







280.

A

SECOND BOOK IN GREEK;

*Read at D.P.S. Oct 17/50*

CONTAINING

SYNTAX, WITH READING LESSONS IN PROSE;  
PROSODY AND THE DIALECTS, WITH  
READING LESSONS IN VERSE,

FORMING A SUFFICIENT

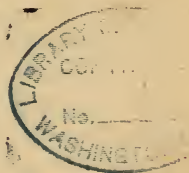
G R E E K R E A D E R.

WITH A VOCABULARY.

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NEW YORK:

HARPER & BROTHERS, PUBLISHERS,  
82 CLIFF STREET.

1850.

*Deposited in the Clerk's Office  
for the Southern District  
New York July 6. 1850.*

PA 258  
M32

Entered, according to Act of Congress, in the year one thousand  
eight hundred and fifty, by

HARPER & BROTHERS,

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## P R E F A C E.

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THIS volume is designed as a complement to the "First Book in Greek," published some time ago. In that work the *Forms of Words* were pretty fully set forth, and illustrated by copious examples and exercises. The present work contains the SYNTAX in as full a form, perhaps, as is adapted to elementary instruction. Appended to the Syntax is a list of Particles and Phrases (modified from Buttman and Arnold), which should be constantly referred to by the student.

Following this is a series of READING LESSONS IN PROSE, intended to afford ample opportunity for drilling in the Syntax. The extracts are made wholly from Xenophon's Anabasis, which is now universally admitted to be the best book for use in elementary training. The first portion of the extracts is divided into brief sentences, afterwards combined into full paragraphs, as written by Xenophon. Careful exercise in these (with special reference to the list of Particles and Phrases, p. 48, seq.) will give the pupil a degree of insight into the structure of the Greek sentence, and especially into the use of the various connectives, such as would hardly be believed by those who have never used this method of teaching. I am indebted for this part of the work to a little book called "Xenophon for Beginners," one of the excellent series published by John Taylor, London.

The three chapters of the Anabasis (vii., viii., and ix.) thus decomposed, are afterwards exhibited in full (p. 107-119). The student should now be drilled in these three chapters thoroughly, and not allowed to

pass on to chapter x. until he has so completely mastered them as to be able to translate every paragraph, to analyze every sentence, and to parse every word, with the utmost promptness. He will then have no difficulty in reading the remaining extracts from Xenophon.

The subject of PROSODY is then treated, as far as is necessary in the way of Introduction to the Poetical Extracts that follow. It has been my aim to condense the treatment of this subject, as well as that of the DIALECTS, into the smallest possible compass.

The READING LESSONS IN VERSE are those usually given in the Greek Reader.

The Notes are mainly grammatical, and will be found, it is hoped, to avoid the two extremes of undue fullness and undue poverty.

It is perhaps proper to state, that when this series of books was undertaken, it was expected that the labour of preparing the projected works would be divided equally between my friend Professor Crooks and myself. But circumstances over which neither of us had control prevented this; and the First Book in Latin was prepared mainly by myself; the First Book in Greek almost wholly; and the present work wholly. Had we not both been separated from the College in which our work lay together so long, our own wishes would have kept up the partnership of labour.

I must again return my thanks to Rev. G. W. Colford, A.M., of New York, for his aid in the revision of the proofs, and in the preparation of the Dictionary furnished in this volume. The book is very accurately printed; and the Dictionary is a good one; thanks to his careful and scholarly way of working.

J. M'CLINTOCK.

May 10, 1850.

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# SYNTAX.

---

## INTRODUCTION.

(1.) (a) A *proposition* is a thought expressed in words ;  
*e. g.*, *the rose blooms ; the rose is beautiful.*

(b) A *simple sentence* consists of a single proposition ;  
*e. g.*, *the messenger was sent ; the swift messenger arrived.*

(c) A *compound sentence* is one made up of two or more propositions ; *e. g.*, *the messenger, who had been sent, arrived.*

(d) SYNTAX treats of the use of words in the formation of sentences, and of the relation of sentences to each other.  
We speak first,

## PART I.

### OF SIMPLE SENTENCES.

#### I. SUBJECT AND PREDICATE.

##### § 1. *Definition of Subject and Predicate.*

(2.) Every sentence (*e. g.*, *the eagle flies*) consists of two parts, the subject (*e. g.*, *eagle*) and the *predicate* (*e. g.*, *flies*).

(a) The *Subject* is that of which anything is declared, and is generally (1) *a noun* or (2) some word used instead of a noun.

1. The *eagle flies*. Here the noun *eagle* is the subject.

2. *To err* is human. Here the infinitive *to err* is used as a noun, and forms the subject.

(b) The *Predicate* is that which is declared of the subject, and is generally either (1) a verb, (2) an adjective or participle, or (3) a noun, connected with the subject by some form of the verb εἶναι, *to be*.

1. The eagle *flies*. Here the verb *flies* is the predicate.
2. To err is *human*. Here the adjective *human* is the predicate.
3. John is a *man*. Here the noun *man* is the predicate.


### § 2. Agreement.

(3.) RULE I.—The verb of the predicate agrees with the subject in *number* and *person*.

|                                                        |  |                                            |
|--------------------------------------------------------|--|--------------------------------------------|
| <i>I write. Thou writest.</i><br><i>Cyrus goes up.</i> |  | Ἐγὼ γράφω. Σὺ γράφεις.<br>Κύρος ἀναβαίνει. |
|--------------------------------------------------------|--|--------------------------------------------|

(4.) SPECIAL RULE.—A subject in the *neuter plural* takes its verb in the *singular*.

|                                                  |  |                                          |
|--------------------------------------------------|--|------------------------------------------|
| <i>Animals run.</i><br><i>Provisions failed.</i> |  | Τὰ ζῶα τρέχει.<br>Τὰ ἐπιτήδεια ἐπέλιπεν. |
|--------------------------------------------------|--|------------------------------------------|

 When the neuter plural subject denotes *persons*, or the idea of *plurality* is to be made prominent, the verb is often plural; *e. g.*,

|                                          |  |                          |
|------------------------------------------|--|--------------------------|
| <i>The magistrates sent a messenger.</i> |  | Τὰ τέλη ἄγγελον ἐπεμψαν. |
|------------------------------------------|--|--------------------------|

*Rem. 1.* A *collective* noun may have a plural verb.

|                                                                     |  |                                                     |
|---------------------------------------------------------------------|--|-----------------------------------------------------|
| <i>The majority voted.</i><br><i>The rest of the army departed.</i> |  | Τὸ πλῆθος ἐψηφίσαντο.<br>ὁ ἄλλος στρατὸς ἀπέβαινον. |
|---------------------------------------------------------------------|--|-----------------------------------------------------|

*Rem. 2.* A *dual* subject often has a plural verb.

|                        |  |                       |
|------------------------|--|-----------------------|
| <i>Two men fought.</i> |  | Δύο ἄνδρε ἐμαχέσαντο. |
|------------------------|--|-----------------------|

(5.) If the subject consist of two or more nouns, the verb agrees,

(a) With all of them taken together in the plural;  
*e. g.*,

|                                      |  |                                     |
|--------------------------------------|--|-------------------------------------|
| <i>Socrates and Plato were wise.</i> |  | ὁ Σωκράτης καὶ ὁ Πλάτων ἦσαν σοφοί. |
|--------------------------------------|--|-------------------------------------|

(b) With *one* (generally the *nearest*) in the singular;  
*e. g.,*

|                                                |                                       |
|------------------------------------------------|---------------------------------------|
| <i>Aristeus and Callicrates were generals.</i> | 'Εστρατήγει Ἀριστεὺς καὶ Καλλικράτης. |
|------------------------------------------------|---------------------------------------|

(c) If the subjects be of different persons, the most worthy\* prevails.

|                             |                         |
|-----------------------------|-------------------------|
| <i>I and thou write.</i>    | 'Εγὼ καὶ σὺ γράφομεν.   |
| <i>Thou and they write.</i> | Σὺ καὶ ἐκεῖνοι γράφετε. |


(6.) The subject is omitted when it is obvious from the verb or the context, viz. :

(a) The personal pronoun (unless emphatic); *e. g.,*

|                         |                |
|-------------------------|----------------|
| (I) write. (He) writes. | γράφω. γράφει. |
|-------------------------|----------------|

(b) The subject of a verb, which itself implies the subject; *e. g.,*

|                                     |                               |
|-------------------------------------|-------------------------------|
| (The herald) proclaimed.            | ἐκήρυξε (sc. ὁ κήρυξ).        |
| (The trumpeter) sounds the trumpet. | ἐσάλπιγξεν (sc. ὁ σαλπικτής). |

 So with impersonal verbs; *e. g.,*

|                               |                |
|-------------------------------|----------------|
| <i>It snows. It thunders.</i> | νίθει. βροντᾷ. |
|-------------------------------|----------------|

(c) In *indefinite phrases*, such as

|                    |                |
|--------------------|----------------|
| <i>They say.</i>   | φασί, λέγουσι. |
| <i>It is said.</i> | λέγεται.       |

(7.) The *copula* is omitted when its use is not necessary to perspicuity; *e. g.,*

|                                           |                     |
|-------------------------------------------|---------------------|
| <i>Men are mortal.</i>                    | Οἱ ἄνθρωποι θνητοί. |
| <i>The property of friends is common.</i> | Τὰ τῶν φίλων κοινά. |

(8.) An *adjective* may stand either,

(1) As *predicate*; *e. g.,* the man is *happy*.

(2) As modifying the *subject*; *e. g.,* the *good* man is happy.

(3) As modifying the *predicate*; *e. g.,* the good man is a *happy* man.

In either case we have,

\* The *first* person is said to be more *worthy* than the second; the second than the third.

(9.) **RULE II.**—Adjectives agree with the nouns to which they refer in gender, number, and case.

[This rule applies to all adjectives, pronouns, and participles.]

|                           |                          |
|---------------------------|--------------------------|
| <i>Man is mortal.</i>     | ὁ ἄνθρωπος θνητός ἐστιν. |
| <i>A large park.</i>      | Παράδεισος μέγας.        |
| <i>Both the children.</i> | Τῶ παιδὲ ἀμφοτέρω.       |

*Rem. 1.* When the subject is a *general* idea, the predicate adjective is put in the neuter singular, without regard to the gender or number of the subject.

[The word *thing* or *something* can generally be subjoined in English.]

|                                                     |                          |
|-----------------------------------------------------|--------------------------|
| <i>Virtue is (something) praiseworthy.</i>          | ἡ ἀρετὴ ἐστὶν ἐπαίνετόν. |
| <i>Plurality of rulers is not (a) good (thing).</i> | οὐκ ἀγαθὸν πολυκοιρανία. |

*Rem. 2.* When the subject is an infinitive, or a sentence used as a noun, the adjective is put in the neuter; *e. g.*,

|                                                       |                                     |
|-------------------------------------------------------|-------------------------------------|
| <i>To be a king is not bad.</i>                       | Οὐ κακὸν βασιλεύειν.                |
| <i>It was plain that the king was somewhere near.</i> | Δῆλον ἦν ὅτι ἐγγύς που βασιλεὺς ἦν. |

*Rem. 3.* A dual feminine noun is often found with a *masculine* adjective; *e. g.*,

|                             |                       |
|-----------------------------|-----------------------|
| <i>Both these two days.</i> | *Ἀμφω τούτῳ τῷ ἡμέρα. |
| <i>Two women brawling.</i>  | Δύο γυναῖκε ἐρίζοντε. |
| <i>The two hands.</i>       | Τῶ χεῖρε.             |

(10.) With two or more nouns,

(a) Of the same gender, the adjective will be of the same gender, plural.

|                                                |                                    |
|------------------------------------------------|------------------------------------|
| <i>The mother and daughter were beautiful.</i> | Ἡ μήτηρ καὶ ἡ θυγάτηρ ἦσαν καλ αῖ. |
|------------------------------------------------|------------------------------------|

(b) If of *different* genders, denoting *persons*, the most worthy\* gender prevails.

*The woman and her children are good.* | Ἡ γυνὴ καὶ τὰ τέκνα ἀγαθ αῖ εἰσιν.

\* The masc. is said to be more *worthy* than the fem., the fem. than the neut.



(c) If of different genders, denoting *things*, the neuter plural is generally used; *e. g.*,

|                                                                                       |                                                                               |
|---------------------------------------------------------------------------------------|-------------------------------------------------------------------------------|
| <p><i>Stones, bricks, and sticks thrown about at random are good for nothing.</i></p> | <p>Λίθοι τε καὶ πλίνθοι καὶ ξύλα, ἀτάκτως ἐβρίμμενα, οὐδὲν χρήσιμά ἐστιν.</p> |
|---------------------------------------------------------------------------------------|-------------------------------------------------------------------------------|

§ 3. *Apposition.*

(11.) A noun may stand,

(a) In the subject, denoting the same person or thing as the subject-noun (or pronoun); *e. g.*, Cyrus, the *king*, came.

(b) In the predicate, denoting the same person or thing with the predicate-noun; *e. g.*, We admire Cyrus, the *king*.

Nouns thus related are said to be in *apposition*; and we have

(12.) **RULE III.**—Nouns in apposition with each other agree in case.

|                                                                               |                                                                 |
|-------------------------------------------------------------------------------|-----------------------------------------------------------------|
| <p><i>Cyrus, the king, is come.</i><br/><i>We admire Cyrus, the king.</i></p> | <p>Κῦρος ὁ βασιλεὺς ἦκει.<br/>Θαυμάζομεν Κῦρον τὸν βασιλέα.</p> |
|-------------------------------------------------------------------------------|-----------------------------------------------------------------|

*Rem.* If the apposed noun have two forms, one for masc. and another for fem., it can agree also in gender.

|                                    |                             |
|------------------------------------|-----------------------------|
| <p><i>Tommyris, the queen.</i></p> | <p>Τόμυρις, ἡ βασίλεια.</p> |
|------------------------------------|-----------------------------|

§ 4. *Predicate-Nominative.*

(13.) A noun may form the predicate if connected with the subject by the verb εἶναι (in any of its forms), or by a verb not having a complete predicative meaning in itself. And

**RULE IV.** The predicate-nominative agrees with the subject in gender, number, and case.

|                                                                  |                                                    |
|------------------------------------------------------------------|----------------------------------------------------|
| <p><i>Cyrus was a king.</i><br/><i>Tommyris was a queen.</i></p> | <p>Κῦρος ἦν βασιλεύς.<br/>Τόμυρις ἦν βασίλεια.</p> |
|------------------------------------------------------------------|----------------------------------------------------|

*Rem.* Of the verbs expressing an incomplete idea the following are examples: *to be*, ὑπάρχειν; *to become*, γίγνεσθαι, &c.; *to continue*, *appear*, *be named*, *called*, *chosen*, &c.

|                                   |                              |
|-----------------------------------|------------------------------|
| Alcibiades was chosen general.    | 'Αλκιβιάδης ἠρέθη στρατηγός. |
| The girl became a leather bottle. | 'Ασκός ἐγένετο ἡ κόρη.       |

### § 5. The Article.

|                                     |                       |
|-------------------------------------|-----------------------|
| (14.) (a) A man.                    | ἄνθρωπος.             |
| (b) A [certain] woman had a<br>hen. | γυνή τις ὄρνιν εἶχεν. |

(a) There is no indefinite article in Greek.

(b) Its place is sometimes supplied by τις when a particular person or thing is meant (as in (b)).

### USES OF THE ARTICLE ὁ, ἡ, τό.

[The student should learn the following *examples* thoroughly, so as to be able to give the Greek form on the right-hand side (both in English and Greek) promptly, when the English on the left is named to him. This will give him a better *practical* acquaintance with the uses of the article than pages of explanation.]

#### (15.) DEFINING USE.

|                   |                 |
|-------------------|-----------------|
| A man.            | ἄνθρωπος.       |
| (a) The man said. | ὁ ἄνθρωπος ἔφη. |

(a) The article is used (as in English) to define an object as distinguished from others of the same kind. Hence,

**RULE V.**—The subject-noun takes the article, *not* the predicate; *e. g.*,

|                                   |                       |
|-----------------------------------|-----------------------|
| The girl became a leather bottle. | ἄσκός ἡ κόρη ἐγένετο. |
| Day became night.*                | νύξ ἡ ἡμέρα ἐγένετο.  |

---

\* In this example, the *order* of the words in the English shows that *day* is subject, and *night* predicate; but in Greek it does not; the *article* with ἡμέρα, however, removes all ambiguity.

## (16.) GENERALIZING USE.

- |                           |                                                                   |
|---------------------------|-------------------------------------------------------------------|
| (a) <i>Man</i> is mortal. | ὁ ἄνθρωπος θνητός ἐστιν [ <i>The man is mortal</i> ].             |
| <i>Milk</i> is sweet.     | τὸ γάλα ἐστὶν ἡδύ [ <i>The milk, i. e., all milk, is sweet</i> ]. |

(a) The article is used where the noun designates a *class* of objects, or a *whole* [unlike English].

## (17.) USE WITH ABSTRACT NOUNS.

- |                                                                        |                                                                                            |
|------------------------------------------------------------------------|--------------------------------------------------------------------------------------------|
| (a) <i>Virtue. Temperance.</i><br><i>War is not free from dangers.</i> | 'Αρετή. Ἐγκράτεια.<br>πόλεμος οὐκ ἔστιν ἄνευ κινδύνων.                                     |
| (b) <i>War is not free from dangers, but peace is.</i>                 | ὁ πόλεμος οὐκ ἔστιν ἄνευ κινδύνων,<br>ἡ δὲ εἰρήνη ἀκίνδυνος [ <i>The war, the peace</i> ]. |
| (c) <i>The beauty of virtue.</i>                                       | τὸ τῆς ἀρετῆς κάλλος [ <i>The of-the-virtue beauty</i> ].                                  |

(a) Abstract nouns used strictly as such are without the article [as in English]. But (b) when two general nouns are contrasted, or (c) when the abstract is used in a personified or concrete sense, the article is used [unlike English].

## (18.) USE WITH PROPER NAMES.

- |                                                                                  |                                              |
|----------------------------------------------------------------------------------|----------------------------------------------|
| (a) <i>Socrates</i> said.<br><i>Socrates</i> the philosopher.                    | Σωκράτης ἔφη.<br>Σωκράτης, ὁ φιλόσοφος.      |
| (b) <i>Socrates</i> [who was before mentioned, or, the <i>celebrated</i> ] said. | ὁ Σωκράτης ἔφη [ <i>The Socrates said</i> ]. |

(a) Proper names, simply as such, do not take the article; but (b) they do by way of distribution, as having been before mentioned, or as celebrated names.

## (19.) USE WITH OR INSTEAD OF POSSESSIVES.

- |                       |                                                       |
|-----------------------|-------------------------------------------------------|
| (a) <i>Thy</i> slave. | σός δοῦλος.<br>ὁ σός δοῦλος [ <i>The thy slave</i> ]. |
|-----------------------|-------------------------------------------------------|

(a) The article must be used with the possessive pronoun if a *particular* person or thing is meant [unlike English].

- (b) *My* father. | ὁ πατήρ [*The* father].  
 I have a pain in *my* head. | ἀλγῶ τὴν κεφαλὴν [I am pained  
 as to *the* head].  
 Parents love *their* children. | οἱ γονεῖς τὰ τέκνα στέργουσιν.

(b) The possessives *my*, *thy*, &c., are expressed by *the article* alone when the relations to be indicated are obvious.

(20.) WITH ADJECTIVES OR PARTICIPLES USED AS NOUNS.

- (a) *Good men* [the good]. | οἱ ἀγαθοί.  
*The good* [man]. | ὁ ἀγαθός.
- (a) An adjective used without a noun, as in (a), must have the article.
- (b) *The beautiful* (in the abstract). | τὸ καλόν.  
*What is beautiful* (in the concrete). | τὰ καλά.
- (b) The *neut. sing.* adjective expresses the abstract, the *neut. pl.* the concrete.
- (c) *He who does.* | ὁ πράττων.  
*I admire him that does.* | θαυμάζω τὸν πράττοντα.
- (c) The art., with the part., is equivalent to the *demonstrative with the relative and verb* (ὁ πράττων = ἐκεῖνος ὃς πράττει).
- (d) *Others. Many.* | ἄλλοι. Πολλοί.  
*The others* [the rest]. | οἱ ἄλλοι.  
*The rest of Greece.* | ἡ ἄλλη Ἑλλάς [*The other* Greece].  
*The many* [the mass]. | οἱ πολλοί.  
*The majority.* | οἱ πλεῖστοι.

(21.) WITH ATTRIBUTIVES JOINED TO NOUNS.

- (a) *The good man* [*i. e.*, in opposition to the bad]. | ὁ ἀγαθὸς ἀνὴρ, or ὁ ἀνὴρ ὁ ἀγαθός.  
*The beauty of virtue.* | τὸ τῆς ἀρετῆς κάλλος, or τὸ κάλλος τὸ τῆς ἀρετῆς.
- (a) Put the attributive *between* the article and noun, or after the noun with the article repeated.
- (b) *A good man* [*i. e.*, as such]. | ὁ ἀνὴρ ἀγαθός, or ἀγαθὸς ὁ ἀνὴρ.

(b) Put the article *along with* the noun, either before or after the adjective, where the adjective is used to denote a property not *distinctive*, but *proper* to the object.

|                   |                                                   |
|-------------------|---------------------------------------------------|
| c) This man.      | οὗτος ὁ ἀνὴρ, or ὁ ἀνὴρ οὗτος (not ὁ οὗτος ἀνὴρ). |
| That man.         |                                                   |
| The king himself. |                                                   |

ἐκεῖνος ὁ ἀνὴρ, or ὁ ἀνὴρ ἐκεῖνος (not ὁ ἐκεῖνος ἀνὴρ).  
αὐτὸς ὁ βασιλεὺς, or ὁ βασιλεὺς αὐτός.

(c) Put the art. *with the noun*, either before or after the demonstrative (never *with* the demonstrative).

☞ ὁ αὐτός means *the same* (26, a).

## (22.) USE AS DEMONSTRATIVE PRONOUN.

|                                                                  |                                               |
|------------------------------------------------------------------|-----------------------------------------------|
| (a) This one he honoured; that one not.                          | τὸν μὲν ἐτίμα, τὸν δὲ οὐ.                     |
| These—those.                                                     |                                               |
| (b) A wolf pursued a lamb; but it fled for refuge into a temple. | λύκος ἄμνον ἐδίωκεν· ὁ δὲ εἰς ναὸν κατέφυγεν. |

(a) The article is used *distributively* for the demonstrative pronoun, and (b) *alone* as a demonstrative in reference to an object before mentioned.

## (23.) USE WITH ADVERBS.

|                       |                        |
|-----------------------|------------------------|
| (a) The men of old.   | οἱ πάλαι [The of old]. |
| The wise men of old.  |                        |
| The intervening time. |                        |

οἱ πάλαι σοφοὶ ἄνδρες, or οἱ πάλαι σοφοί [The of-old wise].  
ὁ μεταξὺ χρόνος [The between time].

(a) The adverb with the article has the force of an adjective.

## (24.) USE WITH INFINITIVE.

|              |                           |
|--------------|---------------------------|
| (a) Hearing. | τὸ ἀκούειν [The to-hear]. |
| Of hearing.  |                           |

τοῦ ἀκούειν [of the to-hear].

(a) The article is used with infin. in all cases as a substantive (comp. Latin *gerund*).

## (25.) COMMON ELLIPSES.

|                                                         |                                           |
|---------------------------------------------------------|-------------------------------------------|
| <i>The</i> [affairs] <i>of the state</i> .              | τὰ τῆς πόλεως [ <i>The of the city</i> ]. |
| <i>My</i> affairs [or property].                        | τὰ ἐμέ [The mine].                        |
| <i>Alexander, the</i> [son] <i>of Philip</i> .          | Ἀλέξανδρος, ὁ Φιλίππου [υἱός understood]. |
| <i>The</i> [nature] <i>of virtue</i> .                  | τὰ τῆς ἀρετῆς.                            |
| <i>Our contemporaries</i> .                             | οἱ καθ' ἡμᾶς.                             |
| <i>Pisistratus and his followers</i> [companions, &c.]. | οἱ ἀμφὶ (or περὶ) Πεισίστρατον.           |

## § 6. Αὐτός and Πᾶς.

(26.) Αὐτός has *three* meanings, dependent on its *position* and on its combination with the *article*; viz., *same*, *self*, and *him, her, it, &c.*

|                           |                   |
|---------------------------|-------------------|
| (a) The <i>same</i> man.  | ὁ αὐτὸς ἀνὴρ.     |
| In the <i>same</i> house. | ἐν τῇ αὐτῇ οἰκίᾳ. |

(a) *With* the article, it means "*the same*," in any of its cases.

|                                                |                                                                   |
|------------------------------------------------|-------------------------------------------------------------------|
| (b) 1. He <i>himself</i> said.                 | αὐτὸς ἔφη.                                                        |
| 2. For I saw [the man] <i>himself</i> .        | αὐτόν γὰρ εἶδον.                                                  |
| 3. I fear this more than death <i>itself</i> . | μᾶλλον τοῦτο φοβοῦμαι ἢ τὸν θάνατον αὐτόν (or αὐτόν τὸν θάνατον). |

(b) *Without* the article, it means "*self*;" (1) in the nom. *without* a noun; (2) in an oblique case *without* a noun, *if at the beginning of the clause* (not otherwise); (3) in *any* case *with* a noun.

|                                 |                        |
|---------------------------------|------------------------|
| (c) I gave <i>him</i> the book. | ἔδωκα αὐτῷ τὸ βιβλίον. |
| For I saw <i>him</i> .          | εἶδον γὰρ αὐτόν.       |
| He sent <i>them</i> .           | ἔπεμψεν αὐτούς.        |

(c) It means *him, her, it, &c.*, in an oblique case *without* a noun, *if not at the beginning of the clause*.

|                             |                  |
|-----------------------------|------------------|
| (27.) (a) <i>Every</i> man. | πᾶς ἄνθρωπος.    |
| <i>All</i> men.             | πάντες ἄνθρωποι. |

Πᾶς, πάντες, (a) *without* the art., mean *every, all* (in general terms).

- (b) The *whole* earth. | ἡ πᾶσα γῆ.  
 The *whole* army (all the | οἱ πάντες στρατιῶται.  
 [mass of] soldiers). |
- (b) *Between* the art. and noun, *the whole*.
- (c) *All* the soldiers. | οἱ στρατιῶται πάντες, or πᾶν-  
 | τες οἱ στρατιῶται.
- (c) *After* or *before* the art. and noun, *all* (this last  
 being the *commonest* use of the word).

## II. USE OF CASES.

### § 1. *Nominative.*

(28.) 1. *Subject-nominative.*—The subject of a proposition takes the nominative case, and is called the *subject-nominative*.

*Rem.* For the subject accus. with infin., see (105).

2. *Predicate-nominative.*—The predicate-nominative is used with verbs not expressing a complete predicate in themselves; *e. g.*, *to be, to become, to be called, deemed, named, chosen, &c.*: see (13 Rem.).

*Alcibiades was chosen general.* | Ἀλκιβιάδης ἤρέθη στρατηγός.

### § 2. *Genitive.*

(29.) *Fundamental Meaning.*—The genitive always expresses a notion either of,

1. The *point of separation* (*from, away from*).
2. The *ground* (either as origin, occasion, material, or cause).
3. The *condition* (of time or place).

☞ To one of these three relations all the following rules can be referred. It will thus be seen that part of the uses of the Latin *ablative* are supplied in Greek by the *genitive*.

(30.) **RULE VI.**—*General Rule.*—The genitive answers the questions *whose? of whom? of what?* in connection with a noun.

|                                  |                      |
|----------------------------------|----------------------|
| <i>Government of men.</i>        | ἀρχὴ ἀνθρώπων.       |
| <i>The possession of virtue.</i> | ἡ κτήσις τῆς ἀρετῆς. |

*Rem.* The genitive may stand either in an *objective* or *subjective* relation to the noun which governs it; *e. g.*,

|                               |                          |
|-------------------------------|--------------------------|
| <i>My son's longing.</i>      | πόθος υἱοῦ [subjective]. |
| <i>My longing for my son.</i> | πόθος υἱοῦ [objective].  |



(31.) RULE VII.—*Partitive Genitive*.—The genitive is used to express the *whole* of which anything is a part. Hence,

(a) With superlatives.

*The oldest of the generals.*  
*The wisest of men.*

| οἱ πρεσβύτατοι τῶν στρατηγῶν.  
| οἱ σοφώτατοι ἀνθρώπων.

(b) With all words expressing distribution, number, or quantity, whether nouns, adjectives, pronouns, numerals, or adverbs.

*Drops of water.*

| σταγόνες ὕδατος.

*The middle of the day.*

| μέσον ἡμέρας.

*To such (a pitch) of anger.*

| εἰς τοῦτο ὀργῆς.

*Some of the other Greeks.*

| τῶν ἄλλων Ἑλλήνων τινές.

*The wise of (=among) men.*

| οἱ φρόνιμοι τῶν ἀνθρώπων.

*Of the rest, any one that wished—*

| τῶν ἄλλων τὸν βουλόμενον—

*Three times a day.*

| τρίς τῆς ἡμέρας.

*Where on earth is he?*

| ποῦ γῆς ἐστίν;

*Everywhere in the market.*

| πανταχοῦ τῆς ἀγορᾶς.

(c) With the verbs εἶναι and γίγνεσθαι, when they mean *to be among, to be of the number of, &c.* ;  
*e. g.,*

*I am not one of these.*

| οὐκ ἐγὼ τούτων εἰμί.

*Zelea is (a city) of Asia.*

| ἡ Ζελεὺ ἐστὶ τῆς Ἀσίας.

*These become [of the number or class] of the elders.*

| οὗτοι τῶν γεραιτέρων γίγνονται.

(d) With almost *any* transitive verb, when its action is intended to reach only *part* of the object ; *e. g.,*

*I have given thee (of) my money.*

| ἔδωκά σοι τῶν χρημάτων.

(e) With all verbs expressing *to touch, take-hold of, share, participate in, border on, acquire, obtain.*

*To touch the hand.*

| ἄπτεσθαι τῆς χειρός.

*They partake of offices and honours.*


| ἀρχῶν καὶ τιμῶν μετέχουσιν.

*To take one by the hand.*

| χειρὸς ἐλεῖν τινα.

*To obtain (have by lot) good-fortune, ill-fortune, death, &c.*

| τυχεῖν εὐτυχίας, δυστυχίας, τελευτῆς, &c.

 Adjectives of the same meanings are also construed with the genitive.


(32.) RULE VIII.—*Genitive of Mental Affections.*—The genitive is used with words expressing certain operations of the senses, mind, or feelings, to denote the *object* thereof.

(a) *Operations of the senses*: all the senses except sight.

|                                  |  |                         |
|----------------------------------|--|-------------------------|
| <i>He heard a confused-noise</i> |  | θορύβου ἤκουσεν.        |
| <i>Few tasted food.</i>          |  | ὀλίγοι σίτου ἐγεύσαντο. |

*Rem. 1.* The acc. is used (a) with verbs of eating, drinking, &c., when (not eating a *portion*, but) the simple habit of using certain food, &c., is mentioned; *e. g.*, *to drink wine*, πίνειν τὸν οἶνον; *to drink some wine*, πίνειν οἶνον.

*Rem. 2.* The acc. is used with verbs of sense when the bare act is meant, without special reference to the object as its cause

 Two cases are used thus, acc. and gen.; *e. g.*,

|                                          |  |                           |
|------------------------------------------|--|---------------------------|
| <i>I heard this from the messengers.</i> |  | ἤκουσα ταῦτα τῶν ἀγγέλων. |
|------------------------------------------|--|---------------------------|


(b) *Operations of the mind*: words of *perceiving, remembering, forgetting, reminding, &c.*, *knowing*, and the contrary, *skilfulness and unskilfulness, &c.*; *e. g.*,

|                                      |  |                             |
|--------------------------------------|--|-----------------------------|
| <i>He did not learn of the plot.</i> |  | τῆς ἐπιβουλῆς οὐκ ἤσθάνετο. |
| <i>He remembers his friends.</i>     |  | τῶν φίλων μέμνηται.         |
| <i>Untaught in virtue.</i>           |  | ἄπαίδευτος ἀρετῆς.          |
| <i>Inexperienced in business.</i>    |  | ἄπειρος τῶν πράξεων.        |

(c) *Operations of the feelings*: *viz.*, *desire, care, anxiety, pity, anger, envy, &c.*, and their opposites; *e. g.*,

|                                                                |  |                                         |
|----------------------------------------------------------------|--|-----------------------------------------|
| <i>All desire what is good.</i>                                |  | πάντες τῶν ἀγαθῶν ἐπιθυμοῦσιν.          |
| <i>The laws take care of (have regard to) the public good.</i> |  | οἱ νόμοι τοῦ κοινοῦ ἀγαθοῦ ἐπιμέλονται. |
| <i>To disregard the established laws.</i>                      |  | ὑπερορᾶν τῶν καθεστώτων νόμων.          |
| <i>Neptune had been angry with the Cyclops.</i>                |  | Ποσειδῶν Κύκλωπος ἐκεχόλωτο.            |

(33.) RULE IX.—*Genitive of Price or Value.*—The genitive is used to denote the *price* or *value*.

 This gen. is used with verbs of *buying, selling, valuing, &c.*; also with adjectives of *worthiness* and *unworthiness, &c.*

|                                                                                                                                                                         |                                                                                                                                                                        |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>The Thracians buy their wives with<br/>much money.</p> <p>He sold the horse for fifty darics.</p> <p>Men worthy of freedom.</p> <p>For what price does he teach?</p> | <p>Οἱ Θραῖκες ὠνοῦνται τὰς γυναῖκας<br/>χρημάτων μεγάλων.</p> <p>Ἴππον ἀπέδοτο πενήκοντα δαρει-<br/>κῶν.</p> <p>ἄνδρες ἄξιοι τῆς ἐλευθερίας</p> <p>πόσου διδάσκει;</p> |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

(34.) RULE X.—*Genitive of Crime.*—The genitive is used to denote the *crime, offence, or punishment.*

☞ This gen. is used with verbs of *accusing, condemning, acquitting, punishing, &c.*

|                                                                                                                                              |                                                                                                                |
|----------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------|
| <p>To accuse any one of murder.</p> <p>To take vengeance on one for murder.</p> <p>To be accused of impiety.</p> <p>To condemn to death.</p> | <p>ἐπαιτιῶσθαί τινα φόνον.</p> <p>τιμωρεῖσθαί τινα φόνον.</p> <p>ἄσεβείας φεύγειν.</p> <p>κρίνειν θανάτου.</p> |
|----------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------|

(35.) RULE XI.—*Genitive of Property.*—The genitive is used to denote the *possessor or owner.*

☞ This gen. is used with the verbs *εἶναι* and *γίγνεσθαι*, and with the adjectives *ἴδιος, οἰκεῖος, and ἱερός.*

|                                                                                                                      |                                                                                                                     |
|----------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------|
| <p>Socrates had much virtue.</p> <p>The Ionian cities belonged to Tisaphernes.</p> <p>A horse sacred to the sun.</p> | <p>τοῦ Σωκράτους πολλὴ ἦν ἀρετή.</p> <p>ἦσαν αἱ Ἴωνικαὶ πόλεις Τισσα-<br/>φέρνου.</p> <p>Ἴππος ἱερός τοῦ Ἥλιου.</p> |
|----------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------|

*Rem. 1.* Under this head comes the following construction :

|                                                                                                           |                                                       |
|-----------------------------------------------------------------------------------------------------------|-------------------------------------------------------|
| <p>It is the property (peculiarity, mark, duty, characteristic) of a good man to benefit his friends.</p> | <p>ἄνδρός ἐστιν ἀγαθοῦ εὖ ποιεῖν<br/>τοὺς φίλους.</p> |
|-----------------------------------------------------------------------------------------------------------|-------------------------------------------------------|

*Rem. 2.* *Age, quality, &c.,* are thus expressed possessively; *e. g.,*

|                                       |                                                                  |
|---------------------------------------|------------------------------------------------------------------|
| <p>He was about thirty years old.</p> | <p>ἦν ἐτῶν ὡς τριάκοντα. [He was<br/>of years about thirty.]</p> |
|---------------------------------------|------------------------------------------------------------------|

(36.) RULE XII.—*Genitive of Origin, Material, Supply.*—The genitive is used to denote the *origin, material, or supply.*

[Means and manner are denoted by the *dative* (460)].

## (a) ORIGIN.

|                                                                                                                      |                                                                                                       |
|----------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------|
| <p><i>Of Darius and Parysatis are born two children.</i></p> <p><i>The best counsels come from the best men.</i></p> | <p>Δαρείου καὶ Παρυσάτιδος γίνονται παῖδες δύο.</p> <p>ἀρίστων ἀνδρῶν ἄριστα βουλευματα γίνονται.</p> |
|----------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------|

## (b) MATERIAL.

|                                                                                                      |                                                                    |
|------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------|
| <p><i>The ornaments are made of brass or stone.</i></p> <p><i>To have the smell of ointment.</i></p> | <p>τὰ ἀγάλματα ἢ χαλκοῦ πεποινται ἢ λίθου.</p> <p>ὄζειν μύρον.</p> |
|------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------|

(c) SUPPLY: Genitive with verbs and adjectives of *abounding* and *wanting*, *needing*, *filling*, &c.

|                                                                                                                                    |                                                                                                                     |
|------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------|
| <p><i>A park full of wild-beasts.</i></p> <p><i>Villages full of food and wine.</i></p> <p><i>To be in want of provisions.</i></p> | <p>παράδεισος θηρίων πλήρης.</p> <p>κῶμαι μεσταὶ σίτου καὶ οἴνου.</p> <p>ἀπορεῖν (or σπανίζειν) τῶν ἐπιτηδείων.</p> |
| <p><i>There is need of slingers.</i></p> <p><i>He would need many coadjutors.</i></p>                                              | <p>σφενδονητῶν δεῖ.</p> <p>συμμάχων δέοιτ' ἂν οὐκ ὀλίγων.</p>                                                       |

(37.) RULE XIII.—*Genitive of Separation.*—The genitive is used with words implying *separation*, *distance*, or *difference*.

☞ Such are adjectives, verbs, or adverbs of *removing*, *loosing*, *abstaining*, *desisting*, *depriving*, *differing from*, *being distant from*, and the like.

|                                                                                                                                                                                                                                                                                                                                                                    |                                                                                                                                                                                                                                                               |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p><i>To withdraw from the road.</i></p> <p><i>We appear to me to be encamped not far from him.</i></p> <p><i>The Athenians were freed from tyrants.</i></p> <p><i>Cease, then, from these things.</i></p> <p><i>Ignorance differs from madness.</i></p> <p><i>We begin life with pain.</i></p> <p><i>Free from fear.</i></p> <p><i>Apart from the others.</i></p> | <p>εἶκειν τῆς ὁδοῦ.</p> <p>οὐδὲ πόρρω δοκοῦμέν μοι αὐτοῦ καθῆσθαι.</p> <p>τυράννων ἠλευθερώθησαν οἱ Ἀθηναῖοι.</p> <p>παῦσαι οὖν τούτων.</p> <p>διαφέρει μανιᾶς ἀμαθία.</p> <p>τοῦ ζῆν ἀπὸ λύπης ἀρχόμεθα.</p> <p>ἐλεύθερος φόβου.</p> <p>χωρὶς τῶν ἄλλων.</p> |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

(38.) RULE XIV.—*Genitive of Occasion.*—The genitive is used to denote the *occasion* or the *scope* of an action.

☞ Rendered generally in English by, *on account of*, *for*, *in regard to*.

|                                                                                              |                                                                       |
|----------------------------------------------------------------------------------------------|-----------------------------------------------------------------------|
| <p>We admire Socrates for his wisdom.</p> <p>With regard to your affliction, I pity you.</p> | <p>θανμάζομεν Σωκράτην τῆς σοφίας.</p> <p>τοῦ πάθους οἰκτείρω σε.</p> |
|----------------------------------------------------------------------------------------------|-----------------------------------------------------------------------|

(39.) RULE XV.—*Genitive of Superiority or Inferiority.*—The genitive is used with words denoting *superiority* or *inferiority*. Hence,

(1) With *comparatives* and multiple adjectives having a comparative force.

|                                                                                       |                                                                                    |
|---------------------------------------------------------------------------------------|------------------------------------------------------------------------------------|
| <p>He is greater than his father.</p> <p>The army is many times larger than ours.</p> | <p>μείζων ἐστὶ τοῦ πατρός.</p> <p>τὸ στράτευμα πολλαπλάσιόν ἐστι τοῦ ἡμετέρου.</p> |
|---------------------------------------------------------------------------------------|------------------------------------------------------------------------------------|

(2) With verbs of *ruling*, *excelling*, and their contraries, and all verbs having a *comparative* force.

|                                                                                                                                            |                                                                                                          |
|--------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------|
| <p>Astyages ruled over the Medes.</p> <p>The story went beyond the fact.</p> <p>Wicked men are slaves to (inferior to) their passions.</p> | <p>Ἀστυάγης Μήδων ἤρξεν.</p> <p>ὁ λόγος τοῦ ἔργου ἐκράτει.</p> <p>οἱ πονηροὶ ἠττῶνται τῶν ἐπιθυμιῶν.</p> |
|--------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------|

(40.) RULE XVI.—*Genitive of Time.*—The time *when* or *within which* anything is done (if *indefinite*) is put in the genitive.

|                                                |                                          |
|------------------------------------------------|------------------------------------------|
| <p>By day. By night.</p> <p>In the spring.</p> | <p>Νυκτός. Ἡμέρας.</p> <p>τοῦ ἔαρος.</p> |
|------------------------------------------------|------------------------------------------|

Rem. 1. A definite time *when* is expressed by the dative (48).

Rem. 2. The place *where* is often expressed by the gen. in poetry.

☞ For prepositions with gen., see (57).

☞ For genitive *absolute*, see (109).

### § 3. Dative.

(41.) *Fundamental Meaning.*—The fundamental idea of the *dative* is directly opposed to that of the genitive.

1. The genitive expresses a notion *antecedent* to that of the verb; the dative a notion *consequent* upon that of the verb.
2. Hence it is used to express incidental limitations, like the Latin *ablative*.

(42.) RULE XVII.—*General Rule.*—The dative is used to express the person or thing *to* or *for* which, to or for whose *advantage* or *disadvantage* anything is done or tends.

☞ For the sake of fuller illustration, we subjoin the following heads under this rule. The dat. is used,

(1) To express the *remote* object with *transitive* verbs governing also a *direct* object.

Cyrus gives him ten thousand darics. | δίδωσι δὲ αὐτῷ Κῦρος μυρίους  
δαρεικούς.

(2) With all words of address ;

*i. e.*, speaking to, commanding, declaring, promising, threatening, encouraging, &c.

Cyrus said to him. | Κῦρος αὐτῷ εἶπεν.  
Having conversed with each other. | διαλεχθέντες ἀλλήλοις.

(3) With words implying *advantage* or *disadvantage* ;

*i. e.*, to help, injure, reproach, upbraid, envy, please, displease, agree with, disagree with, &c.

Friendly to thee. | φίλος σοι.  
He tries to be useful to these. | πειράται τούτοις ὠφέλιμος εἶναι.  
Parysatis favoured Cyrus. | Παρύσατις ὑπῆρχε τῷ Κῦρῳ.  
I do not reproach those wishing to rule. | οὐ τοῖς ἄρχειν βουλομένοις  
μέμφομαι.  
Virtue pleases the good. | ἡ ἀρετὴ ἀρέσκει τοῖς ἀγαθοῖς.

(4) With words implying *nearness*, *distance*, *likeness*, *unlikeness*, *fitness*, *unfitness*, &c.

You resemble a slave. | δούλῳ ἔοικας.  
Like the rest. | ὅμοιοι τοῖς ἄλλοις.

☞ ὁ αὐτός, *the same*, governs the dat. as an adjective of *likeness*.

With the same arms as Cyrus. | τοῖς αὐτοῖς τῷ Κῦρῳ ὅπλοις.  
He thought sincerity to be identical with folly. | τὸ ἀληθὲς ἐνόμιζε τὸ αὐτὸ τῷ ἡλιθίῳ εἶναι.

(5) Words (verbs, adjectives, or adverbs) denoting *intercourse*, *mixing with*, &c.

Associate with good men. | ὀμιλεῖτε τοῖς ἀγαθοῖς.  
Mixing it with wine. | οἶνον κερύσας αὐτήν.

(6) *To encounter, fight, quarrel, contend with, &c.*

|                                   |                         |
|-----------------------------------|-------------------------|
| Do not contend with your par nts. | μὴ ἐριζέ τοῖς γονεῦσιν. |
| To fight with any one.            | μάχεσθαι τινι.          |

(7) *To follow, accompany, serve, obey, trust, yield to, &c.*

|                           |                          |
|---------------------------|--------------------------|
| I follow the ancients.    | ἔπομαι τοῖς παλαιοῖς.    |
| Glory accompanies virtue. | τῇ ἀρετῇ ἀκολουθεῖ δόξα. |
| We will trust the guide.  | τῷ ἡγεμόνι πιστεύομεν.   |

(43.) **RULE XVIII.—Dative of Possession.**—The dative is used with the verbs εἶναι, γίγνεσθαι, and ὑπάρχειν, to denote the *possessor*.

|                                                                   |                                        |
|-------------------------------------------------------------------|----------------------------------------|
| Cyrus had a palace [To Cyrus there was a palace].                 | Κύρῳ βασιλεία ἦν.                      |
| We have no provisions [To us there is now nothing of provisions]. | ὑπάρχει νῦν ἡμῖν οὐδὲν τῶν ἐπιτηδείων. |

(44.) **RULE XIX.—Dative of Limitation.**—The dative is used to denote the limitation generally expressed in English by *in, as to, in respect of, &c.*


|                               |                                          |
|-------------------------------|------------------------------------------|
| Strong both in body and soul. | δυνατοὶ καὶ τοῖς σώμασι καὶ ταῖς ψυχαῖς. |
| Inferior to us in number.     | πλῆθει ἡμῶν λειψότες.                    |

(45.) **RULE XX.—Dative of the Agent.**—The dative is used with verbals in τέος and τός, and often with *passive* verbs, to express the *agent* (instead of ὑπό with genitive).

|                           |                           |
|---------------------------|---------------------------|
| As has been shown by me.  | ὡς μοι δεδήλωται.         |
| You must practice virtue. | ἀσκητέα ἐστὶ σοι ἡ ἀρετή. |

(46.) **RULE XXI.—Dative Instrumental.**—The dative is used (as the Latin ablative) to express the *cause, means, instrument, or manner* of an action.

|                                   |                           |
|-----------------------------------|---------------------------|
| They went away out of fear.       | φόβῳ ἀπῆλθον.             |
| Some one pierces him with a dart. | αὐτὸν ἀκοντίζει τῷ παλτῷ. |
| They entered with violence.       | βία εἰσῆλθον.             |

 Hence *χράομαι, to use*, governs the dative.

|                       |                   |
|-----------------------|-------------------|
| Employing divination. | μαντικῇ χρώμενος. |
|-----------------------|-------------------|

(47.) RULE XXII.—*Dative of Measure.*—The dative is used with *comparatives* and *superlatives*, to express the measure of excess or defect.

*Much greater* [greater by much]. | πολλῶν μείζων.

(48.) RULE XXIII.—*Dative of Time or Place.*—The place *where* and the time *when* (if *definite*) are expressed by the dative.

*At Marathon.*

*He was here on the third day.*

| Μαραθῶνι.

| παρῆν τῇ τρίτῃ ἡμέρᾳ.

☞ For dat. with prepositions, see (58).

#### § 4. Accusative.

(49.) The ACCUSATIVE is the case of the *direct object*, and answers the questions *whom? what? to what place?*

##### 1. Accusative of Object or Effect.

(50.) RULE XXIV.—*Accusative of Object or Effect.*—The accusative is used with active verbs, to denote the *direct object* or *effect* of the action.

*The Greeks conquered the Persians.*

*Cyrus made an inspection.*

| οἱ Ἕλληνες ἐνίκησαν τοὺς Πέρσας.

| Κύρος ἐξέτασιν ἐποίησεν.

(51.) RULE XXV.—Any verb, transitive or intransitive, may govern an accusative of a noun of cognate meaning.

*I will risk this risk.*

*They were sick with the disease.*

*To swear oaths.*

| κινδυνεύσω τοῦτον τὸν κίνδυνον.

| ἠσθένησαν τὴν νόσον.

| ὅρκους ὀμνύναι.

(52.) RULE XXVI.—The accusative is used in Greek with many verbs, which are construed with other cases in Latin; especially,

- (1) Verbs of *servicing*, *flattering*, *answering*, *imitating*, *persuading*, &c.



|                             |  |                      |
|-----------------------------|--|----------------------|
| Serve the gods.             |  | θεράπευε τοὺς θεοὺς. |
| He persuades the multitude. |  | πείθει τὸ πλῆθος.    |

(2) Verbs which imply *doing* or *saying* good or ill to or of any one.

|                              |  |                          |
|------------------------------|--|--------------------------|
| To benefit one's friends.    |  | ὠφελεῖν τοὺς φίλους.     |
| He does well by his country. |  | εὖ ποιεῖ τὴν πατρίδα.    |
| He does ill by his friends.  |  | κακῶς ποιεῖ τοὺς φίλους. |

(3) Verbs denoting *to swear by*, *escape the notice of*, *conceal from*, &c.

|                                   |  |                          |
|-----------------------------------|--|--------------------------|
| To escape the notice of the gods. |  | θεοὺς λανθάνειν.         |
| I swear by all the gods.          |  | ὄμνυμι πάντα τοὺς θεοὺς. |

(4) Verbs denoting *reverence*, *fear*, *shame*, *pity*.

|                |  |                        |
|----------------|--|------------------------|
| Pity the poor. |  | ὀλοφύρου τοὺς πένητας. |
|----------------|--|------------------------|

## 2. Double Accusative.

(53.) RULE XXVII.—*Double Accusative*.—Two accusatives are used with verbs which may affect two objects (generally one the *person*, the other the *thing*).

(1) With the verbs admitting a double nominative (28, 2); *i. e.*, verbs of *naming*, *appointing*, *calling*, *deeming*, &c.

|                        |  |                          |
|------------------------|--|--------------------------|
| He made him satrap.    |  | σατράπην ἐποίησεν αὐτόν. |
| To call one a sophist. |  | ὀνομάζειν τινὰ σοφιστήν. |

(2) With verbs of *doing* or *saying well* or *ill* (52, 2).

|                                               |  |                                           |
|-----------------------------------------------|--|-------------------------------------------|
| If any one had done him any good or hurt.     |  | εἰ τίς τι ἀγαθὸν ἢ κακὸν ποιήσειεν αὐτόν. |
| They two wrought very many ills to the state. |  | πλείστα κακὰ τὴν πόλιν ἐποίησάτην.        |

(3) With verbs of *teaching*, *concealing*, *asking*, *entreating*, *dividing*, *depriving*, *clothing*, &c.

|                                           |  |                                                 |
|-------------------------------------------|--|-------------------------------------------------|
| He asked of Amasis his daughter.          |  | ἤτει Ἀμασιν θυγατέρα.                           |
| Socrates taught his disciples discretion. |  | ὁ Σωκράτης τοὺς μαθητὰς ἐδίδαξε τὴν σωφροσύνην. |
| He divided the army into twelve parts.    |  | τὸ στράτευμα κατένειμε δώδεκα μέρη.             |

☞ In the passive construction of verbs of *asking, teaching, &c.*, the *person* takes the nominative, but the *thing* generally remains accusative; *e. g.*,

*I am asked my opinion.* | ἐρωτῶμαι τὴν γνώμην.

### 3. Limiting Accusative.

(54.) RULE XXVIII.—*Accusative of Limitation.*—The accusative is used with intransitive or passive verbs and adjectives, to define them by a special limitation.

|                                             |                            |
|---------------------------------------------|----------------------------|
| <i>I have pain in the head.</i>             | ἀλγῶ τὴν κεφαλὴν.          |
| <i>He is handsome in person.</i>            | καλός ἐστι τὸ σῶμα.        |
| <i>He was thought best in all respects.</i> | πάντα κράτιστος ἐνομιζέτο. |
| <i>A Roman as to native land.</i>           | πατρίδα Ῥωμαῖος.           |

(55.) RULE XXIX.—*Accusative of Measure.*—The accusative is used to measure extent of *time* or *space*.

|                                    |                                |
|------------------------------------|--------------------------------|
| <i>Cyrus remained thirty days.</i> | Κῦρος ἔμεινε ἡμέρας τριάκοντα. |
| <i>He is ten stadia distant.</i>   | ἀπέχει δέκα σταδίου.           |

☞ For the accusative with prepositions, see (59).

☞ For the accusative and infinitive, see (105).

## § 5. Cases governed by Prepositions.

(56.) Some prepositions govern but *one* case, others *two*, and others, again, *three*.

### 1. Prepositions governing but one Case.

(57.) *Prepositions with the genitive only*: ἀντί, πρό, ἀπό, ἐκ, ἔνεκα.

[With these the genitive idea of *antecedence*, or *origin*, is obvious.]

#### 1. Ἀντί, *instead of*.

*A slave instead of a king.* | δοῦλος ἀντὶ βασιλέως.

2. Πρό, (a) *before* (either of time or place); (b) *for, in behalf of*.

|                                          |                            |
|------------------------------------------|----------------------------|
| (a) <i>Before the gates. Before day.</i> | Πρὸ πυλῶν. Πρὸ τῆς ἡμέρας. |
| (b) <i>To fight for one's country.</i>   | πρὸ τῆς πατρίδος μάχεσθαι. |

3. Ἀπό, (a) *from* (of place); (b) *from* (of time) = *after*; (c) *from* = *by means of*.

|                                          |                   |
|------------------------------------------|-------------------|
| (a) <i>From the province.</i>            | ἀπὸ τῆς ἀρχῆς.    |
| (b) <i>After supper.</i>                 | ἀπὸ δείπνου.      |
| (c) <i>From (by means of) the money.</i> | ἀπὸ τῶν χρημάτων. |

4. Ἐκ (ἐξ), (a) *out of* (in place); (b) *out of* (in time) = *after*; (c) *out of* = *in consequence of*.

|                                            |                         |
|--------------------------------------------|-------------------------|
| (a) <i>Out of the house.</i>               | ἐκ τῆς οἰκίας.          |
| (b) <i>After this.</i>                     | ἐκ τούτου (sc. χρόνου). |
| (c) <i>In consequence of these things.</i> | ἐκ τούτων.              |

5. Ἔνεκα, *on account of, in respect of*.

(58.) *Prepositions with the dative only: ἐν, σύν, ἅμα.*

[With these the idea of the dative as the *where*-case, or the case of the instrument, is obvious.]

1. Ἐν, (a) *in* (of place or time); (b) *in* = *by means of*.

|                                               |                  |
|-----------------------------------------------|------------------|
| (a) <i>In the city.</i>                       | ἐν τῇ πόλει.     |
| <i>During the time that (= while).</i>        | ἐν ᾧ (χρόνῳ).    |
| (b) <i>It is evident in (by) the victims.</i> | ἐν ἱεροῖς δῆλον. |

2. Σύν, (a) *with, along with* (cum); (b) *with* = *by the help of*.

|                                  |                       |
|----------------------------------|-----------------------|
| (a) <i>With the soldiers.</i>    | σὺν τοῖς στρατιώταις. |
| (b) <i>With the help of God.</i> | σὺν Θεῷ.              |

3. Ἄμα (properly an adverb of time) = *at the same time with*.

|                     |               |
|---------------------|---------------|
| <i>At daybreak.</i> | ἅμα τῇ ἡμέρᾳ. |
|---------------------|---------------|

(59.) *Prepositions with the accusative only: ἀνά, εἰς, ὧς.*

[With these the sense of the accusative as the *case of the object* is obvious.]

1. Ἀνά, (a) *up* (motion upward); (b) *up* (from bottom to top) = *throughout*.

|                               |                                      |
|-------------------------------|--------------------------------------|
| (a) <i>Up the river.</i>      | ἀνὰ τὸν ποταμόν.                     |
| (b) <i>Throughout Greece.</i> | ἀνὰ τὴν Ἑλλάδα.                      |
| <i>Through the whole day.</i> | ἀνὰ πᾶσαν τὴν ἡμέραν.                |
| <i>Every day.</i>             | ἀνὰ πᾶσαν ἡμέραν (without the art.). |
| <i>With all one's might.</i>  | ἀνὰ κράτος.                          |

2. *Εἰς* (*to, into*) corresponds very closely with the Latin *in*, with acc.

|                                        |                                     |
|----------------------------------------|-------------------------------------|
| (a) <i>To Creon.</i>                   | <i>εἰς Κρέοντα.</i>                 |
| (b) <i>Into the city.</i>              | <i>εἰς τὴν πόλιν.</i>               |
| (c) <i>For gain.</i>                   | <i>εἰς κέρδος.</i>                  |
| (d) <i>In respect to virtue.</i>       | <i>εἰς ἀρετὴν.</i>                  |
| (e) <i>He made war against Attica.</i> | <i>εἰς τὴν Ἀττικὴν ἐστράτευσεν.</i> |
| (f) <i>Up to two hundred.</i>          | <i>εἰς διακοσίους.</i>              |

3. *Ὡς*, *to = Latin ad*, is used with *persons*, or objects taken as *persons* (not *things*). With numerals it means *about*.

|                              |                           |
|------------------------------|---------------------------|
| <i>He sends to the king.</i> | <i>ὡς βασιλέα πέμπει.</i> |
| <i>About two hundred.</i>    | <i>ὡς διακοσίους.</i>     |

## 2. Prepositions governing two Cases.

(60.) *Prepositions with genitive and accusative*: *διά*, *κατά*, *ὑπέρ*.

1. *Διά*, radical meaning, *right through*.

(a) With genitive, (1) *through* (of place or time); (2) *through = by means of*.

|                                          |                               |
|------------------------------------------|-------------------------------|
| (a) 1. <i>Through the land.</i>          | <i>διὰ τῆς χώρας.</i>         |
| <i>Through the whole time.</i>           | <i>διὰ παντὸς τοῦ χρόνου.</i> |
| 2. <i>To see by means of one's eyes.</i> | <i>δι' ὀφθαλμῶν ὁρᾶν.</i>     |

(b) With accusative, (1) generally, *on account of*; (2) sometimes, *by means of*.

|                                       |                                  |
|---------------------------------------|----------------------------------|
| (b) 1. <i>On account of this.</i>     | <i>διὰ ταῦτα.</i>                |
| <i>On your account I am come.</i>     | <i>διὰ σὲ ἤκω.</i>               |
| 2. <i>Through the gods I prosper.</i> | <i>διὰ τοὺς θεοὺς εὖ πράττω.</i> |

2. *Κατά*, fundamental meaning, *from above down*.

(a) With genitive, (1) *down, under* (from above); (2) figuratively, *against*.

|                                     |                                 |
|-------------------------------------|---------------------------------|
| (a) 1. <i>Down from the wall.</i>   | <i>κατὰ τοῦ τείχους.</i>        |
| <i>Down from the rocks.</i>         | <i>κατὰ τῶν πετρῶν.</i>         |
| 2. <i>To speak against any one.</i> | <i>κατὰ τινος λέγειν.</i>       |
| <i>To lie against God.</i>          | <i>κατὰ τοῦ Θεοῦ ψεύδεσθαι.</i> |

(b) With accusative, (1) *down through = throughout* (of place or time); (2) *as to, in respect to* (the uses to be modified by the context).

- |                               |                             |
|-------------------------------|-----------------------------|
| (b) 1. <i>Through Greece.</i> | καθ' Ἑλλάδα.                |
| <i>During the same time.</i>  | κατὰ τὸν αὐτὸν χρόνον.      |
| 2. <i>By land and sea.</i>    | κατὰ γῆν καὶ κατὰ θάλασσαν. |
| <i>According to law.</i>      | κατὰ νόμον.                 |
| <i>Day by day (daily).</i>    | καθ' ἡμέραν.                |
| <i>By villages (vicatim).</i> | κατὰ κώμας.                 |

3. Ὑπέρ, *over, above.*

(a) With genitive, (1) *above, beyond* (with the idea of rest); (2) *over for defence = for, in behalf of.*

- |                                       |                             |
|---------------------------------------|-----------------------------|
| (a) 1. <i>Over the earth.</i>         | ὑπὲρ τῆς γῆς.               |
| <i>Beyond Egypt.</i>                  | ὑπὲρ Αἰγύπτου.              |
| 2. <i>To fight for one's country.</i> | ὑπὲρ τῆς πατρίδος μάχεσθαι. |

(b) With accusative, *over, beyond* (with the idea of motion).

- |                                     |                         |
|-------------------------------------|-------------------------|
| (b) <i>To throw over the house.</i> | ὑπὲρ τὸν δόμον ῥίπτειν. |
| <i>Beyond description.</i>          | ὑπὲρ λόγον.             |

## 3. Prepositions governing three Cases.

(61.) *Prepositions with genitive, dative, and accusative*: ἀμφί, περί, ἐπί, μετά, παρά, πρὸς, ὑπό.

1. Ἀμφί and περί both mean *about, around* (but ἀμφί properly denotes *on both sides*; περί, *all around*).

(a) With genitive, *about* (= *of, concerning*), (περί more used than ἀμφί).

- |                                           |                              |
|-------------------------------------------|------------------------------|
| (a) <i>To fight about (for) any one.</i>  | ἀμφί τινος μάχεσθαι.         |
| <i>To fear about (for) one's country.</i> | φοβεῖσθαι περὶ τῆς πατρίδος. |

(b) With dative, *about, around* (with sense of nearness).

- |                            |                 |
|----------------------------|-----------------|
| (b) <i>About the head.</i> | περὶ τῇ κεφαλῇ. |
|----------------------------|-----------------|

(c) With accusative, *around, in* a more general sense, (1) *about, of place*; (2) *of time or number.*

- |                                    |                             |
|------------------------------------|-----------------------------|
| (c) 1. <i>About the mountains.</i> | ἀμφὶ τὰ ὄρη.                |
| <i>They dwell about the river.</i> | περὶ τὸν ποταμὸν οἰκοῦνται. |
| 2. <i>About ten thousand.</i>      | ἀμφὶ τοὺς μυρίους.          |
| <i>About these times.</i>          | περὶ τούτους τοὺς χρόνους.  |

2. Ἐπί, fundamental meaning, *upon, at.*

(a) With genitive and dative, *upon, at*; the dative implying *closeness*.

(b) With accusative, *motion toward (upon)*; object (e. g., he went *upon* such an errand); then in a hostile sense, *against*.

[These meanings have all been illustrated.]

3. Μετά, fundamental meaning, *with* (μέσος, *midst*).(a) With genitive, *with, along with* (either of place or manner).

- |                                     |                       |
|-------------------------------------|-----------------------|
| (a) To be among (with) men.         | μετ' ἀνθρώπων εἶναι.  |
| With many dangers.                  | μετὰ πολλῶν κινδύνων. |
| With (in conformity with) the laws. | μετὰ τῶν νόμων.       |

(b) With dative, only used by the poets, in sense of *among*.(c) With accusative, almost always used, in *prose*, in the sense of *after, next after*.

- |                                     |                               |
|-------------------------------------|-------------------------------|
| (c) After this.                     | μετὰ ταῦτα.                   |
| The greatest river after the Ister. | ποταμὸς μέγιστος μετὰ Ἰστρον. |

4. Παρά, fundamental meaning, *by the side of* (compare English *parallel*).(a) With genitive, motion *from* beside a person.

- |                               |                        |
|-------------------------------|------------------------|
| (a) Messengers from the king. | ἄγγελοι παρὰ βασιλέως. |
|-------------------------------|------------------------|

(b) With dative, position *near by* a person.

- |                           |                       |
|---------------------------|-----------------------|
| (b) With (by) you; by us. | παρὰ σοὶ · παρ' ἡμῖν. |
|---------------------------|-----------------------|

(c) With accusative, (1) motion *to near* a person; (2) motion *along by the side of*; (3) *beyond*, on the *other* side of.

- |                         |                   |
|-------------------------|-------------------|
| (c) 1. To the king.     | παρὰ βασιλέα.     |
| 2. Along the road-side. | παρὰ τὴν ὁδόν.    |
| 3. Along the river.     | παρὰ τὸν ποταμόν. |
| Beyond justice.         | παρὰ τὸ δίκαιον.  |

5. Πρὸς, fundamental meaning, *before, in front of*.(a) With genitive, *in front of, on the part of*.

- |                          |                              |
|--------------------------|------------------------------|
| (a) Before gods and men. | πρὸς θεῶν καὶ πρὸς ἀνθρώπων. |
| To speak on my side.     | πρὸς ἐμοῦ λέγειν.            |

(b) With dative, position *in front of, before, in presence of*; also, *about*; then, *in addition to*.

- |                        |                    |
|------------------------|--------------------|
| (b) Before the judges. | πρὸς τοῖς κριταῖς. |
| About business.        | πρὸς πράγμασιν.    |
| Beside these things.   | πρὸς τούτοις.      |

(c) With accusative, (1) *to* (motion towards); (2) *to, in regard to*; (3) *against*.

- |                                                 |                        |
|-------------------------------------------------|------------------------|
| (c) 1. He sends to the king.                    | πρὸς βασιλέα πέμπει.   |
| 2. With reference to this (on account of this). | πρὸς ταῦτα.            |
| 3. To make war against the king.                | πρὸς βασιλέα πολεμεῖν. |

6. Ὑπό, fundamental meaning, *under* (ὕπό, ὑπέρ = *sub*, *super*).

(a) With genitive, (1) *motion from under*; hence, (2) *the author, agent (by)*, with passive verbs; (3) *cause, means*.

- |                                          |                             |
|------------------------------------------|-----------------------------|
| (a) 1. <i>From under the chariot.</i>    | ὑπὸ τοῦ ἄρματος.            |
| 2. <i>He is admired by the citizens.</i> | ὑπὸ τῶν πολιτῶν θαυμάζεται. |
| 3. <i>Because of anger.</i>              | ὑπ' ὀργῆς.                  |

(b) With dative (sometimes genitive), *position under*.

- (b) *Under (at foot of) the mountain.* | ὑπὸ τῷ ὄρει.

(c) With accusative, (1) *motion towards, under*; (2) *of time*.

- |                                      |                                        |
|--------------------------------------|----------------------------------------|
| (c) 1. <i>To go under the earth.</i> | ὑπὸ τὴν γῆν ἰέναι.                     |
| 2. <i>Towards night.</i>             | ὑπὸ νύκτα.                             |
| <i>During the night.</i>             | ὑπὸ τὴν νύκτα ( <i>with article</i> ). |

### III. THE VERB.

#### § 1. *Classes of Verbs.*

(62.) We here present certain peculiarities in the use of the different classes of verbs.

#### THE ACTIVE.

(63.) On Active verbs observe the following :

1. Some transitive verbs are used *intransitively* in single forms ; viz., 2d aor., perf., and pluperf. The most important are,

| Pres.                   | 2d Aor.                | Perf.                         |
|-------------------------|------------------------|-------------------------------|
| ἵστημι, <i>I place.</i> | ἕστην, <i>I stood.</i> | ἕστηκα, <i>I stand.</i>       |
| φύω, <i>I produce.</i>  | ἔφυν, <i>I became.</i> | πέφνκα, <i>I have become.</i> |

2. Some transitive verbs are used intransitively in the 2d perf.

|                           |                              |
|---------------------------|------------------------------|
| ἐγείρω, <i>I awake.</i>   | ἐγρήγορα, <i>I am awake.</i> |
| πείθω, <i>I persuade.</i> | πέποιθα, <i>I trust.</i>     |
| ἄγνυμι, <i>I break.</i>   | ἔῤυγα, <i>I am broken.</i>   |

3. Some intransitives which imply an action received or suffered by the subject are construed like passive verbs (with ὑπό and a genitive).

Such are θνήσκειν, ἀποθνήσκειν, *to die* ; πάσχειν, *to suffer, be treated,* &c.

|                                             |                                  |
|---------------------------------------------|----------------------------------|
| <i>Hector suffered death from Achilles.</i> | Ἐκτῶρ ἀπέθανεν ὑπὸ τοῦ Ἀχιλλέως. |
| <i>To be ill-used by some one.</i>          |                                  |
|                                             | κακῶς πάσχειν ὑπὸ τινος.         |

#### MIDDLE.

(64.) On the Middle voice observe the following :



I. *Directly reflexive use.*

(a) The least common use of the middle is to denote an action performed directly by the subject upon himself; e. g., λούσασθαι, *to wash one's self*.

(b) The directly reflexive use is more common in certain verbs which imply necessarily (in the middle) that the subject and object are the same, especially verbs denoting mental operations; e. g., βουλεύειν, *to advise*; βουλευέσασθαι, *to advise one's self, to deliberate*.

☞ Especially, verbs signifying in the active *to cause to do* anything are used in the middle reflexively; e. g., παύειν, *to cause to cease*; παύσασθαι, *to cease* (i. e., *to cause one's self to cease*).

II. *Remotely reflexive use.*

The most frequent use of the middle is to denote action done by the subject, either

(a) *For or in reference to himself, or,*

(b) *Upon an object connected with himself.*

- |                                              |                                       |
|----------------------------------------------|---------------------------------------|
| (a) Cyrus subjugated all Asia (for himself). | ὁ Κῦρος πᾶσαν τὴν Ἀσίαν κατεστρέψατο. |
| (b) All washed their hands.                  |                                       |

III. *Causative reflexive use.*

The middle is used to denote what the subject *causes* to be done (by another) for *himself*.

- |                                                 |                                  |
|-------------------------------------------------|----------------------------------|
| Pausanias caused a table to be set for himself. | ὁ Πανσανίας τράπεζαν παρετίθετο. |
| I had you taught these things.                  |                                  |

IV. *Reciprocal use.*

The middle is used to express *reciprocal* action or *mutual* relations (supposing two persons or parties);

E. g., *to fight*, μάχεσθαι; *to converse*, διαλέγεσθαι; *to inquire*, πυνθάνεσθαι, &c.

## DEPONENTS.

(65.) Many verbs have a middle *form*, but a purely active (transitive or intransitive) meaning.

*Rem.* Such verbs are *αἰσθάνεσθαι*, *to feel, perceive*; *ἀφικνεῖσθαι*, *to arrive*; *γίγνεσθαι*, *to become*; *δέχεσθαι*, *to receive*, &c. They must be carefully distinguished from middle uses of active verbs.

[For the use of the MOODS, see (81).]

§ 2. *Infinitive.*

(66.) RULE XXX.—*Infinitive as Object.*—The infinitive is used to denote the object or aim.

1. This construction occurs with verbs denoting, (1) an act of *will*, (2) an operation of *thought*, (3) a *purpose* or *aim*.

*I wish to speak.*

*I teach you to write.*

*I forbid you to do this.*

*I hope to prosper.*

*We come to learn.*

βούλομαι λέγειν.

διδάσκω σε γράφειν.

κωλύω σε ταῦτα ποιεῖν.

ἐλπίζω εὐτυχήσειν.

ἤκομεν μαθηθάνειν.

2. The infinitive is used in the same way with *adjectives*, to denote their object or application; *e. g.*,


*They appear calculated to delight.*

*He is worthy to be admired.*

ἱκανοὶ τέρπειν φαίνονται.

ἄξιός ἐστι θαυμάσαι σὺ ἄξιός

ἐστι θαυμάζεσθαι.

 The Greek prefers the active to the passive after such adjectives (*e. g.*, “he is beautiful *to see*,” instead of “*to be seen*”).

[For the infinitive with ὥστε, see (90, R. 4).]

(67.) RULE XXXI.—If the verb governing the infinitive has a *personal* object expressed, it is put in the case which the verb governs.

*I beg you to come.*

*I counsel you to be discreet.*

*I command you to write.*

*I forbid you to do this.*

δέομαί σου ἐλθεῖν.

συμβουλευώ σοι σώφρονεῖν.

κελεύω σε γράφειν.


κωλύω σε ταῦτα ποιεῖν.

*Rem. 1.* If such an infinitive has also a predicate noun or adjective, it follows the *case* of the object of the principal verb.

|                                   |                               |
|-----------------------------------|-------------------------------|
| <i>I wish you to be eager.</i>    | δέομαί σου προθύμον εἶναι.    |
| <i>I counsel you to be eager.</i> | συμβουλεύω σοι προθύμῳ εἶναι. |
| <i>I urge you to be eager.</i>    | ἐποτρύνω σε πρόθυμον εἶναι.   |

*Rem. 2.* With *verba sentiendi* or *declarandi*, when the subject and object are the same, the *object* is *omitted* before the infinitive (not put in the accusative, as in Latin).


|                                  |                                              |
|----------------------------------|----------------------------------------------|
| <i>I think I have erred.</i>     | οἶμαι ἁμαρτεῖν ( <i>credo me errasse</i> ).  |
| <i>You think YOU have erred.</i> | οἶε ἁμαρτεῖν ( <i>credis te errasse</i> ).   |
| <i>He thinks HE has erred.</i>   | οἶται ἁμαρτεῖν ( <i>credit se errasse</i> ). |

 In this case, if there be a predicate noun or adjective, it is put in the nominative (by attraction).

|                                                         |                                            |
|---------------------------------------------------------|--------------------------------------------|
| <i>The commander said he was zealous to render aid.</i> | ὁ στρατηγὸς ἔφη πρόθυμος εἶναι ἐπιβοηθεῖν. |
|---------------------------------------------------------|--------------------------------------------|

(68.) **RULE XXXII.**—The infinitive, with (or without) the article *τό*, is used as a noun, still, however, retaining the force of the verb.

|                                                        |                                               |
|--------------------------------------------------------|-----------------------------------------------|
| <i>To flee is safer.</i>                               | φεύγειν ἀσφαλέστερόν ἐστιν.                   |
| <i>To have (=the having) money is pleasant.</i>        | ἡδύ ἐστι τὸ εἶχειν χρήματα.                   |
| <i>Clearchus barely escaped being stoned to death.</i> | Κλέαρχος μικρὸν ἐξέφυγε τὸ μὴ καταπετρωθῆναι. |
| <i>Cyrus, on account of his love of learning—</i>      | Κύρος, διὰ τὸ φιλομαθῆς εἶναι—                |

 For the accusative with infinitive, see (105).

### § 3. *Participle.*

(69.) **RULE XXXIII.**—The participle agrees with its noun in gender, case, and number, and governs the same case as its verb.

|                                              |                             |
|----------------------------------------------|-----------------------------|
| <i>The blooming rose.</i>                    | τὸ ρόδον θάλλον.            |
| <i>A tyrant bearing rule over the state.</i> | τύραννος κρατῶν τῆς πόλεως. |

(70.) **RULE XXXIV.**—*Purpose.*—The *future* participle is used to express a *purpose*,

Where in English we should use *to, in order to, &c.*, with the infinitive.

Cyrus sent Gobryas to see—.

—Leading an army with intent to assist the king.

I come to say this.

Κῦρος ἔπεμψε τὸν Γωβρύαν ἐποψόμενον—.

—στρατιῶν ἄγων ὡς βοηθήσων βασιλεῖ.

τοῦτο ἔρχομαι φράσω.

Rem. When ὡς is used with the participle, it denotes that the intention of the person to whom the participle refers is expressed; e. g., ὡς βοηθήσων, above.

(71.) RULE XXXV.—*Participle as Complement.*—

The participle is used with many verbs as a complementary object, agreeing in case with the object noun.

I know that man is mortal (=I know man being mortal).

I hear him say (=saying).

I rejoice that you have come.

οἶδα ἄνθρωπον θνητὸν ὄντα.

ἀκούω αὐτοῦ λέγοντος.

χαίρω σοι ἐλθόντι.

Rem. 1. With passive verbs and εἶναι, the participle stands in the nominative either as predicate or attributive.

I am satiated with seeing these things (attributive).

The Athenians seem to have been distressed (predicate).

πλήρης εἰμι ταῦτα θεώμενος.

οἱ Ἀθηναῖοι ἐφαίνοντο ὑπεραχθισθέντες.

Rem. 2. If the subject of the principal verb is also its object (e. g., "I know that I am mortal"), the object pronoun is omitted, and the participle stands in the nominative (by attraction).

I know that I am mortal.

I cease injuring you.

I begin speaking.

You have done well (in) coming.

οἶδα θνητὸς ὢν.

παύομαί σε ἀδικῶν.

ἄρχομαι λέγων.


εὖ ἐποίησας ἀφικόμενος.

Rem. 3. In phrases such as, "It is evident that I do so and so," the Greek prefers the personal form, "I am evidently doing so and so," to the impersonal.

It is evident that I have done well by my country.

δῆλός ἐμι (or φαίνομαι) τὴν πατρίδα εὖ ποιήσας.

Rem. 4. The participle as complement is especially common with the verbs τυγχάνειν, λαμβάνειν, διατελεῖν, φθάνειν, and οἴχεσθαι.

 In translating this construction, we often have to use an *adverb* in English.

|                                                         |                                           |
|---------------------------------------------------------|-------------------------------------------|
| Cræsus UNWITTINGLY cherished his son's murderer.        | Κροῖσος φονέα τοῦ παιδὸς ἐλάττωνε βόσκων. |
| I ALWAYS do what is honourable.                         | διατελῶ καλὰ ποιῶν.                       |
| The elder son happened to be present (= being present). | ὁ πρεσβύτερος παρῶν ἐτύγγαενεν.           |

§ 4. Verbals in τέος and τός.

(72.) RULE XXXVI.—Verbals in τέος derived from *transitive* verbs may be used personally (as predicate), and the personal subject is put in the dative.

You must punish the man. | *κολαστέος ἐστὶ σοι ὁ ἄνθρωπος.*

☞ Compare the construction with the Latin gerundive.\*

(73.) RULE XXXVII.—Verbals, whether from *transitive* or *intransitive* verbs, may be used impersonally (as subject), and govern the case of their verbs.

☞ The personal agent, if expressed, is put in the dative

|                          |                                            |
|--------------------------|--------------------------------------------|
| You must punish the man. | <i>κολαστέον ἐστὶ σοι τὸν ἄνθρωπον.</i>    |
| We must desire peace.    | <i>ἐπιθυμητέον ἐστὶν ἡμῖν τῆς εἰρήνης.</i> |

Rem. The neut. pl. (τέα or τά) may be used as well as neut. sing.; e. g.,

|                           |                                                   |
|---------------------------|---------------------------------------------------|
| We must trust friends.    | <i>πιστά ἐστι τοῖς φίλοις.</i>                    |
| You must practice virtue. | <i>ἄσκητέα (or ἄσκητέον) ἐστὶ σοι τὴν ἄρετήν.</i> |

☞ Compare the construction with the Latin nominative in *dum*.†

ADVERB OF NEGATION, οὐ, μή.

(74.) The distinction between οὐ and μή (as well as all their compounds, οὐδεῖς, μηδεῖς, &c.), is as follows :

(a) Οὐ denies *directly* and *independently*.

(b) Μή denies *indirectly* and *dependently*; hence in *supposition*, *prohibition*, etc.

☞ Οὐ is the *objective*, and μή the *subjective* negative.

\* Comp. First Latin Book (502). † Comp. First Latin Book (501).

|                                   |              |
|-----------------------------------|--------------|
| (a) <i>I don't know.</i>          | οὐκ οἶδα.    |
| (b) <i>If he should not give?</i> | εἰν μὴ διδῶ. |
| <i>Do not write.</i>              | μὴ γράψῃς.   |

(75.) In Greek two or more negatives *strengthen* the negation.

|                                                                                           |                                                        |
|-------------------------------------------------------------------------------------------|--------------------------------------------------------|
| <i>He cannot either [Gr. neither] speak well of his friends or (nor) treat them well.</i> | οὐ δύναται οὐτ' εὖ λέγειν, οὐτ' εὖ ποιεῖν τοὺς φίλους. |
|-------------------------------------------------------------------------------------------|--------------------------------------------------------|

(76.) Μή and οὐ are used together after verbs of *hindering, denying, fearing*, and the like, when a negative precedes the verb.

|                                                               |                                   |
|---------------------------------------------------------------|-----------------------------------|
| <i>Nothing prevents you from dying (Gr. lest not to die).</i> | οὐδὲν κωλύει σε μὴ οὐκ ἀποθανεῖν. |
|---------------------------------------------------------------|-----------------------------------|

*Rem.* In questions, οὐ expects the answer "yes;" μή the answer "no."

|                                              |                        |
|----------------------------------------------|------------------------|
| <i>He is ill, is he not (nonne ægrotat)?</i> | ἄρ' οὐκ ἔστιν ἀσθενής; |
| <i>He is not ill, is he (num ægrotat)?</i>   | ἄρα μὴ ἔστιν ἀσθενής;  |

☞ On the use of the moods in simple sentences, see (83).

## PART II.

### OF COMPOUND SENTENCES.

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(77.) A COMPOUND sentence is one made up of two or more simple sentences. The sentences thus combined are either *Co-ordinate* or *Subordinate*.

#### I. CO-ORDINATE SENTENCES.

##### § 1. *Classes of Co-ordinate Sentences.*

(78.) CO-ORDINATE sentences are united together, but yet *independent* of each other. Co-ordination is either,

- (a) *Copulative*, when an *addition* is made to the thought; e. g., *Socrates and Plato. Socrates was not only wise, but also good.*
- (b) *Adversative*, when the thought is *restricted*; e. g., *he is not poor, but brave.*
- (c) *Disjunctive*, when the one thought *excludes* the other; e. g., *these things are either true or false.*
- (d) *Causal*, assigning a *reason*; e. g., *we admire Socrates, for he is virtuous.*
- (e) *Conclusive*, expressing a *consequence*; e. g., *Socrates is virtuous, therefore we admire him.*

#### II. SUBORDINATE SENTENCES.

##### § 2. *Classes of Subordinate Sentences.*

(79.) SUBORDINATE sentences are so united to others (called *principal* sentences) as to be *dependent* upon them.

E. g., "*The messenger who was sent announced.*" Here "*the messenger announced*" is the principal sentence; "*who was sent,*" the subordinate sentence.\*

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\* It must be obvious that *co-ordinate* sentences are, for grammatical purposes, *principal* sentences. The doctrines and rules applied to *simple* sentences (Part I.) are applicable to all *principal* sentences; it is only in *sub-*

(80.) Subordinate sentences are of five classes :

- (A) CONJUNCTIVE SENTENCES, *i. e.*, such as are introduced by a conjunction or adverb of time.
- (B) RELATIVE SENTENCES, *i. e.*, such as are introduced by a relative word.
- (C) ACCUSATIVE WITH INFINITIVE.
- (D) PARTICIPIAL SENTENCES.
- (E) INTERROGATIVE SENTENCES, *i. e.*, such as are introduced by an interrogative word.

☞ We shall treat these in order, first giving a few statements and rules in regard to the use of the moods, and of the modal particle *áv*. For convenience' sake, we place here, also, the rules for the use of the moods in simple sentences.

### § 3. *The Moods.*

#### 1. The Moods distinguished.

(81.) The verb expresses affirmation. The moods of the verb are used to vary the character of the affirmation.

I. The INDICATIVE mood asserts positively (or negatively) what is real (or objective).

*E. g.*, "I strike." "He has come."

II. The SUBJUNCTIVE asserts something as dependent on something else, or as not real, but tending (or possible) to be realized.

*E. g.*, "I am here that I may see." "He may come." "If he come."

III. The OPTATIVE asserts something as not real, without reference to its being realized, and generally as dependent on something *past*.

*E. g.*, "I might go." "Would that it could be so." "Whosoever should say this would err." "I was there that I might see."

IV. The IMPERATIVE expresses *command* (more or less gently).

*E. g.*, "Depart at once." "Do not believe it."

---

*ordinate* sentences that difficulty is likely to occur. It will be seen, however, that subordinate sentences are much freer in their construction in Greek than in Latin.




*Rem. 1.* It flows from the nature of the subjunctive, that it refers mainly to *present* or *future* time; and its inflections, accordingly, follow those of the *primary* tenses of the verb (e. g.,  $\omega, \eta\varsigma, \eta; \muαι, σαι, ται, \&c.$ ).

*Rem. 2.* It flows from the nature of the optative, that it refers mainly to *past* time; and its inflections, accordingly, follow those of the *historical* tenses of the verb (e. g.,  $\muην, σο, το, \&c.$ ).

## 2. The Modifying Particle $\alpha\nu$ .\*

(82.)  $\alpha\nu$  is a particle used to *modify the moods* of the verb. Its chief force is expressed in the following:

RULE XXXVIII.— $\alpha\nu$ , with the Indicative, *diminishes* the objective force of the affirmation; with the Subjunctive or Optative, *increases* it.†

 An analogy to this may be found in the use of the word *perhaps* or *peradventure* in English. Thus, “*He saw it*,” is an affirmation; “*Perhaps he saw it*,” is doubtful; and thus the word *perhaps* diminishes the indicative force of the verb. Again, “*He may come*,” is less affirmative than “*Perhaps he may come*.”

*Rem.*  $\alpha\nu$  coalesces with several particles, so as to form one word with them; e. g.,  $\epsilonι \alpha\nu = \epsilon\acute{\alpha}\nu$  or  $\eta\nu$ ;  $\deltaτε \alpha\nu = \deltaταν$ ;  $\epsilonπειδ\eta \alpha\nu = \epsilonπειδ\acute{\alpha}\nu$ , &c.

## 3. The Moods in Simple or Principal Sentences.

(83.) RULE XXXIX.—The SUBJUNCTIVE is used in principal sentences:

(1) In the 1st person, to express *exhortation* (like an *imperative*).

(2) In the *aorist*, 2d person, with  $\mu\eta$ , to denote *prohibition*.

(3) In *doubtful* questions; e. g.,

|                                 |                                                              |
|---------------------------------|--------------------------------------------------------------|
| (1) <i>Let us go and fight.</i> | $\iota\omegaμεν$ καὶ $\muαχ\acute{\omicron}\muεθα.$          |
| <i>Let us not wait.</i>         | $\mu\eta$ $\acute{\alpha}\nuαμ\acute{\epsilon}\nu\omegaμεν.$ |
| (2) <i>Do not steal.</i>        | $\mu\eta$ $\kappa\lambda\acute{\epsilon}\psi\eta\varsigma.$  |
| (3) <i>What are we to do?</i>   | $\tau\acute{\iota}$ $\piοι\acute{\omega}\muεν;$              |

*Rem. 1.* In *general prohibitions* use the imperative present; e. g.,  $\mu\eta$

\* In epic poetry,  $\kappa\acute{\epsilon}$  or  $\kappa\acute{\epsilon}\nu$ .

