath, honor, decorate.
- στέφω, *f.* στέψω, 1 *aor.* ἔστεψα, *p.* ἔστεφα, 1 *aor. pass.* ἐστέφθην, *p. pass.* ἐστέφμαι, to surround, encircle; to adorn with a crown, to ornament.
- στηρίζω, *f.* ίξω, 1 *aor.* ἐστήριξα, *p. pass.* ἐστήριγμαι, 1 *aor. pass.* ἐστηρίχθην, (ἵστημι,) to support, place firmly, sustain; to fix, establish, strengthen; *mid.* to support one's self, to lean upon.
- στιβᾶρός, ᾧ, ὄν, (στείβω,) pressed, thick, firm, stout, strong.
- στιβᾶρῶς, *adv.* (στιβαρός,) densely, closely.
- στίβος, ου, δ, (στείβω,) a trodden path, a way, a foot-path.
- στίξ, *obsol. gen.* στιχός, ἥ, a row, line, rank, or file of soldiers; a line or verse.
- στίφος, εος, τό, a band of soldiers, a close body of troops.
- στλεγγίς, ιδος, ἥ, a scraper, a flesh-brush.
- στολή, ης, ἥ, (στέλλω,) a fitting out or equipment in clothes; clothing, dress; a garment, robe.
- στόμα, ἄτος, τό, the mouth; an entrance, a gate.

στορέννυμι, and στορνῦμι, *f.* στορέσω,

1 aor. ἐστόρεσα, 1 aor. pass. ἐστορέσθην, to spread, strew, lay out; to allay, depress, calm; to recline.

στορέσας, 1 aor. part. of στορέννυμι.
στρατεία, *as*, ἡ, (στρατεύω,) warfare, a military expedition.

στράτευμα, ἄτος, τό, (στρατεύω,) an army, force, troops; a band, detachment.

στρατηγέω, ᾧ, *f.* ἦσω, *p.* ἐστρατήγηκα, (στρατός, ἡγέομαι,) to be a general, to command an army.

στρατηγία, *as*, ἡ, (στρατηγός,) the office of a general; a military command; generalship, skill of a general.

στρατηγός, οὔ, ὁ, (στρατός, ἄγω,) the commander of an army, a general.

στρατιδ, ᾧς, ἡ, an army, host.

στρατοπεδεύω, *f.* εὔσω, *p.* ἐστρατοπέδευκα, (στρατόπεδον,) to encamp, bivouac, take up a position.

στρατόπεδον, ου, τό, (στρατός, πέδον,) a camp, an encampment; an army.

στρεπτόν, οὔ, τό, and στρεπτός, οὔ, ὁ, (στρέφω,) easily bent or twisted, pliant, flexible; bent, curved.

στρεύγομαι, to be gradually exhausted of one's strength; to become enfeebled, weary.

στρέφω, *f.* στρέψω, 1 aor. ἔστροφα, *p.* ἔστροφα, *p. pass.* ἔστραμμαι, 1 aor. pass. ἐστρέφθην, 2 aor. pass. ἐστράφην, to turn, twist, turn around; to revolve, reflect upon; *mid.* to turn one's self as if to flee; to retreat; to plot, contrive; to be occupied or concerned about.

στρουθίον, ου, τό, (στρουθός,) a little sparrow.

στυγερός, ᾧ, ὄν, (στυγέω,) hateful, abhorred, abominable, horrible.

στυκεῖον, ου, τό, tow, flax.

σύ, *gen.* σοῦ, thou, *pers. pron.* 2 *pers. sing.*

συγγενής, ἑός, ὁ, ἡ, (σύν, γίνομαι,) kin, kindred, related; a kinsman, relative.

συγγίνομαι, *f.* συγγενήσομαι, 2 aor.

συνεγενόμην, (σύν, γίνομαι,) to be together, to hold converse with; to be present at; to have intercourse with.

συγγνώσκω, *f. mid.* γινώσσομαι, *p. συν-έγνωκα*, 2 aor. συνέγνω, (σύν, γινώσκω,) to think or agree with; to yield, own, confess; to grant, allow; to excuse, pardon, forgive.

συγκαλέω, ᾧ, *f.* ἔσω, *p.* συγκέκληκα, 1 aor. συνεκάλεσα, (σύν, καλέω,) to call together, to convoke, invite.

συγκαλύπτω, *f.* ὑψω, 1 aor. pass. συνεκαλύφθην, *p. pass.* συγκεκάλυμαι, (σύν, καλύπτω,) to cover or veil completely, to conceal, hide.

συγκύπτω, *f.* ὑψω, 1 aor. συνέκυψα, (σύν, κύπτω,) to bend or incline forwards, to stoop and lay heads together; to act in concert, to conspire.

συγχαίρω, *f.* ἦσω, 2 aor. pass. συνεχάρην, (σύν, χαίρω,) to rejoice with, to wish one joy, to congratulate.

συγχορεύω, to dance with; to be one of the same chorus.

συγχωρέω, ᾧ, *f.* ἦσω, 1 aor. pass. συνεχωρήθην, *p. pass.* συγκεχώρημαι, (σύν, χωρέω,) to go together, to unite; to give place; to yield, make concessions, concede; to assert, acquiesce in.

σύνειος, α, ον, (σὺς,) of a swine, swinish.

Συεννέσιος, ου, ὁ, Syennesis, king of Cilicia.

συλλαμβάνω, *f. mid. λήψομαι, p. συν-εἴληφα, 2 aor. mid. συναλαβόμην, p. pass. συνείλημαι, (σύν, λαμβάνω,) to take together, seize, apprehend; to comprehend; to collect, rally; to take part with, assist.*

συλλέγω, *f. λέξω, p. συνείλοχα, 1 aor. συνέλεξα, p. pass. συνείλεμαι, 1 aor. pass. συνελέχθην, 2 aor. pass. συνελέγην, (σύν, λέγω,) to collect, gather, bring together; to bring forth, produce, procure.*

συμβαίνει, *f. mid. συμβήσομαι, p. συμβέβηκα, 2 aor. συνέβην, (σύν, βαίνω,) to stand with the feet together, to come or happen together; to agree, coincide with, suit, fit, be like; to come to pass, occur, fall out.*

συμβόαι, (σύν, βοάω,) to cry aloud or shout together, to shout to.

συμβουλεύω, *f. εὔσω, 1 aor. συνεβούλευσα, (σύν, βουλεύω,) to counsel with; to give counsel, advise.*

σύμβουλος, ου, ὁ, ἡ, (σύν, βουλή,) an adviser, counsellor.

συμμαχέω, ᾧ, *f. ἤσω, (σύν, μάχομαι,) to fight along with, to be an ally, to side with; to defend, protect.*

συμμαχία, ας, ἡ, (σύν, μάχομαι,) help, succor, aid; alliance, a league of- fensive and defensive.

σύμμαχος, ου, ὁ, ἡ, (σύν, μάχομαι,) fighting along with; a fellow-combatant, an ally, auxiliary.

συμπαιστῶρ, ορος, ὁ, a playmate, play-fellow.

συμπᾶς, ᾧσα, ἅν, (σύν, πᾶς,) all together, all, the whole.

συνπέμπω, *f. ψω, 1 aor. συνέπεμψα,*

(σύν, πέμπω,) to send together, to assist in conducting.

συνπλέω, *f. πλεύσομαι, (σύν, πλέω,) to sail with, to accompany in sailing.*

συνποδίζω, (σύν, ποδίζω,) to tie the feet together, to bind hand and foot; to entangle, involve.

συνπολεμέω, ᾧ, *f. ἤσω, (σύν, πολεμέω,) to war together with, to succor or join in war.*

συνπόσιον, ου, τό, (σύν, πίνω,) a drinking or feasting together, a drinking-party, a feast.

συνφέρον, τό, *neut. from συμφέρω, utility, convenience, advantage, interest.*

συνφέρω, *f. συνοίσω, 1 aor. συνήνεγκα, 2 aor. συνήνεγκον, p. συνενήνοχα, 1 aor. pass. συνηνέχθην, p. pass. συνενήνγημαι, (σύν, φέρω,) to bear or bring together; to meet with; to be profitable, useful, advantageous; to happen, come to pass; mid. to go along with, to accompany, have intercourse with.*

συμφιλοσοφέω, ᾧ, *f. ἤσω, (σύν, φιλοσοφέω,) to unite in the pursuit of wisdom, to philosophize together.*

συμφορά, ᾧς, ἡ, (συνφέρω,) a bringing together; an event, circumstance, chance, accident, mishap, casualty.