† See First Book in Greek (523).

κλέπτε, "Do not steal," i. e., habitually; in specific prohibitions use the aorist subjunctive; e. g., μὴ κλέψῃς, "Do not steal," i. e., in this particular case.

Rem. 2. The subjunctive, in doubtful questions, may immediately follow βούλει or θέλεις (do you wish?); e. g.,

Do you wish, then, that we should consider? | βούλει οὖν σκοπῶμεν;

(84.) RULE XL.—The OPTATIVE (*without ἄν*) is used in principal sentences to express a *wish* (with or without the particles εἰ, εἴθε, εἰ γάρ).

|                                             |                             |
|---------------------------------------------|-----------------------------|
| May you be more fortunate than your father! | γένοιο πατρός εὐτυχέστερος! |
| Would that I had a voice!                   | εἴ μοι γένοιτο φθόγγος!     |
| May the gods requite!                       | οἱ θεοὶ ἀποτίσαιντο!        |

Rem. 1. Observe that the aorist is used in the expression of a wish.

Rem. 2. When the wish cannot be gratified, the indic. imperf. or aor. is used, not the opt.; e. g.,

|                            |                      |
|----------------------------|----------------------|
| O that this could be done! | εἴθε τοῦτο ἐγίγνετο! |
| O that this had been done! | εἴθε τοῦτο ἐγένετο!  |

(85.) RULE XLI.—The OPTATIVE (*with ἄν*) is used in principal sentences (some *condition* being generally suppressed) to denote (1) a *supposed case*; (2) a *softened assertion*.

☞ This use is very near the fut. indic.

|                                                         |                                       |
|---------------------------------------------------------|---------------------------------------|
| (1) Everything can happen in the course of a long time. | —γένοιτο δ' ἂν πᾶν ἐν τῷ μακρῷ χρόνῳ. |
| Not even this could any one say.                        | οὐδὲ τοῦτ' ἂν τις εἴποι.              |
| I would gladly see this.                                | ἠδέως ἂν θεασαίμην ταῦτα.             |
| (2) You will not escape.                                | οὐκ ἂν φεύγοις.                       |

#### § 4. Conjunctive Sentences.

##### Relation of Conjunctions to the Moods.

(86.) As the *moods* express the varieties of affirmation, and as the *conjunctions* are used to indicate different relations of thought (as *conditional*, *causal*, &c.), it is clear that there must be a close connexion between the use of the conjunctions and that of the moods. It must be borne in mind, however, that the *nature of the affirmation* generally decides both the mood and the conjunction that shall be used. It cannot properly be said, therefore, that the conjunctions *govern* the moods; but, for convenience' sake, we treat them together.

## GENERAL RULES.

(87.) RULE XLII.—In subordinate sentences the INDICATIVE is used to denote what the speaker affirms as real; the SUBJUNCTIVE or OPTATIVE, what he affirms as dependent upon something else.

(88.) RULE XLIII.—The SUBJUNCTIVE is used in the subordinate clause after a *primary* tense in the principal clause; the OPTATIVE after a *historical*.

## SPECIAL RULES.

## 1. Final Sentences.

(89.) FINAL sentences (*i. e.*, those which express a *purpose*, *aim*, or *consequence*) are introduced by the conjunctions *ὥς*, *ὅπως*, *ἵνα* (*ὥς μή*, *ὅπως μή*, *ἵνα μή*), *so that*, *in order that* (*that not*, &c.), *ὥστε*, *so as*.

(90.) RULE XLIV.—In final sentences the *subjunctive* is used when the principal\* verb is in a *primary* tense; the *optative*, when it is in a *historical* tense.

*I am present, to see.*

| *πᾶρειμι, ἵνα ἴδω.*

*I was present, to see.*

| *παρῆν, ἵνα ἴδοιμι.*

*Speak, that I may know.*

| *λέξον, ἵνα ἴδω.*

Rem. 1. The moods of the aorist are considered as *primary* tenses, inasmuch as they do not refer to past time, but to momentary action.

Rem. 2. The indic. fut. is very commonly used with *ὅπως* to denote the *certainty* of the result aimed at; *e. g.*,

*The Persian laws take care that the citizens may not be (=shall not be) such—.*

| *οἱ Περσικοὶ νόμοι ἐπιμέλονται, ὅπως μὴ τοιοῦτοι ἔσονται οἱ πολῖται—.*

Rem. 3. After *ὥς*, *ὅπως*, *ἵνα*, the particle *ἄν* is sometimes used with the subjunctive to denote a *suppressed condition*.

*You shall lead us, that we may know (i. e., in a certain case).*


| *ἄξεις ἡμᾶς, ὅπως ἄν εἰδῶμεν.*

Rem. 4. *Infinitive of Consequence*.—The infinitive is used with *ὥστε* (more rarely *ὥς*) to denote a supposed or habitual *result* of the leading sentence.

*Cyrus was very ambitious, so as to endure all things—.*

| *φιλοτιμότητος ἦν ὁ Κῦρος, ὥστε πάντα ὑπομεῖναι—.*

\* By the *principal* verb is meant the leading verb in the principal sentence.

 If the result is stated as a fact that really occurred, the indicative is used.


*Tissaphernes did not arrive, so that the Greeks became apprehensive.* | οὐχ ἦκεν ὁ Τισσαφέρνης, ὥσθ' οἱ Ἕλληνες ἐφρόντιζον.

## 2. Temporal Sentences.

(91.) The *temporal* conjunctions (*when, until, before that, &c.*) are *ὅτε, ὅποτε, ἐπεὶ, ἐπειδή, ἕως, πρὶν*. Of course, the *Indicative* is used with these in the narration of *actual facts*. But,

(92.) **RULE XLV.**—The **OPTATIVE** is used with temporal conjunctions to express (*not* an individual fact, but) a case of frequent occurrence, after a historical tense in the principal sentence.

Whenever the barbarian kings made an expedition, they intrenched themselves— | ὅποτε στρατοπεδεύοιεντο οἱ βάρβαροι βασιλεῖς, τάφρον περιεβάλλοντο—.

 Observe that the opt. is used in this construction *without ἄν*.

(93.) The temporal conjunctions, combined with *ἄν*, obtain a *conditional* force; e. g., *ὅτε* = *when*, *ὅταν* = *whenever*; *ἐπειδή* = *after that*, *ἐπειδάν* = *whenever, if at any time*.

(94.) **RULE XLVI.**—The **SUBJUNCTIVE** is used with the temporal conjunctions when compounded with *ἄν*.


When you wish to talk, I will talk with you. | ἐπειδάν σὺ βούλη διαλέγεσθαι, τότε σοὶ διαλέξομαι.  
When the barbarian kings make an expedition, &c. | ὅπταν στρατοπεδεύονται οἱ βάρβαροι βασιλεῖς—.

*Rem.* The *Infinitive* is used after *πρὶν*, to denote incidentally a point of time, especially if not referring to the future.

Three children were born to Darius before he was king. | ἦσαν Δαρείῳ, πρὶν βασιλεῦσαι, γεγονότες τρεῖς παῖδες.

## 3. Conditional Sentences.

(95.) 1. The conditional conjunctions are *εἰ* and *εἰ ἄν* = *εἰάν*, or *ἤν*, or *ἄν*.

 This *ἄν* (*if*) stands at the *beginning* of the sentence, and can thus be distinguished from the modal particle *ἄν*, which *must have some words before it*.

2. In *conditional sentences* the conditional clause is called the *Protasis*, the consequent clause the *Apodosis*.

Thus, in the sentence "If you say this, you err," the clause "if you say this" is the protasis, and the clause "you err" the apodosis.

The Four Classes of Conditionals.

(96.) (1) *If you say this, you err.* | *εἰ τοῦτο λέγεις, ἁμαρτάνεις.*

(1) Here both condition and consequence are supposed to be facts, or unquestioned possibilities, and the *Indicative* is used in both clauses.

(2) *Were you to say this, you would err (but you will not say it).* | *εἰ τοῦτο ἔλεγες, ἡμάρτανες ἂν.*  
*Had you said this, you would have erred.* | *εἰ τοῦτο ἔλεξας, ἥμαρτες ἂν.*

(2) Here the condition is believed to be *impossible*; hence (there being no uncertainty) the indicative (historical) is used in the protasis, and the indicative with *ἂν* in the apodosis; the *imperfect* tense for present or future (indefinite) time, the *aorist* for past time.

(3) *If you (shall) say this, you will err.* | *ἐὰν τοῦτο λέγῃς, ἁμαρτήσῃ.*

(3) Here the condition and result are regarded as *probable* or *likely*; *ἐὰν* with subj. in protasis, indic. (generally future) in apodosis.

(4) *If you should say this, you would err.* | *εἰ τοῦτο λέγοις, ἁμαρτάνοις ἂν.*

(4) Here no reference is had either to probability or improbability: *εἰ* with the opt. in protasis; opt. with *ἂν* in apodosis. Hence the rule for all four cases may be expressed as follows:

(97.) RULE XLVII.—In conditional sentences we express,

(1) Reality, or absolute possibility, by the *Indicative* in both clauses;

(2) Impossibility, by the *Indicative* (historical) in both, but with *ἂν* in apodosis;

(3) Probability, by *ἐὰν* with *Subjunctive* in protasis, and *Indicative* (generally Future) in apodosis;

(4) Mere assumption, by *εἰ* with *Optative* in protasis, and *ἂν* with *Optative* in apodosis.

*Rem.* The different forms are sometimes used together. To denote a repeated action under certain conditions in past time, the protasis uses *εἰ* with opt., and the apodosis the imperf. indic. with *ἄν*.

When any one seemed to him to lag, | *εἰ τις ἀντῷ δοκοίη βλακεῖν,*  
he would strike him. | *ἔπαιεν ἄν.*

☞ On subordinate sentences introduced by *ὅτι* or *ὡς*, see (106).

### § 5. Relative Sentences.

(98.) In the compound sentence, "The messenger, *who was sent*, announced," the clause "the messenger announced" is the principal sentence, and the clause "who was sent" the *relative* sentence. The word *messenger* is the antecedent of the relative *who*.

#### 1. Agreement and Government.

(99.) RULE XLVIII.—The relative pronoun agrees with its antecedent in gender and number; but its *case* depends upon the construction of the relative sentence.

*He sent along with her the soldiers* | *συνέπεμψεν αὐτῇ στρατιώτας οὓς*  
*whom Menon had.* | *Μένων εἶχεν.*  
*The villages, in which they were en-* | *αἱ κῶμαι, ἐν αἷς ἐσκήνουν—*  
*camped—.*

*Rem.* 1. When the relative is in apposition with a noun after a verb of calling, naming, &c., it generally takes the *gender* of that noun.

*Fear, which we call bashfulness.* | *φόβος ἦν αἰδῶ καλοῦμεν.*

*Rem.* 2. The antecedent is often *omitted* in the principal clause, and *expressed* in the relative clause.

*This is the man (whom) you saw.* | *οὗτός ἐστιν ὃν εἶδες ἄνδρα, ἢ*  
*ὃν εἶδες ἄνδρα οὗτός ἐστιν.*

*Rem.* 3. The phrase *ἔστιν οἷ* = *some*, and may be declined throughout *without changing ἔστιν*. Thus,

N. *ἔστιν οἷ, αἷ, ἄ, some.*

G. *ἔστιν ὧν, of some.*

D. *ἔστιν οἷς, αἷς, οἷς, to some,*  
&c., &c.

*Some say.*

*From some things he refrained.*

*Some (persons) I have admired.*

| *ἔστιν οἷ λέγουσιν.*

| *ἔστιν ὧν ἀπέσχετο.*

| *ἔστιν οὓς τεθαύμακα.*

(100.) RULE LXIX.—(*Attraction of the Relative.*)—

The relative is often made to agree in case with the antecedent (gen. or dat.).

|                                                         |                                                    |
|---------------------------------------------------------|----------------------------------------------------|
| (Ye are) <i>worthy of the liberty which ye possess.</i> | ἄξιοι τῆς ἐλευθερίας, ἧς (instead of ἧν) κέκτησθε. |
| <i>I use the books which I have.</i>                    | χρῶμαι βιβλίοις, οἷς ἔχω.                          |

Rem. 1. The antecedent is often put in the *relative* clause, or (especially if a demonstrative pronoun) omitted entirely; e. g.,

|                                              |                                                |
|----------------------------------------------|------------------------------------------------|
| <i>Cyrus came up with what force he had.</i> | Kῦρος προσῆλθε σὺν ἧ εἶχε δυνάμει.             |
| <i>With those whom I have.</i>               | σὺν οἷς ἔχω (instead of σὺν ἐκείνοις οἷς ἔχω). |

Rem. 2. With οἷος, ὅσος, and ὅστισοῦν both attraction and omission occur, giving rise to a peculiar construction. Thus, instead of

ἔραμαι ἀνδρὸς τοιοῦτου, οἷος σὺ εἶ, we have  
ἔραμαι οἷου σοῦ ἀνδρός, *I love such a man as you.*

So ἐπαινῶ οἷον σὲ ἀνδρα, *I praise such a man as you.*

## 2. The Moods in Relative Sentences.

(101.) The Indicative is used in relative sentences to denote *facts*, in many cases where the Latin would use the Subjunctive. Note especially,

(102.) RULE L.—The FUTURE INDICATIVE is used in relative sentences to express a *purpose*, or *what should or must be*, even after a historical tense.

|                                                           |                                     |
|-----------------------------------------------------------|-------------------------------------|
| <i>They took guides to lead (= who should lead) them.</i> | ἡγεμόνας ἔλαβον, οἱ αὐτοὺς ἄξουσιν. |
|-----------------------------------------------------------|-------------------------------------|

(103.) When ἄν is used in a relative sentence it is joined with the relative word; e. g., ὃς ἄν, ὅστις ἄν, &c., *whoever*; and,

RULE LI.—The relative with ἄν is followed by the SUBJUNCTIVE, to denote what is probable or usual, if the principal clause has a primary tense; by the OPTATIVE, to denote a mere *hypothetical* possibility; e. g.,

|                                                                                             |                                                                     |
|---------------------------------------------------------------------------------------------|---------------------------------------------------------------------|
| <i>Whomsoever any persons think better than themselves, these they are willing to obey.</i> | οὓς ἄν βελτίους τινὲς ἑαυτῶν ἡγήσονται, τούτοις ἐθέλουσι πείθεσθαι. |
| <i>There is no evil that one can suffer greater than this.</i>                              | οὐκ ἔστιν ὅ,τι ἄν τις μείζον τούτου κακὸν πάθοι.                    |

(104.) RULE LII.—The relative *without* ἄν is followed by the OPTATIVE after a historical tense, to denote *indefinite frequency* of action; or, after any tense, to denote a mere *supposition* or *general truth*; e. g.,

|                                                                  |                                      |
|------------------------------------------------------------------|--------------------------------------|
| <i>He did what (in such case) seemed good to him.</i>            | ἔπραττεν ἂ δόξειεν αὐτῷ.             |
| <i>Any one can practice the art with which he is acquainted.</i> | ἔρδοι τις, ἣν ἕκαστος εἰδείη τέχνην. |

### § 6. Accusative with Infinitive.

(105.) RULE LIII.—Many subordinate sentences, which in English are introduced by the conjunction *that*, are expressed in Greek by *the accusative with the infinitive*.

☞ The subject of the subordinate sentence is then in the *accusative*.

This construction occurs especially after *verba sentiendi* and *dicendi*, and phrases such as, it is *strange*, it is *obvious*, &c.

|                                                               |                                                     |
|---------------------------------------------------------------|-----------------------------------------------------|
| <i>He demanded that those cities should be given to him—.</i> | ἤξιον δοθῆναί οἱ ταύτας τὰς πόλεις—.                |
| <i>The mythologists say that Uranus first ruled—.</i>         | οἱ μυθολόγοι φασί, τὸν Οὐρανὸν δυναστεῦσαι πρῶτον—. |

Rem. 1. The acc. with infin. (with or without the article prefixed) in general statements becomes the *subject* of the whole sentence.

|                                            |                                               |
|--------------------------------------------|-----------------------------------------------|
| <i>That men should err is not strange.</i> | τὸ ἁμαρτάνειν ἄνθρωπους οὐ θαυμαστόν [ἐστίν]. |
|--------------------------------------------|-----------------------------------------------|

Rem. 2. If the noun which forms the subject of the infinitive is governed by the preceding verb, it is generally put in the case required by that verb (see 67) instead of in the accusative.

(106.) Instead of the accusative and infinitive, the finite verb with *ὅτι* or *ὥς* is often used in Greek to form subordinate sentences. In this respect the Greek is much freer than the Latin. And for these cases we have the following:

RULE LIV.—With *ὅτι* or *ὥς*, after *verba sentiendi* or *declarandi*, etc., the INDICATIVE is generally used after a *primary* tense, the OPTATIVE after a *historical* tense.

|                                                          |                                           |
|----------------------------------------------------------|-------------------------------------------|
| <i>I say that man is mortal.</i>                         | λέγω ὅτι ὁ ἄνθρωπος θνητός ἐστίν.         |
| <i>We concluded that it was easier for man to rule—.</i> | ἐγιγνώσκομεν ὥς ἄνθρωπῳ βῆσον εἶη ἄρχειν. |



*Rem.* Whether the ind. or opt. shall be used, depends upon the sense mainly. If what is stated is regarded by the speaker as fact, the indic. is used; but if he wishes to indicate it as the sentiment of another, the optative.


### § 7. Participial Sentences.

(107.) The participle is used to abridge discourse, instead of a relative, adverb, or conjunction with a verb. Thus, (1) "The gods, when they are honoured by men, rejoice" = "the gods, honoured by men, rejoice." Again, "I will mention those that say" = "I will mention those saying." (2) "When the spring comes, the flowers bloom" = "spring coming, the flowers bloom." These are abridged subordinate sentences, (1) being called the conjunctive participial construction, and (2) the absolute construction.

(108.) *Conjunctive Participial Construction.*—The participle in a subordinate sentence, which has for its subject the subject or object of the principal sentence, agrees with this last in gender, number, and case.

|                                                               |                                                    |
|---------------------------------------------------------------|----------------------------------------------------|
| <i>The gods rejoice when honoured by men.</i>                 | οἱ θεοὶ χαίρουσι τιμώμενοι ὑπὸ τῶν ἀνθρώπων.       |
| <i>Cyrus collected an army, and besieged Miletus.</i>         | Κῦρος, συλλέξας στρατεύμα, ἐπολιόρκει Μίλητον      |
| <i>It is hard to address the belly, since it has no ears.</i> | χαλεπὸν ἐστι λέγειν πρὸς γαστέρα, ὅσα οὐκ ἔχουσιν. |

(109.) *RULE LV.—Genitive Absolute.*—If the subordinate sentence contain a noun and participle independent of the leading sentence, both noun and participle are placed in the genitive.

 The gen. absolute is mostly used to denote the time or cause of an action.

|                                                  |                                     |
|--------------------------------------------------|-------------------------------------|
| <i>While he was speaking, all were silent.</i>   | ἐκείνου εἰπόντος, πάντες ἐσίγων.    |
| <i>When the spring comes, the flowers bloom.</i> | τοῦ ἔαρος ἐλθόντος, τὰ ἄνθη θάλλει. |

*Rem.* 1. The particle ὥς, joined to the participle, denotes that it is to be taken subjectively; i. e., as the view, opinion, &c., of some one (expressed in English by *as if*, *as though*, &c.); e. g.,

|                                                                             |                                              |
|-----------------------------------------------------------------------------|----------------------------------------------|
| <i>He gave command, (under the pretext that) Tissaphernes was plotting.</i> | παρήγγειλε, ὥς ἐπιβουλεύοντος Τισσαφέρνηους. |
|-----------------------------------------------------------------------------|----------------------------------------------|

Rem. 2. An *impersonal* participle (e. g., ἐξόν, from ἐξεσσι, it is lawful) may be used in the *accusative absolute*; e. g., while he might have peace (= it being permitted to have peace), ἐξὸν εἰρήνην ἔχειν.

### § 8. Interrogative Sentences.

(110.) Questions are either *direct* or *indirect*: direct, when they are not dependent on any word or sentence going before; e. g., "Is Caius writing?" indirect, when they are so dependent; e. g., "Tell me if Caius is writing." "Is my friend come?" (direct); "I do not know whether my friend is come" (indirect). In questions *not doubting*, whether direct or indirect, the *indicative* is used.

(111.) RULE LVI.—In indirect *doubtful* questions the *SUBJUNCTIVE* is used, if the preceding verb be in a *primary* tense; the *OPTATIVE*, if it be in a *historical* tense.

|                                      |                            |
|--------------------------------------|----------------------------|
| Where can I go? (turn myself).       | ποῖ τράπωμαι;              |
| I don't know where to go.            | οὐκ ἔχω, ὅποι τράπωμαι.    |
| I did not know where to turn myself. | οὐκ εἶχον, ὅποι τραποίμην. |

### § 9. Oratio Obliqua.

#### 1. Nature of Oratio Obliqua.

(112.) When one relates the words or opinions of another, he may do it in two ways:

- (a) He may represent him as speaking in the *first person*, and give his words precisely as they were uttered; e. g., "Ariovistus said, 'I have crossed the Rhine;'" "The messenger announced, 'Peace has been declared.'" This is called *oratio recta*, *direct discourse*.
- (b) He may *state* the substance of what the other said or thought in narrative form; e. g., "Ariovistus said that he had crossed the Rhine;" "The messenger announced that peace had been declared." This is called *oratio obliqua*, *indirect discourse*.

#### 2. The Forms of Oratio Obliqua.

(113.) The sentences introduced in the *oratio obliqua* are either *principal* or *subordinate*; e. g., Ariovistus said that he would not wage war on the Æduans if they paid the tribute yearly. Here the sentence *that he would not wage war upon the Æduans* is a principal sentence, and *if they paid the tribute yearly* is a subordinate sentence.

(114.) PRINCIPAL sentences in oratio obliqua are expressed,

(1) By the accusative with the infinitive; *e. g.*,

*He announced that the enemy were running off.* | ἐπήγγειλε τοὺς πολεμίους ἀποφυγεῖν.

(2) By ὅτι or ὡς with the verb (106); *e. g.*,

*He announced, &c.* | ἐπήγγειλε ὅτι οἱ πολέμοι ἀπέφυγον or ἀποφύγοιεν.

(3) By the participial construction (71); *e. g.*,

*He announced, &c.* | ἐπήγγειλε τοὺς πολεμίους ἀποφυγόντας.

(4) By the *object* infinitive (67); *e. g.*,

*He bade the soldiers to attack the enemy.* | ἔλεξε τοῖς στρατιώταις ἐπιθέσθαι τοῖς πολεμίους.

☞ This last construction occurs only with sentences denoting *wish, desire, command, &c.*

(115.) SUBORDINATE sentences in oratio obliqua are expressed as in direct discourse

*Rem. 1.* But if the statement is *meant to be indicated* as the sentiment of another, then the opt. is used (after a historical tense) instead of the indic. or subj.

*He finally remarked what benefits Cyrus had rendered to the Persians.* | τελευτῶν ἔλεγεν, ὅσα ἀγαθὰ Κύρος Πέρσας πεποιήκοι.

*Rem. 2.* The accusative with infinitive may be used in Greek in *any* kind of subordinate sentence.

*They say that the Scythian nomades, after Darius had invaded their country, longed to take vengeance on him.* | Σκύθας φασὶ τοὺς νομάδας, ἐπεὶ αὐτοῖς Δαρεῖον εἰσβαλεῖν εἰς τὴν χώραν, μετὰ ταῦτα μόνεναὶ αὐτὸν τίσασθαι.

## USE OF CERTAIN PARTICLES AND PHRASES.

[The particles marked thus † cannot stand first in a sentence.]

### A.

(116.) ἄγε δῆ, or ἄγετε δῆ, “*come on now*,” “*but come.*”

(117.) ἀεί (Ionic and poetic, αἰεί, αἰέν), “*always.*”

☞ With participles it means “*for the time being*,” or “*in every case* ;”  
e. g.,

ὁ ἀεὶ ἄρχων, “*the archon for the time being* ;” ὁ ἀεὶ ἠδικοκλήμενος, “*he who in (any or) every instance (i. e., as often as the supposition has place) suffers injustice.*”

(118.) ἀληθες (with proparoxytone accent) = “*really?*”  
“*is it so, then?*”

☞ It is thus used ironically (= *itane?*).

(119.) ἀλλά, “*but.*”

(1) In abrupt replies; e. g., ἀλλ’ ἀδύνατον, “*why, it’s impossible* ;”  
ἀλλὰ βούλομαι, “*well, then, I will.*”

(2) ἀλλά also = “*except*” after general negatives (some case of ἄλλος generally stands in the preceding clause).

(3) ἀλλ’ ἢ (ἀλλὰ ἢ), “*unless, except (nisi).*” Thus, οὐδεὶς ἄλλος ἀλλ’ ἢ, “*nobody else but (than).*”

(120.) ἄλλο τι ἢ (or ἄλλοτι); used as an *interrogative* particle.

E. g., ἄλλο τι ἢ περὶ πλείστον ποιῆ; “*do you not think it of great importance?*”—ἀλλοτι οὐν οἷγε φιλοκερδεῖς φιλοῦσι τὸ κέρδος; “*what then! do not the avaricious love gain?*”

(121.) ἄλλως τε καί, “*especially, in particular.*”

(122.) ἅμα (adv.), “*at the same time*” (as prep., “*together with,*” *dat.*).

---

\* Here, properly, the ἀλλά refers to οὐδεὶς, the ἢ to ἄλλος.—The ἄλλος is frequently omitted, and the form becomes οὐδεὶς ἀλλ’ ἢ.

(1) ἄμα, followed by καί in the following clause: *as soon as*; e. g.,  
 ἄμα ἀκηκόαμέν τι καὶ τριηράρχους καθίσταμεν, “*as soon as we  
 have heard anything, we will at once appoint officers,*” &c.

(2) ἄμα is also used with the *part.*, like μεταξύ· e. g., ἄμα ταῦτ’  
 ἐπὶ ὧν ἀνέστη, “*directly as he said this, he stood up.*”

(123.) ἀμέλει, “*without doubt,*” “*certainly.*”

☞ It is properly the imperative of ἀμελέω, “*be unconcerned,*” “*don’t  
 be uneasy about.*”

(124.) †άν, see (82); for ἐάν, see (95).

(125.) ἄνα,\* “*up!*” (for ἀνάστηθι, “*rise up!*”).

(126.) ἀνθ’ ὧν stands for ἀντὶ ἐκείνων ἄ—.

(1) Thus, λαβὲ τοῦτο ἀνθ’ ὧν ἔδωκός μοι, “*take this for what you  
 have given me.*”

(2) Also, for ἀντὶ τούτου ὅτι; e. g., χάριν σοι οἶδα, ἀνθ’ ὧν ἦλθες,  
 “*I thank thee (for this =) because thou hast come.*”

(127.) †ἄρα (ἄρ and ῥά, † in *epic* poets), “*therefore,*”  
 “*consequently,*” “*then.*”

(1) It is also used sometimes apparently without power, but indicates  
*conformity with nature or custom*; “*as might have been expected,*” *ex or-*  
*dine, rite.* Hence it serves as a transition to an *expected* proposition.

(2) After εἰ, ἐάν, &c., it means “*perhaps*” or “*perchance.*”—εἰ μὴ ἄρα  
 (*nisi forte*) has often an ironical meaning, “*unless,*” “*forsooth.*”

(128.) ἄρα (notice the accent), *num?* is an interrogative  
 particle.

It stands at the beginning of the sentence, † while ἄρα cannot.

(129.) ἄτε (with *participle*), “*as being*”.

E. g., ὁ Κῦρος, ἄτε παῖς ὧν, ἠδετο τοῖς τοιοῦτοις, “*Cyrus, as being  
 a boy, was pleased with such things.*”

(130.) †αὖ (“*backward*”), (1) “*again;*” (2) “*on the  
 other hand;*” (3) “*farther;*” or, “*and then also.*”

\* When prepositions are used alone as *adverbs*, and thus become equiv-  
 alent to verbs, they throw back the accent.

† Enclitic.

‡ “*Attic poets, however, allow themselves to interchange the quantity,  
 and use ἄρα for consequently, ἄρα as the interrog. particle, but without al-  
 tering the proper place of each.*”—Buttmann.

(131.) †αὐτε, αὐτάρ (both epic), and ἀτάρ have the same meaning as αὐ̄.

So, also, the poetical ταῦθις, Ion. αὐτις (αὐτάρ and ἀτάρ begin a sentence or clause).

## Γ.

(132.) †γάρ (γε ἄρα), "for," properly denotes that what follows is an *explanatory affirmation*.

(1) It often refers to a short sentence to be mentally supplied (such as, "I believe it;" "no wonder," &c.).

2) In questions,\* it answers pretty nearly to our "then," and implies *surprise* (= "why, what?"); e. g., οὐ γάρ; ἤ γάρ; "is it not so?"

τί γάρ; quid enim? or, quidni enim? = "why not?" "certainly," "to be sure."

πῶς γάρ; (Att.) is an emphatic *denial*, "how can it be so?" = "by no means."

πῶς γὰρ οὐ; "how can it be NOT so?" = "by all means," "to be sure."

(133.) †γέ (a restrictive, but strengthening particle), "at least," "at all events," "certainly."

It adds emphasis to the word it is attached to, just as an *elevation of the voice* in speaking, or *italics* in a printed passage. It is used in *replies*, either to confirm or to restrict; also in *exhortations*, to make them more impressive.

ἔγωγε, "I for my part."—εἰκότως γε, "quite naturally."—πάνν γε, "quite so," "certainly."—γέ δῆ, "certainly."—γέ τοι, "yet at least;" "at least, however;" "however."—γέ μῆν (certe vero; vero), "certainly, however;" "but yet." hence it is also a strengthened δέ.—γοῦν = γέ οὖν, "of a truth," or "at least, then."

## Δ.

(134.) †δέ (see μέν) has the three meanings of "and," "but," "for."

The last in the old writers only.

(135.) †δή, † a strengthening particle, properly "now" (for which ἤδη is used).

\* Especially after τίς; ποτε; πῶς; &c.

† It is only in Homer and Pindar that δή stands at the beginning of a proposition or clause.

- (1) It is employed in various ways to enliven a speech; e. g., ἄγε δῆ, φέρε δῆ, "come now!" τί δῆ; "what then?"
- (2) It also means "truly," "forsooth." After relatives, it has the force of our "ever;" e. g., ὅστις δῆ, "whoever it may be," &c. It often follows superlatives; e. g., μέγιστος δῆ, "the very greatest."

(136.) † δῆθεν has often an ironical force, "forsooth."

(137.) δῆπου is a more emphatical πού (see πού), "I imagine," "I suppose," "doubtless."

(138.) δῆπουθεν, "I hope," "I suppose."

It is used to hint, with a little irony, that the contrary is impossible = "surely."

(139.) † δῆτα, a confirmative particle.

It is used, like δῆ, in assuring and confirming ("surely," "certainly").

(140.) διότι (= διὰ τοῦτο ὅτι), "because."

Later writers often use it for ὅτι, "that."

## E.

(141.) εἰ, (1) "if;" (2) in indirect questions, "whether."

{ εἰ καί, "if even," "although."

{ καὶ εἰ, "even if," "even though."

εἰ γάρ, "O that!"—a wish; like εἶθε.

εἰ μὴ, "unless;" εἰ μὴ σὺν κελεύεις, "unless you command."

εἰ μὴ διὰ, "but for," "if it were not for;" e. g., καὶ ἀπέθανεν ἂν εἰ μὴ διὰ τὸν κύνα, "he would have died, had it not been for his dog."

εἴτις, εἴτι, properly, "if any one;" "if any thing;" but it is used as equivalent to ὅστις with more emphasis; "whoever," "whatever."

(142.) εἶτα, } (1) "afterward," "thereupon;" (2)  
ἔπειτα, } "then."

They are used (1) in reproachful or indignant questions; e. g., —εἶτ' ἐγὼ σου φείσομαι, "(after all this), then, shall I spare thee?"

(2) Often with verbs, to refer emphatically to a preceding participle; e. g., οὐ δύναμενοι εὑρεῖν τὰς ὁδοὺς, εἶτα πλανώμενοι ἀπώλοντο, "not being able to find the way, they THUS (or therefore) perished wandering about."

(3) In enumerations; e. g., πρῶτον (μὲν) . . . εἶτα (δὲ), or ἔπειτα (δὲ), "in the first place, . . . in the second place."

(143.) ἔνθα, demonstr., "here," "there."

☞ But also, and in prose generally, relat., "where."\*

ἐνθάδε, demonstr., "here;" "hither."

ἐνταῦθα (Ion. ἐνθαῦτα), "here."

ἐνθεν, "hence," "thence," "whence;" ἐνθένδε, "hence."

ἐνθεν μὲν—ἐνθεν δέ (hinc—illinc), "on the one side—on the other."

ἐνθεν καὶ ἐνθεν (hinc illinc; ab utraque parte), "on this side and that;"  
"on both sides"

ἐντεῦθεν, "hence," "thence."

[All these words relate also to time.]

(144.) ἐπεί, (1) "after;" (2) "since," quoniam.

Before *interrogatives* and the *imperative*, it has the meaning of "for;"

"for else;" e. g., ἐπεὶ πῶς ἂν διακρίνομεν αὐτό; "for how else, then, could we distinguish it?"—ἐπεὶ θάσσαι αὐτός, "for see, then, thyself."

ἐπειδὴ has the same meanings, but ἐπεὶ is far oftener used in the sense of *since*.

(145.) ἕστε (= ἐς ὅτε), "until," "as long as."

(146.) ἔτι, "yet," "still," "yet farther."

οὐκέτι, μηκέτι, "no more," "no longer."

(147.) ἐφ' ᾧ, "on condition that."

E. g., λέξω σοι ἐφ' ᾧ σιγήσει, "I will tell thee on condition thou wilt be silent." Here ἐφ' ᾧ (properly = ἐπὶ τούτῳ ὅ—) is equivalent to ἐπὶ τούτῳ ὡς—.

ἐφ' ᾧτε, the same, but generally with the infinitive; e. g., ἠρέθησαν ἐφ' ᾧτε συγγράφαι νόμους, "they were chosen on condition of drawing up the laws."

## H.

(148.) ἢ, (1) "or;"† in comparisons, (2) "than."

(149.) ἤ, "truly," "certainly."

Most commonly a mere interrogative particle, num? "whether?"

ἢ—ἢ, aut—aut, vel—vel, "either—or."

ἢ μὴν, "assuredly," in asseverations, promises, &c.

\* But ἐνθα and ἐνθα δὴ may stand at the beginning of periods for *ibi*, "there" or "then."

† It retains this meaning in questions: πόθεν ἤκει; ἢ δὴλον ὅτι ἐξ ἀγορᾶς; "where does he come from?—or, is it plain (and so the question unnecessary) that he is come from the market-place?"



(150.) ἤδη, "now," "already."

With reference to *future time*, or the *imperative*, it means "at once."

(151.) ἦν = ἔάν (see 95).

This form is used by the Attic poets for ἔάν · never ἔν.

### Θ.

(152.) †θήν (*enclit.*), "I should imagine;" "surely."

Used in a *sarcastic sense*: οὐ θήν, "but not, though;" ἦ θήν, "but yet, though." It is peculiar to the Ionic and Doric poets.

### I.

(153.) ἵνα, (1) as adverb, "where;" (2) as conjunction, "in order that."

ἵνα τί, "wherefore?"

### K.

(154.) καί, (1) "and;" (2) "also," "even."

τέ—καί, "both—and;" "not only—but also."

☞ καί and τέ correspond to the Latin *et* and *que*. Both these particles are often used where we should only use "and."

καί, in questions, may often be translated by "at all," "possibly." τί χροῖ προσδοκᾶν; asks for information; but τί χροῖ καὶ προσδοκᾶν; "what can one possibly expect?" implies that nothing can possibly be expected.

καί—δέ. When καί and δέ come together in a sentence, καί means *also*. But often this union occurs where we say "and also;" e. g.,

καὶ οὗτος δὲ παρῆν, "but he also was present."

καὶ εἰ, κἂν εἰ. "even if;" "even supposing that."

καὶ μάλα, } before these words, καί has a peculiar emphasis; e. g.,  
καὶ πάνν, } τοῦτο γὰρ καὶ μάλα ἀκριβῶς οἶδα, "I know this, and, in fact, very accurately."

καὶ μὴν, (1) "yea!" "certainly!" (immo); (2) in contradictions, "but yet" (atqui).

καίπερ, "although."

καὶ ταῦτα, "and that, too;" "and that, indeed!"

καίτοι, (1) "and truly;" (2) "and yet, truly;" "and yet;" (3) "although."

καί (also) often seems to be superfluous in familiar discourse: ἵνα καὶ εἰδῶ, "that I may know," &c.

(155.) †κέ, κέν, an *enclitic* particle, used by the epic poets for ἄν.

## M.

(156.) μά and νή, particles of *swearing*.

(1) When *alone*, it is *negative*; e. g., μὲν Δία, “no, certainly not.”\*

(2) It may have either ναί (“yes”) or οὐ (“no”) before it; e. g., ναὶ μὲν Δία, “yes, by Jove;” οὐ μὲν Δία, “no, by Jove.”

(3) νή is *always affirmative*. Both μά and νή are followed by the accus.

(157.) μάλιστα, “most of all,” “especially.”

(1) With numerals, “nearly,” “about,” “at most;” indicating that they are not quite exact.

(2) μάλιστα μέν, followed by εἰ δὲ μή = “if possible;” e. g., καταγιγνώσκετε αὐτοῦ μάλιστα μὲν θάνατον, εἰ δὲ μὴ, ἕιφυγίαν, “condemn him, if possible, to death, but if not, to perpetual banishment.”

(158.) μᾶλλον δὲ (standing alone) = “or rather.”

(159.) μέν, “indeed”—answered by δέ (“but”).†

(1) μέν and δέ are especially used with divisions of *place, time, number, order, &c.*; e. g., ἐνταῦθα μέν—ἐκεῖ δέ, “here—there;” ἔνθα μέν—ἔνθα δέ, τοτὲ μὲν—τοτὲ δέ, ποτὲ μὲν—ποτὲ δέ, “at one time—“at another;” “sometimes—sometimes;” ἄλλοτε μὲν—ἄλλοτε δέ, “at one time—at another;” ἅμα μέν—ἅμα δέ (“simul—simul”); πρῶτον μέν—ἔπειτα δέ, “in the first place—in the second place;” τὸ μέν—τὸ δέ, τὰ μέν—τὰ δέ, and τοῦτο μέν—τοῦτο δέ, “partly—partly,” “on the one side—on the other;” ὁ μέν—ὁ δέ, “hic—ille.”

(2) The δέ is sometimes omitted:

(a) When the *opposition* is clearly marked without it; e. g., by adverbs of *place* and *time*, with an opposite meaning; e. g., ἐνταῦθα μέν—ἐκεῖ, “here—there;” πρῶτον μέν—ἔπειτα, “in the first place—secondly.”

\* But in Att., μὲν is often used affirmatively when the context indicates the affirmation, especially μὲν Δία, “by Jove.”

† μέν and δέ are much more frequently used in Greek than “indeed” or “but” in English. These last always express a strong *opposition*, whereas the Greek particles connect any *different* propositions or notions. Thus, a chapter or longer division of a book often ends with καὶ ταῦτα μὲν οὕτως ἐγένετο (“these things, then, were so”); and then the next chapter will necessarily begin with something like τῇ δ’ ὑστεραίᾳ (“but on the following day”). It is only when the context *obviously* requires it that μέν is to be rendered “it is true,” or “indeed.”

(b) When the opposition is suppressed: chiefly when *personal* and *demonstrative* pronouns are used with μέν at the beginning of a sentence; e. g., ἐγὼ μέν, “*equidem*.”

(160.) † μέντοι, “*indeed*,” “*truly*,” “*certainly*.”

It is frequently used for δέ, as more emphatic; “*but indeed*;” “*nevertheless*.”

(161.) μή, (1) “*not*,” (2) “*lest*,” or “*that not*,” (3) “*that*” (after verbs of *fearing*, &c.).

In questions, it expects the answer “*no*,” being somewhat stronger than μὴν; (*num?*). (See 75, 76.)

☞ For μηδέ, μήτε, see οὐδέ.

(162.) † μήν, (1) “*in truth*,” “*assuredly*,” (2) “*but certainly*,” “*nevertheless*.”

πότε μήν; “*when, then?*”

τίς μήν; “*who, then?*”

τί μήν; “*why not?*”

(163.) μήτι, “*not at all*.”

μήτι γε, “*not to say, then*,” “*much less, then*.”

## N.

(164.) νή, “*by*,” in oaths (with *acc.*). See μά (156).

(165.) † νύ, νύν (enclitic), “*now*.”

(1) Properly the same as νῦν, for which it sometimes stands; (2) for οὔν, “*therefore*,” “*now*,” (3) like our expletive, “*now, then*.”  
νῦν δὴ, “*now*,” especially with a *past tense*, “*just now*.”

## O.

(166.) ὁ μέν—ὁ δέ, “*the one—the other*.”

οἱ μέν—οἱ δέ, “*some—others*.”

ὁ μέν, ὁ δ' οὔ, often stand without a verb, in reference to a preceding proposition; e. g., πάντας φιλητέον, ἀλλ' οὐ τὸν μὲν τὸν δ' οὔ, “*we must love all, and not (love) one man indeed, but not another*,” παρῆσαν οὐχ ὁ μὲν ὁ δ' οὔ, ἀλλὰ πάντες, “*they were present, not the one, forsooth, and the other not, but all*.”

☞ For ὁ μέν—ὁ δέ, we sometimes find δς μέν—δς δέ.

(167.) οἷος (with an infinitive), “*such that, so constituted as to*.”

*E. g.*, οὐ γὰρ ἦν οἶος ἀπὸ παντὸς κερδαίνειν, “he was not such a man as to make a gain of anything (however mean);” οἱ πρόσθεν ὀδόντες οἷοι τέμνειν εἰσίν, “the front teeth are adapted for cutting (so constituted as to cut).”

(168.) οἷός τε, spoken of *persons*, means “able;” of *things*, means “possible.”

*E. g.*, οἷός τε εἰμι, “I am able (to do so and so);” οἷόν τε ἐστί, “it is possible (to do so and so).”

☞ This usage is nearly the same as that of οἶος (167).

οἶον εἰκός, “as is natural;” “as one may (or might) suppose.”

(169.) ὅποτε, (1) “when,” “whenever;” (2) “since.”

As *quando*, *quandoquidem* are used for *quoniam*.

(170.) ὅπου, (1) as adv., “where” (there where); (2) as a conjunct., “since” (*siquidem*).

(171.) ὅπως, (1) as adv., “how;” (2) as conjunct., “in order that,” (see 89).

It supplies the place of an emphatic imperative; *e. g.*, ὅπως ἔσεσθε—, “be ye, then—,” or “see, then, that ye be—.”

(172.) ὅσον (ὅσος, -η, -ον), “so much.”

It is used with *θαυμαστός* and with superlatives of quantity; *e. g.*, πλεῖστα ὅσα, or ὅσα πλεῖστα, *quam plurima*, “exceedingly many;” θαυμαστὸν ὅσον, *mirum quantum*, “very much (wonderfully much).” ὅσον οὐ (or ὀσόνον), “only not (*tantum non*),” “all but;” *e. g.*, “the impending and almost present war,” τὸν μέλλοντα καὶ ὀσόνον παρόντα πόλεμον.

(173.) ὅτε, “when.”

ὅτε μὲν—ὅτε δέ, “sometimes—sometimes.”

☞ Whenever the forms τότε, ὅτε, are used twice (sometimes only once) for ποτέ—ποτέ, “sometimes—sometimes,” they are accented τοτέ—, ὀτέ—.

(174.) ὅτι, “that;” used instead of Lat. acc. with infin. (105).

(1) It is also used simply as a quotation mark; *e. g.*, “he answered, ‘I would not take royal power,’” ἀπεκρίνατο ὅτι βασιλείαν οὐκ ἂν δεξαίμην.\*

\* The Greek idiom here differs from the English; in quoting the exact words of another, we omit “that.”

- (2) It means also "because," for διὰ τοῦτο ὅτι, or for διότι.  
 (3) It strengthens superlatives (like ὡς); e. g., ὅτι μέγιστος, "the greatest possible."  
 (4) ὅτι μὴ, after negatives, "except."

(175.) οὐ (οὐκ, οὐχ, οὐχί), "no," "not," the *direct* negative, whereas μή is the *indirect* or dependent negative.

- (1) οὐ not merely *negatives* some words, but gives them a *contrary* sense; e. g., οὐ φημι, "I deny," "I refuse" (not "I do not say"); οὐκ ἔφασαν ἵεσθαι, "they refused to go;" οὐ πάνυ, "by no means."  
 (2) οὐ γὰρ ἀλλά, "for indeed," "for assuredly."  
 (3) οὐ μὴν, "yet not," "assuredly not."  
 (4) οὐ μὴν ἀλλά, or οὐ μέντοι ἀλλά, "yet not—", sometimes "meanwhile," "nevertheless."  
 (5) οὐ μόνον—ἀλλὰ καί, "not only—but also."  
 (6) οὐχ ὅτι—ἀλλὰ καί, "not only—but also."  
 (7) οὐχ ὅτι—ἀλλ' οὐδέ, "not only—but not even."  
 (8) οὐχ ὅπως—ἀλλὰ καί, "not only not—but also."

☞ For οὐκοῦν, οὐκουν, see οὖν (177).

(176.) οὐδέ, μηδέ, (1) "also not;" (2) "not even."

(1) οὐδέ always means "not even" in the midst of a clause.

(2) οὐδέ, μηδέ  
 οὔτε, μήτε { both express a negative connexion, "nor" (like the Latin *neque*). But (a) οὐδέ, μηδέ rather connect *whole* propositions; (b) οὔτε, μήτε, *parts* of propositions. The latter are more copulative, like καί; the former more disjunctive, like δέ.

- (3) οὔτε—οὔτε, or μήτε—μήτε, "neither—nor;" but,  
 (4) οὐδέ—οὐδέ, or μηδέ—μηδέ, simply a *continued* negation, "not—not," "not even—nor."  
 (5) οὐδ' ὡς, "not so, indeed," "not even so," "nevertheless not."

☞ For οὐδέποτε, οὐδεπόποτε, see οὔποτε (179).

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\* "In the combinations οὐ μὲν ἀλλά, οὐ μέντοι ἀλλά, οὐ γὰρ ἀλλά (which is far less common), there is always an ellipsis: the verb of the preceding sentence is to be supplied with οὐ μὴν, &c., to deny the *previous* assertion, the ἀλλά introducing an *opposite* statement. Thus, ὁ ἵππος πίπτει εἰς γόνατα, καὶ μικροῦ κἀκεῖνον ἐξετραχίλισεν· οὐ μὴν (sc. ἐξετραχίλισεν) ἀλλὰ ἐπέμεινεν ὁ Κῦρος μόλις πως, καὶ ὁ ἵππος ἐξανέστη, the horse fell on his knees, and very nearly threw Cyrus over his head: he did not, however, [throw him over his head], but Cyrus with great difficulty stuck on, and the horse got up again."

(177.) † οὖν, “therefore,” “then,” “consequently.”

(1) It gives to the compound relatives (ὅστις, ὅσπερ, &c.) the force of *cumque*; e. g., ὅστισοῦν, “whoever,” “whosoever.”

(2) In composition with οὐκ it begins a clause, and its meanings are distinguished by the accent or context.

(a) οὐκοῦν; “therefore?” or “then?” interrogating (*nonne igitur?*); e. g., οὐκοῦν εὐηθεῖ τοῦτο; “is not this, then, foolish?”

(b) οὐκοῦν, “therefore,” without interrogation.

(c) οὐκουν, “therefore not,” or “not in the least.”\*

(178.) οὐπω, μήπω, “not yet,” “never yet.”

☞ In Homer, οὐπως, μήπως, “by no means,” drop *ς* before a consonant, and become οὐπω, μήπω, “by no means.”

(179.) οὐποτε, μήποτε, “never.”

☞ οὐδέποτε, “never,” refers mostly to present or to future time; οὐδεπώποτε† (μηδεπώποτε), to past time.

## II.

(180.) † πέρ† (enclitic), “wholly,” “entirely,” “quite,” and sometimes “although.”

It is frequently appended to *relatives*, and adverbs of *time*, *quality*, &c., e. g., ὡσπερ, “exactly as;” καίπερ, “although.”

(181.) πη μέν—πη δέ, “partly—partly.”

(182.) πλὴν, “except;” as conjunction, or preposition with *genitive*.

E. g., πλὴν εἰ—, “except if;” πλὴν πάντων ὀλίγων, “except a very few.”

(183.) † ποτέ (enclitic), “at any time,” “some time or other.”

With interrogatives it expresses surprise; e. g., τίς ποτέ ἐστὶν οὗτος; “who, now, can this be?”

(184.) † πού (enclitic), (1) “somewhere;” (2) “perhaps;” (3) “I imagine.”

\* In the sense “therefore not,” it is better to separate the words; thus, οὐκ οὖν.—*Buttm.*

† Both πώ and πώποτε can be separated from the negative particle by the intervention of other words.—*Buttm.*

‡ Derived, probably, from πέρι, in the sense of “very.”

(185.) πρὸς σε θεῶν, "I adjure you by the gods."

☞ *ἰκετεύω* is generally omitted.

(186.) πρὸ τοῦ (better προτοῦ), "before this (or that) time."

(Sc. πρὸ τούτου or ἐκείνου τοῦ χρόνου.)

☞ It answers exactly to our "before this," "before that."—Arnold.

(187.) † πῶ, πῶποτε. See οὐπω (178), οὐποτε (179).

## Σ.

(188.) συνελόντι. See ὡς συνελόντι εἰπεῖν (202, 3).

## Τ.

(189.) τἄλλα (for τὰ ἄλλα), "in other respects;" "for the rest."

E. g., ἔστιν ἄπαις, τἄλλα εὐδαιμονεῖ, "he is childless, but in other respects happy."

(190.) τὰ μέν—τὰ δέ, "partly—partly."

(191.) τᾶν, contracted by crasis for τοι ἄν.

☞ τάν (without coronis) is an anomalous noun, used only in vocative; e. g., ὦ τάν, "Oh, my good sir!"

(192.) † τᾶρα, Attic contraction for τοι ἄρα.

(193.) ταῦτά, contraction (by crasis) for τὰ αὐτά.

(a) ταῦτό for τὸ αὐτό, ταῦτόν for τὸ αὐτόν, "just the same;" ταῦτὸ τοῦτο (used adverbially), "in the very same manner."

(b) ταύτη, (1) as adv. of place, "in this spot;" (2) as adv. of manner, "in this way," "in this respect."

(194.) † τέ (enclitic), "and," answering to Latin *que*. See καί (154).

(a) In epic poetry τέ is often superfluous.\*

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\* The reason appears to be, that in the oldest language τέ gave to many words (pronouns, particles, &c.) the *connecting power*, which in the later language they retained without it. Thus, in epic poets, we find μέν τε, δέ τε, γάρ τε, and even καί τε, for μέν, δέ, γάρ, καί alone.

(b) *καί* or *τέ* alone indicates mere addition; *καί* repeated gives emphasis to the enumeration; *τε καί* join the two statements or objects so closely that they may be almost considered as one.—Donaldson.

(195.) τί γάρ; τί οὖν; “*what then?*”

τί μήν; “*why not?*”

(196.) τὸ δέ, with the *superlat.*, often stand alone, with the omission of τοῦτό ἐστιν ὅτι.

τὸ δὲ μέγιστον—, “*but, what is most important—.*”

(197.) † τοί, enclitic (properly an old *dat.* for τῶ), “*therefore,*” “*certainly.*”

(a) But these meanings have disappeared, and τοί has only a *strengthening* force, like our words “*indeed,*” “*just,*” &c.

(b) † τοίνυν, (1) “*therefore,*” “*then,*” “*now,*” “*so now.*” (2) It is also used when a person proceeds with an argument; “*now farther,*” “*but now.*” (3) It is frequently used in *objections*, either in a continued narrative, or more commonly in replies; “*why,*” or “*why, then.*”

(c) τοίγαρ (*ergo*), “*therefore.*”

(d) τοιγάροι and τοιγαροῦν, “*therefore,*” “*precisely for that reason.*”

(198.) τοτὲ μὲν—τοτὲ δέ, “*at one time—at another.*”

(199.) τοῦτο μὲν—τοῦτο δέ, “*on the one hand—on the other.*”

### Φ.

(200.) φροῦδος, “*gone,*” “*disappeared.*”

☞ The copula is always omitted with this adjective; e. g., φροῦδος γὰρ ὁ ἀνὴρ, “*for the man is off;*” φροῦδα πάντα, “*all is over.*”

### X.

(201.) χάριν (noun, used as prep.), “*on account of.*”

☞ It governs the genitive.

### Ω.

(202.) ὡς, (1) a *relative adverb*; (2) a *preposition*; (3) a *conjunction*.

(1) As *relative adverb*, it means (a) “*as (as if, so as);*” (b) of time, “*as,*” “*when;*” e. g., ὡς δὲ ἦλθον, οὐ παρῆν, “*as I came, he was not there;*”



(c) it strengthens superlatives, especially of *adverbs*; e. g., ὡς τάχιστα, "as quickly as possible;" and some positives; e. g., ὡς ἄληθῶς, "really;" (d) it modifies ἐπί, εἰς, πρὸς; e. g., ὡς ἐπὶ τὸν ποταμόν, "in the direction of (towards) the river."

(2) As *preposition*, (a) it is used for εἰς with accus., but only with regard to *living beings*; e. g., ἀνήχθησαν ὡς τὸν βασιλέα, "they were carried to the king;" (b) with *numerals* it means "about" or "up to;" e. g., ὡς πεντήκοντα. See (59, 3).

(3) As *conjunction*, it means (a) "that;" (b) "in order that," with subj., opt., or fut. indic.; (c) "so that," with infin., more commonly ὥστε (90, R. 4); (d) "since;" (e) quippe, "for."

ὡς ἔνι (= ὡς ἔνεστι, "as it is possible") is used with superlatives; e. g., ὡς ἔνι μάλιστα, "as far as it is any way possible."

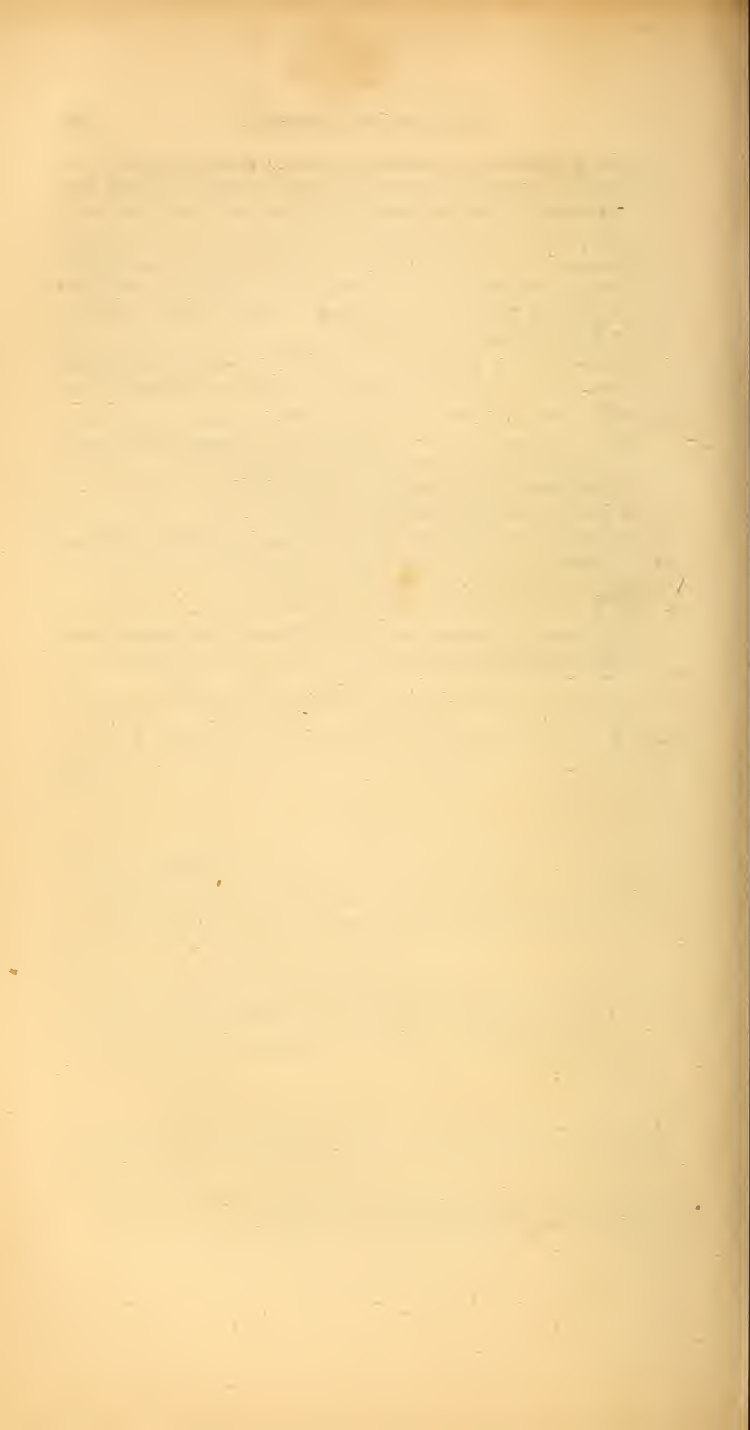
ὡς ἔπος εἰπεῖν, "so to speak."

ὡς συνελόντι (sc. λόγῳ) εἰπεῖν, "in a word."

☞ συνελόντι εἰπεῖν and συνελόντι alone are used in the same sense.

(203). ὥς (oxytone) = οὕτως, "thus."

It is common in the poets, especially the Ionians; but in prose is found only in οὐδ' ὥς, καὶ ὥς.



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READING LESSONS IN PROSE.

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EXTRACTS FROM

XENOPHON'S ANABASIS.

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# INTRODUCTION

TO THE

## READING LESSONS IN PROSE.

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FROM the sweetness and simplicity of his style, Xenophon has been called "*The Attic Bee*." Of all his works, the *Anabasis* (or *Expedition of Cyrus*) is perhaps the most interesting and attractive. The narrative is simple, direct, and clear; the style pure, correct, and agreeable. It has long been held, for these reasons, to be the *best* book for the early reading of students in the Greek language; and from it, therefore, all our prose extracts are taken.

A brief sketch of the Life of Xenophon, and of the *Anabasis*, will now be given.

### LIFE OF XENOPHON.

(1.) XENOPHON was born in the Attic borough of Ercheia, about B.C. 445.

(2.) At an early age he became the pupil of Socrates, and was soon thoroughly imbued with the moral and philosophical doctrines of his master. It is said that he accompanied Socrates to the Peloponnesian war, and that, at the battle of Delium, Socrates saved his life.

(3.) It is supposed that he was afterwards engaged in several campaigns, though nothing is known of his career with certainty up to B.C. 401, when, in the forty-fourth year of his age, he engaged in the service of Cyrus the Younger. The circumstances, as told by himself in the third book of the *Anabasis*, are nearly as follows: Proxenus, an intimate friend of Xenophon, had entered the service of Cyrus, and invited Xenophon to join him. He asked the advice of Socrates, who told him to consult the oracle at Delphi. Xenophon went, but instead of asking the oracle whether he should engage in the expedition or not, he simply inquired to what deities he should sacrifice in order to insure success in his meditated enterprise. Socrates blamed him for this, but yet allowed him to go. In the sketch of the *Anabasis* below will be found a brief statement of Xenophon's share in that disastrous expedition.

(4.) In the year B.C. 396, Xenophon accompanied Agesilaus, king of Persia, on an expedition into Asia. It is said, also, that he fought with Agesilaus against his own countrymen at Coronea, B.C. 394. For this, and for his expedition with Cyrus, he was accused at Athens, and condemned to exile, but at what precise date is uncertain. The Lacedæmonians gave him a house and piece of ground at Scillus, in Elis (B.C. 393), where he lived for twenty years, if not, indeed, to the end of his days. His time was spent in hunting, in study, and writing.

(5.) The decree of banishment was revoked perhaps about 370. It appears certain, however, that Xenophon did not return to Athens; but where he spent the closing years of his life, and where he died, is not clear. One account states that he continued to abide at Scillus, in the enjoyment of a learned leisure, and died there in his ninetieth year (about B.C. 355). By another account, it appears that when the war broke out between the Spartans and Elians, he went to Corinth, and lived there up to the time of his death.

(6.) The works of Xenophon now extant may be divided into four classes :

#### I. *The Historical.*

1. The *Ἀνάβασις* (*Anabasis*, or *Expedition of Cyrus*), of which a fuller account is given below.
2. The *Ἑλληνικά* (*Hellenica*, seven books) may be regarded as a continuation of Thucydides, as it carries on the Peloponnesian war to its close, and gives the history of the Greeks and Persians up to the battle of Mantinea.
3. The *Κύρον παιδεία* (*Cyropædia*, or *Education of Cyrus*, eight books) recounts the early training and the history of the elder Cyrus. Some regard this as a philosophical rather than an historical work.
4. *Λόγος εἰς Ἀγησίλαον* (*Life of Agesilaus*) is a panegyric biography of Agesilaus. Many critics deem it spurious.

#### II. *Philosophical.*

1. *Ἀπομνημονεύματα Σωκράτους* (*Memorabilia of Socrates*, four books) defends the character of Socrates, and sets forth his philosophical principles.
2. *Συμπόσιον φιλοσόφων* (*Banquet of Philosophers*), illustrating the purity of the moral principles of Socrates.
3. *Οἰκονομικὸς λόγος* (*Treatise on Economy*), a dialogue in praise of rural life, and applying moral rules to it.

4. *Ἱέρων, ἢ Τύραννος* (*Hiero, or the Prince*), a dialogue between Hiero and Simonides, contrasting public with private life.
5. *Σωκράτους Ἀπολογία* (*Defence of Socrates*), an exposition of the motives of Socrates in choosing death.

### III. *Political.*

1. *Περὶ προσόδων*, *The Revenues of Attica.*
2. *Λακεδαιμονίων πολιτεία*, *Polity of the Lacedæmonians.*
3. *Ἀθηναίων πολιτεία*, *Polity of the Athenians.*

### IV. *Miscellaneous.*

1. *Ἱππαρχικός*, *Duties of a Cavalry Officer.*
2. *Περὶ ἵπικῆς*, *On Horses and Horsemanship.*
3. *Κυνηγετικός*, *On Hunting.*

## THE ANABASIS.

(1.) It has been said that Xenophon joined Cyrus at Sardes, in the year 401, in order to proceed with him on an Eastern expedition. Of the nature and objects of the expedition Xenophon was at the time ignorant; nor were any of the Greek officers wiser, except Clearchus, who was in the confidence of Cyrus from the first.

(2.) Cyrus and Artaxerxes were sons of Darius Nothus, king of Persia. About B.C. 403 Darius died, leaving the throne to his elder son Artaxerxes, and establishing Cyrus as ruler of the western province. After some time, Tissaphernes, satrap of Caria, jealous of Cyrus's influence in Asia Minor, charged him with plotting to usurp the throne of Artaxerxes. Cyrus was only saved from destruction by the intercession of his mother, and soon commenced plotting in earnest. His first effort was to raise a strong body of Greek troops, who, he knew, were immeasurably superior to the Persians in battle. He secured the services of four Greek generals, Clearchus, Aristippus, Proxenus, and Menon, with 11,000 heavy-armed and 2000 light-armed Greeks. His barbarian army consisted of 100,000 men.

(3.) With this array he commenced his expedition, giving out that he was marching against the Pisidians. The *Anabasis* gives an account of the expedition and of its disastrous results. The movement of the army was *up*, from the sea-coast, towards Central Asia, and hence the name *Ἀνάβασις*, *a going up*. The first six chapters of the book detail the march of the army through Lydia, Phrygia, Pisidia, Lycaonia, Cilicia, Syria, and Mesopotamia, until its entry into Babylonia, 1200 miles from Sardes.


(4.) It is at this point that our extracts commence (Chapter VII.). In reading them to the end of Book II., the student will learn of the death of Cyrus, the breaking up of the expedition, and the treacherous murder of the Greek generals by the Persians. With this our selections end.

(5.) In the remaining books we learn that the Greeks chose new leaders, and among them Xenophon, who led them in the disastrous but most ably conducted retreat homeward. The whole time taken up in going and returning was fifteen months, of which the retreat alone occupied eight.

## EXTRACTS FROM XENOPHON'S ANABASIS.

### BOOK I.—CHAPTER VII.

Cyrus enters Babylonia and reviews his troops at midnight, promising them great rewards in case of victory. The next day he advances with his army in order of battle. By-and-by, supposing that the king, his brother, will not hazard an engagement, he begins to proceed less cautiously.

 The sentences marked thus † are the real passages from Xenophon, in which the short sentences are found combined.

Κῦρος ἐξελαύνει.

Κῦρος ἐξελαύνει σταθμοὺς τρεῖς.

Κῦρος ἐξελαύνει παρασάγγας δώδεκα.

Κῦρος ἐξελαύνει διὰ τῆς Βαβυλωνίας.

§ 1. { † Ἐντεῦθεν ἐξελαύνει διὰ τῆς Βαβυλωνίας σταθμοὺς τρεῖς, παρασάγγας δώδεκα.

---

Κῦρος ἐξέτασιν ποιεῖται.

Ἐν τῷ τρίτῳ σταθμῷ Κῦρος ἐξέτασιν ποιεῖται.

Κῦρος ἐξέτασιν ποιεῖται τῶν Ἑλλήνων.

Κῦρος ἐξέτασιν ποιεῖται ἐν τῷ πεδίῳ.

Κῦρος ἐξέτασιν ποιεῖται περὶ μέσας νύκτας.

† Ἐν δὲ τῷ τρίτῳ σταθμῷ, Κῦρος ἐξέτασιν ποιεῖται τῶν Ἑλλήνων καὶ τῶν βαρβάρων, ἐν τῷ πεδίῳ, περὶ μέσας νύκτας.

---

ἤξει βασιλεὺς σὺν τῷ στρατεύματι.

ἤξει βασιλεὺς μαχόμενος.

ἐδόκει ἤξειν βασιλέα μαχόμενον.

ἐδόκει εἰς τὴν ἐπιούσαν ἔω ἤξειν βασιλέα.

† (ἐδόκει γάρ, εἰς τὴν ἐπιούσαν ἔω, ἤξειν βασιλέα, σὺν τῷ στρατεύματι, μαχόμενον.)



## EXTRACTS FROM XENOPHON'S ANABASIS.

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### BOOK I.—CHAPTER VII.

Cyrus enters Babylonia and reviews his troops at midnight, promising them great rewards in case of victory. The next day he advances with his army in order of battle. By-and-by, supposing that the king, his brother, will not hazard an engagement, he begins to proceed less cautiously.

Cyrus marches forward.

Cyrus marches forward three stages.

Cyrus marches forward twelve parasangs.

Cyrus marches forward through Babylonia.

Thence he marches forward through Babylonia three stages, twelve parasangs.

---

Cyrus makes an inspection.

At the third halting-place Cyrus makes an inspection.

Cyrus makes an inspection of the Hellēnes.

Cyrus makes an inspection on the plain.

Cyrus makes an inspection about midnight.

But at the third halting-place Cyrus makes an inspection of the Hellēnes and of the barbarians on the plain about midnight.

---

The king will come with the army.

The king will come *to fight*.

It was thought that the king would come to fight.

It was thought that the king would come on the following morning.

(For it was thought that the king would come on the following morning with his army to fight.)

Κλέαρχος τοῦ δεξιοῦ κέρως ἡγεῖται.  
ἐκέλευε Μένωνα ἡγεῖσθαι τοῦ εὐωνύμου κέρως.  
Κῦρος τοὺς ἑαυτοῦ διέταξε.

† καὶ ἐκέλευε Κλέαρχον μὲν τοῦ δεξιοῦ κέρως ἡγεῖσθαι, Μένωνα δὲ τὸν Θεπταλὸν τοῦ εὐωνύμου, αὐτὸς δὲ τοὺς ἑαυτοῦ διέταξε.

ἄμα τῇ ἐπιούσῃ ἡμέρᾳ ἤκουσιν αὐτόμολοι.  
ἤκουσιν αὐτόμολοι παρὰ βασιλέως.  
ἤκοντες αὐτόμολοι ἀπήγγελλον περὶ τῆς στρατιᾶς.

§ 2. † Μετὰ δὲ τὴν ἐξέτασιν, ἄμα τῇ ἐπιούσῃ ἡμέρᾳ, ἤκοντες αὐτόμολοι παρὰ μεγάλου βασιλέως ἀπήγγελλον Κύρῳ περὶ τῆς βασιλέως στρατιᾶς.

Κῦρος συνεκάλεσε τοὺς λοχαγούς.  
πῶς ἂν τὴν μάχην ποιόμην ;  
Κῦρος συμβουλευέτο πῶς ἂν τὴν μάχην ποιῶτο.  
Κῦρος παρήνει, τοὺς στρατηγούς θαρρύνων, τοιάδε.

† Κῦρος δέ, συγκαλέσας τοὺς στρατηγούς καὶ λοχαγούς τῶν Ἑλλήνων, συμβουλευέτό τε, πῶς ἂν τὴν μάχην ποιῶτο, καὶ αὐτὸς παρήνει θαρρύνων τοιάδε.

οὐκ ἀνθρώπων ἀπορῶ βαρβάρων.  
Κῦρος ἄγει συμμάχους τοὺς Ἑλληνας.  
νομίζω ἀμείνονας ὑμᾶς εἶναι πολλῶν βαρβάρων.  
διὰ τοῦτο προσέλαβε Κῦρος τοὺς Ἑλληνας.

§ 3. † “ὦ ἄνδρες Ἑλληνες, οὐκ ἀνθρώπων ἀπορῶν βαρβάρων συμμάχους ὑμᾶς ἄγω, ἀλλὰ νομίζων ἀμείνονας καὶ κρείττους πολλῶν βαρβάρων ὑμᾶς εἶναι, διὰ τοῦτο προσέλαβον.

ἄνδρες ἄξιοι ἦσαν τῆς ἐλευθερίας.

Clearchus is leader of the right wing.

He ordered Menon to lead the left wing.

Cyrus disposed his own (troops).

And he ordered Clearchus, on the one hand, to lead the right wing, but Menon the Thessalian (to lead) the left ; but he himself disposed his own (troops).

---

*At the approach of day* arrive deserters.

Deserters arrive from the king.

Deserters who arrived reported concerning the armament.

But after the inspection, at the approach of day, deserters who arrived from the great king reported to Cyrus about the king's armament.

---

Cyrus called together the captains.

How should I form my battle ?

Cyrus advised with them how he should form his battle.

Cyrus gave such recommendations as the following, encouraging the generals.

Thereupon Cyrus, after calling together the generals and the captains of the Hellenes, both advised with them how he should form his battle, and himself gave such recommendations as the following, encouraging them.

---

I am not in want of barbarians.

Cyrus brings the Greeks as allies.

I consider you to be better than many barbarians.

On this account Cyrus took in addition the Greeks.

O Greek soldiers ! not being-in-want of barbarians do I bring you as allies ; but considering you to be braver and stronger than-many barbarians, on this account I took you in addition.

---

They were men worthy of their liberty.

ὅπως ἔσεσθε ἄνδρες.

ὑπὲρ τῆς ἐλευθερίας εὐδαιμονίζω ὑμᾶς.

† Ὅπως οὖν ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας, ἧς κέκτησθε, καὶ ὑπὲρ ἧς ὑμᾶς ἐγὼ εὐδαιμονίζω.

τόδε εὖ ἴστε.

ἃ ἔχω πάντα.

τὴν ἐλευθερίαν ἐλοίμην ἂν ἀντὶ ὧν ἔχω πάντων.

ταῦτα ἔχω καὶ ἄλλα πολλαπλάσια.

† Εὖ γὰρ ἴστε, ὅτι τὴν ἐλευθερίαν ἐλοίμην ἂν ἀντὶ ὧν ἔχω πάντων καὶ ἄλλων πολλαπλασίων.

εἰς ἀγῶνα ἔρχεσθε.

ἐγὼ ὑμᾶς ταῦτα εἰδῶς διδάξω.

§ 4. † Ὅπως δὲ καὶ εἰδῆτε, εἰς οἶον ἔρχεσθε ἀγῶνα, ἐγὼ ὑμᾶς εἰδῶς διδάξω.

τὸ πλήθος πολὺ.

κραυγῇ πολλῇ ἐπίᾳσιν.

ἂν τὴν κραυγὴν ἀνάσχησθε, κακοὺς γνώσεσθε ὄντας τοὺς ἀνθρώπους.

αἰσχύνεσθαί μοι δοκῶ.

† Τὸ μὲν γὰρ πλήθος πολὺ, καὶ κραυγῇ πολλῇ ἐπίᾳσιν· ἂν δὲ ταῦτα ἀνάσχησθε, τὰ ἄλλα καὶ αἰσχύνεσθαί μοι δοκῶ, οἷους ἡμῖν γνώσεσθε τοὺς ἐν τῇ χώρᾳ ὄντας ἀνθρώπους.

ἄνδρες ἦσαν οἱ Ἕλληνες καὶ εὐτολμοὶ ἐγένοντο.

οἴκαδε βουλόμεθα ἀπιέναι.

τοῖς οἴκοι ζηλωτόν σε ποιήσω.

τὸν οἴκαδε βουλόμενον ἀπελθεῖν τοῖς οἴκοι ζηλωτόν ποιήσω.

τὰ παρ' ἐμοὶ εἴλοντο ἀντὶ τῶν οἴκοι.

πολλοὺς ποιήσω τὰ παρ' ἐμοὶ ἐλέσθαι ἀντὶ τῶν οἴκοι.

*Be sure you be men (act as men).*

I deem you happy on account of your freedom.

Be sure, then, you act as men worthy of the liberty that you possess, and for which I deem you happy.

---

This well know.

All I have.

I would choose liberty in preference to all I have.

These things I have and manifold others.

For well know that I would choose liberty in preference to all I have, and manifold other things.

---

You are coming into a contest.

I knowing these things will teach you.

But that you may know also into what kind of contest you are coming, I knowing will teach you.

---

The multitude (is) great.

They will come on with much shouting.

If you shall have borne the shouting, you will find the people to be cowards.

Methinks I am ashamed.

For the multitude indeed is great, and they will come on with much shouting; but if you shall have borne these things, for the rest methinks I am even ashamed what kind of beings you will find the people in our country to be.

---

The Greeks behaved as men and were valiant.

We desire to go away home.

I will make you envied by those at home.

Him who desires to go away home I will make envied by those at home.

They chose the things by me in preference to those at home.

I will make many choose the things by me in preference to those at home.

† Ἰμῶν δὲ ἀνδρῶν ὄντων, καὶ εὐτόλμων γενομένων,  
 ἐγὼ ἴμῶν τὸν μὲν οἴκαδε βουλόμενον ἀπιέναι τοῖς  
 οἴκοι ζηλωτὸν ποιήσω ἀπελθεῖν· πολλοὺς δὲ οἶμαι  
 ποιήσειν τὰ παρ' ἐμοὶ ἐλέσθαι ἀντὶ τῶν οἴκοι.”

ἐνταῦθα Γαυλίτης παρῶν εἶπε.

Σάμιος φυγάς, πιστὸς δὲ Κύρῳ.

πολλὰ ὑπισχνῆ.

ἐν τοιούτῳ εἶ τοῦ κινδύνου προσιόντος.

§ 5. † Ἐνταῦθα Γαυλίτης παρῶν, φυγάς Σάμιος, πιστὸς δὲ  
 Κύρῳ, εἶπε· “Καὶ μὴν, ὦ Κῦρε, λέγουσί τινες, ὅτι  
 πολλὰ ὑπισχνῆ νῦν, διὰ τὸ ἐν τοιούτῳ εἶναι τοῦ  
 κινδύνου προσιόντος.

ἂν εὖ γένηται τι, οὐ μεμνησθαί σε φασιν.

βούλομαι ἀποδοῦναι ὅσα ὑπισχνοῦμαι.

οὐ δύναμαι ἀποδοῦναι ὅσα ὑπισχνοῦμαι.

† Ἄν δὲ εὖ γένηται τι, οὐ μεμνησθαί σε φασιν· ἔνιοι  
 δὲ, οὐδ' εἰ μεμνῶό τε καὶ βούλοιο, δύνασθαι ἂν  
 ἀποδοῦναι ὅσα ὑπισχνῆ.”

ἀκούσας ταῦτα ἔλεξεν.

ἔστιν ἡμῖν ἡ ἀρχὴ πρὸς μεσημβρίαν.

διὰ χειμῶνα οὐ δύνανται οἰκεῖν ἄνθρωποι.

ἔστιν ἡμῖν ἡ ἀρχὴ πρὸς ἄρκτον μέχρι οὗ διὰ χειμῶνα  
 οὐ δύνανται οἰκεῖν ἄνθρωποι.

τὰ ἐν μέσῳ τούτων πάντα σατραπεύουσιν οἱ τοῦ ἐμοῦ  
 ἀδελφοῦ φίλοι.

§ 6. † Ἀκούσας ταῦτα ἔλεξεν ὁ Κῦρος· “Ἄλλ' ἔστι μὲν  
 ἡμῖν, ὦ ἄνδρες, ἡ ἀρχὴ ἢ πατρώα, πρὸς μὲν μεσημ-  
 βρίαν, μέχρι οὗ διὰ καῦμα οὐ δύνανται οἰκεῖν ἄν-  
 θρωποί, πρὸς δὲ ἄρκτον, μέχρι οὗ διὰ χειμῶνα·  
 τὰ δ' ἐν μέσῳ τούτων πάντα σατραπεύουσιν οἱ  
 τοῦ ἐμοῦ ἀδελφοῦ φίλοι.

But, if you act as men and be valiant, I will cause him among you who desires to go away home to depart envied by those at home ; but many, I think, I shall cause to choose the things by me in preference to those at home.

---

Thereupon Gaulites, who was present, said.

A Samian exile, but faithful to Cyrus.

You make many promises.

You are in such a state of imminent danger.

Thereupon Gaulites, who was present, a Samian exile, but faithful to Cyrus, said : And moreover, Cyrus, some say that you now make many promises, because you are in such a state of imminent danger.

---

If any thing have happened well, they say that you do not remember.

I desire to pay as many things as I promise.

I cannot pay as many things as I promise.

But *if things turn out well*, they say you do not remember ; but some (say) that not even if you both remembered and desired, could you pay as many things as you promise.

---

On-hearing these things he said.

Our dominion is southward.

Men cannot dwell on account of the cold.

Our dominion is northward, as far as where men cannot dwell on account of cold.

Over all between these, the friends of my brother are-satrap.

On-hearing these things Cyrus said : But, O soldiers, our paternal dominion is southward on the one hand, as far as where men cannot dwell on account of heat ; but northward as far where (they cannot dwell) on account of cold ; but, over all between these, the friends of my brother are satraps.

ἡμᾶς δεῖ ὑμᾶς τούτων ἐγκρατεῖς ποιῆσαι.  
 ἦν νικήσωμεν, ὑμᾶς τούτων ἐγκρατεῖς ποιήσω.  
 οὐκ ἔχω ὅ,τι δῶ ἐκάστῳ τῶν φίλων.  
 τοῦτο δέδοικα, μὴ οὐκ ἔχω ἱκανοὺς οἷς δῶ φίλους.

ὑμῶν στέφανον ἐκάστῳ χρυσοῦν δώσω.

- § 7. † "Ἦν δ' ἡμεῖς νικήσωμεν, ἡμᾶς δεῖ τοὺς ἡμετέρους φίλους τούτων ἐγκρατεῖς ποιῆσαι· ὥστε οὐ τοῦτο δέδοικα, μὴ οὐκ ἔχω ὅ,τι δῶ ἐκάστῳ τῶν φίλων, ἂν εὖ γένηται, ἀλλὰ, μὴ οὐκ ἔχω ἱκανοὺς οἷς δῶ. Ὑμῶν δὲ τῶν Ἑλλήνων καὶ στέφανον ἐκάστῳ χρυσοῦν δώσω."

ταῦτα ἤκουσαν.

αὐτοὶ τε ἦσαν πρόθυμοι, καὶ τοῖς ἄλλοις ἐξήγγελλον.

- § 8. † Οἱ δὲ, ταῦτα ἀκούσαντες, αὐτοὶ τε ἦσαν πολὺ προθυμότεροι, καὶ τοῖς ἄλλοις ἐξήγγελλον.

εἰσῆσαν παρ' αὐτὸν οἱ στρατηγοί.

οἱ ἄλλοι ἠξίουσαν εἰδέναι τί σφισιν ἔσται.

κρατήσουσιν οἱ Ἕλληνας.

† Εἰσῆσαν δὲ παρ' αὐτὸν οἱ τε στρατηγοὶ καὶ τῶν ἄλλων Ἑλλήνων τινὲς, ἀξιοῦντες εἰδέναι, τί σφισιν ἔσται, ἐὰν κρατήσωσιν.

ἐμπίπλησιν ἀπάντων τὴν γνώμην.

† Ὁ δὲ, ἐμπιπλὰς ἀπάντων τὴν γνώμην, ἀπέπεμπε.

παρεκελεύοντο αὐτῷ πάντες μὴ μάχεσθαι.

πάντες διελέγοντο.

ἔπισθε τῶν Ἑλλήνων τάττεται.

- § 9. † Παρεκελεύοντο δὲ αὐτῷ πάντες, ὅσοιπερ διελέγοντο, μὴ μάχεσθαι, ἀλλ' ἔπισθεν ἑαυτῶν τάττεσθαι.



It behooves us to make you masters of these.

If we conquer, I will make you masters of these.

I have not what I may give to each of my friends.

This I am afraid of, lest I may not have friends enough to whom I may give.

To each of you I will give a golden crown.

Now, if we conquer, it behooves us to make our friends masters of these ; so that I am not afraid of this, lest I may not have what I may give to each of my friends, *if things turn out well*, but lest I may not have enough to whom I may give ; but of you, Greeks, I shall give besides a golden crown to each.

---

They heard these things.

They were both eager themselves, and reported (the news) abroad to the others.

But those who heard these things were both much more eager themselves, and reported them abroad to the others.

---

The generals went in to him.

The rest desired to know what should be to them.

The Greeks will prevail.

But there went in to him both the generals and some of the other Greeks, desiring to know *what they should have*, if they should prevail.

---

He fills the expectation of all.

But he, *raising the expectation of the whole party*, dismissed (them).

---

All advised him not to fight.

All conversed.

He posts himself behind the Greeks.

But all, as many as conversed (with him), advised him not to engage in the fight, but to post himself behind them.

Κλέαρχος ἤρετο τὸν Κῦρον.

ἐν τῷ καιρῷ τούτῳ ἤρετο τὸν Κῦρον.

† Ἐν δὲ τῷ καιρῷ τούτῳ Κλέαρχος ὧδέ πως ἤρετο τὸν Κῦρον.

μαχεῖται σοι ὁ ἀδελφός.

† “Ὀλεῖ γάρ σοι μαχεῖσθαι, ὦ Κῦρε, τὸν ἀδελφόν;”

νῆ Δί', ἔφη ὁ Κῦρος.

Δαρείον καὶ Παρυσάτιδος ἐστι παῖς.

ἐμός ἐστιν ἀδελφός.

ἀμαχεῖ ταῦτα λήψομαι.

† “Νῆ Δί',” ἔφη ὁ Κῦρος, “εἴπερ γε Δαρείου καὶ Παρυσάτιδος ἐστι παῖς, ἐμός δὲ ἀδελφός, οὐκ ἀμαχεῖ ταῦτ' ἐγὼ λήψομαι.”

ἐν τῇ ἐξοπλισίᾳ ἐγένοντο πελτασταὶ διςχίλιοι.

ἀριθμὸς ἐγένετο τῶν Ἑλλήνων ἄσπις μυρία.

μετὰ Κύρου ἐγένοντο δέκα μυριάδες.

ἄρματα δρεπανηφόρα ἀμφὶ τὰ εἴκοσι.

- § 10. † Ἐνταῦθα δὴ ἐν τῇ ἐξοπλισίᾳ, ἀριθμὸς ἐγένετο τῶν μὲν Ἑλλήνων ἄσπις μυρία καὶ τετρακοσία, πελτασταὶ δὲ διςχίλιοι καὶ πεντακόσιοι, τῶν δὲ μετὰ Κύρου βαρβάρων δέκα μυριάδες, καὶ ἄρματα δρεπανηφόρα ἀμφὶ τὰ εἴκοσι.

τῶν πολεμίων ἦσαν εἴκοσι μυριάδες.

- § 11. † Τῶν δὲ πολεμίων ἐλέγοντο εἶναι ἑκατὸν καὶ εἴκοσι μυριάδες, καὶ ἄρματα δρεπανηφόρα διακόσια.

ἄλλοι ἦσαν ἵππεῖς.

Ἄρταγέρσης ἦρχε τῶν ἵππέων.

πρὸ αὐτοῦ βασιλέως τεταγμένοι ἦσαν.

Clearchus asked Cyrus.

At this crisis he asked Cyrus.

But at this crisis Clearchus somehow thus asked Cyrus.

Your brother will fight with you.

For think you, Cyrus, that your brother will fight with you?

Ay, by Jove, said Cyrus.

He is the son of Darius and Parysatis.

He is my brother.

I shall get these things without fighting.

Ay, by Jove, said Cyrus, if at least he is a son of Darius and Parysatis, and my brother, I shall not get these things without fighting.

*At the time of arming themselves*, there appeared to be two thousand peltastæ.

The number of the Greeks was ten thousand shield-men.

With Cyrus there were a hundred thousand (ten myriads).

About twenty scythe-bearing chariots.

At that place, then, *at the time when they were arming* (for the fight), the number proved to be, of the Greeks ten thousand four hundred shield-men, and two thousand five hundred peltastæ; but of the barbarians with Cyrus a hundred thousand, and scythe-bearing chariots about twenty.

Of the enemy there were two hundred thousand.

But of the enemy there were said to be twelve hundred thousand, and two hundred scythe-bearing chariots.

There were cavalry *besides*.

Artagerses had the command of the cavalry.

They were drawn up in front of the king himself (*or the king's person*).

† Ἄλλοι δὲ ἦσαν ἑξακισχίλιοι ἰππεῖς, ὧν Ἀρταγέρσης ἦρχεν· οὗτοι δὲ αὐτὸν πρὸ αὐτοῦ βασιλέως τεταγμένοι ἦσαν.

τοῦ στρατεύματος ἦσαν ἡγεμόνες τέτταρες.  
τριάκοντα μυριάδων ἦν ἡγεμῶν Τισσαφέρνης.

§ 12. † Τοῦ δὲ βασιλέως στρατεύματος ἦσαν ἄρχοντες καὶ στρατηγοὶ καὶ ἡγεμόνες τέτταρες, τριάκοντα μυριάδων ἕκαστος, Ἀβροκόμας, Τισσαφέρνης, Γωβρύας, Ἀρβάκης.

οὗτοι παρεγένοντο ἐν τῇ μάχῃ.  
παρεγένοντο ἄρματα ἑκατὸν καὶ πεντήκοντα.  
ὑστέρησε τῆς μάχης.  
Ἀβροκόμας ὑστέρησε ἡμέρας πέντε.  
Ἀβροκόμας ἐκ Φοινίκης ἐλαύνει.

† Τούτων δὲ παρεγένοντο ἐν τῇ μάχῃ ἑνενήκοντα μυριάδες, καὶ ἄρματα δρεπανηφόρα ἑκατὸν καὶ πεντήκοντα· Ἀβροκόμας δὲ ὑστέρησε τῆς μάχης ἡμέρας πέντε, ἐκ Φοινίκης ἐλαύνων.

ἠὺτομόλησαν ἐκ τῶν πολεμίων.  
ἠὺτομόλησαν παρὰ βασιλέως.  
ταῦτα ἠγγελλον οἱ αὐτομολήσαντες.  
μετὰ τὴν μάχην οἱ πολέμιοι ταῦτὰ ἠγγελλον.  
ὑστερον ἐλήφθησαν.

§ 13. † Ταῦτα δὲ ἠγγελλον πρὸς Κῦρον οἱ αὐτομολήσαντες ἐκ τῶν πολεμίων παρὰ μεγάλου βασιλέως πρὸ τῆς μάχης· καὶ μετὰ τὴν μάχην, οἱ ὑστερον ἐλήφθησαν τῶν πολεμίων, ταῦτὰ ἠγγελλον.

Κῦρος ἐξελαύνει σταθμὸν ἕνα.  
Κῦρος ἐξελαύνει συντεταγμένῳ τῷ στρατεύματι.

§ 14. † Ἐντεῦθεν δὲ Κῦρος ἐξελαύνει σταθμὸν ἕνα, παρασάγγας τρεῖς, συντεταγμένῳ τῷ στρατεύματι παντὶ, καὶ τῷ Ἑλληνικῷ καὶ τῷ βαρβαρικῷ.

ταύτη τῇ ἡμέρᾳ μαχεῖται βασιλεύς.

† ὤετο γὰρ ταύτη τῇ ἡμέρᾳ μαχεῖσθαι βασιλέα.

κατὰ μέσον τὸν σταθμὸν ἦν τάφος.

τάφος ἦν ὀρυκτῆ, βαθεῖα.

τὸ εὖρος ὀργυιαὶ πέντε.

† Κατὰ γὰρ μέσον τὸν σταθμὸν τοῦτον τάφος ἦν ὀρυκτῆ, βαθεῖα, τὸ μὲν εὖρος ὀργυιαὶ πέντε, τὸ δὲ βάθος ὀργυιαὶ τρεῖς.

παρετέτατο ἡ τάφος διὰ τοῦ πεδίου.

παρετέτατο ἡ τάφος ἄνω ἐπὶ δώδεκα παρασάγγας.

παρετέτατο τὸ πεδίου μέχρι τοῦ τείχους.

§ 15. † Παρετέτατο δὲ ἡ τάφος ἄνω διὰ τοῦ πεδίου ἐπὶ δώδεκα παρασάγγας, μέχρι τοῦ Μηδίας τείχους.

ἔνθα εἰσὶν αἱ διώρυχες.

ῥέουσιν αἱ διώρυχες ἀπὸ τοῦ Τίγρητος ποταμοῦ.

† (\*Ἐνθα δὴ εἰσὶν αἱ διώρυχες, ἀπὸ τοῦ Τίγρητος ποταμοῦ ῥέουσαι.

αἱ διώρυχες εἰσι τὸ εὖρος πλεθριαῖαι.

εἰσὶ βαθεῖαι ἰσχυρῶς.

πλοῖα πλεῖ ἐν αὐταῖς.

εἰσβάλλουσιν εἰς τὸν Εὐφράτην.

διαλείπουσιν ἑκάστη τέτταρας παρασάγγας.

γέφυραι ἔπεισιν.

† Εἰσὶ δὲ τέτταρες, τὸ μὲν εὖρος πλεθριαῖαι, βαθεῖαι δὲ ἰσχυρῶς, καὶ πλοῖα πλεῖ ἐν αὐταῖς σιταγωγὰ· εἰσβάλλουσι δὲ εἰς τὸν Εὐφράτην, διαλείπουσι δ' ἑκάστη παρασάγγην, γέφυραι δ' ἔπεισιν.)

παρὰ τὸν ποταμὸν ἔστι πάροδος.

ἔστι μεταξὺ τοῦ ποταμοῦ καὶ τῆς τάφρου.

ἔστι τὸ εὖρος ὡς εἴκοσι ποδῶν.

† Ἦν δὲ παρὰ τὸν Εὐφράτην πάροδος στενή, μεταξὺ τοῦ ποταμοῦ καὶ τῆς τάφρου, ὡς εἴκοσι ποδῶν τὸ εὖρος.)

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τὴν τάφρον βασιλεὺς ποιεῖ ἀντὶ ἐρύματος.  
πυθάνομαι Κῦρον προσελαύνοντα.

§ 16. † Ταύτην δὲ τὴν τάφρον βασιλεὺς μέγας ποιεῖ ἀντὶ ἐρύματος, ἐπειδὴ πυθάνεται Κῦρον προσελαύνοντα.

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τὴν πάροδον ἢ στρατιὰ παρῆλθε.  
ἐγένοντο εἴσω τῆς τάφρου.

† Ταύτην δὴ τὴν πάροδον Κῦρός τε καὶ ἡ στρατιὰ παρῆλθε, καὶ ἐγένοντο εἴσω τῆς τάφρου.

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ἐμαχέσατο βασιλεύς.  
φανερὰ ἦσαν ἵππων ἵχνη.  
ὑποχωροῦσιν καὶ ἵπποι καὶ ἄνθρωποι.  
ὑποχωρούντων φανερὰ ἦσαν ἵχνη πολλά.

§ 17. † Ταύτη μὲν οὖν τῇ ἡμέρᾳ οὐκ ἐμαχέσατο βασιλεύς, ἀλλ' ὑποχωρούντων φανερὰ ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἵχνη πολλά.

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Κῦρος Σιλᾶνὸν ἐκάλεσε τὸν Ἀμβρακιώτην μάντιν.  
Σιλᾶνὸν καλέσας ἔδωκεν αὐτῷ δαρεικοὺς τρισχιλίους.  
τῇ ἐνδεκάτῃ ἀπ' ἐκείνης τῆς ἡμέρας πρότερον εἶπεν.  
θυόμενος εἶπεν αὐτῷ.  
βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν.

§ 18. † Ἐνταῦθα Κῦρος, Σιλᾶνὸν καλέσας, τὸν Ἀμβρακιώτην μάντιν, ἔδωκεν αὐτῷ δαρεικοὺς τρισχιλίους, ὅτι τῇ ἐνδεκάτῃ ἀπ' ἐκείνης τῆς ἡμέρας πρότερον θυόμενος, εἶπεν αὐτῷ, ὅτι βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν.

---

οὐκ ἔτι μαχεῖται.  
ἐν ταύταις ταῖς ἡμέραις οὐ μαχεῖται.

ἀληθεύεις σύ ;

ἐὰν ἀληθεύσης, ὑπισχνοῦμαί σοι δέκα τάλαντα.

†Κῦρος δ' εἶπεν, οὐκ ἄρα ἔτι μαχεῖται, εἰ ἐν ταύταις οὐ μαχεῖται ταῖς ἡμέραις· ἐὰν δ' ἀληθεύσης, ὑπισχνοῦμαί σοι δέκα τάλαντα.

τὸ χρυσίον ἀπέδωκεν.

παρῆλθον αἱ δέκα ἡμέραι.

†Τοῦτο τὸ χρυσίον τότε ἀπέδωκεν, ἐπεὶ παρῆλθον αἱ δέκα ἡμέραι.

ἐπὶ τῇ τάφρῳ ἐκώλυε βασιλεὺς τὸ στράτευμα διαβαίνειν.

ἀπέγνωκε τοῦ μάχεσθαι.

ἔδοξε Κύρῳ ἀπεγνωκέναι τοῦ μάχεσθαι.

τῇ ὑστεραίᾳ ἐπορεύετο ἡμελημένως.

§ 19. †Ἐπεὶ δ' ἐπὶ τῇ τάφρῳ οὐκ ἐκώλυε βασιλεὺς τὸ Κύρον στράτευμα διαβαίνειν, ἔδοξε καὶ Κύρῳ καὶ τοῖς ἄλλοις ἀπεγνωκέναι τοῦ μάχεσθαι· ὥστε τῇ ὑστεραίᾳ Κῦρος ἐπορεύετο ἡμελημένως μᾶλλον.

ἐπὶ τοῦ ἄρματος καθῆστο.

ἐπὶ τοῦ ἄρματος καθήμενος τὴν πορείαν ἐποιεῖτο.

ὀλίγους ἐν τάξει ἔχει πρὸ αὐτοῦ.

τὸ πολὺ ἀνατεταραγμένον ἐπορεύετο.

τὰ ὄπλα τοῖς στρατιώταις ἐπὶ ἀμαξῶν ἤγοντο.

§ 20. †Τῇ δὲ τρίτῃ, ἐπὶ τε τοῦ ἄρματος καθήμενος τὴν πορείαν ἐποιεῖτο, καὶ ὀλίγους ἐν τάξει ἔχων πρὸ αὐτοῦ· τὸ δὲ πολὺ αὐτῷ ἀνατεταραγμένον ἐπορεύετο, καὶ τῶν ὄπλων τοῖς στρατιώταις πολλὰ ἐπὶ ἀμαξῶν ἤγοντο καὶ ὑποζυγίων.

## CHAPTER VIII.

It is suddenly announced that the army of the enemy is advancing in order of battle. Cyrus hastily prepares his troops for action. The Greeks, who are posted on the right wing on the bank of the Euphrates, easily put to flight the troops opposed to them; but Cyrus, whose position is in the centre, attacks the king, and is slain.

ἦν ἀμφὶ πλήθουσαν ἀγοράν.  
 πλησίον ἦν ὁ σταθμός.  
 ἔμελλε καταλύειν ἀμφὶ πλήθουσαν ἀγοράν.  
 Παταγύας προφαίνεται ἐλαύνων ἀνὰ κράτος.  
 Παταγύας ἐλαύνει ἰδροῦντι τῷ ἵππῳ.  
 στρατιώταις ἐνετύγχανεν.  
 πᾶσιν οἷς ἐνετύγχανεν ἐβόα.  
 ἐβόα καὶ βαρβαρικῶς καὶ ἑλληνικῶς.  
 βασιλεὺς σὺν στρατεύματι προσέρχεται.  
 εἰς μάχην παρεσκευάσται.  
 βασιλεὺς προσέρχεται ὡς εἰς μάχην παρεσκευασμένος.

- § 1. † Καὶ ἤδη τε ἦν ἀμφὶ ἀγοράν πλήθουσαν, καὶ πλησίον ἦν ὁ σταθμός, ἔνθα ἔμελλε καταλύειν, ἠνίκα Παταγύας, ἀνὴρ Πέρσης τῶν ἀμφὶ Κῦρον πιστῶν, προφαίνεται, ἐλαύνων ἀνὰ κράτος, ἰδροῦντι τῷ ἵππῳ· καὶ εὐθὺς πᾶσιν οἷς ἐνετύγχανεν ἐβόα, καὶ βαρβαρικῶς καὶ ἑλληνικῶς, ὅτι βασιλεὺς σὺν στρατεύματι πολλῷ προσέρχεται, ὡς εἰς μάχην παρεσκευασμένος.

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πολὺς τάραχος ἐγένετο.  
 ἀτάκτοις τοῖς Ἑλλήσιν ἐπιπесоῦνται.  
 ἐδόκουν οἱ Ἕλληνες ἀτάκτοις σφίσιν ἐπιπесеῖσθαι.

- § 2. † Ἐνθα δὴ πολὺς τάραχος ἐγένετο· αὐτίκα γὰρ ἐδόκουν οἱ Ἕλληνες, καὶ πάντες δὲ, ἀτάκτοις σφίσιν ἐπιπесеῖσθαι.



Κῦρος κατεπήδησεν ἀπὸ τοῦ ἄρματος.  
 τὸν θῶρᾶκα ἐνέδν.  
 καταπηδήσας τὸν θῶρᾶκα ἐνέδν.  
 ἀνέβη ἐπὶ τὸν ἵππον.  
 παλτὰ εἰς τὰς χεῖρας ἔλαβε.  
 ἀναβάς τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβε.  
 πᾶσι παρήγγελλεν ἐξοπλίζεσθαι.  
 καθίστανται εἰς τὴν ἑαυτοῦ τάξιν ἕκαστος.

- § 3. †Κῦρός τε καταπηδήσας ἀπὸ τοῦ ἄρματος, τὸν θῶρᾶκα ἐνέδν, καὶ ἀναβάς ἐπὶ τὸν ἵππον, τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβε, τοῖς τε ἄλλοις πᾶσι παρήγγελλεν ἐξοπλίζεσθαι καὶ καθίστασθαι εἰς τὴν ἑαυτοῦ τάξιν ἕκαστον.

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σὺν πολλῇ σπουδῇ καθίσταντο.

Κλέαρχος τὰ δεξιὰ τοῦ κέρατος εἶχε πρὸς τῷ Εὐφράτῃ.

Πρόξενος καθίστατο Κλεάρχῳ ἐχόμενος.

Μένων τὸ εὐώνυμον κέρας ἔσχε τοῦ στρατεύματος.

- § 4. †Ἐνθα δὴ σὺν πολλῇ σπουδῇ καθίσταντο, Κλέαρχος μὲν τὰ δεξιὰ τοῦ κέρατος ἔχων πρὸς τῷ Εὐφράτῃ ποταμῷ, Πρόξενος δὲ ἐχόμενος, οἱ δ' ἄλλοι μετὰ τοῦτον· Μένων δὲ καὶ τὸ στράτευμα τὸ εὐώνυμον κέρας ἔσχε τοῦ Ἑλληνικοῦ.

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ἵππεῖς Παφλαγόνες εἰς χιλίους ἔστησαν παρὰ Κλεάρχον.

ἔστη τὸ Ἑλληνικὸν πελταστικὸν ἐν τῷ δεξιῷ.

ἔστη ὁ Κύρου ὑπαρχος ἐν τῷ εὐωνύμῳ.

- § 5. †Τοῦ δὲ βαρβαρικοῦ ἵππεῖς μὲν Παφλαγόνες εἰς χιλίους παρὰ Κλεάρχον ἔστησαν ἐν τῷ δεξιῷ, καὶ τὸ Ἑλληνικὸν πελταστικόν· ἐν δὲ τῷ εὐωνύμῳ Ἀριαῖός τε, ὁ Κύρου ὑπαρχος, καὶ τὸ ἄλλο βαρβαρικόν.

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Κῦρος καὶ οἱ ἵππεῖς τούτου καθίσταντο εἰς τὴν μάχην.

ἰππεῖς ὅσον ἑξακόσιοι ὀπλισμένοι θώραξι καθίσταντο. κράνεσι πάντες πλὴν Κύρου ὀπλισμένοι εἰσίν· Κῦρος δὲ ψιλὴν ἔχων τὴν κεφαλὴν καθίστατο.

- § 6. †Κῦρος δὲ, καὶ οἱ ἰππεῖς τούτου, ὅσον ἑξακόσιοι, ὀπλισμένοι θώραξι μὲν αὐτοὶ καὶ παραμηριδίοις καὶ κράνεσι, πάντες πλὴν Κύρου· Κῦρος δὲ ψιλὴν ἔχων τὴν κεφαλὴν εἰς τὴν μάχην καθίστατο.

οἱ ἄλλοι ψιλαῖς ταῖς κεφαλαῖς διακινδυνεύουσι.

(† Δέγεται δὲ, καὶ τοὺς ἄλλους Πέρσας ψιλαῖς ταῖς κεφαλαῖς ἐν τῷ πολέμῳ διακινδυνεύειν.)

οἱ ἵπποι πάντες οἱ μετὰ Κύρου εἶχον προστερνίδια. εἶχον μαχαίρας οἱ ἰππεῖς.

- § 7. †Οἱ δ' ἵπποι πάντες οἱ μετὰ Κύρου εἶχον καὶ προμετωπίδια καὶ προστερνίδια· εἶχον δὲ καὶ μαχαίρας οἱ ἰππεῖς Ἑλληνικάς.

ἤδη ἦν μέσον ἡμέρας.

οὐπω καταφανεῖς ἦσαν οἱ πολέμοι.

δείλη ἐγίγνετο.

ἐφάνη κονιορτὸς ὥσπερ νεφέλη λευκή.

χρόνῳ συχνῶ ὕστερον ὥσπερ μελανία τις ἐφάνη.

μελανία τις ἐφάνη ἐν τῷ πεδίῳ ἐπὶ πολὺ.

- § 8. Καὶ ἤδη τε ἦν μέσον ἡμέρας, καὶ οὐπω καταφανεῖς ἦσαν οἱ πολέμοι· ἠνίκα δὲ δείλη ἐγίγνετο, ἐφάνη κονιορτὸς ὥσπερ νεφέλη λευκή, χρόνῳ δὲ οὐ συχνῶ ὕστερον ὥσπερ μελανία τις ἐν τῷ πεδίῳ ἐπὶ πολὺ.

ἐγγύτερον ἐγίγνοντο.

ὅτε ἐγγύτερον ἐγίγνοντο, χαλκὸς δὴ τις ἦστραπτε.

αἱ λόγχοι καταφανεῖς ἐγίγνοντο.

† Ὅτε δὲ ἐγγύτερον ἐγίγνοντο, τάχα δὴ καὶ χαλκὸς τις ἦστραπτε, καὶ αἱ λόγχοι καὶ αἱ τάξεις καταφανεῖς ἐγίγνοντο.

ἦσαν ἵππεῖς λευκοθῳ̄ρακες ἐπὶ τοῦ εὐωνύμου.  
 Τισσαφέρνης λέγεται τούτων ἄρχειν.  
 ἐχόμενοι γεῤῥοφόροι ἦσαν ὀπλιτῶν.  
 Αἰγύπτιοι ἐχόμενοι σὺν ποδήρεσι ξυλίταις ἀσπίσι.  
 ἐλέγοντο εἶναι Αἰγύπτιοι.  
 οὗτοι ἐν πλαισίῳ πλήρει ἀνθρώπων ἐπορεύοντο.  
 πάντες κατὰ ἔθνη, ἕκαστον τὸ ἔθνος ἐπορεύετο.

- § 9. † Καὶ ἦσαν ἵππεῖς μὲν λευκοθῳ̄ρακες ἐπὶ τοῦ εὐωνύμου τῶν πολεμίων· (Τισσαφέρνης ἐλέγετο τούτων ἄρχειν·) ἐχόμενοι δὲ τούτων γεῤῥοφόροι, ἐχόμενοι δὲ ὀπλιται σὺν ποδήρεσι ξυλίταις ἀσπίσιν· (Αἰγύπτιοι δ' οὗτοι ἐλέγοντο εἶναι·) ἄλλοι δ' ἵππεῖς, ἄλλοι τοξόται. Πάντες δ' οὗτοι κατὰ ἔθνη· ἐν πλαισίῳ πλήρει ἀνθρώπων ἕκαστον τὸ ἔθνος ἐπορεύετο.

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πρὸ αὐτῶν ἄρματα διαλείποντα συχνὸν ἀπ' ἀλλήλων.  
 εἶχον δρέπανα τὰ ἄρματα ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμένα.

τὰ δρέπανα ὑπὸ τοῖς δίφροις εἰς γῆν ἔβλεπον.  
 τὰ δρέπανα εἰς γῆν ἔβλεπον, ὡς διακόπτειν ὄτω ἐντυγχάνοιεν.

- § 10. † Πρὸ δὲ αὐτῶν ἄρματα διαλείποντα συχνὸν ἀπ' ἀλλήλων, τὰ δὴ δρεπανηφόρα καλούμενα· εἶχον δὲ τὰ δρέπανα ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμένα, καὶ ὑπὸ τοῖς δίφροις εἰς γῆν βλέποντα, ὡς διακόπτειν ὄτω ἐντυγχάνοιεν.

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ἐλῶσι εἰς τὰς τάξεις καὶ διακόψουσι.  
 ἡ γνώμη ἐστὶν ὡς τὰς τάξεις διακόποντα.

- † Ἡ δὲ γνώμη ἦν, ὡς εἰς τὰς τάξεις τῶν Ἑλλήνων ἐλῶντα καὶ διακόποντα.

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ὁ Κῦρος εἶπεν, ἐψεύσθη τοῦτο.  
 καλέσας παρεκελεύετο τοῖς Ἑλλήσι τὴν κραυγὴν τῶν βαρβάρων ἀνέχεσθαι.

ἡσυχῇ ἐν ἴσῳ προσήεσαν.  
σιγῇ ὡς ἀνυστὸν καὶ βραδέως προσήεσαν.

- § 11. † "Ὁ μέντοι Κῦρος εἶπεν, ὅτε καλέσας παρεκελεύετο τοῖς Ἑλλήσι τὴν κραυγὴν τῶν βαρβάρων ἀνέχεσθαι, ἐψεύσθη τοῦτο· οὐ γὰρ κραυγῇ, ἀλλὰ σιγῇ ὡς ἀνυστὸν καὶ ἡσυχῇ, ἐν ἴσῳ καὶ βραδέως προσήεσαν.

ἐν τούτῳ Κῦρος παρήλαυνε σὺν Πίγρητι τῷ ἑρμηνεῖ.  
Κῦρος τῷ Κλεάρχῳ ἐβόα ἄγειν τὸ στράτευμα κατὰ μέσον τὸ τῶν πολεμίων.

ἐκεῖ βασιλεὺς ἦν.

ἂν τοῦτο νικῶμεν, πάνθ' ἡμῖν πεποιήται.

- § 12. † Καὶ ἐν τούτῳ Κῦρος, παρελαύνων αὐτὸς σὺν Πίγρητι τῷ ἑρμηνεῖ καὶ ἄλλοις τρισὶν ἢ τέτταρσι, τῷ Κλεάρχῳ ἐβόα, ἄγειν τὸ στράτευμα κατὰ μέσον τὸ τῶν πολεμίων, ὅτι ἐκεῖ βασιλεὺς εἶη· "κἂν τοῦτ'," ἔφη, " νικῶμεν, πάνθ' ἡμῖν πεποιήται."

ὄρᾳ ὁ Κλεάρχος τὸ μέσον στίφος.

ἀκούει Κύρου ἔξω ὄντα βασιλέα.

τοσοῦτον πλήθει περιῆν βασιλεύς.

μέσον τὸ ἑαυτοῦ ἔχων, τοῦ Κύρου εὐωνύμου ἔξω ἦν.

- § 13. † Ὅρῳ δὲ ὁ Κλεάρχος τὸ μέσον στίφος, καὶ ἀκούων Κύρου ἔξω ὄντα τοῦ Ἑλληνικοῦ εὐωνύμου βασιλέα· (τοσοῦτον γὰρ πλήθει περιῆν βασιλεὺς, ὥστε, μέσον τὸ ἑαυτοῦ ἔχων, τοῦ Κύρου εὐωνύμου ἔξω ἦν).

ὁ Κλεάρχος ἤθελεν ἀποσπάσαι ἀπὸ τοῦ ποταμοῦ τὸ κέρας.

ἐφοβεῖτο μὴ κυκλωθεῖν ἑκατέρωθεν.

τῷ Κύρῳ ἀπεκρίνατο Κλεάρχος.

αὐτῷ ἔμελεν ὅπως καλῶς ἔχοι.

† Ἄλλ' ὅμως ὁ Κλεάρχος οὐκ ἤθελεν ἀποσπάσαι ἀπὸ

τοῦ ποταμοῦ τὸ δεξιὸν κέρασ, φοβούμενος μὴ κυκλωθείη ἑκατέρωθεν· τῷ δὲ Κύρῳ ἀπεκρίνατο, ὅτι αὐτῷ μέλοι, ὅπως καλῶς ἔχοι.

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ἐν τούτῳ τῷ καιρῷ τὸ στράτευμα ὁμαλῶς προήει.  
τὸ Ἑλληνικὸν ἐν τῷ αὐτῷ μένει.  
συνετάττετο τὸ στράτευμα ἐκ τῶν ἔτι προσιόντων.

- § 14. † Καὶ ἐν τούτῳ τῷ καιρῷ, τὸ μὲν βαρβαρικὸν στράτευμα ὁμαλῶς προήει· τὸ δὲ Ἑλληνικὸν, ἔτι ἐν τῷ αὐτῷ μένον, συνετάττετο ἐκ τῶν ἔτι προσιόντων.

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Κῦρος παρελαύνει οὐ πάνυ.  
παραελαύνων οὐ πάνυ πρὸς τῷ στρατεύματι, κατεθεᾶτο ἑκατέρωσε.  
ἀποβλέπει εἰς τοὺς πολεμίους.

† Καὶ ὁ Κῦρος, παρελαύνων οὐ πάνυ πρὸς αὐτῷ τῷ στρατεύματι, κατεθεᾶτο ἑκατέρωσε, ἀποβλέπων εἰς τε τοὺς πολεμίους καὶ τοὺς φίλους.

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ἰδὼν αὐτὸν, ἀπὸ τοῦ Ἑλληνικοῦ Ξενοφῶν ὑπήλασεν.  
Ξενοφῶν ὑπήλασεν ὡς συναντῆσαι.  
ἤρετο, εἴ τι παραγγέλλοι.  
Κῦρος ἐπιστήσας εἶπε.  
λέγειν ἐκέλευε πᾶσιν, ὅτι τὰ ἱερὰ καλά.

- § 15. † Ἰδὼν δὲ αὐτὸν, ἀπὸ τοῦ Ἑλληνικοῦ Ξενοφῶν Ἀθηναῖος, ὑπελάσας ὡς συναντῆσαι, ἤρετο εἴ τι παραγγέλλοι· ὁ δ' ἐπιστήσας εἶπε, καὶ λέγειν ἐκέλευε πᾶσιν, ὅτι καὶ τὰ ἱερὰ καλά, καὶ τὰ σφάγια καλά.

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ταῦτα λέγων, θορύβου ἤκουσε.  
θορύβου ἀκούει διὰ τῶν τάξεων ἰόντος.  
τίς ἦν ὁ θόρυβος ;  
ἤρετο, τίς ὁ θόρυβος εἶη.

- § 16. † Ταῦτα δὲ λέγων, θορύβου ἤκουσε διὰ τῶν τάξεων ἰόντος, καὶ ἤρετο, τίς ὁ θόρυβος εἶη.

τὸ σύνθημα παρέρχεται δεύτερον ἤδη.

† Ὁ δὲ Ξενοφῶν εἶπεν, ὅτι “ τὸ σύνθημα παρέρχεται δεύτερον ἤδη.”

θαυμάζω τίς παραγγέλλει.

ἤρετο, ὅ,τι εἶη τὸ σύνθημα.

ἀπεκρίνατο, ὅτι Ζεὺς σώτηρ.

† Καὶ ὃς ἐθαύμασε τίς παραγγέλλει, καὶ ἤρετο, ὅ,τι εἶη τὸ σύνθημα· ὁ δ' ἀπεκρίνατο, ὅτι “ Ζεὺς σωτήρ καὶ νίκη.”

Κῦρος ἀκούσας ἔφη.

ἀλλὰ δέχομαί τε, καὶ τοῦτο ἔστω.

§ 17. † Ὁ δὲ Κῦρος ἀκούσας, “ Ἀλλὰ δέχομαί τε,” ἔφη, “ καὶ τοῦτο ἔστω.”

εἰς τὴν ἑαυτοῦ χώραν ἀπήλαννε.

οὐκέτι τρία στάδια διειχέτην τῷ φάλαγγε ἀπ' ἀλλήλων.

ἐπαιάνιζον οἱ Ἕλληνες.

ἤρχοντο ἀντίοι ἰέναι τοῖς πολεμίοις.

† Ταῦτα δ' εἰπὼν, εἰς τὴν ἑαυτοῦ χώραν ἀπήλαννε.

Καὶ οὐκέτι τρία ἢ τέτταρα στάδια διειχέτην τῷ φάλαγγε ἀπ' ἀλλήλων, ἠνίκα ἐπαιάνιζόν τε οἱ Ἕλληνες, καὶ ἤρχοντο ἀντίοι ἰέναι τοῖς πολεμίοις.

ὡς πορευομένων ἐξεκύμαινέ τι τῆς φάλαγγος.

τὸ ἐπιλειπόμενον ἤρξατο δρόμῳ θεῖν.

ἐφθέγγαντο οἶονπερ τῷ Ἐνναλίῳ ἐλελίζουσι.

§ 18. † Ὡς δὲ πορευομένων ἐξεκύμαινέ τι τῆς φάλαγγος, τὸ ἐπιλειπόμενον ἤρξατο δρόμῳ θεῖν· καὶ ἅμα ἐφθέγγαντο πάντες, οἶονπερ τῷ Ἐνναλίῳ ἐλελίζουσι, καὶ πάντες δὲ ἔθεον.

ταῖς ἀσπίσι πρὸς τὰ δύρατα ἐδούπησαν.

φόνον ἐποίουν τοῖς ἵπποις.

† Λέγουσι δὲ τινες, ὡς καὶ ταῖς ἀσπίσι πρὸς τὰ δόρατα ἐδούπησαν, φόβον ποιοῦντες τοῖς ἵπποις.

τόξενμα ἐξικνεῖται τοὺς βαρβάρους.

πρὶν τόξενμα ἐξικνεῖσθαι, φεύγουσιν οἱ βάρβαροι.

§ 19. † Πρὶν δὲ τόξενμα ἐξικνεῖσθαι, ἐκκλίνουσιν οἱ βάρβαροι καὶ φεύγουσι.

ἐδίωκον κατὰ κράτος οἱ Ἕλληνες.

ἐβόων ἀλλήλοις μὴ θεῖν δρόμῳ.

ἐν τάξει εἶποντο.

† Καὶ ἐνταῦθα δὴ ἐδίωκον μὲν κατὰ κράτος οἱ Ἕλληνες· ἐβόων δὲ ἀλλήλοις μὴ θεῖν δρόμῳ, ἀλλ' ἐν τάξει ἔπεσθαι.

τὰ ἄρματα ἐφέρετο διὰ τῶν Ἑλλήνων, κενὰ ἡνιόχων.

§ 20. † Τὰ δ' ἄρματα ἐφέρετο, τὰ μὲν δι' αὐτῶν τῶν πολεμίων, τὰ δὲ καὶ διὰ τῶν Ἑλλήνων, κενὰ ἡνιόχων.

ἐπεὶ προῖδοιεν, δίσταντο.

ἔστιν ὅστις κατελήφθη.

κατελήφθη, ὥσπερ ἐν ἵπποδρόμῳ, ἐκπλαγεῖς.

οὐδὲν τοῦτον παθεῖν ἔφασαν.

ἄλλος ἐν τῇ μάχῃ ἔπαθεν οὐδεὶς οὐδέν.

ἐπὶ τῷ εὐωνύμῳ τοξευθῆναί τις ἐλέγετο.

† Οἱ δ' ἐπεὶ προῖδοιεν, δίσταντο· ἔστι δ' ὅστις καὶ κατελήφθη, ὥσπερ ἐν ἵπποδρόμῳ, ἐκπλαγεῖς· καὶ οὐδὲν μέντοι οὐδὲ τοῦτον παθεῖν ἔφασαν, οὐδ' ἄλλος δὲ τῶν Ἑλλήνων, ἐν ταύτῃ τῇ μάχῃ, ἔπαθεν οὐδεὶς οὐδέν, πλὴν ἐπὶ τῷ εὐωνύμῳ τοξευθῆναί τις ἐλέγετο.

Κῦρος ὀρᾷ τοὺς Ἕλληνας νικῶντας τὸ καθ' αὐτούς.  
ὀρῶν τοὺς Ἕλληνας διώκοντας, ἥδεται.

Κῦρος προσκυνεῖται ὡς βασιλεὺς ὑπὸ τῶν ἀμφ' αὐτόν.  
οὐδ' ὡς ἐξήχθη διώκειν.

συνεσπειραμένην εἶχε τὴν τάξιν.

ἐπεμελεῖτο, ὅ,τι ποιήσει ὁ βασιλεὺς.

ἦδει αὐτὸν, ὅτι μέσον ἔχοι τοῦ στρατεύματος.

- § 21. †Κῦρος δ', ὁρῶν τοὺς Ἑλληνας νικῶντας τὸ καθ' αὐτοὺς καὶ διώκοντας, ἠδόμενος καὶ προσκννούμενος ἤδη ὡς βασιλεὺς ὑπὸ τῶν ἀμφ' αὐτὸν, οὐδ' ὡς ἐξήχθη διώκειν, ἀλλὰ, συνεσπειραμένην ἔχων τὴν τῶν σὺν ἑαυτῷ ἑξακοσίων ἰππέων τάξιν, ἐπεμελεῖτο, ὅ,τι ποιήσει βασιλεὺς· καὶ γὰρ ἦδει αὐτὸν, ὅτι μέσον ἔχοι τοῦ Περσικοῦ στρατεύματος.

οἱ ἄρχοντες, μέσον ἔχοντες τὸ αὐτῶν, ἠγοῦνται.

νομίζουσιν οὕτως ἐν ἀσφαλεῖ εἶναι.

ἔστιν ἡ ἰσχὺς αὐτῶν ἑκατέρωθεν.

παραγγεῖλαι τι ἔχρηζεν.

ἠμίσει ἂν χρόνῳ αἰσθάνεσθαι τὸ στράτευμα ἐνόμιζον.

- § 22. †Καὶ πάντες δ' οἱ τῶν βαρβάρων ἄρχοντες, μέσον ἔχοντες τὸ αὐτῶν, ἠγοῦνται, νομίζοντες οὕτω καὶ ἐν ἀσφαλεστάτῳ εἶναι, ἦν ἢ ἡ ἰσχὺς αὐτῶν ἑκατέρωθεν· καὶ, εἴ τι παραγγεῖλαι χρήζοιεν, ἠμίσει ἂν χρόνῳ αἰσθάνεσθαι τὸ στράτευμα.

Βασιλεὺς μέσον ἔχει τῆς αὐτοῦ στρατιᾶς.

- § 23. †Καὶ βασιλεὺς δὴ τότε, μέσον ἔχων τῆς αὐτοῦ στρατιᾶς, ὅμως ἔξω ἐγένετο τοῦ Κύρου εὐωνύμου κέρατος.

οὐδεὶς ἐμάχετο ἐκ τοῦ ἀντίου τοῖς αὐτοῦ τεταγμένοις ἔμπροσθεν.

ἐπέκαμπτεν βασιλεὺς, ὡς εἰς κύκλωσιν.

† Ἐπεὶ δὲ οὐδεὶς αὐτῷ ἐμάχετο ἐκ τοῦ ἀντίου, οὐδὲ τοῖς αὐτοῦ τεταγμένοις ἔμπροσθεν, ἐπέκαμπτεν, ὡς εἰς κύκλωσιν.

ὄπισθεν γενόμενος, κατακόψει τὸ Ἑλληνικόν.



ἔδεισε Κῦρος, μὴ κατακόψη τὸ Ἑλληνικόν.

ἐμβαλὼν σὺν τοῖς ἑξακοσίοις, νικᾷ τοὺς πρὸ βασιλέως τεταγμένους.

εἰς φυγὴν ἔτρεψε τοὺς ἑξακισχιλίους.

ἀποκτεῖναι λέγεται αὐτὸς, τῇ ἑαυτοῦ χειρὶ, Ἄρταγέρσην.

- § 24. † Ἐνθα δὴ Κῦρος, δείσας μὴ, ὀπισθεν γενόμενος, κατακόψη τὸ Ἑλληνικόν, ἐλαύνει ἀντίος· καὶ, ἐμβαλὼν σὺν τοῖς ἑξακοσίοις, νικᾷ τοὺς πρὸ βασιλέως τεταγμένους, καὶ εἰς φυγὴν ἔτρεψε τοὺς ἑξακισχιλίους· καὶ ἀποκτεῖναι λέγεται αὐτὸς, τῇ ἑαυτοῦ χειρὶ, Ἄρταγέρσην, τὸν ἄρχοντα αὐτῶν.

ὡς ἡ τροπὴ ἐγένετο, διασπείρονται εἰς τὸ διώκειν.

οἱ Κύρου ἑξακόσιοι εἰς τὸ διώκειν ὤρμησαν.

πάνυ ὀλίγοι, σχεδὸν οἱ ὁμοτράπεζοι καλούμενοι, ἀμφ' αὐτὸν κατελείφθησαν.

- § 25. † Ὡς δ' ἡ τροπὴ ἐγένετο, διασπείρονται καὶ οἱ Κύρου ἑξακόσιοι, εἰς τὸ διώκειν ὀρμήσαντες· πλὴν πάνυ ὀλίγοι ἀμφ' αὐτὸν κατελείφθησαν, σχεδὸν οἱ ὁμοτράπεζοι καλούμενοι.

σὺν τούτοις ὦν, καθορᾷ τὸ ἀμφὶ βασιλέα στίφος.

εὐθὺς οὐκ ἠνέσχετο, ἀλλ' ἔετο ἐπ' αὐτόν.

παίει τὸν ἄνδρα κατὰ τὸ στέρνον.

Κῦρος τιτρώσκει βασιλέα διὰ τοῦ θώρακος.

Κτησίας ὁ ἰατρὸς ἰᾶσθαι αὐτὸς τὸ βασιλέως τραῦμά φησι.

- § 26. † Σὺν τούτοις δὲ ὦν, καθορᾷ βασιλέα καὶ τὸ ἀμφ' ἐκεῖνον στίφος· καὶ εὐθὺς οὐκ ἠνέσχετο, ἀλλ' εἰπὼν, “Τὸν ἄνδρα ὀρῶ,” ἔετο ἐπ' αὐτόν, καὶ παίει κατὰ τὸ στέρνον, καὶ τιτρώσκει διὰ τοῦ θώρακος, ὡς φησι Κτησίας ὁ ἰατρὸς· καὶ ἰᾶσθαι αὐτὸς τὸ τραῦμά φησι.

ἀκοντίζει τις αὐτὸν παλτῶ ὑπὸ τὸν ὀφθαλμὸν βιαίως.

οἱ ἄριστοι, ἐνταῦθα μαχόμενοι ὑπὲρ ἑκατέρου, ἀπέθανον.

ὅποσοι τῶν ἀμφὶ βασιλέα ἀπέθνησκον, Κτησίας λέγει. παρ' ἐκείνῳ ἦν Κτησίας ὁ ἰατρός.

Κῦρος αὐτός τε ἀπέθανε, καὶ ὀκτῶ οἱ ἄριστοι τῶν περὶ αὐτὸν ἔκειντο ἐπ' αὐτῷ.

- § 27. † Παίοντα δ' αὐτὸν ἀκοντίζει τις παλτῶ ὑπὸ τὸν ὀφθαλμὸν βιαίως· καὶ ἐνταῦθα μαχόμενοι, καὶ βασιλεὺς καὶ Κῦρος καὶ οἱ ἀμφ' αὐτοὺς, ὑπὲρ ἑκατέρου, ὅποσοι μὲν τῶν ἀμφὶ βασιλέα ἀπέθνησκον, Κτησίας λέγει· (παρ' ἐκείνῳ γὰρ ἦν·) Κῦρος δὲ αὐτός τε ἀπέθανε, καὶ ὀκτῶ οἱ ἄριστοι τῶν περὶ αὐτὸν ἔκειντο ἐπ' αὐτῷ.

Ἄρταπάτης, ὁ πιστότατος αὐτῷ τῶν σκηπτούχων, κατεπήδησεν ἀπὸ τοῦ ἵππου.

Ἄρταπάτης λέγεται, καταπηδήσας ἀπὸ τοῦ ἵππου, περιπεσεῖν αὐτῷ.

Ἄρταπάτης ὁ θεράπων πεπτωκότα εἶδε Κῦρον.

- § 28. † Ἄρταπάτης δ', ὁ πιστότατος αὐτῷ τῶν σκηπτούχων θεράπων, λέγεται, ἐπειδὴ πεπτωκότα εἶδε Κῦρον, καταπηδήσας ἀπὸ τοῦ ἵππου, περιπεσεῖν αὐτῷ.

Βασιλεὺς ἐκέλευσέ τινα ἐπισφάζαι αὐτὸν Κύρῳ.

ἑαυτὸν ἐπεσφάζατο, σπασάμενος τὸν ἀκινάκην.

χρυσοῦν εἶχεν ἀκινάκην Ἄρταπάτης.

ψέλλια ἐφόρει καὶ τᾶλλα, ὥσπερ οἱ ἄριστοι Περσῶν. ἐτετίμητο ὑπὸ Κύρου δι' εὐνοϊάν τε καὶ πιστότητα.

- § 29. † Καὶ οἱ μὲν φασὶ βασιλέα κελεῦσαί τινα ἐπισφάζαι αὐτὸν Κύρῳ· οἱ δ' ἑαυτὸν ἐπισφάζασθαι, σπασάμενον τὸν ἀκινάκην· εἶχε γὰρ χρυσοῦν, καὶ στρεπτόν δὲ ἐφόρει καὶ ψέλλια καὶ τᾶλλα, ὥσπερ οἱ ἄριστοι Περσῶν· ἐτετίμητο γὰρ ὑπὸ Κύρου δι' εὐνοϊάν τε καὶ πιστότητα.

## CHAPTER IX.

Character of Cyrus. The narrative resumed. After the death of Cyrus the Persians generally flee ; but the friends of Cyrus die with him except Ariæus, who is the first to escape.

Κῦρος οὕτως ἐτελεύτησε.

Κῦρος μετὰ Κῦρον τὸν ἀρχαῖον ἐγένετο.

Κῦρος ἀνὴρ ἦν, τῶν μετὰ Κῦρον τὸν ἀρχαῖον γενομένων, βασιλικώτατος.

Κύρου δοκεῖ ἐν πείρᾳ γενέσθαι.

παρὰ πάντων ὁμολογεῖται τῶν Κύρου ἐν πείρᾳ γενομένων.

- § 1. †Κῦρος μὲν οὖν οὕτως ἐτελεύτησεν, ἀνὴρ ὢν Περσῶν, τῶν μετὰ Κῦρον τὸν ἀρχαῖον γενομένων, βασιλικώτατός τε καὶ ἄρχειν ἀξιώτατος, ὡς παρὰ πάντων ὁμολογεῖται τῶν Κύρου δοκούντων ἐν πείρᾳ γενέσθαι.

ἔτι παῖς ὢν, ἐπαιδεύετο σὺν τῷ ἀδελφῷ.

πάντων πάντα κράτιστος ἐνομίζετο.

- § 2. †Πρῶτον μὲν γάρ, ἔτι παῖς ὢν, ὅτε ἐπαιδεύετο καὶ σὺν τῷ ἀδελφῷ καὶ σὺν τοῖς ἄλλοις παισὶ, πάντων πάντα κράτιστος ἐνομίζετο.

οἱ Περσῶν παῖδες ἐπὶ ταῖς βασιλέως θύραις παιδεύονται.

ἔνθα πολλὴν σωφροσύνην καταμάθοι ἂν τις.

αἰσχρὸν οὐδὲν οὐκ ἔστιν ἰδεῖν.

- § 3. †Πάντες γὰρ οἱ τῶν ἀρίστων Περσῶν παῖδες ἐπὶ ταῖς βασιλέως θύραις παιδεύονται· ἐνθα πολλὴν μὲν σωφροσύνην καταμάθοι ἂν τις, αἰσχρὸν δ' οὐδὲν οὐτ' ἀκοῦσαι οὐτ' ἰδεῖν ἔστι.

θεῶνται οἱ παῖδες τοὺς τιμωμένους ὑπὸ βασιλέως.  
ἄλλους θεῶνται ἀτιμαζομένους.

εὐθὺς παῖδες ὄντες, μανθάνουσιν ἄρχειν τε καὶ ἄρ-  
χεσθαι.

- § 4. † Θεῶνται δ' οἱ παῖδες, καὶ τοὺς τιμωμένους ὑπὸ βα-  
σιλέως, καὶ ἀκούουσι, καὶ ἄλλους ἀτιμαζομένους·  
ὥστε εὐθὺς, παῖδες ὄντες, μανθάνουσιν ἄρχειν τε  
καὶ ἄρχεσθαι.

Κῦρος αἰδημονέστατος τῶν ἡλικιωτῶν ἐδόκει εἶναι.  
τοῖς πρεσβυτέροις ἐπέιθετο Κῦρος.

τοῖς πρεσβυτέροις καὶ τῶν ἑαυτοῦ ὑποδεεστέρων μᾶλ-  
λον ἐπέιθετο.

φιλιππότατος ἦν, καὶ τοῖς ἵπποις ἄριστα ἐχρῆτο.  
τῆς τοξικῆς ἦν φιλομαθέστατος.

ἔκρινον αὐτὸν τῶν εἰς πόλεμον ἔργων εἶναι μελετη-  
ρότατον.

- § 5. † Ἐνθα Κῦρος αἰδημονέστατος μὲν πρῶτον τῶν ἡλι-  
κιωτῶν ἐδόκει εἶναι, τοῖς τε πρεσβυτέροις καὶ τῶν  
ἑαυτοῦ ὑποδεεστέρων μᾶλλον πείθεσθαι· ἔπειτα  
δὲ, φιλιππότατος καὶ τοῖς ἵπποις ἄριστα χρῆσθαι·  
ἔκρινον δ' αὐτὸν, καὶ τῶν εἰς τὸν πόλεμον ἔργων,  
τοξικῆς τε καὶ ἀκοντίσεως, φιλομαθέστατον εἶναι  
καὶ μελετηρότατον.

τῇ ἡλικίᾳ ἔπρεπε Κῦρος.

πρὸς τὰ θηρία ἦν φιλοκίνδυνος.

- § 6. † Ἐπεὶ δὲ τῇ ἡλικίᾳ ἔπρεπε, καὶ φιλοθηρότατος ἦν  
καὶ πρὸς τὰ θηρία μέντοι φιλοκινδυνότατος.

ἄρκτον ποτὲ ἐπιφερομένην οὐκ ἔτρεσεν.

συμπεσὼν κατεσπάσθη ἀπὸ τοῦ ἵππου.

τὰ μὲν ἔπαθεν, ὧν καὶ τὰς ὠτειλὰς φανερὰς εἶχε.

τὴν ἄρκτον τέλος κατέκανε.

τὸν πρῶτον βοηθήσαντα πολλοῖς μακαριστὸν ἐποίησε.

† Καὶ ἄρκτον ποτὲ ἐπιφερομένην οὐκ ἔτρεσεν, ἀλλὰ συμπεσῶν κατεσπάσθη ἀπὸ τοῦ ἵππου, καὶ τὰ μὲν ἔπαθεν, ὧν καὶ τὰς ὠτειλὰς φανερὰς εἶχε, τέλος δὲ κατέκανε· καὶ τὸν πρῶτον μέντοι βοηθήσαντα πολλοῖς μακαριστὸν ἐποίησεν.

κατεπέμφθη ὑπὸ τοῦ πατρὸς σατράπης Λυδίας.

πᾶσι καθήκει εἰς Καστωλοῦ πεδῖον ἀθροίζεσθαι.

στρατηγὸς πάντων ἀπεδείχθη οἷς καθήκει εἰς Καστωλοῦ πεδῖον ἀθροίζεσθαι.

περὶ πλείστου ἐποιεῖτο, εἴ τῳ ὑπόσχοιτο, μηδὲν ψεύδεσθαι.

ἐπέδειξεν αὐτὸν, ὅτι περὶ πλείστου ποιοῖτο, μηδὲν ψεύδεσθαι.

- § 7. † Ἐπεὶ δὲ κατεπέμφθη ὑπὸ τοῦ πατρὸς σατράπης Λυδίας τε καὶ Φρυγίας τῆς μεγάλης καὶ Καππαδοκίας, στρατηγὸς δὲ καὶ πάντων ἀπεδείχθη οἷς καθήκει εἰς Καστωλοῦ πεδῖον ἀθροίζεσθαι· πρῶτον μὲν ἐπέδειξεν αὐτὸν, ὅτι περὶ πλείστου ποιοῖτο, εἴ τῳ σπείσαιοτο, καὶ εἴ τῳ συνθοῖτο, καὶ εἴ τῳ ὑπόσχοιτό τι, μηδὲν ψεύδεσθαι.

ἐπίστευον αὐτῷ αἱ πόλεις ἐπιτρεπόμεναι.

σπεισαμένου Κύρου, ἐπίστενέ τις πολέμιος μηδὲν ἂν παρὰ τὰς σπονδὰς παθεῖν.

- § 8. † Καὶ γὰρ οὖν ἐπίστευον μὲν αὐτῷ αἱ πόλεις ἐπιτρεπόμεναι, ἐπίστευον δ' οἱ ἄνδρες· καὶ εἴ τις πολέμιος ἐγένετο, σπεισαμένου Κύρου, ἐπίστευε μηδὲν ἂν παρὰ τὰς σπονδὰς παθεῖν.

Τισσαφέρνει ἐπολέμησε.

πᾶσαι αἱ πόλεις, ἐκοῦσαι Κῦρον εἶλοντο ἀντὶ Τισσαφέρνου, πλὴν Μιλησίων.

οὐκ ἤθελε τοὺς φεύγοντας προέσθαι.

οἱ Μιλήσιοι, ὅτι οὐκ ἤθελε τοὺς φεύγοντας προέσθαι, ἐφοβοῦντο αὐτόν.

- § 9. †Τοιγαροῦν, ἐπεὶ Τισσαφέρνει ἐπολέμησε, πᾶσαι αἱ πόλεις, ἐκοῦσαι Κῦρον εἶλοντο ἀντὶ Τισσαφέρνους, πλὴν Μιλησίων· οὗτοι δὲ, ὅτι οὐκ ἤθελε τοὺς φεύγοντας προέσθαι, ἐφοβοῦντο αὐτόν.

ἔργῳ ἐπεδείκνυτο Κῦρος, ὅτι φίλον οὐκ ἂν ποτε προοῖτο.

φίλος αὐτοῖς ἐγένετο.

κάκιον ἔπραξαν.

- § 10. †Καὶ γὰρ ἔργῳ ἐπεδείκνυτο καὶ ἔλεγεν, ὅτι οὐκ ἂν ποτε προοῖτο, ἐπεὶ ἅπαξ φίλος αὐτοῖς ἐγένετο, οὐδ' εἰ ἔτι μὲν μείους γένοιντο, ἔτι δὲ κάκιον πράξειαν.

ἀγαθὸν τι ἐποίησέ τις αὐτόν.

φανερὸς ἦν νικᾶν πειρώμενος.

φανερὸς ἦν Κῦρος, εἴ τις τι ἀγαθὸν ποιήσειεν αὐτόν, νικᾶν πειρώμενος.

εὐχὴν τινες αὐτοῦ ἐξέφερον.

εὐχετο τοσοῦτον χρόνον ζῆν, ἔστε νικῶη.

καὶ τοὺς εὐ καὶ τοὺς κακῶς ποιῶντας ἀλεξώμεθα.

- § 11. †Φανερὸς δ' ἦν, καὶ εἴ τις τι ἀγαθὸν ἢ κακὸν ποιήσειεν αὐτόν, νικᾶν πειρώμενος· καὶ εὐχὴν δέ τινες αὐτοῦ ἐξέφερον, ὡς εὐχοίτο τοσοῦτον χρόνον ζῆν, ἔστε νικῶη, καὶ τοὺς εὐ καὶ τοὺς κακῶς ποιῶντας, ἀλεξόμενος.

πλεῖστοι αὐτῷ ἐπεθύμησαν τὰ ἑαυτῶν σώματα προέσθαι.

- § 12. †Καὶ γὰρ οὖν πλεῖστοι δὴ αὐτῷ, ἐνὶ γε ἀνδρὶ τῶν ἐφ' ἡμῶν, ἐπεθύμησαν, καὶ χρήματα καὶ πόλεις καὶ τὰ ἑαυτῶν σώματα, προέσθαι.

οὐδὲ τοῦτ' ἂν εἴποι τις.

τοὺς κακούργους καὶ ἀδίκους οὐκ εἶα καταγελᾶν.

τοὺς ἀδίκους ἀφειδέστατα πάντων ἐτιμωρεῖτο.

ἦν ἰδεῖν ἀνθρώπους.

πολλάκις ἦν ἰδεῖν παρὰ τὰς ὁδοὺς χειρῶν στερουμένους ἀνθρώπους.

ἐγένετο Ἑλληγι, μηδὲν ἀδικοῦντι, ἀδεῶς πορεύεσθαι, ὅποι τις ἤθελε.

ἐπορεύετο, ἔχων ὅ,τι προχωροίη.

- § 13. † Οὐ μὲν δὴ οὐδὲ τοῦτ' ἂν τις εἴποι, ὡς τοὺς κακούργους καὶ ἀδίκους εἶα καταγελαῖν· ἀλλ' ἀφειδέστατα πάντων ἐτιμωρεῖτο. Πολλάκις δ' ἦν ἰδεῖν, παρὰ τὰς στειβομένας ὁδοὺς, καὶ ποδῶν καὶ χειρῶν καὶ ὀφθαλμῶν στερουμένους ἀνθρώπους· ὥστ', ἐν τῇ Κύρου ἀρχῇ, ἐγένετο καὶ Ἑλληγι καὶ βαρβάρῳ, μηδὲν ἀδικοῦντι, ἀδεῶς πορεύεσθαι, ὅποι τις ἤθελεν, ἔχοντι ὅ,τι προχωροίη.

τοὺς ἀγαθοὺς εἰς πόλεμον ὠμολόγητο διαφερόντως τιμᾶν.

ἦν αὐτῷ πόλεμος πρὸς Πισίδας.

ἐστρατεύετο εἰς ταύτας τὰς χώρας.

οὓς ἐώρα κινδυνεύοντας, τούτους ἄρχοντας ἐποίει τῆς χώρας.

κατεστρέφετο τὴν Πισιδῶν χώραν.

τούτους ἄρχοντας ἐποίει ἢς κατεστρέφετο χώρας.

τούτους ἄλλη δώροις ἐτίμα.

- § 14. † Τούς γε μέντοι ἀγαθοὺς εἰς πόλεμον ὠμολόγητο διαφερόντως τιμᾶν. Καὶ πρῶτον μὲν, ἦν αὐτῷ πόλεμος πρὸς Πισίδας καὶ Μυσούς· στρατευόμενος οὖν καὶ αὐτὸς εἰς ταύτας τὰς χώρας, οὓς ἐώρα ἐθέλοντας κινδυνεύειν, τούτους καὶ ἄρχοντας ἐποίει ἢς κατεστρέφετο χώρας, ἔπειτα δὲ καὶ ἄλλη δώροις ἐτίμα.

τοὺς ἀγαθοὺς εὐδαιμονεστάτους ἡξίου εἶναι.

τοὺς κακοὺς δούλους τῶν ἀγαθῶν ἡξίου εἶναι.

πολλὴ ἦν ἀφθονία αὐτῷ τῶν θελόντων κινδυνεύειν.

ᾤετο Κύρον αἰσθήσεσθαι.

§ 15. † Ὡστε φαίνεσθαι, τοὺς μὲν ἀγαθοὺς εὐδαιμονεσ-  
τάτους, τοὺς δὲ κακοὺς δούλους τούτων, ἀξιοῦν  
εἶναι. Τοιγαροῦν πολλῇ ἦν ἀφθονία αὐτῶ τῶν  
θελόντων κινδυνεύειν, ὅπου τις οἶοιτο Κῦρον αἰσ-  
θήσεσθαι.

εἰς δικαιοσύνην ἐπιδείκνυσθαι ἐβούλοντο.

εἰς δικαιοσύνην φανερὸς ἐγένετο ἐπιδείκνυσθαι βου-  
λόμενος.

περὶ παντὸς ἐποιεῖτο τούτους πλουσίους ποιεῖν.

τοὺς δικαιοσύνην ἐπιδεικνυμένους πλουσιωτέρους  
ἐποίει τῶν ἐκ τοῦ ἀδίκου φιλοκερδούντων.

§ 16. † Εἷς γε μὴν δικαιοσύνην, εἴ τις αὐτῶ φανερὸς γένοι-  
το ἐπιδείκνυσθαι βουλόμενος, περὶ παντὸς ἐποιεῖ-  
το, τούτους πλουσιωτέρους ποιεῖν, τῶν ἐκ τοῦ  
ἀδίκου φιλοκερδούντων.

ἄλλα πολλὰ δικαίως αὐτῶ διεχειρίζετο.

στρατεύματι ἀληθινῶ ἐχρήσατο.

στρατηγοὶ, οὐ χρημάτων ἔνεκα, πρὸς ἐκεῖνον ἔπλευ-  
σαν.

κερδαλέον ἦν, Κύρῳ καλῶς πειθαρχεῖν.

ἔγνωσαν κερδαλέωτερον εἶναι, καλῶς πειθαρχεῖν ἢ  
τὸ κατὰ μῆνα κέρδος.

§ 17. † Καὶ γὰρ οὖν, ἄλλα τε πολλὰ δικαίως αὐτῶ διεχει-  
ρίζετο, καὶ στρατεύματι ἀληθινῶ ἐχρήσατο. Καὶ  
γὰρ στρατηγοὶ καὶ λοχαγοὶ, οὐ χρημάτων ἔνεκα,  
πρὸς ἐκεῖνον ἔπλευσαν, ἀλλ' ἐπεὶ ἔγνωσαν κερδα-  
λέωτερον εἶναι, Κύρῳ καλῶς πειθαρχεῖν, ἢ τὸ  
κατὰ μῆνα κέρδος.

αὐτῶ προστάξαντι ὑπηρέτησα.

οὐδενὶ ἀχάριστον εἶᾶσε τὴν προθυμίαν.

κράτιστοι ὑπηρέται παντὸς ἔργου Κύρῳ ἐγένοντο.

§ 18. † Ἀλλὰ μὴν, εἴ τις γέ τι αὐτῶ προστάξαντι καλῶς



ὕπηρετήσκειεν, οὐδενὶ πώποτε ἀχάριστον εἰᾶσε τὴν προθυμίαν. Τοιγαροῦν κράτιστοι δὴ ὑπέρεται παντὸς ἔργου Κύρω ἐλέχθησαν γενέσθαι.

ἑώρα τινα δεινὸν ὄντα οἰκονόμον ἐκ τοῦ δικαίου. κατεσκεύασεν ἥς ἦρχε χώρας.

οἰκονόμον ἑώρα προσόδους ποιοῦντα.

οὐδένα οὐδεν ἀφείλετο, ἀλλ' ἀεὶ πλείω προσεδίδου.

ἠδέως ἐπόνουν, καὶ θαρῶραλέως ἐκτῶντο.

ὃ ἐπέπατό τις, ἦκιστα Κῦρον ἔκρυπτεν.

φθονῶν τοῖς πλουτοῦσιν ἐφαίνετο.

ἐπειράτο χρῆσθαι τοῖς τῶν ἀποκρυπτομένων χρήμασι.

- § 19. † Εἰ δέ τινα ὀρώη δεινὸν ὄντα οἰκονόμον ἐκ τοῦ δικαίου, καὶ κατασκευάζοντά τε ἥς ἄρχοι χώρας, καὶ προσόδους ποιοῦντα, οὐδένα ἂν πώποτε ἀφείλετο, ἀλλ' ἀεὶ πλείω προσεδίδου· ὥστε καὶ ἠδέως ἐπόνουν, καὶ θαρῶραλέως ἐκτῶντο. Καὶ ὃ ἐπέπατο αὐτὸς τις, ἦκιστα Κῦρον ἔκρυπτεν· οὐ γὰρ φθονῶν τοῖς φανερώς πλουτοῦσιν ἐφαίνετο, ἀλλὰ πειρώμενος χρῆσθαι τοῖς τῶν ἀποκρυπτομένων χρήμασι.

φίλους ὅσους ἐποιήσατο, ἐθεράπευε.

ἔκρινεν ἱκανοὺς εἶναι συνεργούς.

ἔκρινεν ἱκανοὺς εἶναι συνεργούς, ὅ,τι τυγχάνοι βουλόμενος κατεργάζεσθαι.

ὁμολογεῖται πρὸς πάντων Κῦρος κράτιστος γενέσθαι τοὺς φίλους θεραπεύειν.

- § 20. † Φίλους γε μὴν ὅσους ποιήσαιτο, καὶ εὖνους γνοίη ὄντας, καὶ ἱκανοὺς κρίνειε συνεργούς εἶναι, ὅ,τι τυγχάνοι βουλόμενος κατεργάζεσθαι, ὁμολογεῖται πρὸς πάντων κράτιστος δὴ γενέσθαι θεραπεύειν.

τούτου ἕνεκα φίλων ᾗετο δεῖσθαι, ὡς συνεργούς ἔχει.

τούτου ἕκαστον ἠσθάνετο ἐπιθυμοῦντα.

συνεργὸς κράτιστος ἐπειράτο εἶναι τούτου, ὅτου ἕκαστον αἰσθάνοιτο ἐπιθυμοῦντα.

- § 21. † Καὶ γὰρ αὐτὸ τοῦτο, οὐπὲρ αὐτὸς ἔνεκα φίλων ᾤετο δεῖσθαι, ὡς συνεργοὺς ἔχοι, καὶ αὐτὸς ἐπειράτο συνεργὸς τοῖς φίλοις κράτιστος εἶναι τούτου, ὅτου ἕκαστον αἰσθάνοιτο ἐπιθυμοῦντα.

δῶρα πλεῖστα, εἰς γε ὧν ἀνὴρ, ἐλάμβανε Κῦρος.

δῶρα, πάντων μάλιστα, τοῖς φίλοις διεδίδου.

πρὸς τοὺς τρόπους ἐκάστου ἐσκόπει.

ὅτου μάλιστα ὀρώη ἕκαστον δεόμενον, τοῖς φίλοις διεδίδου.

- § 22. † Δῶρα δὲ πλεῖστα μὲν, οἶμαι, εἰς γε ὧν ἀνὴρ, ἐλάμβανε διὰ πολλά· ταῦτα δὲ, πάντων δὴ μάλιστα, τοῖς φίλοις διεδίδου, πρὸς τοὺς τρόπους ἐκάστου σκοπῶν, καὶ ὅτου μάλιστα ὀρώη ἕκαστον δεόμενον.

τῷ σώματι αὐτοῦ κόσμον ἔπεμπον, ὡς εἰς καλλωπισμόν.

τὸ ἑαυτοῦ σῶμα οὐκ ἐδύνατο τούτοις πᾶσι κοσμηθῆναι.

φίλους καλῶς κεκοσμημένους μέγιστον κόσμον ἀνδρὶ ἐνόμιζε.

- § 23. † Καὶ ὅσα τῷ σώματι αὐτοῦ κόσμον πέμποι τις, ἢ ὡς εἰς πόλεμον, ἢ ὡς εἰς καλλωπισμόν, καὶ περὶ τούτων λέγειν αὐτὸν ἔφασαν, ὅτι τὸ μὲν ἑαυτοῦ σῶμα οὐκ ἂν δύναιτο τούτοις πᾶσι κοσμηθῆναι, φίλους δὲ καλῶς κεκοσμημένους μέγιστον κόσμον ἀνδρὶ νομίζοι.

τὰ μεγάλα, ἐνῆκα τοὺς φίλους, εὖ ποιῶν.

τὸ νικᾶν τοὺς φίλους, εὖ ποιοῦντα, οὐδὲν θαυμαστόν.

δυνατώτερος ἦν τῶν φίλων.

προθυμεῖται χαρίζεσθαι τοῖς φίλοις.

τῇ ἐπιμελείᾳ, περιῆν Κῦρος τῶν φίλων.  
ταῦτα ἔμοιγε δοκεῖ ἀγαστὰ εἶναι.

- § 24. † Καὶ τὸ μὲν τὰ μεγάλα νικᾶν τοὺς φίλους εὖ ποι-  
οῦντα, οὐδὲν θαυμαστὸν, ἐπειδὴ γε καὶ δυνατώτε-  
ρος ἦν· τὸ δὲ τῇ ἐπιμελείᾳ περιεῖναι τῶν φίλων,  
καὶ τῷ προθυμῆσθαι χαρίζεσθαι, ταῦτα ἔμοιγε  
μᾶλλον δοκεῖ ἀγαστὰ εἶναι.

Κῦρος τοῖς φίλοις ἔπεμπε βίκους οἶνον ἡμιδεεῖς.  
οὐπω, πολλοῦ χρόνου, τούτου ἡδίοι οἶνω ἐπέτυχον.  
δέομαί σου τοῦτον ἐκπιεῖν, σὺν οἷς μάλιστα φιλεῖς.

- § 25. † Κῦρος γὰρ ἔπεμπε βίκους οἶνου ἡμιδεεῖς πολλάκις,  
ὁπότε πάνυ ἡδὺν λάβοι, λέγων, ὅτι οὐπω δὴ, πολ-  
λοῦ χρόνου, τούτου ἡδίοι οἶνω ἐπιτύχοι· “Τοῦ-  
τον οὖν σοὶ ἔπεμψε, καὶ δεῖταί σου τήμερον τοῦ-  
τον ἐκπιεῖν, σὺν οἷς μάλιστα φιλεῖς.”

πολλάκις χῆνας ἡμιβρώτους Κῦρος ἔπεμπε, καὶ ἄρ-  
των ἡμίσεια.

ἐπιλέγειν ἐκέλευε τὸν φέροντα.

βούλεται Κῦρος καὶ σὲ τούτων γεύσασθαι.

- § 26. † Πολλάκις δὲ χῆνας ἡμιβρώτους ἔπεμπε, καὶ ἄρτων  
ἡμίσεια, καὶ ἄλλα τοιαῦτα, ἐπιλέγειν κελεύων τὸν  
φέροντα, “Τούτοις ἦσθη Κῦρος· βούλεται οὖν καὶ  
σὲ τούτων γεύσασθαι.”

χιλὸς σπάνιος πάνυ ἦν.

Κῦρος πολλοὺς εἶχεν ὑπηρέτας.

αὐτὸς ἐδύνατο χιλὸν παρασκευάσασθαι, διὰ τὸ πολ-  
λοὺς ἔχειν ὑπηρέτας.

ἵπποι τὰ τῶν φίλων σώματα ἤγον.

ἐκέλευε τοὺς φίλους, τοῖς τὰ ἑαυτῶν σώματα ἄγου-  
σιν ἵπποις, ἐμβάλλειν τὸν χιλόν.

τοὺς φίλους πεινῶντες ἄγουσιν οἱ ἵπποι.

- § 27. † Ὅπου δὲ χιλὸς σπάνιος πάνυ εἶη, αὐτὸς δ' ἐδύνατο

παρασκευάσασθαι, διὰ τὸ πολλοὺς ἔχειν ὑπηρέτας, καὶ διὰ τὴν ἐπιμέλειαν, διαπέμπων, ἐκέλευε τοὺς φίλους, τοῖς τὰ ἑαυτῶν σώματα ἄγουσιν ἵπποις, ἐμβάλλειν τοῦτον τὸν χιλὸν, ὡς μὴ πεινῶντες τοὺς ἑαυτοῦ φίλους ἄγωσιν.

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εἴ ποτε πορεύοιτο, πλεῖστοι ἔμελλον ὄψεσθαι.  
προσκαλῶν τοὺς φίλους, ἐσπονδαιολογεῖτο.  
ἐδήλου οὖς τιμᾶ.  
ἔγωγε οὐδένα κρίνω ὑπὸ πλειόνων πεφιλησθαι.

- § 28. † Εἰ δὲ δὴ ποτε πορεύοιτο, καὶ πλεῖστοι μέλλοιεν ὄψεσθαι, προσκαλῶν τοὺς φίλους, ἐσπονδαιολογεῖτο, ὡς δηλοῖη οὖς τιμᾶ. "Ὡστε ἔγωγε, ἐξ ὧν ἀκούω, οὐδένα κρίνω ὑπὸ πλειόνων πεφιλησθαι, οὔτε Ἑλλήνων οὔτε βαρβάρων.

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τεκμήριον τούτου τόδε.  
Κῦρος δοῦλος ἦν βασιλέως.  
παρὰ Κύρου, δούλου ὄντος, οὐδεὶς ἀπήει πρὸς βασιλέα.  
Ὅρόντας ἐπεχείρησεν ἀπιέναι πρὸς βασιλέα.  
Ὅρόντας ᾤετο πιστόν οἱ εἶναι τὸν δοῦλον.  
ταχὺ αὐτὸν εὔρε Κύρῳ φιλαίτερον ἢ ἑαυτῷ.  
παρὰ βασιλέως πολλοὶ πρὸς Κῦρον ἀπῆλθον.  
Κῦρος καὶ βασιλεὺς ἀλλήλοισ ἐγένοντο πολέμιοι.  
οὔτοι μάλιστα ὑπ' αὐτοῦ ἠγαπῶντο.  
ἐνόμιζον παρὰ Κύρῳ, ἀξιοτέρας ἂν τιμῆς τυγχάνειν,  
ἢ παρὰ βασιλεῖ.

- § 29. † Τεκμήριον δὲ τούτου καὶ τόδε. Παρὰ μὲν Κύρου, δούλου ὄντος, οὐδεὶς ἀπήει πρὸς βασιλέα, πλην Ὅρόντας ἐπεχείρησε· (καὶ οὗτος δὴ, ὃν ᾤετο πιστόν οἱ εἶναι, ταχὺ αὐτὸν εὔρε Κύρῳ φιλαίτερον ἢ ἑαυτῷ·) παρὰ δὲ βασιλέως πολλοὶ πρὸς Κῦρον ἀπῆλθον, ἐπειδὴ πολέμιοι ἀλλήλοισ ἐγένοντο, καὶ οὔτοι μέντοι οἱ μάλιστα ὑπ' αὐτοῦ ἀγαπώμενοι,

νομίζοντες, παρὰ Κύρῳ ὄντες ἀγαθοὶ, ἀξιωτέρας  
ἀντιμῆς τυγχάνειν ἢ παρὰ βασιλεῖ.

τεκμήριον, τὸ ἐν τῇ τελευτῇ τοῦ βίου αὐτῷ γενόμε-  
νον.

μέγα τεκμήριον, τὸ αὐτῷ γενόμενον, ὅτι ἦν ἀγαθός.  
κρίνειν ὀρθῶς ἐδύνατο τοὺς πιστοὺς καὶ εὐνοὺς.

- § 30. † Μέγα δὲ τεκμήριον, καὶ τὸ ἐν τῇ τελευτῇ τοῦ βίου  
αὐτῷ γενόμενον, ὅτι καὶ αὐτὸς ἦν ἀγαθός, καὶ  
κρίνειν ὀρθῶς ἐδύνατο τοὺς πιστοὺς καὶ εὐνοὺς  
καὶ βεβαίους.

ἀποθνήσκοντος αὐτοῦ, πάντες οἱ παρ' αὐτὸν φίλοι  
ἀπέθανον, μαχόμενοι ὑπὲρ Κύρου.

Ἄριαϊος τεταγμένος ἐτύγχανεν ἐπὶ τῷ εὐωνύμῳ.

Ἄριαϊος τοῦ ἰππικοῦ ἦρχεν.

ἦσθετο Κῦρον πεπτωκότα.

ὡς ἦσθετο, ἔφυγεν, ἔχων τὸ στράτευμα πᾶν οὐ  
ἠγεῖτο.

- § 31. † Ἀποθνήσκοντος γὰρ αὐτοῦ, πάντες οἱ παρ' αὐτὸν  
φίλοι καὶ συντράπεζοι ἀπέθανον, μαχόμενοι ὑπὲρ  
Κύρου, πλὴν Ἄριαίου· οὗτος δὲ τεταγμένος ἐτύγ-  
χανεν ἐπὶ τῷ εὐωνύμῳ, τοῦ ἰππικοῦ ἄρχων· ὡς δ'  
ἦσθετο Κῦρον πεπτωκότα, ἔφυγεν, ἔχων καὶ τὸ  
στράτευμα πᾶν οὐ ἠγεῖτο.



# XENOPHON'S ANABASIS.

## BOOK I.—CHAPTER VII.

Cyrus enters Babylonia, reviews his troops in expectation of an immediate battle, and delivers an encouraging speech to the Greek leaders.

1. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Βαβυλωνίας σταθμοὺς τρεῖς, παρασάγγας δώδεκα. Ἐν δὲ τῷ τρίτῳ σταθμῷ, Κῦρος ἐξέτασιν ποιεῖται τῶν Ἑλλήνων καὶ τῶν βαρβάρων, ἐν τῷ πεδίῳ, περὶ μέσας νύκτας· (ἐδόκει γὰρ, εἰς τὴν ἐπιούσαν ἕω, ἤξειν βασιλέα, σὺν τῷ στρατεύματι, μαχομένον·) καὶ ἐκέλευε Κλέαρχον μὲν τοῦ δεξιοῦ κέρως ἡγεῖσθαι, Μένωνα δὲ τὸν Θετταλὸν τοῦ εὐωνύμου· αὐτὸς δὲ τοὺς ἑαυτοῦ διέταξε. 2. Μετὰ δὲ τὴν ἐξέτασιν, ἅμα τῇ ἐπιούσῃ ἡμέρᾳ, ἤκοντες αὐτόμολοι παρὰ μεγάλου βασιλέως ἀπήγγελλον Κύρῳ περὶ τῆς βασιλέως στρατιᾶς. Κῦρος δέ, συγκαλέσας τοὺς στρατηγούς καὶ λοχαγούς τῶν Ἑλλήνων, συνεβουλευέτο τε, πῶς ἂν τὴν μάχην ποιοῖτο, καὶ αὐτὸς παρήνει θαρρύνων τοιάδε. 3. “ὦ ἄνδρες Ἕλληνες, οὐκ ἀνθρώπων ἀπορῶν βαρβάρων συμμάχους ὑμᾶς ἄγω, ἀλλὰ νομίζων ἀμείνονας καὶ κρείττους πολλῶν βαρβάρων ὑμᾶς εἶναι, διὰ τοῦτο προσέλαβον. Ὅπως οὖν ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας, ἧς κέκτησθε, καὶ ὑπὲρ ἧς ὑμᾶς ἐγὼ εὐδαιμονίζω. Εὖ γὰρ ἴστε, ὅτι τὴν ἐλευθερίαν ἐλοίμην ἂν, ἀντὶ ὧν ἔχω πάντων καὶ ἄλλων πολλαπλασίῳν. 4. Ὅπως δὲ καὶ εἰδῆτε, εἰς οἶον ἔρχεσθε ἀγῶνα, ἐγὼ ὑμᾶς εἰδῶς διδάξω. Τὸ μὲν γὰρ πλῆθος πολὺ, καὶ κραυγῇ πολλῇ ἐπίασιν· ἂν δὲ ταῦτα ἀνάσχησθε, τὰ ἄλλα καὶ αἰσχύνησθαι μοι δοκῶ, οἷους ἡμῖν γνώσεσθε τοὺς ἐν τῇ χώρᾳ ὄντας ἀνθρώπους. Ὑμῶν δὲ ἀνδρῶν ὄντων, καὶ ἐντάλμων γενομένων, ἐγὼ ὑμῶν τὸν μὲν οἴκαδε βου-

λόμενον ἀπιέναι τοῖς οἴκοι ζηλωτὸν ποιήσω ἀπελθεῖν · πολλοὺς δὲ οἶμαι ποιήσειν τὰ παρ' ἐμοὶ ἐλέσθαι ἀντὶ τῶν οἴκοι·”

Promises of Cyrus to the Greeks.

5. Ἐνταῦθα Γαυλίτης παρῶν, φυγὰς Σάμιος, πιστὸς δὲ Κύρῳ, εἶπε· “Καὶ μὴν, ὦ Κῦρε, λέγουσί τινες, ὅτι πολλὰ ὑπισχνῆ νῦν, διὰ τὸ ἐν τοιούτῳ εἶναι τοῦ κινδύνου προσιόντος· ἂν δὲ εὖ γένηται τι, οὐ μεμνησθαί σε φασιν· ἐνιοὶ δὲ, οὐδ' εἰ μεμνῶό τε καὶ βούλοιο, δύνασθαι ἂν ἀποδοῦναι ὅσα ὑπισχνῆ.” 6. Ἀκούσας ταῦτα ἔλεξεν ὁ Κῦρος· “Ἄλλ' ἔστι μὲν ἡμῖν, ὦ ἄνδρες, ἡ ἀρχὴ ἢ πατρώα πρὸς μὲν μεσημβρίαν, μέχρι οὗ διὰ καῦμα οὐ δύνανται οἰκεῖν ἄνθρωποι, πρὸς δὲ ἄρκτον, μέχρι οὗ διὰ χειμῶνα· τὰ δ' ἐν μέσῳ τούτων πάντα σατραπέουσιν οἱ τοῦ ἐμοῦ ἀδελφοῦ φίλοι. 7. Ἦν δ' ἡμεῖς νικήσωμεν, ἡμᾶς δεῖ τοὺς ἡμετέρους φίλους τούτων ἐγκρατεῖς ποιῆσαι· ὥστε οὐ τοῦτο δέδοικα, μὴ οὐκ ἔχω ὅ,τι δῶ ἐκάστῳ τῶν φίλων, ἂν εὖ γένηται, ἀλλὰ, μὴ οὐκ ἔχω ἰκανοὺς οἷς δῶ. Ὑμῶν δὲ τῶν Ἑλλήνων καὶ στέφανον ἐκάστῳ χρυσοῦν δώσω.”

Eagerness of the Greeks. Their counsel to Cyrus.

8. Οἱ δὲ, ταῦτα ἀκούσαντες, αὐτοὶ τε ἦσαν πολὺ προθυμότεροι, καὶ τοῖς ἄλλοις ἐξήγγελλον. Εἰσήεσαν δὲ παρ' αὐτὸν οἱ τε στρατηγοὶ καὶ τῶν ἄλλων Ἑλλήνων τινὲς, ἀξιοῦντες εἰδέναι, τί σφισιν ἔσται, ἐὰν κρατήσωσιν. Ὁ δὲ, ἐμπιπλὰς ἀπάντων τὴν γνώμην, ἀπέπεμπε. 9. Παρεκελεύοντο δὲ αὐτῷ πάντες, ὅσοι περ διελέγοντο, μὴ μάχεσθαι, ἀλλ' ὀπισθεν ἑαυτῶν τάττεσθαι. Ἐν δὲ τῷ καιρῷ τούτῳ Κλέαρχος ὠδέ πως ἤρετο τὸν Κῦρον· “Οἶε γάρ σοι μαχεῖσθαι, ὦ Κῦρε, τὸν ἀδελφόν;” “Νῆ Δί,” ἔφη ὁ Κῦρος, “εἴπερ γε Δαρείου καὶ Παρυσάτιδός ἐστι παῖς, ἐμὸς δὲ ἀδελφός, οὐκ ἀμαχεῖ ταῦτ' ἐγὼ λήψομαι.”

Vast numbers of the two armies. Names of the Persian generals.

10. Ἐνταῦθα δὴ, ἐν τῇ ἐξοπλισίᾳ, ἀριθμὸς ἐγένετο, τῶν



μὲν Ἑλλήνων ἄσπις μυρία καὶ τετρακοσία, πελτασταὶ δὲ δισχιλίοι καὶ πεντακόσιοι, τῶν δὲ μετὰ Κύρου βαρβάρων δέκα μυριάδες, καὶ ἄρματα δρεπανηφόρα ἀμφὶ τὰ εἴκοσι.  
 11. Τῶν δὲ πολεμίων ἐλέγοντο εἶναι ἑκατὸν καὶ εἴκοσι μυριάδες, καὶ ἄρματα δρεπανηφόρα διακόσια. Ἄλλοι δὲ ἦσαν ἑξακισχίλιοι ἵππεῖς, ὧν Ἀρταγέρσης ἤρχεν· οὗτοι δ' αὖ πρὸ αὐτοῦ βασιλέως τεταγμένοι ἦσαν. 12. Τοῦ δὲ βασιλέως στρατεύματος ἦσαν ἄρχοντες καὶ στρατηγοὶ καὶ ἡγεμόνες τέτταρες, τριάκοντα μυριάδων ἕκαστος, Ἀβροκόμας, Τισσαφέρνης, Γωβρύας, Ἀρβάκης. Τούτων δὲ παρεγένοντο ἐν τῇ μάχῃ ἐνενήκοντα μυριάδες, καὶ ἄρματα δρεπανηφόρα ἑκατὸν καὶ πεντήκοντα· Ἀβροκόμας δὲ ὑστέρησε τῆς μάχης ἡμέρας πέντε, ἐκ Φοινίκης ἐλαύνων.  
 13. Ταῦτα δὲ ἠγγελλον πρὸς Κύρον οἱ αὐτομολήσαντες ἐκ τῶν πολεμίων παρὰ μεγάλου βασιλέως πρὸ τῆς μάχης· καὶ, μετὰ τὴν μάχην, οἱ ὑστερον ἐλήφθησαν τῶν πολεμίων, ταῦτὰ ἠγγελλον.

Cyrus advances slowly in battle array. Canals from the Tigris to the Euphrates, near the wall of Media.

14. Ἐντεῦθεν δὲ Κύρος ἐξελαύνει σταθμὸν ἕνα, παρασάγγας τρεῖς, συντεταγμένῳ τῷ στρατεύματι παντὶ, καὶ τῷ Ἑλληνικῷ καὶ τῷ βαρβαρικῷ· ὤετο γὰρ ταύτῃ τῇ ἡμέρᾳ μαχεῖσθαι βασιλέα· κατὰ γὰρ μέσον τὸν σταθμὸν τοῦτον τάφρος ἦν ὀρυκτῆ, βαθεῖα, τὸ μὲν εὖρος ὀργυιαὶ πέντε, τὸ δὲ βάθος ὀργυιαὶ τρεῖς. 15. Παρετέτατο δὲ ἡ τάφρος ἄνω διὰ τοῦ πεδίου ἐπὶ δώδεκα παρασάγγας, μέχρι τοῦ Μηδίας τείχους. (Ἐνθα δὴ εἰσιν αἱ διώρυχες, ἀπὸ τοῦ Τίγρητος ποταμοῦ ῥέουσαι· εἰσὶ δὲ τέτταρες, τὸ μὲν εὖρος πλεθριαῖαι, βαθεῖαι δὲ ἰσχυρῶς, καὶ πλοῖα πλεῖ ἐν αὐταῖς σιταγωγὰ· εἰσβάλλουσι δὲ εἰς τὸν Εὐφράτην, διαλείπουσι δ' ἐκάστη παρασάγγην, γέφυραι δ' ἔπεισιν. Ἦν δὲ παρὰ τὸν Εὐφράτην πάροδος στενὴ, μεταξὺ τοῦ ποταμοῦ καὶ τῆς τάφρου, ὡς εἴκοσι ποδῶν τὸ εὖρος.) 16. Ταύτην δὲ τὴν τάφρον βασιλεὺς μέγας ποιεῖ ἀντὶ ἐρύματος,

ἐπειδὴ πυνθάνεται Κῦρον προσελαύνοντα. Ταύτην δὴ τὴν πάροδον Κῦρός τε καὶ ἡ στρατιὰ παρῆλθε, καὶ ἐγένοντο εἴσω τῆς τάφρου.

For three days the enemy does not appear. Reward of the soothsayer Silanus. Cyrus advances without precaution.

17. Ταύτη μὲν οὖν τῇ ἡμέρᾳ οὐκ ἐμαχέσατο βασιλεὺς, ἀλλ' ὑποχωρούντων φανερὰ ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἔχνη πολλά. 18. Ἐνταῦθα Κῦρος, Σιλανὸν καλέσας, τὸν Ἀμβρακιώτην μάντιν, ἔδωκεν αὐτῷ δαρεικοὺς τρισχιλίους, ὅτι τῇ ἐνδεκάτῃ ἀπ' ἐκείνης τῆς ἡμέρας πρότερον θνύμενος, εἶπεν αὐτῷ, ὅτι βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν. Κῦρος δ' εἶπεν, "Οὐκ ἄρα ἔτι μαχεῖται, εἰ ἐν ταύταις οὐ μαχεῖται ταῖς ἡμέραις. ἐὰν δ' ἀληθεύσης, ὑπισχνοῦμαι σοι δέκα τάλαντα." Τοῦτο τὸ χρυσίον τότε ἀπέδωκεν, ἐπεὶ παρῆλθον αἱ δέκα ἡμέραι. 19. Ἐπεὶ δ' ἐπὶ τῇ τάφρῳ οὐκ ἐκώλυε βασιλεὺς τὸ Κύρου στράτευμα διαβαίνειν, ἔδοξε καὶ Κύρῳ καὶ τοῖς ἄλλοις ἀπεγνωκέαι τοῦ μάχεσθαι. ὥστε τῇ ὑστεραίᾳ Κῦρος ἐπορεύετο ἡμελημένως μᾶλλον. 20. Τῇ δὲ τρίτῃ, ἐπὶ τε τοῦ ἄρματος καθήμενος τὴν πορείαν ἐποιεῖτο, καὶ ὀλίγους ἐν τάξει ἔχων πρὸ αὐτοῦ. τὸ δὲ πολὺ αὐτῷ ἀνατεταραγμένον ἐπορεύετο, καὶ τῶν ὄπλων τοῖς στρατιώταις πολλὰ ἐπὶ ἀμαξῶν ἤγοντο καὶ ὑποζυγίων.