σύν, *prep. gov. dat., with, together with, implying near and close connection.*

συνᾶγω, *f. ἄξω, 2 aor. συνήγαγον, p. pass. συνήγμαι, 1 aor. pass. συνήχθην, (σύν, ἄγω,) to lead or bring together, to collect, assemble, convene.*

συναινέω, ᾧ, *f. ἔσω, aor. συνήνεσα,*

- (σύν, αινέω,) to join in praising or approving, to agree with.
- συναναγιγνώσκω, *f. γινώσκειν*, (σύν, ἀνά, γινώσκω,) to read along with or together.
- συναντάω, *ω, f. ήσω*, 1 *aor. συνήντησα*, (σύν, ἀντάω,) to meet with, to come together with, to encounter; to happen.
- συναπάγω, *f. άξω*, 1 *aor. pass. συναπήχθην*, (σύν, ἀπό, άγω,) to lead away with, to carry away or along with, to lead *by example*.
- συναποδνήσκω, *f. mid. δανούμαι, p. act. τέδνηκα*, 2 *aor. συναπέθανον*, (σύν, ἀπό, δνήσκω,) to die at the same time or together with.
- συνάπτω, *f. άψω*, 1 *aor. mid. συνεψάμην, p. pass. σύννημαι*, (σύν, άπτω,) to join together, to connect with; *to contend with; to contrive; to unite with, to assist.
- συναρπάζω, *f. άσω, p. συνήρπακα*, 1 *aor. συνήρπασα*, 1 *aor. pass. συνερπάσθην*, (σύν, άρπάζω,) to snatch and carry away with; to rob, spoil, plunder; to comprehend.
- συνδιαπράσσω, *Att. -ττω, f. ξω*, (σύν, διά, πράσσω,) to carry through, to effect together; to negotiate with.
- συνείργω, *contr. συνείργω*, (σύν, είργω,) to confine or shut up together, to bind together.
- συνειλεγμένος, *η, ον, Att. for συλλελεγμένος, p. pass. part. of συλλέγω*.
- σύνειμι, *f. mid. έσομαι*, (σύν, είμι,) to be with, to be present with; to live or have intercourse with; to be conversant with, to discourse with.
- συνείρω, (σύν, είρω,) to string or connect together; to connect words
- in a discourse; to discourse uninterruptedly.
- συνεισέρχομαι, 2 *aor. συνεισήλδον*, (σύν, εις, έρχομαι,) to enter along with or together.
- συνέπομαι, *f. έψομαι*, (σύν, έπομαι,) to follow along with, to accompany, attend; to reach, obtain.
- συνέρχομαι, *f. mid. συνελεύσομαι*, 2 *aor. συνήλδον*, 2 *perf. συνελήλυδα*, (σύν, έρχομαι,) to go or come with, to accompany, to come together, to converse, assemble.
- σύνεσις, *εως, ή, (σύνημι)* a coming together, joining, union; comprehension, judgment, understanding, intelligence; prudence, wisdom.
- συνέχης, *έος, ό, ή, (σύν, έχω)* holding together, close or next to; continual, connected, frequent, habitual, incessant.
- συνηγμένος, *η, ον, p. part. of συνάγω*, collected together, assembled.
- συνθήκη, *ης, ή, (συντίδημι)* a putting together; an agreement, arrangement, convention.
- σύνθημα, *άτος, τό, (συντίδημι)* a concerted sign or signal, a watchword, countersign.
- σύνημι, *f. συνήσω*, 1 *aor. συνήκα*, 2 *aor. συνήν*, (σύν, ήμι,) to send or bring together; to discern, perceive, be aware of; to understand, comprehend; *mid.* to make an agreement or contract.
- συνοδείω, *f. εύσω*, (σύν, οδεύω,) to be on the way with, to travel or journey with; to attend.
- συνοράω, *ω, f. όψομαι*, (σύν, όράω,) to perceive, understand; to see, remark, comprehend.
- συνουσία, *ας, ή, (σύνειμι)* a being together, a friendly meeting, a

- party ; friendly intercourse, society.
- συντάσσω, or -ττω, *f. δῶ, 1 aor. σανέταξα, 1 aor. pass. συνετάχθην, p. pass. συντέταγμαι, (σύν, τάσσω,)* to put together in order, to arrange, array, organize ; to ordain, appoint, command.
- συντίδῃμι, *f. δήσω, 2 aor. συνέδην, p. συντίδεικα, p. pass. συντέδειμαι, 2 aor. mid. συνεδέμην, 1 aor. pass. συνετέδην, (σύν, τίδῃμι,)* to put together, join, unite ; to agree or covenant with ; to assent ; to compose, contrive.
- συντρέφω, *f. δρέψω, (σύν, τρέφω,)* to help to feed, nourish, support, rear ; *mid.* to grow up together, to live together.
- συντριβω, *f. ἴψω, 1 aor. συνέτριψα, 2 aor. συνέτριβον, p. pass. συντέτριμμαι, 2 aor. pass. συνετριβην, (σύν, τριβω,)* to rub together, to bruise, crush, mash ; to destroy ; to afflict with pain, labor or hardship ; to beat, chastise.
- Συρακούσιος, *α, ου, a Syracusan.*
- Συρία, *ας, ή, Syria, a country of Asia.*
- Σύρος, *ου, ό, a Syrian.*
- Συριστί, *adv., in the Syrian language.*
- συσκευάζω, *f. δῶ, (σύν, σκευάζω,)* to pack up *baggage* ; to make ready, prepare ; to equip, fit out ; to plot, overreach, obtain by stratagem.
- συσκιάζω, *f. δῶ, (σύν, σκιά,)* to shade or cover over, to conceal, obscure.
- συσκοτάζω, *f. δῶ, (σύν, σκοτάζω,)* to darken round about, to make dark ; to become dark ; *impers. συσκοτάζει, it grows dark.*
- συσπειράω, *ώ, f. δῶ, (σύν, σπειράω,)* to roll up together ; to stand in close and compact order.
- συστρατεύω, *f. εὔσω, (σύν, στρατεύω,)* to make war together, to join in an expedition.
- συχνός, *ή, όν, dense, thick, frequent ; many, much ; long, of time.*
- σφαγιάζω, and σφαγιάζομαι, to sacrifice victims, to kill the victim.
- σφάγιον, *ου, τό, (σφαγή,)* a victim, sacrifice.
- σφάζω, or σφάττω, *f. δῶ, 1 aor. ἔσφαξα, 2 aor. ἔσφαγον, 1 aor. pass. ἐσφάχθην, 2 aor. pass. ἐσφαγμαι, to cut the throat, slay, slaughter ; to kill for sacrifice.*
- σφάλλω, *f. ἄλῶ, 1 aor. ἔσφηλα, 2 aor. ἔσφαλλον, 2 aor. pass. ἐσφάλην, p. pass. ἐσφαλμαι, to cause to fall, to cause to totter, stagger, reel ; to perplex, embarrass, disappoint ; to stumble, stagger, reel ; to fail, go wrong, blunder.*
- σφάττω. See σφάζω.
- σφέας, *Epic and Ion. for σφᾶς.*
- σφενδονάω, and έω, *ώ, f. ήσω, (σφενδόνη,)* to sling, to whirl with a sling.
- σφενδόνη, *ης, ή, a sling ; a sling-stone.*
- σφενδονήτης, *ου, ό, (σφενδόνη,)* a slinger.
- σφόδρα, *adv., vehemently, greatly, very much.*
- σφραγίζω, *f. ἴσω, 1 aor. ἐσφράγισα, p. pass. ἐσφράγισμαι, 1 aor. pass. ἐσφραγίσθην, (σφραγίς,)* to seal or shut up, to stamp ; to establish, confirm, ratify.
- σφραγίς, *ιδος, ή, a seal, an impression.*
- σχεδιά, *ας, ή, (σχεδόν,)* a vessel built in haste ; a raft, float, hand-boat ; a bridge, pontoon.
- σχεδόν, *adv., near, nearly, almost.*

σχέτλιος, *ία, ιον, (σχέω,)* strong, bold, rash; harsh, severe, cruel; wretched, miserable.

σχίζω, *φ. ίσω, p. pass. ἔσχισμαι, 1 aor. pass. ἔσχισθην,* to cleave, split, rend, divide.

σχολαστικός, *ή, όν, (σχολή,)* being at leisure, idle; a scholar, a pedant, a learned ass, a simpleton.

σχολή, *ής, ή, leisure, idleness, rest; a learned discussion, lecture; a school.*

σώζω, *φ. σώσω, p. σέσωκα, 1 aor. ἔσωσα, 1 aor. pass. ἐσώθην, p. pass. σέσωσμαι, (σάος,)* to save, preserve, protect; to remember.

Σωκράτης, *ου, ό, Socrates, an Achaean general in the army of Cyrus the Younger.*

σῶμα, *ἄτος, τό, a body.*

σῶος, *ου, ό, ή, or σῶος, α, ον, safe, secure, unhurt, sound, well.*

σωρεύω, *φ. εύσω, p. pass. σεσώρευμαι, (σωρός,)* to heap together, pile up, load.

σωτήρ, *ήρος, ό, (σώζω,)* a savior, preserver, deliverer.

Σωτηρίδας, *ό, Soteridas, a Sicyonian.*

σωφρονέω, *ώ, φ. ήσω, p. σεσωφρόνηκα, 1 aor. ἐσωφρόνησα, (σώφρων,)* to be wise, to be of a sound mind or understanding; to be discreet, chaste, modest.

T.