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## CHAPTER VIII.

At last Artaxerxes moves forward. Preparation to meet him. Disposition of Cyrus's army. Cyrus wears no helmet.

1. Καὶ ἤδη τε ἦν ἀμφὶ ἀγορὰν πλήθουσαν, καὶ πλησίον ἦν ὁ σταθμὸς, ἔνθα ἔμελλε καταλύειν, ἠνίκα Παταγύας, ἀνὴρ Πέρσης τῶν ἀμφὶ Κῦρον πιστῶν, προφαίνεται, ἐλαύνων ἀνὰ κράτος, ἰδρῶντι τῷ ἵππῳ. καὶ εὐθύς, πᾶσιν οἷς ἐνετύγχανεν, ἐβόα, καὶ βαρβαρικῶς καὶ Ἑλληνικῶς, ὅτι βα-

σιλεὺς σὺν στρατεύματι πολλῶ προσέρχεται, ὡς εἰς μάχην παρεσκευασμένους. 2. Ἐνθα δὴ πολλὺς τάραχος ἐγένετο· αὐτίκα γὰρ ἐδόκουν οἱ Ἕλληνες, καὶ πάντες δὲ, ἀτάκτοις σφίσιν ἐπιπεσεῖσθαι. 3. Κῦρός 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. 4. Ἐνθα δὴ σὺν πολλῇ σπουδῇ καθίσταντο, Κλέαρχος μὲν τὰ δεξιὰ τοῦ κέρατος ἔχων, πρὸς τῷ Εὐφράτη ποταμῷ, Πρόξενος δὲ ἐχόμενος, οἱ δ' ἄλλοι μετὰ τοῦτον. Μένων δὲ καὶ τὸ στράτευμα τὸ εὐώνυμον κέρας ἔσχε τοῦ Ἑλληνικοῦ. 5. Τοῦ δὲ βαρβαρικοῦ ἵππεῖς μὲν Παφλαγόνες εἰς χιλίους παρὰ Κλέαρχον ἔστησαν ἐν τῷ δεξιῷ, καὶ τὸ Ἑλληνικὸν πελταστικόν· ἐν δὲ τῷ εὐωνύμῳ, Ἄρταῖός τε, ὁ Κύρου ὑπαρχος, καὶ τὸ ἄλλο βαρβαρικόν. 6. Κῦρος δὲ, καὶ οἱ ἵππεῖς τούτου, ὅσον ἐξακόσιοι, ὠπλισμένοι θώραξι μὲν αὐτοὶ καὶ παραμηριδίους καὶ κράνεσι, πάντες πλὴν Κύρου· Κῦρος δὲ, ψιλὴν ἔχων τὴν κεφαλὴν, εἰς τὴν μάχην καθίστατο. (Λέγεται δὲ, καὶ τοὺς ἄλλους Πέρσας ψιλαῖς ταῖς κεφαλαῖς ἐν τῷ πολέμῳ διακινδυνεύειν.) 7. Οἱ δ' ἵπποι πάντες, οἱ μετὰ Κύρου, εἶχον καὶ προμετωπίδια καὶ προστερνίδια· εἶχον δὲ καὶ μαχαίρας οἱ ἵππεῖς Ἑλληνικάς.

The hostile host appears in sight. The scythe-chariots.

8. Καὶ ἤδη τε ἦν μέσον ἡμέρας, καὶ οὐπω καταφανεῖς ἦσαν οἱ πολέμιοι· ἠνίκα δὲ δεῖλη ἐγίγνετο, ἐφάνη κονιορτός, ὥσπερ νεφέλη λευκή, χρόνῳ δὲ οὐ συχνῶ ὕστερον, ὥσπερ μελανία τις, ἐν τῷ πεδίῳ, ἐπὶ πολὺ. Ὅτε δὲ ἐγγύτερον ἐγίγνοντο, τάχα δὴ καὶ χαλκός τις ἦστραπτε, καὶ αἱ λόγχαι καὶ αἱ τάξεις καταφανεῖς ἐγίγνοντο. 9. Καὶ ἦσαν ἵππεῖς μὲν λευκοθώρακες ἐπὶ τοῦ εὐωνύμου τῶν πολεμίων· (Τισσαφέρηνς ἐλέγετο τούτων ἄρχειν·) ἐχόμενοι δὲ τούτων γερρόφοροι· ἐχόμενοι δὲ ὀπλίται σὺν ποδῆρεσι ξυλίταις ἀσπίσιν· (Αἰγύπτιοι δ' οὗτοι ἐλέγοντο εἶναι·) ἄλλοι

δ' ἵππεῖς, ἄλλοι τοξόται. Πάντες δ' οὗτοι κατὰ ἔθνη, ἐν πλαισίῳ πλήρει ἀνθρώπων, ἕκαστον τὸ ἔθνος ἐπορεύετο. 10. Πρὸ δὲ αὐτῶν ἄρματα διαλείποντα συχνὸν ἀπ' ἀλλήλων, τὰ δὴ δρεπανηφόρα καλούμενα· εἶχον δὲ τὰ δρέπανα ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμένα, καὶ ὑπὸ τοῖς δίφροις εἰς γῆν βλέποντα, ὡς διακόπτειν ὄτῳ ἐντυγχάνοιεν. Ἡ δὲ γνώμη ἦν, ὡς εἰς τὰς τάξεις τῶν Ἑλλήνων ἐλῶντα καὶ διακόψοντα. 11. Ὁ μέντοι Κῦρος εἶπεν, ὅτε καλέσας παρεκελεύετο τοῖς Ἕλλησι τὴν κραυγὴν τῶν βαρβάρων ἀνέχεσθαι, ἐψεύσθη τοῦτο· οὐ γὰρ κραυγῇ, ἀλλὰ σιγῇ ὡς ἀνυστὸν καὶ ἡσυχῇ, ἐν ἴσῳ καὶ βραδέως προσήεσαν.

Cyrus's demand of Clearchus. His reply.

12. Καὶ ἐν τούτῳ Κῦρος, παρελαύνων αὐτὸς σὺν Πίγρητι, τῷ ἑρμηνεῖ, καὶ ἄλλοις τρισὶν ἢ τέτταρσι, τῷ Κλεάρχῳ ἐβόα, ἄγειν τὸ στράτευμα κατὰ μέσον τὸ τῶν πολεμίων, ὅτι ἐκεῖ βασιλεὺς εἶη· “κὰν τοῦτ’,” ἔφη, “νικῶμεν, πάνθ' ἡμῖν πεποιήται.” 13. Ὁρῶν δὲ ὁ Κλέαρχος τὸ μέσον στίφος, καὶ ἀκούων Κύρου ἔξω ὄντα τοῦ Ἑλληνικοῦ εὐωνύμου βασιλέα· (τοσοῦτον γὰρ πλήθει περιῆν βασιλεὺς, ὥστε, μέσον τὸ ἑαυτοῦ ἔχων, τοῦ Κύρου εὐωνύμου ἔξω ἦν·) ἀλλ' ὅμως ὁ Κλέαρχος οὐκ ἠθελεν ἀποσπάσαι ἀπὸ τοῦ ποταμοῦ τὸ δεξιὸν κέρασ, φοβούμενος μὴ κυκλωθεῖη ἐκατέρωθεν· τῷ δὲ Κύρῳ ἀπεκρίνατο, ὅτι αὐτῷ μέλοι, ὅπως καλῶς ἔχοι.

Cyrus surveys the hosts. His conversation with Xenophon. War-cry of the Greeks.

14. Καὶ ἐν τούτῳ τῷ καιρῷ, τὸ μὲν βαρβαρικὸν στράτευμα ὁμαλῶς προῆι· τὸ δὲ Ἑλληνικὸν, ἔτι ἐν τῷ αὐτῷ μένον, συνετάττετο ἐκ τῶν ἔτι προσιόντων. Καὶ ὁ Κῦρος, παρελαύνων οὐ πάνυ πρὸς αὐτῷ τῷ στρατεύματι, κατεθεῖτο ἐκατέρωσε, ἀποβλέπων εἰς τε τοὺς πολεμίους καὶ τοὺς φίλους. 15. Ἰδὼν δὲ αὐτὸν ἀπὸ τοῦ Ἑλληνικοῦ Ξενοφῶν Ἀθηναῖος, ὑπελάσας ὡς συναντῆσαι, ἤρετο, εἴ τι παραγ-

γέλλοι· ὁ δ' ἐπιστήσας εἶπε, καὶ λέγειν ἐκέλευε πᾶσιν, ὅτι καὶ τὰ ἱερὰ καλὰ, καὶ τὰ σφάγια καλὰ. 16. Ταῦτα δὲ λέγων, θορύβου ἤκουσε διὰ τῶν τάξεων ἰόντος, καὶ ἤρετο, τίς ὁ θόρυβος εἶη· ὁ δὲ Ξενοφῶν εἶπεν, ὅτι “τὸ σύνθημα παρέρχεται δεύτερον ἤδη.” Καὶ ὃς ἐθαύμασε τίς παραγγέλλει, καὶ ἤρετο, ὅ,τι εἶη τὸ σύνθημα· ὁ δ' ἀπεκρίνατο, ὅτι “Ζεὺς σωτὴρ καὶ νίκη.” 17. Ὁ δὲ Κῦρος ἀκούσας, “Ἄλλὰ δέχομαί τε,” ἔφη, “καὶ τοῦτο ἔστω.” Ταῦτα δ' εἰπὼν, εἰς τὴν ἑαυτοῦ χώραν ἀπήλαυνε.

They join in the war-song, and advance rapidly. The hostile horsemen flee.

Καὶ οὐκέτι τρία ἢ τέτταρα στάδια διειχέτην τῷ φάλαγγε ἀπ' ἀλλήλων, ἠνίκα ἐπαιάνιζόν τε οἱ Ἕλληνες, καὶ ἤρχοντο ἀντίοι ἰέναι τοῖς πολεμίοις. 18. Ὡς δὲ πορευομένων ἐξεκύμαινέ τι τῆς φάλαγγος, τὸ ἐπιλειπόμενον ἤρξατο δρόμῳ θεῖν· καὶ ἅμα ἐφθέγγαντο πάντες, οἷον περ τῷ Ἐνναλίῳ ἐλελίζουσι, καὶ πάντες δὲ ἔθεον. Λέγουσι δέ τινες, ὡς καὶ ταῖς ἀσπίσι πρὸς τὰ δόρατα ἐδούπησαν, φόβον ποιοῦντες τοῖς ἵπποις. 19. Πρὶν δὲ τόξευμα ἐξικνεῖσθαι, ἐκκλίνουσιν οἱ βάρβαροι καὶ φεύγουσι. Καὶ ἐνταῦθα δὴ ἐδίωκον μὲν κατὰ κράτος οἱ Ἕλληνες· ἐβόων δὲ ἀλλήλοις μὴ θεῖν δρόμῳ, ἀλλ' ἐν τάξει ἔπεσθαι. 20. Τὰ δ' ἄρματα ἐφέρετο, τὰ μὲν δι' αὐτῶν τῶν πολεμίων, τὰ δὲ καὶ διὰ τῶν Ἑλλήνων, κενὰ ἠνιόχων. Οἱ δ', ἐπεὶ προΐδοιεν, δίσταντο· ἔστι δ' ὅστις καὶ κατελήφθη, ὥσπερ ἐν ἵπποδρόμῳ, ἐκπλαγεῖς· καὶ οὐδὲν μέντοι οὐδὲ τοῦτον παθεῖν ἔφασαν, οὐδ' ἄλλος δὲ τῶν Ἑλλήνων, ἐν ταύτῃ τῇ μάχῃ, ἔπαθεν οὐδεὶς οὐδὲν, πλὴν ἐπὶ τῷ εὐωνύμῳ τοξενθῆναί τις ἐλέγετο.

Enormous front of the hostile army.

21. Κῦρος δ', ὁρῶν τοὺς Ἕλληνας νικῶντας τὸ καθ' αὐτοὺς καὶ διώκοντας, ἠδόμενος καὶ προσκνυόμενος ἤδη ὡς βασιλεὺς ὑπὸ τῶν ἀμφ' αὐτὸν, οὐδ' ὡς ἐξήχθη διώκειν,

ἀλλὰ, συνεπειραμένην ἔχων τὴν τῶν σὺν ἑαυτῷ ἑξακοσί-  
ων ἰππέων τάξιν, ἐπεμελεῖτο, ὅ,τι ποιήσει βασιλεύς· καὶ  
γὰρ ἤδει αὐτὸν, ὅτι μέσον ἔχοι τοῦ Περσικοῦ στρατεύμα-  
τος. 22. Καὶ πάντες δ' οἱ τῶν βαρβάρων ἄρχοντες, μέσον  
ἔχοντες τὸ αὐτῶν, ἠγοῦνται, νομίζοντες οὕτω καὶ ἐν ἀσ-  
φαλεστάτῳ εἶναι, ἢν ἢ ἡ ἰσχὺς αὐτῶν ἑκατέρωθεν· καὶ, εἴ  
τι παραγγεῖλαι χρήσοιεν, ἡμίσει ἂν χρόνῳ αἰσθάνεσθαι τὸ  
στράτευμα. 23. Καὶ βασιλεὺς δὴ τότε, μέσον ἔχων τῆς  
αὐτοῦ στρατιᾶς, ὅμως ἔξω ἐγένετο τοῦ Κύρου εὐωνύμου  
κέρατος. Ἐπεὶ δὲ οὐδεὶς αὐτῷ ἐμάχετο ἐκ τοῦ ἀντίου,  
οὐδὲ τοῖς αὐτοῦ τεταγμένοις ἔμπροσθεν, ἐπέκαμπτεν, ὡς  
εἰς κύκλωσιν.

Misgivings of Cyrus. He breaks in upon Artaxerxes. Hot combat.

24. Ἐνθα δὴ Κῦρος, δείσας μὴ, ὀπισθεν γενόμενος, κα-  
τακόψη τὸ Ἑλληνικὸν, ἐλαύνει ἀντίος· καὶ, ἐμβαλὼν σὺν  
τοῖς ἑξακοσίοις, νικᾷ τοὺς πρὸ βασιλέως τεταγμένους, καὶ  
εἰς φυγὴν ἔτρεψε τοὺς ἑξακισχιλίους· καὶ ἀποκτεῖναι λέ-  
γεται αὐτὸς, τῇ ἑαυτοῦ χειρὶ, Ἀρταγέρσην τὸν ἄρχοντα  
αὐτῶν. 25. Ὡς δ' ἡ τροπὴ ἐγένετο, διασπείρονται καὶ οἱ  
Κύρου ἑξακόσιοι, εἰς τὸ διώκειν ὀρμήσαντες· πλὴν πάν-  
ν ὀλίγοι ἀμφ' αὐτὸν κατελείφθησαν, σχεδὸν οἱ ὁμοτράπεζοι  
καλούμενοι. 26. Σὺν τούτοις δὲ ὦν, καθορᾷ βασιλέα καὶ  
τὸ ἀμφ' ἐκείνον στίφος· καὶ εὐθύς οὐκ ἠνέσχετο, ἀλλ'  
εἰπὼν, “Τὸν ἄνδρα ὀρῶ,” ἔτετο ἐπ' αὐτὸν, καὶ παίει κατὰ  
τὸ στέρνον, καὶ τιτρώσκει διὰ τοῦ θώρακος, ὥς φησι Κτη-  
σίας ὁ ἱατρὸς· καὶ λαῶσθαι αὐτὸς τὸ τραῦμά φησι.

Cyrus and his friend Artapates fall.

27. Παίοντα δ' αὐτὸν ἀκοντίζει τις παλτῷ ὑπὸ τὸν  
ὀφθαλμὸν βιαίως· καὶ ἐνταῦθα μαχόμενοι, καὶ βασιλεὺς,  
καὶ Κῦρος, καὶ οἱ ἀμφ' αὐτούς, ὑπὲρ ἑκατέρου, ὅποσοι μὲν  
τῶν ἀμφὶ βασιλέα ἀπέθνησκον, Κτησίας λέγει· (παρ' ἐκεί-  
νω γὰρ ἦν·) Κῦρος δὲ αὐτὸς τε ἀπέθανε, καὶ ὀκτῶ οἱ ἄρισ-  
τοι τῶν περὶ αὐτὸν ἔκειντο ἐπ' αὐτῷ. 28. Ἀρταπάτης δὲ,

ὁ πιστότατος αὐτῷ τῶν σκηπτούχων θεράπων, λέγεται, ἐπειδὴ πεπτωκότα εἶδε Κῦρον, καταπηδήσας ἀπὸ τοῦ ἵππου, περιπεσεῖν αὐτῷ. 29. Καὶ οἱ μὲν φασι, βασιλέα κελευσαί τινα ἐπισφάζαι αὐτὸν Κύρῳ· οἱ δὲ, ἑαυτὸν ἐπισφάζασθαι, σπασάμενον τὸν ἀκινάκην· εἶχε γὰρ χρυσοῦν, καὶ στρεπτὸν δὲ ἐφόρει, καὶ ψέλλια, καὶ τᾶλλα, ὥσπερ οἱ ἄριστοι Περσῶν· ἐτετίμητο γὰρ ὑπὸ Κῦρον δι' εὐνοίαν τε καὶ πιστότητα.

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## CHAPTER IX.

Life of Cyrus. Chief traits of his character. Training of the children of the Persian nobility.

1. Κῦρος μὲν οὖν οὕτως ἐτελεύτησεν, ἀνὴρ ὢν Περσῶν, τῶν μετὰ Κῦρον τὸν ἀρχαῖον γενομένων, βασιλικώτατός τε καὶ ἄρχειν ἀξιώτατος, ὡς παρὰ πάντων ὁμολογεῖται τῶν Κύρου δοκούντων ἐν πείρᾳ γενέσθαι.

Cyrus in childhood and youth. His adventure with a bear.

2. Πρῶτον μὲν γὰρ, ἔτι παῖς ὢν, ὅτε ἐπαιδεύετο, καὶ σὺν τῷ ἀδελφῷ, καὶ σὺν τοῖς ἄλλοις παισὶ, πάντων πάντα κράτιστος ἐνομίζετο. 3. Πάντες γὰρ οἱ τῶν ἀρίστων Περσῶν παῖδες ἐπὶ ταῖς βασιλέως θύραις παιδεύονται· ἐνθα πολλὴν μὲν σωφροσύνην καταμάθοι ἂν τις, αἰσχρὸν δ' οὐδὲν οὔτ' ἀκούσαι οὔτ' ἰδεῖν ἔστι. 4. Θεῶνται δ' οἱ παῖδες, καὶ τοὺς τιμωμένους ὑπὸ βασιλέως, καὶ ἀκούουσι, καὶ ἄλλους ἀτιμαζομένους· ὥστε εὐθύς, παῖδες ὄντες, μανθάνουσιν ἄρχειν τε καὶ ἄρχεσθαι. 5. Ἐνθα Κῦρος αἰδημονέστατος μὲν πρῶτον τῶν ἡλικιωτῶν ἐδόκει εἶναι, τοῖς τε πρεσβυτέροις καὶ τῶν ἑαυτοῦ ὑποδεεστέρων μᾶλλον πείθεσθαι· ἔπειτα δὲ, φιλιππότατος, καὶ τοῖς ἵπποις ἄριστα χρῆσθαι. Ἐκρινον δ' αὐτὸν, καὶ τῶν εἰς τὸν πόλεμον ἔργων, τοξικῆς τε καὶ ἀκοντίσεως, φιλομαθέστατον εἶναι καὶ μελετηρότατον. 6. Ἐπεὶ δὲ τῇ ἡλικίᾳ ἔπρεπε, καὶ φιλο-

Θηρότατος ἦν, καὶ πρὸς τὰ θηρία μέντοι φιλοκινδυνότατος. Καὶ ἄρκτον ποτὲ ἐπιφερομένην οὐκ ἔτρεσεν, ἀλλὰ συμπεσὼν κατεσπάσθη ἀπὸ τοῦ ἵππου, καὶ τὰ μὲν ἔπαθεν, ὦν καὶ τὰς ὠτειλὰς φανερὰς εἶχε, τέλος δὲ κατέκανε· καὶ τὸν πρῶτον μέντοι βοηθήσαντα πολλοῖς μακαριστὸν ἐποίησεν.

Cyrus as satrap of Lydia and Phrygia. His love of truth.

7. Ἐπεὶ δὲ κατεπέμφθη ὑπὸ τοῦ πατρὸς σατράπης Λυδίας τε καὶ Φρυγίας τῆς μεγάλης καὶ Καππαδοκίας, στρατηγὸς δὲ καὶ πάντων ἀπεδείχθη, οἷς καθήκει εἰς Καστωλοῦ πεδῖον ἀθροίζεσθαι· πρῶτον μὲν ἐπέδειξεν αὐτὸν, ὅτι περὶ πλείστου ποιοῖτο, εἴ τῳ σπείσαιοτο, καὶ εἴ τῳ συνθοῖτο, καὶ εἴ τῳ ὑπόσχοιτό τι, μηδὲν ψεύδεσθαι. 8. Καὶ γὰρ οὖν ἐπίστευον μὲν αὐτῷ αἱ πόλεις ἐπιτρεπόμεναι, ἐπίστευον δ' οἱ ἄνδρες· καὶ εἴ τις πολέμιος ἐγένετο, σπεισαμένου Κύρου, ἐπίστευε μηδὲν ἂν παρὰ τὰς σπονδὰς παθεῖν. 9. Τοιγαροῦν, ἐπεὶ Τισσαφέρνει ἐπολέμησε, πᾶσαι αἱ πόλεις, ἐκοῦσαι Κῦρον εἶλοντο ἀντὶ Τισσαφέρνου, πλὴν Μιλησίων· οὗτοι δὲ, ὅτι οὐκ ἤθελε τοὺς φεύγοντας προέσθαι, ἐφοβοῦντο αὐτόν. 10. Καὶ γὰρ ἔργῳ ἐπεδείκνυτο, καὶ ἔλεγεν, ὅτι “οὐκ ἂν ποτε προοῖτο, ἐπεὶ ἅπαξ φίλος αὐτοῖς ἐγένετο, οὐδ' εἰ ἔτι μὲν μείους γένοιτο, ἔτι δὲ κάκιον πράξειαν.”

Cyrus's bearing towards friends and foes—towards good and bad men. Security of the highways in his territories.

11. Φανερός δ' ἦν, καὶ εἴ τις τι ἀγαθὸν ἢ κακὸν ποιήσειεν αὐτόν, νικᾶν πειρώμενος· καὶ εὐχὴν δὲ τινες αὐτοῦ ἐξέφερον, ὡς εὐχοῖτο τοσοῦτον χρόνον ζῆν, ἔστε νικῶν, καὶ τοὺς εὖ καὶ τοὺς κακῶς ποιοῦντας, ἀλέξόμενος. 12. Καὶ γὰρ οὖν πλείστοι δὴ αὐτῷ, ἐνὶ γε ἀνδρὶ τῶν ἐφ' ἡμῶν, ἐπεθύμησαν, καὶ χρήματα, καὶ πόλεις, καὶ τὰ ἑαυτῶν σώματα, προέσθαι. 13. Οὐ μὲν δὴ οὐδὲ τοῦτ' ἂν τις εἴποι, ὡς τοὺς κακούργους καὶ ἀδίκους εἶα καταγελαῖν· ἀλλ' ἀφειδέστατα πάντων ἐτιμωρεῖτο. Πολλάκις δ' ἦν ἰδεῖν, παρὰ



τὰς στειβομένας ὁδοὺς, καὶ ποδῶν καὶ χειρῶν καὶ ὀφθαλμῶν, στερουμένους ἀνθρώπους· ὥστ', ἐν τῇ Κύρου ἀρχῇ, ἐγένετο καὶ Ἕλλησι καὶ βαρβάρῳ, μηδὲν ἀδικοῦντι, ἀδεῶς πορεύεσθαι, ὅποι τις ἤθελεν, ἔχοντι ὅ,τι προχωροίη.

Cyrus honours the brave especially. Emulation among his followers.

14. Τούς γε μέντοι ἀγαθοὺς εἰς πόλεμον ὠμολόγητο διαφερόντως τιμᾶν. Καὶ πρῶτον μὲν, ἦν αὐτῷ πόλεμος πρὸς Πισίδας καὶ Μυσούς· στρατευόμενος οὖν καὶ αὐτὸς εἰς ταύτας τὰς χώρας, οὓς ἐώρα ἐθέλοντας κινδυνεύειν, τούτους καὶ ἄρχοντας ἐποίει, ἧς κατεστρέφετο χώρας, ἔπειτα δὲ, καὶ ἄλλη δώροις ἐτίμα. 15. Ὡστε φαίνεσθαι, τοὺς μὲν ἀγαθοὺς εὐδαιμονεστάτους, τοὺς δὲ κακοὺς δούλους τούτων, ἀξιοῦν εἶναι. Τοιγαροῦν πολλὴ ἦν ἀφθονία αὐτῷ τῶν θελούντων κινδυνεύειν, ὅπου τις οἶοιτο Κῦρον αἰσθήσεσθαι. 16. Εἷς γε μὴν δικαιοσύνην, εἴ τις αὐτῷ φανερὸς γένοιτο ἐπιδείκνυσθαι βουλόμενος, περὶ παντὸς ἐποιεῖτο, τούτους πλουσιωτέρους ποιεῖν, τῶν ἐκ τοῦ ἀδίκου φιλοκερδούντων. 17. Καὶ γὰρ οὖν, ἄλλα τε πολλὰ δικαίως αὐτῷ διεχειρίζετο, καὶ στρατεύματι ἀληθινῶ ἐχρήσατο. Καὶ γὰρ στρατηγοὶ καὶ λοχαγοὶ, οὐ χρημάτων ἕνεκα, πρὸς ἐκεῖνον ἔπλευσαν, ἀλλ' ἐπεὶ ἔγνωσαν κερδαλεώτερον εἶναι, Κῦρῳ καλῶς πειθαρχεῖν, ἢ τὸ κατὰ μῆνα κέρδος.

His deportment towards other worthy people.

18. Ἄλλα μὴν, εἴ τίς γέ τι αὐτῷ προστάξαντι καλῶς ὑπηρετήσειεν, οὐδενὶ πώποτε ἀχάριστον εἶασε τὴν προθυμίαν. Τοιγαροῦν κράτιστοι δὴ ὑπηρεταὶ παντὸς ἔργου Κῦρῳ ἐλέχθησαν γενέσθαι. 19. Εἰ δέ τινα ὀρώη δεινὸν ὄντα οἰκονόμον ἐκ τοῦ δικαίου, καὶ κατασκευάζοντά τε, ἧς ἄρχοι χώρας, καὶ προσόδους ποιοῦντα, οὐδένα ἂν πώποτε ἀφείλετο, ἀλλ' αἰεὶ πλείω προσεδίδου· ὥστε καὶ ἠδέως ἐπόνουν, καὶ θαρράλέως ἐκτῶντο. Καὶ ὃ ἐπέπατο αὐτίς, ἠκιστα Κῦρον ἔκρυπτεν· οὐ γὰρ φθονῶν τοῖς φανερῶς πλουτοῦσιν ἐφαίνετο, ἀλλὰ πειρώμενος χρῆσθαι τοῖς τῶν ἀποκουπτομένων χρήμασι.

## Treatment of his friends.

20. Φίλους γε μὴν ὅσους ποιήσαιτο, καὶ εὖνους γνοίη ὄντας, καὶ ἱκανοὺς κρίνειε συνεργοὺς εἶναι, ὅ,τι τυγχάνοι βουλόμενος κατεργάζεσθαι, ὁμολογεῖται πρὸς πάντων κράτιστος δὴ γενέσθαι θεραπεύειν. 21. Καὶ γὰρ αὐτὸ τοῦτο, οὐπὲρ αὐτὸς ἔνεκα φίλων ᾤετο δεῖσθαι, ὡς συνεργοὺς ἔχει, καὶ αὐτὸς ἐπειρᾶτο συνεργὸς τοῖς φίλοις κράτιστος εἶναι τούτου, ὅτου ἕκαστον αἰσθάνοιτο ἐπιθυμοῦντα. 22. Δῶρα δὲ πλεῖστα μὲν, οἶμαι, εἰς γε ὧν ἀνὴρ, ἐλάμβανε διὰ πολλά· ταῦτα δὲ, πάντων δὴ μάλιστα, τοῖς φίλοις διεδίδου, πρὸς τοὺς τρόπους ἑκάστου σκοπῶν, καὶ ὅτου μάλιστα ὀρώη ἕκαστον δεόμενον. 23. Καὶ ὅσα τῷ σώματι αὐτοῦ κόσμον πέμποι τις, ἢ ὡς εἰς πόλεμον, ἢ ὡς εἰς καλλωπισμὸν, καὶ περὶ τούτων λέγειν αὐτὸν ἔφασαν, ὅτι τὸ μὲν ἑαυτοῦ σῶμα οὐκ ἂν δύναιτο τούτοις πᾶσι κοσμηθῆναι, φίλους δὲ καλῶς κεκοσμημένους μέγιστον κόσμον ἀνδρὶ νομίζοι.

## His little attentions to his friends.

24. Καὶ τὸ μὲν τὰ μεγάλα νικᾶν τοὺς φίλους, εὖ ποιοῦντα, οὐδὲν θαυμαστὸν, ἐπειδὴ γε καὶ δυνατώτερος ἦν· τὸ δὲ τῇ ἐπιμελείᾳ περιεῖναι τῶν φίλων, καὶ τῷ προθυμεῖσθαι χαρίζεσθαι, ταῦτα ἔμοιγε μᾶλλον δοκεῖ ἀγαστὰ εἶναι. 25. Κῦρος γὰρ ἔπεμπε βίκους οἶνον ἡμιδεεῖς πολλάκις, ὁπότε πάνν ἠδὲν λάβοι, λέγων, ὅτι οὐπὼ δὴ, πολλοῦ χρόνου, τούτου ἠδίονι οἶνω ἐπιτύχοι· “Τοῦτον οὖν σοὶ ἔπεμψε, καὶ δεῖταί σου τήμερον τοῦτον ἐκπιεῖν, σὺν οἷς μάλιστα φιλεῖς.” 26. Πολλάκις δὲ χῆνας ἡμιβρώτους ἔπεμπε, καὶ ἄρτων ἡμίσεια, καὶ ἄλλα τοιαῦτα, ἐπιλέγειν κελεύων τὸν φέροντα· “Τούτοις ἦσθη Κῦρος· βούλεται οὖν καὶ σὲ τούτων γεύσασθαι.” 27. “Οπου δὲ χιλὸς σπάμιος πάνν εἶη, αὐτὸς δ’ ἐδύνατο παρασκευάσασθαι, διὰ τὸ πολλοὺς ἔχειν ὑπηρέτας, καὶ διὰ τὴν ἐπιμέλειαν, διαπέμπων, ἐκέλευε τοὺς φίλους, τοῖς τὰ ἑαυτῶν σώματα ἄγουσιν ἵπποις, ἐμβάλλειν τοῦτον τὸν χιλὸν, ὡς μὴ πεινῶντες τοὺς

ἑαυτοῦ φίλους ἄγωνιν. 28. Εἰ δὲ δὴ ποτε πορεύαιτο, καὶ πλειῆστοι μέλλοιεν ὄψεσθαι, προσκαλῶν τοὺς φίλους, ἐσπουδαιολογεῖτο, ὡς δηλοίη, οὓς τιμᾶ. "Ὡστε ἔγωγε, ἐξ ὧν ἀκούω, οὐδένα κρίνω ὑπὸ πλειόνων πεφιληῆσθαι, οὔτε Ἑλλήνων οὔτε βαρβάρων.

Dependence of his troops upon him. Conduct of his trusted friends when he falls. Ariæus alone flees.

29. Τεκμήριον δὲ τούτου καὶ τόδε. Παρὰ μὲν Κύρου, δούλου ὄντος, οὐδεὶς ἀπήει πρὸς βασιλέα, πλὴν Ὀρόντας ἐπεχείρησε· (καὶ οὗτος δὴ, ὃν ᾤετο πιστόν οἱ εἶναι, ταχὺ αὐτὸν εὔρε Κύρῳ φιλαίτερον ἢ ἑαυτῷ·) παρὰ δὲ βασιλέως πολλοὶ πρὸς Κῦρον ἀπῆλθον, ἐπειδὴ πολέμοι ἀλλήλοισ ἐγένοντο, καὶ οὗτοι μέντοι οἱ μάλιστα ὑπ' αὐτοῦ ἀγαπώμενοι, νομίζοντες, παρὰ Κύρῳ ὄντες ἀγαθοὶ, ἀξιοτέρας ἂν τιμῆς τυγχάνειν ἢ παρὰ βασιλεῖ. 30. Μέγα δὲ τεκμήριον, καὶ τὸ ἐν τῇ τελευτῇ τοῦ βίου αὐτῷ γενόμενον, ὅτι καὶ αὐτὸς ἦν ἀγαθὸς, καὶ κρίνειν ὀρθῶς ἐδύνατο τοὺς πιστοὺς καὶ εὐνοὺς καὶ βεβαίους. 31. Ἀποθνήσκοντος γὰρ αὐτοῦ, πάντες οἱ παρ' αὐτὸν φίλοι καὶ συντράπεζοι ἀπέθανον, μαχόμενοι ὑπὲρ Κύρου, πλὴν Ἀριαίου· οὗτος δὲ τεταγμένος ἐτύγγανεν ἐπὶ τῷ εὐωνύμῳ, τοῦ ἰππικοῦ ἄρχων· ὡς δ' ἦσθετο Κῦρον πεπτωκότα, ἔφυγεν, ἔχων καὶ τὸ στράτευμα πᾶν, οὐ ἠγεῖτο.

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## CHAPTER X.

Artaxerxes plunders the tents of Cyrus. Aspasia is taken.

1. Ἐνταῦθα δὴ Κύρου ἀποτέμνεται ἡ κεφαλὴ καὶ χεὶρ ἡ δεξιὰ. Βασιλεὺς δὲ, καὶ οἱ σὺν αὐτῷ, διώκων εἰσπίπτει εἰς τὸ Κύρειον στρατόπεδον· καὶ οἱ μὲν μετὰ Ἀριαίου οὐκέτι ἴστανται, ἀλλὰ φεύγουσι, διὰ τοῦ αὐτῶν στρατοπέδου, εἰς τὸν σταθμὸν, ἔνθεν ὤρμηστο· (τέτταρες δ' ἐλέγοντο

παρασάγγαι εἶναι τῆς ὁδοῦ.) 2. Βασιλεὺς δὲ, καὶ οἱ σὺν αὐτῷ, τά τε ἄλλα πολλὰ διαρπάζουσι, καὶ τὴν Φωκαΐδα, τὴν Κύρου παλλακίδα, τὴν σοφὴν καὶ καλὴν λεγομένην εἶναι, λαμβάνει. 3. Ἡ δὲ Μιλησία, ἣ νεωτέρα, ληφθεῖσα ὑπὸ τῶν ἀμφὶ βασιλέα, ἐκφεύγει γυμνὴ πρὸς τῶν Ἑλλήνων, οἳ ἔτυχον ἐν τοῖς σκευοφόροις ὄπλα ἔχοντες· καὶ ἀντιταχθέντες, πολλοὺς μὲν τῶν ἀρπαζόντων ἀπέκτειναν, οἳ δὲ καὶ αὐτῶν ἀπέθανον· οὐ μὴν ἔφυγόν γε, ἀλλὰ καὶ ταύτην ἔσωσαν, καὶ ἄλλα, ὅποσα ἐντὸς αὐτῶν, καὶ χρήματα καὶ ἄνθρωποι, ἐγένοντο, πάντα ἔσωσαν.

Movements of Artaxerxes and the Greeks.

4. Ἐνταῦθα διέσχον ἀλλήλων, βασιλεὺς τε καὶ οἱ Ἕλληνες, ὡς τριάκοντα στάδια, οἳ μὲν διώκοντες τοὺς καθ' αὐτούς, ὡς πάντας νικῶντες, οἳ δ' ἀρπάζοντες, ὡς ἤδη πάντες νικῶντες. 5. Ἐπεὶ δ' ἤσθοντο οἳ μὲν Ἕλληνες, ὅτι βασιλεὺς, σὺν τῷ στρατεύματι, ἐν τοῖς σκευοφόροις εἶη, βασιλεὺς δ' αὖ ἤκουσε Τισσαφέρνους, ὅτι οἳ Ἕλληνες νικῶεν τὸ καθ' αὐτούς, καὶ εἰς τὸ πρόσθεν οἴχονται διώκοντες, ἐνταῦθα δὴ βασιλεὺς μὲν ἀθροίζει τε τοὺς ἑαυτοῦ, καὶ συντάττεται· ὁ δὲ Κλέαρχος ἐβουλεύετο, Πρῶξενον καλέσας, (πλησιαίτατος γὰρ ἦν,) εἰ πέμποιέν τινας, ἣ πάντες ἴοιεν ἐπὶ τὸ στρατόπεδον ἀρήζοντες.

The king wheels about. Conduct of Tissaphernes and Episthenes.

6. Ἐν τούτῳ, καὶ βασιλεὺς δῆλος ἦν προσιῶν πάλιν, ὡς ἐδόκει, ὀπισθεν. Καὶ οἳ μὲν Ἕλληνες στραφέντες παρεσκευάζοντο, ὡς ταύτη προσιόντος καὶ δεξόμενοι· ὁ δὲ βασιλεὺς ταύτη μὲν οὐκ ἤγευ, ἣ δὲ παρῆλθεν ἔξω τοῦ εὐωνύμου κέρατος, ταύτη καὶ ἀπήγαγεν, ἀναλαβὼν καὶ τοὺς ἐν τῇ μάχῃ κατὰ τοὺς Ἕλληνας ἀντομολήσαντας, καὶ Τισσαφέρνην, καὶ τοὺς σὺν αὐτῷ. 7. Ὁ γὰρ Τισσαφέρνης, ἐν τῇ πρώτῃ συνόδῳ, οὐκ ἔφυγεν, ἀλλὰ διήλασε παρὰ τὸν ποταμὸν κατὰ τοὺς Ἕλληνας πελταστάς· διελαύνων δὲ, κατέκανε μὲν οὐδένα, διαστάντες δ', οἳ Ἕλληνες ἔπαιον καὶ

ἠκόντιζον αὐτούς· Ἐπισθένης δὲ, Ἀμφιπολίτης, ἦρχε τῶν πελταστῶν, καὶ ἐλέγετο φρόνιμος γενέσθαι. 8. Ὁ δ' οὖν Τισσαφέρνης, ὡς μείον ἔχων ἀπηλλάγη, πάλιν μὲν οὐκ ἀναστρέφει, εἰς δὲ τὸ στρατόπεδον ἀφικόμενος τὸ τῶν Ἑλλήνων, ἐκεῖ συντυγχάνει βασιλεῖ, καὶ ὁμοῦ δὴ πάλιν συνταξάμενοι ἐπορεύοντο.

Engagement between Artaxerxes and the Greeks. Its result.

9. Ἐπεὶ δ' ἦσαν κατὰ τὸ εὐώνυμον τῶν Ἑλλήνων κέρασ, ἔδεισαν οἱ Ἕλληνες, μὴ προσάγοιεν πρὸς τὸ κέρασ, καὶ περιπτύξαντες ἀμφοτέρωθεν αὐτούς κατακόψειαν· καὶ ἐδόκει αὐτοῖς ἀναπτύσσειν τὸ κέρασ, καὶ ποιήσασθαι ὀπισθεν τὸν ποταμόν. 10. Ἐν ᾧ δὲ ταῦτα ἐβουλεύοντο, καὶ δὴ βασιλεὺς παραμειψάμενος εἰς τὸ αὐτὸ σχῆμα κατέστησεν ἀντίαν τὴν φάλαγγα, ὥσπερ τὸ πρῶτον μαχοῦμενος συνῆει. Ὡς δὲ εἶδον οἱ Ἕλληνες ἐγγύς τε ὄντας καὶ παρατεταγμένους, αὐθις παιανίσαντες ἐπήεσαν πολὺ ἔτι προθυμότερον ἢ τὸ πρόσθεν. 11. Οἱ δ' αὖ βάρβαροι οὐκ ἐδέχοντο, ἀλλ' ἐκ πλέονος ἢ τὸ πρόσθεν ἔφευγον· οἱ δ' ἐπεδίωκον μέχρι κώμης τινός· ἐνταῦθα δ' ἔστησαν οἱ Ἕλληνες. 12. Ὑπὲρ γὰρ τῆς κώμης γήλοφος ἦν, ἐφ' οὗ ἀνεστράφησαν οἱ ἀμφὶ βασιλέα, πεζοὶ μὲν οὐκέτι, τῶν δὲ ἵππέων ὁ λόφος ἐνεπλήσθη, ὥστε τὸ ποιούμενον μὴ γινώσκειν. Καὶ τὸ βασιλεῖον σημεῖον ὄρᾱν ἔφασαν, ἀετόν τινα χρυσοῦν ἐπὶ πέλτης ἐπὶ ξύλου ἀνατεταμένον. 13. Ἐπεὶ δὲ καὶ ἐνταῦθ' ἐχώρουν οἱ Ἕλληνες, λείπουσι δὴ καὶ τὸν λόφον οἱ ἵππεῖς· οὐ μὴν ἔτι ἀθροῖ, ἀλλ' ἄλλοι ἄλλοθεν· ἐψιλοῦτο δ' ὁ λόφος τῶν ἵππέων· τέλος δὲ καὶ πάντες ἀπεχώρησαν. 14. Ὁ οὖν Κλέαρχος οὐκ ἀνεβίβαζεν ἐπὶ τὸν λόφον, ἀλλ' ὑπὸ αὐτὸν στήσας τὸ στράτευμα, πέμπει Λύκιον τὸν Συρακόσιον καὶ ἄλλον ἐπὶ τὸν λόφον, καὶ κελεύει, κατιδόντας τὰ ὑπὲρ τοῦ λόφου, τί ἐστὶν ἀπαγγεῖλαι. 15. Καὶ ὁ Λύκιος ἤλασέ τε καὶ ἰδὼν ἀπαγγέλλει, ὅτι φεύγουσιν ἀνὰ κράτος. Σχεδὸν δ' ὅτε ταῦτα ἦν, καὶ ἥλιος ἐδύετο.

The Greeks deliberate. Their final course.

16. Ἐνταῦθα δ' ἔστησαν οἱ Ἕλληνες, καὶ θέμενοι τὰ ὄπλα ἀνεπαύοντο· καὶ ἅμα μὲν ἐθαύμαζον, ὅτι οὐδαμοῦ Κῦρος φαίνοιτο, οὐδ' ἄλλος ἀπ' αὐτοῦ οὐδεὶς παρείη. Οὐ γὰρ ἤδεσαν αὐτὸν τεθνηκότα, ἀλλ' εἵκαζον, ἢ διώκοντα οἴχεσθαι, ἢ καταληψόμενον τι προεληλακέναι. 17. Καὶ αὐτοὶ ἐβουλεύοντο, εἰ αὐτοῦ μείναντες τὰ σκευοφόρα ἐνταῦθα ἄγοιντο, ἢ ἀπίοιεν ἐπὶ τὸ στρατόπεδον. Ἔδοξεν οὖν αὐτοῖς ἀπίεναί· καὶ ἀφικνοῦνται ἀμφὶ δόρπηστον ἐπὶ τὰς σκηνάς. 18. Ταύτης μὲν τῆς ἡμέρας τοῦτο τὸ τέλος ἐγένετο. Καταλαμβάνουσι δὲ τῶν τε ἄλλων χρημάτων τὰ πλεῖστα διηρπασμένα, καὶ εἴ τι σιτίον ἢ ποτὸν ἦν· καὶ τὰς ἀμάξας, μεστὰς ἀλεύρων καὶ οἴνου, ἃς παρεσκευάσατο Κῦρος, ἵνα, εἴ ποτε σφοδρὰ τὸ στράτευμα λάβοι ἔνδεια, διαδοίη τοῖς Ἕλλησιν· (ἦσαν δ' αὐταὶ τετρακόσiai ὡς ἐλέγοντο ἅμαξαι·) καὶ ταύτας τότε οἱ σὺν βασιλεῖ διήρπασαν. 19. Ὡστε ἄδειπνοὶ ἦσαν οἱ πλεῖστοι τῶν Ἑλλήνων· ἦσαν δὲ καὶ ἀνάριστοι· πρὶν γὰρ δὴ καταλῦσαι τὸ στράτευμα πρὸς ἄριστον, βασιλεὺς ἐφάνη. Ταύτην μὲν οὖν τὴν νύκτα οὕτω διεγένοντο.

## BOOK II.—CHAPTER I.

Recapitulation of the former book. The Greeks learn of Cyrus's death. Ariæus invites them to return to Ionia.

1. 'Ως μὲν οὖν ἠθροίσθη Κύρω τὸ Ἑλληνικὸν, ὅτε ἐπὶ τὸν ἀδελφὸν Ἀρταξέρξην ἐστρατεύετο, καὶ ὅσα ἐν τῇ ἀνόδῳ ἐπράχθη, καὶ ὡς ἡ μάχη ἐγένετο, καὶ ὡς Κῦρος ἐτελεύτησε, καὶ ὡς ἐπὶ τὸ στρατόπεδον ἐλθόντες οἱ Ἑλληνες ἐκοιμήθησαν, οἰόμενοι τὰ πάντα νικᾶν, καὶ Κῦρον ζῆν, ἐν τῷ ἔμπροσθεν λόγῳ δεδήλωται. 2. Ἄμα δὲ τῇ ἡμέρᾳ, συνελθόντες οἱ στρατηγοὶ ἐθαύμαζον, ὅτι Κῦρος οὔτε ἄλλον πέμποι σημανοῦντα, ὅ,τι χρῆ ποιεῖν, οὔτε αὐτὸς φαίνοιτο. Ἐδοξεν οὖν αὐτοῖς, συσκευασαμένοις ἃ εἶχον, καὶ ἐξοπλισαμένοις, προῖέναι εἰς τὸ πρόσθεν, ἕως Κύρω συμμίξειαν. 3. Ἦδη δὲ ἐν ὀρμῇ ὄντων, ἅμα ἠλίῳ ἀνίσχοντι, ἦλθε Προκλῆς, ὁ Τευθρανίας ἄρχων, γεγυνώς ἀπὸ Δημαράτου τοῦ Λάκωνος, καὶ Γλοῦς ὁ Ταμῆ. Οὗτοι ἔλεγον, ὅτι “Κῦρος μὲν τέθνηκεν, Ἀριαῖος δὲ, πεφευγώς, ἐν τῷ σταθμῷ εἶη, μετὰ τῶν ἄλλων βαρβάρων, ὅθεν τῇ προτεραίᾳ ὤρμωτο, καὶ λέγοι, ὅτι ‘ταύτην μὲν τῆν ἡμέραν, περιμεινείεν ἂν αὐτούς, εἰ μέλλοιεν ἤκειν, τῇ δὲ ἄλλῃ, ἀπιέναι φαίη ἐπὶ Ἰωνίας, ὅθεν περ ἦλθε.’”

Propositions of Clearchus to Ariæus.

4. Ταῦτα ἀκούσαντες, οἱ στρατηγοὶ, καὶ οἱ ἄλλοι Ἑλληνες, βαρέως ἔφερον. Κλέαρχος δὲ τάδε εἶπεν. “Ἄλλ’ ὄφελε μὲν Κῦρος ζῆν· ἐπεὶ δὲ τετελεύτηκεν, ἀπαγγέλλετε Ἀριαίῳ, ὅτι ἡμεῖς νικῶμέν τε βασιλέα, καὶ, ὡς ὀράτε, οὐδεὶς ἔτι ἡμῖν μάχεται, καὶ εἰ μὴ ὑμεῖς ἦλθετε, ἐπορευόμεθα ἂν ἐπὶ βασιλέα. Ἐπαγγελόμεθα δὲ Ἀριαίῳ, ἐὰν ἐνθάδε ἔλθῃ, εἰς τὸν θρόνον τὸν βασιλείου καθιεῖν αὐτόν· τῶν γὰρ μάχῃ νικῶντων καὶ τὸ ἄρχειν ἐστί.” 5. Ταῦτ’ εἰπὼν, ἀποστέλλει τοὺς ἀγγέλους, καὶ σὺν αὐτοῖς Χειρίσοφον τὸν

Λάκωνα, καὶ Μένωνα τὸν Θετταλόν· καὶ γὰρ αὐτὸς Μένων ἐβούλετο· ἦν γὰρ φίλος καὶ ξένος Ἀριαίου. Οἱ μὲν ὄχοντο, Κλέαρχος δὲ περιέμενε.

Shifts of the Greek army for sustenance.

6. Τὸ δὲ στράτευμα ἐπορίζετο σῖτον, ὅπως ἐδύνατο, ἐκ τῶν ὑποζυγίων, κόπτοντες τοὺς βοῦς καὶ ὄνους· ξύλοις δ' ἐχρῶντο, μικρὸν προϊόντες ἀπὸ τῆς φάλαγγος, οὗ ἡ μάχη ἐγένετο, τοῖς τε οἰστοῖς, πολλοῖς οὖσιν, οὓς ἠνάγκαζον οἱ Ἕλληνες ἐκβάλλειν τοὺς αὐτομολοῦντας παρὰ βασιλέως, καὶ τοῖς γέβροις, καὶ ταῖς ἀσπίσι ταῖς ξυλίταις ταῖς Αἰγυπτίαις. Πολλαὶ δὲ καὶ πέλται καὶ ἄμαξαι ἦσαν φέρεσθαι ἔρημοι· οἷς πᾶσι χρώμενοι, κρέα ἔψοντες, ἦσθιον ἐκείνην τὴν ἡμέραν.

Heralds arrive from the king, among them Phalinus, a Greek. Communications of Artaxerxes to the Greeks.

7. Καὶ ἤδη τε ἦν περὶ πλήθουσιν ἀγορὰν, καὶ ἔρχονται παρὰ βασιλέως καὶ Τισσαφέρνους κήρυκες· οἱ μὲν ἄλλοι, βάρβαροι, ἦν δ' αὐτῶν Φαλῖνος εἷς, Ἕλληνας, ὃς ἐτύχανε παρὰ Τισσαφέρνει ὄν, καὶ ἐντίμως ἔχων· καὶ γὰρ προσεποιεῖτο ἐπιστήμων εἶναι τῶν ἀμφὶ τάξεις τε καὶ ὀπλομαχίαν. 8. Οὗτοι δὲ, προσελθόντες, καὶ καλέσαντες τοὺς τῶν Ἑλλήνων ἄρχοντας, λέγουσιν, ὅτι “βασιλεὺς κελεύει τοὺς Ἕλληνας, ἐπεὶ νικῶν τυγχάνει καὶ Κῦρον ἀπέκτονε, παραδόντας τὰ ὄπλα, ἰόντας ἐπὶ τὰς βασιλέως θύρας, εὐρίσκεσθαι, ἂν τι δύνωνται ἀγαθόν.”

• Feeling among the Greeks. Answers of some of the generals.

9. Ταῦτα μὲν εἶπον οἱ βασιλέως κήρυκες· οἱ δὲ Ἕλληνας βαρέως μὲν ἤκουσαν, ὅμως δὲ Κλέαρχος τοσοῦτον εἶπεν, ὅτι “οὐ τῶν νικῶντων εἶη, τὰ ὄπλα παραδιδόναι· ἀλλ’,” ἔφη, “ὕμεῖς μὲν, ὧ ἄνδρες στρατηγοὶ, τούτοις ἀποκρίνασθε, ὅτι κάλλιστόν τε καὶ ἄριστον ἔχετε· ἐγὼ δὲ αὐτίκα ἤξω.” (Ἐκάλεσε γὰρ τις αὐτὸν τῶν ὑπηρετῶν, ὅπως



ἴδοι τὰ ἱερὰ ἐξηρημένα· ἔτυχε γὰρ θυόμενος.) 10. "Ἐνθα δὴ ἀπεκρίνατο Κλεάνωρ μὲν, ὁ Ἄρκας, πρεσβύτατος ὢν, ὅτι "πρόσθεν ἂν ἀποθάνοιεν, ἢ τὰ ὄπλα παραδοίησαν." Πρόξενος δὲ, ὁ Θηβαῖος, "Ἄλλ' ἐγὼ," ἔφη, "ὦ Φαλίνε, θανάμαζω, πότερα, ὡς κρατῶν, βασιλεὺς αἰτεῖ τὰ ὄπλα, ἢ ὡς διὰ φιλίαν δῶρα· εἰ μὲν γὰρ ὡς κρατῶν, τί δεῖ αὐτὸν αἰτεῖν, καὶ οὐ λαβεῖν ἐλθόντα; εἰ δὲ πείσας, βούλεται λαβεῖν, λεγέτω, τί ἔσται τοῖς στρατιώταις, εἰ μὴ αὐτῷ ταῦτα χαρίσονται." 11. Πρὸς ταῦτα Φαλίνος εἶπε· "Βασιλεὺς νικᾷν ἠγεῖται, ἐπεὶ Κῦρον ἀπέκτονε· (τίς γὰρ αὐτῷ ἔστιν, ὅστις τῆς ἀρχῆς ἀντιποιεῖται;) νομίζει δὲ, καὶ ὑμᾶς ἐαυτοῦ εἶναι. ἔχων ἐν μέσῃ τῇ ἑαυτοῦ χώρα, καὶ ποταμῶν ἐντὸς ἀδιαβάτων, καὶ πλῆθος ἀνθρώπων ἐφ' ὑμᾶς δυνάμενος ἀγαγεῖν, ὅσον οὐδ', εἰ παρέχοι ὑμῖν, δύνασθε ἂν ἀποκτεῖναι."

Bold utterance of Theopompus. Reply of Phalinus. Weakness of some of the generals.

12. Μετὰ τοῦτον, Θεόπομπος, Ἀθηναῖος, εἶπεν· "ὦ Φαλίνε, νῦν, ὡς σὺ ὀρᾷς, ἡμῖν οὐδὲν ἔστιν ἀγαθὸν ἄλλο, εἰ μὴ ὄπλα καὶ ἀρετή. Ὅπλα μὲν οὖν ἔχοντες, οἴομεθα ἂν καὶ τῇ ἀρετῇ χρῆσθαι· παραδόντες δ' ἂν ταῦτα, καὶ τῶν σωμάτων στερηθῆναι. Μὴ οὖν οἶον, τὰ μόνα ἀγαθὰ ἡμῖν ὄντα, ὑμῖν παραδώσειν· ἀλλὰ σὺν τούτοις, καὶ περὶ τῶν ὑμετέρων ἀγαθῶν, μαχοῦμεθα." 13. Ἀκούσας δὲ ταῦτα, ὁ Φαλίνος ἐγέλασε, καὶ εἶπεν· "Ἄλλὰ φιλοσόφῳ μὲν εἰοικας, ὦ νεανίσκε, καὶ λέγεις οὐκ ἀχάριστα· ἴσθι μέντοι ἀνόητος ὢν, εἰ οἶει, τὴν ὑμετέραν ἀρετὴν περιγενέσθαι ἂν τῆς βασιλέως δυνάμεως." 14. Ἄλλους δὲ τινὰς ἔφασαν λέγειν ὑπομαλακισμένους, "ὡς καὶ Κύρω πιστοὶ ἐγένοντο, καὶ βασιλεῖ ἂν πολλοῦ ἄξιοι γένοιτο, εἰ βούλοιο φίλος γενέσθαι· καὶ εἴτε ἄλλο τι θέλοι χρῆσθαι, εἴτ' ἐπ' Αἴγυπτον στρατεύειν, συγκαταστρέψαιτ' ἂν αὐτῷ."

Clearchus seeks to entrap Phalinus, but fails.

15. Ἐν τούτῳ Κλέαρχος ἤκε, καὶ ἠρώτησεν, εἰ ἤδη

ἀποκεκριμένοι εἶεν. Φαλῖνος δὲ, ὑπολαβὼν, εἶπεν· “Οὐτοι μὲν, ὦ Κλέαρχε, ἄλλος ἄλλα λέγει· σὺ δ’ ἡμῖν εἶπέ, τί λέγεις.” 16. Ὁ δ’ εἶπεν· “Ἐγὼ σε, ὦ Φαλῖνε, ἄσμενος ἐώρακα, οἶμαι δὲ, καὶ οἱ ἄλλοι πάντες· σύ τε γὰρ Ἑλλην εἶ, καὶ ἡμεῖς, τοσοῦτοι ὄντες, ὅσους σὺ ὄρας· ἐν τοιούτοις δὲ ὄντες πράγμασι, συμβουλευόμεθά σοι, τί χρῆ ποιεῖν, περὶ ὧν λέγεις. 17. Σὺ οὖν, πρὸς θεῶν, συμβούλευσον ἡμῖν, ὅ,τι σοι δοκεῖ κάλλιστον καὶ ἄριστον εἶναι, καὶ ὃ σοι τιμὴν οἴσει, εἰς τὸν ἔπειτα χρόνον, ἀναλεγόμενον, ὅτι ‘Φαλῖνός ποτε, πεμφθεὶς παρὰ βασιλέως, κελεύσων τοὺς Ἑλληνας τὰ ὅπλα παραδοῦναι, συμβουλευομένοις ξυνεβούλευσεν αὐτοῖς τάδε.’ Οἶσθα δὲ, ὅτι ἀνάγκη λέγεσθαι ἐν τῇ Ἑλλάδι, ἃ ἂν συμβουλεύσης.” 18. Ὁ δὲ Κλέαρχος ταῦτα ὑπήγετο, βουλόμενος καὶ αὐτὸν, τὸν παρὰ βασιλέως πρεσβεύοντα, ξυμβουλεύσαι, μὴ παραδοῦναι τὰ ὅπλα, ὅπως εὐέλπιδες μᾶλλον εἶεν οἱ Ἑλληνες. Φαλῖνος δὲ, ὑποστρέψας, παρὰ τὴν δόξαν αὐτοῦ εἶπεν· 19. “Ἐγὼ, εἰ μὲν, τῶν μυρίων ἐλπίδων, μία τις ὑμῖν ἐστι, σωθῆναι πολεμοῦντας βασιλεῖ, συμβουλεύω, μὴ παραδιδόναι τὰ ὅπλα· εἰ δέ τοι μηδεμία σωτηρίας ἐστὶν ἐλπίς, ἄκοντος βασιλέως, συμβουλεύω σώζεσθαι ὑμῖν, ὅπη δυνατόν.”

How Clearchus finally dismisses Phalinus.

20. Κλέαρχος δὲ πρὸς ταῦτα εἶπεν· “Ἀλλὰ ταῦτα μὲν δὴ σὺ λέγεις· παρ’ ἡμῶν δὲ ἀπάγγελλε τάδε, ὅτι ἡμεῖς οἴομεθα, εἰ μὲν δέοι βασιλεῖ φίλους εἶναι, πλείονος ἂν ἄξιοι εἶναι φίλοι, ἔχοντες τὰ ὅπλα, ἢ παραδόντες ἄλλω· εἰ δὲ δέοι πολεμεῖν, ἄμεινον ἂν πολεμεῖν, ἔχοντες τὰ ὅπλα, ἢ ἄλλω παραδόντες.” 21. Ὁ δὲ Φαλῖνος εἶπε· “Ταῦτα μὲν δὴ ἀπαγγελοῦμεν· ἀλλὰ καὶ τάδε ὑμῖν εἶπεῖν ἐκέλευσε βασιλεὺς, ὅτι ‘μένουσι μὲν αὐτοῦ, σπονδαὶ εἶησαν, προῖοῦσι δὲ καὶ ἀπιοῦσι, πόλεμος.’ Εἶπατε οὖν, καὶ περὶ τούτου, πότερα μενεῖτε, καὶ σπονδαὶ εἰσιν, ἢ ὡς πολέμου ὄντος παρ’ ὑμῶν ἀπαγγελῶ.” 22. Κλέαρχος δ’ ἔλεξεν· “Ἀπάγγελλε τοίνυν, καὶ περὶ τούτου, ὅτι ‘καὶ ἡμῖν, ταῦ-

τὰ δοκεῖ, ἄπερ καὶ βασιλεῖ.” “Τί οὖν ταῦτα ἐστίν;” ἔφη ὁ Φαλῖνος. Ἐπεκρίνατο Κλέαρχος· “Ἦν μὲν μένωμεν, σπονδαὶ, ἀπιούσι δὲ καὶ προῖοῦσι, πόλεμος.” 23. Ὁ δὲ πάλιν ἠρώτησε· “Σπονδὰς ἢ πόλεμον ἀπαγγελῶ;” Κλέαρχος δὲ ταῦτὰ πάλιν ἀπεκρίνατο· “Σπονδαὶ μὲν, μένουσιν, ἀπιούσι δὲ ἢ προῖοῦσι, πόλεμος.” “Ὅ,τι δὲ ποιήσοι, οὐ διεσήμηνε.

## CHAPTER II.

### Message of Clearchus to Ariæus.

1. Φαλῖνος μὲν δὴ ὄχετο, καὶ οἱ σὺν αὐτῷ. Οἱ δὲ παρὰ Ἀριαίου ἤκον, Προκλήης καὶ Χειρίσοφος· (Μένων δὲ αὐτοῦ ἔμενε παρὰ Ἀριαίῳ·) οὗτοι δὲ ἔλεγον, ὅτι “πολλοὺς φαίη Ἀριαῖος εἶναι Πέρσας ἑαυτοῦ βελτίους, οὓς οὐκ ἂν ἀνασχέσθαι αὐτοῦ βασιλεύοντος· ἀλλ’, εἰ βούλεσθε συναπιέναι, ἤκειν ἤδη κελεύει τῆς νυκτός· εἰ δὲ μὴ, αὐτὸς πρῶτ’ ἀπιέναι φησίν.” 2. Ὁ δὲ Κλέαρχος εἶπεν· “Ἄλλ’ οὕτω χρὴ ποιεῖν, εἰ μὲν ἤκωμεν, ὥσπερ λέγετε· εἰ δὲ μὴ, πράττετε ὅποιον ἂν τι ὑμῖν οἴησθε μάλιστα συμφέρειν.” “Ὅ,τι δὲ ποιήσοι, οὐδὲ τούτοις εἶπε.

Speech of Clearchus to the Greek leaders. All agree with his views. He is made chief. Distance from Ephesus to the battle-field, and thence to Babylon.

3. Μετὰ δὲ ταῦτα, ἤδη ἡλίου δύνοντος, συγκαλέσας τοὺς στρατηγούς καὶ λοχαγούς, ἔλεξε τοιάδε. “Ἐμοί, ὦ ἄνδρες, θυομένῳ ἵεναι ἐπὶ βασιλέα, οὐκ ἐγίγνετο τὰ ἱερά. Καὶ εἰκότως ἄρα οὐκ ἐγίγνετο· ὡς γὰρ ἐγὼ νῦν πυνθάνομαι, ἐν μέσῳ ἡμῶν καὶ βασιλέως, ὁ Τίγρης ποταμὸς ἐστὶ ναυσίπορος, ὃν οὐκ ἂν δυναίμεθα ἄνευ πλοίων διαβῆναι· πλοῖα δὲ ἡμεῖς οὐκ ἔχομεν. Οὐ μὲν δὴ αὐτοῦ γε μένειν οἶόν τε· τὰ γὰρ ἐπιτήδεια οὐκ ἔστιν ἔχειν· ἵεναι δὲ παρὰ

τοὺς Κύρον φίλους, πάνυ καλὰ ἡμῖν τὰ ἱερὰ ἦν. 4. Ὡδε οὖν χρῆ ποιεῖν· ἀπιόντας, δειπνεῖν ὅ,τι τις ἔχει· ἐπειδὰν δὲ σημήνη τῷ κέρατι, ὡς ἀναπαύεσθαι, συσκευάζεσθε· ἐπειδὰν δὲ τὸ δεύτερον, ἀνατίθεσθε ἐπὶ τὰ ὑποζύγια· ἐπὶ δὲ τῷ τρίτῳ, ἔπεσθε τῷ ἡγουμένῳ, τὰ μὲν ὑποζύγια ἔχοντες πρὸς τοῦ ποταμοῦ, τὰ δὲ ὄπλα ἔξω.” 5. Ταῦτα ἀκούσαντες, οἱ στρατηγοὶ καὶ λοχαγοὶ ἀπῆλθον, καὶ ἐποιοῦν οὕτω. Καὶ τὸ λοιπὸν, ὁ μὲν ἤρχεν, οἱ δὲ ἐπέιθοντο, οὐχ ἐλόμενοι, ἀλλὰ ὀρῶντες, ὅτι μόνος ἐφρόνει, οἷα ἔδει τὸν ἄρχοντα, οἱ δ' ἄλλοι ἄπειροι ἦσαν. 6. Ἀριθμὸς δὲ τῆς ὁδοῦ, ἦν ἡλθον, ἐξ Ἐφέσου τῆς Ἰωνίας, μέχρι τῆς μάχης, σταθμοὶ τρεῖς καὶ ἐνενήκοντα, παρασάγγαι πέντε καὶ τριακόνα καὶ πεντακόσιοι, στάδιοι πεντήκοντα καὶ ἑξακισχίλιοι καὶ μύριοι· ἀπὸ δὲ τῆς μάχης, ἐλέγοντο εἶναι, εἰς Βαβυλῶνα, στάδιοι ἑξήκοντα καὶ τριακόσιοι.

Desertions. The Greeks under Clearchus make a compact with Ariæus. Oaths and sacrifices of union.

7. Ἐντεῦθεν, ἐπεὶ σκότος ἐγένετο, Μιλτοκύθης μὲν, ὁ Θραξ, ἔχων τοὺς τε ἵππείας, τοὺς μεθ' ἑαυτοῦ, εἰς τετταράκοντα, καὶ τῶν πεζῶν Θρακῶν, ὡς τριακοσίους, ἠντομόλησε πρὸς βασιλέα. 8. Κλέαρχος δὲ τοῖς ἄλλοις ἡγεῖτο, κατὰ τὰ παρηγγελμένα, οἱ δ' εἶποντο· καὶ ἀφικνοῦνται εἰς τὸν πρῶτον σταθμὸν, παρὰ Ἀριαῖον καὶ τὴν ἐκείνου στρατιάν, ἀμφὶ μέσας νύκτας· καὶ ἐν τάξει θέμενοι τὰ ὄπλα, ξυνῆλθον, οἱ στρατηγοὶ καὶ λοχαγοὶ τῶν Ἑλλήνων, παρὰ Ἀριαῖον· καὶ ὤμοσαν, οἳ τε Ἕλληνες, καὶ Ἀριαῖος, καὶ τῶν σὺν αὐτῷ οἱ κράτιστοι, μήτε προδώσειν ἀλλήλους, σύμμαχοί τε ἔσεσθαι· οἱ δὲ βάρβαροι προσώμοσαν, καὶ ἡγήσεσθαι ἀδόλως. 9. Ταῦτα δ' ὤμοσαν, σφάξαντες ταῦρον, καὶ λύκον, καὶ κάπρον, καὶ κριδὸν, εἰς ἀσπίδα, οἱ μὲν Ἕλληνες βάπτοντες ξίφος, οἱ δὲ βάρβαροι λόγχην.

Decision of Clearchus and Ariæus as to the return route.

10. Ἐπεὶ δὲ τὰ πιστὰ ἐγένετο, εἶπεν ὁ Κλέαρχος·

“Ἀγε δὴ, ὦ Ἀριαῖε, ἐπεὶ περὶ ὁ αὐτὸς ὑμῖν στόλος ἐστὶ καὶ ἡμῖν, εἶπε, τίνα γνώμην ἔχεις, περὶ τῆς πορείας· πότερον ἄπιμεν ἢ νηπερ ἤλθομεν, ἢ ἄλλην τινα, ἐννενοηκῆναι δοκεῖς, ὁδὸν κρείττω;” 11. Ὁ δ’ εἶπεν· “Ἦν μὲν ἤλθομεν ἀπιόντες, παντελῶς ἂν ὑπὸ λιμοῦ ἀπολοίμεθα· ὑπάρχει γὰρ νῦν ἡμῖν οὐδὲν τῶν ἐπιτηδείων. Ἑπτακαίδεκα γὰρ σταθμῶν τῶν ἐγγυτάτω, οὐδὲ, δεῦρο ἰόντες, ἐκ τῆς χώρας οὐδὲν εἶχομεν λαμβάνειν· ἔνθα δ’ εἴ τι ἦν, ἡμεῖς διαπορευόμενοι κατεδαπανήσαμεν. Νῦν δ’ ἐπινοοῦμεν πορεύεσθαι μακροτέραν μὲν, τῶν δ’ ἐπιτηδείων οὐκ ἀπορήσομεν. 12. Πορευτέον δ’ ἡμῖν τοὺς πρώτους σταθμοὺς, ὡς ἂν δυνώμεθα, μακροτάτους, ἴνα, ὡς πλείστον, ἀποσπασθῶμεν τοῦ βασιλικοῦ στρατεύματος· ἦν γὰρ ἅπαξ, δύο ἢ τριῶν ἡμερῶν ὁδὸν, ἀπόσχωμεν, οὐκέτι μὴ δύνηται βασιλεὺς ἡμᾶς καταλαβεῖν. Ὀλίγω μὲν γὰρ στρατεύματι, οὐ τολμήσει ἐφέπεσθαι· πολὺν δ’ ἔχων στόλον, οὐ δύνησεται ταχέως πορεύεσθαι· ἴσως δὲ καὶ τῶν ἐπιτηδείων σπανιεῖ. Ταύτην,” ἔφη, “τὴν γνώμην ἔχω ἔγωγε.”

The Greeks march northward towards Babylon. They pass near the king's camp, where they spend the night.

13. Ἦν δὲ αὕτη ἡ στρατηγία οὐδὲν ἄλλο δυναμένη, ἢ ἀποδρᾶναι ἢ ἀποφυγεῖν· ἡ δὲ τύχη ἐστρατήγησε κάλλιον. Ἐπεὶ γὰρ ἡμέρα ἐγένετο, ἐπορεύοντο, ἐν δεξιᾷ ἔχοντες τὸν ἥλιον, λογιζόμενοι ἥξειν, ἅμα ἡλίῳ δύνοντι, εἰς κώμας τῆς Βαβυλωνίας χώρας. Καὶ τοῦτο μὲν οὐκ ἐψεύσθησαν. 14. Ἐπι δὲ ἀμφὶ δείλην, ἔδοξαν πολεμίους ὄρᾶν ἰππέας· καὶ τῶν τε Ἑλλήνων, οἳ μὴ ἔτυχον ἐν ταῖς τάξεσιν ὄντες, εἰς τὰς τάξεις ἔθεον, καὶ Ἀριαῖος, (ἐτύγχανε γὰρ ἐφ’ ἀμάξης πορευόμενος, διότι ἐτέρωτο,) καταβὰς ἐθωρακίζετο, καὶ οἱ σὺν αὐτῷ. 15. Ἐν ᾧ δὲ ὠπλίζοντο, ἤκουον λέγοντες οἱ προπεμφθέντες σκοποὶ, ὅτι “οὐχ ἰππεῖς εἰσιν, ἀλλ’ ὑποζύγια νέμοιτο.” Καὶ εὐθὺς ἔγνωσαν πάντες, ὅτι ἐγγύς που ἐστρατοπεδεύετο βασιλεὺς· καὶ γὰρ καὶ καπνὸς ἐφαίνετο ἐν κώμαις οὐ πρόσω. 16. Κλέαρχος δὲ ἐπὶ μὲν τοὺς

πολεμίους οὐκ ἤγεεν· (ἦδει γὰρ καὶ ἀπειρηκότας τοὺς στρατιώτας, καὶ ἀσίτους ὄντας· ἦδη δὲ καὶ ὄψε ἦν·) οὐ μέντοι οὐδὲ ἀπέκλινε, φυλαττόμενος, μὴ δοκοίη φεύγειν· ἀλλ', εὐθύωρον ἄγων, ἅμα τῷ ἡλίῳ δυομένῳ, εἰς τὰς ἐγγυτάτω κώμας, τοὺς πρώτους ἔχων, κατεσκήνωσεν, ἐξ ὧν διήρπαστο, ὑπὸ τοῦ βασιλικοῦ στρατεύματος, καὶ αὐτὰ τὰ ἀπὸ τῶν οἰκιῶν ξύλα. 17. Οἱ μὲν οὖν πρῶτοι, ὅμως, τρόπῳ τινὶ ἐστρατοπεδεύσαντο· οἱ δὲ ὕστεροι, σκοταῖοι προσιόντες, ὡς ἐτύγχανον ἕκαστοι ἠυλίζοντο, καὶ κραυγὴν πολλὴν ἐποίουν, καλοῦντες ἀλλήλους, ὥστε καὶ τοὺς πολεμίους ἀκοῦειν· ὥστε οἱ μὲν ἐγγύτατα τῶν πολεμίων καὶ ἔφυγον ἐκ τῶν σκηνωμάτων.

The Persians retreat by night. Uneasiness of the Greeks during the same period.

18. Δῆλον δὲ τοῦτο τῇ ὕστεραία ἐγένετο· οὔτε γὰρ ὑποζύγιον ἔτι οὐδὲν ἐφάνη, οὔτε στρατόπεδον, οὔτε καπνὸς οὐδαμοῦ πλησίον. Ἐξεπλάγη δὲ, ὡς εἶοικε, καὶ βασιλεὺς τῇ ἐφόδῳ τοῦ στρατεύματος· ἐδήλωσε δὲ τοῦτο, οἷς τῇ ὕστεραία ἔπραττε. 19. Προϊούσης μέντοι τῆς νυκτὸς ταύτης, καὶ τοῖς Ἑλλήσι φόβος ἐμπίπτει, καὶ θόρυβος καὶ δοῦπος ἦν, οἷον εἰκὸς, φόβου ἐμπεσόντος, γίνεσθαι. 20. Κλέαρχος δὲ Τολμίδην, Ἡλεῖον, ὃν ἐτύγχανεν ἔχων παρ' ἑαυτῷ, κήρυκα ἄριστον τῶν τότε, τοῦτον ἀνειπεῖν ἐκέλευσε, σιγὴν κατακηρύξαντα, ὅτι “προαγορεύουσιν οἱ ἄρχοντες, ὃς ἂν, τὸν ἀφέντα τὸν ὄνον εἰς τὰ ὄπλα, μηνύσῃ, ὅτι ἴληφεται μισθὸν τάλαντον ἀργυρίου.” 21. Ἐπεὶ δὲ ταῦτα ἐκηρύχθη, ἔγνωσαν οἱ στρατιῶται, ὅτι κενὸς ὁ φόβος εἶη, καὶ οἱ ἄρχοντες σώοι. Ἄμα δὲ ὄρθρω, παρήγγειλεν ὁ Κλέαρχος, “εἰς τάξιν τὰ ὄπλα τίθεσθαι τοὺς Ἑλληνας, ἣπερ εἶχον ὅτε ἦν ἡ μάχη.”

## CHAPTER III.

The king sends heralds to negotiate a truce. Reply of Clearchus.

1. "Ὁ δὲ δὴ ἔγραψα, ὅτι βασιλεὺς ἐξεπλάγη τῇ ἐφόδῳ, τῷδε δῆλον ἦν. Τῇ μὲν γὰρ πρόσθεν ἡμέρᾳ, πέμπων, τὰ ὄπλα παραδιδόναι ἐκέλευε· τότε δὲ, ἅμα ἠλίῳ ἀνατέλλοντι, κήρυκας ἔπεμψε περὶ σπονδῶν. 2. Οἱ δ' ἐπεὶ ἦλθον πρὸς τοὺς προφύλακας, ἐζήτηον τοὺς ἄρχοντας. Ἐπειδὴ δὲ ἀπήγγελλον οἱ προφύλακες, Κλέαρχος, τυχῶν τότε τὰς τάξεις ἐπισκοπῶν, εἶπε τοῖς προφύλαξι, κελεύειν τοὺς κήρυκας, περιμένειν ἄχρι ἂν σχολάσῃ. 3. Ἐπεὶ δὲ κατέστησε τὸ στράτευμα, ὥστε καλῶς ἔχειν ὀραῖσθαι πάντῃ φάλαγγα πυκνὴν, τῶν δὲ ἀόπλων μηδένα καταφανῆ εἶναι, ἐκάλεσε τοὺς ἀγγέλους, καὶ αὐτὸς τε προῆλθε, τοὺς τε εὐοπλοτάτους ἔχων, καὶ εὐειδεστάτους, τῶν αὐτοῦ στρατιωτῶν· καὶ τοῖς ἄλλοις στρατηγοῖς ταῦτα ἔφρασεν. 4. Ἐπεὶ δὲ ἦν πρὸς τοῖς ἀγγέλοις, ἀνηρώτα, "τί βούλονται." Οἱ δ' ἔλεγον, ὅτι "περὶ σπονδῶν ἠκοιεν, ἄνδρες, οἵτινες ἱκανοὶ ἔσονται, τὰ τε παρὰ βασιλέως τοῖς Ἕλλησιν ἀπαγγεῖλαι, καὶ τὰ παρὰ τῶν Ἑλλήνων βασιλεῖ." 5. Ὁ δὲ ἀπεκρίνατο· "Ἀπαγγέλλετε τοίνυν αὐτῷ, ὅτι 'μάχης δεῖ πρῶτον· ἄριστον γὰρ οὐκ ἔστιν, οὐδ' ὁ τολμήσων περὶ σπονδῶν λέγειν τοῖς Ἕλλησι, μὴ πορίσας ἄριστον.'"

The heralds return with guides. Prudence and sagacity of Clearchus.

6. Ταῦτα ἀκούσαντες, οἱ ἄγγελοι ἀπήλαννον, καὶ ἤκον ταχύ· (ὧ καὶ δῆλον ἦν, ὅτι ἐγγὺς πού βασιλεὺς ἦν, ἢ ἄλλος τις, ὧ ἐπετέτακτο ταῦτα πράττειν·) ἔλεγον δὲ, ὅτι "εἰκότα δοκοῖεν λέγειν βασιλεῖ, καὶ ἠκοιεν, ἡγεμόνας ἔχοντες, οἳ αὐτοὺς, εἰάν σπονδαὶ γένωνται, ἄξουσιν ἔνθεν ἔξουσι τὰ ἐπιτήδεια." 7. Ὁ δὲ ἠρώτα, "εἰ αὐτοῖς τοῖς ἀνδράσι σπένδοιτο ἰοῦσι καὶ ἀπιοῦσιν, ἢ καὶ τοῖς ἄλλοις ἔσονται σπονδαί." Οἱ δὲ, "Ἄπασιν," ἔφασαν, "μέχρι

ἂν βασιλεῖ τὰ παρ' ὑμῶν διαγγελθῆ." 8. Ἐπεὶ δὲ ταῦτα εἶπον, μεταστησάμενος αὐτοῦς, ὁ Κλέαρχος ἐβουλεύετο. Καὶ ἐδόκει τὰς σπονδὰς ποιῆσθαι ταχύ, καὶ καθ' ἡσυχίαν ἐλθεῖν τε ἐπὶ τὰ ἐπιτήδεια, καὶ λαβεῖν. 9. Ὁ δὲ Κλέαρχος εἶπε. "Δοκεῖ μὲν κάμοι ταῦτα· οὐ μέντοι ταχύ γε ἀπαγγελῶ, ἀλλὰ διατρίψω, ἔστ' ἂν ὀκνήσωσιν οἱ ἄγγελοι, μὴ ἀποδόξῃ ἡμῖν, τὰς σπονδὰς ποιήσασθαι· οἶμαί γε μέντοι," ἔφη, "καὶ τοῖς ἡμετέροις στρατιώταις τὸν αὐτὸν φόβον παρέσεσθαι." Ἐπεὶ δὲ ἐδόκει καιρὸς εἶναι, ἀπήγγελλεν, ὅτι σπένδοιτο, καὶ εὐθὺς ἡγεῖσθαι ἐκέλευε πρὸς τὰ ἐπιτήδεια.

The army marches in order of battle with the guides. Clearchus hastens, and why.

10. Καὶ οἱ μὲν ἡγοῦντο· Κλέαρχος μὲντοι ἐπορεύετο, τὰς μὲν σπονδὰς ποιησόμενος, τὸ δὲ στρατεύμα ἔχων ἐν τάξει, καὶ αὐτὸς ὠπισθοφυλάκει. Καὶ ἐνετύγχανον τάφροις, καὶ αὐλῶσιν ὕδατος πλήρεις, ὡς μὴ δύνασθαι διαβαίνειν ἄνευ γεφυρῶν· ἀλλ' ἐποιοῦντο διαβάσεις, ἐκ τῶν φοινίκων, οἳ ἦσαν ἐκπεπτωκότες, τοὺς δὲ καὶ ἐξέκοπτον. 11. Καὶ ἐνταῦθα ἦν Κλέαρχον καταμαθεῖν, ὡς ἐπεστάται, ἐν μὲν τῇ ἀριστερᾷ χειρὶ τὸ δόρυ ἔχων, ἐν δὲ τῇ δεξιᾷ βακτηρίαν· καὶ εἴ τις αὐτῷ δοκοίη, τῶν πρὸς τοῦτο τεταγμένων, βλακεύειν, ἐκλεγόμενος τὸν ἐπιτήδειον, ἔπαισεν ἂν, καὶ ἅμα αὐτὸς προσελάμβανεν, εἰς τὸν πηλὸν ἐμβαίνων· ὥστε πᾶσιν αἰσχύνῃν εἶναι, μὴ οὐ συσπoudάζειν. 12. Καὶ ἐτάχθησαν μὲν πρὸς αὐτοῦ οἱ τριάκοντα ἔτη γεγονότες· ἐπεὶ δὲ καὶ Κλέαρχον ἐώρων σπoudάζοντα, προσελάμβανον καὶ οἱ πρεσβύτεροι. 13. Πολὺ δὲ μᾶλλον ὁ Κλέαρχος ἔσπευδεν, ὑποπτέων, μὴ αἰεὶ οὕτω πλήρεις εἶναι τὰς τάφρους ὕδατος· (οὐ γὰρ ἦν ὥρα, οἷα τὸ πεδῖον ἄρδειν·) ἀλλ', ἵνα ἤδη πολλὰ προφαίνοιτο τοῖς Ἕλλησι δεινὰ, εἰς τὴν πορείαν, τούτου ἕνεκα, βασιλέα ὑπώπτειν ἐπὶ τὸ πεδῖον τὸ ὕδωρ ἀφεικέναι.



The guides lead the Greek army into villages, where they find abundance of provisions. Effect of the dates and palm-pith on the Greeks.

14. Πορευόμενοι δὲ ἀφίκοντο εἰς κώμας, ὅθεν ἀπέδειξαν οἱ ἡγεμόνες λαμβάνειν τὰ ἐπιτήδεια. Ἐνῆν δὲ σῖτος πολὺς, καὶ οἶνος φοινίκων, καὶ ὄξος, ἐψητὸν ἀπὸ τῶν αὐτῶν.  
 15. Αὐταὶ δὲ αἱ βάλανοι τῶν φοινίκων, οἷας μὲν ἐν τοῖς Ἑλλήσιν ἔστιν ἰδεῖν, τοῖς οἰκέταις ἀπέκειντο, αἱ δὲ τοῖς δεσπόταις ἀποκείμεναι ἦσαν ἀπόλεκτοι, θανατάσαι τὸ κάλλος καὶ τὸ μέγεθος, ἡ δὲ ὄψις ἠλέκτρον οὐδὲν διέφερε· τὰς δὲ τινὰς, ξηραίνοντες, τραγήματα ἀπετίθεισαν. Καὶ ἦν καὶ παρὰ πότον ἡδὺ μὲν, κεφαλαλγὲς δέ. 16. Ἐνταῦθα καὶ τὸν ἐγκέφαλον τοῦ φοίνικος πρῶτον ἔφαγον οἱ στρατιῶται, καὶ οἱ πολλοὶ ἐθαύμασαν, τό τε εἶδος καὶ τὴν ιδιότητα τῆς ἡδονῆς. Ἦν δὲ σφόδρα καὶ τοῦτο κεφαλαλγὲς. Ὁ δὲ φοῖνιξ, ὅθεν ἐξαιρεθείη ὁ ἐγκέφαλος, ὄλος αὐαίνετο.

Tissaphernes, accompanied by other eminent Persians, promises to facilitate the return of the Greeks. He asks them in the name of Artaxerxes, why they had served against him.

17. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ παρὰ μεγάλου βασιλέως ἦκε Τισσαφέρνης, καὶ ὁ τῆς βασιλέως γυναικὸς ἀδελφὸς, καὶ ἄλλοι Πέρσαι τρεῖς· δοῦλοι δὲ πολλοὶ εἶποντο. Ἐπεὶ δὲ ἀπήντησαν αὐτοῖς οἱ τῶν Ἑλλήνων στρατηγοὶ, ἔλεγε πρῶτος Τισσαφέρνης δι' ἑρμηνέως τοιάδε.  
 18. “Ἐγὼ, ὦ ἄνδρες Ἑλληνας, γείτων οἰκῶ τῇ Ἑλλάδι, καὶ ἐπεὶ ὑμᾶς εἶδον, εἰς πολλὰ κακὰ καὶ ἀμήχανα ἐμπεπτωκότας, εὕρημα ἐποιησάμην, εἴ πως δυναίμην παρὰ βασιλέως αἰτήσασθαι, δοῦναι ἐμοὶ, ἀποσῶσαι ὑμᾶς εἰς τὴν Ἑλλάδα. Οἶμαι γὰρ ἂν οὐκ ἀχαρίστως μοι ἔξειν, οὔτε πρὸς ὑμῶν, οὔτε πρὸς τῆς πάσης Ἑλλάδος. 19. Ταῦτα δὲ γνοὺς, ἡτούμην βασιλέα, λέγων αὐτῷ, ὅτι ‘δικαίως ἂν μοι χαρίζοιτο, ὅτι αὐτῷ Κῦρόν τε ἐπιστρατεύοντα πρῶτος ἠγγεῖλα, καὶ βοήθειαν ἔχων, ἅμα τῇ ἀγγελίᾳ, ἀφικόμην, καὶ μόνος τῶν κατὰ τοὺς Ἑλληνας τεταγμένων οὐκ ἔφυγον, ἀλλὰ διήλασα, καὶ συνέμιξα βασιλεῖ ἐν τῷ ὑμετέρῳ στρα-

τοπέδῳ, ἔνθα βασιλεὺς ἀφίκετο, ἐπεὶ Κῦρον ἀπέκτεινε, καὶ τοὺς ξὺν Κύρῳ βαρβάρους ἐδίωξα, σὺν τοῖσδε τοῖς παροῦσι νῦν μετ' ἐμοῦ, οἵπερ αὐτῷ εἰσι πιστότατοι.' 20. Καὶ περὶ μὲν τούτων ὑπέσχετό μοι βουλευσασθαι· ἐρέσθαι δέ με ὑμᾶς ἐκέλευσεν ἐλθόντα, τίνος ἔνεκεν ἐστρατεύσατε ἐπ' αὐτόν. Καὶ συμβουλεύω ὑμῖν μετρίως ἀποκρίνασθαι, ἵνα μοι εὐπρακτότερον ἦ, εἴαν τι δύνωμαι ἀγαθὸν ὑμῖν παρ' αὐτοῦ διαπράξασθαι."