ταλαιπωρέω, *ώ, φ. ήσω, to do hard work; to endure toil, hardship, labor; to be wretched, miserable.*

τάλαντον, *ου, τό, a scale, balance; a talent of money.*

τάληδες *for τὸ ἀληδές.*

ταμίη, *ης, η, Ion. for ταμία, as, (τέμνω,)* a stewardess, housekeeper, dispenser.

Τάνταλος, *ου, ό, Tantalus, a king of Lydia.*

ταῦν, *also τὰ νῦν, now.*

τανύπεπλος, *ου, ό, ή, (τανύω, πέπλος,)* having a long upper garment or robe.

τανύω, *φ. ύσω, 1 aor. ἐτάνυσα, p. pass. τετάνυσμαι, 1 aor. ἐτανύσθην, (τέμνω,)* to stretch, extend, draw, bend; to move violently, to excite; to hasten, run, leap.

Τάοχοι, *οί, Taochians, whose country embraced that portion of Georgia lying between the 'Arás and the Kúr.*

τάξις, *εως, ή, (τάσσω,)* an arranging esp. of soldiers, battle-array, order or line of battle; a body of men, a troop, cohort; a station, place, post; order, duty, office, occupation.

ταπρῶτα, *adv. for τὰ πρῶτα, (πρό,)* at first.

τάρασσω, *or -ττω, φ. ξω, 1 aor. ἐτάραξα, p. τέτρηχα, p. pass. τετάραγμαι, 1 aor. pass. ἐταράχθην,* to stir, to stir up; to perplex, disquiet, disturb.

τάρᾱχος, *ου, ό, (τάρασσω,)* commotion, trouble, tumult, disorder, confusion.

Ταρσόι, *οί, Tarsus, the capital of Cilicia. The singular, Τάρσος, ου, ή, is found in the New Testament and elsewhere.*

τάσσω, *or -ττω, φ. τᾱξω, 1 aor. ἔταξα, p. τέταχα, p. pass. τέταγμαι, 1 aor. pass. ἐτάχθην, 2 aor. pass. ἐτάγην,* to arrange, order, set in array; to appoint, station, establish; to assign, determine.

ταῦρος, ου, ὁ, a bull.
 τάφρος, ου, ἡ, (θάπτω,) a ditch, trench;
 a pit, grave.
 τάχα, adv. (ταχύς,) quickly, swiftly,
 promptly.
 ταχέως, adv. (ταχύς,) = τάχα.
 τάχιστα, superl. adv. (ταχύς,) very
 quickly, as soon as possible.
 τάχιστος, η, ον, superl. of ταχύς,
 swiftest, quickest, most speedy.
 ταχύς, εἶα, ὅ, quick, swift, nimble.
 ταῶς, ταῷ, ὁ, a peacock.
 τέ, an enclit. copul. particle, and,
 both.
 τέγος, εος, τό, (στέγω,) a roof, cover;
 a room, chamber, hall.
 τέδναναι, contr. for τεδναέναι, p. mid.
 infin. of δνῆσκει.
 τεῖνω, f. τεῖνῶ, p. τέτᾱκα, 1 aor. ἔτει-
 να, 2 p. τέτονα, p. pass. τέταμαι,
 1 aor. pass. ἐτάδην, to stretch, ex-
 tend, spread out; to bend, draw,
 aim at; to intend, endeavor.
 Τειρεσίης, αο, Epic for Τειρεσίας,
 Tiresias, a famous prophet of
 Thebes.
 τεῖρέω, ὦ, f. ἦσω, p. τετεῖρηκα, to
 conquer, pierce, rub or wear down.
 τεῖρω, f. τερῶ, 1 aor. ἔτειρα, (τέρω,)
 to rub off or out, to exhaust, en-
 feeble, weaken; to vex, molest,
 annoy, distress.
 τεῖχος, εος, τό, a wall, rampart.
 τεκμαίρω, (τέκμαρ,) to fix a limit, end,
 or boundary, to determine, point
 out; to show, demonstrate.
 τέκνον, ου, τό, (τίκτω,) a child.
 τελευταῖος, αἶα, αἶον, (τελεύτη,) final;
 the last, in the rear; the newest.
 τελευτάω, ὦ, f. ἦσω, p. τετελεύτηκα,
 to end, finish, complete, accom-
 plish.
 τέλος, εος, τό, end, boundary, aim;

accomplishment, completion, issue;
 a band, troop, company; used ad-
 verbially, at last, lastly, finally.
 τέμνω, f. τεμῶ, p. τέτμηκα, p. pass.
 τέμνημαι, 1 aor. pass. ἐτμήδην, 2
 aor. ἔτεμον, 2 aor. mid. ἐτεμόμην,
 to cut asunder, to cleave, divide,
 separate; to cut off, lay waste,
 ravage.
 τένων, ορτος, ὁ, (τείνω,) a tendon,
 sinew, muscle.
 τέρας, ἄτος, Epic, αος, nom. plur.
 τέραα, τό, a wonder, prodigy, por-
 tent, omen.
 τεράστιος, ου, ὁ, ἡ, (τέρας,) wonderful,
 portentous, ominous.
 τερεβινθίνος, η, ον, (τερέβινθος,) made
 from the turpentine tree, made
 from turpentine.
 τέρενα, acc. sing. of τέρην.
 τερέω, ὦ, to bore, pierce, transpierce.
 τέρην, ενος, f. τέρενα, n. τέρεν,
 rubbed smooth; tender, soft, deli-
 cate.
 τερπνός, ἡ, ὄν, (τέρπω,) agreeable,
 charming, delightful.
 τερπνόν, οῦ, τό, pleasure, delight, sa-
 tisfaction.
 τέρπω, f. ψω, 1 aor. ἔτερψα, 1 aor.
 pass. ἐτέρφδην, 2 aor. pass. ἐτέρ-
 πην, to delight, refresh, recreate,
 charm; mid. to refresh one's self,
 to take delight or rejoice in, to be
 sated.
 τερψίμβροτος, ου, ὁ, ἡ, (τέρψις, βρο-
 τός,) causing men to rejoice, de-
 lightful.
 τέσσαρες, οἱ, αἱ, neut. -ρα, gen. ὦν,
 card. adj., four.
 τέτατο, Ion. for ἐτέτατο, 3 sing. plu-
 perf. pass. of τεῖνω.
 τέτευχα, p. of τυγχάνω.
 τέτμων, Epic for ἔτετμον, a defect.

- 2 aor., to overtake, come upon, find, partake of.
 τετρακισχίλιοι, αι, α (τετράκεις, χίλιοι,) four thousand.
 τετρακόσιος, ια, ιον, four hundred.
 τετραφάλῃος, ου, ό, ή, (τέτρα, φάλος,) having four crests; or according to some, having four knobs or bosses.
 τέττις, ιγος, ό, a cicada or locust.
 τετύκοντο, 3 plur. 2 aor. mid. of τεύχω.
 τέτυκται, 3 sing. p. pass. of τεύχω.
 τεύχος, εος, τό, (τεύχω,) a tool, instrument; a vase, vessel; a weapon.
 τεύχω, f. τεύξω and τεύξομαι, 1 aor. έτευξα, p. τέτευχα as passive, p. pass. τέτυγμαι, 1 aor. pass. έτύχ-δην, mid. fut. τεύξομαι, trans. or pass., to prepare, make; to do, effect; to invent, devise, fabricate.
 τέχνασμα, άτος, τό, (τέχνη,) any thing made by art, a contrivance, machine, trick.
 τέχνη, ης, ή, (τεύχω,) an art, trade, craft, skill.
 τήκω, f. ξω, 2 p. τέτηκα as middle, 1 aor. pass. έτήχδην, 2 aor. pass. έτάκην, to melt, to melt away, to soften, dissolve.
 τήλε, adv., in the distance, far, abroad.
 Τηλεβόας, ό, Teleboas, a river of Armenia.
 τηλικούτος, αύτη, ούτο, (τηλίκος, ούτος,) as great as, so very, so much.
 τήμος, adv. of time, then, at that time.
 τηνικά, adv. (τήνος,) then, at this or that time.
 τηνικαυτα, the usual form of τηνικά.
- Τηρίβαζος, ου, ό, Teribazus, a satrap of Western Armenia.
 Τίγρης, ητος, ό, Tigris, a celebrated river of Asia Minor.
 τιδή, ης, ή, a nurse.
 τιδήμι, f. δήσω, 1 aor. έδηκα, p. τέδεικα, p. pass. τέδειμαι, 1 aor. pass. έτέδην, 2 aor. έδην, 2 aor. mid. έδέμην, to put, place, lay, appoint, constitute; mid. to think, suppose, resolve.
 τιδήνη, ης, ή, (τιδή,) a nurse, a female attendant.
 τίκτω, f. τέξω, commonly τέξομαι, 1 aor. έτεξα, p. pass. τέτεγμαι, 1 aor. pass. έτέχδην, 2 aor. έτεκον, 2 perf. τέτοκα, 2 aor. mid. έτεκόμην, to bring forth, beget, generate, produce.
 τιμάω, ώ, f. ήσω, p. τετίμηκα, p. pass. τετίμημαι, (τιμή,) to hold worth, to estimate, esteem, honor, reverence.
 τίμιος, ια, ιον, (τιμή,) valued, esteemed worth, held in honor, worthy.
 τιμωρέω, ώ, f. ήσω, p. τετιμώρηκα, 1 aor. pass. έτιμωρήδην, p. pass. τετιμωρήμαι, (τιμή, έρω,) to help, aid, succor; to redress an injury, to avenge.
 τινάσσω, f. ξω, 1 aor. έτίναξα, 1 aor. pass. έτινάχδην, (τίνω,) to shake, move, brandish.
 τίνω, f. τισώ, 1 aor. έτίσα, p. τέτικα, 1 aor. pass. έτίσδην, p. pass. τέτιμαι and τέτισμαι, (τίω,) to pay, expiate, atone for; mid. to avenge one's self, to punish.
 τίς, neut. τί, gen. τίνος, interrog. pron. who? which? what?
 τίς with accent on the last syllable, neut. τι, gen. τινός, indef. pron. enclit., one, some one, a certain one.

τίσαι, 1 aor. *inf. act.* of τίω.
 Τισσαφέρνης, εος, ους, ὁ, Tissaphernes,
 a Persian satrap.
 Τιτάν, ἄνος, ὁ, Titan, i. e. the sun.
 τιτρώσκω, *f.* τρώσω, 1 aor. ἔτρωσα,
p. pass. τέτρωμαι, 1 aor. *pass.* ἐτρώ-
 θην, to wound, hurt, pierce, dis-
 able.
 τίω, *f.* τίσω, *p. pass.* τέτιμαι, *mid.*
 τίομαι, as active, to honor, esteem,
 value, estimate.
 τοίνυν, *adv.*, therefore, wherefore,
 hence.
 τοιοῦδε, τοιαῦτε, τοιόνδε, (ταῖος, δέ,) of
 such a kind, such.
 τοιοῦτος, τοιαύτη, τοιοῦτο, of this kind
 or sort, such.
 τοίχος, ου, ὁ, a wall of a house, a
 house, a wall or fortification.
 τόλμα, and τόλμη, ης, ἡ, courage,
 boldness, promptitude, confidence.
 τολμάω, ᾶ, *f.* ἤσω, *p.* τετόλμηκα, 1
 aor. ἐτόλμησα, (τόλμα,) to have
 courage, boldness, confidence; to
 bear, endure.
 τολμηρός, ὁ, ὄν, (τόλμα,) bold, cou-
 rageous, confident, prompt, rash.
 τόξευμα, ἄτος, τό, (τοξέω,) an arrow,
 dart, or javelin thrown; a bow-
 shot, the distance of a cast or
 throw.
 τοξέω, *f.* εὔσω, (τόξον,) to shoot with
 the bow; to dart, throw, shoot.
 τόξον, ου, τό, (τόξω,) a bow; archery,
 bowmanship.
 τοξότας, ης, ἡ, Dor. for τοξότης,
 ου, ὁ, (τοξόται,) an archer, a bow-
 man.
 τοξότης, ου, ὁ, a Bowman, an archer.
 τόπος, ου, ὁ, a place, space, spot,
 abode, condition.
 τοσούδε, τοσήδε, τοσόνδε, so much,
 so very, so far, to such an extent.

τοσοῦτος, τοσαύτη, τοσοῦτο, so great
 so much, so many.
 τόσος, η, ον, Poet. for τόσος, so
 great, so much.
 τότε, *adv. demonstr.*, then, at that
 time.
 τοῦκαλιν, for τὸ ἐμκαλιν, back again,
 back, the opposite.
 τοὐνάντιον, for τὸ ἐνάντιον, on the
 contrary, on the other hand.
 τόφρα, *adv.*, then, yet, as long as,
 until.
 Τράλλεις, αἱ, Tralles, a city of Lydia.
 τράπεζα, ης, ἡ, (τέτρα, πέζα,) a table
 for food, meats, food; a broker's
 bench or office, a bank.
 τραῦμα, ἄτος, τό, a wound, blow, cut;
 carnage, slaughter.
 τράχηλος, ου, ὁ, (τραχύς,) the neck,
 nape.
 πρεῖς, οἱ, αἱ, card. num., three.
 τρέπω, *f.* ψω, 1 aor. ἔτρεψα, 2 aor.
 ἔτραπον, *p.* τέτροφα, *p. pass.* τέτραμ-
 μαι, 1 aor. *pass.* ἐτρέφθην, 3 *f. pass.*
 τετράφθην, 2 aor. *pass.* ἐτράπην, to
 turn, to cause to turn, put to flight,
 rout, defeat; *mid.* to turn one's self,
 to flee; to put to flight.
 τρέφω, *f.* θρέψω, 1 aor. ἔθρεψα, *p.*
 τέτραφα, *p. pass.* τέθραμμαι, 1 aor.
pass. ἐθρέφθην, 2 aor. ἔθραφον,
 2 aor. *pass.* ἐτράφην, to make fat
 by feeding, to nourish, feed, nurse.
 τρέχω, *f.* *mid.* θρέξομαι, commonly
 δραμοῦμαι, *p.* δεδράμηκα, 2 aor.
 ἐδράμον, 2 *perf.* διέδρομα, *p. pass.*
 δεδράμηναι, to run, haste, hasten;
 to incur a hazard.
 τρέω, *obso.* *f.* ἤσω, (τερέω,) to bore,
 pierce.
 τριάκοντα, οἱ, αἱ, τὰ, (τρεῖς,) thirty.
 τριακόσιοι, αἱ, α, (τρεῖς,) three hun-
 dred.

τριήρης, εὖς, ἡ, (ἐρέσσω,) a galley with three banks of oars, a trireme.

τρίς, (τρεῖς,) three times, thrice.

τρισχίλιοι, αἱ, α, three thousand.

τρίτος, ἡ, ον, (τρεῖς,) ordin. adj., the third; τὸ τρίτου, adv., thirdly; ἐκ τρίτου, the third time.

τρίχα, adv. (τρεῖς,) trebly, in a three-fold manner.

Τροία, ας, ἡ, Troy, a celebrated city of Asia Minor.

τροπαῖον, ου, τό, (τρέπω,) a monument, a trophy.

τροπή, ἡς, ἡ, (τρέπω,) the act of turning, a turning, turn, return.

τρόπις, ἰδος, or ἰος, ἡ, (τρέπω,) the keel, the bottom of a vessel; the bottom, foundation.

τροπῶν, ἡρος, ὁ, (τροπός,) a leather thong by which the oar was fastened to the rowlock or pin.

τροφή, ἡς, ἡ, (τρέφω,) nourishment, food, aliment, support.

τροχός, οὔ, ὁ, a wheel, trundle, hoop; a round mass of wax, tallow.

Τρωάς, ἄδος, a pecul. fem. to Τρωάς, a Trojan, plur. Trojan women.

Τρωάς, ἡ, ὅν, a Trojan; αἱ Τρωαί, Trojan women.

τρώγω, f. ξομαι, 2 aor. act. ἐτῶγον, 2 aor. pass. ἐτῶγην, to eat, masticate, gnaw.

τυγχάνω, f. mid. τεύξομαι, 2 aor. ἐτύχον, 1 aor. ἐτύχησα, p. τετύχηκα, to obtain, receive, hit, happen, chance.

Τυδεύς, Epic ἦος, and εὖς, ὁ, Tydeus, the father of Diomedes.

τύπτω, f. τύψω, 1 aor. ἐτύψα, 2 aor. ἐτυπον, p. pass. τέτυμμαι, 2 aor. pass. ἐτύπην, to strike, beat, smite, wound; to lament, to strike the breast through grief.

τύραννος, ου, ὁ, ἡ, an absolute sovereign; a king, queen, prince.

Τυριαῖον, ου, τό, Tyriæum, a city of Phrygia.

τυρός, οὔ, ὁ, a cheese.

τύρσις, and τύρρις, ἰος, and εὖς, ἡ, a tower, defence, fortification, rampart.

τυττά, adv., scarcely.

τυφλός, ἡ, ὅν, blind; dark, obscure, ignorant.

τύχη, ἡς, ἡ, fortune, luck; fate, chance, destiny.

Υ.

ύβριστής, οὔ, ὁ, proud, arrogant, haughty.

ύγιαλνω, f. ἄνω, (ύγιής,) to be sound, healthy, well.

ύγίεια, ας, ἡ, (ύγιής,) health, soundness.

ύγιής, εὖς, ὁ, ἡ, sound, healthy, well.

ύγρός, ὁ, ὅν, (ύω,) moist, wet, watery.

ύδροφορέω, ὦ, f. ἤσω, (ύδωρ, φέρω,) to carry water.

ύδροφόρος, ου, ὁ, ἡ, (ύδωρ, φέρω,) carrying water; a water-carrier.

ύδωρ, ἄτος, τό, water.

ύλᾱκή, ἡς, ἡ, (ύλᾱω,) barking, yelping.

ύλήεις, ἥεσσα, ἦεν, (ύλη,) wooded, abounding in wood.

ύμεῖς, nom. plur. of σύ, you.