Reply of the Greeks.

21. Πρὸς ταῦτα, μεταστάντες, οἱ Ἕλληνες ἐβουλεύοντο· καὶ ἀπεκρίναντο, (Κλέαρχος δ' ἔλεγεν·) "Ἡμεῖς οὔτε συνήλθομεν, ὡς βασιλεῖ πολεμήσοντες, οὔτ' ἐπορευόμεθα ἐπὶ βασιλέα· ἀλλὰ πολλὰς προφάσεις Κῦρος εὗρισκεν, ὡς καὶ σὺ εὖ οἶσθα, ἵνα ὑμᾶς τε ἀπαρασκευάστους λάβοι, καὶ ἡμᾶς ἐνθάδε ἀναγάγοι. 22. Ἐπεὶ μέντοι ἤδη αὐτὸν ἐωρῶμεν ἐν δεινῷ ὄντα, ἡσχύνθημεν, καὶ θεοὺς καὶ ἀνθρώπους, προδοῦναι αὐτόν, ἐν τῷ πρόσθεν χρόνῳ, παρέχοντες ἡμᾶς αὐτούς, εὖ ποιεῖν. 23. Ἐπεὶ δὲ Κῦρος τέθνηκεν, οὔτε βασιλεῖ ἀντιποιοῦμεθα τῆς ἀρχῆς, οὔτ' ἔστιν, ὅτου ἔνεκα, βουλοίμεθ' ἂν τὴν βασιλέως χώραν κακῶς ποιεῖν, οὐδ' αὐτὸν ἀποκτεῖναι ἂν ἐθέλοιμεν, πορευοίμεθα δ' ἂν οἴκαδε, εἴ τις ἡμᾶς μὴ λυποίῃ· ἀδικοῦντα μέντοι πειρασόμεθα σὺν τοῖς θεοῖς ἀμύνασθαι· εἴαν μέντοι τις ἡμᾶς καὶ εὖ ποιῶν ὑπάρχη, καὶ τούτου, εἰς γε δύναμιν, οὐχ ἡττησόμεθα εὖ ποιοῦντες." Ὁ μὲν οὕτως εἶπεν.

Tissaphernes makes a fair contract with the Greeks, and returns to Artaxerxes.

24. Ἀκούσας δὲ, ὁ Τισσαφέρνης ἔφη· "Ταῦτα ἐγὼ ἀπαγγελῶ βασιλεῖ, καὶ ὑμῖν πάλιν τὰ παρ' ἐκείνου· μέχρι δ' ἂν ἐγὼ ἦκω, αἱ σπονδαὶ μενόντων· ἀγορὰν δὲ ἡμεῖς παρέξομεν." 25. Καὶ εἰς μὲν τὴν ὑστεραίαν, οὐχ ἦκεν· ὥσθ' οἱ Ἕλληνες ἐφρόντιζον· τῇ δὲ τρίτῃ, ἦκων ἔλεγεν, ὅτι "διαπεπραγμένος ἦκοι παρὰ βασιλέως, δοθῆναι αὐτῷ,

σώζειν τοὺς Ἕλληνας, καίπερ πάνυ πολλῶν ἀντιλεγόντων, ὡς ὀὐκ ἄξιον εἶη βασιλεῖ, ἀφείναι τοὺς ἐφ' ἑαυτὸν στρατευσαμένους." 26. Τέλος δὲ εἶπε· "Καὶ νῦν ἔξεστιν ὑμῖν, πιστὰ λαβεῖν παρ' ἡμῶν, ἢ μὴν φιλίαν παρέξειν ὑμῖν τὴν χώραν, καὶ ἀδόλως ἀπάξειν εἰς τὴν Ἑλλάδα, ἀγορὰν παρέχοντας· ὅπου δ' ἂν μὴ ἢ πρίασθαι, λαμβάνειν ὑμᾶς ἐκ τῆς χώρας ἐάσομεν τὰ ἐπιτήδεια. 27. Ὑμᾶς δ' αὖ ἡμῖν δεήσει ὁμόσαι, ἢ μὴν πορεύεσθαι, ὡς διὰ φιλίας, ἀσινῶς, σῖτα καὶ ποτὰ λαμβάνοντας, ὁπόταν μὴ ἀγορὰν παρέχωμεν· ἢν δὲ παρέχωμεν ἀγορὰν, ὠνουμένους, ἔξειν τὰ ἐπιτήδεια." 28. Ταῦτα ἔδοξε, καὶ ὤμοσαν, καὶ δεξιὰς ἔδοσαν, Τισσαφέρνης καὶ ὁ τῆς βασιλέως γυναικὸς ἀδελφὸς, τοῖς τῶν Ἑλλήνων στρατηγοῖς καὶ λοχαγοῖς, καὶ ἔλαβον παρὰ τῶν Ἑλλήνων. 29. Μετὰ δὲ ταῦτα, Τισσαφέρνης εἶπε· "Νῦν μὲν δὴ ἄπειμι ὡς βασιλέα· ἐπειδὴν δὲ διαπράξωμαι, ἃ δέομαι, ἦξω συσκευασάμενος ὡς ἀπάξων ὑμᾶς εἰς τὴν Ἑλλάδα, καὶ αὐτὸς ἀπιὼν ἐπὶ τὴν ἑμαντοῦ ἀρχήν."

#### CHAPTER IV.

The Greeks and Ariæus wait nearly a month for the return of Tissaphernes. The troops become uneasy. Their wishes.

1. Μετὰ ταῦτα, περιέμενον Τισσαφέρνην, οἳ τε Ἕλληνες καὶ Ἀριαῖος, ἐγγὺς ἀλλήλων ἐστρατοπεδευμένοι, ἡμέρας πλείους ἢ εἴκοσιν. Ἐν δὲ ταύταις, ἀφικνοῦνται πρὸς Ἀριαῖον, καὶ οἱ ἀδελφοὶ καὶ οἱ ἄλλοι ἀναγκαῖοι, καὶ πρὸς τοὺς σὺν ἐκείνῳ Περσῶν τινες, παραθαρρύνοντές τε, καὶ δεξιὰς ἔνιοι παρὰ βασιλέως φέροντες, "μὴ μνησικακήσειν βασιλέα αὐτοῖς, τῆς σὺν Κύρῳ ἐπιστρατείας, μηδὲ ἀλλοῦ μηδενὸς τῶν παρωχημένων." 2. Τούτων δὲ γιγνομένων, ἐνδηλοὶ ἦσαν, οἱ περὶ Ἀριαῖον, ἦττον προσέχοντες τοῖς Ἕλλησι τὸν νοῦν· ὥστε, καὶ διὰ τοῦτο, τοῖς μὲν πολλοῖς τῶν Ἑλλήνων οὐκ ἤρεσκον, ἀλλὰ, προσιόντες, τῷ Κλεάρχῳ ἔλεγον, καὶ τοῖς ἄλλοις στρατηγοῖς· 3. "Τί μένομεν; ἢ οὐκ ἐπιστάμεθα, ὅτι βασιλεὺς, ἡμᾶς ἀπολέσαι ἂν περι

παντὸς ποιήσαιτο, ἵνα, καὶ τοῖς ἄλλοις "Ἐλλησι φόβος εἶη, ἐπὶ βασιλέα μέγαν στρατεύειν; καὶ νῦν μὲν ἡμᾶς ὑπάγεται μένειν, διὰ τὸ διεσπάρθαι αὐτῷ τὸ στράτευμα· ἐπὶ δὲ πάλιν ἀλισθηῆ αὐτῷ ἡ στρατιὰ, οὐκ ἔστιν ὅπως οὐκ ἐπιθήσεται ἡμῖν. 4. Ἴσως δέ που, ἢ ἀποσκάπτει τι, ἢ ἀποτειχίζει, ὡς ἄπορος ἢ ἡ ὁδός. Οὐ γάρ ποτε, ἐκὼν γε, βουλήσεται ἡμᾶς, ἐλθόντας εἰς τὴν Ἑλλάδα, ἀπαγγεῖλαι, ὡς ἡμεῖς, τοσοῖδε ὄντες, ἐνικῶμεν τὸν βασιλέα ἐπὶ ταῖς θύραις αὐτοῦ, καὶ καταγελάσαντες ἀπήλθομεν."

Speech of Clearchus to the army. He disapproves, on good grounds, of their wishes.

5. Κλέαρχος δὲ ἀπεκρίνατο τοῖς ταῦτα λέγουσιν· "Ἐγὼ ἐνθυμοῦμαι μὲν καὶ ταῦτα πάντα· ἐννοῶ δ', ὅτι, εἰ νῦν ἄπιμεν, δόξομεν ἐπὶ πολέμῳ ἀπιέναι, καὶ παρὰ τὰς σπονδὰς ποιεῖν. Ἐπειτα, πρῶτον μὲν, ἀγορὰν οὐδεὶς παρέξει ἡμῖν, οὐδὲ ὅθεν ἐπισιτιούμεθα· αὐθις δὲ, ὁ ἡγησόμενος οὐδεὶς ἔσται· καὶ ἅμα ταῦτα ποιούντων ἡμῶν εὐθύς Ἀριαῖος ἀφεστήξει· ὥστε φίλος ἡμῖν οὐδεὶς λελεῖψεται, ἀλλὰ καὶ οἱ πρόσθεν ὄντες, πολέμιοι ἡμῖν ἔσονται. 6. Ποταμὸς δ', εἰ μὲν τις καὶ ἄλλος ἄρα ἡμῖν ἐστι διαβατέος, οὐκ οἶδα τὸν δ' οὖν Εὐφράτην οἶδαμεν, ὅτι ἀδύνατον διαβῆναι, κωλύοντων πολεμίων. Οὐ μὲν δὴ, ἂν μάχεσθαι γε δέη, ἱππεῖς εἰσιν ἡμῖν ξύμμαχοι· τῶν δὲ πολεμίων, ἱππεῖς εἰσιν οἱ πλεῖστοι καὶ πλείστου ἄξιοι· ὥστε, νικῶντες μὲν, τίνα ἂν ἀποκτείναιμεν; ἡττωμένων δὲ, οὐδένα οἶόν τε σωθῆναι. 7. Ἐγὼ μὲν οὖν βασιλέα, (ὧ οὕτω πολλά ἐστι τὰ σύμμαχα, εἴπερ προθυμεῖται ἡμᾶς ἀπολέσαι,) οὐκ οἶδα, ὅ,τι δεῖ αὐτὸν ὁμόσαι, καὶ δεξιὰν δοῦναι, καὶ θεοὺς ἐπιορκῆσαι, καὶ τὰ ἑαυτοῦ πιστὰ ἄπιστα ποιῆσαι, "Ἐλλησί τε καὶ βαρβάρους." Τοιαῦτα πολλὰ ἔλεγεν.

Arrival of Tissaphernes. His companions. Beginning of the journey homeward. Mutual distrust of the Greeks and Persians.

8. Ἐν δὲ τούτῳ, ἤκε Τισσαφέρνης, ἔχων τὴν ἑαυτοῦ δύ-

ναμιν, ὡς εἰς οἶκον ἀπιῶν, καὶ Ὀρόντας, τὴν ἑαυτοῦ δύναμιν· ἦγε δὲ καὶ τὴν θυγατέρα τὴν βασιλέως ἐπὶ γάμῳ.

9. Ἐντεῦθεν δὲ ἤδη, Τισσαφέρνους ἡγουμένου, καὶ ἀγορὰν παρέχοντος, ἐπορεύοντο· ἐπορεύετο δὲ καὶ Ἀριαῖος, τὸ Κύρου βαρβαρικὸν ἔχων στράτευμα, ἅμα Τισσαφέρνει καὶ Ὀρόντα, καὶ ξυνεστρατοπεδεύετο σὺν ἐκείνοις.

10. Οἱ δὲ Ἕλληνες, ὑφορῶντες τούτους, αὐτοὶ ἐφ' ἑαυτῶν ἐχώρουν, ἡγεμόνας ἔχοντες. Ἐστρατοπεδεύοντο δὲ ἐκάστοτε, ἀπέχοντες ἀλλήλων παρασάγγην καὶ μείον. Ἐφυλάττοντο δὲ ἀμφοτέρω, ὥσπερ πολεμίους ἀλλήλους, καὶ εὐθύς τοῦτο ὑποψίαν παρεῖχεν.

11. Ἐνίοτε δὲ, καὶ ξυλιζόμενοι ἐκ τοῦ αὐτοῦ, καὶ χόρτον καὶ ἄλλα τιαῦτα ξυλλέγοντες, πληγὰς ἐνέτεινον ἀλλήλοις· ὥστε καὶ τοῦτο ἔχθραν παρεῖχε.

The Median Wall. The travellers reach Sittace, near the Tigris. Its park and gardens.

12. Διελθόντες δὲ τρεῖς σταθμοὺς, ἀφίκοντο πρὸς τὸ Μηδίας καλούμενον τεῖχος, καὶ παρῆλθον εἴσω αὐτοῦ. Ἦν δὲ ὠκοδομημένον πλίνθοις ὀπταῖς, ἐν ἀσφάλτῳ κειμέναις, εὖρος εἴκοσι ποδῶν, ὕψος δὲ ἑκατόν· μῆκος δ' ἐλέγετο εἶναι εἴκοσι παρασαγγῶν· ἀπέχει δὲ Βαβυλῶνος οὐ πολὺ.

13. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς δύο, παρασάγγας ὀκτώ, καὶ διέβησαν διώρυχας δύο, τὴν μὲν ἐπὶ γεφύρας, τὴν δ' ἐξευγμένην πλοίοις ἐπτά· (αὗται δ' ἦσαν ἀπὸ τοῦ Τίγρητος ποταμοῦ· κατετέμνητο δὲ ἐξ αὐτῶν καὶ τάφροι, ἐπὶ τὴν χώραν, αἱ μὲν πρῶται, μεγάλαι, ἔπειτα δ', ἐλάττους· τέλος δὲ, καὶ μικροὶ ὄχετοὶ, ὥσπερ ἐν τῇ Ἑλλάδι, ἐπὶ τὰς μελίνας·) καὶ ἀφικνοῦνται ἐπὶ τὸν Τίγρητα ποταμόν· πρὸς ᾧ πόλις ἦν, μεγάλη καὶ πολυάνθρωπος, ἣ ὄνομα Σιττάκη, ἀπέχουσα τοῦ ποταμοῦ σταδίου πεντεκαίδεκα.

14. Οἱ μὲν οὖν Ἕλληνες παρ' αὐτὴν ἐσκήνησαν, ἐγγὺς παραδείσου, μεγάλου, καὶ καλοῦ, καὶ δασέος παντοίων δένδρων· οἱ δὲ βάρβαροι, διαβεβηκότες τὸν Τίγρητα, οὐ μέντοι καταφανεῖς ἦσαν.

Warning received by Proxenus and Xenophon.

15. Μετὰ δὲ τὸ δεῖπνον, ἔτυχον ἐν περιπάτῳ ὄντες, πρὸ τῶν ὄπλων, Πρόξενος καὶ Ξενοφῶν· καὶ, προσελθὼν, ἀνθρωπὸς τις ἠρώτησε τοὺς προφύλακας, ποῦ ἂν ἴδοι Πρόξενον ἢ Κλέαρχον· Μένωνα δὲ οὐκ ἐζήτει, καὶ ταῦτα, παρ' Ἀριαίου ὦν, τοῦ Μένωνος ξένου. 16. Ἐπεὶ δὲ Πρόξενος εἶπεν, ὅτι “ αὐτός εἰμι, ὃν ζητεῖς,” εἶπεν ὁ ἀνθρωπος τάδε· “ Ἐπεμψέ με Ἀριαῖος, καὶ Ἀρτάοζος, πιστοὶ ὄντες Κύρω, καὶ ὑμῖν εὖνοι, καὶ κελεύουσι φυλάττεσθαι, μὴ ὑμῖν ἐπιθῶνται τῆς νυκτὸς οἱ βάρβαροι· ἔστι δὲ στράτευμα πολὺ ἐν τῷ πλησίον παραδείσῳ. 17. Καὶ παρὰ τὴν γέφυραν τοῦ Τίγρητος ποταμοῦ πέμψαι κελεύουσι φυλακὴν, ὡς διανοεῖται αὐτὴν λῦσαι Τισσαφέρνης, τῆς νυκτὸς, εἰὰν δύνηται, ὡς μὴ διαβῆτε, ἀλλ' ἐν μέσῳ ἀποληφθῆτε τοῦ ποταμοῦ καὶ τῆς διώρυχος.”

Remarks of a young Greek on this warning message.

18. Ἀκούσαντες ταῦτα, ἄγουσιν αὐτὸν παρὰ τὸν Κλέαρχον, καὶ φράζουσιν, ἃ λέγει. Ὁ δὲ Κλέαρχος, ἀκούσας, ἐταράχθη σφόδρα, καὶ ἐφοβεῖτο. 19. Νεανίσκος δὲ τις τῶν παρόντων, ἐννοήσας, εἶπεν, “ ὡς οὐκ ἀκόλουθα εἶη, τό τε ἐπιθήσεσθαι, καὶ τὸ λύσειν τὴν γέφυραν· δῆλον γάρ, ὅτι ἐπιτιθεμένους, ἢ νικᾶν δεήσει, ἢ ἡττᾶσθαι. Ἐὰν μὲν οὖν νικῶσι, τί δεῖ αὐτοὺς λύειν τὴν γέφυραν; οὐδὲ γάρ, ἂν πολλαὶ γέφυραι ὦσιν, ἔχοιμεν ἂν ὅποι φύγοντες ἡμεῖς σωθεῖμεν. 20. Ἐὰν δὲ ἡμεῖς νικῶμεν, λελυμένης τῆς γεφύρας, οὐχ ἔξουσιν ἐκεῖνοι, ὅποι φύγωσιν· οὐδὲ μὴν βοηθῆσαι, πολλῶν ὄντων πέραν, οὐδεὶς αὐτοῖς δυνήσεται, λελυμένης τῆς γεφύρας.”

The stratagem of the Persians becomes apparent. The Greeks cross the Tigris.

21. Ἀκούσας δὲ ταῦτα ὁ Κλέαρχος 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.” 22. 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 ἐνόοντων· εἶτα δὲ καὶ ἀποστροφὴ γένοιτο, εἴ τις βούλοιο βασιλέα κακῶς ποιεῖν. 23. Μετὰ ταῦτα ἀνεπαύοντο· ἐπὶ μέντοι τὴν γέφυραν ὅμως φυλακὴν ἔπεμψαν· καὶ οὔτε ἐπέθετο οὐδεὶς οὐδαμῶθεν, οὔτε πρὸς τὴν γέφυραν οὐδεὶς ἦλθε τῶν πολεμίων, ὡς οἱ φυλάττοντες ἀπήγγελλον. 24. Ἐπειδὴ δὲ ἕως ἐγένετο, διέβαινον τὴν γέφυραν, ἐξευγμένην πλοίοις τριάκοντα καὶ ἑπτὰ, ὡς οἶόν τε μάλιστα πεφυλαγμένως· ἐξήγγελλον γάρ τινες τῶν παρὰ Τισσαφέρνους Ἑλλήνων, ὡς διαβαιόντων μέλλοιεν ἐπιθήσασθαι. Ἄλλα ταῦτα μὲν ψευδῆ ἦν· διαβαιόντων μέντοι, ὁ Γλοῦς αὐτοῖς ἐπεφάνη μετ’ ἄλλων, σκοπῶν εἰ διαβαίνοιεν τὸν ποταμὸν· ἐπειδὴ δὲ εἶδεν, ὤχετο ἀπελαύνων.

The brother of Artaxerxes appears with a large army. Adroit manoeuvre of Clearchus. Further advance through Media.

25. Ἀπὸ δὲ τοῦ Τίγρητος, ἐπορεύθησαν σταθμοὺς τέταρας, παρασάγγας εἴκοσιν, ἐπὶ τὸν Φύσκον ποταμὸν, τὸ εὖρος πλέθρον· ἐπὶ δὲ γέφυρα. Καὶ ἐνταῦθα ὤκειτο πόλις μεγάλη, ἣ ὄνομα Ἰωπιδί· πρὸς ἣν ἀπήντησε τοῖς Ἕλλησιν ὁ Κύρου καὶ Ἀρταξέρξου νόθος ἀδελφός, ἀπὸ Σούσων καὶ Ἐκβατάνων στρατιὰν πολλὴν ἄγων, ὡς βοηθήσων βασιλεῖ· καὶ, ἐπιστήσας τὸ ἑαυτοῦ στράτευμα, παρερχομένους τοὺς Ἕλληνας ἐθεώρει. 26. Ὁ δὲ Κλέαρχος ἦγετο μὲν, εἰς δύο, ἐπορεύετο δὲ, ἄλλοτε καὶ ἄλλοτε ἐφιστάμενος. Ὅσον δὲ χρόνον τὸ ἡγούμενον τοῦ στρατεύματος ἐπιστήσειε, τοσοῦτον ἦν ἀνάγκη χρόνον, δι’ ὅλου τοῦ στρατεύματος, γίγνεσθαι τὴν ἐπίστασιν· ὥστε τὸ στράτευμα, καὶ αὐτοῖς τοῖς Ἕλλησι, δόξαι πάμπολυ εἶναι, καὶ τὸν Πέρσην ἐκπεπληχθαι θεωροῦντα. 27. Ἐντεῦθεν δὲ ἐπο-

ρεύθησαν, διὰ τῆς Μηδίας, σταθμοὺς ἐρήμους ἕξ, παρασάγ-  
 γας τριάκοντα, εἰς τὰς Παρυσάτιδος κώμας, τῆς Κύρου καὶ  
 βασιλέως μητρός. Ταύτας Τισσαφέρνης, Κύρῳ ἐπεγγε-  
 λῶν, διαρπάσαι τοῖς Ἑλλησιν ἐπέτρεψε, πλὴν ἀνδραπό-  
 δων. Ἐνῆν δὲ σῖτος πολὺς, καὶ πρόβατα, καὶ ἄλλα χρή-  
 ματα. 28. Ἐντεῦθεν δ' ἐπορεύθησαν, σταθμοὺς ἐρήμους  
 τέτταρας, παρασάγγας εἴκοσι, τὸν Τίγρητα ποταμὸν ἐν  
 ἀριστερᾷ ἔχοντες. Ἐν δὲ τῷ πρώτῳ σταθμῷ, πέραν τοῦ  
 ποταμοῦ, πόλις ὤκειτο, μεγάλη καὶ εὐδαίμων, ὄνομα Και-  
 ναὶ, ἕξ ἧς οἱ βάρβαροι διηγόν, ἐπὶ σχεδίαις διφθερίναις,  
 ἄρτους, τυροὺς, οἶνον.

## CHAPTER V.

Clearchus repairs to Tissaphernes, in order to put an end to the mutual distrust between the Persians and Greeks.

1. Μετὰ ταῦτα, ἀφικνοῦνται ἐπὶ τὸν Ζαπάταν ποταμὸν,  
 τὸ εὖρος τεττάρων πλέθρων. Καὶ ἐνταῦθα ἔμειναν ἡμέρας  
 τρεῖς· ἐν δὲ ταύταις, ὑποψία μὲν ἦσαν, φανερά δὲ οὐδεμία  
 ἐφαίνετο ἐπιβουλῇ. 2. Ἐδοξεν οὖν τῷ Κλεάρχῳ ξυγγε-  
 νέσθαι τῷ Τισσαφέρνει, καὶ, εἴ πως δύναιτο, παῦσαι τὰς  
 ὑποψίας, πρὶν ἐξ αὐτῶν πόλεμον γενέσθαι· καὶ ἐπεμψέ  
 τινα ἐροῦντα ὅτι ξυγγενέσθαι αὐτῷ χρήζοι. Ὁ δὲ ἐτοί-  
 μως ἐκέλευεν ἦκειν.

### SPEECH OF CLEARCHUS TO TISSAPHERNES.

“The Greeks have no hostile purposes against the Persians.

3. Ἐπειδὴ δὲ ξυνῆλθον, λέγει ὁ Κλεάρχος τάδε. “Ἐγὼ,  
 ὦ Τισσαφέρνη, οἶδα μὲν ἡμῖν ὄρκους γεγενημένους, καὶ  
 δεξιὰς δεδομένας, μὴ ἀδικήσῃν ἀλλήλους· φυλαττόμενον  
 δὲ σέ τε ὄρῳ ὡς πολεμίους ἡμᾶς, καὶ ἡμεῖς, ὄρωντες ταῦτα,  
 ἀντιφυλαττόμεθα. 4. Ἐπεὶ δὲ, σκοπῶν, οὐ δύναμαι οὔτε  
 σὲ αἰσθέσθαι πειρώμενον ἡμᾶς κακῶς ποιεῖν, ἐγὼ τε σαφῶς  
 οἶδα, ὅτι ἡμεῖς γε οὐδ' ἐπινοοῦμεν τοιοῦτον οὐδὲν, ἔδοξέ  
 μοι εἰς λόγους σοι ἐλθεῖν, ὅπως, εἰ δυναίμεθα, ἐξέλοιμεν



ἀλλήλων τὴν ἀπιστίαν. 5. Καὶ γὰρ οἶδα ἀνθρώπους ἤδη, τοὺς μὲν ἐκ διαβολῆς, τοὺς δὲ καὶ ἐξ ὑποψίας, οἷ, φοβηθέντες ἀλλήλους, φθάσαι βουλόμενοι πρὶν παθεῖν, ἐποίησαν ἀνήκεστα κακὰ, τοὺς οὔτε μέλλοντας, οὔτ' αὐτὸν βουλομένους τοιοῦτον οὐδέεν. 6. Τὰς οὖν τοιαύτας ἀγνωμοσύνας νομίζων συνουσίαις μάλιστα ἂν παύεσθαι, ἤκω, καὶ διδάσκειν σε βούλομαι, ὡς σὺ ἡμῖν οὐκ ὀρθῶς ἀπιστεῖς.

“First, On religious grounds.

7. “Πρῶτον μὲν γὰρ, καὶ μέγιστον, οἱ θεῶν ἡμᾶς ὅρκοι κωλύουσι πολεμίους εἶναι ἀλλήλοις· ὅστις δὲ τούτων συνοιδεν αὐτῷ παρημεληκῶς, τοῦτον ἐγὼ οὔποτ' ἂν εὐδαιμονίσαιμι. Τὸν γὰρ θεῶν πόλεμον, οὐκ οἶδα, οὔτ' ἀπὸ ποίου ἂν τάχους φεύγων τις ἀποφύγοι, οὔτ' εἰς ποῖον ἂν σκότος ἀποδραίη, οὔθ' ὅπως ἂν εἰς ἐχυρὸν χωρίον ἀποσταίη. Πάντη γὰρ πάντα τοῖς θεοῖς ὑποχα, καὶ πανταχῇ πάντων ἴσον οἱ θεοὶ κρατοῦσι.

“Two other reasons.

8. “Περὶ μὲν δὴ τῶν θεῶν τε καὶ τῶν ὄρκων, οὕτω γιγνώσκω, παρ' οἷς ἡμεῖς, τὴν φιλίαν συνθέμενοι κατεθέμεθα· τῶν δ' ἀνθρωπίνων, σὲ ἐγὼ, ἐν τῷ παρόντι, νομίζω μέγιστον εἶναι ἡμῖν ἀγαθόν. 9. Σὺν μὲν γὰρ σοῖ, πᾶσα μὲν ὁδὸς εὐπορος, πᾶς δὲ ποταμὸς διαβατὸς, τῶν τε ἐπιτηδείων οὐκ ἀπορία· ἄνευ δὲ σοῦ, πᾶσα μὲν διὰ σκότους ἢ ὁδός· (οὐδὲν γὰρ αὐτῆς ἐπιστάμεθα·) πᾶς δὲ ποταμὸς δύσπορος, πᾶς δὲ ὄχλος φοβερός, φοβερῶτατον δ' ἐρημία· μεστῇ γὰρ πολλῆς ἀπορίας ἐστίν. 10. Εἰ δὲ δὴ, καὶ μανέντες, σὲ κατακτείναιμεν, ἄλλο τι ἂν ἦ, τὸν εὐεργέτην κατακτείναντες, πρὸς βασιλέα, τὸν μέγιστον ἔφεδρον, ἀγωνιζοίμεθα; ὅσων δὲ δὴ καὶ οἶων ἂν ἐλπίδων ἐμαντὸν στερήσαιμι, εἰ σὲ τι κακὸν ἐπιχειρήσαιμι ποιεῖν, ταῦτα λέξω.

“Fourth, Reasons of friendliness personal to Clearchus.

11. “Ἐγὼ γὰρ Κῦρον ἐπεθύμησά μοι φίλον γενέσθαι,

νομίζων, τῶν τότε ἰκανώτατον εἶναι, εὖ ποιεῖν ὃν βούλοιο· σὲ δὲ νῦν ὀρῶ, τήν τε Κύρου δύναμιν καὶ χώραν ἔχοντα, καὶ τήν σεαυτοῦ ἀρχὴν σώζοντα, τήν δὲ βασιλέως δύναμιν, ἣ Κῦρος πολεμία ἐχρῆτο, σοὶ ταύτην ξύμμαχον οὔσαν. 12. Τούτων δὲ τοιούτων ὄντων, τίς οὔτω μαίνεται, ὅστις οὐ βούλεται σοὶ φίλος εἶναι; ἀλλὰ μὴν,—(ἐρῶ γὰρ καὶ ταῦτα, ἐξ ὧν ἔχω ἐλπίδας, καὶ σὲ βουλήσασθαι φίλον ἡμῖν εἶναι.)

“Fifth, Tissaphernes’ interest in preserving the friendship.

13. “Οἶδα μὲν γὰρ ὑμῖν Μυσοῦς λυπηροῦς ὄντας, οὓς νομίζω ἂν, σὺν τῇ παρούσῃ δυνάμει, ταπεινοῦς ὑμῖν παρασχέιν· οἶδα δὲ καὶ Πισίδας· ἀκούω δὲ καὶ ἄλλα ἔθνη πολλὰ τοιαῦτα εἶναι, ἃ οἶμαι ἂν παῦσαι ἐνοχλοῦντα ἀεὶ τῇ ὑμετέρα εὐδαιμονία. Αἰγυπτίους δὲ, οἷς μάλιστα ὑμᾶς νῦν γιγνώσκω τεθυμωμένους, οὐχ ὀρῶ, ποία δυνάμει συμμαχῶ χρησάμενοι, μᾶλλον ἂν κολάσεσθε, τῆς νῦν σὺν ἐμοὶ οὔσης.

14. Ἄλλὰ μὴν, ἔν γε τοῖς πέριξ οἰκοῦσι, σὺν, εἰ μὲν βούλοιο τῷ φίλος εἶναι, ὡς μέγιστος ἂν εἴης· εἰ δὲ τίς σε λυποίῃ, ὡς δεσπότης ἀναστρέφοιο, ἔχων ἡμᾶς ὑπηρέτας, οἱ σοὶ οὐκ ἂν, τοῦ μισθοῦ ἕνεκα μόνον, ὑπηρετοῖμεν, ἀλλὰ καὶ τῆς χάριτος, ἥς, σωθέντες ὑπὸ σοῦ, σοὶ ἂν ἔχοιμεν δικαίως.

15. Ἐμοὶ μὲν δὴ, ταῦτα πάντα ἐνθυμουμένῳ, οὔτω δοκεῖ θανασιῶν εἶναι, τὸ σὲ ἡμῖν ἀπιστεῖν, ὥστε καὶ ἥδιστ’ ἂν ἀκούσαιμι τὸ ὄνομα, τίς οὔτως ἐστὶ δεινὸς λέγειν, ὥστε σε πεῖσαι, λέγων, ὡς ἡμεῖς σοὶ ἐπιβουλεύομεν.” Κλέαρχος μὲν οὖν τοσαῦτα εἶπε· Τισσαφέρνης δὲ ὧδε ἀπημείφθη.

#### REPLY OF TISSAPHERNES.

\* “The Persians can injure the Greeks, (1) because they are more numerous.

16. “Ἄλλ’ ἡδομαι μὲν, ὦ Κλέαρχε, ἀκούων σου φρονίμων λόγους· ταῦτα γὰρ γιγνώσκων, εἴ τι ἐμοὶ κακὸν βουλεύοις, ἅμα ἂν μοι δοκεῖς καὶ σαντῶ κακόνους εἶναι. Ὡς δ’ ἂν μάθης, ὅτι οὐδ’ ἂν ὑμεῖς δικαίως, οὔτε βασιλεῖ οὔτ’

ἐμοί, ἀπιστοίητε, ἀντάκουσον. 17. Εἰ γὰρ ὑμᾶς ἐβουλό-  
μεθα ἀπολέσαι, πότερά σοι δοκοῦμεν, ἰπέων πλήθους ἀπο-  
ρεῖν, ἢ πεζῶν, ἢ ὀπλίσεως, ἐν ἧ ὑμᾶς μὲν βλάπτειν ἱκανοὶ  
εἶημεν ἂν, ἀντιπάσχειν δὲ οὐδεὶς κίνδυνος ;

(2) "They are better acquainted with the country.

18. "Ἄλλὰ χωρίων, ἐπιτηδείων ὑμῖν ἐπιτίθεσθαι, ἀπο-  
ρεῖν ἂν σοι δοκοῦμεν ; οὐ τοσαῦτα μὲν πεδία, ἡμῖν φίλια  
ὄντα, σὺν πολλῷ πόνῳ διαπορεύεσθε ; τοσαῦτα δὲ ὄρη  
ὑμῖν, ὁρᾶτε, ὄντα πορευτέα, ἃ ἡμῖν ἔξεστι, προκαταλαβοῦ-  
σιν, ἄπορα ὑμῖν παρέχειν ; τοσοῦτοι δ' εἰσὶ ποταμοὶ, ἐφ' ὧν  
ἔξεστιν ἡμῖν ταμιεύεσθαι, ὁπόσοις ἂν ὑμῶν βουλώμεθα μά-  
χεσθαι ; εἰσὶ δ' αὐτῶν, οὓς οὐδ' ἂν παντάπασι διαβαίητε,  
εἰ μὴ ἡμεῖς ὑμᾶς διαπορεύοιμεν.

"In any event they can starve the Greeks out. But they contemplate  
no such treachery.

19. "Εἰ δ' ἐν πᾶσι τούτοις ἠττώμεθα, ἀλλὰ τό γέ τοι  
πῦρ κρεῖττον τοῦ καρποῦ ἐστίν· ὃν, ἡμεῖς δυναίμεθ' ἂν,  
κατακαύσαντες, λιμὸν ὑμῖν ἀντιτάξαι, ὧ ὑμεῖς, οὐδ' εἰ  
πάνυ ἀγαθοὶ εἶητε, μάχεσθαι ἂν δύνασθε. 20. Πῶς ἂν  
οὖν, ἔχοντες τοσοῦτους πόρους πρὸς τὸ ὑμῖν πολεμεῖν, καὶ  
τούτων μηδένα ἡμῖν ἐπικίνδυνον, ἔπειτα, ἐκ τούτων πάν-  
των, τοῦτον ἂν τὸν τρόπον ἐξελοίμεθα, ὃς μόνος μὲν πρὸς  
θεῶν ἀσεβῆς, μόνος δὲ πρὸς ἀνθρώπων αἰσχροῦς ; 21. Παν-  
τάπασι δὲ ἀπόρων ἐστὶ, καὶ ἀμηχάνων, καὶ ἀνάγκη ἔχομέ-  
νων, καὶ τούτων πονηρῶν, οὔτινες ἐθέλουσι, δι' ἐπιορκίας  
τε πρὸς θεοὺς, καὶ ἀπιστίας πρὸς ἀνθρώπους, πράττειν τι.  
Οὐχ οὕτως ἡμεῖς, ὧ Κλέαρχε, οὔτε ἀλόγιστοι οὔτε ἡλίθιοι  
ἐσμεν.

"The Greeks, therefore, especially, should cherish no distrust.

22. "Ἄλλὰ τί δὴ, ὑμᾶς ἐξὸν ἀπολέσαι, οὐκ ἐπὶ τοῦτο  
ἤλθομεν ; εὖ ἴσθι, ὅτι ὁ ἐμὸς ἔρωσ τούτου αἴτιος τὸ τοῖς  
Ἑλλήσιν ἐμὲ πιστὸν γενέσθαι, καὶ ὧ Κῦρος ἀνέβη ξενικῶ,

διὰ μισθοδοσίας πιστεύων, τούτῳ ἐμὲ καταβῆναι, δι' εὐεργεσίας ἰσχυρόν. 23. "Ὅσα δέ μοι ὑμεῖς χρήσιμοι ἔσεσθε, τὰ μὲν καὶ σὺ εἶπας, τὸ δὲ μέγιστον ἐγὼ οἶδα· τὴν μὲν γὰρ ἐπὶ τῇ κεφαλῇ τιάραν, βασιλεῖ μόνῳ ἔξεστιν, ὀρθὴν ἔχειν, τὴν δ' ἐπὶ τῇ καρδίᾳ ἴσως ἂν, ὑμῶν παρόντων, καὶ ἕτερος εὐπετῶς ἔχοι."

Proposal of Tissaphernes. Clearchus is dazzled.

24. Ταῦτα εἰπὼν, ἔδοξε τῷ Κλεάρχῳ ἀληθῆ λέγειν· καὶ εἶπεν· "Οὐκοῦν," ἔφη, "οἵτινες, τοιούτων ἡμῖν εἰς φιλίαν ὑπαρχόντων, πειρῶνται διαβάλλοντες ποιῆσαι πολεμίους ἡμῶς, ἄξιοί εἰσι τὰ ἔσχατα παθεῖν;" 25. "Καὶ ἐγὼ μὲν γε," ἔφη ὁ Τισσαφέρνης, "εἰ βούλεσθέ μοι, οἳ τε στρατηγοὶ καὶ οἱ λοχαγοὶ, ἐλθεῖν ἐν τῷ ἐμφανεῖ, λέξω τοὺς πρὸς ἐμὲ λέγοντας, ὡς σὺ ἐμοὶ ἐπιβουλεύεις καὶ τῇ σὺν ἐμοὶ στρατιᾷ." 26. "Ἐγὼ δὲ," ἔφη ὁ Κλεάρχος, "ἄξω πάντας, καὶ σοὶ αὖ δηλώσω, ὅθεν ἐγὼ περὶ σοῦ ἀκούω." 27. Ἐκ τούτων δὴ τῶν λόγων, ὁ Τισσαφέρνης, φιλοφρονούμενος τότε μὲν, μένειν τε αὐτὸν ἐκέλευσε, καὶ σύνδειπνον ἐποίησατο. Τῇ δὲ ὑστεραία, ὁ Κλεάρχος, ἐλθὼν ἐπὶ τὸ στρατόπεδον, δῆλός τ' ἦν, πάνυ φιλικῶς, οἰόμενος, διακειῖσθαι τὸν Τισσαφέρνην, καὶ, ἃ ἔλεγεν ἐκεῖνος, ἀπήγγελλεν· ἔφη, "τε χρῆναι ἰέναι παρὰ Τισσαφέρνην, οὓς ἐκέλευσε, καὶ οἳ ἂν ἐλεγχθῶσι διαβάλλοντες τῶν Ἑλλήνων, ὡς προδότας αὐτοὺς, καὶ κακόνους τοῖς Ἑλλήσιν ὄντας, τιμωρηθῆναι." 28. Ὑπώπτευε δὲ, εἶναι τὸν διαβάλλοντα Μένωνα, εἰδὼς αὐτὸν καὶ συγγεγεννημένον Τισσαφέρνει μετ' Ἀριαίου, καὶ στασιάζοντα αὐτῷ, καὶ ἐπιβουλεύοντα, ὅπως, τὸ στράτευμα ἅπαν πρὸς ἑαυτὸν λαβῶν, φίλος ἦ Τισσαφέρνει. 29. Ἐβούλετο δὲ καὶ ὁ Κλεάρχος, ἅπαν τὸ στράτευμα πρὸς ἑαυτὸν ἔχειν τὴν γνώμην, καὶ τοὺς παραλυποῦντας ἐκποδῶν εἶναι. Τῶν δὲ στρατιωτῶν ἀντέλεγόν τινες αὐτῷ, "μὴ ἰέναι, πάντας τοὺς λοχαγοὺς καὶ στρατηγοὺς, μηδὲ πιστεύειν Τισσαφέρνει." 30. Ὁ δὲ Κλεάρχος ἰσχυρῶς κατέτεινεν, ἔστε διεπράξατο, πέντε μὲν στρατηγοὺς ἰέναι, εἴκοσι δὲ

λοχαγούς · συνηκολούθησαν δὲ, ὡς εἰς ἀγορὰν, καὶ τῶν ἄλλων στρατιωτῶν ὡς διακόσιοι.

What befel the Greek generals and lieutenants. The Greeks seize their weapons. Ariæus comes in the name of the king.

31. Ἐπεὶ δὲ ἦσαν ἐπὶ ταῖς θύραις ταῖς Τισσαφέρνους, οἱ μὲν στρατηγοὶ παρεκλήθησαν εἰσω, Πρόξενος Βοιώτιος, Μένων Θετταλὸς, Ἀγίας Ἀρκὰς, Κλέαρχος Λάκων, Σωκράτης Ἀχαιοὺς · οἱ δὲ λοχαγοὶ ἐπὶ ταῖς θύραις ἔμενον. 32. Οὐ πολλῶ δὲ ὕστερον, ἀπὸ τοῦ αὐτοῦ σημείου, οἳ τ' ἔνδον ξυνελαμβάνοντο, καὶ οἱ ἔξω κατεκόπησαν. Μετὰ δὲ ταῦτα, τῶν βαρβάρων τινὲς ἰππέων, διὰ τοῦ πεδίου ἐλαύνοντες, ᾧτινι ἐντυγχάνοιεν Ἕλληني, ἢ δούλῳ ἢ ἐλευθέρῳ, πάντας ἔκτεινον. 33. Οἱ δὲ Ἕλληνες τὴν τε ἰππασίαν αὐτῶν ἐθαύμαζον, ἐκ τοῦ στρατοπέδου ὀρῶντες, καὶ, ὅτι ἐποίουν ἡμφιγυνοῦν, πρὶν Νίκαρχος, Ἀρκὰς, ἦκε φεύγων, τετρωμένος εἰς τὴν γαστέρα, καὶ τὰ ἔντερα ἐν ταῖς χερσὶν ἔχων, καὶ εἶπε πάντα τὰ γεγενημένα. 34. Ἐκ τούτου δὴ, οἱ Ἕλληνες ἔθεον ἐπὶ τὰ ὅπλα, πάντες ἐκπεπληγμένοι, καὶ νομίζοντες, αὐτίκα ἤξειν αὐτοὺς ἐπὶ τὸ στρατόπεδον. 35. Οἱ δὲ πάντες μὲν οὐκ ἦλθον, Ἀριαῖος δὲ, καὶ Ἀρτάοζος, καὶ Μιθριδάτης, οἳ ἦσαν Κύρῳ πιστότατοι · ὁ δὲ τῶν Ἑλλήνων ἐρμηνεὺς ἔφη, “καὶ τὸν Τισσαφέρνους ἀδελφὸν σὺν αὐτοῖς ὄρᾳν, καὶ γινώσκειν” ξυνηκολούθουν δὲ καὶ ἄλλοι Περσῶν, τεθωρακισμένοι, εἰς τριακοσίους. 36. Οὗτοι, ἐπεὶ ἐγγὺς ἦσαν, προσελθεῖν ἐκέλευον, εἴ τις εἶη τῶν Ἑλλήνων, ἢ στρατηγὸς ἢ λοχαγὸς, ἵνα ἀπαγγείλωσι τὰ παρὰ βασιλέως. 37. Μετὰ ταῦτα, ἐξῆλθον φυλαττόμενοι, τῶν Ἑλλήνων στρατηγοὶ μὲν Κλεάνωρ Ὀρχομένιος, καὶ Σοφαίνετος Στυμφάλιος, ξὺν αὐτοῖς δὲ Ξενοφῶν Ἀθηναῖος, ὅπως μάθοι τὰ περὶ Προξένου · (Χειρίσοφος δ' ἐτύγχανεν ἀπῶν, ἐν κόμῃ τινὶ, ξὺν ἄλλοις, ἐπισιτιζόμενος.)

Conference of Ariæus with the Greeks.

38. Ἐπεὶ δὲ ἔστησαν εἰς ἐπήκοον, εἶπεν Ἀριαῖος τάδε.

G

“Κλέαρχος μὲν, ὧ ἄνδρες Ἕλληνες, ἐπεὶ ἐπιορκῶν τε ἐφάνη, καὶ τὰς σπονδὰς λύων, ἔχει τὴν δίκην, καὶ τέθνηκε· Πρόξενος δὲ, καὶ Μένων, ὅτι κατήγγειλαν αὐτοῦ τὴν ἐπιβουλὴν, ἐν μεγάλῃ τιμῇ εἰσιν. Ὑμᾶς δὲ βασιλεὺς τὰ ὄπλα ἀπαιτεῖ· αὐτοῦ γὰρ εἶναί φησιν, ἐπεὶ περ Κύρου ἦσαν, τοῦ ἐκείνου δούλου. 39. Πρὸς ταῦτα ἀπεκρίναντο οἱ Ἕλληνες, (ἔλεγε δὲ Κλεάνωρ ὁ Ὀρχομένιος·) “ὦ κάκιστε ἀνθρώπων, Ἀριαῖε, καὶ οἱ ἄλλοι, ὅσοι ἦτε Κύρου φίλοι, οὐκ αἰσχύνεσθε οὔτε θεοὺς οὔτ’ ἀνθρώπους, οἷτινες, ὁμόσαντες ἡμῖν τοὺς αὐτοὺς φίλους καὶ ἐχθροὺς νομεῖν, προδόντες ἡμᾶς, σὺν Τισσαφέρνει, τῷ ἀθεωτάτῳ τε καὶ πανουργοτάτῳ, τοὺς τε ἄνδρας αὐτοὺς, οἷς ὤμνυτε, ἀπολωλέκατε, καὶ, τοὺς ἄλλους ἡμᾶς προδεδωκότες, ζῆν τοῖς πολεμίοις ἐφ’ ἡμᾶς ἔρχεσθε.” 40. Ὁ δὲ Ἀριαῖος εἶπε· “Κλέαρχος γὰρ πρόσθεν ἐπιβουλεύων φανερὸς ἐγένετο Τισσαφέρνει τε καὶ Ὀρόντα, καὶ πᾶσιν ἡμῖν, τοῖς ζῆν τούτοις.”

Final demand of Xenophon.

41. Ἐπὶ τούτοις Ξενοφῶν τάδε εἶπε· “Κλέαρχος μὲν τοίνυν, εἰ, παρὰ τοὺς ὄρκους, ἔλυσεν τὰς σπονδὰς, τὴν δίκην ἔχει· (δίκαιον γὰρ ἀπόλλυσθαι τοὺς ἐπιορκοῦντας·) Πρόξενος δὲ, καὶ Μένων, ἐπεὶ περ εἰσὶν ὑμέτεροι μὲν εὐεργέται, ἡμέτεροι δὲ στρατηγοὶ, πέμψατε αὐτοὺς δεῦρο· δῆλον γὰρ, ὅτι, φίλοι γε ὄντες ἀμφοτέροις, πειράσσονται καὶ ὑμῖν καὶ ἡμῖν τὰ βέλτιστα συμβουλεύειν.” 42. Πρὸς ταῦτα, οἱ βάρβαροι πολλὸν χρόνον διαλεχθέντες ἀλλήλοις, ἀπῆλθον, οὐδὲν ἀποκρινάμενοι.

## CHAPTER VI.

Characters of the deceased generals. Clearchus—his love of war and enterprise.

1. Οἱ μὲν δὴ στρατηγοὶ, οὕτω ληφθέντες, ἀνήχθησαν ὡς βασιλέα, καὶ, ἀποτμηθέντες τὰς κεφαλὰς, ἐτελεύτησαν, εἰς μὲν αὐτῶν, Κλέαρχος, ὁμολογουμένως ἐκ πάντων τῶν ἐμπείρως αὐτοῦ ἐχόντων, δόξας γενέσθαι ἀνὴρ καὶ πολεμικὸς καὶ φιλοπόλεμος ἐσχάτως. 2. Καὶ γὰρ δὴ, ἕως μὲν πόλεμος ἦν τοῖς Λακεδαιμονίοις πρὸς τοὺς Ἀθηναίους, παρέμεινεν· ἐπεὶ δὲ εἰρήνη ἐγένετο, πείσας τὴν αὐτοῦ πόλιν, ὡς οἱ Θραῖκες ἀδικοῦσι τοὺς Ἕλληνας, καὶ διαπραξάμενος, ὡς ἐδύνατο, παρὰ τῶν Ἐφόρων, ἐξέπλει, ὡς πολεμήσων τοῖς ὑπὲρ Χερρόνησου καὶ Περίνθου Θραξίν. 3. Ἐπεὶ δὲ, μεταγρόντες πως οἱ Ἐφοροὶ, ἤδη ἔξω ὄντος αὐτοῦ, ἀποστρέφειν αὐτὸν ἐπειρῶντο ἐξ Ἴσθμοῦ, ἐνταῦθα οὐκέτι πείθεται, ἀλλ' ὤχετο πλέων εἰς Ἑλλάσποντον. 4. Ἐκ τούτου καὶ ἐθανατώθη, ὑπὸ τῶν ἐν τῇ Σπάρτῃ τελῶν, ὡς ἀπειθῶν. Ἦδη δὲ φυγὰς ὢν, ἔρχεται πρὸς Κῦρον, καὶ, ὁποίοις μὲν λόγοις ἔπεισε Κῦρον, ἄλλη γέγραπται· δίδωσι δὲ αὐτῷ Κῦρος μυρίους δαρεικοὺς. 5. Ὁ δὲ λαβὼν, οὐκ ἐπὶ ῥαθυμίαν ἐτράπετο· ἀλλ', ἀπὸ τούτων τῶν χρημάτων, συλλέξας στρατεύμα, ἐπολέμει τοῖς Θραξίν, καὶ μάχῃ τε ἐνίκησε, καὶ ἀπὸ τούτου δὴ, ἔφερε καὶ ἤγεν αὐτοὺς, καὶ πολεμῶν διεγένετο, μέχρι Κῦρος ἐδεήθη τοῦ στρατεύματος· τότε δὲ ἀπῆλθεν, ὡς ξὺν ἐκείνῳ αὐ πολεμήσων. 6. Ταῦτα οὖν φιλοπολέμον, μοι δοκεῖ, ἀνδρὸς ἔργα εἶναι, ὅστις, ἐξὸν μὲν εἰρήνην ἔχειν ἀνευ αἰσχύνης καὶ βλάβης, αἰρεῖται πολεμεῖν· ἐξὸν δὲ ῥαθυμεῖν, βούλεται πονεῖν ὥστε πολεμεῖν· ἐξὸν δὲ χρήματα ἔχειν ἀκινδύνως, αἰρεῖται, πολεμῶν, μείονα ταῦτα ποιεῖν· ἐκεῖνος δὲ, ὥσπερ εἰς παιδικὰ, ἢ εἰς ἄλλην τινὰ ἡδονὴν, ἠθέλε δαπανᾶν εἰς πόλεμον. Οὕτω μὲν φιλοπόλεμος ἦν. 7. Πολεμικὸς δὲ, αὐ ταύτη, ἐδόκει

εἶναι, ὅτι φιλοκίνδυνός τε ἦν καὶ, ἡμέρας καὶ νυκτὸς ἄγων ἐπὶ τοὺς πολεμίους, καὶ ἐν τοῖς δεινοῖς φρόνιμος, ὡς οἱ παρόντες πανταχοῦ πάντες ὠμολόγουν.

His talents for leadership. A stern disciplinarian. His spirit. His years.

8. Καὶ ἀρχικὸς δ' ἐλέγετο εἶναι, ὡς δυνατὸν ἐκ τοῦ τοιοῦτου τρόπου οἶον κάκεῖνος εἶχεν. Ἰκανὸς μὲν γὰρ, ὡς τις καὶ ἄλλος, φροντίζειν ἦν, ὅπως ἔχοι ἢ στρατιὰ αὐτῷ τὰ ἐπιτήδεια, καὶ παρασκευάζειν ταῦτα· ἰκανὸς δὲ, καὶ ἐμποῖησαι τοῖς παροῦσιν ὡς πειστέον εἶη Κλέαρχω. 9. Τοῦτο δ' ἐποίει, ἐκ τοῦ χαλεπὸς εἶναι· καὶ γὰρ ὄρᾱν στυγνὸς ἦν, καὶ τῇ φωνῇ τραχύς· ἐκόλαζέ τε ἀεὶ ἰσχυρῶς, καὶ ὄργῃ ἐνίοτε, ὡς καὶ αὐτῷ μεταμέλειν ἔσθ' ὅτε. Καὶ γνώμη δ' ἐκόλαζεν· ἀκολάστου γὰρ στρατεύματος οὐδὲν ἠγεῖτο ὄφελος εἶναι. 10. Ἄλλὰ καὶ λέγειν αὐτὸν ἔφασαν, ὡς “δέοι τὸν στρατιώτην φοβεῖσθαι μᾶλλον τὸν ἄρχοντα ἢ τοὺς πολεμίους, εἰ μέλλοι ἢ φυλακὰς φυλάξειν, ἢ φίλων ἀφέξεσθαι, ἢ ἀπροφασίστως ἰέναι πρὸς τοὺς πολεμίους.” 11. Ἐν μὲν οὖν τοῖς δεινοῖς, ἠθελον αὐτοῦ ἀκούειν σφόδρα, καὶ οὐκ ἄλλον ἠρῶντο οἱ στρατιῶται· καὶ γὰρ, τὸ στυγνὸν τότε φαιδρὸν αὐτοῦ ἐν τοῖς προσώποις, ἔφασαν, φαίνεσθαι, καὶ τὸ χαλεπὸν ἐρῶμένον πρὸς τοὺς πολεμίους ἐδόκει εἶναι· ὥστε σωτήριον, καὶ οὐκέτι χαλεπὸν, ἐφαίνετο. 12. Ὅτε δ' ἔξω τοῦ δεινοῦ γένοιτο, καὶ ἐξεῖη πρὸς ἄλλους ἀρχομένους ἀπιέναι, πολλοὶ αὐτὸν ἀπέλειπον· τὸ γὰρ ἐπίχαρι οὐκ εἶχεν, ἀλλ' ἀεὶ χαλεπὸς ἦν καὶ ὠμός· ὥστε διέκειντο πρὸς αὐτὸν οἱ στρατιῶται, ὥσπερ παῖδες πρὸς διδάσκαλον. 13. Καὶ γὰρ οὖν, φιλία μὲν καὶ εὐνοία ἐπομένους οὐδέποτε εἶχεν· οἷτινες δὲ ἢ ὑπὸ πόλεως τεταγμένοι, ἢ ὑπὸ τοῦ δεῖσθαι ἢ ἄλλῃ τινὶ ἀνάγκῃ κατεχόμενοι, παρεῖησαν αὐτῷ, σφόδρα πειθόμενοι ἐχρῆτο. 14. Ἐπεὶ δὲ ἠρξάντο νικᾶν ζῆν αὐτῷ τοὺς πολεμίους, ἤδη μεγάλα ἦν τὰ χρησίμους ποιοῦντα εἶναι τοὺς ζῆν αὐτῷ στρατιώτας· τό τε γὰρ πρὸς τοὺς πολεμίους θαρ-



ῥαλέως ἔχειν παρῆν, καὶ τὸ τὴν παρ' ἐκείνου τιμωρίαν φοβεῖσθαι, αὐτοὺς εὐτάκτους ἐποίει. 15. Τοιοῦτος μὲν δὴ ἄρχων ἦν· ἄρχεσθαι δὲ ὑπὸ ἄλλων, οὐ μάλα ἐθέλειν ἐλέγετο. Ἦν δὲ, ὅτε ἐτελεύτα, ἀμφὶ τὰ πεντήκοντα ἔτη.

Character of Proxenus. His teachers. His noble turn of thought.

16. Πρόξενος δὲ, ὁ Βοιωτίας, εὐθύς μὲν μειράκιον ὢν, ἐπεθύμει γενέσθαι ἀνὴρ τὰ μεγάλα πράττειν ἰκανός· καὶ, διὰ ταύτην τὴν ἐπιθυμίαν, ἔδωκε Γοργία ἀργύριον τῷ Λεοντίῳ. 17. Ἐπεὶ δὲ συνεγένετο ἐκείνῳ, ἰκανὸς νομίσας ἤδη εἶναι, καὶ ἄρχειν, καὶ, φίλος ὢν τοῖς πρώτοις, μὴ ἡττάσθαι εὐεργετῶν, ἦλθεν εἰς ταύτας τὰς σὺν Κύρῳ πράξεις· καὶ ᾤετο κτήσεσθαι ἐκ τούτων ὄνομα μέγα, καὶ δύναμιν μεγάλην, καὶ χρήματα πολλά. 18. Τοσοῦτων δ' ἐπιθυμῶν, σφόδρα ἐνδήλον αὐτῷ καὶ τοῦτο εἶχεν, ὅτι τούτων οὐδὲν ἂν θέλοι κτᾶσθαι μετὰ ἀδικίας, ἀλλὰ σὺν τῷ δικαίῳ καὶ καλῷ ᾤετο δεῖν τούτων τυγχάνειν, ἄνευ δὲ τούτων μή.

Contrast between Proxenus and Clearchus in military discipline.

19. Ἀρχειν δὲ καλῶν μὲν καὶ ἀγαθῶν, δυνατὸς ἦν· οὐ μέντοι, οὐτ' αἰδῶ τοῖς στρατιώταις ἑαυτοῦ, οὐτε φόβον, ἰκανὸς ἐμποιῆσαι, ἀλλὰ καὶ ἡσχύνετο μᾶλλον τοὺς στρατιώτας ἢ οἱ ἀρχόμενοι ἐκείνον· καὶ φοβούμενος μᾶλλον ἦν φανερός τὸ ἀπεχθάνεσθαι τοῖς στρατιώταις, ἢ οἱ στρατιῶται τὸ ἀπιστεῖν ἐκείνῳ. 20. Ὡς δὲ ἀρκεῖν, πρὸς τὸ ἀρχικὸν εἶναι καὶ δοκεῖν, τὸν μὲν καλῶς ποιοῦντα ἐπαινεῖν, τὸν δὲ ἀδικοῦντα μὴ ἐπαινεῖν. Τοιγαροῦν αὐτῷ οἱ μὲν καλοὶ τε κάγαθοὶ τῶν συνόντων εὖνοι ἦσαν, οἱ δὲ ἄδικοι ἐπεβούλευον, ὡς εὐμεταχειρίστῳ ὄντι. Ὅτε δὲ ἀπέθνησκεν, ἦν ἐτῶν ὡς τριάκοντα.

Menon. Baseness of his character.

21. Μένων δὲ, ὁ Θετταλὸς, δῆλος ἦν ἐπιθυμῶν μὲν πλουτεῖν ἰσχυρῶς, ἐπιθυμῶν δὲ ἄρχειν ὅπως πλείω λαμ-

βάνοι, ἐπιθυμῶν δὲ τιμᾶσθαι ἵνα πλείω κερδαίνοι· φίλος τε ἐβούλετο εἶναι τοῖς μέγιστα δυναμένοις, ἵνα, ἀδικῶν, μὴ διδοίη δίκην. 22. Ἐπὶ δὲ τὸ κατεργάζεσθαι ὧν ἐπιθυμοίη, συντομωτάτην ᾤετο ὁδὸν εἶναι, διὰ τοῦ ἐπιορκεῖν τε καὶ ψεύδεσθαι, καὶ ἐξαπατᾶν· τὸ δ' ἀπλοῦν καὶ τὸ ἀληθές, ἐνόμιζε τὸ αὐτὸ τῷ ἡλιθίῳ εἶναι. 23. Στέργων δὲ φανερός μὲν ἦν οὐδένα, ὅτῳ δὲ φαίη φίλος εἶναι, τούτῳ ἔνδηλος ἐγίγνετο ἐπιβουλεύων. Καὶ πολεμίου μὲν οὐδενὸς κατεγέλα, τῶν δὲ συνόντων πάντων ὡς καταγελῶν, αἰεὶ διελέγετο. 24. Καὶ τοῖς μὲν τῶν πολεμίων κτήμασιν οὐκ ἐπεβούλευε· (χαλεπὸν γὰρ ᾤετο εἶναι, τὰ τῶν φυλαττομένων λαμβάνειν·) τὰ δὲ τῶν φίλων, μόνος ᾤετο εἰδέναι ῥᾶστον ὄν, ἀφύλακτα λαμβάνειν. 25. Καὶ ὅσους μὲν αἰσθάνοιτο ἐπιόρκους καὶ ἀδίκους, ὡς εὖ ὠπλισμένους, ἐφοβεῖτο· τοῖς δ' ὁσίοις, καὶ ἀλήθειαν ἀσκοῦσιν, ὡς ἀνάνδρους, ἐπειρᾶτο χρῆσθαι. 26. Ὡσπερ δὲ τις ἀγάλλεται ἐπὶ θεοσεβείᾳ, καὶ ἀληθείᾳ, καὶ δικαιοσύνη, οὕτω Μένων ἠγάλλετο τῷ ἐξαπατᾶν δύνασθαι, τῷ πλάσασθαι ψευδῆ, τῷ φίλους διαγελᾶν· τὸν δὲ μὴ πανοῦργον, τῶν ἀπαιδευτῶν αἰεὶ ἐνόμιζεν εἶναι. Καὶ παρ' οἷς μὲν ἐπεχειρεῖ πρωτεύειν φιλίᾳ, διαβάλλων τοὺς πρώτους, τούτους ᾤετο δεῖν κήσασθαι. 27. Τὸ δὲ πειθομένους τοὺς στρατιώτας παρέχεσθαι, ἐκ τοῦ συναδικεῖν αὐτοῖς, ἐμχανᾶτο. Τιμᾶσθαι δὲ καὶ θεραπεύεσθαι ἠξίου, ἐπιδεικνύμενος, ὅτι πλεῖστα δύναιτο καὶ ἐθέλοι ἂν ἀδικεῖν. Εὐεργεσίαν δὲ κατέλεγεν, ὅποτε τις αὐτοῦ ἀφίστατο, ὅτι, χρώμενος αὐτῷ, οὐκ ἀπώλεσεν αὐτόν.

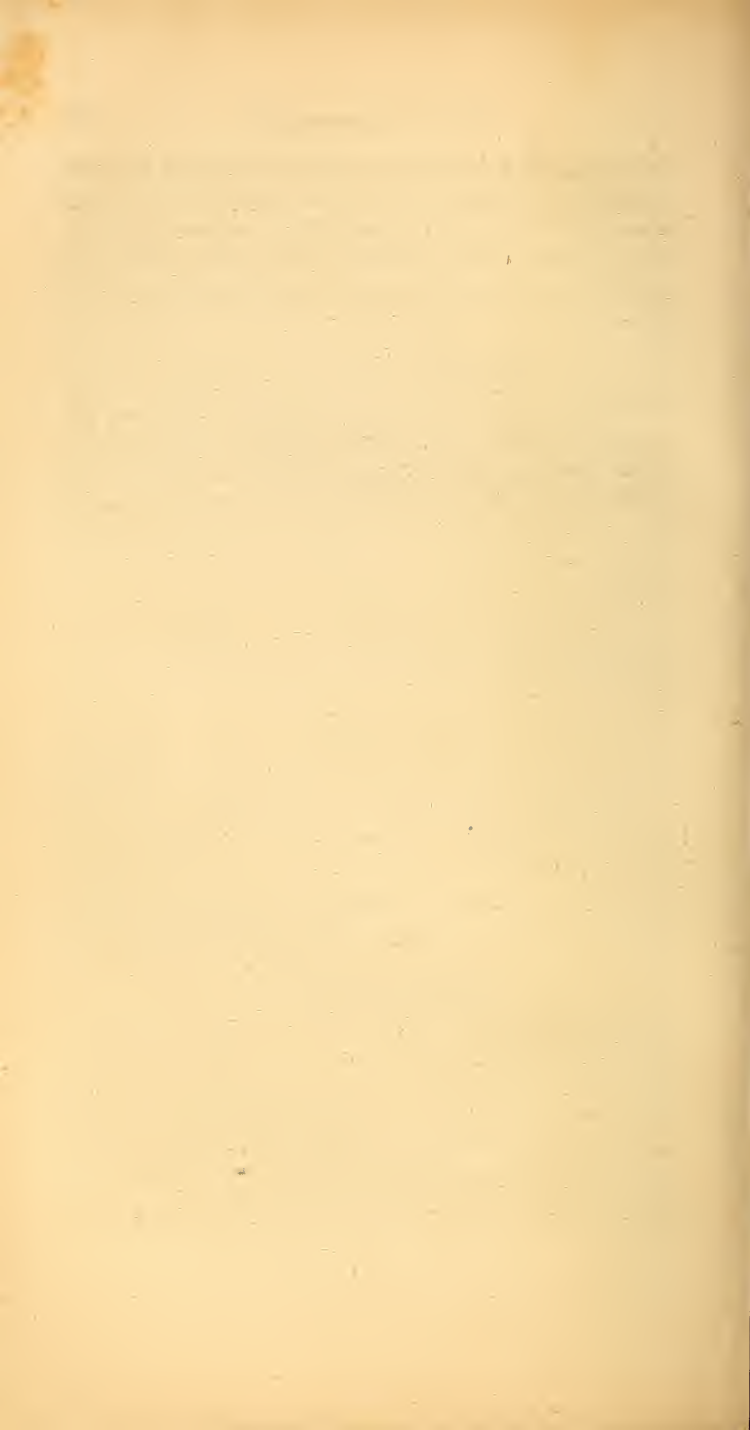
His notoriety. His death.

28. Καὶ τὰ μὲν δὴ ἀφανῆ, ἔξεστι περὶ αὐτοῦ ψεύδεσθαι· ἃ δὲ πάντες ἴσασι, τὰδ' ἐστί. Παρὰ Ἀριστίππῳ μὲν, ἔτι ὠραῖος ὢν, στρατηγεῖν διεπράξατο τῶν ξένων· Ἀριαίῳ δὲ, βαρβάρῳ ὄντι, ὅτι μειρακίους καλοῖς ἤδετο, οἰκειότατος, ἔτι ὠραῖος ὢν, ἐγένετο· αὐτὸς δὲ παιδικὰ εἶχε θαρῦπαν, ἀγένειος ὢν γενειῶντα. 29. Ἀποθνησκόντων δὲ τῶν συστρατηγῶν ὅτι ἐστράτευσαν ἐπὶ βασιλέα ξὺν Κύρῳ, ταῦτα

πεποιηκῶς, οὐκ ἀπέθανε· μετὰ δὲ τὸν τῶν ἄλλων θάνατον στρατηγῶν, τιμωρηθεὶς ὑπὸ βασιλέως, ἀπέθανεν, οὐχ ὡς περ Κλέαρχος, καὶ οἱ ἄλλοι στρατηγοὶ, ἀποτμηθέντες τὰς κεφαλὰς, (ὅσπερ τάχιστος θάνατος δοκεῖ εἶναι,) ἀλλὰ ζῶν αἰκισθεὶς ἐνιαυτὸν, ὡς πονηρὸς, λέγεται τῆς τελευτῆς τυχεῖν.

Good character of Agias and Socrates.

30. Ἀγίας δὲ ὁ Ἀρκὰς, καὶ Σωκράτης ὁ Ἀχαιὸς, καὶ τούτῳ ἀπεθανέτην. Τούτων δὲ, οὗθ' ὡς ἐν πολέμῳ κακῶν, οὐδεὶς κατεγέλα, οὗτ' εἰς φιλίαν αὐτοῦς ἐμέμφετο. Ἦσ-την δὲ ἄμφω ἀμφὶ τὰ πέντε καὶ τριάκοντα ἔτη ἀπὸ γενεᾶς.



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OUTLINES OF PROSODY

AND OF THE

HOMERIC DIALECT.

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## PROSODY.

(204.) UNDER the term Prosody are included QUANTITY and VERSIFICATION.\*

### QUANTITY.

(205.) The vowels  $\epsilon$  and  $o$  are naturally *short*;  $\eta$  and  $\omega$  *long*;  $\alpha$ ,  $\iota$ ,  $\upsilon$  *doubtful*.

*Rem.* In naming  $\alpha$ ,  $\iota$ ,  $\upsilon$  *doubtful*, we mean that they are long in some words and short in others, not that they can be both long and short in the *same* word.

(206.) The quantity of syllables is fixed either by the vowels they contain, or by the consonants that follow; in the former case they are said to be long by *nature*; in the latter, by *position*.

### General Rules.

(207.) RULE I.—A syllable with a short vowel is short by nature; *e. g.*,  $\tau\acute{\epsilon}\kappa\omicron\varsigma$ ,  $\theta\acute{\epsilon}\omicron\varsigma$ : one with a long vowel or diphthong, long by nature; *e. g.*,  $\tau\bar{\iota}\mu\acute{\eta}$ ,  $\eta\bar{\rho}\omega\varsigma$ ,  $\omicron\bar{\iota}\kappa\omicron\varsigma$ .

*Rem.* The *circumflex* accent is placed only over vowels long by nature.

(208.) RULE II.—Contracted syllables are long; *e. g.*,  $\acute{\alpha}\kappa\omega\upsilon$  for  $\acute{\alpha}\acute{\epsilon}\kappa\omega\upsilon$ ,  $\acute{\epsilon}\tau\bar{\iota}\mu\alpha$  for  $\acute{\epsilon}\tau\bar{\iota}\mu\acute{\alpha}\epsilon$ ,  $\beta\acute{o}\tau\rho\upsilon\varsigma$  for  $\beta\acute{o}\tau\rho\upsilon\alpha\varsigma$ .

*Rem.* Syllables in which  $\nu\tau$  or  $\nu$  is omitted lengthen the vowel for compensation (First Book, 312, 4); *e. g.*,  $\tau\acute{\upsilon}\psi\alpha\varsigma$  for  $\tau\acute{\upsilon}\psi\alpha\nu\tau\varsigma$ ,  $\mu\acute{\epsilon}\lambda\alpha\varsigma$  for  $\mu\acute{\epsilon}\lambda\alpha\nu\tau\varsigma$ ,  $\tau\epsilon\tau\acute{\upsilon}\phi\alpha\varsigma$  for  $\tau\epsilon\tau\acute{\upsilon}\phi\alpha\nu\tau\iota$ .

(209.) RULE III.—A short or doubtful vowel before two consonants or a double consonant is long by position; *e. g.*,  $\acute{\epsilon}\sigma\tau\acute{\epsilon}$ ,  $\tau\rho\acute{\alpha}\pi\acute{\epsilon}\zeta\alpha$ ,  $\acute{\epsilon}\chi\theta\bar{\iota}\sigma\tau\omicron\varsigma$ ,  $\phi\acute{\upsilon}\lambda\lambda\omicron\nu$ .

*Rem.* 1. This rule holds good even if one or both the consonants or the double consonant is at the beginning of the next word; *e. g.*,  $\kappa\acute{\alpha}\theta\iota\sigma\omicron\nu$   $\text{Τρῶας}$ ,  $\acute{\upsilon}\pi\acute{o}\tilde{\nu}$   $\zeta\upsilon\gamma\acute{o}\nu$ .

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\* The old Greek grammarians included accents, breathings, and quantity under the name Prosody.

*Rem. 2.* A short vowel before a mute and liquid\* is

(a) *Made long* (1) in composition; e. g., ἐκνέμω; (2) when β, γ, δ stand before λ, μ, ν; e. g., ἔβλεπον, πέπλεγμαί, εὐδομος.

(b) *Remains short* in other cases (e. g., ἄτεκνος).

☞ But in Homer a mute and liquid *commonly* make the syllable long.†

(210.) The quantity of the doubtful vowels *a, ι, υ* must generally be learned by observation; but the student who has thoroughly mastered the rules of *accent*‡ (First Book, Lessons LVIII.–LXI.), and who has observed carefully the quantity of the syllables of inflection in nouns and verbs, will have pretty sure guides in most cases. Still, to facilitate his progress, we subjoin the rules ordinarily given for the doubtful vowels, *a, ι, υ*.

### Special Rules.

#### *A Vowel before a Single Consonant.*

(211.) **RULE IV.**—A doubtful vowel before a single consonant is generally short; e. g., κᾰκός, φίλος, ἀργύρεος.

The most common exceptions are the following:

#### 1. Exceptions in *a*:

(a) The ending *āc* in any case of the 1st decl.; e. g., nom. ταμιάc, gen. σκιάc, acc. pl. δόξαc; and in ἡμᾶc, ὑμᾶc, σφᾶc.

(b) The ending *āν* in 1st decl. from nouns in *ā* or *āc*; e. g., οἰκίαν, νεανίαν; also in nouns of 3d decl.; e. g., τιτάν.

(c) Derivatives from verbs in *-αω* pure, and *-ραω*; e. g., ἀνιάτοc, from ἀνιάω; θεῖμα, from θεάομαι; κατάρυτοc, from καταρύομαι, &c.

#### 2. Exceptions in *ι*:

(a) *ιν* in nouns which have *-ινοc* in gen. (e. g., ῥηγγίλν); in those which

\* This rule may be expressed in the following lines:

At the juncture of compounds position holds true;

And when middle mutes stand before lambda, mu, nu.—(Arnold.)

(The middle mutes are β, γ, δ).

† “It cannot be too much impressed upon the learner that it must be distinctly known whether the vowel before the mute and liquid is or is not long by nature; for then, of course, it remains long; e. g., in πέντᾰθλοc the *a* is long by nature (derived from ἄθλοc). Nothing is more common than for learners to suppose that the juxtaposition of a mute and liquid can render even a long vowel doubtful.”—(Buttmann.)

‡ The accent shows the quantity thus:

1. A *circumflexed* vowel must be long (First Book, 359, 2).

2. If the *penult* is circumflexed, the ultimate must be short; e. g., μοῦσᾰ (First Book, 360, 3).

3. If the penult is acute and long, the ultimate is long; e. g., ὕρᾰ.

4. If the *antepenult* is accented, the ultimate must be short; e. g., φεύγουσι (First Book, 360, 3, b).



have two endings in the nom. (e. g., ἀκτίς and ἀκτίην); and in ἡμῖν, ὑμῖν.

(b) ἰς in monosyllabic nouns (e. g., λῖς); in ὄρνις and some others.

(c) ἰ in penult of nouns in -ιτη and -ιτης; e. g., Ἀφροδίτη, πολίτης.

3. Exceptions in υ :

(a) ῡ in the singular of verbs in -υμι, pres. and imperf., and in the participle (e. g., δείκνυμι, ἐδείκνυν, δεικνύσα); in verbal nouns in -υμα and some others.

(b) υς in monosyllable nouns (e. g., μῦς) and in some others.

*A Vowel before another Vowel.*

(212.) RULE V.—A doubtful vowel before another vowel is generally short (e. g., αἰείδοντες, δαιμονίη, φῦη.)

Rem. 1. This rule has many exceptions, of which the following are the most important :

(a) The gen. sing. in -αο, and plur. in -άων; e. g., Ἀτρείδᾶο, ἀγορᾶων.

(b) δῖά for δία.

(c) In several verbs in -άω (where -άω is not preceded by ε or ρ); e. g., μειδιάω, &c.

(d) In comparatives in -ίων; e. g., γλυκίων (short, however, in Homer).

(e) In several verbs in -ύω; e. g., θῦω, δακρῦω, &c. (Found also with ῡ short.)

Rem. 2. Even a long vowel before another is often shortened in Homer (see 230); and, on the contrary, a short one made long (see 230).

*Derivation and Composition.*

(213.) RULE VI.—Derivative and compound generally retain the quantity of the primitive and simple words; e. g., νίκη, from νικάω; ἄτιμος, from τιμή.

Rem. The privative particle α is short in composition; e. g., ἄτιμος; but if two short syllables follow, it is made long to avoid the concurrence of short syllables; e. g., ἀκᾶματος.

*Final Syllables.*

(214.) RULE VII.—A, ι, υ, final, are generally short; e. g., μοῖρᾶ, μέλι, δάκρῦ.

1. Exceptions in *a* :

- (a) Most nouns in *a* having *ας* in genitive ; e. g., *φιλιά, φιλιάς*.  
 (b) All duals in *a* ; e. g., *δόξα, πολίτῶ*.  
 (c) Feminines of adjectives in *ος* pure, or *ρος* ; e. g., *ἀγία, ἡμετέρῶ*.

2. Exceptions in *i* :

- (a) In *i*, added to pronouns or adverbs ; e. g., *ννί, οὔτοσί*.  
 (b) In *i*, substituted for *ε* or *α* ; e. g., *ὀδί* for *ὀδε*, *ταντί* for *ταῦτα*.

3. Exceptions in *v* :

- (a) The 3d pers. sing. of verbs in *μι*, imperf. and 2d aorist ; e. g., *ἔδῶ, ἔφῶ*.

☞ Final syllables ending in a consonant are accounted for by Rule IV.

*Penults of Nouns (Oblique Cases).*

(215.) RULE VIII.—A, *i*, *v*, in the penult of oblique cases of nouns, are generally short.

1. Exceptions in *a* :

- (a) Masculines in *-αν* ; e. g., *Τιτάν, Τιτᾶνος*.  
 (b) Nouns in *-ακ* pure ; e. g., *οἶαξ, οἶακος*.

2. Exceptions in *i* :

- (a) Monosyllables ; e. g., *θίν, θινός* ; but *Δῖός* (gen. of *Ζεύς*) is short.  
 (b) Nouns which have two endings in nominative ; e. g., *ἄκτις* and *ἄκτιν, ἀκτῖνος*.  
 (c) Nouns with stems in *ϑ* or *γ* ; e. g., *ὄρνις, ὄρνιθος, τέττιξ, τέττιγος*.  
 (d) All with two short syllables before the penult ; e. g., *ῥᾶφᾶνιδος*. (This is simply to avoid the concurrence of short syllables.)

3. Exceptions in *v* :

- (a) Nouns having two endings in the nom. ; e. g., *Φόρκυς* or *Φόρκυν, Φόρκυνος*.  
 (b) A number with mute stems ; e. g., *γύψ, γυπός, κήρυξ, κήρυκος, &c.*

*Inflection of Verbs.*

(216.) RULE IX.—A, *i*, *v*, in the inflection (in all moods, tenses, &c.) of verbs, are generally short.

Except. 1. Pure verbs generally lengthen the short final vowel of the stem, or, if it be long, keep it so ; e. g., *ἔάω, ἔᾶσω ; τίω, τῖσω ; ἰσχύω, ἰσχῦσω*.

2. Liquid verbs lengthen the stem-vowel in first aorist (First Book, 485).
3. If the stem-vowel is long in the present indicative, it remains so in all the moods and participles of the present and imperfect tenses ; *e. g.*, κρίνω, ἔκρινον, κρίνομαι, ἐκρινόμεν, κρίνομι, &c.
4. Dissyllabic verbs in -νμι or -νω are generally long in futures and aorists ; *e. g.*, δύσω, ἔδυσαν, δύθι, &c.

(217.) Rules, or, rather, remarks on quantity, might be multiplied almost indefinitely, but it will be better for the student to rely upon practice and observation, than to encumber his mind with more than are given above. He will find great advantage, however, in committing to memory the following table of words with *long penults*, embracing the most common words of that quantity.

TABLES OF WORDS WITH PENULT LONG.

1. With penult in *ā*.

|                                                                                                                                                                                         |  |                                                                                                                                                                                  |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>φλύᾱρος, <i>babblers.</i><br/>         ἀνιᾱρός, <i>vexatious.</i><br/>         τιᾱρα, <i>turban.</i><br/>         ὀπᾱδός, <i>follower.</i><br/>         αὐθᾱδής, <i>haughty.</i></p> |  | <p>κόβᾱλος, <i>knave.</i><br/>         ἄκρᾱτος, <i>unmixed.</i><br/>         νεᾱνις, <i>girl.</i><br/>         σινᾱπι, <i>mustard.</i><br/>         σιᾱγῶν, <i>jaw-bone.</i></p> |
| <p>☞ With all nouns in -αγός, from ἄγω or ἄγννμι ; <i>e. g.</i>,</p>                                                                                                                    |  |                                                                                                                                                                                  |
| <p>λοχᾱγός, <i>captain.</i></p>                                                                                                                                                         |  | <p>ναυᾱγός, <i>shipwrecked person.</i></p>                                                                                                                                       |

2. Penult in *i*.

|                                                                                                                                                                                                                          |  |                                                                                                                                                                                                                       |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>κάμινος, <i>oven.</i><br/>         χαλινός, <i>bridle.</i><br/>         ὄμιλος, <i>crowd.</i><br/>         πέδιλον, <i>sandal.</i><br/>         σέλινον, <i>parsley.</i><br/>         συκάμινον, <i>mulberry.</i></p> |  | <p>δωτῖνη, <i>gift.</i><br/>         ἄξινη, <i>axe.</i><br/>         χελιδών, <i>swallow.</i><br/>         ἐρίθος, <i>labourer.</i><br/>         ἀκριβής, <i>accurate.</i><br/>         ἀκόνιτον, <i>aconite.</i></p> |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

3. Penult in *ū*.

|                                                                                                                                                                                                                          |  |                                                                                                                                                                                                                           |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>αἰσχῦνη, <i>shame.</i><br/>         εὐθῦνη, <i>account.</i><br/>         κίνδυνος, <i>danger.</i><br/>         βόθῦνος, <i>ditch.</i><br/>         λάγῦνος, <i>flask.</i><br/>         πρεσβῦτης, <i>old man.</i></p> |  | <p>πάπῦρος, <i>papyrus.</i><br/>         λάφῦρον, <i>booty.</i><br/>         πίτῦρον, <i>bran.</i><br/>         ἄγκῦρα, <i>anchor.</i><br/>         γέφῦρα, <i>bridge.</i><br/>         κολλῦρα, <i>sort of loaf.</i></p> |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

4. Thus, also, ἰσχῦρός (from ἰσχῦω), *strong* ; but most adjectives in -υρος have *v* short ; *e. g.*, ἐχῦρός, from ἔχω.

5. The following proper names have the penult long :

(Penult in *a*.) Στύμφᾱλος, Φάρσαλος, Πρίᾱπος, Ἄρᾱτος, Δημάρᾱτος, Ἀχᾱτης, Μιθριδάτης, Εὐφράτης, Νιφάτης, Θεανῶ, Ἰᾱσων, Ἀμῦσις, Σᾱρᾱπις (*Serapis*).

(Penult in *ι*.) Εὐρίπος, Ἐνίπεύς, Σέριφος, Φοινίκη, Γράνικος, Ὀσίρις, Βοσύρις, Ἀγχίσσης, Αἰγίνα, Καμάρινα, Ἀφροδίτη, Αὐφιτρίτη.

(Penult in *υ*.) Διόνυσος, Ἀμφρυσός, Καμβύσης, Ἀρχύτας, Κωκῦτός, Βηρῦτός, Ἀβυδος, Βιθῦνός, Πάχυνον, Κέρκυρα, or Κόρ κῦρα.

6. The following dissyllables have the penult long :

Penult in *α*.

|                   |                |
|-------------------|----------------|
| ἄτη, ruin.        | σφραγίς, seal. |
| δαλός, firebrand. | τραχύς, rough. |

Penult in *ι*.

|                |                 |
|----------------|-----------------|
| ψιλός, bare.   | μικρός, small.  |
| χιλός, fodder. | τιμή, honour.   |
| λιμός, hunger. | νίκη, victory.  |
| ρίνός, hide.   | κλίνη, couch.   |
| λιτός, smooth. | δίη, whirlpool. |

Penult in *υ*.

|                            |                       |
|----------------------------|-----------------------|
| θῦμός, mind.               | σύριγξ, flute.        |
| ῥῦμός, pole of a carriage. | χρῦσός, gold.         |
| χῦμός, juice, sap.         | ξῦνός, common.        |
| τυρός, cheese.             | κῦφός, crooked, bent. |
| πῦρός, wheat.              | ψυχρός, cold.         |
| φῦλή, tribe.               | ψυχή, soul.           |
| ῥλη, forest, matter.       | λύπη, grief.          |

7. In verbs with monosyllabic stems, and in all verbs in -ανω, -ινω, -υνω, *α* is short (e. g., ἄγω, γράφω); *ι* and *υ* long; e. g., τρίζω, σύρω, except in γλύφω, carve.

☞ But *ικάνω* is long; also *φθάνω*, *κιχάνω*, in the epic poets.

8. The following pure verbs (contracted) have the first syllable long :

|                    |                       |
|--------------------|-----------------------|
| κινέω, move.       | σῦλάω, plunder,       |
| ρίγέω, shudder.    | ρίγώω, freeze.        |
| σιγίαω, be silent. | φῦσάω, blow, breathe. |

Rem. 1. By knowing the quantity of the above words, we learn that of many compounds; e. g., ἄτιμος, ἄψυχος, ἐμβριθής, ἄστυλον, &c.; and also of many proper names; e. g., Hermonimus, Demoniacus, Eriphyle, &c.

Rem. 2. Some verbal nouns adopt the short vowel of the second Aorist instead of the long one of the Present. This occurs,

(a) In some nouns in *η*: τριβή, διατριβή, ἀναψυχή, παραψυχή, παιδοτριβης.

(b) In some adjectives in -ης (-εος): ἐγκρινής, ἀτριβής, παλιντριβής.

9. The rule that one vowel before another is short has more exceptions in

Greek than in Latin. Yet the vowel is oftener short than long. Observe carefully the following :

(a) Penult in  $\bar{i}$  (long).