ύμνος, ου, ὁ, a song, hymn.

ύπᾱγω, f. ἄξω, 2 aor. ύπήγαγον, 1 aor. pass. ύπήχθην, (ύπό, ἄγω,) to lead under, to lead away from under, to convey away; to inform against, to accuse.

ύπαρχος, ου, ὁ, (ύπό, ἄρχος,) one hav-

- ing command under another; a lieutenant, governor, viceroy, satrap.
- Ἰπάρχω, *f. ἄρξω*, 1 *aor.* ὑπῆρξα, *p. pass.* ὑπῆργμαι, (ὑπό, ἄρχω,) to begin, to begin to be, to exist, to be extant, to be on hand; to favor; *mid.* to make a beginning, to commence.
- ὑπάτος, ἀτῆ, ατον, (ὑπέρ,) highest, supreme, high, grand, elevated.
- ὑπείμι, (ὑπό, εἶμι,) to be under, within reach; to be concealed; to be inferior or subject to.
- ὑπείσειμι, and ὑπείσερχομαι, to come into under or underhand, to creep into by stealth.
- ὑπέκκαυμα, (ὑπό, ἐκ, καίω,) fuel, combustible matter; a provocative, incentive.
- ὑπέκφεύγω, *f. εὐξομαι*, 2 *aor.* ὑπέκφυγον, (ὑπό, ἐκ, φεύγω,) to escape privately, to flee away or escape secretly, to take refuge.
- ὑπέκφυγε, *Ion.* for ὑπέκφυγε, 3 *sing.* 2 *aor.* of the preceding.
- ὑπελαύνω, *f. ελάσω*, (ὑπό, ἐλαύνω,) to drive under, into, or to; to ride or march up to.
- ὑπένερθε, *adv.* (ὑπό, ἔνερθε,) beneath, below, under.
- ὑπέρ, *prep. gov. gen. and accus.*, above, over, beyond; for, for the sake of, in the stead of; because of, about, concerning.
- ὑπέρα, *as, ἡ*, (ὑπέρ,) a line, rope, or brace, the main-sail brace.
- ὑπερβαίνω, *f. βήσομαι, p. βέβηκα*, 2 *aor.* ὑπερέβην, (ὑπέρ, βαίνω,) to go or cross over; to go beyond; to transgress; to excel, conquer, surpass.
- ὑπερβάλλω, *f. ἄλλω*, 2 *aor.* ὑπερέβαλον, *p. υπερβέβληκα*, 2 *perf.* υπερβέβολα, *p. pass.* υπερβέβλημαι, (ὑπέρ, βάλλω,) to throw over or beyond, to overshoot; to pass over; to excel, exceed, be redundant; to surpass, overcome; to put off, defer.
- ὑπέρβασαν, *Epic 3 plur.* 2 *aor.* for ὑπέρβησαν, *from* υπερβαίνω.
- ὑπέρβιον, *adv.*, haughtily, overbearingly, violently.
- ὑπερβολή, ἡς, ἡ, (ὑπερβάλλω,) a throwing beyond; superiority, excess, addition.
- ὑπερδέξιος, ου, ὁ, ἡ, (ὑπέρ, δεξιός,) being above, situated higher; superior, successful; advantageous.
- Ἰπέρεια, ἡς, ἡ, Hyperia, a fountain in Thessaly.
- ὑπερεκτίνω, *f. τίσω*, (ὑπέρ, ἐκ, τίνω,) to pay or suffer for another.
- ὑπερέχω, *f. ἐξω*, (ὑπέρ, ἔχω,) to hold above, to project, to be prominent; to excel, to be superior; to protect.
- ὑπερθε, *adv.* (ὑπέρ,) from above, above, in the upper part.
- Ἰπεριονίδης, ου, ὁ, son of Hyperion, i. e. Helios.
- Ἰπερίων, ονος, ὁ, Hyperion, a Titan.
- ὑπερκαχλάζω, *f. ἀσω*, (ὑπέρ, καχλάζω,) to boil over, to effervesce.
- ὑπερμεγάρης, and -έτης, εος, ὁ, ἡ, very large, enormous, huge; very difficult.
- ὑπέρτερος, ἐρα, ερον, (ὑπέρ,) upper, that is above; higher, superior, more excellent.
- ὑπερφυᾶ, *acc. sing. contr.* of υπερφυεᾶ, enormous, immense, supernatural.
- ὑπέρφῳμι, 2 *aor.* ὑπερφύν, (ὑπέρ, φύω,) to surpass by nature, to excel.
- ὑπερχαίρω, *f. ἄρω*, (ὑπέρ, χαίρω,) to be overjoyed, to rejoice greatly.

ῥπήκοος, ου, ὁ, ἡ, (ῥπό, ἀκούω,) listening, obedient, submissive.

ῥπηρεσία, ας, ἡ, (ῥπό, ἐρέσια,) the service of rowers or sailors; the rowers, sailors of a ship, the ship's crew.

ῥπηρετέω, ὦ, f. ἤσω, p. ἤκα, 1 aor.

ῥπηρετήσα, (ῥπηρετής,) to perform the duty of a rower; to minister, serve, subserve; to be subject to.

ῥπηρετής, ου, ὁ, (ῥπό, ἐρέτης,) an under rower, a common sailor; hence generally, a hand, agent, attendant; a lictor, officer, beadle; a minister, associate.

ῥπισχνέομαι, οὔμαι, f. mid. ῥποσχήσομαι, p. pass. ῥπέσχημαι, 2 aor. mid. ῥπεσχόμεν, 1 aor. pass. ῥπεσχέδην, (ῥπό, ἴσχω,) to promise, pledge one's self, to undertake, profess.

ῥπνος, ου, ὁ, sleep.

ῥπό, prep. gov. gen. and accus., under, beneath, from under, from, by, through.

ῥπογράφῃ, ἡς, ἡ, (ῥπό, γράφω,) a subscription, a signature, an impression, design, outline.

ῥποδείκνυμι, and -νύω, f. δείξω, p. χα, 1 aor. ῥπέδειξα, p. pass. ῥποδέδειγμαι, (ῥπό, δείκνυμι,) to show or point out, to suggest, signify, teach.

ῥποδέχομαι, f. mid. δέχομαι, p. pass. δέδεγμαι, 1 aor. mid. ῥπεδεξάμεν, (ῥπό, δέχομαι,) dep. mid. to take to one's self, to receive to one's self, to welcome, entertain, to approve, believe, promise; resist.

ῥποδέω, f. ἤσω, p. δέδεκα, p. pass. δέδεμαι, (ῥπό, δέω,) to bind under, to put on as sandals, slippers, to shoe; mid. ῥποδέομαι, to bind un-

der or put on one's own sandals.

ῥποζύγιον, ου, τό, (ῥποζύγιος,) a beast for the yoke; any beast of burden.

ῥποζύγιος, α, ον, (ῥπό, ζυγόν,) under the yoke, drawing under the yoke.

ῥπολαμβάνω, f. mid. ῥπολήψομαι, p. ῥπέληφα, 2 aor. ῥπέλαβον, perf. pass. ῥπέλημμαι, (ῥπολαμβάνω,) to take under, to take or receive up; to answer, reply; to suppose, think, believe.

ῥπολείπω, f. ψω, p. ῥπολέλοιπα, p. pass. ῥπολέλειμμαι, 1 aor. pass. ῥπέλειφθην, (ῥπό, λείπω,) to leave behind, to fall short, to be deficient; mid. to remain behind, to be left.

ῥπομένω, f. ενῶ, 1 aor. ῥπέμεινα, 2 perf. ῥπομέμονα, (ῥπό, μένω,) to remain behind, to wait for, expect; to support, endure, suffer.

ῥπομνησκω, f. ῥπομνήσω, 1 aor. act. ῥπέμνησα, p. pass. ῥπομέμνημαι, 1 aor. pass. ῥπεμνήσθην, (ῥπό, μιμνήσκω,) to remind, cause to remember, suggest.

ῥπόμνημα, ἄτος, τό, (ῥπομνήσκω,) a remembrance, memorial; a memorandum-book, a note-book.

ῥποπέμπω, f. ψω, p. πέπομφα, to send under; to send secretly as a scout or spy.

ῥποπλάκιος, η, ον, at the foot of Mount Placus, epithet of Thebes in Troas.

ῥποπτήσσω, f. ἤξω, (ῥπό, πτήσσω,) to crouch from fear, to cower; to be bashful.