καλίᾱ, *nest.*

κονίᾱ,\* *dust.*

ἀνίᾱ,\* *vexation.*

αἰκία, *insult.*

Ἀκαδημία, *Academy.*

(b) Penult in  $\bar{a}$  (long).

λαός (ὁ), *people.*

ναός (ὁ), *temple.*

κάω (for καίω), *burn.*

κλάω (for κλαίω), *weep.*

(c) Of words in  $-ων$ ,  $-ων$  : those with  $o$  in penult of gen. have penult *long* ; those with  $\omega$ , *short*.

Hence the penult is *long* in Ἀμφίων, Μυχάων, &c., and all *comparatives* in  $-ων$ , βελτίων, &c. ; but *short* in Δευκαλίων, Φορμίων, γεν.  $-ωνος$ .

## VERSIFICATION.

### *Rhythm, Arsis, Thesis, Verse, Feet.*

(218.) 1. By *Rhythm* we mean a regular alternation of elevations (stress) and depressions of the voice. In poetry this alternation follows certain fixed laws.

2. The effort of voice by which stress is laid upon one syllable is called *Ictus*,† or rhythmical accent. A syllable so raised by the ictus stands in the *Arsis*.‡ The syllable (or syllables) on which the voice rests or sinks are said to be in the *Thesis*.‡

3. A *Foot* is formed by the union of arsis and thesis. A combination of feet forms a *Verse*.

4. The most usual feet are,

(a) Of two syllables :

Spondee, — — ; e. g., τοῦτῶς

Iambus, — — ; e. g., λόγος.

Trochee, — — ; e. g., δὸνλῶς.


Pyrrhic, — — ; e. g., λόγος.

(b) Of three syllables :

Dactyl, — — — ; e. g., τῦπτῆτῆ.

Anapæst, — — — ; e. g., τᾶμῶν.

Tribrach, — — — ; e. g., λέγῆτῆ.

 The less common feet are given in the note below.¶

\* These two words, however, occur in epic poets with  $\bar{i}$  (short).

† So called because the time was marked by a stamp of the foot.

‡ The words *arsis* (ἄρσις) and *thesis* (θέσις) denote, respectively, the *raising* and *lowering* of the voice.

¶ Feet of three syllables : the five following, viz.,

*Species of Verse.*

(219.) The principal kinds of verse are four, viz., the Dactylic, Trochaic, Iambic, and Anapæstic, so called from the predominant foot in each.

*Rem.* The term *metre* is used (in a general sense) to denote a species of verse; thus we speak of Dactylic metre; *i. e.*, that kind of verse in which the dactyl predominates; Iambic metre, in which the iambus predominates, &c.

(220.) A verse which has just the number of syllables requisite is called *acatalectic*; if it lacks a syllable at the end, *catalectic*; if at the beginning, *acephalous*; if it have a syllable too much at the end, *hypercatalectic* or *hypermeter*.

(221.) (a) Dactylic verse is measured by single feet, so that a dactylic verse of six feet is called *hexameter*; of five, *pentameter*, &c.

(b) But *Iambic*, *Trochaic*, and *Anapæstic* verse are measured by *dipodies* (*i. e.*, pairs of feet); so that an iambic of six feet is called *trimeter*; of four, *dimeter*, &c.

*Rem.* The term *metre* is used (in a specific sense) to denote feet or dipodies entering into verse; thus, in dactylic verse, *one* foot is called a metre; in iambic, anapæstic, and trochaic, *two*.

*Cæsura.*

(222.) *Cæsura* is the separation, by the end of a word, of syllables entering into a foot. If the feet of a verse be marked off like bars in music, whenever a bar falls in the middle of a word there is a *cæsura*; *e. g.*, the following hexameter has *four* *cæsuras*:

χῶδῃ-|νὸν κᾶτᾶ | θύμῳν ἔ-|ῖζω-|νοῖῶ γῦ-|ναῖκῶς.

Molossus, — — —.  
Amphibrach, — — —.  
Amphimacer, — — —.

Bacchius, — — —.  
Antibacchius, — — —.

Feet of four syllables:

Choriambus, — — — —.  
Antispast, — — — —.  
Ionic a majore, — — — —.  
Ionic a minore, — — — —.

Proceleusmatic, — — — —.  
Dispondeë, — — — —.  
Diiambus, — — — —.  
Dichoreë, — — — —.

Feet consisting of three short syllables and one long are called first, second, third, or fourth Pæon, according as the long syllable is the first, second, third, or fourth of the foot.

Feet consisting of three long syllables and one short are called first, second, third, or fourth Epitrite, according as the short syllable is the first, second, third, or fourth of the foot.

*Rem.* The half of a metre (221, *Rem.*) is technically called a *Hemimer* (ἡμιμερές). Hence a cæsura, cutting off the third half metre, is called *triemimeral*; the fifth, *penthemimeral*; the seventh, *heptemimeral*, &c.

I. DACTYLIC VERSE.

(223.) The principal Dactylic verse is the **HEXAMETER**, employed by the epic poets, and especially by Homer, to sing the exploits of heroes, and hence called the *Heroic*, or

Homeric Hexameter.

(224.) The Homeric Hexameter consists of six feet, of which the first four may be either dactyls or spondees; the fifth is regularly a dactyl; the sixth a spondee.

|                                                            |    |    |    |    |    |
|------------------------------------------------------------|----|----|----|----|----|
| 1.                                                         | 2. | 3. | 4. | 5. | 6. |
| τὸν δ' ἄπᾶ μῆϊβόμῃ νὸς προῦσῆ φῆ̄ πῶδᾶς   ὦκύς 'Ἄ χιλλεῦς. |    |    |    |    |    |
| πῶλλᾶς   δ' ἰφθι μῶνς ψῶ χᾶς 'Ἄῖ δι προῦ̄ ᾠψῆν.            |    |    |    |    |    |

*Rem.* 1. The final syllable, as it closes the verse, may be either long or short, but is always reckoned long.

*Rem.* 2. Sometimes a spondee is found in the fifth place, especially in a grave and solemn strain. The line is then called *spondaic*.

*Cæsura in Hexameter.\**

(225.) (a) Every well-formed hexameter has at least *one* cæsura, and may have several.

(b) The *masculine* cæsura falls just after the *arsis* of a dactyl (— | — —); the *feminine* after the first short syllable of the *thesis* (— — | —).

(226.) The principal cæsuras are,

1. Penthemimeral, *masculine*, after the *arsis* of the 3d foot; *e. g.*,

|                                                          |    |    |    |    |    |
|----------------------------------------------------------|----|----|----|----|----|
| 1.                                                       | 2. | 3. | 4. | 5. | 6. |
| ἄλλ' ὄ μῆν   Αἰθῖο πᾶς    μῆτῆ   κῖᾶθῆ   τῆλῶθ' ἔ όντᾶς. |    |    |    |    |    |

2. Penthemimeral, *feminine*, thesis of 3d foot; *e. g.*,

|                                                           |    |    |    |    |    |
|-----------------------------------------------------------|----|----|----|----|----|
| 1.                                                        | 2. | 3. | 4. | 5. | 6. |
| ἔκ περ σαῖ Πριᾶ μῶιῶ    πῶ λῆν εῖν   δ' οἶ καδ' ἴ κέσθατ. |    |    |    |    |    |

3. Heptemimeral, *masculine*, *arsis* of 4th foot; *e. g.*,

|                                                   |    |    |    |    |    |
|---------------------------------------------------|----|----|----|----|----|
| 1.                                                | 2. | 3. | 4. | 5. | 6. |
| πῶλλᾶς   δ' ἰφθι μῶς ψῶ χᾶς    'Ἄῖ δι προῦ̄ ᾠψῆν. |    |    |    |    |    |

☞ Others also occur, but the above are most important.

\* Kühner, Elementargrammatik, § 190.

*Hiatus—Synizesis—Digamma.*

(227.) **HIATUS.**—(a) When a word ends with a vowel, and the next begins with one, an effect is produced which is called *Hiatus*. This the Greek poets sought to avoid,

1. By *elision*; e. g., ἐπ' ἐμοῦ for ἐπὶ ἐμοῦ.
2. By *crasis*; e. g., τᾶλλα for τὰ ἄλλα.

(b) Homer, however, frequently allows it, especially,

1. In a long vowel or diphthong; e. g., ἀντιθέω'Οδυσῆϊ. *If the long vowel or diphthong fall in the thesis, it is made short*; e. g., πύργῳ ἔφέστηκε.
2. When two words are separated by a punctuation-mark; e. g., ἄλλ' ἄνα, εἰ, &c.

(228.) **SYNIZESIS.**—Two vowels, forming separate syllables, are often combined into one by *Synizesis*; e. g., χρυσέω, pronounced as two syllables, χρυσ-εω (the ε sounded like English y).

(229.) **DIGAMMA.**—(a) There was originally in the Greek alphabet a letter called *Vau*, or *Digamma*,\* corresponding nearly to the English F or Latin V. Its form was  $\mathcal{F}$ .

(b) Its traces are found chiefly,

1. At the *beginning* of certain words, indicated only by the smooth breathing; e. g., ἴς ( $\mathcal{F}$ ις, Lat. *vis*), οἶνος ( $\mathcal{F}$ οἶνος, Lat. *vinum*), or by the rough; e. g., ἔσπερος ( $\mathcal{F}$ έσπερος, Lat. *vesperus*).
2. In the *middle* of certain words, changed into *v*; e. g., ναῦς, instead of νά $\mathcal{F}$ ς (Lat. *navis*), βοῦς, instead of βό $\mathcal{F}$ ς (Lat. *bos, bovis*); or not indicated at all; e. g., οἶς (ὄ $\mathcal{F}$ ις, *ovis*).

(c) In Homer's time many words were certainly sounded with the digamma; e. g., ἄγνυμι, ἄναξ, ἀνδάνω, and others beginning with *a*; ἔαρ (*ver*), the forms of εἶδω (*video*), also, εἶκα, ἐννυμι, εἶπειν, ἔκηλος, and others beginning with *e*; οἶς (*suus*), οὔ (*su*), οἶκος (*vicus*), οἶνος (*vinum*), &c.

(d) Its most important effects in Homeric hexameter are,

1. Short syllables at the end of words (e. g., -ος, -ον) are lengthened before words having the digamma; this forming, in fact, length by *position*.
2. No *hiatus* is caused by words having the digamma; e. g., Ἀτρείδης τε ἄναξ ἀνδρῶν.

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\* So called from its form  $\mathcal{F}$  resembling one gamma standing on another. It is thought to have occupied the sixth place in the alphabet, and was retained longest by the Æolians.



*Lengthening and Shortening of Syllables by Arsis  
and Thesis.*

(230.) RULE I.—A short syllable may be made long when it falls in the *arsis*; *e. g.*,

φιλε κασίγνητέ κόμισαί τε με δός τε μοι ἵππους.  
ἔγχει ἐρειδομένω· ἔτι γάρ ἔχον ἔλκεα λυγρά.

RULE II.—A long vowel or diphthong at the end of words may be made short when it falls in the *thesis*, if the next word begins with a vowel; *e. g.*,

ἡμένῃ | ἐν βένθεσσιν ἀλδς παρὰ πατρὶ γέροντι.

*Rem. 1.* This shortening in thesis is almost constantly made in Homer  
Remember that *it does not occur in the arsis.*

*Rem. 2.* Nor does it occur if the *next word has the digamma.*

*Rem. 3.* It occurs, but seldom, in the middle of a word; *e. g.*, ἐπεῖῃ.

*Rem. 4.* Sometimes, from the necessity of the verse, a short vowel in *thesis* is measured as long, between two long vowels; *e. g.*,  
ὑπο|δεξιῇ.

Elegiac Pentameter.

(231.) Elegiac verse consists of alternate hexameters and pentameters. The pentameter is composed of two dactyls or spondees and a long cæsural syllable, followed by two dactyls and another long syllable; *e. g.*,

κῦμαῖτᾶ | ποιεῖ|τᾶι || χεῖμαῖτι | νῦξ ὀλῶ|ῆ.

IAMBIC VERSE.

[This should not be studied until the student comes to read the Anacreontics and Iambics at the end of the Reading Lessons in Verse.]

(232.) Iambic verse is so called because the *iambus* (—) is the principal foot that occurs in it. The most important species is the *Trimeter*, consisting of three dîpodies (221, *b*). As it has six feet, it is sometimes called *Senarian*.

Iambic Trimeter.

(233.) In pure trimeter we find each foot an iambus; *e. g.*,

πᾶλαῦ | κύνῃ | γῆτοδν | τᾶ καῖ | μέτροῦ | μῆδν.

(a) The *tribrach* may stand (instead of the iambus) in either of the first five feet.

(b) The *spondee* may stand in the *odd* places (1st, 3d, or 5th).

(c) The dactyl in the 1st and 3d.

(d) The anapæst in the *first* only, except in proper names, when it may appear in any foot except the last.

(234.) The following table exhibits the feet which are admitted into regular iambic trimeter in Greek tragedy, according to the rules above given :

|                 | 1     | 2     | 3     | 4     | 5     | 6     |
|-----------------|-------|-------|-------|-------|-------|-------|
|                 | — —   | — —   | — —   | — —   | — —   | — —   |
|                 | — — — | — — — | — — — | — — — | — — — | — — — |
|                 | — —   | — —   | — —   | — —   | — —   | — —   |
|                 | — — — | — — — | — — — | — — — | — — — | — — — |
|                 | — —   | — —   | — —   | — —   | — —   | — —   |
|                 | — — — | — — — | — — — | — — — | — — — | — — — |
| In proper names | — — — | — — — | — — — | — — — | — — — | — — — |

(235.) The following verses afford specimens of the admission of the Tribach :

Ἄπολλῆς, | ἔρῃ|μῶς, ἀθ|λιῶ|τᾶτῆ | βρῶτων.

Spondee :

Ὄυτῶ | δ' ἄμει|βαί μ' ὦσ|τῆ μ' ἀλ|γῆσαι | φρένας.

Dactyl :

Μῆτῆρᾶ, | τῶ σῶ|φρῶν τ' ἔλα|βέν ἀν|τῆς ξυμ|φῶρας.

Anapæst :

Ἄκῶλᾶσ|τῶς ὄχ|λῶς, ναῦ|τίκῆ | τ' ἀνά|ρχία.

Ἐξεῖ | δ' ἔς οἰ|κοῦς Ἐρ|μῖδωνῆ | τίνος | χρῶσθ.

(236.) *Cæsura* in iambic trimeter. Every senarian should have a penthemimeral or hepthemimeral *cæsura* ; e. g.,

1. 2. 3. 4. 5. 6.  
 ἄγῆτῆ\* | τῶν ἀ|βρῶν||δῆ | πῶτ' ἐν | Τροί ᾗ | πῶδα.  
 πᾶλαι | κύνῃ|γῆ τοῦν | τᾶ || καῖ | μέτρον | μένων.

*Rem. 1.* Many lines have both, but the penthemimeral is much the more common.

*Rem. 2.* A *quasi-cæsura*\* is formed by the elision of a short vowel after the third foot ; e. g.,

κέντῆι | τῆ μῆ|φείδῆσθ' || ἔγῶ | τῆκῶν | Πᾶριν.

*Rem. 3.* When the *cæsura* occurs in the tribrach, it should be between the first and second syllables ; e. g.,

πέπλων | λάκισ|μᾶτ' || ἄδδ|κῆμ ὄλ|βίοις | ἔχειν.

#### Anacreontic.

(237.) Anacreontic verse is so called from the poet Anacreon.

(238.) (a) One species of this is the *iambic dimeter catalectic* ; i. e., iambic dimeter lacking the last syllable.

\* Porson.

(b) It contains three iambs, and a long syllable. But sometimes the first foot is a spondee :

ϑελω | λεγειν || Ἄτρειδ|αις  
 η βαρβ|ιτως || δε χορο|αις.

(239.) Another species admits an *anapæst* in the first place ; e. g.,

μεσωνυ|κτιοις || ποθ' ω|ραις.  
 μακαρα|ζ|ομεν || σε τετ|τιξ.

### TROCHAIC VERSE.

(240.) (a) Trochaic verse is so named because the trochee (— ∪) is its principal foot.

(b) The most common is the *trochaic tetrameter catalectic*; called tetrameter, because it consists of four dipodies (221, b); and catalectic, because the last foot lacks a syllable.

(c) The following scheme shows the feet that are admissible, and their proper places :

|                 | 1     | 2     | 3     | 4   | 5     | 6     | 7     |
|-----------------|-------|-------|-------|-----|-------|-------|-------|
|                 | — ∪   | — ∪   | — ∪   | — ∪ | — ∪   | — ∪   | — ∪   |
|                 | ∪ ∪   | ∪ ∪   | ∪ ∪   | ∪ ∪ | ∪ ∪   | ∪ ∪   | ∪ ∪   |
|                 | — —   | — —   | — —   | — — | — —   | — —   | — —   |
|                 | ∪ —   | ∪ —   | ∪ —   | ∪ — | ∪ —   | ∪ —   | ∪ —   |
| In proper names | — ∪ ∪ | — ∪ ∪ | — ∪ ∪ |     | — ∪ ∪ | — ∪ ∪ | — ∪ ∪ |

*Rem.* In proper names observe that a dactyl may appear in any place but the 4th and 7th.

(241.) *Examples.*

Φωνον | εμβα|λων, τον | αυτον || ονκ απ|οισε | ται μω|ρον.  
 Εξιθ' | εκχω|ρας · αλ|ηθως || δ'ονομα | Πολυνη|κην Πα|τηρ.  
 Συγγο|νον τ'ε|μην Πυλα|δην τε || τον τα | δε ξυν|δρων τα | μοι.

*Rem.* The fourth foot should always end with a word, as shown by the double lines in the above examples.

### ANAPÆSTIC VERSE.

(242.) Anapæstic verse is so called because the anapæst (— ∪ —) is its principal foot. It admits the *dactyl* or *spondee* instead of the anapæst.

*Rem.* 1. But an anapæst rarely follows a dactyl in the same dipody, as too many short vowels would thus be brought together.

*Rem.* 2. The *proceleusmaticus* (— ∪ ∪ ∪) is found in a few rare cases.

(243.) The most common is the *dimeter*, having two dipodies, or four feet, of which the last may be either an anapæst, spondee, or trochee.

δεκατον | μεν ετος || το δεπει | Πριμω.

Zēv̄ς γᾱρ | μῆγαῶλῆς || γλῶσσῆς | κῶμπῶς.  
 τῖμῆς, | ὄχϋρῶν || ξῆνγῶς Ἄ|τρειδῶν.

*Rem.* Each dipody, in the tragic poets, ends with a word.

(244.) Anapæstic dimeters commonly occur in a series of verses called a *system*, terminated by a *catalectic dimeter* or *Paræmiac*\* verse. Its structure is that of the dimeter, except that it lacks a syllable at the end; *e. g.*,

παῖσῃ δῆ | μάλλῶν | γῆγενῆ | τᾱί.  
 πᾱν μῶι | φῶβῆρῶν | τῶ πρῶς ἔρ|πῶν.

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\* So called because *proverbs* (*παροιμῖαι*) were frequently written in this metre.

## THE EPIC OR HOMERIC DIALECT.

### THE DIALECTS IN GENERAL.

(245.) (a) THE Greek language\* consisted of two elements, the *Pelasgian* and the *Hellenic*. The Pelasgians (Πελ-ασγοί or Πέλοπες, "swarthy Asiatics," or "dark-faced men") occupied and civilized parts of northern Greece, and also the Peloponnesus, which was named after them. The Hellenes (Ἕλληνες, "the warriors") were a martial tribe from the mountains in the north of Thessaly.

(b) The tribes resulting from the commingling of these two were called *DORIANS* (Δωριεῖς, "Highlanders," from δα and ὄρος) when the Hellenic element predominated, and *IONIANS* (Ἴωνες, "men of the coast"†) when the Pelasgian predominated. But when the Highlanders blended with the people of the Thessalian plains, they were called *ÆOLIANS* (Αἰολεῖς, "mixed men"), a name long retained by the Thessalians and Bœotians.

(c) Part of the Ionian race emigrated to Asia Minor, and part remained in Attica. These last were the most energetic and intelligent of all the Greeks, and their dialect (the *ATTIC*) became the most widely circulated, and is now used as a standard of comparison for all the rest.

(246.) The four principal dialects are, then, the *ATTIC*, *IONIC*, *DORIC*, and *ÆOLIC*.

#### . Attic.

(247.) 1. The *ATTIC* was used by the Athenians. It forms the basis of the Grammar which the pupil has studied.

2. The principal writers in the Attic dialect are, in Philosophy, Plato; in History, Thucydides and Xenophon; in Oratory, Demosthenes, Æschines, and Isocrates; in Poetry, Aristophanes, Æschylus, Sophocles, and Euripides.

3. Its chief peculiarities (besides those noted in the "First Book," under the several declensions, conjugations, &c.) are,

(a) The substitution of ξ for σ; e. g., ξύν for σύν.

(b) The substitution of ττ for σσ; e. g., θάλαττα for θάλασσα.

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\* The remarks on the "Dialects in general" are modified from Donaldson (*Greek Grammar*, Introduction).

† Also, Αλυμαλεῖς, "beach-men," or Ἀχαιοί, "sea-men."

## Ionic.

(248.) 1. The IONIC dialect was used by the Ionians, and other inhabitants of Asia Minor.

2. The Ionic writers most usually read are Herodotus and Anacreon.

3. The Ionic was by far the smoothest and softest of the dialects. Its chief peculiarities are:

(a) *It loves a concurrence of vowels.* Hence it rejects contracted forms (e. g., it uses ποιέω instead of ποιῶ), and resolves diphthongs into separate vowels; e. g., τύπτεο for τύπτου, πατρῶιος for πατρῶος. Hence, also, it rarely uses the apostrophe.

(b) *It prefers smooth to aspirated letters;* e. g., δέκομαι for δέχομαι; ἄπαιρέω for ἄφαιρῶ, ὄλλοι for ὄλλοι.

(c) Its most common changes of letters are:

|               |     |    |    |            |     |             |
|---------------|-----|----|----|------------|-----|-------------|
| δ             | for | σ, | as | ἴδμεν      | for | ἴσμεν,      |
| κ             | "   | π, | "  | κοῖος      | "   | ποῖος,      |
| κ             | "   | χ, | "  | δέκομαι    | "   | δέχομαι,    |
| α             | "   | ε, | "  | μέγαθος    | "   | μέγεθος,    |
| ε             | "   | α, | "  | ἔρσην      | "   | ἄρσην,      |
| ε is inserted |     | "  | {  | ἀδελφῆδος  | "   | ἀδελφός,    |
|               |     |    | }  | ἔμεωῦτέω   | "   | ἔμαντῶ,     |
| η             | for | α, | "  | πρήγμα     | "   | πρᾶγμα,     |
| ου            | "   | ο, | "  | νοῦσος     | "   | νόσος,      |
| ευ            | "   | ου | "  | καλεῦμενος | "   | καλούμενος. |

## Doric.

(249.) 1. The DORIC dialect was widely diffused at first, but at a later period was mostly confined to Sparta and the adjacent districts. It was used chiefly as the language of lyric and pastoral poetry.

2. The chief writers are Pindar, Theocritus, Bion, and Moschus.

3. It was the roughest of the dialects. Its chief peculiarities are:

(a) The use of broad α instead of η or ω; e. g., ἄ λάθα for ἠ λήθη, τᾶν κορᾶν for τῶν κορῶν.

(b) Η is sometimes used for α, as ζῆν for ζᾶν; ω for ου, as μῶσα for μοῦσα; αι for ει, as αἶθε for εἶθε; ευ for ου, as οἰκεῦντες for οἰκοῦντες.

(c) σ is used for θ, as σιδς for θεδς,  
κ " τ, " πόκα " πότε,  
κ " π, " κοῦ " ποῦ,  
σδ " ζ, " τράπεσδα " τράπεζα.

α) Insertion of σ in the passive inflection of verb; e. g., τυπτόμεσθον for τυπτόμεθον.

(e) Ending the infin. in *-μεναι* or *-μεν*; e. g., *ἔμεναι* for *εἶναι*, *ιδέμεν* for *ιδεῖν*.

(f) The preposition *πρός* is, in the Doric dialect, *ποτί*.

### Æolic.

(250.) The ÆOLIC dialect\* is of less importance than the others, as there are fewer remains of it. The fragments of Alcæus and Sappho are written in Æolic. It differs but slightly from Doric. The digamma was longest preserved in it.

### THE EPIC OR HOMERIC DIALECT.†

(251.) The language of Homer is the *older Ionic*, including, however, forms adapted to the verse from all the dialects; and as Homer's epics were about the earliest of that species of poetry, and at the same time its master-pieces, his dialect remained the dialect of epic poetry. Under the title of the *Homeric dialect*, therefore, we embrace a brief account of the peculiarities of the epic language.

### VOWEL CHANGES.

(252.) CONTRACTION.—The fuller forms of words are preferred to the contracted ones in the epic language.

1. But Homer uses contracted or uncontracted forms, according to the necessities of the verse; e. g., both *ἄεκων* and *ἄκων*.

2. *-ση* is contracted (in the middle of words) into *ω* in the verbs *βοᾶν*, *to cry*, and *νοεῖν*, *think*; e. g., *βῶσας* for *βοήσας*, *ἀγνώσασκεν* for *ἀγνοήσασκεν*. So *ὀγδώκοντα*, instead of *ὀγδοήκοντα*.

(253.) DIÆRESIS is the separation of a diphthong into its vowels. It occurs in Homer frequently, especially in words which had the digamma; e. g., *ἀντμή* (*ἄφω*), *παῖς*, *οἶς* (*ὄφίς*), *ὄτομαι*, *ἐκτίμενος*.

(254.) CRASIS‡ is not common. It occurs especially in

|                                  |  |                                     |
|----------------------------------|--|-------------------------------------|
| <i>κἀγώ</i> for <i>καὶ ἐγώ</i> , |  | <i>οὔνεκα</i> for <i>οὐ ἔνεκα</i> , |
| <i>τἄλλα</i> “ <i>τὰ ἄλλα</i> ,  |  | <i>ἄριστος</i> “ <i>ὁ ἄριστος</i> , |
| <i>οὔμός</i> “ <i>ὁ ἐμός</i> ,   |  | <i>αὐτός</i> “ <i>ὁ αὐτός</i> .     |

(255.) SYNIZESIS (228) is very common: especially,

1. *In the middle of words*: *ε* before other vowels and diphthongs; e. g., *στήθεα*, *ἡμέας*, *θεοί*, *χρυσέοις*, *τεθνεῶτι*. With *a*, *i*, *o*, or *v* before other vowels it occurs much less frequently.

\* The Æolic preserves the earliest forms of the Greek tongue. The Latin coincides more nearly with it than with the other dialects.

† What follows on the Homeric dialect is modified from Kühner's *Elementargrammatik*, and Krüger, *über die Dialekte*.

‡ First Book, 32, 1.

2. *Between two words*: especially between ἦ, ἧ, δῆ, μῆ, ἐπέι, or a word with the case-ending η or ω, and the word following; e. g., ἦ σὺ, μῆ ἄλλοι.

(256.) ELISION (First Book, 32, 2) is very common.

(257.) *POCOPE* cuts off a short final vowel before a word beginning with a consonant.

1. It occurs with ἀνά, κατά, παρά, and ἄρα (conj.); occasionally with ἀπό and ὑπό.

2. When the *a* is cut off,

(a) ἄν becomes ἄμ\* before a p-mute or μ; e. g., ἄμ βωμοῖσι, ἄμ πέλαγος, ἄμ φόνον, ἄμμένω.

(b) κάτ assimilates τ to the consonant that follows (but takes the smooth mute before the rough); e. g., κὰδ δύναμιν, κὰπ φάλαρα.

#### CONSONANT CHANGES.

(258.) The t-mutes δ and θ are *retained* before μ, instead of becoming ; † e. g., ἴδμεν for ἴσμεν, κεκορνθμένος for κεκορυσμένος.

(259.) *Metathesis*‡ of ρ with the vowel before it, occurs often; e. g., κράτερος for κάρτερος, ἔδρακον for ἔδαρκον.

(260.) Certain *consonants may be doubled* after short vowels; e. g.,

(a) The semi-vowels λ, μ, ν, ρ, σ; e. g., ἔλλαβον (for ἔλαβον), ἔμμαθον (for ἔμαθον), νέκυσσιν (for νέκυσιν), ὕσσον for ὕσον, &c.

(b) The mutes π, κ, τ, and δ; e. g., ὄππως for ὄπως, ὅττι for ὅτι, ἔδδεισε for ἔδεισε, &c.

*Rem.* A single consonant may be used instead of two, when necessary for the verse; e. g., Ἄχιλεύς for Ἀχιλλεύς

#### INFLECTION OF WORDS.

##### I. THE ARTICLE.

(261.) 1. The Article is generally used in Homer as a demonstrative pronoun (*this, that*); sometimes for the personal pronoun *he, she, it*.

2. Its peculiar forms in Homer are the following:

(a) Singular: gen. τοῖο for τοῦ.

(b) Plural: gen. (fem.) τάων (for τῶν); dat. τοῖσι (for τοῖς); ταῖσι, τῆσι, or τῆς, for ταῖς.

##### II. THE NOUN.

##### First Declension.

(262.) (a) SINGULAR.

\* First Book, 438.

† Ibid., 432.

‡ Interchange of the order of letters.



1. For  $\bar{a}$ , we find  $\eta$  in all cases singular; e. g., σοφί-η, -ης, -η, &c., for σοφί- $\bar{a}$ , - $\bar{a}$ ς, - $\bar{a}$ , &c.; νεανίης for νεανίας, &c.

Rem. 1. Except θεά, goddess, - $\bar{a}$ ς, - $\bar{a}$ ; also in Αινεί $\bar{a}$ ς, and some other proper names in -ας pure. The vocat. of νύμφη is νύμφ $\bar{a}$ .

Rem. 2. Even  $\bar{a}$  becomes  $\eta$  in some nouns in -εια, -οια; e. g., ἀληθείη, -ης, &c., for ἀλήθει $\bar{a}$ , -ας, &c.

2. In some masculines the nominative appears in -α instead of -ης, when the verse needs it; e. g., ἰππότα for ἰππότης. In three the accent is thrown back; viz., μητίετα, εὐρύοπα, ἀκάκητα.

3. Instead of -ου, in gen. sing. masc., we find - $\bar{a}$ ο, -ω, and -εω; e. g., Ἑρμεί $\bar{a}$ ο and Ἑρμείω (for Ἑρμείου); Ἀτρείδ $\bar{a}$ ο and Ἀτρείδ $\bar{e}$ ω, for Ἀτρείδου.

☞ The ω is considered short for accent, and  $\bar{e}\omega$  is always pronounced as one syllable (yo) by synizesis.

(b) PLURAL.

1. In genitive plural, besides - $\bar{a}$ ων, we have - $\bar{a}$ ων and - $\bar{e}$ ων; e. g., πυλάων, πυλ $\bar{e}$ ων (πυλ $\bar{a}$ ων).

2. In dative plural, -ησι, -ης, and -αισι or -αις.

☞ The following table contains all the forms. It must not, however, be thought that the precise words in the table appear in all the forms.

| SINGULAR.<br>Common Forms.<br>N. | Epic.<br>Nom.           | Gen.                                                     | Dat.                                 | Acc. | Voc. |
|----------------------------------|-------------------------|----------------------------------------------------------|--------------------------------------|------|------|
| σοφί-α                           | σοφί-η                  | -ης                                                      | -η                                   | -ην  | -η   |
| νεανί-ας<br>ἰππότ-ης             | νεανί-ης }<br>ἰππότ-α } | -αο<br>-ω<br>-εω                                         | -η                                   | -ην  | -η   |
| PLURAL.                          |                         |                                                          |                                      |      |      |
| κλισίαι                          | κλισίαι                 | - $\bar{a}$ ων }<br>- $\bar{a}$ ων }<br>- $\bar{e}$ ων } | -ησι }<br>-ης }<br>-αισι }<br>-αις } | -ας  | -αι  |

Second Declension.

(263.) The peculiar forms are only three :

|                    |                           |                         |
|--------------------|---------------------------|-------------------------|
| Sing.              | Dual.                     | Plural.                 |
| Gen. -οιο for -ου. | G. and D. -οιιν for -οιν. | Dat. -οισι(ν) and -οις. |

Rem. 1. Instead of the contracted forms of 2d decl. Homer generally uses the full forms; e. g., νόος instead of νοῦς.

Rem. 2. A few traces of the Attic 2d decl. (First Book, 88) appear in Homer, with gen. sing. - $\bar{a}$ ο instead of -ω; e. g., Πηνελ $\bar{e}$ ωο, from Πηνέλεως.

Third Declension.

(264.) 1. The Singular endings are mostly unchanged, except in special classes of words mentioned below.

2. The *Dual* has in gen. and dat. *οιν* ; e. g., *ποδοῖν*.

3. The *Plural* has in dat. *-εσσι* (sometimes *-σσι*, *-εσι*, or *-σι*), *κύν-εσσι* (*κυνών*, *κυν-ός*), *πόδ-εσσι*, *πάντ-εσσι*, &c.

*Rem.* In neuters, with stems ending in *ς* (First Book, 351, 2), the *ς* of the stem is dropped ; e. g., *ἐπέ-εσσι* (nom. *ἔπος*, stem *ἔπεσ-*).

(265.) The following special classes are to be noted :

1. Nouns in *-εϋς* (First Book, 342) substitute *η* for *ε*, except before *ν* ; e. g.,

|       | N.         | G.   | D.    | A.   | V.    |
|-------|------------|------|-------|------|-------|
| Sing. | βασιλ-εϋς  | -ῆος | -ῆϊ   | -ῆᾶ  | -εϋ   |
| Plur. | βασιλη-εϋς | -ῆων | -εϋσι | -ῆᾶς | ῆ-εϋς |

*Rem.* Some proper names appear in both forms ; e. g., 'Οδυσσ-εϋς, -ῆος, -έος, &c.

2. Nouns in *-υς* sometimes have *-α* in acc. sing. ending ; e. g., *ιχθύα* for *ιχθύν*.

3. The syncopated liquids (First Book, 336) either keep or omit *ε*, as the verse demands ; e. g., *γαστήρ*, *γαστέρος*, or *γαστρός*, &c.

4. The word *βοῦς* is not contracted : *βόες*, *βόας*, *βό-εσσι*.

### *Irregular Nouns.*

(266.) Learn also the following inflections (First Book, 354).

1. *Γόνη* (τὸ, *knee*) and *δόρυ* (τὸ, *spear*) :

Sing. *γούνατος* or *γουνός*, *δούρατος* or *δουρός*, *δούρατι* or *δουρί*.

Plur.

N. *γούνατα* or *γούνα*, *δούρατα* or *δοῦρα* ; dual *δοῦρε*.

G. *γούνων*, *δούρων*.

D. *γούνασι* (-σσι) or *γούνεσσι*, *δούρασι* or *δούρεσσι*.

2. *Κάρᾱ* (τὸ, *head*) :

Sing. N. *κάρη*, Gen. *κάρητος*, *κάρηατος*, *κρατός*, *κράατος*.

Dat. *κάρητι*, *κάρηατι*, *κρατί*, *κράατι*.

Acc. *κάρην* (*κῤᾶτα*, Masc., *Od.*, 8, 92).

Plur. N. *κάρᾱ*, *κάρηατα* (and *κάρηνα*).

G. *κράτων*, (and *κάρηνων*).

D. *κράσι*,

A. *κράατα*, (and *κάρηνα*).

3. *Ναῦς* (*ῆ*, *ship*) :

Sing. N. *νηῦς*,

Plur. *νῆες* or *νέες*.

G. *νηός* or *νεός*, *νηῶν* or *νεῶν*.

D. *νηῖ*, *νηυσί*, *νῆεσσι*, *νέεσσι*.

A. *νηᾶ* or *νεᾶ*, *νηᾶς* or *νεᾶς*.

4. *Χεῖρ* (*ῆ*, *hand*), dat. *χερί*, acc. *χέρα*, dat. plur. *χεῖρεσιν* or *χεῖρεσσιν*.

(267.) The following need not be learned by heart, but are placed here for reference :

1. The nouns γέλωσ, *laughter*, ἰδρώσ, *sweat*, and ἔρωσ, *love*, in Homer sometimes follow the Attic 2d decl.: γέλω and γέλων for γέλωτα, γέλω for γέλωτι, ἰδρῶ and ἰδρῶ for ἰδρῶτα and ἰδρῶτι, ἔρω for ἔρωτι.

2. Nouns in -ις, gen. -ιδος, especially proper names, often have -ιος, &c. (in the dat. always); e. g., μῆνιος, Θέτιος, Θέτι.

3. The neuter οὔς, ὠτός, *ear* (First Book, 354, 15), has, in Homer, the form οὔας, οὔατος, plur. οὔατα. Στέαρ, *fat*, οὔθαρ, *breast*, and πείραρ, *issue*, have -ᾶτος in the gen.: στέατος, οὔθατα, πείρατα, πείρασι. In the neuters, τέρας, κέρασ, and κρέας (First Book, 331, 2), τ is dropped; e. g., τέραα, -άων, -άεσσι; dat. κέρα, plur. κέρα, κεράων, κεράεσσι, and κέρασι; plur. κρέα, κρεάων, κρεῶν and κρειῶν, κρέασιν.

4. The word ἰχώρ, *blood of the gods*, in acc. has ἰχῶ, instead of ἰχῶρα. Κυκεῶν, ὄ, *mixed drink*, in acc. has κυκεῶ or κυκειῶ.

5. In nouns and adjectives in -ησ, -εσ, gen. -εος, the gen. sing. is not contracted; nom. plur. -εες and -εις; gen. plur. uncontracted (except when -εων is preceded by a vowel; e. g., ζαχρηῶν for ζαχρηέων, which is from ζαχρηής, *impetuous*), acc. plur. -εας. Ἄρησ (*Mars*) has gen. Ἄρηος and -εος; dat. Ἄρηϊ, Ἄρη, Ἄρει; acc. Ἄρη and Ἄρην; voc. Ἄρες and Ἄρες.

6. Proper names in -κλῆσ contract εε into η; e. g., Ἡρακλέησ, -κλῆσ, -ῆϊ, -ῆα, voc. Ἡράκλεισ. Adjectives in -έησ have both ει and η; e. g., ἀκλεής, ἀκληεῖσ, ἀγακλῆσ, but ἐϋκλειᾶσ (acc. plur.) from ἐϋκλεής, ἐϋβρέησ, gen. ἐϋβρεῖος from ἐϋβρέησ. So we find δυσκλειᾶ, ὑπερδέα, instead of εέα.

7. Nouns in -ωσ, gen. -ωος. Homer has the contracted forms ἦρω dat., and Μίνω acc. Of words in -ώσ and -ῶ (gen. -όος), only χρώσ and its compounds are uncontracted: χροός, χροῖ, χρόα.

8. In nouns in -ασ, gen. -αος (First Book, 351), the dat. sing. is uncontracted or contracted, according to the verse; e. g., γήραι and γήρα. But the nom. and acc. plur. are always contracted; e. g., δέπα.

9. Nouns in -οσ, gen. -εος, use both the uncontracted and contracted forms (except in gen. plur., which is always uncontracted, also in the gen. sing., except a few which contract -εος into -ευσ; e. g., Ἐρέβευσ, Θάρσευσ); dat. Θέρεϊ and Θέρει, κάλλει and κάλλει. Nom. and acc. plurals in -εα commonly remain uncontracted, but are with synizesis; e. g., νείκεᾶ, βέλεᾶ. In σπέος, κλέος, δέος, χρέος, ε is lengthened into ει or η; thus, gen. σπειουσ, dat. σπῆϊ, acc. σπέος and σπειος, gen. plur. σπειων, dat. σπέεσσι and σπήεσσι, χρέος and χρεῖος, κλέᾶ and κλειᾶ.

10. Nouns in -ις, gen. -ιος; -ῦσ, gen. -ῦος. The dat. sing. is contracted; e. g., πληθυῖ, νέκυι; the acc. plur. sometimes uncontracted, more commonly contracted; e. g., ἰχθυῖσ (for ἰχθύασ), δρυῖσ. The nom. plur. is not contracted, but is pronounced with synizesis; e. g., ἰχθύεσ.\* The dat. plur. ends in -ύσσι and -έσσι (dissyllable); e. g., ἰχθύσσιν and ἰχθύεσσιν.\*

\* Pronounced *ichthwes*—*ichthwessin*.

11. Nouns in *-ῖς* and *-ῖ*, gen. *-ῖος* (Att. *-εως*, First Book, 342), retain *ι* through all the cases, and are contracted in dat. sing., and sometimes in acc. plur.; e. g., *πόλις, -ιος, -ι*, plur. *-εις, -ίων, -ισι, -ιας, and -ῖς*. The dat. sing. has also the endings *-εῖ* and *-ει*; e. g., *πόσει* and *πόσει*, from *πόσις*. In a few words the *ι* passes into *ε* in other cases also; e. g., *ἐπάλξεις* (acc.), *ἐπάλξεσιν*, especially in *πόλις*, which, besides, as the verse demands, can lengthen *ε* into *η*; thus, gen. *πόλιος, πόλεος, and πόληος, &c.* Also in *οῖς, οῖς*, dat. plur. *οἶεσιν, οἶεσιν, ὄεσιν*.

12. Nouns and adjectives in *-ῦς, -ῦος* (Att. *-εως*, First Book, 342), have in gen. sing. *-εος*, and in dat. sing. both uncontracted and contracted forms; e. g., *εὐρέει, πήχει, πλατεῖ*. In the other cases the uncontracted forms are common, but generally to be pronounced with synizesis.

### The Suffix *-φι* (or *-φιν*).

(268.) 1. Besides the case-endings, the Homeric dialect uses a suffix *-φι* (*-φιν*) expressing the relation of the *genitive* or *dative*; e. g., *ἐκ ποντόφιν, out of the deep; κεφαλῆφι λαβεῖν, to take by the head*.

*Rem.* To express the *genitive*, it is used generally with prepositions.

2. It is suffixed to nouns of all three declensions, being added *strictly* to the stem; thus,

(a) FIRST DECLENSION, only in *singular*; e. g., *ἀγέληφι, in a herd*.

(b) SECOND DECLENSION, in *both sing. and plur.*; e. g., *θεόφι(ν)* (for *θεῶν*), *of the gods*; *ἀπ' ὀστεόφι(ν)* (for *ὀστέων*), *of bones*.

*Rem.* The ending *-όφιν* is always *paroxytone*.

(c) THIRD DECLENSION, only in the *plural*; e. g., *ὄρεσφι(ν)* (from *ὄρος*, stem *ὄρεσ-*), *on the mountains*; *ναῦφιν* (dat. plur. of *ναῦς*, *ship*).

## III. THE ADJECTIVE.

### Inflection.

(269.) 1. The adjectives *βαθύς* and *ὠκύς* have sometimes the feminine form *-έα* or *-έη*; *βαθέης, βαθέην, ὠκέα*. A few adjectives in *-ύς* are also of common gender; e. g., *ἡδὺς ἀὔτημή*.

2. Adjectives in *-ήεις, -ήεσσα, -ῆεν* often occur in the contracted form *-ῆς, -ῆσσα, -ῆν*; e. g., *τιμῆς* for *τιμήεις*. Those in *-όεις, -όεσσα, -όεν* contract *οε* into *εῦ*; e. g., *πεδία λωτεῦντα*.

3. *Πολύς* (First Book, 186, 1) is thus declined:

*Singular*.—Nom. *πολύς* and *πουλύς, πολύ;* and *πολλός, πολλόν;* gen. *πολέος;* acc. *πολύν* and *πουλύν*.

*Plural*.—Nom. *πολέες* and *πολεῖς;* gen. *πολέων;* dat. *πολέσι, πολέσσι,* and *πολέεσσι;* acc. *πολέας* and *πολεῖς*.

### Comparison.

(270.) 1. The endings *-ώτερος* and *-ώτατος* are sometimes used, even if the preceding vowel is long; \* e. g., *διζυρώτατος, κακοξενώτερος*.

\* Contrary to the rule (First Book, 194).

2. Adjectives in *-ής* and *-ρος* have *-ίων* and *-ιστος*; sometimes also the common form; e. g., *γλυκύς, γλυκίων*; *βαθύς, βάθιστος*; *οἰκτρός, οἰκτιστος* and *οἰκτρότατος*.

3. Irregular comparison (First Book, 212).

'Αγαθός, comp. ἀρείων, λωίων, and λωίτερος, superl. κάρτιστος.

Κακός, comp. κατώτερος, χειρότερος, χερειών, χερειώτερος, superl. ἥκιστος.

'Ολίγος, comp. ὀλίζων. 'Ρηίδιος, comp. ῥηίτερος, superl. ῥήϊστος and ῥηίτατος.

Βραδύς, comp. βράσσω, superl. βάρδιστος. Μακρός, comp. μάσσω.

Παχύς, comp. πάσσω.

## IV. THE PRONOUN.

(271.) *Personal Pronouns.*

|        |                                        |                                      |                                         |
|--------|----------------------------------------|--------------------------------------|-----------------------------------------|
| SING.  |                                        |                                      |                                         |
| Nom.   | ἐγώ, before a vowel, ἐγών              | σύ, τὴνῃ                             |                                         |
| Gen.   | ἐμέο, ἐμεῦ, μεῦ (μεν)<br>ἐμεῖο, ἐμέθεν | σέο, σεῦ (σεν)<br>σεῖο, σέθεν, τεοῖο | ἔο, εὔ (εὔ)<br>εἶο, ἔθεν                |
| Dat.   | ἐμοί, μοι                              | σοί, τοι, τειν                       | εἰοί, οἶ (οἶ)                           |
| Acc.   | ἐμέ, με                                | σέ (σε)                              | ἔε, ἔ (έ), μιν                          |
| DUAL.  |                                        |                                      |                                         |
| Nom.   | νῶϊ                                    | σφῶϊν, σφῶϊ, σφῶ                     |                                         |
| G., D. | νῶϊν                                   | σφῶϊν, σφῶν                          | σφῶϊν (σφῶϊν)                           |
| Acc.   | νῶϊ and νό                             | σφῶϊ and σφῶ                         | σφῶε (σφῶε)                             |
| PLUR.  |                                        |                                      |                                         |
| Nom.   | ἡμεῖς, ἄμμες                           | ὑμεῖς, ὑμμες                         |                                         |
| Gen.   | ἡμέων, ἡμείων                          | ὑμέων, ὑμείων                        | σφέων (σφεων), σφῶν<br>(σφῶν), σφείων   |
| Dat.   | ἡμῖν, ἡμῖν, ἄμμι(ν)                    | ὑμῖν, ὑμμι(ν)                        | σφίσι(ν) [σφισι(ν)],<br>σφί(ν) [σφι(ν)] |
| Acc.   | ἡμέας, ἡμας, ἄμμε                      | ὑμέας, ὑμμε                          | σφέας (σφεας), σφᾶς<br>(σφας), σφε.     |

(272.) *Reflexive Pronouns.*—Homer never uses the compound forms *ἐμαντοῦ, σεαυτοῦ, &c.*, but employs instead the personal pronouns, and *αὐτός* separately; e. g., *ἐμ' αὐτόν, ἐμοὶ αὐτῶ, ἐμεῦ αὐτῆς, ἔ αὐτήν, οἱ αὐτῆ*.

(273.) *Possessive Pronouns.*—Homer uses *τέός, -ή, -όν*, for *σός, σή, σόν*; *έός, -ή, -όν* and also *ός, ἦ, ὄν, suus, -a, um*; *ἡμός, -ή, -όν*, for *ἡμέτερος*; *νωῖτερος, -ᾶ, -ον*, of us both; *ὑμός, -ή, -όν*, for *ὑμέτερος*; *σφῶίτερος, -ᾶ, -ον*, of you both; *σφός, -ή, -όν*, for *σφέτερος*.

(274.) *Demonstrative Pronouns.*—1. The article is used as a demonstrative pronoun: for its inflection, see (261).

2. *ὅδε* has in dat. plur. *τοῖσδεσι* and *τοῖσδεσσι*, instead of *τοῖσδε*.

(275.) The relative pronoun uses *ὃ* instead of *ὅς*; *οἶο, ὄου*, instead of *οὗ*; *ἔης* instead of *ἧς*; *ἧσι* and *ἧς* instead of *αἷς*.

(276.) *Indefinite and Interrogative Pronouns.*

(a) Indefinite *τις*, gen. *τέο*, *τεῦ*, instead of *τινός*; dat. *τέφ*, *τῷ*, instead of *τινί*; plur. *ἄσσα*, instead of *τινά*; gen. *τέων*, instead of *τινῶν*; dat. *τέοισι*, instead of *τισί*.

(b) Interrogative *τίς*, gen. *τέο*, *τεῦ*, instead of *τίνος*.

(c) *ὅστις*: Sing. Nom. *ὅτις*, neut. *ὅτι*, *ὄττι*, plur. *ὅτινα*.  
 Gen. *ὄτευ*, *ὄτεο*, *ὄττεο*, *ὄττευ*, *ὄτεων*.  
 Dat. *ὄτεφ*, *ὄτφ*, *ὄτέοισι*.  
 Acc. *ὄτινα*, neut. *ὅτι*, *ὄττι*, *ὄτινας*, *ἄτινα*, and *ἄσσα*.

## V. THE NUMERALS.

(277.) 1. For the feminine *μία*, *μίας*, &c., Homer uses *ἴα*, *ἴῆς*, *ἴῆ*, *ἴαν*; and for the dat. *ἐνί*, the form *ἴφ*.

2. *Δύο*, *δύω* are indeclinable; Homer uses, also, *δοιώ*, *δοιοί*, *δοιαί*, *δοιά*, &c., declinable.

3. Other forms are *πίσυρες*, *-α*, instead of *τέσσαρες*, *-α*; *δυνώδεκα* and *δνοκαίδεκα* for *δώδεκα*; *εἴκοσι* for *εἴκοσι*; *ὀγδώκοντα* and *ἐννήκοντα* instead of *ὀγδοήκοντα*, *ἐνενήκοντα*; *ἐννεάχιλοι* and *δεκάχιλοι*, instead of *ἐννακισχίλιοι* and *μύριοι*. The endings *-άκοντα* and *-ακόσιοι* become *-ήκοντα*, *-ηκόσιοι*. Ordinals, *τρίτατος*, *τέτρατος*, *ἐβδόματος*, *ὀγδόατος*, *ἐνατος*, and *εἵνατος*.

## VI. THE VERB.

### Augment.

(278.) 1. Homer omits the augment where the verse requires it; e. g., *λύσε* for *ἔλυσε*, *ἔλε* for *εἶλε*.

2. Verbs that have the digamma take the syllabic augment; e. g., *ἀνδάνω*, 2d aor. *ἔἄδον*; *εἶδομαι*, 1st aor. mid. *εἰσιδάμην*.

*Rem.* The verbs *ἀνδάνω* and *οἶνοχοέω* take both augments (syllabic and temporal); e. g., *ἔηνδανε* (also *ἦνδανε*), *ἔφνοχόει* (but *ῶνοχόει* more frequently.)

### Reduplication.

(279.) 1. The reduplication is never omitted. But *μείρομαι* makes its perf. *ἔμμορα*; *κτάομαι*, perf. *ἔκτημαι*; *σεύω*, perf. *ἔσσυμαι*.

2. The Attic reduplication (First Book, 499) is used in Homer; e. g., *ἀλάομαι*, wander, perf. *ἄλ-άλημαι*; *ἐρίζω*, contend, *ἐρ-ήρισμαι*.

3. The 2d aor. act. and mid. often take reduplication, which remains through all the moods; e. g., *πείθω*, 2d aor. *πέπιθον*, *πεπίθω*, *πεπιθεῖν*, *πεπιθών*, *λανθάνω*, *λέλαθον*, *λελάθω*, &c.

*Rem.* Some 2d aorists take the Attic reduplication (and augment with it in the indicative); e. g., *ἄρω*, *ἦρ-αρων*; *ἀλέξω*, *ἦλ-αλκων*. Two reduplicate in the middle of the word; *ἐρύκω* (restrain), *ἦρύ-κα-κων*; *ἐνίπτω* (chide), *ἦνί-πα-πον*.

Contraction.

VERBS IN -άω.

(280.) 1. In place of using either the regular form, uncontracted or contracted (*e. g.*, ὀράεις or ὀράῃς), Homer frequently *inserts* a vowel before the contracted vowel; *e. g.*, ὀρᾶας. This inserted vowel will be  $\ddot{a}$  before  $\alpha$ , and  $\omicron$  or  $\omega$  before  $\omega$ ; *e. g.*,

|            |          |           |  |          |        |         |
|------------|----------|-----------|--|----------|--------|---------|
| ὀράεσθαι,  | ὀρᾶσθαι, | ὀρᾶασθαι, |  | ὀράω,    | ὀρῶ,   | ὀρόω.   |
| μενοινάει, | μενοινᾶ, | μενοινᾶα, |  | δρᾶουσι, | δρῶσι, | δρώωσι. |

*Rem.* Before  $\nu\tau$  the short vowel may follow instead of preceding the other; *e. g.*, ἡβῶντα for ἡβῶντα, μνῶντο for μνῶντο.

2. (a) In some verbs  $\alpha$  passes into  $\epsilon$ ; *e. g.*, ἦντεον from ἀντάω.—(b) In some dual forms  $\alpha\epsilon$  becomes  $\eta$ ; *e. g.*, συλήτην for συλαέτην.

VERBS IN -έω.

(281.) 1. The forms -έει, -εο, -έον, are contracted or not as the verse may require.

2. Sometimes  $\epsilon\omicron$  or  $\epsilon\omicron\nu$  becomes  $\epsilon\nu$ ; *e. g.*, αἰρεύμην for αἰρέομην.

3. Sometimes  $\epsilon$  is lengthened into  $\epsilon\iota$ ; *e. g.*, ἐτελείετο (for ἐτελέετο, ἐτελεῖτο), or  $\epsilon\iota$  inserted; *e. g.*, μιγείη for μιγῆ.

4. Not all forms where  $\epsilon$  precedes  $\eta$ ,  $\eta$ ,  $\omega$ ,  $\phi$ ,  $\omicron\iota$ ,  $\omicron\nu$ , are contracted. When uncontracted, they are pronounced with synizesis; *e. g.*, φιλέωμεν.

5. In the 2d person sing. present passive  $\epsilon$  is often elided; *e. g.*, μνθείαι for μνθέ-εαι. So in the imperative, φοβέο for φοβέον (φοβοῦ).

VERBS IN -όω.

(282.) Verbs in  $\omicron\omega$  are generally contracted regularly.

*Rem.* When not contracted, they lengthen  $\omicron$  into  $\omega$ , and so come to be like verbs in  $\acute{\alpha}\omega$ ; *e. g.*, ἰδρώνονται, ὑπνώνοντας. Sometimes they use  $\omicron\omega$  exactly like verbs in  $\acute{\alpha}\omega$ ; *e. g.*, ὑρόωσι (ὑρό-ουσι).

Peculiarities of Person-Endings and Mood-Signs.

*Indicative.*

(283.) The 2d and 3d DUAL endings are sometimes interchanged; *e. g.*, διώκετον for διωκέτην, θωρήσσεσθον for θωρησέσθην.

(284.) The PLUPERFECT ACTIVE sometimes uses in the singular the endings -εα, -εας, -εε, for -ειν, -εις, -ει; *e. g.*, πεποίηεα for ἐπεποίηειν, &c.

*Rem.* The ending  $\epsilon\iota$ , in Homer, takes  $\nu$  ἐφέκλυστικόν; *e. g.*, ἐστήκειν.

(285.) The 2d PERSON SING. MIDDLE ending is sometimes left uncontracted, sometimes contracted; *e. g.*,

1. *Primary Tenses.*—Full forms, -εαι, ηαι; *e. g.*, βουλεύ-εαι, ἔχ-ηαι.  
Contracted form, η; *e. g.*, ἀφίκη.

2. *Historical Tenses*.—Full forms, -εο, -αο; *e. g.*, ἐγένεο, ὑπελύσαο.

Contracted forms, -εν (from -εο), -ω from -αο;  
*e. g.*, ἔπλεν, ἐκρέμω.

*Rem.* ε is sometimes lengthened into ει; *e. g.*, ἔρειο.

(286.) In the endings -μεθον and -μεθα, σ is sometimes inserted; *e. g.*, φραζόμεσθα.

(287.) The PERFECT AND PLUPERF. MIDDLE AND PASSIVE,

1. Sometimes drop σ in 2d person; *e. g.*, μέμνηαι for μέμνησαι (μέμνη also occurs).

2. In 3d person, -αται, -ατο, are used for -νται, -ντο; *e. g.*, πεπειθатаι, ἐστάλατο.

(288.) The AORIST PASSIVE uses -εν for -ησαν in 3d plur.; *e. g.*, τράφεν for ἐτράφησαν.

### *Subjunctive.*

(289.) 1. The subjunctive mood-signs ω, η become ο, ε, when the verse requires it; *e. g.*, ἴομεν for ἴωμεν.

2. Instead of the endings -ω, -ης, -η, the endings -ωμι, -ησθα, -ησι are often used; *e. g.*, τύχ-ωμι, -ησθα, -ησι, for τύχ-ω, -ης, -η.

### *Optative.*

(290.) The 3d plural ending is often -ατο for -ντο; *e. g.*, ἀρεσάιατο for ἀρέσαιντο.

### *Infinitive.*

(291.) Besides the endings -ειν and -ναι, Homer uses -έμεναι and -έμεν for infin. act. (ε being a connecting vowel); *e. g.*, τυπτ-έμεναι, τυπτ-έμεν (τύπτ-ειν); τεθνάμεναι (τεθνάναι).

*Rem.* In pure verbs (-άω, -έω) the connecting vowel ε becomes η by blending with the stem; *e. g.*, φιλήμεναι (φιλε-έμεναι). The 2d aorist passive uses this ending also: τυπήμεναι for τυπήναι.

## Peculiarities of Tense Formation.

### *The Iterative Form.*

(292.) The imperf. and aor. indic. often take the endings -σκον, -σκες, -σκε, &c., -σκόμην, -σκον (σκεο or σκεν), -σκετο, creating what is called the *Iterative Form*, because it is used to denote a *repeated* or *oft-recurring* action.

*Rem.* 1. The *augment* is not used in the iterative form. The connecting vowel ε is used in imperf. and 2d aor.; *e. g.*, τύπτ-εσκον for ἐ-τυπτ-ον; but α in 1st aor.; *e. g.*, τύψ-α-σκον for ἐ-τυψ-α; τυψ-α-σκόμην for ἐ-τυψ-ά-μην.



*Rem.* 2. In *pure verbs* the *ε* is not used, but the final letter of the stem may be doubled where the verse requires; *e. g.*, *ναιέτασκον*; *καλέεσκον* (sometimes *κάλεσκον*; also, *-είεσκον* is used; *e. g.*, *νεικέεσκον*).

### Future Tense.

(293.) In forming the FUTURE, Homer

1. Sometimes doubles *σ*; *e. g.*, *γελά-ω*, *γελάσσω*.
2. Sometimes uses *σ* in *liquid verbs*; *e. g.*, *κέλλω*, *κέλσω*.
3. Sometimes drops *σ* in *pure verbs*; *e. g.*, *μαχέονται* for *μαχέσσονται*.

### Aorist Tenses.

(294.) 1. The FIRST AORIST (active and middle) of course follows the forms of the future (293).

*Rem.* *χέω* makes *ἔχενα*; *σεύω*, *ἔσσενα*; *καίω*, *ἔκηα* and *ἔκεια*.

2. The 1st aor. often takes the person-endings of the 2d aor.; *e. g.*, *βαίνω*, *ἔβήσето* (for *-ατο*); *ὄρνυμι*, imperative *ὄρσεο* or *ὄρσεν*.

3. The FIRST AORIST PASSIVE sometimes inserts *ν* before *-θην*; *e. g.*, *κρινθείς* for *κριθείς*.

4. In SECOND AORIST, metathesis (259) sometimes occurs, in order to form a dactyl; *e. g.*, *ἔδρακον* for *ἔδαρκον*. A vowel of the stem is sometimes dropped; *e. g.*, *ἀγρόμενος* for *ἀγερόμενος*, from *ἀγείρω*.

### Perfect Tenses.

(295.) 1. The tense-sign *κ* is used by Homer only with *pure stems*; *e. g.*, *χαίρω* (*χαίρε-*) *κεχάρηκα*; *βάλλω* (*βλε-*) *βέβληκα*.

2. In other verbs he uses the *second perfect* form; *e. g.*, *τέτυπα* for *τέτυφα*.

3. And in all the *κ* is rejected in certain moods and persons, especially in the participle; *e. g.*, *κεκμηώς* (for *κεκμηκώς*, from *κάμνω*); *βεβαώς*, from *βαίνω* (*βάω*).

### VERBS IN *μι*.

(296.) The Homeric INFINITIVE endings (*-μεναι* and *-μεν*) are added directly to the tense-stem; *e. g.*, (pres.) *τιθέ-μεναι*; (2d aor.) *ῥέ-μεν*, *δό-μεναι*.

*Rem.* Except 2d aor. of verbs in *α* or *υ*, which retain the long vowel; *e. g.*, *στή-μεναι*, *δύ-μεναι*.

(297.) The verb *δίδωμι* sometimes reduplicates the FUTURE; *e. g.*, *δί-δώσειν* for *δώσειν*.

(298.) 1. The INDIC. PRESENT (2d sing. middle) sometimes rejects *σ* and changes *α* into *ε*; *e. g.*, *ἐπίσται* for *ἐπίσασαι*.

2. The IMPERAT. PRES. and 2d AOR. MID. also reject *σ*; *e. g.*, *δαίνυο* for *δαίνυσο*, *σύνθεο* for *σύνθεσο*.

(299.) In the IMPERFECT and 2d AOR. the endings *-ε-σαν, -η-σαν, -ο-σαν, -ω-σαν, -υ-σαν*, are shortened into *-εν, -ᾶν, -ον, -ῦν*; *e. g.*, *ἔτιθεν* for *ἐτίθεσαν*; *ἔθεν* for *ἔθεσαν*; *ἔσταν* for *ἔστησαν*; *ἔδιδον* for *ἔδιδοςαν*; *ἔδον* for *ἔδοσαν*; *ἔφυν* for *ἔφυσαν*.

(300.) The short stem-vowel is lengthened before personal-endings beginning with *μ* and *ν*, when the verse requires it; *e. g.*, *τιθήμενος* (for *τιθέμενος*), *διδόναι* (for *διδόναι*).

(301.) The 2D AOR. SUBJ. uses the following short or long forms, as the verse may require:

|          | Contracted. | Lengthened.                     |
|----------|-------------|---------------------------------|
| Sing. 1. | στῶ,        | στέω, στείω.                    |
|          | 2. στῆς,    | στήης.                          |
|          | 3. στῆ,     | στήη, ἐμβήη, φήη, φθήη.         |
| Dual     | στήτον,     | παρσθήετον.                     |
| Plur. 1. | σῶμεν,      | στέωμεν, στείομεν, καταβείομεν. |
|          | 2. στήτε,   | στήετε.                         |
|          | 3. σῶσι(ν), | στέωσι(ν), περιστήωσι(ν).       |
| Sing. 1. | θῶ,         | θέω, θείω, δαμείω.              |
|          | 2. θῆς,     | θέης, θήης, θείης.              |
|          | 3. θῆ,      | θέη, θήη, ἀνήη, μεθείη.         |
| Dual     | θήτον,      | θείετον.                        |
| Plur. 1. | θῶμεν,      | θέωμεν, θείομεν.                |
|          | 2. θήτε,    | δαμείετε.                       |
|          | 3. θῶσι(ν), | θέωσι(ν), θείωσι(ν).            |
| Sing. 3. | δῶ,         | δώσι(ν), δώη.                   |
| Plur. 1. | δῶμεν,      | δώομεν.                         |
|          | 3. δῶσι(ν), | δώωσι(ν).                       |

*Rem.* For *ἔστησαν* (1st aor.), the shortened form *ἔσταν* occurs, and for *ἔσταντε* (perf.), the lengthened form *ἔστητε*.

(302.) The following are the peculiar forms in Homer of the verb:

### Εἰμί, *I am.*

|            |                                                                                                                                                                    |
|------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Pres. Ind. | 2. ἔσσι. Plur. 1. εἰμέν. 3. ἔωσι(ν).                                                                                                                               |
| Subj.      | 1. εἶω. 3. ἔη, ἔησι(ν), ἦσι(ν), εἶη. Plur. 3. ἔωσι(ν).                                                                                                             |
| Imp.       | 2. ἔσσο. Infin. ἔμμεναι, ἔμεναι, ἔμεν. Part. ἔών, ἐούσα.                                                                                                           |
| Impf. Ind. | 1. ἔα, ἦα, ἔον, ἔσκον. 2. ἔησθα. 3. ἔην, ἦεν, ἦην. Dual 3. ἦστην. Plur. 3. ἔσαν, εἶατο (instead of ἦντο, from ἦμην). Opt. 2. ἔοις. 3. ἔοι. Plur. 2. εἶτε. 3. εἶεν. |
| Fut. Ind.  | 1. ἔσομαι (ἔσσομαι), &c. 3. ἔσεται, ἔσσεται, and ἔσειται.                                                                                                          |

(303.)

### Εἶμι (Ἰ-), *I go.*

|            |                                                                                                |
|------------|------------------------------------------------------------------------------------------------|
| Pres. Ind. | 2. εἶσθα. Subj. 2. ἴσθα. Infin. ἴμεναι, ἴμεν.                                                  |
| Impf. Ind. | 1. ἦια, ἦιον. 2. ἴες. 3. ἦε, ἴε(ν). Plur. 1. ἦομεν. 3. ἦσαν, ἦσαν, ἦιον, ἴσαν. Opt. ἴοι, ἴείη. |
| Fut. Ind.  | 1. εἶσομαι. Aor. Ind. 3. εἶσατο and εἶσατο. Dual 3. εἶσάσθην.                                  |

## LIST OF VERBS IN -Ω, WHICH IN CERTAIN TENSES FOLLOW THE ANALOGY OF VERBS IN -ΜΙ.

## (1.) 2d Aorist Active and Middle.

(304.) *Pure Stems.*

βάλλω, to throw, 2d aor. act. (ΒΑΑ-, ἔβλην) ξυμβλήτην; infin. ξυμβλήμεναι (instead of -ῆναι); 2d aor. mid. (ἐβλήμην) ἔβλητο, ξύμβληντο; subj. ξύμβληται, βλήεται; opt. βλεῖο (from ΒΑΕ-); infin. βλήσθαι; part. βλήμενος. Hence the fut. βλήσομαι.

βιβρώσκω, to eat, 2d aor. act. ἔβρων.

γηράω or γηράσκω, to grow old, 2d aor. act. 3d person sing. ἐγήρᾱ; part. γηράς.

ΔΑΩ, epic stem of διδάσκω, to teach, 2d aor. act. (ΔΑΕ-) ἐδάην, I learned; subj. δαιέω; infin. δαήμεναι.

κλύω, to hear, 2d aor. act. imp. κλῦθι, κλῦτε, κέκλῦθι, κέκλῦτε.

κτείνω, to kill, 2d aor. act. ἔκταν (ΚΤΑ-); plur. ἔκταμέν; 3d pers. plur. ἐκτᾶν; subj. plur. κτέωμεν; infin. κτάμεναι, κτάμεν; part. κτάς; 2d aor. mid. with passive sense, ἀπέκτατο, κτάσθαι, κτάμενος.

λύω, to loose, 2d aor. mid. λύτο, λύντο.

οὔτάω, to wound, 2d aor. act. 3d pers. sing. οὔτᾱ; infin. οὔτάμεναι, οὔτάμεν; 2d aor. mid. οὔτάμενος, wounded.

πελάζω, to approach, 2d aor. mid. ἐπλήμην, πλητο, πληντο.

πλήθω (πίμπλημι), to fill, 2d aor. mid. ἔπλητο; opt. πλείμην (from ΠΛΕ-); imp. πλήσο.

πλώω, to swim, 2d aor. act. ἔπλων; part. πλώς; gen. -ῶντος.

πνέω, to breathe, 2d aor. mid. (ΠΙΝΥ-) ἄμπνῦτο, instead of ἀνέπνῦτο, he took breath.

πτήσσω, to shrink with fear, 2d aor. act. 3d pers. dual καταπτήτην.

σεύω, to put in motion, 2d aor. mid. ἐσσύμην, I rushed, ἔσσο, σύτο.

φθάνω, to anticipate, 2d aor. mid. φθάμενος.

φθίνω, to destroy and vanish, 2d aor. mid. ἐφθίμην; opt. φθίμην, φθίτο; imp. φθίσθω; infin. φθίσθαι; part. φθίμενος.

χέω, to pour, 2d aor. mid. χύντο, χύμενος.

Rem. From ἔβην come the forms βᾶτην (3d pers. dual) and ὑπέρβῆσαν (3d pers. plur.), with a short stem-vowel.

(305.) *Impure Stems.*

ἄλλομαι, to leap, 2d aor. mid. ἄλσο, ἄλτο, ἐπάλμενος, ἐπιάλμενος; subj. ἄληται.

ἀραρίσκω (ἌΡΩ), to fit, 2d aor. mid. ἄρμενος, fitted to.

δέχομαι, to take, 2d aor. mid. ἔδεκτο; imp. δέξο; infin. δέχθαι; the 1st pers. ἐδέγμην and the part. δέγμενος, like the perf. δέδεγμαί, signify to expect.

ἐλελίζω, to whirl, 2d aor. mid. ἐλέλικτο.

ἰκνέομαι, *to come*, 2d aor. mid. ἴκτο, ἴκμενος, and ἴκμενος, *favorable*.

λέγομαι, *to lie down, select, to count over*, 2d aor. mid. ἐλέγμην, ἔλεκτο, λέκτο.

μαίνω, *to soil, μιάνην* (3d person dual, instead of ἐμίυν-σθην).

μίγνυμι, *to mix*, 2d aor. mid. μίκτο.

ὄρνυμι, *to excite*, 2d aor. mid. ὠρτο; imp. ὄρσο, ὄρσοο; infin. ὄρθαι; part. ὄρμενος.

πάλλω, *to brandish, hurl*, 2d aor. mid. πάλτο, *he sprang*.

πέρθω, *to destroy*, 2d aor. mid. πέρθαι, instead of πέρθ-σθαι.

πήγνυμι, *to make firm, to fix*, 2d aor. mid. πήκτο, κατέπηκτο.

## (2.) Perfect and Pluperfect Active.

### (306.) *Pure Stems.*

γίγνομαι, *to become*, perf. plur. γέγαμεν, -ᾶτε, -ᾶσι(ν); infin. γεγάμεν; part. γεγαώς; pluperf. ἐκεγάτην.

βαίνω, *to go*, perf. plur. βέβαμεν, &c.; pluperf. βέβᾶσαν.

δείδω, *to fear*, infin. δειδίμεν, instead of δειδιέναι; imp. δείδιθι, δείδιτε; pluperf. ἐδείδιμεν, ἐδείδισαν.

ἔρχομαι, *to come*, εἰλήλουθμεν.

θνήσκω, *to die*, perf. plur. τέθναμεν, τεθνᾶσι; imp. τέθναθι; infin. τεθνάμεν and τεθνάμεναι; part. τεθνηώς, -ῶτος, τεθνεῶτι; pluperf. opt. τεθναίην.

ΤΑΛΩ, *to dare*, perf. plur. τέτλαμεν; imp. τέτλαθι; infin. τετλάμεν; part. τετλήως.

ΜΑΩ, *to desire*, perf. dual μέματον, plur. -ᾶμεν, -ᾶτε, -ᾶσι, imp. μεμάτω, part. μεμαώς, -ῶτος and -ότος; pluperf. μέμασαν.

### (307.) *Impure Stems.*

✎ τ of the person-ending is changed into θ in some perfects.

ἄνωγα, *I command*, ἄνωγμεν; imp. ἄνωχθι, ἀνόχθω, ἀνωχθε.

ἐγρήγορα, *I am awake* (from ἐγείρω, *I awaken*), imp. ἐγρήγορθε; infin. ἐγρηγόθαι; hence ἐγρηγόρθασι, instead of ἐγρηγόρασι.

πέποιθα, *I trust* (from πείθω, *to persuade*), pluperf. ἐπέπιθμεν.

οἶδα, *I know* (from ἘΙΔΩ, *video*), ἴδμεν, instead of ἴσμεν; infin. ἴδμεναι.

ἔοικα, *I am like* (from ἘΙΚΩ), 2d and 3d pers. dual ἔικτον; 3d pers. pluperf. dual ἔικτην; hence pluperf. mid. or pass. ἔικτο.

πάσχω, *to suffer*, perf. πέποσθε, instead of πεπόνθατε.

### (308.) (3.) Present and Imperfect.

ἀνύω, *to accomplish*, 3d sing. imperf. ἀνυτο(ᾶ).

τανύω, *to expand, to stretch*, τάνυται (instead of τανύεται).

ἐρύω and εἰρύω, *to draw*, εἰρύαται, instead of εἰρυνται; infin. ἐρυσθαι, εἰρυσθαι, in the sense of *to protect, to guard*.

ἔδω, *to eat*, infin. ἔδμεναι.

φέρω, *to bear*, imp. φέρτε, instead of φέρετε.

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READING LESSONS

IN

VERSE.

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## EXTRACTS FROM HOMER.

### I. *The Parting of Hector and Andromache.*\*

Ὡς ἄρα φωνήσας, ἀπέβη κορυθαίολος Ἔκτωρ.  
Αἶψα δ' ἔπειθ' ἴκανε δόμους εὐναιετάοντας,  
Οὐδ' εὖρ' Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν·  
'Ἄλλ' ἦγε, ξὺν παιδὶ καὶ ἀμφιπόλῳ εὐπέπλω,  
Πύργῳ ἐφεστήκει, γοόωσά τε, μυρομένη τε. 5  
Ἔκτωρ δ' ὡς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,  
'Ἔσθη ἐπ' οὐδὸν ἰὼν, μετὰ δὲ δμῳῆσιν ἔειπεν·  
"Εἰ δ', ἄγε μοι, δμῳαὶ, νημερτέα μνηθήσασθε·  
Πῆ ἔβη Ἀνδρομάχῃ λευκώλενος ἐκ μεγάροιο ;  
'Ἡέ πη ἐς γαλόων, ἢ εἰνατέρων εὐπέπλων, 10  
'Ἡ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι  
Τρωαὶ ἐϋπλόκαμον δεινὴν θεὸν ἰλάσκονται ;"  
Τὸν δ' αὖτ' ὄτρηρῇ ταμίῃ πρὸς μῦθον ἔειπεν·  
"Ἔκτορ, ἐπεὶ μάλ' ἄνωγας ἀληθέα μνηθήσασθαι·  
Οὔτε πη ἐς γαλόων, οὔτ' εἰνατέρων εὐπέπλων, 15  
Οὔτ' ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι  
Τρωαὶ ἐϋπλόκαμον δεινὴν θεὸν ἰλάσκονται·  
'Ἄλλ' ἐπὶ πύργον ἔβη μέγαν Ἴλίου, οὔνεκ' ἄκουσεν  
Τεῖρεσθαι Τρῶας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.  
'Ἡ μὲν δὴ πρὸς τεῖχος ἐπειγομένη ἀφικάνει, 20

\* Homer's Iliad, vi., 369-502. Hector, the Trojan hero, returns from the field of battle to the city at the command of the augur, to secure the performance of certain religious ceremonies. Having discharged this duty, he visits the house of Paris, and, after a conversation with Helen, leaves her to seek his beloved wife Andromache. It is at this point that our extract begins. The parting interview, as here detailed, has always been deemed a master-piece of pathos and tenderness. Hector was destined to fall on the field of battle to which he was going out

Μαινομένην εἰκυῖα· φέρει δ' ἅμα παῖδα τιθήνη·”  
 Ἡ ῥα γυνὴ ταμίη· ὁ δ' ἀπέσσυτο δώματος Ἔκτωρ,  
 Τὴν αὐτὴν ὁδὸν αὐτίς, ἐϋκτιμένας κατ' ἀγυίας.  
 Εὖτε πύλας ἴκανε, διερχόμενος μέγα ἄστνυ,  
 Σκαιάς — τῇ γὰρ ἔμελλε διεξιμέναι πεδίονδε — 25  
 Ἔνθ' ἄλοχος πολύδωρος ἐναντίη ἦλθε θεούσα,  
 Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἡετίωνος,  
 Ἡετίων, ὃς ἔναιεν ὑπὸ Πλάκῳ ὑληέσση,  
 Θήβη Ἰποπλακίη, Κιλίκεσσ' ἀνδρῶσιν ἀνάσσω·  
 Τοῦ περ δὴ θυγάτηρ ἔχεθ' Ἔκτορι χαλκοκορυστῇ. 30  
 Ἡ οἱ ἔπειτ' ἦντησ', ἅμα δ' ἀμφίπολος κίεν αὐτῇ,  
 Παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νήπιον αὐτῶς,  
 Ἐκτορίδην ἀγαπητὸν, ἀλίγκιον ἀστέρι καλῶ·  
 Τὸν ῥ' Ἔκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι  
 Ἀστυάνακτ'· οἶος γὰρ ἐρύετο Ἴλιον Ἔκτωρ. 35  
 Ἦτοι ὁ μὲν μείδησεν ἰδὼν ἐς παῖδα σιωπῇ·  
 Ἀνδρομάχη δέ οἱ ἄγχι παρίστατο δακρυχέουσα,  
 Ἔν τ' ἄρα οἱ φῦ χειρὶ, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·  
 “Δαιμόνιε, φθίσει σε τὸ σὸν μένος· οὐδ' ἐλεαίρεις  
 Παῖδά τε νηπίαχον, καὶ ἔμ' ἄμμορον, ἢ τάχα χήρη 40  
 Σεῦ ἔσομαι· τάχα γάρ σε κατακτανέουσιν Ἀχαιοὶ,  
 Πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἶη,  
 Σεῦ ἀφαμαρτούση, χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη  
 Ἔσται θαλπωρῇ, ἐπεὶ ἂν σύγε πότμον ἐπίσπης,  
 Ἀλλ' ἄχε' — οὐδέ μοι ἔστι πατήρ καὶ πότνια μήτηρ. 45  
 Ἦτοι γὰρ πατέρ' ἄμὸν ἀπέκτανε δῖος Ἀχιλλεὺς,  
 Ἐκ δὲ πόλιν πέρσεν Κιλίκων εὐναιετάωσαν,  
 Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἡετίωνα,  
 Οὐδέ μιν ἐξενάριξε· σεβάσσατο γὰρ τότε θυμῶ·  
 Ἀλλ' ἄρα μιν κατέκχε σὺν ἔντεσι δαιδαλέοισιν, 50  
 Ἦδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν  
 Νύμφαι ὄρεστιάδες, κοῦραι Διὸς αἰγιόχοιο.  
 Οἱ δέ μοι ἐπτὰ κασίγνητοι ἔσαν ἐν μεγάροισιν,  
 Οἱ μὲν πάντες ἰῶ κίον ἤματι Ἄϊδος εἴσω·  
 Πάντας γὰρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεὺς 55



- Βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῆς ὀϊέσσι.  
 Μητέρα δ', ἣ βασίλευεν ὑπὸ Πλάκῳ ὑλῆέσση,  
 Τὴν ἐπεὶ ἄρ' δεῦρ' ἤγαγ' ἄμ' ἄλλοισι κτεάτεσσιν,  
 "Ἄψ ὄγε τὴν ἀπέλυσε, λαβὼν ἀπερείσι' ἄποινα·  
 Πατρὸς δ' ἐν μεγάροισι βάλ' Ἄρτεμις Ἰοχέαιρα. 60  
 "Ἐκτορ, ἀτὰρ σύ μοι ἔσσι πατὴρ καὶ πότνια μήτηρ,  
 'Ἡδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης.  
 'Ἄλλ' ἄγε νῦν ἐλέαιρε, καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,  
 Μὴ παῖδ' ὀρφανικὸν θήης, χήρην τε γυναιῖκα·  
 Λαὸν δὲ στῆσον παρ' ἐρινεὸν, ἔνθα μάλιστα 65  
 "Ἀμβατός ἐστι πόλις, καὶ ἐπίδρομον ἔπλετο τεῖχος.  
 Τρὶς γὰρ τῆγ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι,  
 'Ἀμφ' Αἴαντε δύω καὶ ἀγακλυτὸν Ἴδομενεῖα,  
 'Ἡδ' ἀμφ' Ἀτρείδας καὶ Τυδέος ἄλκιμον υἱόν·  
 "Ἡ ποῦ τίς σφιν ἔνισπε θεοπροπίῳ ἐν εἰδῶς, 70  
 "Ἡ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει."  
 Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἐκτωρ·  
 "Ἡ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνῶς  
 Αἰδέομαι Τρῶας καὶ Τρωάδας ἐλκεσιπέπλους,  
 Αἶ κε, κακὸς ὧς, νόσφιν ἀλυσκάζω πολέμοιο· 75  
 Οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς  
 Αἰεὶ, καὶ πρότισι μετὰ Τρώεσσι μάχεσθαι,  
 'Ἀρνύμενος πατρός τε μέγα κλέος ἦδ' ἐμὸν αὐτοῦ.  
 Εὐ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν,  
 "Ἔσσεται ἡμάρ, ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρή, 80  
 Καὶ Πριάμος καὶ λαὸς ἐϋμμελίῳ Πριάμοιο.  
 'Ἄλλ' οὐ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω,  
 Οὔτ' αὐτῆς Ἐκάβης, οὔτε Πριάμοιο ἄνακτος,  
 Οὔτε κασιγνήτων, οἳ κεν πολέες τε καὶ ἐσθλοὶ  
 'Ἐν κονίησι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν, 85  
 "Ὅσσον σεῖ', ὅτε κέν τις Ἀχαιῶν χαλκοχιτῶνων  
 Δακρυνόεσσαν ἄγῃται, ἐλεύθερον ἡμάρ ἀπούρας·  
 Καὶ κεν ἐν Ἄργει ἐοῦσα, πρὸς ἄλλης ἰστὸν ὑφαίνοισ,  
 Καὶ κεν ὕδωρ φορέοις Μεσσηίδος ἢ Ὑπερείης,  
 Πόλλ' ἀεκαζομένη, κρατερῇ δ' ἐπικείσεται ἀνάγκη· 90

Καί ποτέ τις εἶπησιν, ἰδὼν κατὰ δάκρυ χέουσαν·  
 Ἔκτορος ἦδε γυνή, ὃς ἀριστεύεσκε μάχεσθαι  
 Τρώων ἵπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.  
 Ὡς ποτέ τις ἐρέει· σοὶ δ' αὖ νέον ἔσσεται ἄλγος  
 Χήτεϊ τοιοῦδ' ἀνδρὸς, ἀμύνειν δούλιον ἡμαρ. 95  
 Ἀλλά με τεθνηῶτα χυτῆ κατὰ γαῖα καλύπτου,  
 Πρίν γ' ἔτι σῆς τε βοῆς, σοῦ θ' ἑλκηθμοῖο πυθέσθαι!"

Ὡς εἰπὼν, οὗ παιδὸς ὀρέξατο φαίδιμος Ἔκτωρ.  
 Ἄψ δ' ὁ πάϊς πρὸς κόλπον ἐϋζώνοιο τιθήνης  
 Ἐκκλίνθη ἰάχων, πατρὸς φίλου ὄψιν ἀτυχθεῖς, 100  
 Ταρβήσας χαλκόν τε, ἰδὲ λόφον ἵππιοχαίτην,  
 Δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας.  
 Ἐκ δ' ἐγέλασσε πατῆρ τε φίλος καὶ πότνια μήτηρ.  
 Αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἴλετο φαίδιμος Ἔκτωρ,  
 Καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανόωσαν· 105  
 Αὐτὰρ ὄγ' ὄν φίλον νιδὸν ἐπεὶ κύσε, πῆλέ τε χερσίν,  
 Εἶπεν ἐπευξάμενος Δίτ' ἄλλοισίν τε θεοῖσιν·

“Ζεῦ, ἄλλοι τε θεοὶ, δότε δὴ καὶ τόνδε γενέσθαι  
 Παῖδ' ἐμόν, ὡς καὶ ἐγὼ περ, ἀριπρεπέα Τρώεσσιν,  
 Ὡδε βίην τ' ἀγαθὸν, καὶ Ἰλίου Ἴφι ἀνάσσειν· 110  
 Καὶ ποτέ τις εἶπησι.—πατρὸς δ' ὄγε πολλὸν ἀμείνων!  
 Ἐκ πολέμου ἀνιόντ'· φέροι δ' ἕναρα βροτόεντα,  
 Κτείνας δῆϊον ἄνδρα, χαρεῖη δὲ φρένα μήτηρ.”

Ὡς εἰπὼν, ἀλόχοιο φίλης ἐν χερσίν ἔθηκεν  
 Παῖδ' ἐόν· ἢ δ' ἄρα μιν κηῶδεϊ δέξατο κόλπῳ 115  
 Δακρυόεν γελάσασα. Πόσις δ' ἐλέησε νοήσας,  
 Χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ', ἕκ τ' ὀνόμαζεν·

“Δαιμονίη, μή μοί τι λίην ἀκαχίζεο θυμῷ!  
 Οὐ γάρ τίς μ' ὑπὲρ αἴσαν ἀνῆρ Ἄϊδι προϊάψει·  
 Μοῖραν δ' οὐτινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν, 120  
 Οὐ κακὸν, οὐδὲ μὲν ἐσθλὸν, ἐπὴν τὰ πρῶτα γένηται.  
 Ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε,  
 Ἴστον τ', ἠλακάτην τε, καὶ ἀμφιπόλοισι κέλευε  
 Ἔργον ἐποίχεσθαι· πόλεμος δ' ἀνδρῆσσι μελήσει  
 Πᾶσιν, ἐμοὶ δὲ μάλιστα, τοὶ Ἰλίῳ ἐγγεγάασιν.” 125

Ὡς ἄρα φωνήσας, κόρυθ' εἴλετο φαίδιμος Ἔκτωρ  
 Ἴππουριν· ἄλοχος δὲ φίλη οἰκόνδε βεβήκει,  
 Ἐντροπαλιζομένη, θαλερὸν κατὰ δάκρυ χέουσα.  
 Αἶψα δ' ἔπειθ' ἴκανε δόμους εὐναιετάοντας  
 Ἐκτορος ἀνδροφόνοιο· κινήσατο δ' ἔνδοθι πολλὰς 130  
 Ἀμφιπόλους, τῆσιν δὲ γόον πάσῃσιν ἐνῶρσεν.  
 Αἰ μὲν ἔτι ζῶν γόον Ἔκτορα ᾧ ἐνὶ οἴκῳ·  
 Οὐ γάρ μιν ἔτ' ἔφαντο ὑπότροπον ἐκ πολέμοιο  
 Ἰξεσθαι, προφυγόντα μένος καὶ χειῖρας Ἀχαιῶν.