ῥποτίδῃμι, f. δῃσω, p. τέδεικα, 1 aor. ῥπέδῃκα, 1 aor. pass. ῥπετέδῃν, (ῥπό, τίδῃμι,) to put or place under; to assume, take for granted;

- to suggest; *mid.* to propose to one's self, to advise.
- ὑπότροπος, *ou, d, h*, (ὕπό, τρέπω,) turning back, returning.
- ὑποχωρέω, *ō, f*, ἦσω, *p.* ὑποκεχώρηκα, 1 *aor.* ὑπεχώρησα, (ὕπό, χωρέω,) to retire, retreat, go back; to depart, pass away.
- ὕπῳτι, *plur.* (ὤψ, ὑπτομαι) the parts under the eyes; the aspect, appearance.
- ὕστατος, *η, on*, the last in time or order; the newest, most remote.
- ὑστεραίῳς, *αἰα, αἰον*, later, subsequent; the day following.
- ὕστερον, *adv.*, after, afterwards, behind; at last.
- ὕφαινω, *f.* ἄνω, 1 *aor.* ὕφηναι, *p. pass.* ὕφασμαι, (ὕφω,) to weave, plot, devise, plan.
- ὕφαπλόω, *ō, f.* ὥσω, (ὕπό, ἀπλόω,) to spread under.
- ὕψηλός, *η, d, h*, (ὕψος,) high, lofty, eminent.
- ὕψικομος, *ou, d, h*, (ὕψι, κόμη,) having a bushy top; high-leaved.
- ὕψιπύλος, *ou, d, h*, (ὕψι, πύλη,) having lofty gates, high-gated.
- ὕψος, *eos, τῶ*, height, depth; sublimity.
- ὕψοσε, *adv.* (ὕψος,) on high, up, upward.
- Φ.
- φάγω, *obso.* *f.* *mid.* φάγομαι, 2 *aor.* ἐφαγον, (for the other tenses, see ἐσθίω,) to eat, consume, gnaw, devour.
- φαιίνω, *Poet.* for φαίνω, to shine, beam, gleam.
- φαιδιμος, *ou, d, h*, (φαίνω,) shining, noble, beautiful; glorious, famous.
- φαίνω, *f.* φανῶ, *p.* πέφαγκα, 1 *aor.* ἐφηναι, 2 *aor.* ἐφανον, *p. pass.* πέφασμαι, 1 *aor. pass.* ἐφάσθην, 2 *aor. pass.* ἐφάνην, 2 *perf.* πέφηναι as *middle*, to show, shine, make known, display; to declare, indicate; to inform against; *mid.* to show one's self, to appear.
- φάλαγξ, *αγγος, η*, the line of an army in battle array; an army; the Greek or Macedonian phalanx.
- φαλακρός, *δ, d, h*, (φαλός, ἄκρος,) bald, smooth, shining.
- φανερός, *δ, d, h*, (φαίνω,) apparent, clear, manifest, conspicuous, visible; celebrated, famous.
- φάνεσκε, *Ion.* for ἐφανε, 3 *sing. imperf.* of φαίνω.
- φάνη, *Ion.* for ἐφάνη, 3 *sing.* 2 *aor. pass.* of φαίνω.
- φαρέτρα, *αι, Ion.* φαρέτρα, *ης, η*, (φέρω,) an arrow-case, a quiver.
- φαρέτρην, *accus. sing. Ion.* of φαρέτρα.
- φαρμακεύς, *έως, δ*, a dealer in drugs, an apothecary, druggist.
- φάρμακον, *ou, τῶ*, a medicine, drug, remedy.
- φάσκω, *imperf.* ἐφασκον, *defect.*, to affirm, assert, allege; to think, suppose, deem.
- φαῦλος, *η, on, also, os, on*, evil, bad, worthless, base, vile; simple, uninstructed.
- φέρτατος, *ἀτη, ατον, syncop.* for φερέστατος and φέριστος, the best; the strongest, bravest, most powerful.
- φέρω, *f.* οἶσω, 1 *aor.* ἤνεγκα, 2 *aor.* ἤνεγκον, *p.* ἐνήνοχα, *p. pass.* ἐνήνεγμαι, 1 *aor. pass.* ἤνέχθην, to bear, to bear up, to uphold; to bear about, to carry; *mid.* to bear one's self along, to move along, to rush.
- φεῦ, *interj.*, alas! ah! woe!

- φεύγω, *f.* φεύξομαι, *Att.* φευξοῦμαι, 2 *aor.* ἐφῦγον, *p.* πέφευγα, *p. pass.* with *act.* signif. πέφυγμα, to flee, escape; to avoid; to decline, to hold in aversion; to go into exile, to be an exile.
- φημί, *f.* φήσω, 1 *aor.* ἔφησα, to say, speak, utter.
- φήνεις, 3 *sing. opt.* 1 *aor.* of φαίνω.
- φθάνω, *f.* φθάσω, *p.* ἐφθάκα, 1 *aor.* ἐφθάσα, 2 *aor.* ἐφθην, to anticipate, be beforehand with, to do a thing unexpectedly; to get, obtain, bring about; to be able.
- φθέγγομαι, *f. mid.* φθέγγομαι, *p. pass.* ἔφθεγμα, 2 *perf.* ἔφθογγα, to produce a sound; to speak, call, cry, shout.
- φθίνω, and φθίω, *f.* φθίσω, 1 *aor.* ἔφθισα, *p. pass.* ἐφθίμαι, to waste, destroy, ruin; to perish, sink, decline; to be consumed.
- φθόγγος, *ου, δ, (φθέγγομαι)* a voice, sound, call.
- φιάλη, *ης, ἡ,* a phial, cup, bowl, goblet.
- φιλέω, *ῶ, ἦσω, p.* πεφίληκα, 1 *aor.* ἐφίλησα, *p. pass.* πεφίλημαι, 1 *aor. pass.* ἐφιλήθην, (*φίλος*), to love, hold dear; to treat or receive kindly, to welcome.
- φιλία, *ας, Ion.* -ιη, *ης, ἡ, (φίλος)* love, affection, friendship.
- φίλιος, *ια, ιον, and ου, δ, ἡ, (φίλος)* dear, beloved, friendly, benevolent.
- Φίλιππος, *ου, δ,* Philip, king of Macedonia.
- φιλόκαλος, *ου, δ, ἡ, (φίλος, καλός)* loving beauty, virtue, goodness; fond of elegance; having a fine taste.
- φιλοκινδύνως, *adv.* rashly, boldly.
- φίλος, *ου, δ,* a friend.
- φίλος, *η, ον,* loved, dear, befriended; valued, acceptable, agreeable.
- φιλόσοφος, *ου, δ, ἡ, (φίλος, σοφός)* love of wisdom, devoted to the study of wisdom; a philosopher.
- φιλόστοργος, *ου, δ, ἡ, (φίλος, στοργή)* loving tenderly, affectionate, benevolent.
- φιλοτιμέομαι, *οὔμαι, f.* ἡσομαι, (*φίλος, τιμῶ*), to love or seek honor; to be ambitious, jealous, envious; to be eager or anxious for; to strive to do, to aspire to.
- φίλυμνος, *ου, δ, ἡ, (φίλος, ὕμνος)* fond of song, loving song.
- φλόγεος, *έα, εον, (φλόξ)* flaming, sparkling; shining.
- φοβερός, *ῶ, δν, (φόβος)* terrible, dreadful, frightful; timid, alarmed, fearful.
- φοβέω, *ῶ, f.* ἦσω, 1 *aor.* ἐφόβησα, 1 *aor. pass.* ἐφοβήθην, *p. pass.* πεφόβημαι, (*φόβος*), to put in fear, to terrify, frighten; to fear, reverence, honor.
- φόβος, *ου, δ, (φέβομαι)* fear, terror, affright; reverence, respect, honor.
- φοινικιστής, *οὔ, δ, (φοίνιξ)* a dyer of purple or red, a person of high rank, *i. e.* one who was entitled to wear a purple dress.
- φοινικός, *ἡ, ὄν, (φοίνιξ)* purple, scarlet, red; bloody, sanguinary.
- Φοινίκη, *ης, ἡ,* Phœnicia, a country of Asia.
- φοίνιξ, *ἱκος, δ,* a Phœnician; a palm-tree; a purple color.
- φοιτάω, *ῶ, f.* ἦσω, *p.* πεφοίτηκα, to go to and fro, in and out, up and down; to stroll about, to roam, wander; to go to school as a scholar.

φοξός, ἡ, ὄν, having a conical head.
φορέω, ᾧ, *f.* ἦσω, 1 *aor.* ἐφόρησα,
(φόρος,) to bear, carry, convey; to
wear.

φόρτος, ου, ὁ, (φέρω,) a burden, load,
freight, ballast.

φράζω, *f.* ἄσω, *p.* πέρῃα, 1 *aor.*
ἔφρασα, 1 *aor. pass.* ἐφράσθην, *p.*
pass. πέρφραμαι, (φράδω,) to say,
relate, tell, explain; to advise,
order; *mid.* to consider, perceive.

φρέαρ, ἄτος, τό, a well, cistern, re-
servoir.

φρήν, ἐνος, ἡ, properly the diaphragm,
midriff; usually put for the soul,
spirit, mind, understanding.

φρόνημα, ἄτος, τό, mind, will, spirit;
purpose; disposition, character.

φροντίς, ἴδος, ἡ, thought, care, anx-
iety.

φρουρά, ἄς, ἡ, (φρουρός,) a guard,
garrison; a post; a part of an
army.

φρουρέω, ᾧ, *f.* ἦσω, (φρουρός,) to keep
watch or guard; to watch, keep,
garrison a place; to watch for,
observe.

φρουρία, ἄς, ἡ, (φρουρίς,) a fortress, a
guard-house, garrison.

φρυγία, ἄς, ἡ, and *Ion.* ἰη, ἡς, Phry-
gia, a country of Asia Minor.

φρύξ, υγός, ὁ, a Phrygian.

φυγάς, ἄδος, ὁ, ἡ, (φεύγω,) a fugitive,
an exile.

φυγή, ἡς, ἡ, (φεύγω,) flight, banish-
ment, exile.

φῦλ', for φῦλα, *nom. plur. of* φῦλον,
ου, τό, a tribe.

φυλακή, ἡς, ἡ, a guard, custody,
watch.

φυλακτήριον, ου, τό, a post for watch-
men, a guard-house; a garrison,
citadel.

φύλαξ, ἄκος, ὁ, (φυλάσσω,) a watcher,
keeper, guard.

φυλάσσω, οτ-τω, *f.* ἄξω, *p.* πεφύλακα,
1 *aor. pass.* ἐφυλάχθην, *p. pass.*
πεφεύλαγμαι, (φύλαξ,) to watch,
keep watch, guard, keep, observe.

φυλή, ἡς, ἡ, (φύω,) a race, tribe, class,
troop, company.

φύλλα, τά, leaves.

φῦλον, ου, τό, = φυλή.

φύσις, εως, ἡ, (φύω,) nature, character,
disposition; figure, stature, ap-
pearance.

Φύσκος, ου, ὁ, Phycus, a river of
Asia.

φυτεύω, *f.* εὔσω, 1 *aor.* ἐφύτευσα, *p.*
pass. πεφύτευμαι, 1 *aor. pass.* ἐφυ-
τεύθην, (φυτόν,) to plant, sow seed,
beget, produce; to plot, plan, con-
trive.

φύω, and φύμι, *obso.* *f.* φύσω, 1 *aor.*
ἐφῦσα, 2 *aor.* ἔφυν, *p.* πεφῦκα, 2
perf. πέφῡα, to produce, beget; to
grow, spring up; to stick, adhere,
cling to; *mid.* to be begotten,
produced; to spring up, grow.

φωνέω, ᾧ, *f.* ἦσω, *p.* πεφώνεκα, 1 *aor.*
ἐφώνησα, 1 *aor. pass.* ἐφωνήθην,
(φωνή,) to utter a sound; to speak,
discourse; to cause to sound.

Φωκίων, ωνος, ὁ, Phocion, an Athe-
nian general.

φωνή, ἡς, ἡ, (φῶω,) a sound, a tone;
a voice, word, speech, language.

φῶς, φωτός, τό, light, the light of the
sun; fire; a firebrand, a torch.

X.

χαίνω, *f. mid.* χανούμαι, 2 *aor.* ἐχᾶ-
νον, *p.* κέχνηα, 1 *aor.* ἐχνηα, *p. pass.*
κέχασμαι, to yawn, gape, open; to

open the mouth wide, to gape; to desire greatly.

χαίρεσκον, *Épic* 1 *sing. imperf. act.* of χαίρω, *f.* χαίρησσω, *p.* κεχάρηκα, 2 *aor.*

ἐχάρων, *p. pass.* κέχαρμαι, 2 *aor. pass.* ἐχάρην, *opt.* χαρείη, 2 *f. pass.* χαρήσομαι, to joy, rejoice, be glad; to take pleasure in, to rejoice at; *imperat. used in greetings*, hail, health or joy to thee.

χαίτη, *ης, ἡ*, (χάω,) disheveled or streaming hair, the hair.

χαλᾶω, ᾠ, ᾶσω, 1 *aor.* ἐχάλασα, *p. pass.* κεχάλασμαι, (χάω,) to loosen, slacken, unbend, relax; to loosen a sail, to let go; to expand.

Χαλδαῖος, ου, ὁ, a Chaldean.

χαλεπαίνω, *f. ἀνῶ*, 1 *aor.* ἐχαλέπηνα, 1 *aor. pass.* ἐχαλεπώνην, (χαλεπός,) to be harsh, ill-tempered, angry; to rage, chide; to give offence, provoke.

χαλεπός, ἡ, ὄν, (χαλέπτω,) rough, rugged, difficult; troublesome, disagreeable, harsh.

χαλεπῶς, *adv.*, with difficulty, labor, or trouble; harshly, angrily.

χαλινῶω, ᾠ, *f.* ᾶσω, (χαλινός,) to put a bridle upon; to curb, restrain, repress; to guide, direct.

χάλκεος, οὖς, ἑα, *Ion.* -έη, ἡ, -εον, οὖν, and χάλκεος, ου, ὁ, ἡ, (χαλκός,) made of brass, brazen; hard, indefatigable.

χαλκοκορυστῆς, οὔ, ὁ, (χαλκός, κόρυς,) wearing a helmet of brass, brazen-armed.

χαλκός, οὔ, ὁ, brass, bronze, brazen armor; money.

χαλκοχίτων, ᾠος, ὁ, ἡ, (χαλκός, χιτών,) mailed in brass, having a brazen cuirass.

Χάλος, ου, ὁ, Chalus, a river of Syria.

Χάλυβες, οἱ, Chalybians, a people inhabiting the mountainous regions of Armenia, Pontus, and Paphlagonia.

χαράδρα, *ας, ἡ*, (χαράσσω,) a chasm, cleft, ravine, torrent; a ditch, canal.

χαρίεις, ἰεσσα, ἰεν, (χάρις,) graceful, elegant, witty, pleasant; lovely, beautiful; polite, refined.

χαρίεν, τό. *See* χαρίεις.

χαρίζομαι, *f.* χαρίσσομαι, *Att.* χαριοῦμαι, *p. pass.* κεχάρισμαι, 1 *aor. pass.* ἐχαρίσθην, (χάρις,) *depon. mid.*, to gratify, give, grant, bestow.

χάρις, ἶτος, ἡ, grace, favor, kindness, benefit, agreeableness; thanks, gratitude.

χαριστήριος, ου, ὁ, ἡ, (χάρις,) inclining to gratitude or giving thanks; favor, grace; a thank-offering.

Χάροψ, πος, ὁ, Charops, a man's name.

Χάρυβδις, ἰος, ἡ, Charybdis, a whirlpool on the Sicilian coast.

Χάρων, ᾠος, ὁ, Charon, the fabled ferryman of the infernal regions.

χάσμα, *ης, ἡ*, (χαίνω,) a yawning, gaping; an aperture, chasm.

χείλος, εος, τό, (χέω,) the lip; the snout, bill, beak; the edge, border, brink, brim.

χειμών, ᾠος, ὁ, rain, storm, tempest; winter.

χείρ, πος, ἡ, the hand.

Χειρίσσοφος, ου, ὁ, Chirisophus, a Lacedæmonian general in the service of Cyrus the Younger.

χειρόμακτρον, ου, τό, a napkin, a towel.

χειρόμαι, οὔμαι, (χειρῶω,) to reduce under, to worst, subjugate.

χειροτονέω, ᾠ, *f.* ἤσω, *p.* κεχειροτόνηκα, 1 *aor.* ἐχειροτόνησα, 1 *aor. pass.* ἐχειροτονήθην, (χείρ, τείνω,)