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II. *Jupiter commands the Gods to remain neutral.\**

Ἦὼς μὲν κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ' αἴαν·  
 Ζεὺς δὲ θεῶν ἀγορὴν ποιήσατο τερπικέραννος  
 Ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.  
 Αὐτὸς δὲ σφ' ἀγόρευε, θεοὶ δ' ὑπὸ πάντες ἄκουον·  
 “Κέκλυτέ μεν, πάντες τε θεοὶ, πᾶσαι τε θέαιναι, 5  
 Ὅφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.  
 Μῆτε τις οὖν θήλεια θεὸς τόγε, μήτε τις ἄρσην,  
 Πειράτω διακέρσαι ἐμὸν ἔπος· ἀλλ' ἅμα πάντες  
 Αἰνεῖτ', ὄφρα τάχιστα τελευτήσω τάδε ἔργα.  
 Ὅν δ' ἂν ἐγὼν ἀπάνευθε θεῶν ἐθέλοντα νοήσω 10  
 Ἐλθόντ' ἢ Τρώεσσιν ἀρηγέμεν ἢ Δαναοῖσιν,  
 Πληγεῖς οὐ κατὰ κόσμον, ἐλεύσεται Οὐλύμπόνδε·  
 Ἦ μιν ἐλῶν ρίψω ἐς Τάρταρον ἠερόεντα,  
 Τῆλε μάλ', ἧχι βάθιστον ὑπὸ χθονός ἐστι βέρεθρον·  
 Ἐνθα σιδήρειαί τε πύλαι καὶ χάλκεος οὐδὸς, 15

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\* Iliad, viii., 1-29. When Hector returned to the field after his interview with Andromache, the fighting was renewed vigorously. After a single combat between Hector and Ajax, which was closed by the night, a truce was agreed upon. Before hostilities were again opened, Jupiter assembled the gods on Olympus, and commanded them not to assist either Trojans or Greeks.

Τόσσον ἔνερθ' Ἀΐδεω, ὅσον οὐρανός ἐστ' ἀπὸ γαίης·  
 Γνώσετ' ἔπειθ', ὅσον εἰμὶ θεῶν κάρτιστος ἀπάντων.  
 Εἰ δ', ἄγε, πειρήσασθε, θεοὶ, ἵνα εἴδετε πάντες,  
 Σειρήν χρυσεῖην ἐξ οὐρανόθεν κρεμάσαντες,  
 Πάντες δ' ἐξάπτεσθε θεοὶ, πᾶσαί τε θέαιναι· 20  
 Ἄλλ' οὐκ ἂν ἐρύσαιτ' ἐξ οὐρανόθεν πεδίονδε  
 Ζῆν', ὕπατον μήστῳρ', οὐδ' εἰ μάλα πολλὰ κάμοιτε.  
 Ἄλλ' ὅτε δὴ καὶ ἐγὼ πρόφρων ἐθέλοιμι ἐρύσαι,  
 Αὐτῇ κεν γαίῃ ἐρύσαιμι, αὐτῇ τε θαλάσῃ·  
 Σειρήν μὲν κεν ἔπειτα περὶ ῥίον Οὐλύμποιο 25  
 Δησαίμην· τὰ δέ κ' αὐτε μετήορα πάντα γένοιτο.  
 Τόσσον ἐγὼ περὶ τ' εἰμὶ θεῶν, περὶ τ' εἴμ' ἀνθρώπων."  
 Ὡς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῆν,  
 Μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀγόρευσεν.

III. *The Brutal Triumph of Achilles over the dead Body of Hector. Lament of Andromache.\**

Τὸν δ' ἐπεὶ ἐξενάριξε ποδάρκης δῖος Ἀχιλλεύς,  
 Στὰς ἐν Ἀχαιοῖσιν ἔπεα πτερόεντ' ἀγόρευεν·  
 “ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,  
 Ἐπειδὴ τόνδ' ἄνδρα θεοὶ δαμάσασθαι ἔδωκαν,  
 Ὅς κακὰ πόλλ' ἔρρεξεν, ὅσ' οὐ σύμπαντες οἱ ἄλλοι· 5  
 Εἰ δ', ἄγετ', ἀμφὶ πόλιν σὺν τεύχεσι πειρηθῶμεν,  
 Ὅφρα κ' ἔτι γινῶμεν Τρώων νόον, ὄντιν' ἔχουσιν·  
 Ἡ καταλείψουσιν πόλιν ἄκρην, τῶνδε πεσόντος,  
 Ἡὲ μένειν μεμάσι, καὶ Ἐκτορος οὐκέτ' ἔοντος.  
 Ἄλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός; 10  
 Κεῖται παρ νῆεσσι νέκυς ἄκλαντος, ἄθαπτος,

\* Iliad, xxii., 376-515. Achilles, having slain Hector in battle, makes an exulting speech to the Greeks. He then attaches the corpse to his chariot, and drags it, trailing upon the ground, in brutal triumph. The mourning in Troy and the lament of Andromache follow.

Πάτροκλος· τοῦ δ' οὐκ ἐπιλήσομαι, ὄφρ' ἂν ἔγωγε  
 Ζωοῖσιν μετέω, καί μοι φίλα γούνατ' ὀρώρη.  
 Εἰ δὲ θανόντων περ καταλήθοντ' εἰν Ἀΐδαο,  
 Αὐτὰρ ἐγὼ καὶ κείθι φίλου μεμνήσομ' ἑταίρου. 15  
 Νῦν δ' ἄγ', αἰείδοντες παιήονα, κοῦροι Ἀχαιῶν,  
 Νηυσὶν ἐπὶ γλαφυρῆσι νεώμεθα, τόνδε δ' ἄγωμεν.  
 Ἡράμεθα μέγα κῦδος· ἐπέφνομεν Ἔκτορα δῖον.  
 Ὡς Τρῶες κατὰ ἄστνυ, θεῶ ὦς, εὐχετόωντο."  
 Ἦ ῥα, καὶ Ἔκτορα δῖον αἰεκέα μήδετο ἔργα· 20  
 Ἀμφοτέρων μετόπισθε ποδῶν τέτρηνε τένοντε  
 Ἔς σφυρὸν ἐκ πτέρυγης, βοέους δ' ἐξῆπτεν ἱμάντας,  
 Ἐκ δίφροιο δ' ἔδησε· κάρη δ' ἔλκεσθαι ἔασεν·  
 Ἔς δίφρον δ' ἀναβὰς, ἀνά τε κλυτὰ τεύχε' αἰείρας,  
 Μάστιξεν δ' ἐλάαν, τῷ δ' οὐκ ἄκοντε πετέσθην. 25  
 Τοῦ δ' ἦν ἐλκομένοιο κονίσσαλος· ἀμφὶ δὲ χαῖται  
 Κνάνεαι πίτναντο, κάρη δ' ἅπαν ἐν κονίησιν  
 Κεῖτο, πάρος χαρίεν· τότε δὲ Ζεὺς δυσμενέεσσι  
 Δῶκεν αἰεκίσσασθαι ἐῆ ἐν πατρίδι γαίῃ.  
 Ὡς τοῦ μὲν κεκόνιτο κάρη ἅπαν· ἡ δὲ νῦ μήτηρ 30  
 Τίλλε κόμην, ἀπὸ δὲ λιπαρῆν ἔρριψε καλύπτρην  
 Τηλόσε· κώκυσεν δὲ μάλα μέγα, παῖδ' ἐσιδοῦσα.  
 Ὡμωξεν δ' ἐλεεινὰ πατὴρ φίλος, ἀμφὶ δὲ λαοὶ  
 Κωκντῶ τ' εἶχοντο καὶ οἰμωγῆ κατὰ ἄστνυ·  
 Τῷ δὲ μάλιστ' ἄρ' ἔην ἐναλίγκιον, ὡς εἰ ἅπασα 35  
 Ἴλιος ὀφρυδέσσα πυρὶ σμύχοιτο κατ' ἄκρης.  
 Λαοὶ μὲν ῥα γέροντα μόγις ἔχον ἀσχαλόωντα,  
 Ἐξελθεῖν μεμαῶτα πυλάων Δαρδανιῶν.  
 Πάντας δ' ἐλλιτάνευε, κυλινδόμενος κατὰ κόπρον,  
 Ἐξονομακλήθην ὀνομάζων ἄνδρα ἕκαστον· 40  
 "Σχέσθε, φίλοι, καὶ μ' οἶον ἐάσατε, κηδόμενοι περ,  
 Ἐξελθόντα πόλῃος, ἰκέσθ' ἐπὶ νῆας Ἀχαιῶν,  
 Λίσσωμ' ἀνέρα τοῦτον ἀτάσθαλον, ὄβριμοεργόν,  
 Ἦν πως ἠλικίην αἰδέσσεται, ἠδ' ἐλεήσῃ  
 Γῆρας· καὶ δὲ νῦ τῷδε πατὴρ τοιόσδε τέτυκται, 45  
 Πηλεὺς, ὅς μιν ἔτικτε καὶ ἔτρεφε, πῆμα γενέσθαι

Ἐρωσί· μάλιστα δ' ἐμοὶ περὶ πάντων ἄλγε' ἔθηκεν.  
 Τόσσους γάρ μοι παῖδας ἀπέκτανε τηλεθάοντας·  
 Τῶν πάντων οὐ τόσσον ὀδύρομαι, ἀχνύμενός περ,  
 Ὡς ἐνός, οὐ μ' ἄχος ὀξὺ κατοίσεται Ἄϊδος εἴσω, 50  
 Ἐκτορος· ὡς ὄφελεν θανέειν ἐν χερσὶν ἐμῆσιν!  
 Τῶ κε κορεσσάμεθα κλαίοντέ τε, μυρομένω τε,  
 Μήτηρ θ', ἣ μιν ἔτικτε, δυσάμμορος, ἣδ' ἐγὼ αὐτός."

Ὡς ἔφατο κλαίων· ἐπὶ δὲ στενάχοντο πολῖται·  
 Τρωῆσιν δ' Ἐκάβη ἀδινού ἐξῆρχε γόοιο· 55

“Τέκνον, ἐγὼ δειλὴ τί νυ βείομαι, αἰνὰ παθοῦσα,  
 Σεῦ ἀποτεθνηῶτος; ὃ μοι νύκτας τε καὶ ἡμᾶρ  
 Εὐχλωλὴ κατὰ ἄστνυ πελέσκεο, πᾶσί τ' ὄνειαρ  
 Τρωσί τε καὶ Τρωῆσι κατὰ πτόλιν, οἳ σε, θεὸν ὦς,  
 Δειδέχατ'· ἣ γάρ κέ σφι μάλα μέγα κῦδος ἔησθα, 60  
 Ζωὸς ἐών· νῦν αὖ θάνατος καὶ Μοῖρα κιχάνει!”

Ὡς ἔφατο κλαίουσ'· ἄλοχος δ' οὐπω τι πέπυστο  
 Ἐκτορος· οὐ γάρ οἳ τις ἐτήτυμος ἄγγελος ἐλθὼν  
 Ἠγγεῖλ', ὅττι ῥά οἱ πόσις ἔκτοθι μίμνε πυλάων·  
 Ἄλλ' ἦγ' ἴσθον ὑφαίνε, μυχῶ δόμου ὑψηλοῖο, 65  
 Δίπλακα πορφυρέην, ἐν δὲ θρόνα ποικίλ' ἔπασσεν.  
 Κέκλετο δ' ἀμφιπόλοισιν εὐπλοκάμοις κατὰ δῶμα,  
 Ἀμφὶ πυρὶ στῆσαι τρίποδα μέγαν, ὄφρα πέλοιτο  
 Ἐκτορι θερμὰ λοετρὰ μάχης ἐκ νοστήσαντι·

Νηπίη, οὐδ' ἐνόησεν, ὃ μιν μάλα τῆλε λοετρῶν 70  
 Χερσὶν Ἀχιλλῆος δάμασε γλαυκῶπις Ἀθήνη.  
 Κωκυτοῦ δ' ἤκουσε καὶ οἰμωγῆς ἀπὸ πύργου,  
 Τῆς δ' ἐλελίχθη γυῖα, χαμαὶ δὲ οἱ ἔκπεσε κερκίς·  
 Ἢ δ' αὐτίς δρωῆσιν εὐπλοκάμοισι μετηῦδα·

“Δεῦτε, δύω μοι ἔπεσθον, ἴδωμ', ἅτιν' ἔργα τέτυκται.  
 Αἰδοίης ἐκυρῆς ὀπὸς ἔκλνον· ἐν δ' ἐμοὶ αὐτῇ 76  
 Στήθεσι πάλλεται ἦτορ ἀνὰ στόμα, νέρθε δὲ γοῦνα  
 Πήγνυται· ἐγγὺς δὴ τι κακὸν Πριάμοιο τέκεσσι.  
 Αἶ γὰρ ἀπ' οὐατος εἶη ἐμεῦ ἔπος! ἀλλὰ μάλ' αἰνῶς-  
 Δεῖδω, μὴ δὴ μοι θρασὺν Ἐκτορα δῖος Ἀχιλλεὺς, 80  
 Μοῦνον ἀποτμήξας πόλιος, πεδίονδε δίηται,

Καὶ δὴ μιν καταπαύσῃ ἀγνηρορίας ἀλεγεινῆς,  
 "Ἡ μιν ἔχεσκέ· ἐπεὶ οὐποτ' ἐνὶ πληθυτῷ μένεν ἀνδρῶν,  
 'Ἀλλὰ πολὺ προθέεσκε, τὸ δὴ μένος οὐδενὶ εἴκων."

"Ὡς φαμένῃ, μεγάρου διέσσουτο, μαινάδι ἴση, 85  
 Παλλομένη κραδίην· ἅμα δ' ἀμφίπολοι κίον αὐτῆ·

Αὐτὰρ ἐπεὶ πύργου τε καὶ ἀνδρῶν ἴξεν ὄμιλον,  
 "Ἔσθη παπτῆνας· ἐπὶ τείχεϊ· τὸν δ' ἐνόησεν  
 'Ἐλκόμενον πρόσθεν πόλιος· ταχέες δέ μιν ἵπποι  
 "Ἐλκον ἀκηδέστωσ κοίλας ἐπὶ νῆας Ἀχαιῶν. 90

Τῆν δὲ κατ' ὀφθαλμῶν ἐρεβεννῆ νύξ ἐκάλυψεν·  
 "Ἦριπε δ' ἐξοπίσω, ἀπὸ δὲ ψυχὴν ἐκάπυσσεν.  
 Τῆλε δ' ἀπὸ κρατὸς χέε δέσματα σιγαλόεντα,  
 "Ἀμπυκα, κεκρύφαλον τ, ἠδὲ πλεκτῆν ἀναδέσμην,  
 Κρήδεμνόν θ', ὃ ῥά οἱ δῶκε χρυσέῃ Ἀφροδίτῃ, 95

"Ἡματι τῷ, ὅτε μιν κορυθαίολος ἠγάγεθ' Ἐκτωρ  
 'Ἐκ δόμον Ἡετίωνος, ἐπεὶ πόρε μυρία ἔδνα.  
 'Ἀμφὶ δέ μιν γαλόω τε καὶ εἰνατέρες ἄλις ἔσταν,  
 Αἷ ἐ μετὰ σφίσιν εἶχον ἀτυζομένην ἀπολέσθαι.  
 'Ἡ δ' ἐπεὶ οὖν ἄμπνυτο, καὶ ἐς φρένα θυμὸς ἀγέρθη, 100  
 'Ἀμβλήδην γοόωσα, μετὰ Τρωῆσιν ἔειπεν·

"Ἐκτορ, ἐγὼ δύστηνος! ἰῆ ἄρα γεινόμεθ' αἴση  
 'Ἀμφότεροι, σὺ μὲν ἐν Τροίῃ Πριάμου κατὰ δῶμα,  
 Αὐτὰρ ἐγὼ Θήβησιν ὑπὸ Πλάκῃ ὑλήεσση,  
 'Ἐν δόμῳ Ἡετίωνος, ὃ μ' ἔτρεφε τυτθὸν ἐοῦσαν, 105  
 Δύσμορος αἰνόμορον· ὡς μὴ ὠφελλε τεκέσθαι!

Νῦν δὲ σὺ μὲν Ἀίδαο δόμους, ὑπὸ κεύθεσι γαίης,  
 "Ἐρχεαι, αὐτὰρ ἐμὲ στυγερῷ ἐνὶ πένθει λείπεις  
 Χήρην ἐν μεγάρουσι· πάϊς δ' ἔτι νήπιος αὔτως,  
 "Ὀν τέκομεν σύ τ' ἐγὼ τε δυσάμμοροι· οὔτε σὺ τούτῳ 110  
 "Ἔσσειαι, Ἐκτορ, ὄνειαρ, ἐπεὶ θάνες, οὔτε σοὶ οὔτος.

"Ἦν γὰρ δὴ πόλεμόν γε φύγη πολὺδακρυν Ἀχαιῶν,  
 Αἰεὶ τοι τούτῳ γε πόνος καὶ κῆδε' ὀπίσσω  
 "Ἔσσουντ'· ἄλλοι γάρ οἱ ἀπουρίσσουσιν ἀρούρας.  
 'Ἡμαρ δ' ὄρφανικὸν παναφήλικα παῖδα τίθησιν· 115  
 Πάντα δ' ὑπεμνήμυκε, δεδάκρυνται δὲ παρειαί.

- Δευόμενος δέ τ' ἄνεισι πάϊς ἐς πατρός ἑταίρους,  
 "Ἄλλον μὲν χλαίνης ἐρύων, ἄλλον δὲ χιτῶνος·  
 Τῶν δ' ἐλεησάντων κοτύλην τις τυτθὸν ἐπέσχευ,  
 Χείλεα μὲν τ' ἐδίην', ὑπερώην δ' οὐκ ἐδίηεν. 120  
 Τὸν δὲ καὶ ἀμφιθαλῆς ἐκ δαιτύος ἐστυφέλιξεν,  
 Χερσὶν πεπληγῶς, καὶ ὄνειδείοισιν ἐνίσσων·  
 "Ἐρρ' οὕτως· οὐ σός γε πατήρ μεταδαινύται ἡμῖν.  
 Δακρυόεις δέ τ' ἄνεισι πάϊς ἐς μητέρα χήρην,  
 'Ἀστυάναξ, ὃς πρὶν μὲν ἐοῦ ἐπὶ γούνασι πατρός 125  
 Μυελὸν οἶον ἔδεσκε, καὶ οἶων πίονα δημόν·  
 Αὐτὰρ ὅθ' ὕπνος ἔλοι, παύσαιτό τε νηπιαχεύων,  
 Εὔδεσκ' ἐν λέκτροισιν, ἐν ἀγκαλίδεσσι τιθήνης,  
 Εὐνῆ ἐνὶ μαλακῇ, θαλέων ἐμπλησάμενος κῆρ·  
 Νῦν δ' ἂν πολλὰ πάθησι, φίλον ἀπὸ πατρός ἀμαρτῶν,  
 'Ἀστυάναξ, ὃν Τρῶες ἐπὶ κλησὶν καλέουσιν· 131  
 Οἶος γάρ σφιν ἔρυσσο πύλας καὶ τείχεα μακρά.  
 Νῦν δέ σε μὲν παρὰ νησοὶ κορωνίσι, νόσφι τοκῆων,  
 Αἰόλαι εὐλαὶ ἔδονται, ἐπεὶ κε κύνες κορέσωνται,  
 Γυμνόν· ἀτάρ τοι εἴματ' ἐνὶ μεγάροισι κέονται, 135  
 Λεπτὰ τε καὶ χαρίεντα, τετυγμένα χερσὶ γυναικῶν.  
 'Ἄλλ' ἦτοι τάδε πάντα καταφλέξω πυρὶ κηλέω,  
 Οὐδὲν σοίγ' ὄφελος, ἐπεὶ οὐκ ἐγκείσειαι αὐτοῖς,  
 'Ἄλλὰ πρὸς Τρώων καὶ Τρωιάδων κλέος εἶναι."  
 "Ὡς ἔφατο κλαίουσ'· ἐπὶ δὲ στενάχοντο γυναῖκες. 140

IV. *Priam supplicates Achilles for the dead Body of Hector.\**

————— Γέρω δ' ἰθὺς κίεν οἶκον,  
 Τῆ ῥ' Ἀχιλεὺς ἴζεσκε, Διὶ φίλος· ἐν δέ μιν αὐτὸν

\* Iliad, xxiv., 471-675. Priam has come to the tent of Achilles, under the guidance of Mercury. Leaving his chariot, he enters the tent to beg the corpse from the victor.



Εὐρ' ἔταροι δ' ἀπάνευθε καθεΐατο· τῷ δὲ δὺ' οἴω,  
 Ἦρωσ Ἀντομέδων τε καὶ Ἄλκιμος, ὄζος Ἄρηος,  
 Ποίπννον παρεόντε· νέον δ' ἀπέληγεν ἐδωδῆς, 5  
 Ἔσθων καὶ πίνων, ἔτι καὶ παρέκειτο τράπεζα.  
 Τοὺς δ' ἔλαθ' εἰσελθὼν Πρίαμος μέγας, ἄγχι δ' ἄρα στὰς  
 Χερσὶν Ἀχιλλῆος λάβε γούνατα, καὶ κύσε χεῖρας  
 Δεινὰς, ἀνδροφόνους, αἵ οἱ πολέας κτάνον υἷας.  
 Ὡς δ' ὅταν ἄνδρ' ἄτη πυκινὴ λάβῃ, ὅστ' ἐνὶ πάτρῃ 10  
 Φῶτα κατακτεῖνας, ἄλλων ἐξίκετο δῆμον,  
 Ἄνδρὸς ἐς ἀφνειοῦ, θάμβος δ' ἔχει εἰσορόωντας·  
 Ὡς Ἀχιλεὺς θάμβησεν, ἰδὼν Πρίαμον θεοειδέα·  
 Θάμβησαν δὲ καὶ ἄλλοι, ἐς ἀλλήλους δὲ ἴδοντο.  
 Τὸν καὶ λισσόμενος Πρίαμος πρὸς μῦθον ἔειπεν· 15  
 “Μνηῆσαι πατρὸς σεῖο, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,  
 Τηλίκου, ὥσπερ ἐγὼν, ὀλοῶ ἐπὶ γήραος οὐδῶ.  
 Καὶ μὲν που κεῖνον περιναίεται ἀμφὶς ἐόντες  
 Τείρουσ', οὐδέ τις ἐστὶν ἀρῆν καὶ λαιγὸν ἀμύναι·  
 Ἄλλ' ἦτοι κεῖνός γε, σέθεν ζῶντος ἀκούων, 20  
 Χαίρει τ' ἐν θυμῷ, ἐπὶ τ' ἔλπεται ἡματα πάντα  
 Ὅψεσθαι φίλον υἷδν, ἀπὸ Τροίηθε μολόντα.  
 Αὐτὰρ ἐγὼ πανάποτμος, ἐπεὶ τέκον υἷας ἀρίστους  
 Τροίῃ ἐν εὐρείῃ· τῶν δ' οὔτινά φημι λελεῖφθαι.  
 Πεντήκοντά μοι ἦσαν, ὅτ' ἠλυθον υἷες Ἀχαιῶν· 25  
 Τῶν μὲν πολλῶν θοῦρος Ἄρης ὑπὸ γούνατ' ἔλυσεν·  
 Ὅς δέ μοι οἶος ἔην, εἴρυτο δὲ ἄστν καὶ αὐτοὺς,  
 Τὸν σὺ πρῶην κτεῖνας, ἀμνυόμενον περὶ πάτρης,  
 Ἐκτορα· τοῦ νῦν εἶνεχ' ἰκάνω νῆας Ἀχαιῶν,  
 Λυσόμενος παρὰ σεῖο, φέρω δ' ἀπερείσι' ἄποινα. 30  
 Ἄλλ' αἰδεῖο θεοὺς, Ἀχιλεῦ, αὐτόν τ' ἐλέησον,  
 Μνησάμενος σοῦ πατρός· ἐγὼ δ' ἐλεεινότερός περ,  
 Ἐτλην δ', οἷ' οὔπω τις ἐπιχθόνιος βροτὸς ἄλλος,  
 Ἄνδρὸς παιδοφόνιοι ποτὶ στόμα χεῖρ' ὀρέγεσθαι.”  
 Ὡς φάτο· τῷ δ' ἄρα πατρὸς ὑφ' ἡμερον ὤρσε γοοιο·  
 Ἀψάμενος δ' ἄρα χειρὸς, ἀπώσατο ἦκα γέροντα. 36  
 Τῷ δὲ μνησαμένω, ὁ μὲν Ἐκτορος ἀνδροφόνιοι,

- Κλαῖ' ἀδινὰ, προπάροιθε ποδῶν Ἀχιλλῆος ἔλυσθεις·  
 Αὐτὰρ Ἀχιλλεὺς κλαῖεν ἐδὸν πατέρ', ἄλλοτε δ' αὐτε  
 Πάτροκλον· τῶν δὲ στοναχὴ κατὰ δώματ' ὀρώρει. 40  
 Αὐτὰρ ἐπεὶ ῥα γόοιο τετάρπετο δῖος Ἀχιλλεὺς,  
 Αὐτίκ' ἀπὸ θρόνου ὦρτο, γέροντα δὲ χειρὸς ἀνίστη,  
 Οἴκτειρων πολίων τε κάρη, πολίων τε γένειον·  
 Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·  
 " Ἄ δεῖλ', ἧ δὴ πολλὰ κάκ' ἄνσχεο σὸν κατὰ θυμόν. 45  
 Πῶς ἔτλης ἐπὶ νῆας Ἀχαιῶν ἐλθέμεν οἶος,  
 Ἄνδρὸς ἐς ὀφθαλμοὺς, ὅς τοι πολέας τε καὶ ἐσθλοὺς  
 Υἱέας ἐξενάριξα; σιδήρειόν νύ τοι ἦτορ.  
 Ἄλλ' ἄγε δὴ κατ' ἄρ' ἔξεν ἐπὶ θρόνου· ἄλγεα δ' ἔμπης  
 Ἐν θυμῷ κατακειῖσθαι ἐάσομεν, ἀχνύμενοί περ. 50  
 Οὐ γάρ τις πρῆξις πέλεται κρυεροῖο γόοιο.  
 "Ὡς γὰρ ἐπεκλώσαντο θεοὶ δειλοῖσι βροτοῖσιν,  
 Ζῶειν ἀχνυμένοις· αὐτοὶ δέ τ' ἀκηδέες εἰσίν.  
 Δοιοὶ γάρ τε πίθοι κατακείαται ἐν Διὸς οὔδει,  
 Δῶρων, οἷα δίδωσι, κακῶν, ἕτερος δὲ, ἐάων. 55  
 Ἵμι μὲν κ' ἀμμίξας δῶη Ζεὺς τερπικέραννος,  
 Ἄλλοτε μὲν τε κακῷ ὄγε κύρεται, ἄλλοτε δ' ἐσθλῷ·  
 Ἵμι δέ κε τῶν λυγρῶν δῶη, λωβητὸν ἔθηκεν·  
 Καί ἐ κακῇ βούβρωστις ἐπὶ χθόνα διὰν ἐλαύνει·  
 Φοιτᾷ δ', οὔτε θεοῖσι τετιμένος, οὔτε βροτοῖσιν. 60  
 "Ὡς μὲν καὶ Πηλῆϊ θεοὶ δόσαν ἀγλαὰ δῶρα  
 Ἐκ γενετῆς· πάντα γὰρ ἐπ' ἀνθρώπους ἐκέκαστο  
 Ὀλβῷ τε, πλούτῳ τε, ἄνασσε δὲ Μυρμιδόνεσσιν·  
 Καί οἱ θνητῷ ἐόντι θεῶν ποίησαν ἄκοιτιν·  
 Ἄλλ' ἐπὶ καὶ τῷ θῆκε θεὸς κακὸν, ὅττι οἱ οὔτι 65  
 Παίδων ἐν μεγάροισι γονὴ γένετο κρειόντων.  
 Ἄλλ' ἕνα παῖδα τέκεν παναώριον· οὐδέ νυ τόνγε  
 Γηράσκοντα κομίζω· ἐπεὶ μάλα τηλόθι πάτρης  
 Ἵμαι ἐνὶ Τροίῃ, σέ τε κήδων ἠδὲ σὰ τέκνα.  
 Καὶ σέ, γέρον, τὸ πρὶν μὲν ἀκούομεν ὄλβιον εἶναι· 70  
 Ὅσσον Λέσβος ἄνω, Μάκαρος ἕδος, ἐντὸς ἔεργει,  
 Καὶ Φρυγίῃ καθύπερθε καὶ Ἑλλάσποντος ἀπείρων,

Τῶν σε, γέρον, πλούτῳ τε καὶ υἰάσι φασὶ κεκάσθαι.  
 Αὐτὰρ ἐπεὶ τοι πῆμα τόδ' ἤγαγον Οὐρανίωνες,  
 Αἰεὶ τοι περὶ ἄστῳ μάχαι τ' ἀνδροκτασίαι τε· 75  
 Ἄνσχεο, μῆδ' ἀλίαστον ὀδύρεο σὸν κατὰ θυμόν.  
 Οὐ γάρ τι πρήξεις ἀκαχημένος υἱὸς ἔῃος,  
 Οὐδέ μιν ἀνστήσεις, πρὶν καὶ κακὸν ἄλλο πάθῃσθα."

Τὸν δ' ἠμείβετ' ἔπειτα γερῶν Πρίαμος θεοειδῆς·  
 "Μὴ μέ πω ἐς θρόνον ἴζε, Διοτρεφές, ὄφρα κεν Ἐκτωρ  
 Κεῖται ἐνὶ κλισίῃσιν ἀκηδῆς· ἀλλὰ τάχιστα 81  
 Λῦσον, ἴν' ὀφθαλμοῖσιν ἴδω· σὺ δὲ δέξαι ἄποινα  
 Πολλὰ, τά τοι φέρομεν· σὺ δὲ τῶνδ' ἀπόναιο, καὶ ἔλθοις  
 Σῆν ἐς πατρίδα γαῖαν, ἐπεὶ με πρῶτον ἔασας.  
 Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκύς Ἀχιλλεύς·  
 Μηκέτι νῦν μ' ἐρέθιζε, γέρον· νοέω δὲ καὶ αὐτὸς 86  
 Ἐκτορά τοι λῦσαι· Διόθεν δέ μοι ἄγγελος ἦλθεν  
 Μήτηρ, ἣ μ' ἔτεκεν, θυγάτηρ ἀλίιοιο γέροντος.  
 Καὶ δέ σε γιγνώσκω, Πρίαμε, φρεσὶν, οὐδέ με λήθεις,  
 Ὅττι θεῶν τίς σ' ἤγε θεῶς ἐπὶ νῆας Ἀχαιῶν. 90  
 Οὐ γάρ κε τλαίῃ βροτὸς ἐλθέμεν, οὐδέ μάλ' ἠβῶν,  
 Ἐς στρατόν· οὐδὲ γὰρ ἂν φυλάκους λάθοι, οὐδέ κ' ὀχῆας  
 Ῥεῖα μετοχλίσσειε θυράων ἡμετεράων.  
 Τῷ νῦν μὴ μοι μάλλον ἐν ἄλγεσι θυμὸν ὀρίνης·  
 Μὴ σε, γέρον, οὐδ' αὐτὸν ἐνὶ κλισίῃσιν εἴσω, 95  
 Καὶ ἰκέτην περ ἑόντα, Διὸς δ' ἀλίτωμαι ἐφετμάς."

"Ὡς ἔφατ'· ἔδδεισεν δ' ὁ γέρον, καὶ ἐπείθετο μύθῳ.  
 Πηλείδης δ' οἴκοιο, λέων ὧς, ἄλτο θύραζε,  
 Οὐκ οἶος· ἅμα τῷγε δύο θεράποντες ἔποντο,  
 Ἦρωσ Αὐτομέδων ἦδ' Ἀλκιμος, οὓς ῥα μάλιστα 100  
 Τὶ Ἀχιλεὺς ἐτάρων, μετὰ Πάτροκλόν γε θανόντα.  
 Οἷ τόθ' ὑπὸ ζυγόφιν λύον ἵππους ἡμίονους τε,  
 Ἐς δ' ἄγαγον κήρυκα καλήτορα τοῖο γέροντος·  
 Καδ δ' ἐπὶ δίφρου εἶσαν· ἐϋξέστον δ' ἀπ' ἀπήνης  
 Ἦριεον Ἐκτορέης κεφαλῆς ἀπερείσι' ἄποινα. 105  
 Καδ δ' ἔλιπον δύο φάρε', ἐύνητόν τε χιτῶνα,  
 Ὅφρα νέκυν πυκάσας δῶη οἰκόνδε φέρεσθαι.

- Δμῶας δ' ἐκκαλέσας λοῦσαι κέλετ', ἀμφί τ' ἀλειψαι,  
 Νόσφιν ἀειράσας, ὡς μὴ Πρίαμος ἴδοι υἷόν·  
 Μὴ ὁ μὲν ἀχνυμένη κραδίη χόλον οὐκ ἐρύσαιτο, 110  
 Παῖδα ἰδὼν, Ἀχιλῆϊ δ' ὀρινθείη φίλον ἦτορ,  
 Καί ἐ κατακτείνειε, Διὸς δ' ἀλίτηται ἐφετμάς.  
 Τὸν δ' ἐπεὶ οὖν δμῶαὶ λοῦσαν καὶ χρίσαν ἐλαίῳ,  
 Ἀμφὶ δέ μιν φᾶρος καλὸν βάλον ἠδὲ χιτῶνα,  
 Αὐτὸς τόνυγ' Ἀχιλεὺς λεχέων ἐπέθηκεν ἀείρας, 115  
 Σὺν δ' ἔταροι ἤειραν εὐξέστην ἐπ' ἀπήνην.  
 Ὡμωξέν τ' ἄρ' ἔπειτα, φίλον δ' ὀνόμηνεν ἑταῖρον·  
 “Μή μοι, Πάτροκλε, σκυδμαινέμεν, αἶ κε πύθῃαι  
 Εἶν Ἄϊδός περ ἐὼν, ὅτι Ἐκτορα δῖον ἔλυσα  
 Πατρὶ φίλω· ἐπεὶ οὐ μοι ἀεικέα δῶκεν ἄποινα· 120  
 Σοὶ δ' αὖ ἐγὼ καὶ τῶνδ' ἀποδάσσομαι, ὅσσ' ἐπέοικεν.”  
 Ἦ ῥα, καὶ ἐς κλισίην πάλιν ἦϊε δῖος Ἀχιλλεύς.  
 Ἐζετο δ' ἐν κλισμῶ πολυδαιδάλω, ἔνθεν ἀνέστη,  
 Τοίχου τοῦ ἑτέρου, ποτὶ δὲ Πρίαμον φάτο μῦθον·  
 “Υἱὸς μὲν δῆ τοι λέλυται, γέρον, ὡς ἐκέλευες, 125  
 Κεῖται δ' ἐν λεχέεσσ'· ἅμα δ' ἠοῖ φαινομένηφιν  
 Ὀψεαι αὐτὸς ἄγων· νῦν δὲ μνησώμεθα δόρπου.  
 Καὶ γάρ τ' ἠὔκομος Νιόβη ἐμνήσατο σίτου,  
 Τῆπερ δώδεκα παῖδες ἐνὶ μεγάροισιν ὄλοντο,  
 Ἐξ μὲν θυγατέρες, ἕξ δ' υἱέες ἠβῶνοντες. 130  
 Τοὺς μὲν Ἀπόλλων πέφνεν, ἀπ' ἀργυρέοιο βιοῖο,  
 Χώμενος Νιόβη, τὰς δ' Ἄρτεμις ἰοχέαιρα,  
 Οὔνεκ' ἄρα Λητοῖ ἰσάσκετο καλλιπαρήῳ·  
 Φῆ δοιῶ τεκέειν, ἣ δ' αὐτῇ γείνατο πολλούς·  
 Τῷ δ' ἄρα, καὶ δοιῶ περ ἐόντ', ἀπὸ πάντας ὄλεσσαν. 135  
 Οἱ μὲν ἄρ' ἐννῆμαρ κέατ' ἐν φόνῳ, οὐδέ τις ἦεν  
 Κατθάψαι· λαοὺς δὲ λίθους ποίησε Κρονίων·  
 Τοὺς δ' ἄρα τῆ δεκάτῃ θάψαν θεοὶ Οὐρανίῳνες.  
 Ἦ δ' ἄρα σίτου μνήσατ', ἐπεὶ κάμε δακρυχέουσα.  
 Νῦν δέ που ἐν πέτρῃσιν, ἐν οὔρεσιν οἰοπόλοισιν, 140  
 Ἐν Σιπύλῳ, ὅθι φασὶ θεάων ἔμμεναι εὐνὰς  
 Νυμφάων, αἴτ' ἀμφ' Ἀχελώϊον ἐρῶσαντο,

Ἔνθα, λίθος περ ἐοῦσα, θεῶν ἐκ κήδεα πέσσει.  
 Ἄλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα, διε γεραϊέ,  
 Σίτου, ἔπειτά κεν αὐτε φίλον παῖδα κλαίησθα, 145  
 Ἴλιον εἰς ἀγαγών· πολυδάκρυτος δέ τοι ἔσται."  
 Ἦ, καὶ ἀναΐξας οἶν ἄργυφον ὠκύς Ἀχιλλεὺς  
 Σφάζ'· ἔταροι δ' ἔδερὸν τε καὶ ἄμφεπον εὖ κατὰ κόσμον,  
 Μίστυλλον τ' ἄρ' ἐπισταμένως, πειράν τ' ὀβελοῖσιν,  
 Ὀπτησάν τε περιφραδέως, ἐρύσαντό τε παντα. 150  
 Αὐτομέδων δ' ἄρα σῖτον ἔλων ἐπένευμε τραπέζῃ  
 Καλοῖς ἐν κανέοισιν· ἀτὰρ κρέα νεῖμεν Ἀχιλλεύς.  
 Οἱ δ' ἐπ' ὀνειάθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.  
 Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
 Ἦτοι Δαρδανίδης Πρίαμος θαύμαζ' Ἀχιλλῆα, 155  
 Ὅσσοις ἔην, οἷός τε· θεοῖσι γὰρ ἄντα ἐώκει.  
 Αὐτὰρ ὁ Δαρδανίδην Πρίαμον θαύμαζεν Ἀχιλλεὺς,  
 Εἰσορώων ὄψιν τ' ἀγαθὴν, καὶ μῦθον ἀκούων.  
 Αὐτὰρ ἐπεὶ τάρπησαν ἐς ἀλλήλους ὀρόωντες,  
 Τὸν πρότερος προσέειπε γέρον Πρίαμος θεοειδής· 160  
 "Λέξον νῦν με τάχιστα, Διοτρεφές, ὄφρα κεν ἦδη  
 Ὑπνω ὑπο γλυκερῶ ταρπώμεθα κοιμηθέντες.  
 Οὐ γάρ πω μύσαν ὅσσε ὑπὸ βλεφάροισιν ἐμοῖσιν,  
 Ἐξ οὗ σῆς ὑπὸ χερσὶν ἐμὸς παῖς ὤλεσε θυμόν·  
 Ἄλλ' αἰεὶ στενάχω καὶ κήδεα μυρία πέσσω, 165  
 Αὐλῆς ἐν χόρτοισι κυλινδόμενος κατὰ κόπρον.  
 Νῦν δὴ καὶ σίτου πασάμην, καὶ αἶθοπα οἶνον  
 Λαυκανίης καθέηκα· πάρος γε μὲν οὔτι πεπάσμην."  
 Ἦ ῥ', Ἀχιλλεὺς δ' ἐτάροισιν ἰδὲ δμωῆσι κέλευσεν,  
 Δέμνι' ὑπ' αἰθούσῃ θέμεναι, καὶ ῥήγεα καλὰ 170  
 Πορφύρε' ἐμβαλέειν, στορέσαι τ' ἐφύπερθε τάπητας,  
 Χλαίνας τ' ἐνθέμεναι οὔλας καθύπερθεν ἔσασθαι.  
 Αἱ δ' ἴσαν ἐκ μεγάροιο, δάος μετὰ χερσὶν ἔχουσαι·  
 Αἶψα δ' ἄρα στόρεσαν δοιῶ λέχε' ἐγκονέουσαι.  
 Τὸν δ' ἐπικερτομέων προσέφη πόδας ὠκύς Ἀχιλλεύς·  
 "Ἐκτὸς μὲν δὴ λέξο, γέρον φίλε· μήτις Ἀχαιῶν 176  
 Ἔνθάδ' ἐπέλθῃσιν βουλευφόρος, οἶτε μοι αἰεὶ

Βουλὰς βουλευούουσι παρήμενοι, ἧ θέμις ἐστίν·  
 Τῶν εἴ τις σε ἴδοιτο θοῆν διὰ νύκτα μέλαιναν,  
 Αὐτίκ' ἂν ἐξείποι Ἀγαμέμνονι ποιμένι λαῶν, 180  
 Καί κεν ἀνάβλησις λύσιος νεκροῖο γένοιτο.

Ἄλλ' ἄγε μοι τόδε εἰπέ, καὶ ἀτρεκέως κατάλεξον,  
 Ποσοῆμαρ μέμονας κτερεῖζέμεν Ἔκτορα δῖον,  
 Ὅφρα τέως αὐτός τε μένω καὶ λαὸν ἐρύκω."

Τὸν δ' ἠμείβεται ἔπειτα γέρον Πρίαμος θεοειδής· 185  
 "Εἰ μὲν δὴ μ' ἐθέλεις τελέσαι τάφον Ἐκτορι δῖω,  
 Ὃδὲ κέ μοι ῥέζων, Ἀχιλεῦ, κεχαρισμένα θείης.  
 Οἶσθα γὰρ, ὡς κατὰ ἄστυ ἐέλμεθα, τηλόθι δ' ὕλη  
 Ἀξέμεν ἐξ ὄρεος· μάλα δὲ Τρῶες δεδίασιν.

Ἐννῆμαρ μὲν κ' αὐτὸν ἐνὶ μεγάροις γοάοιμεν, 190  
 Τῇ δεκάτῃ δέ κε θάπτοιμεν, δαινῦτό τε λαός·  
 Ἐνδεκάτῃ δέ κε τύμβον ἐπ' αὐτῷ ποιήσαιμεν,  
 Τῇ δὲ δυωδεκάτῃ πολεμίζομεν, εἶπερ ἀνάγκη."

Τὸν δ' αὖτε προσέειπε ποδάρκης δῖος Ἀχιλλεύς·  
 "Ἔσται τοι καὶ ταῦτα, γέρον Πρίαμ', ὡς σὺ κελεύεις.  
 Σχήσω γὰρ τόσσον πόλεμον χρόνον, ὅσσον ἄνωγας." 196

Ὡς ἄρα φωνήσας, ἐπὶ καρπῷ χεῖρα γέροντος  
 Ἐλλαβε δεξιτερὴν, μήπως δείσει' ἐνὶ θυμῷ.  
 Οἱ μὲν ἄρ' ἐν προδόμῳ δόμου αὐτόθι κοιμήσαντο,  
 Κήρυξ καὶ Πρίαμος, πυκινὰ φρεσὶ μήδε' ἔχοντες. 200  
 Αὐτὰρ Ἀχιλλεύς εὔδε μυχῷ κλισίης εὐπήκτου.

## ODES OF ANACREON.

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### I. *On his Lyre.*

Θέλω λέγειν Ἀτρείδας,  
Θέλω δὲ Κάδμον ᾄδειν·  
Ἡ βάρβιτος δὲ χορδαῖς  
Ἐρωτα μῦνον ἤχει.  
Ἡμεῖσα νεῦρα πρῶην, 5  
Καὶ τὴν λύρην ἄπασαν·  
Κάγῳ μὲν ἤδον ἄθλους  
Ἡρακλέους· λύρη δὲ  
Ἐρωτας ἀντεφώνει.  
Χαίροιτε λοιπὸν ἡμῖν, 10  
Ἡρωες· ἡ λύρη γὰρ  
Μόνους Ἐρωτας ᾄδει.

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### II. *The Rose.*

Τὸ ῥόδον τὸ τῶν Ἐρώτων  
Ἀναμίξωμεν Διονύσῳ·  
Τὸ ῥόδον τὸ καλλίφυλλον  
Κροτάφοισιν ἀρμόσαντες,  
Πίνωμεν ἀβρὰ γελῶντες. 5  
Ῥόδον, ὦ φέριστον ἄνθος!  
Ῥόδον εἶαρος μέλημα·  
Ῥόδα καὶ θεοῖσι τερπνά.  
Ῥόδα παῖς ὁ τῆς Κυθῆρης  
Στέφεται καλοῖς ἰούλοις, 10

Χαρίτεσσι συγχορεύων.  
 Στέφον οὖν με, καὶ λυρίζων  
 Παρὰ σοῖς, Διόννυσε, σηκοῖς,  
 Μετὰ κούρης βαθυκόλπου  
 Ῥοδίνοισι στεφανίσκοις  
 Πεπυκασμένως, χορεύσω.

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III. *To a Dove.*

Ἐρασμίῃ πέλεια,  
 Πόθεν, πόθεν πετᾶσαι ;  
 Πόθεν μύρων τοσοῦτων,  
 Ἐπ' ἠέρος θέουσα,  
 Πνέεις τε καὶ ψεκάζεις ;  
 Τίς εἶς ; 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 τосαῦτα.  
 Καὶ νῦν, ὄρᾳς, ἐκείνου  
 Ἐπιστολὰς κομίζω·  
 Καί φησιν εὐθέως με  
 Ἐλευθέρην ποιήσειν.  
 Ἐγὼ δὲ, κῆν ἀφῆ με,  
 Δούλη μενῶ παρ' αὐτῷ.  
 Τί γάρ με δεῖ πέτασθαι  
 Ὅρη τε καὶ κατ' ἀγροῦς,  
 Καὶ δένδρεσιν καθίζειν,  
 Φαγοῦσαν ἄγριόν τι ;

5

10

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Τανῦν ἔδω μὲν ἄρτον,  
 Ἐφαρπάσασα χειρῶν  
 Ἐνακρέοντος αὐτοῦ·  
 Πιεῖν δέ μοι δίδωσι  
 Τὸν οἶνον, ὃν προπίνει.  
 Πιοῦσα δ' ἂν χορεύω, 30  
 Καὶ δεσπότην ἐμοῖσι  
 Πτεροῖσι συσκιάζω·  
 Κοιμωμένη δ' ἐπ' αὐτῷ  
 Τῷ βαρβίτῳ καθεύδω.  
 Ἐχεις ἅπαντ'· ἄπελθε. 35  
 Λαλιστέραν μ' ἔθηκας,  
 Ἄνθρωπε, καὶ κορώνης.

IV. *To a Swallow.*

Σὺ μὲν, φίλη χελιδὼν,  
 Ἐτησίη μολοῦσα,  
 Θέρει πλέκεις καλιῆν,  
 Χειμῶνι δ' εἰς ἄφαντος  
 Ἦ Νεῖλον ἢ Ἐπὶ Μέμφιν. 5  
 Ἐρως δ' αἰεὶ πλέκει μεν  
 Ἐν καρδίῃ καλιῆν.  
 Πόθος δ' ὁ μὲν πτεροῦται,  
 Ὅ δ' ὄν ἐστὶν ἀκμήν,  
 Ὅ δ' ἡμίλεπτος ἤδη. 10  
 Βοῇ δὲ γίνετ' αἰεὶ  
 Κεχηνότων νεοσσῶν.  
 Ἐρωτιδεῖς δὲ μικροῦς  
 Οἱ μείζονες τρέφουσιν.  
 Οἱ δὲ τραφέντες εὐθύς 15  
 Πάλιν κύουσιν ἄλλους.  
 Τί μῆχος οὖν γένηται;

Οὐ γὰρ σθένω τοσοῦτους  
Ἔρωτας ἐκσοβῆσαι.

V. *Return of Spring.*

Ἴδε πῶς, ἔαρος φανέντος.  
Χάριτες ῥόδα βρύουσιν·  
Ἴδε, πῶς κῦμα θαλάσσης  
Ἀπαλύνεται γαλήνη·  
Ἴδε, πῶς νῆσσα κολυμβᾷ· 5  
Ἴδε, πῶς γέρανος ὀδεύει·  
Ἄφελῶς δ' ἔλαμψε Τιτάν.  
Νεφελῶν σκιαὶ δονοῦνται·  
Τὰ βροτῶν δ' ἔλαμψεν ἔργα  
Καρποῖσι γαῖα προκύπτει· 10  
Καρπὸς ἐλαίας προκύπτει.  
Βρομίου στέφεται νᾶμα.  
Κατὰ φύλλον, κατὰ κλῶνα,  
Καθελῶν ἤνθησε καρπός.

VI. *Cupid Stung by a Bee.*

Ἔρωσ ποτ' ἐν ῥόδοισι  
Κοιμωμένην μέλισσαν  
Οὐκ εἶδεν, ἀλλ' ἐτρώθη.  
Τὸν δάκτυλον δὲ δαχθεῖς  
Τᾶς χειρὸς, ὠλόλυξεν· 5  
Δραμῶν δὲ καὶ πετασθεῖς  
Πρὸς τὴν καλὴν Κυθήρην,  
Ὅλωλα, μάτερ, εἶπεν,  
Ὅλωλα, κάποθνήσκω.

Ὅφιν μ' ἔτυψε μικρὸς  
 Πτερωτὸς, ὃν καλοῦσι  
 Μελίσσαν οἱ γεωργοί.  
 Ἴδ' εἶπεν, Εἰ τὸ κέντρον  
 Πονεῖ τὸ τᾶς μελίσσας,  
 Πόσον, δοκεῖς, πονοῦσιν,  
 Ἔρωσ, ὅσους σὺ βάλλεις ;

VII. *To the Cicada.*

Μακαρίζομέν σε, τέττιξ,  
 Ὅτι δενδρέων ἐπ' ἄκρων,  
 Ὀλίγην δρόσον πεπωκῶς,  
 Βασιλεὺς ὅπως αἰείδεις.  
 Σὰ γὰρ ἔστι κεῖνα πάντα,

5

Ὅποσα βλέπεις ἐν ἀγροῖς,  
 Χώποσα φέρουσιν ὦραι.  
 Σὺ δὲ φίλιος γεωργῶν,  
 Ἄπο μηδενός τι βλάπτων·  
 Σὺ δὲ τίμιος βροτοῖσι,

10

Θέρεος γλυκὺς προφήτης.  
 Φιλέουσί μὲν σε Μοῦσαι·  
 Φιλεῖ δὲ Φοῖβος αὐτὸς,  
 Λιγυρῆν δ' ἔδωκεν οἴμην·  
 Τὸ δὲ γῆρας οὐ σε τείρει,

15

Σοφὲ, γηγενῆς, φίλυμε,  
 Ἀπαθῆς, ἀναιμόσαρκε·  
 Σχεδὸν εἰ θεοῖς ὅμοιος.

VIII. *Young Old-Age.*

Φιλῶ γέροντα τερπιδόν,  
Φιλῶ νέον χορευτάν.  
Γέρων δ' ὅταν χορεύῃ,  
Τρίχας γέρων μὲν ἐστί,  
Τὰς δὲ φρένας νεάζει.

# IAMBICS,

FROM THE GREEK DRAMATISTS.

[References to the authors are given below, according to Dindorf's Poet. Scen. Græc.]

1. Οὐ τοῖς ἀθύμοις ἡ τύχη ξυλλαμβάνει.
2. Κακῆς ἀπ' ἀρχῆς γίγνεται τέλος κακόν.
3. Οὐ γὰρ γελαῖσθαι τλητὸν ἐξ ἐχθρῶν, φίλαι.
4. Ἐς ὄχλον ἔρπειν παρθένοισιν οὐ καλόν.
5. Ζηλωτὸς ὅστις εὐτύχησεν ἐς τέκνα.
6. Ὡ φίλταται γυναιῖκες, ὡς ὑμᾶς βλέπω!
7. Ἄκων μ' ὑπὲρ γῆς Ἑλλάδος διώλεσεν.
8. Στήσομεν ἄρ' ἀμφὶ βωμόν, ὦ πάτερ, χορούς;
9. Γυνὴ δὲ θῆλυ, κάπὶ δακρύοις ἔφν.
10. Ἦκω 'πὶ τόνδε στέφανον, ἀλλὰ πῶς λάβω;
11. Πῶλους παρ' αὐτὸν δεσπότην ἐστήσαμεν.
12. Κλύοιτ' ἄν ἤδη θεσμὸν, Ἀττικὸς λεῶς.
13. Θεοὺς μὲν αἰτῶ τῶνδ' ἀπαλλαγὴν πόνων.
14. Πάλαι τὸ σιγαῖν φάρμακον βλάβης ἔχω.
15. Ἐσθλοῦ γὰρ ἀνδρὸς τοὺς πονοῦντας ὠφελεῖν.
16. Οὔτοι γυναικὸς ἐστὶν ἰμείρειν μάχης.
17. Ἐγὼ πέφυκα γραμμάτων μὲν οὐκ ἴδρις.
18. Οὐκ ἔστι θνητῶν ὅστις ἔστ' ἐλεύθερος.

1. Soph., Fragm. ap. Stobæum, viii., 11.—2. Eurip. ap. Stobæum, iv., 11.  
—3. Medea, 797.—4. Orestes, 108.—5. Ibid., 542.—6. Iph. in Taur., 1056.  
—7. Iph. in Aul., 1457.—8. Ibid., 676.—9. Medea, 928.—10. Electra, 614.  
—11. Hippol., 1187.—12. Eumenides, 681.—13. Agamemnon, 1.—14. Ibid.,  
548.—15. Soph., Fragm. ap. Stob., iii., 14.—16. Agam., 940.—17. Eurip.  
Thes. ap. Athen.—18. Hecuba, 864.

19. Βίου πονηροῦ θάνατος εὐκλεέστερος.
20. Ὡ παῖ, γένοιο πατρὸς εὐτυχέστερος.
21. Ζηλῶ σε τοῦ νοῦ, τῆς δὲ δειλίας στυγῶ.
22. Ἄλλ' οὐ μεγαίρω τοῦδέ σοι δωρήματος.
23. Ὡ παῖ, δακρύεις; αἰσθάνει κακῶν σέθεν;
24. Αἰσχρὸν γὰρ ἄνδρα τοῦ μακροῦ χρήζειν βίου.
25. Ἐκυρσας ὥστε τοξότης ἄκρος σκοποῦ.
26. Τῆς σῆς λατρείας τὴν ἐμὴν δυσπραξίαν,  
σαφῶς ἐπίστας', οὐκ ἂν ἀλλάξαμι' ἐγώ.
27. Ἐν τοῖς κακοῖς χρῆ τοῖς φίλοισιν ὠφελεῖν.
28. Τοῖς γὰρ δίκαιοις ἀντέχειν οὐ ῥάδιον.
29. Οἱ γὰρ βλέποντες τοῖς τυφλοῖς ἠγούμεθα.
30. Ἐκῶν γὰρ οὐδεὶς δουλίῳ χρῆται ζυγῶ.
31. Πένητα φεύγει πᾶς τις ἐκποδῶν φίλος.
32. Τυφλὸς τά τ' ὧτα τόν τε νοῦν τά τ' ὄμματ' εἶ.
33. Ἀρχὴν δὲ θηρᾶν οὐ πρέπει τὰμήχανα.
34. Ὡ νύξ μέλαινα, χρυσέων ἄστρων τροφέ.
35. Ἡ γὰρ φύσις βέβαιος, οὐ τὰ χρήματα.
36. Θνητῶν γὰρ οὐδεὶς ἐστὶν ἐνδαίμων ἀνὴρ.
37. Ἦδη δὲ τόνδε θάνατον εἰσορῶ πέλας.
38. Δίκη γὰρ οὐκ ἔνεστιν ὀφθαλμοῖς βροτῶν.
39. Ἄπας δὲ τραχὺς ὅστις ἂν νέον κρατῆ.
40. Τηλοῦ φίλοι ναίουντες οὐκ εἴσιν φίλοι.
41. Ἔρδοι τις ἦν ἕκαστος εἰδείη τέχνην.
42. Τοῖς πᾶσιν ἀνθρώποισιν κατθανεῖν μένει.

19. Æsch., Ixion, ap. Stob.—20. Ajax, 550.—21. Electra, 1027.—22. Prom. Vinc., 626.—23. Troades, 744.—24. Ajax, 473.—25. Agam., 628.—26. Prom. Vinc., 966, 967.—27. Orestes, 666.—28. Soph. Aload. ap. Stob.—29. Aristoph. Plut., 15.—30. Agam., 953.—31. Medea, 561.—32. Œd. Tyr., 371.—33. Antigone, 92.—34. Eurip., Elect., 54.—35. Ibid., 941.—36. Medea, 1228.—37. Alcestis, 24.—38. Medea, 219.—39. Prom. Vinc., 35.—40. Proverb. vet.—41. Aristoph., Vespæ, 1431.—42. Eurip., Temenid. ap. Stob.

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**NOTES.**

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# NOTES

ON THE

## EXTRACTS FROM XENOPHON.

☞ As the first six pages are translated, the notes on them consist chiefly of references to the Grammar. The student should be made to analyze every sentence thoroughly, and account for the form and syntax of every word.

☞ The references to the First and Second Books in Greek are made severally by the Roman numerals I. and II. Thus, I., 625, 2, means "First Greek Book, 625, 2;" II., 60, means "Second Greek Book, 60." The rules referred to by numbers (*e. g.*, Rule XXXIV., below) should always be looked out in the Second Book in Greek.

Paragraph 1. ἐξελαύνει, compounded of ἐξ+ἐλαύνω. For Page ἐλαύνω, see I., 625, 2, and 649, 41.—σταθμούς, acc. of *measure*, 68 II., 55; so, also, παρασάγγας.—Βαβυλωνίας, II., 60, (1), (a).

Paragraph 2. ἐξέτασιν, I., 342, 343.—ποιεῖται (*middle*), makes for himself, or causes to be made (II., 64, 2, 3).—σταθμῶ, dative (II., 58, 1, a).—Ἑλλήνων, genitive (II., 30).—νύκτας, acc. governed by περὶ (II., 61, 1, c). Notice the use of δέ as a connective, like our *but*.

Paragraph 3. ἤξει (fut. of ἤκω, I., 152, note \*), and predicate of βασιλεύς.—What is the accent of the nominative of στρατεύματι? (I., 373, 1).—μαχούμενος, fut. part. of μάχομαι (I., 496, ☞), used to express a purpose, by Rule XXXIV. (II., 70).—ἐδόκει (imperfect of δοκέω, I., 636, 3), used impersonally (II., 6, ☞): δοκεῖ, it seems good, it is thought; ἐδόκει, it seemed good, it was thought.—βασιλέα ἤξειν, accus. with infin., after it was thought, by Rule LIII. (II., 105); and μαχούμενον, as predicate, agrees with βασιλέα.—εἰς, literally toward, is used with words of time, like our *on*.—ἐπιούσαν (participle of ἐπιμι), sing. acc., agreeing with ἐω.—ἐω, acc. of ἐως, Attic form of ἕως (I., 347). On the use of γάρ, see II., 132.

Paragraph 1. κέρως (I., 331, 2), genitive by Rule XV. (II., 39, 2).—ἡγεῖσθαι, Rule XXX. (II., 66, 1).—διέταξε, 1 aor. act. of 70 διατάσσω.—τοὺς ἑαυτοῦ, those of himself = his own (troops).

Page Paragraph 2. ἅμα, II., 58, 3.—ἐπιούση, part. of ἐπειμι (ἐπί + εἶμι, I., 593).—ἤκοντες αὐτόμολοι, *deserters arriving* = *deserters* who arrived.—Κύρω, dative after ἀπήγγελλον (II., 42, 2).

Paragraph 3. συνεκάλεσε, 1 aor. act. of συγκαλέω (σύν + καλέω, I., 438).—ποιοίμην, ποιοῖτο, imperf. opt. with ἄν, Rule LVI. (II., 111).—παρήνει, imperf. of παραινέω.—τοῖαδε, acc. pl. governed by παρήνει.

Paragraph 4. ἀνθρώπων, genitive of *supply*, Rule XII. (II., 36, c).—ὑμᾶς εἶναι, acc. with infin. after νομίζω (II., 105).—πολλῶν βαρβάρων, gen. pl. by Rule XV. (II., 39, 1).—προσέλαβε, 2 aor. act. of προσλαμβάνω.—ἐλευθερίας, genitive after ἄξιοι (II., 33).

72 Paragraph 1. ὅπως with the fut. indicative (e. g., ἔσεσθε), gives it an emphatic *imperative* force; ὄρα, see, or the like, being understood.—ἧς, genitive by *attraction* by Rule XLIX. (II., 100).—κέκτησθε, perf. of κτάομαι, with present meaning.

Paragraph 2. ἐλοίμην, 2 aor. mid. opt. of αἰρέω (I., 642, 1). Observe the use of ἄν, *I would choose*.—ἀντὶ ὧν ἔχω πάντων, *attraction*, Rule XLIX. (II., 100, Rem. 1), for ἀντὶ πάντων τῶν ἃ ἔχω.

Paragraph 3. εἰδήτε, subjunctive of οἶδα (I., 604), after ὅπως (II., 90).—οἶον, I., 264.

Paragraph 4. κραυγῇ, dative, Rule XXI. (II., 46).—ἐπίασιν, see I., 593, Rem.—ἄν, at the beginning of the sentence = ἐάν, *if* (I., 524, §).—ἀνάσχησθε, 2 aor. subj. mid. of ἀνέχω (I., 649, 46).—ὄντας, Rule XXXV. (II., 71).—Before οἶους, supply ἐνθυμούμενος, *when I consider*.—ἡμῖν, dative after οἶους, *what kind for us*.

Paragraph 5. ἄνδρες, *viri*, stands opposed to ἀνθρώπους, *homines*, in the preceding clause.—ἀπελθεῖν, 2 aor. infin. of ἀπέρχομαι.—εἰλοντο, 2 aor. mid. of αἰρέω (I., 642, 1).

74 Paragraph 2. παρῶν, pres. part. of πάρεμι.—Κύρω, dative after πιστός, Rule XVII. (II., 42, 3).—ὑπισχνῇ, after ὅτι, Rule LIV. (II., 106).—διὰ τὸ εἶναι, *literally, on account of the being* = *because you are*, Rule XXXII. (II., 68).

Paragraph 3. ἄν, I., 524, §.—γένηται, 2 aor. subj. after ἄν (= ἐάν), Rule XLVII. (II., 97, 3).—μεμνήσθαι, perf. with present meaning (μνάομαι, *I recollect*; μέμνημαι, *I remember*), with σέ for subject (II., 105).—μεμνῶ, I., 518, Rem. 1; optative after εἰ, II., 97, 4.

Paragraph 4. ἡμῖν, II., 43.—μέχρι οὗ, II., 100, Rem. 1 (for μέχρι ἐκείνου τοῦ τόπου οὗ).—τὰ πάντα, &c., *all the parts*, governed by σατραπεύουσιν.

76 Paragraph 1. νικήσωμεν, 1 aor. subj. of νικάω, after ἦν (II., 97, 3).—δῶ, 2 aor. subj. of δίδωμι—δέδοικα, I., 607.—οἷς, II., 99.

Paragraph 3. εἰσήεσαν, imperf. 3d plur. (I., 593).—τί σφίσιον ἔσται,

what shall be to them=what they shall have, Rule XVIII. (II., Page 43).—ἐὰν κρατήσωσιν, II., 97, 3. 76

Paragraph 5. αὐτῷ (I., 252, c), dative by Rule XVII. (II., 42, 2).

Paragraph 1. ἦρετο, I., 649, 42.

Paragraph 2. σοι, dative by Rule XVII. (II., 42, 6.)—μα- 78  
χεῖσθαι, fut. infin. with ἀδελφόν, accus. (II., 105).

Paragraph 3. λήψομαι, fut. of λάμβανω (I., 624, b, 2).

Paragraph 1. ἄλλοι δὲ ἦσαν, there were besides. ἄλλος often 80  
has this meaning in enumerations.—ὦν, genitive, II., 39, 2.—  
τεταγμένοι, I., 463.

Paragraph 2. ἦσαν ἄρχοντες, &c., there were four commanders, generals and leaders, each of thirty myriads (300,000); (viz.), Abrocomas, Tissaphernes, Gobryas, Arbaces.

Paragraph 3. παρεγένοντο, were present (2 aor. mid. of παραγί-  
γνομαι).—ὕστέρησε τῆς μάχης, he was too late for the battle. The verb  
ὕστέρησε (ὕστερέω), implying comparison, governs μάχης in the geni-  
tive by Rule XV. (II., 39, 2).—ἡμέρας, accus. by Rule XXIX. (II., 55).

Paragraph 4. ἠντομόλησαν ἐκ τῶν πολεμίων, they deserted from  
among the enemy: παρὰ βασιλέως, from the king.—οἱ ἀντομόλησαντες,  
those who deserted (=the deserters), I., 543, c. Observe the distinction  
between ταῦτα, these things, and ταῦτά = τὰ αὐτά, the same things.—  
ὁ ὕστερον ἐλήφθησαν τῶν πολεμίων, those of the enemy who were taken  
afterwards. Here οἱ (I., 255) is used partitively, and governs πολε-  
μίων (by II., 31, b). The antecedent οἱ is omitted (see II., 100, Rem  
1).—ἐλήφθησαν, 1 aor. pass. of λαμβάνω.

Paragraph 5. συντεταγμένῳ τῷ στρατεύματι (II., 46), with his army  
in close order.

Paragraph 1. ζῆτο γὰρ, &c., for he thought the king would 81  
fight that day.

Paragraph 2. κατὰ μέσον τὸν σταθμόν, half way on the day's march.  
—τὸ εὖρος, &c., in width five fathoms.—μὲν . . . . δὲ, I., 153, c; also  
II., 159.

Paragraph 3. παρετέτατο (pluperf. pass. of παρατείνω), the ditch  
extended, &c.; literally, had been drawn or cut through, hence extend-  
ed, the perfect tense, in this last meaning, having the force of the  
imperfect.—ἐπὶ δώδεκα παρασ., for twelve parasangs; ἐπὶ, with nu-  
merals, is thus used in the sense of for, or up to.


Paragraph 4. ἐνθα δὴ, there, by the way. Observe this use of δὴ.

Paragraph 5. ἰσχυρῶς, very.—διαλείπονσιν, &c., they are distant  
each from the other four parasangs. Explain ἐκάστη with plural  
verb, by II., 4, Rem. 1.—ἐπεισιν, are over them (ἐπειμι).

Page Paragraph 6. Παρὰ τὸν ποταμόν, &c., *by the side of the river*  
 81 *there is a pass.*—ἔστι τὸ εὖρος, &c., *it is in width about twenty feet* (II., 59, 3).

Paragraph 1. μεταξὺ, as preposition, governs the genitive.  
 82 Paragraph 2. ποιεῖ ἀντὶ ἐρύματος, *makes for an outwork* (i. e., *had made it*. For this present tense, and also that in πυνθάνεται, we should use a pluperfect in English).—ἐπειδὴ, &c., *when he hears that Cyrus is advancing*. On the participial construction, see II., 71.


Paragraph 3. ἐγένοντο εἰσω, &c., *they came within the ditch.*—Ταύτην δὴ, &c., *this pass, then, Cyrus and his army passed along*.

Paragraph 4. ἐμαχέσατο, I., 618, 7.—φανερὰ, *apparent.*—ἦσαν, plur., II., 4, .—μὲν οὖν, *on this account, then.*—ἡμέρα, II., 48.

Paragraph 5. Silanus, the Ambracian, was the chief soothsayer in the Greek army.—Σιλᾶνὸν καλέσας, ἔδωκεν, &c. (I., 586, 1), *he called Silanus, and gave him* (I., 543, a) *3000 darics.*—τῇ ἐνδεκάτῃ, &c., *understand ἡμέρα.*—πρότερον, *previously.*—θυόμενος, *sacrificing for omens.*—Observe the two uses of ὅτι in § 18: ὅτι τῇ . . . εἶπεν, *because he had said*; but ὅτι, before βασιλεὺς, is not to be translated at all, and what follows is quoted in direct narration. The whole passage reads, *because, on the eleventh day previously from that day, when sacrificing, he had said to him, "the king will not fight for ten days."*

Paragraph 1. ἀληθείης, I., 524.—οὐκ ἄρα ἔτι, &c., *he will fight no more at all, unless he fights* (εἰ . . οὐ, *if he shall not fight*) *during these days.*

Paragraph 2. παρῆλθον, 2 aor. of παρέρχομαι, *were passed* (= *had elapsed*).

Paragraph 3. ἐπὶ τῇ τάφρῳ, *at the trench.*—ἐκώλυε διαβαίνειν, *hindered from crossing*, II., 66, 1.—ἀπέγνωνκε (ἀπογιγνώσκω, I., 631, 3), &c., *he gave up the idea of fighting.*—ἐπεὶ δὲ, *but when.*—ἔδοξε καὶ Κύρῳ καὶ, &c., *both Cyrus and the rest thought* (literally, *it appeared to both Cyrus and the rest*) *that he* (i. e., *the king*) *had given over the idea of fighting.*—ὥστε, II., 90, Rem. 4, .

Paragraph 4. καθῆστο, I., 606, Rem.—ἐν τάξει, *in military order.*—πρὸ αὐτοῦ (literally, *before himself*), *in front of him.*—τὸ πολὺ, &c., *the majority were marching in disorder.*—τῶν ὄπλων, &c., *they were carrying many of the soldiers' arms* (literally, *the arms for the soldiers*) *on wagons and beasts of burden.*—αὐτῷ, *for him*, dative of disadvantage.

Paragraph 1. ἦν ἄμφι, &c., *it was about full market-time* (i. e., *between 9 and 12 o'clock, at which time the ἀγορά was most*

crowded).—σταθμὸς, *the halting-place*.—ἔμελλε καταλύειν, *he was intending to halt* (literally, *to unyoke, loosen*).—προφαίνεται, *appears in front*.—ἀνά κράτος, *at full speed* (II., 59, 1).—ἰδροῦντι τῷ ἵππῳ, *with his horse in a foam* (dative by II., 46).—ἐνετύγχανεν, *fell in with* (governs dative by II., 42, 5).—ἐβόα καὶ, &c., *he hallooed, both in Barbaric (i. e., Persian) and in Greek*.—παρσκευάσται, *perf. pass. παρασκευάζω*.—ὡς εἰς μάχην, *as for battle*.—καὶ ἦδη τε ἦν, &c., *and now it was just about, &c.*—ἀνὴρ Πέρσης, &c., *a Persian, one of Cyrus's confidential men*. On *ὄτι*, see note to paragraph 5, p. 82.

Paragraph 2. ἐγένετο, *arose*.—ἐπιπεσοῦνται, *they will fall on* (I., 630, 2).—αὐτίκα γὰρ, &c., *for, at once, the Greeks, and all, in fact, supposed that he (i. e., βασιλέα) would (literally, will) fall on them when in disarray*.

Paragraph 1. κατεπήδησεν, &c., I., 153, a.—ἐνέδν, *put on* (I., 612).—ἀνέβη, I., 612, 614.—ἀναβάς (I., 543, a).—ἐξοπλίζεσθαι, *to arm themselves fully*.—καθίστανται (I., 573); plur. with ἐκάστος (II., 4, Rem. 1).—παρήγγελλον, *imperfect tense, while the other verbs, ἐνέδν, ἔλαβε, are aorists; the former denoting an action repeated (he commanded all he met), the latter momentary actions*.—εἰς τὴν ἑαυτοῦ τάξιν ἕκαστος, *each in his own company*.

Paragraph 2. τὰ δεξιὰ (supply μέρη) τοῦ κέρατος, *the right wing*.—πρὸς, *near*.—Κλεάρχῳ ἐχόμενος, *next to Clearchus* (literally, *keeping himself to Clearchus*).—ἐνθα δὲ, *there, then*.—μετὰ τοῦτον, *after him*.

Paragraph 3. ἔστησαν, *were posted* (I., 587).—βαρβαρικοῦ, *supply στρατεύματος*.—τὸ ἄλλο βαρβαρικόν, *the rest of the barbaric force*.

Paragraph 1. ὅσον, *used adverbially, up to, or as many as six hundred*.—ψιλῆν, *bare, i. e., without a helmet*.—εἰς τὴν μάχην καθίστατο, *posted himself for the fight*.

Paragraph 2. ψιλαῖς ταῖς κεφαλαῖς, *with their heads bare* (dative of manner).—διακινδυνεύειν, *expose themselves*.

Paragraph 3. οἱ δ' ἵπποι, &c., *all the horses, too, in Cyrus's army*.—εἶχον δὲ καὶ, &c., *and, besides, the riders had Greek sabres*.

Paragraph 4. ἦδη, *already*.—δείλη ἐγίγνετο, *it was becoming dusk*.—ἐφάνη, *was visible, 2 aor. pass. of φαίνω*.—μελανία τις, *a kind of blackness*.—ἐπὶ πολὺ, *to a great extent*.—χρόνῳ δὲ οὐ συχνῶ, *in no long time*.

Paragraph 5. ὅτε ἐγγύτερον, &c., *when they came nearer, the glitter of brass began to shine out* (literally, *a certain brass began to gleam*). Notice the force of the imperfect tense in ἤστραπτε, *began to gleam*. So καταφανεῖς ἐγίγοντο, *began to be visible*.

Page Paragraph 1. ἵππεις λευκοθώρακες, cavalry in white corselets  
87 (supposed to have been linen corselets).—τούτων, genitive by II., 39, 2.—ἐχόμενοι . . . . ὀπλιτῶν, next to the men-at-arms: ἐχόμενοι, literally, holding themselves to, keeping by; hence next to: it governs the genitive by II., 31, e.—γέρροφόροι, buckler-men; those who bore the γέρον, a light buckler of wicker-work.—σὺν ποδήρεσι, &c., with wooden shields down to their feet.—οὔτοι ἐν πλαίσιφ, &c., these marched in solid column; literally, in an oblong, full of men. The πλαίσιον was an arrangement of troops in the form of a parallelogram.—κατὰ ἔθνη, by nations (II., 60, 2).—ἕκαστον τὸ ἔθνος, each nation separately.—ἄλλοι δ' ἵππεις, ἄλλοι τοξόται, and there were others, horsemen; others, bowmen; i. e., there were, besides, cavalry and archers.

Paragraph 2. πρὸ, in front of.—ἄρματα (supply ἐπορεύετο), &c., chariots moved, at a considerable distance from each other: συχνόν is used adverbially, qualifying διαλείποντα.—εἶχον δρέπανα, &c, the chariots had scythes inclined obliquely (εἰς πλάγιον) from their axles.—ἀποτεταμένα, perf. part. of ἀποτείνω (I., 492, 3).—εἰς γῆν ἐβλεπόν, pointed toward the ground (literally, looked earthwards).—ὡς διακόπτειν, II., 90, Rem. 4.—ὅτω (I., 257), whomsoever.—ἐντυγχάνοιεν, they fell in with; optative by Rule LII. (II., 104).


Paragraph 3. ἐλῶσι, I., 496.—ἡ γνώμη, &c., the object (i. e., of the scythe-chariots) is to cut through the ranks; ὡς διακόψοντα, fut. part. with ὡς, to express purpose, Rule XXXIV. (II., 70, Rem.). So with ἐλῶντα.

Paragraph 4. ἐψεύσθη, I., 455, a.—καλέσας παρεκελεύετο, he called and exhorted (I., 543, a).

88 Paragraph 1. ἡσυχῇ, quietly.—ἐν ἰσῷ, at an even step (supply βήματι).—σιγῇ, silently, or in silence.—ὡς ἀνυστόν, as much as possible; and so the whole phrase σιγῇ ὡς ἀνυστόν means as silently as possible.—προσῆσαν (I., 593).—ὃ μέντοι Κύρος εἶπεν, but, as to what Cyrus said, when he called and enjoined, &c., . . . in this point he was mistaken.

Paragraph 2. ἐν τούτῳ (sc. καιρῷ), at this juncture.—παρήλαννε, rode by.—κατὰ μέσον, against the centre.—τὸ, that of.—ἔν, II., 95, 1.—νικῶμεν, II., 97, 1.—πάνθ' ἡμῖν πεποιήται, our work is done (literally, all things have been done by us).—ὅτι ἐκεῖ . . . εἶη, optative by Rule LIV. (II., 106).—κάν = καὶ ἄν.

Paragraph 3. τὸ μέσον στίφος, the central band (or dense mass).—Κύρου, from Cyrus (II., 32, a).—ἔξω ὄντα (II., 71) βασιλέα, of the king's being beyond. This last clause is accusative, governed by ἀκούει, which governs also Κύρου in the genitive.—πλήθει, in number

(dative by Rule XXI.).—περιῆν, *excelled*.—μέσον τὸ, &c., . . ἦν, *Page while occupying his own centre, he was beyond Cyrus's left wing.* 88  
—ὥστε . . ἦν, II., 90, .

Paragraph 4. μὴ κυκλωθείη (opt., 1 aor. pass.), *lest he should be encircled*.—αὐτῷ ἔμελεν . . ἔχοι (II., 90), *it was his care that everything should go well*.—ἀλλ' ὁμως, *but, nevertheless*.—ἀποσπάσαι, *to withdraw*.

Paragraph 1. μέλοι, II., 114, 2.

Paragraph 2. προίει, *was advancing*.—Ἑλληνικὸν (sc. στρα- 89  
τευμα).—ἐν τῷ αὐτῷ (sc. τόπῳ), *on the same ground*.—συνετάττετο, *was formed in order*.—ἔτι, *still*.

Paragraph 3. οὐ πᾶνν, *at no great distance*.—πρός, *in front of* (II., 61, 5).—κατεθεῖατο ἐκατέρωσε, *kept looking up and down*.

Paragraph 4. ὑπήλασεν, *rode up*; ὑπὸ giving the verb ἐλαύνω the idea of approach.—ὡς συναντήσαι, *so as to meet* (him).—παραγγέλλοι, Rule LVI. (II., 111).—ἐπιστήσας (sc. τὸν ἵππον) εἶπε, *stopped his horse and spoke*.—λέγειν . . καλά, *bade him say to all that the omens were good*.—σφάγια καλά, *victims propitious*.

Paragraph 5. λέγων, *while saying*.—θορύβον (II., 32, a), *a murmur*. Observe the direct interrogation in τίς ἦν ὁ θόρυβος, *what was the murmur?* and the indirect in ἤρετο, τίς ὁ θόρυβος εἶη (II., 110, 111), *he asked what that murmur was*.

Paragraph 1. τὸ σύνθημα, *the word, the countersign*. The 90  
σύνθημα was passed along the ranks, just before the battle, first from the general down to the lowest ranks, and then back again. This explains δεύτερον ἤδη, *already the second time*. Observe the use of ὅτι to introduce the quoted words.

Paragraph 2. καὶ ὁς, *and he*.—ὁ δ' ἀπεκρίνατο, ὅτι, &c., *but the other answered, "Zeus the Saviour, and victory."*

Paragraph 3. ἀλλὰ δέχομαι . . ἔστω, *well, then* (II., 119, 1), *I receive it also; and this let it be*.

Paragraph 4. στάδια, Rule XXIX.—διειχέτην, *were apart*.—τῷ, II., 9, Rem. 3.—ἐπαιάνιζον, *began to sing the psæan*.—πολεμίοις, *dative after ἀντίοι*.

Paragraph 5. ὡς πορευομένων (sc. αὐτῶν), *as they were marching*.—ἐξεκύμαινε, *fluctuated, i. e., moved like a wave* (κύμα).—τι τῆς φάλαγγος (II., 31, b), *part of the phalanx*.—τὸ ἐπιλειπόμενον (sc. μέρος), &c., *the part left behind began to run with speed*.—θεῖν, from θέω (I., 420).—δρόμῳ, Rule XXI.—ὄλονπερ . . ἐλελίζουσι, *just as they shout ἐλελεῦ to Enyalíus* (a name of Mars). The ἐλελεῦ (or ἀλαλά) was a Greek war-cry.—καὶ πάντες δὲ ἔθειον, *and all, besides, began to run*.

Page Paragraph 6. ταῖς ἀσπίσι, with their shields (Rule XXI).—  
90 ἐποίουν, they caused.

91 Paragraph 1. ὧς, that.—καί, also.—ποιῶντες, in order to  
cause; present participle used to express purpose.

Paragraph 2. πρὶν τόξενμα ἐξικνεῖσθαι, before an arrow reaches  
them (i. e., before they are within bow-shot). πρὶν is followed by  
the infinitive.

Paragraph 3. κατὰ κράτος, with all their might.—μὴ θεῖν δρόμῳ, not  
to run at speed.—εἶποντο, I., 427, 11.—καὶ ἐνταῦθα δὴ, and there, then.

Paragraph 4. κενὰ ἡνίοχων, without their charioteers (literally,  
empty of charioteers).—τὰ μὲν . . . Ἑλλήνων, some through the enemy  
themselves; others, also, through the Greeks.

Paragraph 5. ἐπεὶ προΐδοιεν (Rule XLV.), whenever they saw them  
in front (or coming).—δίσταντο, they separated.—ἔστιν ὅστις, κατελή-  
φθη, some one (II., 99, Rem. 3) was caught (or overthrown).—ἐκπλαγείς  
(2 aor. pass. part. of ἐκπλήσσω), being struck with terror.—παθεῖν, I.,  
631, 8.—οὐδὲν . . . ἔφασαν, they said that this man suffered nothing (was  
not hurt).—ἄλλος οὐδεὶς, no one else.—πλὴν . . . ἐλέγετο, except that  
some one was reported to have been shot with an arrow on the left wing.

Paragraph 6. τὸ καθ' αὐτούς, that (part of the enemy) opposed to  
themselves.—οὐδ' ὧς ἐξήχθη διώκειν, but not even thus was he induced  
(led away) to pursue.

92 Paragraph 1. συνεσπειραμένην (συσπειράω), drawn up in close  
order.—τάξιν, his line.—επεμελεῖτο, he watched carefully.—ἦδει  
. . . στρατεύματος, he knew that he (i. e., the king) occupied the centre  
of his army (literally, by an Attic idiom, he knew him that he occupied,  
&c.).—ἔχοι, II., 106. [This, § 21, affords excellent illustrations of  
the use of the participles, and also of ἀλλά and ὅτι. The pupil  
should be drilled on every word, and on the connexions of every  
clause.]

Paragraph 2. νομίζουσιν . . . εἶναι, they think they are thus in safety  
(Rule XXXI., Rem. 2).—παραγγεῖλαι τι ἐχρηζεν, he needed to give  
some order.—ἂν αἰσθάνεσθαι, would (in such case) hear it. ἂν gives  
the infinitive the same force it would give to a finite verb in the  
same place.—καὶ πάντες δ', &c., and, in fact, all the barbarian generals  
lead (their troops), occupying (themselves) the centre of their men, un-  
der the opinion both (καὶ) that thus they are in the safest place when  
their strength is on either side, and also (καὶ) that, if they need to give  
an order, the army can learn it in half the time.

Paragraph 3. δὴ τότε, accordingly, at that time.—ὅμως ἔξω ἐγένετο,  
was yet beyond.



Paragraph 4. ἐκ τοῦ ἀντίου, *from the opposite side*.—τοῖς Page  
 . . . ἔμπροσθεν, *with his own troops, that were in front of him*.— 92  
 τεταγμένοις, dative by Rule XVII., 6.—ἐπέκαμπεν, *he wheeled around*.  
 —ὡς εἰς κύκλωσιν, *as if for a surrounding (i. e., with the purpose of  
 surrounding them)*.

Paragraph 5. ὀπισθεν γενόμενος, *getting in their rear*.—κατακόψει,  
*he will cut off*.

Paragraph 1. εἶδισε, I., 607.—ἐμβάλων (2 aor. part. of ἐμ- 93  
 βάλλω), *making a charge*.—ἀποκτεῖναι . . . Ἀρταγέρσην, *he is  
 said, himself, with his own hand, to have killed Artagerses*.—χειρὶ,  
 Rule XXI.—ἐλαύνει ἀντίος, *rides up against (the king)*.

Paragraph 2. ὡς ἡ τροπὴ ἐγένετο, *as soon as the rout happened*.—  
 εἰς τὸ διώκειν (Rule XXXII.), *for the pursuit*.—σχεδὸν . . . καλούμενοι,  
*chiefly those called his "table-companions"*.—κατελείφθησαν, I., 452.—  
 καί, *even*.—πλὴν πάνυ ὀλίγοι, *only a very few*.

Paragraph 3. τὸ ἀμφὶ βασιλέα στίφος, *the body about the king (i. e.,  
 the king's body-guard)*.—οὐκ ἠνέσχετο (ἀνέχω), *he could not restrain  
 himself*.—ἔτετο, *rushed (literally, sent himself, imperf. mid. of ἔημι, I.,  
 591)*.—ἰᾶσθαι . . . φησι, *says that he himself cured the king's wound  
 (Rule XXXI., Rem. 2)*.

Paragraph 4. ὑπὸ τὸν ὀφθαλμόν, *under the eye*.

Paragraph 1. ὑπὲρ ἑκατέρου, *for either side*.—ἀπέθανον, I., 94  
 631, 6.—παρ' ἐκείνῳ, *beside him*.—ἔκειντο (I., 605) ἐπ' αὐτῷ,  
*lay dead upon him*.—παίοντα δ' αὐτὸν, &c., *but some one lances him  
 while striking (the king), &c.*—παλτῶ, Rule XXI.—καὶ ἐνταῦθα . . .  
 ἑκατέρου, *and there fighting, both the king and Cyrus, and those with  
 them, for each*. Here, and in the whole passage, is a continued ap-  
 position of nominatives, viz., μαχόμενοι, βασιλεύς, Κῦρος, οἱ, with  
 ὀπόσοι, &c. Some say that μαχόμενοι, βασιλεὺς, Κῦρος, and οἱ are  
 nominatives absolute; but there is no need of resorting to this con-  
 struction.