- to stretch out or hold up the hand as in voting; hence, to vote, to give one's vote.
- χείρων, *ονος*, *δ*, *ή*, inferior, worse; more feeble, poor, indigent; a rogue, villain.
- χελιδών, *όνος*, *ή*, a swallow.
- χελώνη, *ης*, *ή*, (χέλυσ,) a shell, tortoise.
- χέω, *f*. χέω, *Epic* χεύσω, 1 *aor.* ἔχεα, *p.* κέχῃκα, 1 *aor. pass.* ἐχέδην, *p. pass.* κέχῃμαι, to pour, pour out, shed, scatter, emit.
- χήρα, *ας*, *ή*, (χήρος,) a widow.
- χήρος, *α*, *ον*, (χδάω,) bereft, forsaken, widowed.
- χήτος, *εος*, *τό*, (χδάω,) penury, want, privation.
- χθιός, *ή*, *όν*, (χθές,) of yesterday.
- χθών, χθονός, *ή*, the earth, ground, country, land.
- χιλιάρχος, *ου*, *δ*, (χίλιος, ἄρχος,) one who commands a thousand men, a chiliarch.
- χίλιοι, *αι*, *α*, (χέλιοι,) a thousand.
- χιλιοστύς, *ύος*, *ή*, (χίλιοι,) the thousandth part; a thousand soldiers.
- χιδός, *οῦ*, *δ*, fodder, provender, hay, grass.
- χιτάν, *ῶνος*, *δ*, (χέω,) a tunic, an inner garment.
- χιών, *όνος*, *ή*, (χέω,) snow.
- χλωρός, *α*, *όν*, (χλδάω,) green, verdant; fresh, blooming, youthful.
- χολδομαι, *οῦμαι*, *f. mid.* ὥσσομαι, *p. pass.* κεχόλωμαι, 1 *aor. pass.* ἐχολώδην, (χολή,) to be angry, incensed, indignant.
- χολωσάμενος, *η*, *ον*, 1 *aor. part. mid.* of the preceding verb.
- χορδή, *ης*, *ή*, a gut, intestine; the strings of a musical instrument.
- χορεία, *ας*, *ή*, (χορεύω,) a dance, a choral dance with music.
- χορευτής, *οῦ*, *δ*, (χορεύω,) a dancer, a member of a chorus.
- χορεύω, *f.* εὔσω, 1 *aor.* ἐχόρευσα, (χορός,) to dance, to dance around with a chorus, to celebrate with dancing.
- χοροποιός, *οῦ*, *δ*, *ή*, (χορός, ποιέω,) forming a dance, leading in a choral dance.
- χορός, *οῦ*, *δ*, a circular movement of dancers, a dance; a choir or chorus; company of singers and dancers.
- χρόμαι, *ῶμαι*, *f. mid.* ἥσομαι, *p.* κέχρημαι, 1 *aor. pass.* ἐχρήσθην, to use, make use of, to treat.
- χρεία, *ας*, *ή*, (χρέος,) need, want of, use, utility, advantage; employment, business.
- χρή, *impers.* (χρδάω,) it needs, it behooves, it ought.
- χρήμα, *ἄτος*, *τό*, (χρδάω,) something useable, useful; profit, riches, property, money.
- χρήσιμος, *ου*, *δ*, *ή*, useful, serviceable, advantageous.
- χρηστήριον, *ου*, *τό*, the seat of an oracle; a temple; an oracle.
- χρηστός, *ή*, *όν*, (χρδάω,) useful, advantageous, worthy, good, courteous.
- χρῖσμα, *ἄτος*, *τό*, ointment, oil; an anointing, an unction.
- χρίω, *f.* ἴσω, 1 *aor.* ἐχρίσα, to anoint, besmear, dye, stain.
- χροῖ, *dat. sing.* of χροῦς.
- χροιά, *ας*, *ή*, (χρῶς,) color, complexion.
- χρόνος, *ου*, *δ*, time, period, season.
- χρόος, *contr.* χροῦς, *gen.* χροός, *dat.* χροῖ, *accus.* χρόα, *δ*, the skin, the surface of the body.

χρoύς. *See the preceding.*

χρυσάμπυξ, ὕκος, ὁ, ἡ, (χρυσός, ἄμπυξ,) with a golden head-band or frontlet.

Χρυσάντας, α, ὁ, Chrysantas, a commander in the army of Cyrus the Elder.

χρῦσειος, εἶα, εἶον, (χρυσός,) golden, made of gold, beautiful.

χρῦσεος, ἐή, εον, *contr.* οὗς, ἡ, οῦν, (χρυσός,) golden, made of gold; bright, beautiful.

χρυσόθρονος, ου, ὁ, ἡ, (χρυσός, θρόνος,) having a golden throne, golden-throned; *epithet of Juno.*

χρυσοχάλινος, ου, ὁ, ἡ, (χρυσός, χάλινος,) having a golden bridle, having a bridle ornamented with gold.

χρῶμα, ἄτος, τό, the surface; the skin; color, complexion.

χυτή, ἡς, ἡ, (χέω,) a mound or heap of earth, a tumulus.

χωλός, ἡ, ὁν, (χαλάω,) lame, limping, crippled.

χωόμενος, η, ον, *part. pres. mid. of* χῶομαι.

χώρα, ας, ἡ, *Ion.* χῶρη, ης, ἡ, (χώρος,) a country, land, region, province.

χωρέω, ᾧ, *f.* ἤσω, *p.* κεχώρηκα, 1 *aor.* ἐχώρησα, (χώρος,) to give place, yield; to have space; to contain, receive, admit, comprehend; to go, come, advance.

χωρίον, ου, τό, (χώρος,) a place, country, region.

χωρίς, *adv.*, apart, apart from; singly, except, besides.

Ψ.

ψάμμος, ου, ἡ, sand, gravel.

ψάω, *f.* σω, 1 *aor.* ἔψαυσα, 1 *aor.*

pass. ἐψαύσθην, *p. pass.* ἔψαυσμαι, to touch, handle, feel.

ψέγω, *f.* ψέξω, 1 *aor.* ἔψεξα, *p. pass.* ἔψεγμαι, 2 *aor. pass.* ἐψέγην, (ψέω,) to censure, blame, rebuke.

ψεδνός, ἡ, ὁν, (ψέω,) thin, scanty, bare, bald.

ψεκάζω, to drop, trickle; to bedew, moisten.

ψελίον, *or* ψέλλιον, ου, τό, a bracelet, ring, necklace.

ψευδόμαι, *f. mid.* ψεύσομαι, to break one's word, to make false to deceive expectation; *pass.* to be deceived.

ψεῦδος, εος, τό, a lie, falsehood; defamation, slander.

ψεύδω, *f.* ψεύσω, 1 *aor.* ἔψευσα, 1 *aor. pass.* ἐψεύσθην, *p. pass.* ἔψευσμαι, to deceive, speak falsely, lie, cheat.

ψηφίζω, *f.* ἴσω, 1 *aor.* ἐψήφισα, *p. pass.* ἐψήφισμαι, (ψηφος,) to calculate, compute; to put to vote; to give one's vote; to decree, elect, acquit, condemn.

ψηφος, ου, ἡ, a little stone, pebble, counter; a vote, decree; a calculation.

ψιλός, ἡ, ὁν, (ψίω,) thin, slender, smooth, bald, base.

ψυχαγωγέω, ᾧ, *f.* ἤσω, (ψυχή, ἄγω,) to raise or lead up ghosts from the shades; to conduct souls, *spoken of Mercury.*

ψυχή, ἡς, ἡ, the breath, life, spirit, soul.

Ω.

Ω *interj.*, oh! ah!

Ὠγυγίη, ἡ, Ogygia, a mythic island.

ὧδε, *adv.*, thus, so; here, hither.

᾽ωδίν, or ᾽ωδís, *ivos*, ἡ, (ὀδύνη,) the pains of travail, childbirth.

᾽ωδέω, *f.* ᾽ώσω or ᾽ώδησω, 1 aor. ἔωσα, *p. pass.* ἔωσμαι, 1 aor. *pass.* ἔώσθην, to thrust, push, expel, urge on.

᾽ωκα, *adv.* (᾽ώκός,) quickly, rapidly.

᾽ωκέα, *acc. sing. Ion. of ᾽ώκός*, swift, also *nom. plur. neut. gend. used adverbially for ᾽ώκώς*.

᾽ωκύαλος, *ου, δ, ἡ*, (᾽ώκός, ἄλς,) running swiftly through the sea, swift-sailing.

᾽ωκύπους, *οδος, δ, ἡ*, (᾽ώκός, πούς,) swift-footed, fleet.

᾽ωμοδετέω, ᾽ω, *f.* ἤσω, (᾽ωμός, τίδημι,) to place raw pieces of flesh upon the thighs of the victim, *enveloped in the caul, and thus to be sacrificed to the gods*.

᾽ωμος, *ου, δ*, the shoulder, the upper part of the arm.

᾽ωμός, ἡ, ὄν, raw, uncooked; unripe, untimely.

᾽ωνησα, 1 aor. *act. of ὀνίνημι*. See ὀννημι.

᾽ωνήσω, 2 *sing.* 1 aor. *mid. of ὀννημι*.

᾽ωνιος, *ου, δ, ἡ*, (᾽ωνέομαι,) that may be bought, vendable; τὰ ᾽ωνία, wares, merchandise.

᾽ών, *ου, τό*, an egg.

᾽Ωπις, *ιδος, ἡ*, Opia, a city on the river Phrygia.

᾽ωρα, *ας, ἡ*, a time, season; *spoken of the day, daytime, day*.

᾽Ωραι, ᾽ων, αἱ, the Hours, the door-keepers of Olympus, and goddesses of the seasons.

᾽ωρσα, *ας, ε*, 1 aor. *act. of ὥρω*, to rouse or stir up.

᾽ως, *relat. adv. {δς} correl. to π᾽ως, τ᾽ως*, in which way, in what way, how, how that, as, so that, so as that, like as; as if, as though; as it were, about as, according as; how! how very! how much!

᾽ωσαύτως, *adv.* (᾽ως, αὐτός,) in the same manner; just as, equally so.

᾽ωσπερ, *adv.*, wholly as, just as, like as, as.

᾽ωστε, (᾽ως, τέ,) as, like as, so as that, so that.

᾽ωφελέω, ᾽ω, *f.* ᾽ωφελήσω, 1 aor. ᾽ωφέλησα, *p.* ᾽ωφέληκα, 1 aor. *pass.* ᾽ωφέληθην, *p. pass.* ᾽ωφέλημαι, to help, aid, assist, succor; to be of use or service; to receive help, aid, succor.

᾽ωφέλιμος, *ου, δ, ἡ*, (᾽ωφελέω,) useful, advantageous, profitable.

᾽ωφθην, *ης, ἡ*, 1 aor. *pass. of ὀπτομαι*.

᾽ωχρός, *δ, ὄν*, yellowish, pallid, pale.