Paragraph 2. περιπεσεῖν (I., 630, 2) αὐτῷ, *to have cast himself  
 upon him*.—πεπτωκότα (perf. part. of πίπτω) εἶδε Κῦρον, *saw Cyrus  
 fallen*.


Paragraph 3. ἐπισφάζει αὐτὸν Κύρῳ, *to kill him upon Cyrus*.—  
 ἑαυτὸν ἐπεσφάξατο, *he killed himself*. The reflexive pronoun prefixed  
 to the middle verb strengthens its force.—ἐφόρει, *he wore*.—τάλλα,  
*and such other (ornaments)*.—καὶ οἱ μὲν, &c., *and some say that the  
 king ordered a man, &c.; οἱ δὲ . . . but others, that he drew his cimeter  
 and killed himself (on Cyrus)*.—χρυσοῦν, *a golden one (i. e., cime-  
 ter)*.

Page CHAPTER IX. Paragraph 1. μετὰ Κῦρον . . . ἐγένετο, was  
95 born after the ancient Cyrus.—τῶν . . . βασιλικώτατος, most princely of those born (or that have lived) since the ancient Cyrus.—γενομένων, Rule VII., (a).—Κῦρον . . . γενέσθαι, he appears to have been intimate with Cyrus (literally, to have been in experience of Cyrus).—ὡς . . . ὁμολογεῖται, as is acknowledged by all.—δοκούντων, of those who appear.

Paragraph 2. ἔτι παῖς ὢν, while yet a child (literally, yet being a child).—πάντων πάντα, &c., I., 214, a, b.—πρῶτον μὲν γάρ, for, in the first place. The second member, ἐπεὶ δὲ, but (secondly) when, appears in § 6.

Paragraph 3. οἱ Περσῶν παῖδες, &c., I., 145, c, and 146.—καταμάθοι (I., 624, b, 4) ἂν τις, one could learn.—οὐκ ἔστιν ἰδεῖν, it is not possible to see.

96 Paragraph 1. τοὺς τιμωμένους, those that are honoured.—εὐθὺς παῖδες ὄντες, while yet boys (literally, immediately, being children).—ἄρχειν, Rule XXX.

Paragraph 2. ἡλικιωτῶν (Rule VII., a), of his equals in age.—πρεσβυτέροις (Rule XVII., 7), his seniors.—καί . . . μᾶλλον, even more than those inferior to him did.—ἵπποις (Rule XXI., ) ἄριστα ἐχρήτο (I., 423), he managed horses excellently.—μελετηρότατον, very studious of.—ἐκρινον, men judged him.—ἔπειτα δέ, besides, also.

Paragraph 3. τῇ ἡλικίᾳ ἐπρεπε, was in the flower of his age (full grown).—πρὸς τὰ θηρία, as to wild beasts (i. e., in hunting).

Paragraph 4. ἄρκτον ποτὲ ἐπιφερομένην, &c., he did not fear a she-bear that rushed upon him once.—ἔτρεσεν (τρέω, I., 418, 1).—συμπεσῶν (σύν+πίπτω, I., 630, 2), closing with her.—κατεσπάσθη (1 aor. pass. κατασπάω), he was torn down.—ἀπό, from.—τὰ μὲν ἔπαθεν, some things, on the one hand, he suffered (i. e., he received some wounds).—ὧν καὶ, of which (I., 255), in fact.—φανερὰς, apparent.—τέλος, at last (used adverbially).—κατέκτανε, he slew (2 aor. of κατακαίνω, the same in meaning as κατακτείνω).—τὸν πρῶτον . . . ἐποίησε, the man who first aided him he caused to be esteemed happy by many (i. e., by giving him presents).—τὸν βοηθήσαντα, I., 543, c.

97 Paragraph 2. πᾶσι καθήκει, &c., it behooves all (i. e., it is the duty of all) to assemble in the plain of Castolus. Observe εἰς with πεδίον in accus., indicating motion towards (they must go into the plain in order to assemble there).—ἀπεδείχθη (ἀποδείκνυμι), he was appointed.—οἷς, whom.—περὶ πλείστον ἐποιεῖτο (literally, he made it of the most), he deemed it of the first importance.—εἰ τῷ ὑπόσχοιτο (115, Rem. 1), if he promised to any one. τῷ (enclit.), dative

of *τις* (I., 256, *b*). *ὑπόσχοιτο*, 2 aor. opt. of *ὑπισχνέομαι*.—*ἐπέδειξεν αὐτόν* (I., 235, *Rem.* 2), he evinced (literally, showed himself).—*εἰ σπεισάιτο*, aor. opt. of *σπένδω* (I., 649, 89), if he made a treaty.—*συνθοῖτο*, I., 577, *Rem.* 2.

Paragraph 3. *αἱ πόλεις ἐπιτρεπόμεναι* (*mid.*), the cities that committed themselves to his control.—*σπεισαμένου Κύρου* (Rule LV.), when Cyrus had made a treaty.—*ἐπίστενέ τις*, &c., any enemy was confident that he should suffer nothing contrary to the treaty.—*καὶ γὰρ οὖν*, and therefore, in fact.

Paragraph 4. *Τισσαφέρνει*, Rule XVII., 6.—*ἐκοῦσαι*, willingly (literally, willing).—*εἶλοντο*, I., 642, 1, chose.—*ἀντὶ*, instead of.—*πλὴν Μιλησίων*, except the Milesians.—*οὐκ ἤθελε*, he was unwilling.—*προέσθαι*, to give up (2 aor. *mid.* of *προίημι*, *πρό+ιημι*, I., 591).

Paragraph 1. *τοιγαροῦν*, therefore, in fact.

Paragraph 2. *ἔργω*, by deed.—*ὄτι . . . προοῖτο* (Rule LIV.), that he would never abandon a friend.—*προοῖτο*, 2 aor. *mid.* opt. of *προίημι*.—*ἐγένετο*, he became.—*κάκιον ἔπραξαν*, they fared worse. *κακῶς πράσσειν* = to do badly (*i. e.*, for one's self); *κακῶς ποιεῖν*, to do harm (to another).—*καὶ γάρ*, for, both.—*ἔργω . . . ἔλεγεν*, he showed both (*καὶ*) by word and deed (literally, he both showed by deed, and also said).—*ἐπεὶ ἅπαξ*, when once.—*οὐδ' εἰ . . . πράξειαν* (I., 517, *Rem.* 1), not even if they should become still fewer in number, and be still more unfortunate.

Paragraph 3. *τι* and *αὐτόν*, Rule XXVII., 2.—*φανερὸς ἦν . . . πειρώμενος*, he was evident(ly) trying to surpass them (for it was evident that he tried, &c., Rule XXXV., *Rem.* 3).—*εἴ τις*, &c., if any one did him any good, &c.—*τινες*, some persons.—*ἔξέφερον*, reported.—*εὐχέτο . . . νικῶν* (I., 558), he prayed that he might live long enough to outdo (literally, live so long a time until he might outdo).—*καὶ . . . καὶ*, both . . . and. *τοὺς εὖ καὶ τοὺς κακῶς ποιοῦντας* (see note on paragraph 2) *ἀλεξώμεθα*, let us repay both those who do us good and those who do us evil.—*ὡς εὔχοιτο* (Rule LIV.), how (or that) he prayed.—*νικῶν . . . ἀλεξόμενος*, outdo (in) repaying. Observe the use of the participle in the nominative.

Paragraph 4. *πλεῖστοι*, most persons.—*προέσθαι*, to give up (*προίημι*).—*πλεῖστοι δὴ*, most persons by far.—*ἐνὶ γε . . . ἡμῶν*, the only individual man, at least of our times.

Paragraph 5. *οὐδὲ τοῦτ'*, &c., II., 85, 1.—*οὐκ εἶα καταγελαῖν*, he did not allow to scorn (his authority).—*ἀφαιδέστατα πάντων*, most unsparingly of all men.—*ἦν ἰδεῖν*, it was (possible) to see = one might see.

Page 99 Paragraph 1. *παρὰ, along.*—χειρῶν (Rule XIII.) *στερουμένους, deprived of (their) hands.*—ἐγένετο, *it became possible.*—μηδὲν ἀδικοῦντι, *if he committed no offence (literally, doing injustice in no respect).*—ὅποι, I., 288, a.—ἐπορεύετο, ἔχων ὅτι προχωροίη, *he journeyed, taking (with him) whatever he pleased (literally, whatever might be convenient).*—οὐ μὲν δὴ οὐδὲ, &c., *nor, moreover, least of all, could any one say, &c.*—ἀρχῆ, *province.*

Paragraph 2. *ἀγαθὸς, brave.*—ὠμολόγητο, *pluperf. for imperf.*—τούτους ἀρχοντας ἐποίησε, *these he made archons.*—ἦς, Rule XLIX.—χώρας, Rule XLIX., *Rem. 1.*—ἄλλῃ, *otherwise.* Observe the relation of καί and ἔπειτα δε καὶ, *both . . . and also besides.*

Paragraph 3. *ἤξιόν, he deemed it right.*—πολλὴ ἦν ὑφθονία αὐτῷ, &c., *there was, to him, great abundance of men willing to incur danger.*—ᾤετο Κῦρον αἰσθήσεσθαι, *he thought that Cyrus would hear of it (literally, will hear of it).* Observe this use of the future infinitive with accusative. It often occurs.

100 Paragraph 1. ὥστε (Rule XLIV., *Rem. 4*), φαίνεσθαι . . . ἄξιον, *so that he appeared to think it right that, &c.*—τοιγαροῦν, *in consequence.*

Paragraph 2. *εἰς, in regard to.*—φανερὸς ἐγένετο . . . βουλόμενος, *he was evident(ly) desirous (see note to p. 98, paragraph 3).*—περὶ παντὸς ἐποιεῖτο, *he deemed it all-important (see p. 97, paragraph 2).*—τῶν, *than those (Rule XV., 1).*—ἐκ τοῦ ἀδίκου, *from injustice.*—γε μὴν, *especially.*

Paragraph 3. *ἄλλα πολλὰ, many other things.*—αὐτῷ, *for him.*—ἐπλευσαν, *sailed over (the sea).*—ἔγνωσαν . . . κέρδος, *they knew that to obey well was more profitable than their monthly pay (literally, pay by the month).*—καὶ γὰρ οὖν, *and hence, therefore.*—ἐπεὶ, *because.*

Paragraph 4. αὐτῷ . . . ὑπηρέτησα, *I served him when he assigned (me a duty).*—εἰᾶσε, *allowed, let go.*—οὐδενὶ τὴν προθυμίαν, *no man's alacrity.*—παντὸς ἔργου, *at (literally, of) every task.*—Κύρω, Rule XVIII.—ἀλλὰ μὴν, *but, moreover.*

101 Paragraph 1. ἐλέχθησαν γενέσθαι, *were said to be to Cyrus; i. e., Cyrus was said to have them.*

Paragraph 2. *δεινόν, vigilant, sharp.*—ἐκ τοῦ δικαίου, *with justice (literally, from what was just).*—ἦς ἦρχε χώρας, *the province of which he was ruler (Rule XLIX., Rem. 1).*—οὐδένα οὐδέν (Rule XXVII., 3) ἀφείλετο, *he took away nothing from any one.*—ἐκτῶντο, *they acquired wealth (κτάομαι).*—ὃ ἐπέπατό τις, *what any man possessed (πέπαμαι, I possess, from πάομαι, I acquire).* Notice Κῦρον, *accus., governed by ἔκρυντεν.*—φθονῶν ἐφαίνετο, *he evidently envied (literally, he was evident envying (Rule XXXV., Rem. 3).*—τοῖς πλουτοῦσιν (Rule XVII.,

3), *those getting rich*.—εἰ ὀρώη (I., 558) . . ἂν ἀφείλετο, Rule Page  
101  
XLVII., Rem.

Paragraph 3. ἔκρινεν . . συνεργούς, *he judged them to be fit co-operators*.—ὅ,τι τυγχάνοι βουλόμενος, *whatever he happened (to be) desirous*.—πρὸς πάντων, *by all*.—κράτιστος θεραπεύειν, *most excellent in serving*.—φίλους γε μὴν ὅσους ποιήσαιο, *what friends, moreover, he made* (optative used because it is an indefinite assertion. So with γνοίη and κρίνειε).

Paragraph 4. τούτου ἔνεκα, *on account of this = for this reason*.—ᾤετο δεῖσθαι (Rule XXXI., Rem. 2), *he thought he needed*.—ὡς ἔχοι, Rule XLIV.—τούτου, *this* (governed by ἐπιθυμοῦντα, Rule VIII., c).

Paragraph 1. συνεργὸς . . ἐπιθυμοῦντα, *he endeavoured to be the best co-operator in (obtaining) whatever he saw that each* 102  
*man desired*.—τούτου ὅτου (I., 257), *literally, of this, whatever, &c*.—καὶ γὰρ αὐτὸ τοῦτο, *and (no wonder, II., 132, 1) because, for the very same reason*. αὐτὸ τοῦτο, *accus. governed by διὰ understood*.—οὐπερ ἔνεκα, *on account of which*.—καὶ αὐτός, *he himself also*.

Paragraph 2. εἷς γε ὢν ἀνὴρ, *considering, at least, that he was but one man* (literally, *being, at least, one man*).—πάντων, *governed by μάλιστα, Rule VII*.—πρὸς . . ἐσκόπει, *he had regard to the dispositions of each*.—ὅτου, *whatsoever, governed by δεόμενον, Rule XII., c*.—ὀρώη (ὀράω), I., 558 ; opt. by Rule LII.

Paragraph 3. ἐπεμπον, *they sent*.—ὡς εἰς καλλωπισμόν, *as (for) mere embellishment*.—τὸ ἑαυτοῦ σῶμα, *his own person*.—τουτοῖς πᾶσι, Rule XXI.—καλῶς κεκοσμημένους, *richly adorned*.—ὅσα, *whatever (things)*.—κόσμον (in opposition with ὅσα), *as dress*.—πέμποι, Rule LII.—λέγειν αὐτὸν ἔφασαν, *they reported that he said*.—οὐκ ἂν δύναίτο, *could hardly*.—δύναίτο, Rule LIV. The ἂν is not commonly used after *verba declarandi*: we render it here, justly we think, by the English word *hardly*, as if he spoke playfully (cf. Rule XXXVIII.).

Paragraph 4. τὰ μεγάλα, *great favours, governed by ποιῶν*.—ἐνίκα, *he surpassed*.—τὸ νικᾶν . . θαναμαστόν, *his surpassing, &c. . . is nothing wonderful*. The whole sentence, from τὸ τοιοῦντα inclusive, is subject of the verb ἐστί, understood with θαναμαστόν.

Paragraph 1. τῇ ἐπιμελείᾳ, Rule XIX.—περιτῆν, *excelled*.— 103  
φίλων, Rule XV., 2.—ἔμοιγε, *to me, at least* (II., 133).—ἐπειδὴ γε καὶ, *since, in fact, also*.—τῷ (Rule XIX.) προθυμείσθαι (Rule XXXII.) χαρίζεσθαι, *in eagerness to oblige*.—The sentence from τὸ τοιοῦντα to χαρίζεσθαι is in the nominative, in apposition with ταῦτα, the subject of the last clause.

Paragraph 2. ἐπεμπε, *was in the habit of sending*.—πολλοῦ χρόνου

Page (Rule XVI.), for a long time.—τούτου, than this (Rule XV., 1).  
 103 —ἐπέτυχον, did I chance upon, or meet with (governing the dative).—σὺν οἷς (for σὺν τούτοις οἷς, Rule XLIX., Rem. 1) μάλιστα φιλεῖς, with those whom you love most.—ὅποτε . . λάβοι (Rule XLV.), whenever he received any particularly fine.

Paragraph 3. ἄρτων ἡμίσεια (neut. pl.), halves of loaves.—ἐπιλέγειν . . φέροντα, he told the carrier to say in addition.—τούτων, Rule VII., d.—ἤσθη, enjoyed (ἡδομαι), or was pleased with.

Paragraph 4. σπάνιος . . ἦν, was very scarce.—διὰ τὸ ἔχειν (Rule XXXII.), on account of his having.—ἤγον, carried.—τοῖς ἄγουσιν (I., 543, c) ἵπποις, the horses that carried. ἵπποις, governed by ἐμβάλλειν, to cast before (Rule XVII., 1).—πεινῶντες . . ἵπποι, the horses, fasting.—ὅπου δὲ, but wherever.—εἶη, Rule LII.

Paragraph 1. διαπέμπων ἐκέλευε, he sent around and ordered  
 104 (I., 543, a).—ἄγωσιν, subj. instead of optat., to give force to the recital.

Paragraph 2. εἴ ποτε πορεύοιτο (Rule XLVII., 4), if, at any time, he was journeying.—ἐμελλον, were likely.—ἐσπουδαιολογεῖτο, he talked earnestly (with them to show that they were his favourites).—ἐδῆλον οὐς τιμᾶ, he showed whom he honoured (literally, honours).—ὑπὸ πλειόνων, by more persons.—πλείστοι, very many (persons).—μέλλοιεν (Rule XLVII., 4).—δηλοῖη, Rule LIV.—ἐξ ὧν ἀκούω, from what I hear (i. e., have learned).

Paragraph 3. τόδε, the following (supply ἐστί).—παρὰ Κύρου, δούλου ὄντος, from Cyrus, though (he was) a vassal.—ἀπῆει (I., 593), went over.—'Ορόντας . . . δούλον, Orontes thought his (own) slave was faithful to him.—αὐτόν, i. e., his slave.—εὔρε, he found (I., 631, 5).—φιλαίτερον, I., 194, note (\*), more friendly to Cyrus than to himself.—ἐγένοντο, became.—ἀξιωτέρας . . . τυγχάνειν, they should meet with more due honour.—μέντοι, in fact.

Paragraph 1. παρὰ Κύρῳ, ὄντες ἀγαθοί, that, with Cyrus,  
 105 if they were brave (literally, being brave).

Paragraph 2. τεκμήριον, supply ἐστί.—τὸ . . γενόμενον, what happened to him, &c. From τὸ to γενόμενον is the subject of the sentence.—κρίνειν . . ἐδύνατο, he was able rightly to distinguish.

Paragraph 3. ἀποθνήσκοντος αὐτοῦ (Rule LV.).—πάντες . . φίλοι, all the friends who were about him.—ἀπέθανον, I., 631, 6.—ὑπὲρ, II., 60, 3, a, (2).—τεταγμένος ἐτύγχανεν (I., 627, a), chanced to be posted.—πεπτωκότα (Rule XXXV.), had fallen.—ὡς, when.—ὅ, Rule XLVIII. and XV., 2.—ἔχων καὶ . . ἠγγεῖτο, taking (with him), also, the whole force which he commanded.

☞ The text from page 107 to page 119 is taken up with chapters VII., VIII., and IX., on which the student has already had abundant assistance. He should now be drilled in these three chapters thoroughly, and not allowed to pass on to chapter X. until he has so completely mastered them as to be able to translate every paragraph, to analyze every sentence, and to give the syntax of every word, with the utmost promptness. He will then have no difficulty in reading the remaining extracts from Xenophon, although the notes are purposely much fewer and briefer than those in the preceding chapters.

[The Notes on Xenophon, from this point onward, refer to the sections as numbered in the text.]

CHAPTER X. § 1. After the digression in chapter IX. Page  
on the character of Cyrus, the narrative is now resumed 119  
from chapter VIII.—*ἐνταῦθῃ δὴ, there then (i. e., where he fell).—*  
*ἀποτέμενεται, &c., his head is cut off, and his right hand.—εἰσπίπτει*  
*εἰς, &c., break into the camp of Cyrus. εἰσπίπτει agrees with βασι-*  
*λεύς, as the principal subject.—Κύρειον, the Cyrean camp (that is*  
*Cyrus's camp).—οὐκέτι ἴστανται, do not keep their ground.—σταθμὸν,*  
*ἐνθεν ὤρμηστο, to the camping-ground from which they had set out (in*  
*the morning).*

§ 2. *τά τε ἄλλα πολλά, both other things in great numbers.—*  
*καὶ τὴν Φωκαίδα, &c., and especially the Phocæan, Cyrus's con-* 120  
*cubine. She was noted for sense and beauty (σοφὴν καὶ καλήν), and*  
*Cyrus named her Aspasia.*

§ 3. *ἡ δὴ Μιλησία, &c., but his Milesian (concubine), who was*  
*younger.—πρὸς (τούτους) τῶν Ἑλλήνων, οἱ, &c., to (those of) the*  
*Greeks who happened to be under arms among the baggage.—ἐχοντες,*  
*I., 627, a.—ἀντιταχθέντες, forming themselves (in order). Passive*  
*part. with middle sense.—τῶν ἀρπαζόντων, of the plunderers.—οἱ δὲ*  
*καὶ, &c., but some of themselves also fell.—αὐτῶν, Rule VII., b.—μήν,*  
*II., 162, 2.—ταύτην, i. e., the Milesian.—καὶ ἄλλα, &c. . . ἔσωσαν, and*  
*all other things—whatsoever, both property and men, were within their*  
*ranks—they also saved. ὅποσα is nom. to ἐγένοντο : χρήματα and*  
*ἄνθρωποι are in apposition with ὅποσα.*

§ 4. *διέσχον ἀλλήλων, were distant (literally, kept apart) from each*  
*other (Rule XIII.).—ὡς, II., 59, 3.—οἱ μὲν, the latter (i. e., the Greeks).*  
*—τοὺς καθ' αὐτούς, those opposed to them.—ὡς . . νικῶντες, as if they*  
*had conquered.—οἱ δ', the former (i. e., the king's troops).*

§ 5. *εἶη, Rule LIV.—βασιλεὺς δ' αὖ, &c., and (when) the king,*  
*on the other hand, heard from Tissaphernes.—νικῶεν, Rule LIV., and*  
*I., 558.—τὸ καθ' αὐτούς (sc. στρατεύμα), the force opposed to them.—*

Page 120 εἰς τὸ πρόσθεν, *forward*.—ὄχονται, *are going*: observe the change to the narrative present.—συντάττεται, *draws them up in order*.—εἰ πέμποιέν τινας, *whether they should send a detachment (literally, some)*.—ἀρήζοντες, *to give succour* (Rule XXXIV.).

§ 6. After ἐν τούτῳ supply χρόνῳ.—δῆλος ἦν προσίων πάλιν (Rule XXXV., *Rem.* 3), *was evidently advancing upon them again*.—ὡς ἐδόκει, *as it appeared*.—στραφέντες, *facing about* (I., 472).—ὡς ταύτη προσιόντος, (believing that the king was) *advancing in this direction*.—καὶ δεξόμενοι (Rule XXXIV.), *even to receive him; i. e., to withstand his attack*. ταύτη is used adverbially.—ἧ δὲ παρήλθεν . . ἀπήγαγεν (I., 499, *Rem.* 2), *but (in the very same direction) by which he had passed beyond their left wing, in the same (direction) also he led back (his troops)*.—τοὺς . . . ἀυτομολήσαντας, *those who had deserted to the Greeks*.

§ 7. Sections 7 and 8 are a digression, explaining the movements of Tissaphernes, who had not been put to flight by the Greeks.—συνόδῳ, *encounter*.—διήλασε . . . πελταστάς, *he charged through by the river-side against the Greek targeteers*.—κατέκανε, page 96, paragraph 4.—αὐτούς, *i. e., the cavalry of Tissaphernes*.

121 § 8. ὡς . . ἀπηλλάγη (2 aor. pass. of ἀπαλλάσσω), *inasmuch as he went out (of the fight) worsted (literally, having the less)*.—συντυγχάνει, *falls in with*.—καὶ ὁμοῦ . . ἐπορεύοντο, *and then, in company, they marched back, drawn up in battle array*.

§ 9. The narrative is now resumed from § 6.—κατά, *opposite to*.—περιπτύξαντες (περιπτύσσω), *having enfolded, i. e., surrounded*.—καὶ ἐδόκει αὐτοῖς, *they also determined (literally, it seemed (right) to them)*.—ἀναπτύσσειν τὸ κέρας, *to unfold their wing, i. e., to deploy*.—ποιήσασθαι . . ποταμόν, *put the river in their rear (i. e., protect their rear by the river)*.

§ 10. ἐν ᾧ (sc. χρόνῳ), *while*.—καὶ δὴ, *already, just then*.—παρამειψάμενος, *having passed by*.—εἰς τὸ αὐτὸ . . συνῆει, *drew up his army (phalanx) opposite (to the Greeks) in the same order (σχῆμα) as when first he closed with them to fight*.—μαχόμενος, Rule XXXIV.—συνῆει, I., 593.—πολὸν ἔτι προθυμότερον, &c., *even much more eagerly than before*.

§ 11. ἐκ πλέονος, *from a longer (distance, διαστήματος); i. e., they fled before the Greeks got as near to them as before*.—οἱ δ' ἐπέδιωκον, *i. e., the Greeks*.

§ 12. ὑπὲρ, *above*.—ἀνεστράφησαν, *faced about*.—πεζοὶ μὲν οὐκέτι, *not indeed infantry any longer (the infantry all ran off)*.—ἰπτέων, Rule XII., c.—ἐνεπλήσθη, 1 aor. pass. of ἐμπίπλημι.—ὥστε . . γιγ-



νώσκειν (II., 90, Rem. 4), so that they (i. e., the Greeks) could not know what was done.—τὸ . . . ἔφασαν, they said they saw the royal standard.—ἀετόν τινα χρυσοῦν, &c., a sort of golden eagle, extended on a buckler upon a staff.—ἀνατεταμένον, I., 492, 3.

§ 13. οὐ μὴν ἐτι ἀθρόοι, &c., not indeed, now, any longer in a body, but one one way, and another another (helter-skelter).—ἐψιλοῦτο, &c., was (gradually) cleared of the horsemen.—τέλος δὲ καὶ, &c., and, at last, all had gone.

§ 14. ἐπὶ τὸν λόφον, up the hill.—ὑπὸ αὐτόν, at its foot (literally, under it).—στήσας, halting.—ἄλλον, another man.—κατιδόντας (I., 649, 38) . . . ἀπαγγεῖλαι, to inspect from the hill and report what is there (literally, having looked down upon the things from (the top of) the hill, &c.).—ἀπαγγεῖλαι, I., 485.

§ 15. ἤλασε, rode up.—ἀνὰ κράτος, at full speed.—σχεδὸν . . . ἐδύετο, and just about when these things took place the sun also began to set.

§ 16. θέμενοι (I., 579, 2) τὰ ὄπλα ἀνεπαύοντο, and, having put down their arms, rested, i. e., rested on their arms.—ὅτι οὐδαμοῦ . . . παρείη, that Cyrus did not appear any where, nor did any one else come from him.—τεθνηκότα, Rule XXXV.—ἀλλ' εἰκάζον . . . προεληλακέναι, but conjectured, either that he had gone on pursuing, or had advanced to seize some fortress.—καταληψόμενον, Rule XXXIV.

§ 17. αὐτοῦ, there.—τὰ σκευόφορα . . . στρατόπεδον, they should drive up the baggage beasts to that spot, or whether they should go back to the camp.—ἔδοξεν οὖν αὐτοῖς, see note on § 9.—ἀμφὶ δόρπηστον, about supper-time.

§ 18. καταλαμβάνουσι . . . ποτὸν ἦν, and they find both the greater part of their other effects carried off, and also whatever (εἴ τι) there was (of) food or drink.—ὡς παρεσκευάσατο . . . Ἐλλησιν, which Cyrus had prepared, in order that, if at any time want should severcly seize upon the army, he might distribute (them) among the Greeks.—καὶ ταύτας, even these, or these too.

§ 19. πρὶν γὰρ . . . ἐφάνη, for before the army, in fact, could halt for dinner, the king appeared.—διεγένοντο, they spent, or passed through.

## BOOK II.

### CHAPTER I.

§ 1. The whole sentence from ὡς down to ζῆν is nominative to the word δεδῆλωται. How, then, the Greek army was collected by Cyrus, when he was making preparation for war upon


Page his brother Artaxerxes, and what things were done, &c. . . . .  
 123 has been shown in the former book.—ἀνόδω = ἀναβάσει, the ascent, the route up.—ἐγένετο, took place.—ἐκοιμήθησαν, rested for the night.—οἰόμενοι τὰ πάντα νικᾶν, thinking that they had completely conquered. τὰ πάντα may be considered as adverbial, or, as some say, governed by νικᾶν, under Rule XXV.—καὶ Κῦρον ζῆν (I., 423), and that Cyrus was alive.—ἐμπροσθεν, I., 415, b.—δεόλωται, I., 415, a.

§ 2. ἄμα δὲ τῇ ἡμέρᾳ, but at daybreak (literally, along with the day).—πέμποι, Rule LIV.—σημανοῦντα, to indicate, fut. part. of σημαίνω, Rule XXXIV.—ὅ,τι χρῆ ποιεῖν, what they should do.—αὐτός, himself (II., 26, b).—Ἐδοξεν οὖν αὐτοῖς, see note to page 121, § 9.—συσκευασαμένοις . . . συμμίξειαν (συμμίγνυμι), packing up what (baggage) they had, and arming themselves, to advance forward, until they should unite with Cyrus.

§ 3. ἤδη . . ἀνίσχοντι, but just as they were starting at sunrise (literally, but now they being on the start, together with the rising sun).—γεγονώς (2 perf. part. of γίγνομαι (I., 630, 1)) ἀπὸ Δημαράτου τοῦ Λάκωνος, descended from Demaratus the Laconian.—Γλοῦς, &c., Glous, the son of Tamos.—τέθνηκεν, is dead (I., 631, 6). Observe the indicative here used instead of opt.; oratio recta instead of obliqua. In the next clause the oratio obliqua is introduced (εἶη . . λέγοι). The Greek was much more free in this respect than Latin.—ἐν τῷ σταθμῷ . . . ὠρμῶντο, was at the halting-place (with the rest of the barbarians) whence they (had) set out on the day before.—λέγοι, i. e., Ariæus—ταύτην . . αὐτούς, for that (one) day he would wait for them. The ἄν with περιμένειεν indicates that an *if* is understood, or is to follow.—τῇ δὲ ἄλλῃ (sc. ἡμέρᾳ), but on the next day.—ἀπιέναι φαίη, he said he would return.

§ 4. βαρέως ἔφερον, were greatly distressed (literally, bore it heavily).—ἀλλ' ὄφελε μὲν Κῦρος ζῆν, O that Cyrus were alive (literally, but Cyrus ought to have lived).—ἡμεῖς νικῶμεν, we are victorious over.—οὐδεὶς ἔτι, no one else (literally, no one any more).—ἡμῖν, Rule XVII., 6.—εἰ μὴ . . βασιλέα, if you had not come, we should have marched against the king, Rule XLVII., 2.—ἐπαγγελόμεθα, we say in reply to.—ἔλθῃ (Rule XLVII., 3), 2 aor. subj. of ἔρχομαι.—καθιεῖν (καθίζω, I., 496) αὐτόν, that we will seat him.—τῶν γὰρ . . ἐστὶ, for it is the right of those who conquer in battle to rule also. νικῶντων, Rule XI., Rem. 1.—τὸ ἄρχειν is the subject of the sentence.

124 § 5. ἀγγέλους, i. e., Procles and Glous.—καὶ γὰρ αὐτός . . ἐβούλετο, and (this) because (or, for also) Menon himself wished it.—περιέμενε, remained.

§ 6. ἐπορίζετο σῖτον, *procured provision for itself*.—κόπτου- Page  
 τες, *slaughtering*: put in plural, as agreeing with οἱ στρατιώ- 124  
 ται, implied in στρατεύμα.—ξύλοις (Rule XXI., ) ἐχρώντο . . τοῖς  
 τε οἰστοῖς, *and, for firewood, they used the arrows, &c.*—ἀπὸ τῆς φά-  
 λαγγος, *from the main body*.—οὓς . . βασιλέως, *which the Greeks com-  
 pelled the deserters from the king to throw away*.—ταῖς ἀσπίσι ταῖς  
 ξυλίναις ταῖς Αἰγυπτίαις, *and the Egyptian wooden shields*.—καὶ ἄμαξαι  
 . . ἔρημοι, *and empty wagons to be carried away (for fuel)*.—κρέα ἐφον-  
 τες, *boiling the flesh*.—ἡμέραν, Rule XXIX.

§ 7. πλήθουσαν ἀγοράν, *see note to page 84, paragraph 1*.—οἱ μὲν  
 ἄλλοι . . Ἕλληνας, *the others barbarians, but there was one of them a  
 Greek, viz., Phalinius*.—ἐντίμως ἔχων, *held in honour*. The adverb  
 with ἔχων = the adjective with ὤν.—καὶ γὰρ προσεποιεῖτο, *and this  
 because he pretended*.—τῶν ἀμφὶ . . ὀπλομαχίαν, *in tactics and the drill  
 (literally, in the things pertaining to ranks and the arms-exercise)*. τῶν  
 is genitive with ἐπιστήμων, Rule VIII., b.

§ 8. νικῶν (Rule XXXV., *Rem.* 4) . . ἀπέκτονε (I., 489, a), *he  
 happens to be victor, and has slain Cyrus*.—εὐρίσκεσθαι, *to obtain (for  
 themselves)*.—ἂν τι δύνωνται ἀγαθόν, *if they can, something advan-  
 tageous*.—ἂν = εἰάν, *if* (II., 95).

§ 9. βαρέως ἤκουσαν, *heard with vexation*.—τοσοῦτον, *only this  
 (literally, thus much)*.—οὐ τῶν . . παραδιδόναι, *it was not for conquer-  
 ors to give up their arms*.—τούτοις ἀποκρίνασθε, *tell these men in reply*.  
 —ὅ,τι κάλλιστόν τε καὶ ἀριστόν ἔχετε, *whatever ye think most honour-  
 able and becoming (literally, whatever ye have)*.—ἤξω, *I will come  
 back*.—ὅπως ἴδοι (Rule XLIV.) τὰ λερὰ ἐξηρημένα, *to inspect the en-  
 trails that had been taken out (of the victim)*.

§ 10. πρόσθεν . . παραδοίησαν (Rule XLII.), *they would die  
 sooner than surrender their arms*.—πότερα . . δῶρα, *whether, as* 125  
 VICTOR, *the king demands our arms, or (asks them) as presents through  
 friendship (ironically spoken)*.—καὶ οὐ λαβεῖν ἐλθόντα, *and not to  
 come and take them* (I., 543, a).—λεγέτω . . χαρίσωνται, *let him say  
 what reward the soldiers shall have if they gratify him in this*.

§ 11. νικᾶν ἠγεῖται, *thinks he has conquered*.—ὅστις τῆς ἀρχῆς (Rule  
 VIII., c) ἀντιποιεῖται, *who disputes the empire (with him)*.—ὅμῳς ἐαν-  
 τοῦ εἶναι, *that you are in his power*.—ποταμῶν, *governed by ἐντός  
 (within, or inclosed by)*.—ὅσον . . . ἀποκτεῖναι, *so great (i. e., a num-  
 ber) that you could not even kill them, if he were to deliver (them) to  
 you (for that purpose)*.

§ 12. μετὰ τοῦτον, *after him*.—ἡμῖν . . . ἀρετή, *we have no other  
 advantage (left) except arms and courage*.—ὄπλα μὲν . . . χρῆσθαι,

Page 125 *having arms, then (i. e., if we keep our arms), we think we can use our courage.* The *ἄν* qualifies χρῆσθαι.—*παράδόντες . . . στερηθῆναι, but if we give these up, that we shall be deprived even of our bodies.*—*ἡμῖν ὄντα, that we have (Rule XVIII.).*—*παράδωσειν, that we will give up.*—*σὺν τούτοις (i. e., ὅπλοις).*—*περὶ τῶν ὑμετέρων ἀγαθῶν, concerning YOUR OWN possessions.*

§ 13. *ἔοικας, you are like (2d perf. of εἶκω).*—*ἴσθι, I., 604.*—*ἴσθι μέντοι ἀνόητος ὢν, εἰ οἶει, know, nevertheless, that you are foolish, if you think.* On the construction of *ἴσθι ὢν*, see Rule XXXV., Rem. 2).—*περιγενέσθαι ἄν, will (be likely to) overcome (Rule XXXVIII.).* The infinitive with *ἄν* has the force the finite verb would have in the same connexion.—*δυνάμεως, Rule XV., 2.*

§ 14. *ἄλλους . . . ὑπομαλακιζομένους, but they reported that some (of the) others, gradually softening, said.*—*ὡς καὶ ἐγένοντο, as they had been.*—*καὶ βασιλεῖ ἄν πολλοῦ ἀξιοί γενούντο, so also, perhaps, they would be of much service (literally, worth much) to the king.*—*εἴτε ἄλλο τι, whether for any other service.*—*συγκαταστρέψαινω' (Rule XLVII., 4) ἄν αὐτῷ, they would aid him in subduing it.*

126 § 15. *ἐν τούτῳ (sc. καιρῷ), at this juncture.*—*ἀποκεκρίμενοι εἶεν (ἀποκρίνω), they had answered : pluperf. opt. passive used in middle sense.*—*ὑπολαβόν, taking it up, i. e., answering before any one else could.*—*οὔτοι μὲν ἄλλος ἄλλα λέγει, these say one one thing, and another, another.* Observe that *λέγει* agrees with *ἄλλος* (which is in apposition with *οὔτοι*), instead of with *οὔτοι* itself.

§ 16. *ἕσμενος ἐώρακα, I, glad, have seen you = I am glad to see you.*—*οἱ ἄλλοι πάντες, and all these others (are glad).*—*καὶ ἡμεῖς, and we (are also Greeks).*—*ἐν τοιούτοις δὲ ὄντες πράγμασι, being in such circumstances (of difficulty).*—*συμβουλευόμεθά σοι, we ask counsel of you. (συμβουλεύω = I give advice ; συμβουλεύομαι, I ask advice.)*—*περὶ ὧν λέγεις, for περὶ τούτων ἃ λέγεις (Rule XLIX., Rem. 1).*

§ 17. *πρὸς θεῶν, in presence of the gods (II., 61, 5).*—*καὶ ὃ σοι τιμὴν οἶσει . . . ἀναλεγόμενον, and which, in after-time repeated, shall bring honour to you.*—*οἶσει, I., 642, 5.*—*κελεύσων, Rule XXXIV.*—*ξυμβουλευομένοις ξυνεβούλευσεν αὐτοῖς τάδε, advised them, when they asked his advice, as follows.*—*συμβουλεύσης, Rule LI.*

§ 18. *ταῦτα ὑπήγετο, suggested this.*—*καὶ αὐτὸν . . . πρεσβεύοντα, that just he (i. e., Phalinius), who was the king's messenger, should advise them, &c.*—*εἶεν, Rule XLIV.*—*ὑποστρέψας, eluding or evading (the suggestion).*—*παρὰ τὴν δόξαν, contrary to his expectation.*

§ 19. *εἰ μὲν . . . βασιλεῖ, if, on the one hand, there is a single chance (literally, hope) to you of ten thousand, that you will save yourselves*

(by) fighting the king.—*εἰ δὲ τοι . . . βασιλέως, but if, on the other hand, you have not a single chance of safety, if the king is unwilling.*—*ὑμῖν, governed by συμβουλεύω.—σώζεσθαι ὅπη δυνατόν, to save yourselves in whatever way is possible.* Page 126

§ 20. *ἀλλὰ . . . λέγεις, well, this, then, you really advise* (II., 119, 1).—*παρ' ἡμῶν, from us.*—*εἰ μὲν δέοι* (Rule XLVII., 4) . . . *φίλοι, if it be necessary for us to be friends to the king, we can be more useful friends* (literally, friends worthy of more).—*πολεμεῖν, to fight him* (i. e., the king).

§ 21. *ἀπαγγελοῦμεν, I, 483.*—*καὶ τάδε, this also.*—*ὅτι μένουσι μὲν . . . πόλεμος, that if you remain here there should be truce, but if you advance or retreat, war* (literally, to you remaining, &c.).—*πότῃ—ἢ, whether—or.*—*ὡς πολέμου* (Rule LV., Rem. 1) . . . *ἀπαγγελῶ, or whether I shall announce from you that war is determined upon* (literally, existing).

§ 22. *καὶ ἡμῖν . . . βασιλεῖ, literally, that to us the same things seem good as to the king, i. e., we accept the king's terms.*—Clearchus's reply was as indefinite as Phalinius's statement, and so he asks, *τί οὖν ταῦτα ἐστίν, what, then, is this?* i. e., *what do you mean?* 127

§ 23. *ταῦτὰ πάλιν, the same thing over again.*—*ὅ, τι δὲ . . . διεσήμηνε, but what he meant to do, he did not intimate* (Rule LIV.).

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## CHAPTER II.

§ 1. *ὅτι πολλοὺς . . . βασιλεύοντος, that Ariæus said there were many Persians superior* (in rank, &c.) *to himself, who would not admit of his reigning over them.*—*φαίη, Rule LIV.*—*οὖς, accus. before ἀνασχέσθαι.* *ἀνασχέσθαι* governs the genitive by Rule VIII., c. Some, taking it in the sense of *to submit to*, would apply Rule XV., 2.—*συναπιέναι, to march with him.*—*ἦκειν ἤδη τῆς νυκτός, to be present* (to join him) *this very night.*—*εἰ δὲ μή, but if not.*—*αὐτός . . . ἀπιέναι* (Rule XXXI., Rem. 2); *αὐτός* is subject both of *φῆσιν* and of *ἀπιέναι*.

§ 2. The answer of Clearchus is just as vague and ambiguous as before. *ἀλλ', &c., well, then, we must do as you say, if we come; and if not, do you do whatsoever, &c.*

§ 3. *ἤδη ἡλίου δύνοντος, at sunset* (literally, the sun now going down).—*ἐμοί, ὦ . . . ἱερά, to me, O men, when sacrificing in order to go against the king, the sacrifices were not* (propitious). We make *ἰέναι* the object of *θυομένῳ* (Rule XXX.)—*εἰκότως, with good reason.*—*ἄρα, II.,*

Page 127, 1.—πυνθάνομαι, *learn*.—δυναίμεθα, Rule LI.—διαβῆναι, 127 I., 612.—οὐ μὲν δὴ . . . οὐδὲν τε (with ἐστί understood, II., 168), *but, to remain here, at least, is certainly impossible*.—παρὰ τοὺς Κύρου φίλους, *to the friends of Cyrus*.

128 § 4. ἀπίοντας . . . ἔχει, *to depart and sup* (I., 543, a) *off whatever each one has*.—ἐπειδὴν δὲ σημήνην (Rule XLVI.) . . . συσκευάζεσθε, *and whenever the trumpeter (ὁ σαλπικτής understood) shall give the signal with his trumpet, as if to retire to rest, do you pack up*. (The signal for rest was intended to deceive the enemy.)—τὸ δεύτερον, *the second time*: supply σημήνην.—ἀνατίθεσθε, *put up the baggage* (τὰ σκεύη, implied in συσκευάζεσθε).—τρίτῳ (sc. σημείῳ), *at the third signal*.—ἔπεσθε τῷ ἡγουμένῳ, *follow your leader* (Rule XVII., 7).—πρὸς, *near, or next to*.—τὰ ὄπλα, *the heavy-armed troops*. τὰ ὄπλα is put for τοὺς ὀπλίτας (the abstract for the concrete).—ἔξω, *outside* (i. e., to protect the baggage train).

§ 5. τὸ λοιπόν (adverbial), *from that time forward*.—ὁ μὲν . . . ἐπέειποντο, *he commanded, and they obeyed*.—οὐχ . . . ἐφρόνει, *not formally electing (him), but seeing* (i. e., because they saw) *that he alone knew*.—ἔδει τὸν ἄρχοντα (φρονεῖν), *what it behooved a commander to know* (i. e., the duties of a commander).

§ 6. ἀριθμός, *the extent*.—μάχης, *the battle, for the field of battle*.—ἀπὸ δέ, *and back from*.

§ 7. ἐπεὶ σκότος ἐγένετο, *when darkness came on*.—τοὺς μεθ' ἑαυτοῦ, *that were under his command*.

§ 8. κατὰ τὰ παρηγγελμένα, *according to the instructions given* (see § 4).—ξυνῆλθον παρὰ Ἀριαίου, *went in a body to Ariæus*.—ὤμοσαν, I., 599.—προσώμοσαν . . . ἀδόλως, *swore in addition, also, to guide them without treachery*.

§ 9. σφάζαντες, *sacrificing* (σφάζω).—εἰς ἄσπιδα, *in a shield* (i. e., receiving the blood in the hollow of a shield).—βάπτοντες, *dipping* (into the blood), or *staining*.

§ 10. ἐπεὶ . . . ἐγένετο, *but when the pledges had been made*.—ἄγε δὴ, II., 116.—ὁ αὐτὸς στόλος, *the same route or march*.—ἦν περ (sc. 129 ὁδόν), *the way by which* (Rule XLIX., Rem. 1).—ἐννενοηκέμαι . . . κρείττω, *do you think you know of* (literally, *have thought of*) *a better road?*

§ 11. ἦν (sc. ὁδόν), Rule XLIX., Rem. 1.—ἀπολοίμεθα, Rule XLI., 2.—ὑπάρχει ἡμῖν, *we have* (literally, *there is to us*).—ἐπτακαίδεκα . . . λαμβάνειν, *for, while coming hither, during the seventeen nearest (or last) stages, we could get nothing* (i. e., no supplies) *from the country*.—ἐγγυτάτω, II., 23.—σταθμῶν, Rule XVI.—κατεδαπανήσαιεν, *we con-*

sumed it entirely.—ἐπινοοῦμεν . . . μὲν, *we think of going a longer route, indeed.*—ἐπιτηδείων, Rule XII., c. Page  
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§ 12. πορευτέον δ' ἡμῖν, Rule XXXVII.—τοὺς πρώτους . . . μακροτάτους, *our first marches the furthest (literally, longest) we possibly can.*—ὄς, II., 202, 1.—ἀποσπασθῶμεν, Rule XLIV.—στρατεύματος, Rule XIII.—δύο . . . ἀπόσχωμεν (ἀπέχω), *we get away (from him) two or three days' journey.*—ὁδόν, Rule XXIX.—καταλαβεῖν, *to overtake.*—ὀλίγω . . . στρατεύματι, *for, on the one hand, with a small force.*—πολὸν . . . στόλον, *if, on the other hand, he brings a large array.*—σπανιεῖ, I., 496, e.

§ 13. ἦν δυναμένη = ἐδύνατο, the participle with the auxiliary being equivalent to the finite verb.—ἦν δὲ . . . ἀποφυγεῖν, *now this strategy was equivalent to nothing else but secret or open flight.* ἀποδρᾶναι means *to escape by hiding, so as not to be found*; ἀποφεύγειν, *to escape by running away.*—κάλλιον, *more honourably.*—ἐν δεξιᾷ . . . ἥλιον, *having the sun on their right, i. e., they marched northwardly.*—λογιζόμενοι, *supposing they would arrive* (Rule XXXI., Rem. 2).—τοῦτο, I., 455, a.

§ 14. ἔδοξαν ὄρᾶν, *they thought they saw* (Rule XXXI., Rem. 2).—καταβὰς ἐθωρακίζετο, *got down and began to put on his corselet* (I., 543, a).

§ 15. ἐν ᾧ (sc. χρόνῳ), &c., *but while they were arming.*—οἱ προπεμφθέντες, *who had been sent forward.*—οὐχ . . . νέμοιτο, *that they were not horsemen, but that sumpter horses were pasturing (there).* Observe the change from direct to oblique discourse in εἰσιν and νέμοιτο (II., 115).—ἐγγύς που, *somewhere near.*—καὶ γὰρ καὶ, &c., *and (this rightly because) also smoke was visible, &c.*

§ 16. ἦδει . . . ὄντας, *for he saw that the soldiers were both worn out and without food.* On the construction ἦδει ἀπειρηκότας (perf. act. part. of ἀπεῖπον), see Rule XXXV.—ὄψθ' ἦν, *it was late.*—μὴ δοκοῖη φεύγειν, *lest he should be thought to flee.*—εὐθύωρον, *straight onward.*—ἐξ ὧν . . . ξύλα, *from which (i. e., from the villages) had been carried off, by the royal army, even the very wood from the houses.* 130

§ 17. οἱ πρῶτοι, *the vanguard.*—ὅμως, *nevertheless.*—τρόπῳ τινι, *in some way (i. e., the best they could).*—σκοταῖοι, *in the dark*; the adjective used with the participle instead of an adverb.—ἠύλιζοντο, *passed the night as they severally chanced (to do it):* supply ἀυλιζόμενοι with ἐτύχανον (Rule XXXV., Rem. 4).—ὥστε ἀκούειν, Rule XLIV., Rem. 4; but ὥστε ἐφυγον, Rule XLIV., Rem. 4, .—οἱ ἐγγύτατα (adv.) τῶν πολεμίων, *those of the enemy who were nearest.*

§ 18. Supply ἡμέρα with ὑστεραία.—καπνὸς . . . πηλσίον, *nor smoke*

Page any where near.—καὶ βασιλεύς, *even the king . . . ἐδήλωσε . . .*  
 130 ἐπραττε, *he showed this by what he did.*—οἷς, Rule XLIX.,  
 Rem. 1.

§ 19. προΐούσης . . . ταύτης (Rule LV.), *however, this night advancing* (i. e., *during the course of the night*).—καὶ τοῖς Ἑλλησι, *on the Greeks also.*—οἷον εἰκὸς γίγνεσθαι, *as is usual (or likely) to arise.*—φόβον ἐμπεσόντος (Rule LV.), *when fear falls* (on a body of men).

§ 20. Τολμίδην, *Tolmides* (accus. in apposition with τοῦτον, in the next line).—Ἠλεῖον, *an Elēan* (native of Elis).—κῆρυκα . . . τότε, *the best crier of that time* (literally, *of those then existing*, II., 23).—ὅς ἂν . . . ἀργυρίου, *that whoever would (shall) point out the person who let loose the ass among the arms, should (shall) receive a talent of silver.* (On the construction, see Rules L. and LI.) This was a shrewd plan of Clearchus to divert the men's minds, and do away the alarm.

§ 21. ὅτι κενὸς ὁ φόβος εἶη, *that the alarm was groundless* (literally, *empty*).—ἥπερ εἶχον, *(in the order) in which they were* (literally, *had themselves*).

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### CHAPTER III.

131 § 1. ὁ δὲ δὴ ἔγραψα, *but now what I wrote.* The antecedent, τοῦτο, which is omitted (Rule XLIX., Rem. 1), is the subject of the sentence, and nominative to ἦν.—ὅτι, &c., see chapter II., § 18.—τῷδε, *in this*.

§ 2. ἐζήτην τοὺς ἄρχοντας, *inquired for the commanders.*—τυχῶν . . . ἐπισκοπῶν, *who happened* (literally, *happening*) *to be just then inspecting the ranks.*—σχολάση, Rule XLVI., *until he should be at leisure.*

§ 3. Ὡστε . . . πυκνήν, *so that the dense phalanx on every side made a fine appearance* (literally, *had itself well to be seen*).—ταῦτὰ ἐφράσεν, *gave the same directions to*.

§ 4. πρὸς, *near.*—βούλοιντο, Rule LVI.—ἄνδρες οἵτινες ἱκανοὶ ἔσονται, *as persons who would be* (literally, *will be*) *qualified.*

§ 5. μάχης, Rule XII., c.—ἄριστον γὰρ οὐκ ἔστιν, *for we have no breakfast.*—οὐδ' ὁ τολμήσων . . . ἄριστον, *nor shall any one dare to speak about a truce to the Greeks, without providing* (literally, *not having provided*) *them food.*

§ 6. ᾧ καὶ, *from which even.*—ἢ ἄλλος . . . πράττειν, *or some one else to whom it had been given in charge to transact these* (affairs). The clause ταῦτα πράττειν is the subject of ἐπετέτακτο.—ὅτι . . . βασιλεῖ, *that they* (i. e., *the Greeks*) *seemed to the king to say reason-*



able (things).—οἱ ἄξουσιν, Rule L.—ἐνθεν ἔξουσι τὰ ἐπιτήδεια, Page  
131  
to the place whence they shall get provisions.

§ 7. αὐτοῖς τοῖς ἀνδράσι, with the men themselves only (i. e., the Persian messengers).—σπένδοιτο, he (i. e., Clearchus) was to make a truce.—ἰοῦσι καὶ ἀποῦσι, going and returning.—ἅπασιν, with all (the Persians).—τὰ παρ' ὑμῶν, your proposition (literally, the things from you).—διαγγεληθῆ, Rule XLVI. 132

§ 8. μετασπασόμενος αὐτούς (II., 64, III.), causing them (i. e., the Persians) to withdraw.—ἐδόκει, they decided (literally, it appeared good).—καθ' ἡσυχίαν, quietly.

§ 9. κίμοί, by crasis for καὶ ἐμοί, I., 32, 1.—ἔστ' ἂν . . . ποιήσασθαι, until the messengers (begin to) fear that our decision is not (literally, that it does not appear good to us) to conclude the treaty. This course would impress the enemy with a sense of the self-reliance of the Greeks. And Clearchus meant to carry it so far that, as he says, οἰμαί γε . . . παρέσεσθαι, nay, I even think that the same apprehension will be present to our own troops.

§ 10. ποιησόμενος, Rule XXXIV.—ἐν τάξει, in order of battle : in order to guard against a surprise.—αὐλῶσι, trenches or canals.—διαβάσεις, crossings, i. e., bridges. τοὺς δέ = ἄλλους δέ, but others. One member of the formula, ὁ μὲν—ὁ δέ, is often omitted.

§ 11. ἦν Κλέαρχον . . . ἐπεσάτει, one could observe Clearchus's mode of commanding (literally, one could observe Clearchus, how he commanded).—καὶ εἰ τις . . . ἐπαισεν ἂν, Rule XLVII., Rem.—τῶν πρὸς τοῦτο τεταγμένων, of those assigned to this work (i. e., making the bridges).—τὸν ἐπιτήδειον, one fit to punish (or most worthy of punishment).—προσελάμβανεν, took part in the work, and thus stimulated the workmen.—μὴ οὐ συσπουδάζειν, not to join in urging it (i. e., the work).

§ 12. πρὸς αὐτοῦ, by him.—ἐτάχθησαν, had been assigned to the work.—οἱ . . . γεγονότες, the men of thirty years old.—καὶ Κλέαρχον, Clearchus himself.

§ 13. ὑποπτεύων, suspecting (i. e., because he suspected).—οὐ γὰρ . . . ἄρδειν, for it was not the season proper for irrigating the plain (Rule XXX., 2).—προφαίνοιτο, might appear beforehand.—τούτου ἕνεκα, for this purpose.—βασιλέα ὑπόπτευεν, he suspected that the king, &c.

§ 14. λαμβάνειν, inf. after ἀπέδειξαν, had pointed out to them to take.—ὄξος . . . αὐτῶν, sour wine, boiled-down from the same. 133

§ 15. αὐταὶ δὲ . . . ἀπέκειντο, these dates of the palms, such as you may see (literally, it is to see) among the Greeks, were put aside for

Page servants. The dates exported to Greece were of an inferior  
 133 sort.—ἀπόλεκτοι, *select*.—ἡ δὲ ὄψις . . . διέφερε, *its appearance differed nothing from amber*. ἡλέκτρον is genitive by Rule XV., 2.—τὰς δὲ . . . ἀπετίθεισαν, *but some they dried and put by for sweetmeats*.—καὶ ἦν, &c., *and it (i. e., τοῦτο for ταῦτα τὰ τραγήματα) was pleasant along with wine (literally, drink)*.

§ 16. τὴν ιδιότητα τῆς ἡδονῆς, *the peculiarity of its flavour*.—ὅθεν, *from which*.—ὄλος ἀναίνετο, *withered up altogether (the adjective ὄλος used for the adverb: literally, withered whole)*.

§ 17. ἀπήνησαν, aor. of ἀπαντάω.—αὐτοῖς, *them*, Rule XVII., 5.

§ 18. Ἑλλάδι, dat. governed by γείτων οἰκῶ, *I live neighbour to*.—καὶ ἐπεὶ . . . ἐμπεπτωκότας, *and when I saw that you had fallen into many and insuperable evils*.—εὖρημα ἐποιησάμην, *I esteemed it good luck (literally, I made it for a discovery to myself)*.—δοῦναι, *to grant permission*.—ἀποσωσάι . . . Ἑλλάδα, *to take you safe into Greece (literally, to save you away to Greece)*.—οἶμαι γὰρ . . . ἔξειν, *for I think I should not meet with ingratitude (literally, it will not have itself ungratefully to me)*.—πρός, *from*.

§ 19. ταῦτα γνούς, *thinking this*.—δικαίως ἂν μοι χαρίζοιτο, *that he would with justice reward me (i. e., that he owed a reward)*.—ὅτι αὐτῷ . . . ἠγγειλα, *because I first informed him Cyrus was making an expedition*. On the construction of Κῦρον ἐπιστρατεύοντα, see Rule XXXV.—μόνος, *I alone*.—κατὰ, *over against*.—τεταγμένων, *posted*.—

134 διήλασα, *broke through*.—συνέμιξα, *united with*.—ἐνθα, *whither*.—ἐπεὶ, *after*.—ἀπέκτεινε, *he had killed (aor. for pluperf.)*.—σὺν τοῖσδε . . . ἐμοῦ, *with those who are now with me*.—αὐτῷ, *to him (i. e., the king)*.

§ 20. βουλευσασθαι, *to deliberate*.—ἐρέσθαι ἐλθόντα, *to come and ask (I., 543, a)*.—τίνος ἔνεκεν, *on what account*.—μετρίως ἀποκρίνασθαι, *to answer mildly (or temperately)*.

§ 21. μεταστάντες, *having gone aside*.—ὡς πολεμήσοντες, Rule XXXIV., *Rem.*—οὔτ' ἐπορευόμεθα, *nor did we begin our march*.—ἵνα . . . λάβοι, *that we might take you unprepared*.

§ 22. ἐπεὶ . . . ὄντα, *but when now we saw him being in peril*.—ἠσχύνθημεν . . . αὐτόν, *we were ashamed, before gods and men, to betray him*.—ἐν τῷ . . . ποιεῖν, *having before allowed him to confer favours on us (literally, having afforded ourselves to him, &c.)*.

§ 23. τέθνηκεν, *is dead*.—οὔτε . . . ἀρχῆς, *we neither contend with the king for his dominion (i. e., we do not aim at his dominion)*.—οὔτ' ἔστιν—ὅτου ἔνεκα, *nor is there anything for which*.—ἀδικοῦντα, *any one that injures us*.—σὺν τοῖς θεοῖς, *with the help of the gods*.—καὶ εὖ ποιῶν

ὑπάρχη, shall even begin doing us good.—καὶ τούτου . . . ἐν Page  
 ποιῶντες, him also, according to our power, we shall not fall 134  
 behind in doing good (we shall repay him for all his kindness). τού-  
 του is gen. with ἡττησόμεθα, by Rule XV., 2.

§ 24. τὰ παρ' ἐκείνου, his decision (literally, the things from him).  
 —αἱ σπονδαὶ μενόντων (imperative), let the truce continue.—ἀγοράν, a  
 market. They were to bring provisions for sale to the Greeks.

§ 25. ὥσθ' . . . ἐφρόντιζον, so that the Greeks became apprehensive  
 (Rule XLIV., § 1).—διαπεπραγμένος ἦκοι, he had come, having ob-  
 tained.—δοθῆναι αὐτῷ, permission (literally, he had obtained it  
 to be given to himself).—ἀντιλεγόντων, opposing it (Rule LV.). 135  
 —ὡς, on the ground that.—ἀφεῖναι, to let off.

§ 26. τέλος (used adverbially), finally.—πιστὰ λαβεῖν, take pledges.  
 —ἡ μὴν, (that), in very truth (a common formula for oaths).—φιλιαν  
 . . . χώραν, we will make the country friendly to you.—παρέχοντας,  
 affording you.—ὅπου, wherever.—ἂν μὴ ἦ πρίασθαι, it may not be (pos-  
 sible) for you to buy.—λαμβάνειν ἐάσομεν, we will allow you to take.

§ 27. ὑμᾶς δ' αὖ . . . ὁμόσαι, but it will be necessary for you, on the  
 other hand, to swear to us.—ὡς διὰ φιλίας, as through a friendly (coun-  
 try, χώρας understood).—ὅποτεν . . . παρέχωμεν, whenever we may not  
 afford a market (Rule XLVI.).—ὠνούμενος, that, purchasing, ἔξειν  
 τὰ ἐπιτήδεια, you will have your provisions (i. e., that you will obtain  
 them by purchase).

§ 28. ταῦτα ἔδοξε, these things were agreed upon.

§ 29. ἄπειμι, I shall go back (I., 593, Rem.).—ὡς, II., 202, 2.—  
 διαπράξωμαι (Rule XLVI.).—ἂ is by attraction (to ταῦτα understood)  
 instead of ὄν, governed by δέομαι (Rule XLIX.).—ἂ δέομαι, the  
 things which I need.—σσκευασάμενος ὡς ἀπάξων, prepared so as to  
 lead, Rule XXXIV.—ἀπιών (supply ὡς), to go back (Rule XXXIV.).  
 ἀπιών is present participle with future meaning (I., 593, Rem.).

## CHAPTER IV.

§ 1. περιμένον, continued waiting for.—ἐγγὺς ἀλλήλων ἐστρατο-  
 πεδευμένοι, having encamped near each other.—ἡμέρας, Rule XXIX.—  
 ἐν δὲ ταύταις, but during these days.—ἀναγκαῖοι, relatives.—καὶ πρὸς  
 . . . τινες, and some of the Persians (also came) to those with him (i. e.,  
 to his followers).—ἐνιοι, in apposition with τινες.—δεξιάς, assurances  
 (made by pledging the right hand).—μὴ . . . αὐτοῖς, that the king would  
 not remember-for-evil against them.—ἐπιστρατείας, governed by μνησι-

Page 135 *κακήσειν*, Rule VIII.—*τῶν παρωχημένων*, of the past (literally, of the things that had gone by).

§ 2. *τούτων δὲ γιγνομένων*, now while these things were going on (Rule LV.).—*ἐνδηλοὶ . . . νοῦν*, Ariæus and his people became plainly less attentive to the Greeks (literally, were obvious, less applying their mind to the Greeks). The phrase *οἱ περί* (or *οἱ ἀμφί*), with an accusative, means, generally, the person spoken of and those about him; sometimes, the person himself; and sometimes, again, those about him. The first is the most common use.—*καὶ διὰ τοῦτο*, on this account, too.—*τοῖς πολλοῖς*, the mass (i. e., the common soldiers).

136 § 3. *τί μένομεν*, why stay we here?—*ἢ οὐκ ἐπιστάμεθα*, for do we not know.—*ἡμῶς ἀπολέσαι ἂν . . . ποιήσαιο*, must hold it of the utmost importance to destroy us.—*καὶ . . . εἴη*, even all the rest of the Greeks (i. e., at home) may be afraid (literally, that fear may be to the rest, &c.).—*διὰ τὸ . . . σπράτευμα*, because of his army being scattered (literally, on account of the scattering to him of his army). *διεσπάρθαι*, perf. pass. infin. (Rule XXXII.) of *διασπείρω*.—*ἐπὶ ἂν = ἐπεὶ ἂν*.—*ἀλισθη*, shall be collected (subj. by Rule XLVI.).—*οὐκ ἔστιν ὅπως οὐκ ἐπιθήσεται ἡμῖν*, it is impossible that he will not attack us (i. e., he will, most certainly, attack us).

§ 4. *ἴσως δέ που*, perhaps, too, somewhere.—*ἀποσκάπτει τι*, he will dig a trench (literally, dig out somewhat).—*ἄπορος ἦ*, may be impassable.—*ἐκὼν γε*, at least willingly.—*βουλήσεται*, will he agree.—*ἡμῶς . . . ἀπαγγεῖλαι*, that we shall go (back) to Greece and tell (I., 543, a).—*τοσοῖδε ὄντες*, bring so few.—*ἐπὶ ταῖς θύραις αὐτοῦ*, at his own gates, i. e., in his own territory, and not far from his capital.

§ 5. *ἄπιμεν*, pres. for fut. (I., 593, Rem.).—*ἐπὶ πολέμῳ*, for war, i. e., with hostile purposes.—*παρὰ*, contrary to.—*ἔπειτα*, then.—*ἔθεν*, a place whence.—*αὐθις δέ*, in the second place.—*ὁ ἡγησόμενος*, our guide (literally, who shall guide us).—*ἅμα ταῦτα ποιοῦντων ἡμῶν*, just as soon as we do these things.—*ἀφ᾽εστήξει*, fut. of *ἀφίστημι*, formed from *ἔστηκα*, I stand; hence meaning will stand aloof, i. e., forsake.—*ἀλλὰ καὶ . . . ὄντες*, nay, even those who were before (friends).

§ 6. *ἡμῖν διαβατέος*, must be crossed by us (Rule XXXVI.)—*τὸν δ' οὖν . . . διαβῆναι*, but then, on the other hand, the Euphrates, we know that it is impossible to cross (for we know that it is impossible to cross the Euphrates).—*κωλύοντων πολεμίων*, Rule LV.—*οὐ μὲν δὲ*, nor, indeed, again.—*ἂν = ἔάν*.—*οἱ πλείστοι . . . ἄξιοι*, very many, and very good (literally, worthy of very much).—*νικῶντες*, we conquering (i. e., if we conquer).—*ἠττωμένων* (sc. *ἡμῶν*), if we are vanquished, Rule LV.—*οἶόν τε* (sc. *ἂν εἴη*), it would be possible.

§ 7. ὧ οὕτω . . . ἀπολέσαι, literally, *to whom there are so* Page  
*many resources if he wishes to destroy us.*—ὅ,τι δεῖ αὐτόν, why 136  
*it is necessary for him.* βασιλέα is subject of ὁμόσαι, and αὐτόν is in-  
 serted, in apposition with βασιλέα, because of the long parenthesis.  
 —τὰ ἑαυτοῦ . . . ποιῆσαι, *to make his own pledges false (i. e., to violate*  
*them).*—τοιαῦτα πολλά, *many such things.*

§ 8. τούτῳ, sc. χρόνῳ.—τὴν ἑαυτοῦ δύναμιν, *his own force.*  
 —ὡς εἰς οἶκον ἀπίων, *as if meaning to go home (Rule XXXIV., 137*  
*Rem.).*—After Ὀρόντας supply ἔχων.—ἦγε, *he (i. e., Orontes) was*  
*conducting.*—ἐπὶ γάμῳ, *for marriage.* He had been rewarded with  
 the hand of the king's daughter, and was conducting her home.

§ 9. ἐντεῦθεν δὲ ἤδη, *from thence now at length.*

§ 10. αὐτοὶ ἐφ' ἑαυτῶν ἐχώρου, *moved on by themselves (literally,*  
*themselves by themselves).*—ἐκάστοτε, *every time = always.*—ἀπέχον-  
 τες . . . μείον, *keeping apart from each other a parasang or less (i. e.,*  
*nearly).*

§ 11. ἐκ τοῦ αὐτοῦ (sc. τόπου), *from the same place.*—πληγὰς ἐνέ-  
 τεινον ἀλλήλοις, *they (often) threatened one another with blows (literal-*  
*ly, stretched out blows over one another).*

§ 12. τὸ . . . τεῖχος, *to the wall called that of Media.* The Median  
 wall was before mentioned, B. I., c. VII., § 15.—εἴσω, *within.*—ὀπ-  
 ταῖς, *burnt.*—ἐν ἀσφάλτῳ κειμέναις, *laid in bitumen (used for cement).*

§ 13. τὴν μὲν, *the one.*—τὴν δ' ἐζευγμένην, &c., *and the other joined*  
*by seven boats, i. e., a bridge of seven boats joining the two banks.*—  
 κατετέμνητο, pluperf. pass. of κατατέμνω.—ἐπὶ τὴν χώραν, *through*  
*the land.*—ἐλάττους, nom. plur.—τέλος δε . . . μελίνας, *and at last,*  
*even little channels, as in Greece (they are cut) through the millet-*  
*fields.*—ἡ ὄνομα (ἦν understood), *whose name was (literally, to which*  
*the name was).*—ποταμοῦ, Rule XIII.—σταδίου, Rule XXIX.

§ 14. παρ' αὐτὴν, *beside it.*—δένδρων, Rule XII., c.—οὐ μέντοι  
 καταφανεῖς ἦσαν, *were yet not in sight.*

§ 15. ἐτυχον . . . ὄντες (Rule XXXV., Rem. 4), *happened*  
*to be walking (literally, in a walk).*—ποῦ ἂν ἴδοι, where he 138  
 might see (Rule LVI.).—καὶ ταῦτα . . . ξένου, *and this too, notwith-*  
*standing he was from Ariæus, the friend of Menon.* Coming from  
 Ariæus, it seemed suspicious that he did not ask for Menon.

§ 16. μὴ ὑμῖν . . . οἱ βάρβαροι, *lest the barbarians attack you during*  
*this night.*—τῆς νυκτός, Rule XVI.—τῷ πλησίον (II., 23) παραδείσῳ,  
*the neighbouring park.*

§ 17. καὶ . . . φυλακὴν, *and they advise you to send a guard to the*  
*bridge, &c.*—ὡς, *because.*—ὡς μὴ . . . διώρυχος, *that you may not get*

Page across, but be intercepted between (literally, in the midst of) the  
138 river and the canal.—*διαβήτε, ἀποληφθῆτε*, Rule XLIV.

§ 19. *νεανίσκος . . . παρόντων*, a certain youth of those present.—*ὡς οὐκ ἀκόλουθα εἶη, &c.*, that the (two things) were not consistent, viz., the purpose of making an attack, and that of breaking down the bridge. The future infinitives, *ἐπιθήσεσθαι, λύσειν*, express the purpose.—*ὅτι ἐπιτιθεμένους*, that, if they attack us (literally, making an attack).—*ἢ νικᾶν δεήσει, ἢ ἡττῶσθαι*, they must either conquer or be worsted.—*ἔχοιμεν ἂν . . . σωθῆμεν*, would we have (a place) whither we might flee and save ourselves (I., 543, a), i. e., we could not find safety anywhere.

§ 20. *λελυμένης τῆς γεφύρας* (Rule LV.), the bridge having been broken down.—*πολλῶν ὄντων πέραν*, though there are numbers on the other side (Rule LV.).

§ 21. *πόση τις*, how large.—*εἶη*, Rule LVI.

139 § 22. *τότε δὴ καὶ ἐγνώσθη*, then, indeed, it was plainly perceived.—*ὑποπέμφαιεν*, had craftily sent. Observe the force of *ὑπό* in composition with *πέμπω*.—*διελόντες*, 2 aor. part. of *διαίρῃω*.—*νῆσω*, island, so called because it lay between the river and the canal.—*ἐρύματα . . . διώρυχα*, having, as defences, on the one side, the Tigris, and on the other the canal. *Τίγρητα* and *διώρυχα* are in apposition with *ἐρύματα*.—*ἐν μέσῳ*, intervening.—*καὶ . . . ἐνόντων*, and as its inhabitants would till it (literally, those who will till it, dwelling in it).—*εἶτα δὲ . . . ποιεῖν*, and, moreover, it would be a place of refuge, if any one should wish to injure the king, i. e., any criminal or rebel might take refuge there.

§ 23. *μετὰ ταῦτα ἀνεπαύοντο*, after this they went to rest.—*καὶ οὔτε . . . οὐδαμῶθεν*, but neither did any one, from any quarter, attack them. Notice the repetition of the negative to strengthen the negation. So, in the next clause, *οὔτε . . . οὐδεῖς*, nor did any one.

§ 24. *ὡς . . . πεφυλαγμένως*, with the utmost possible caution.—*ἐξήγγελλον . . . ἐπιθήσεσθαι*, for some of the Greeks (that were) with Tissaphernes sent them word that the Persians intended to attack (them) while crossing. Supply *οἱ Πέρσαι* before *μέλλοιεν*. *διαβαίνοντων* is the genitive absolute, with *αὐτῶν* understood.—*σκοπῶν εἰ διαβαίνοιεν*, looking whether they crossed.—*ῥητο ἀπελαύνων*, he rode off at speed.

§ 25. *πρὸς . . . ἀδελφός*, near which an illegitimate brother of Cyrus and Artaxerxes met the Greeks.—*ὡς βοηθήσων*, Rule XXXIV.—*ἐπιστήσας*, halting.—*παρερχομένους . . . ἐθεώρει*, he surveyed the Greeks as they passed.

§ 26. *εἰς δύο*, two abreast.—*ἄλλοτε καὶ ἄλλοτε*, now and then. The

frequent halts apparently *lengthened* the line.—*ὅσον . . . ἐπισ-  
τασιν*, so long time as he halted the van of the army, just so long Page  
139  
time must the halt be through the whole line.—*τὸ ἡγούμενον* (the van),  
accusative, governed by *ἐπιστήσειε*.—*καὶ . . . Ἕλλησι*, even to the  
Greeks themselves.

§ 27. *εἰς τὰς Παρυσάτιδος κώμας*, to the villages of Pary- 140  
*satis*: so called because the revenue derived from them was  
allotted to her support.—*ταύτας*, these (villages).—*Κύρω ἐπεγγελῶν*,  
in order to insult (the memory of) Cyrus.—*ἐπέτρεψε*, assigned.—*πλὴν  
ἀνδραπόδων*, except slaves. They were allowed to carry off any booty  
but slaves.—*ἐνὴν δὲ*, but there were there.

§ 28. *ἐξ ἧς οἱ βάρβαροι διῆγον*, from which the barbarians brought  
over.

## CHAPTER V.

§ 2. *ἔδοξεν*, see note on *ἔδόκει*, page 121, § 9.—*ξυγγενέσθαι*, to  
confer with.—*παῦσαι*, to put an end to.—*πρὶν . . . γενέσθαι*, before strife  
should grow out of them.—*ἔροῦντα . . . . . χρῆζοι*, to say that he (Clear-  
chus) wished to confer with him (Tissaphernes).—*ἐτόιμως*, promptly.  
—*ἔκέλευεν*, bade.

§ 3. *ἡμῖν ὄρκους γεγενημένους*, that oaths have been sworn by us.—  
*φυλαττόμενον . . . ἡμᾶς*, but I see you guarding against us, as if (we  
were) enemies.—*ἀντιφυλαττόμεθα*, keep on our guard in turn.

§ 4. *ἐπεὶ δὲ σκοπῶν*, &c., but since now, watching, I cannot, on the  
one hand, perceive that you, &c.—*ἐγὼ τε σαφῶς οἶδα*, and, on the other  
hand, I myself know assuredly.—*εἰς λόγους σοι ἔλθειν*, to confer with  
you (literally, to come to words with you).—*ἐξέλοιμεν*, we may remove.

§ 5. *οἶδα*, I have known.—*ἤδη*, before now.—*τοὺς μὲν—τοὺς  
δὲ*, some—others.—*φθάσαι βουλόμενοι πρὶν παθεῖν*, wishing to 141  
*anticipate before suffering injury*, i. e., wishing to strike the first blow,  
and so avert the supposed danger.—*τοὺς οὔτε . . . οὐδέν*, upon those  
neither intending, nor even desiring, (to do) any such thing (evil).  
Observe that *ἐποίησαν* governs the two accusatives, *κακά* and *μέλ-  
λοντας* (Rule XXVII., 2).

§ 6. *συννοσίαις μάλιστα*, best by conferences (between the parties).  
—*ἄν παύεσθαι*, may be put an end to.—*ὥς*, that.—*ἡμῖν ἀπιστεῖς*, you  
distrust us (Rule XVII., 7).

§ 7. *οἱ θεῶν ὄρκοι*, the oaths of the gods, i. e., the oaths made to  
the gods, or in their names. *θεῶν* is the objective genitive (Rule  
VI.)—*ὅστις . . . παρημεληκῶς*, and whoever is conscious of having vio-

Page *lated these (oaths).* τούτων is governed by παρημεληκῶς.—  
 141 σύνοιδεν αὐτῷ, literally, *knows with himself.*—τὸν γὰρ θεῶν  
 πόλεμον . . . ἀποσταίη, *for, the hostility of the gods, I know not, with  
 what speed flying, one could escape it; nor into what darkness (running)  
 he could shun it; nor into what strong-hold and evade it.* The distinction  
 between ἀποφύγοι and ἀποδραίη is explained above.—πάντη γὰρ  
 . . . κρατοῦσι, *for, everywhere, all things are subject to the gods, and,  
 everywhere, of all alike the gods are masters.* These are noble utter-  
 ances from the mouth of a heathen.

§ 8. παρ' οἷς . . . κατεθέμεθα, *with whom (i. e., the gods) we, having  
 formed our alliance with each other, have deposited it.* As if the treaty,  
 sworn to before the gods, were deposited with them for safe keep-  
 ing.—τῶν δ' ἀνθρωπίνων, &c., *on the other hand, of human affairs, I  
 consider you, in our present circumstances, to be the greatest good for us.*

§ 9. διὰ σκότους, *dark (literally, through darkness).*—πᾶς δὲ ὄχλος  
 φοβερός, *and every collection of people a source of alarm.*—φοβερώτατον  
 (Rule II., Rem. 1) δ' ἐρημία, *but solitude the most alarming of all.*

§ 10. εἰ δὲ δὴ καὶ μανέντες, *but if, further, being even crazy, we  
 should kill you.*—ἄλλο τι ἢ (II., 120) . . . ἀγωνιζοίμεθα, *would we not,  
 (merely) having slain our benefactor, (then have to) fight the king, the  
 greatest avenger?—ὅσων δὲ δὴ, &c., and, finally, of how great hopes, and  
 of what sort, I should deprive myself.*—ταῦτα λέξω, *this I will tell you.*

§ 11. τῶν τότε, *the men of that time.*—εὖ ποιεῖν ὃν βούλοιοτο,  
 142 *to benefit whom he pleased.*—τὴν δὲ βασιλέως δύναμιν . . .  
 οὔσαν, *and the king's army, which Cyrus found opposed (to him)—this  
 (I see) is allied to you.* He thus shows that Tissaphernes was even  
 in a much better position to benefit the Greeks than Cyrus had been.

§ 12. τούτων . . . ὄντων, *since these things are so.*—ἀλλὰ μὴν, *but  
 besides.*—ἐρῶ . . . ὦν, *for I will mention also those considerations from  
 which, &c.*—καὶ σὲ βουλήσεσθαι, *that even you will be desirous.*

§ 13. He goes on now to give the *considerations* just mentioned  
 (ταῦτα). 1. The Mysians are troublesome; 2. The Pisidians, and  
 others also; and, 3. The Egyptians.—δυνάμει, *the Greek army.*—  
 ταπεινοῦς παρασχεῖν, *to render obedient.*—τοιαῦτα, *such (i. e., rebellious,  
 like the Mysians and Pisidians).*—ἂ οἶμαι . . . εὐδαιμονία, *which I  
 could cause to cease always disturbing your quiet.*—Αἰγυπτίους is gov-  
 erned by κολάσεσθε.—τεθυμωμένους, *angry with.*—οὐχ ὀρῶ . . . οὔσης, *I  
 do not see what auxiliary force using, you could punish (them) more  
 easily than this (force) now with me.*

§ 14. ἀλλὰ μὴν, *but, moreover.*—πέριξ, *in the neighbourhood.*—  
 τῷ = τινι, *to any one (of them).*—ὡς μέγιστος (*sc. φίλος*) ἂν εἴης, *you*



might be the most valuable friend possible.—ὡς δεσπότης ἀνασ-  
τρέφοιο, you might conduct yourself as master.—ἔχων ἡμῶς 142  
ὑπηρέτας, with our aid (literally, having us as servants).—ἦς . . .  
δικαίως, which (i. e., gratitude), having been saved by you, we should  
justly cherish for you.

§ 15. δοκεῖ has for its subject the clause τὸ σὲ ἡμῖν ἀπιστεῖν, your  
distrusting us.—τὸ ὄνομα . . . λέγων, the name (of the man) who is so  
able at speaking, as to persuade you, by speaking.—ὡς, that.—ἀπημείφθη  
(1 aor. of ἀπαμείβομαι), answered.

§ 16. ταῦτα γὰρ γινώσκων, for while you know these things.—καὶ  
σαντῶ κακόνους εἶναι, to be ill-disposed even toward yourself.—ὡς δ' ἂν  
μάθης, but, in order that you may know.—ἀντάκουσον, do you, in turn,  
listen.

§ 17. πότερά σοι δοκοῦμεν, &c., whether do we seem to you  
to be in want of plenty of cavalry, &c.—ἐν ἣ, with which.—ἀν- 143  
τιπάσχειν . . . κίνδυνος, and there be no danger of suffering in return.

§ 18. ἀλλὰ . . . δοκοῦμεν, well, then, do we seem to lack places suit-  
able for attacking you?—οὐ διαπορεύεσθε, are you not passing through?  
—τοσαῦτα δὲ ὄρη . . . παρέχειν, and must you not (do you see) cross so  
many mountains, which it is in our power, by preoccupying, to make  
impassable for you?—ταμיעύεσθαι, to decide at our pleasure.—δόσοις ἂν  
. . . μάχεσθαι, with how many of you we will choose to fight. The Per-  
sians (he means) could divide the Greek forces at the rivers, and  
fight with what part of them they pleased.—εἰσὶ δ' . . . διαβαίητε,  
and there are (some) of them which you could never cross at all.

§ 19. πῦρ . . . ἀντιτάξαι, fire is stronger than the produce (of the  
earth), which (i. e., the grain, &c.) we can burn up, and (so) array  
famine against you.—ῶ, with which (i. e., famine).

§ 20. ἐκ τούτων . . . αἰσχρός, out of all these, should we choose just  
the very method which alone is impious before the gods and base before  
men?

§ 21. παντάπασι . . . ἐστὶ, now it is altogether the part of men with-  
out resources, &c.—καὶ τούτων πονηρῶν, and them wicked (i. e., of men  
who are wicked withal).—οἵτινες ἐθέλουσι, a change of construction,  
as the natural one would be ἐθέλειν, to wish.

§ 22. ὑμᾶς ἐξὸν ἀπολέσαι, when it was in our power to destroy you  
(Rule LV., Rem. 2).—ἐπὶ τοῦτο ἤλθομεν, did we not set about it (liter-  
ally, go upon this).—ὅτι ὁ ἐμὸς . . . γενέσθαι, that the cause of this was,  
my desire—as to myself being faithful to the Greeks.—καὶ ῶ . . .  
ἰσχυρόν, and that, by the very same foreign force (i. e., the  
Greek) by which Cyrus went up in confidence through hire, by 144

Page that same force I might go down through (my) kindness (to  
144 them).

§ 23. ὅσα δέ μοι . . . ἔσθε, as to what things you can (literally, will) be useful to me in.—τὰ μὲν, some of them.—τὸ δὲ μέγιστον, but the greatest one.—τὴν μὲν . . . ἔχειν, for it belongs to the king alone to wear the tiara erect upon his head. The common turban was flexible, that of the king alone was stiff and upright.—τὴν δ' ἐπὶ . . . ἔχοι, but (an upright) one upon the head, perhaps, with your assistance (literally, you being by) even another might easily wear. Tissaphernes here insinuates that he would revolt against the king, and need the aid of the Greeks.

§ 24. εἶπεν, i. e., Clearchus.—ἔφη is often repeated pleonastically when εἶπε has not τὰδε or ὧδε connected with it.—τοιούτων . . . ὑπαρχόντων (Rule LV.), when such elements of friendship between us exist.—οἵτινες πειρῶνται διαβάλλοντες, those who endeavour, by slander.—τὰ ἔσχατα, extreme punishments.

§ 25. ἐν τῷ ἐμφανεῖ, openly.—ὧς . . . στρατιᾷ, that you are plotting against me and my army.

§ 26. Clearchus, completely deceived, replies, ἄξω πάντας, I will bring them all (i. e., the generals, &c.).—ὅθεν ἀκούω, from what source I hear (things).

§ 27. ἐκ . . . λόγων, after this conference (literally, after these words).—φιλοφρονούμενος τότε μὲν, showing kindness THEN.—σύνδειπνον ἐποίησατο, made him his companion at table.—With ὑστεραία, supple ἡμέρα.—δηλός τ' . . . Τισσαφέρην, literally, was both evident thinking that Tissaphernes bore himself very friendly.—ἐκεῖνος, i. e., Tissaphernes.—χρῆναι, that it was necessary.—οὓς ἐκέλευσε, those whom he (had) invited.—καὶ οἱ . . . Ἑλλήνων, and whoever of the Greeks should be convicted (as) slandering.—ὧς . . . τιμωρηθῆναι, to punish them as traitors, &c.—αὐτοὺς is antecedent of οἱ.—τιμωρηθῆναι depends on χρῆναι.

§ 28. εἶναι . . . Μένωνα, that Menon was the slanderer.—εἰδὼς, knowing.—αὐτὸν καὶ, that he (i. e., Menon) both.—στασιάζοντα αὐτῷ, was forming a party against him (i. e., Clearchus).

§ 29. πρὸς ἑαυτὸν ἔχειν τὴν γνώμην, should have their thoughts toward himself (i. e., should look to him alone as their leader).—τοὺς παραλυποῦντας, those who were disaffected (to him).—τῶν . . . αὐτῷ, but some of the soldiers said, in opposition to him.—μὴ ἰέναι . . . στρατηγοὺς, that not all the captains and generals should go.

145 § 30. κατέπεινε, contended.—ὧς εἰς ἀγορὰν, as if going to the market.

§ 31. ἐπὶ ταῖς θύραις ταῖς Τισσαφέρωνος, at the tent-door of Tissaphernes (literally, at the gates).—παρεκλήθησαν εἰσω, were invited within. Page 145

§ 32. ἀπὸ τοῦ αὐτοῦ σημείου, at one and the same signal. According to Diodorus, the signal was the raising of a purple banner.—ᾧτινι . . . Ἕλληνι, whatsoever Greek they chanced upon.

§ 33. Ἰππασίαν αὐτῶν ἐθαύμαζον, were surprised at their riding about.—ὁ,τι . . . φεύγων, they were in doubt as to what the Persians were doing, until Nicarchus, the Arcadian, came running.—πάντα τὰ γεγενημένα, all that had been done.

§ 34. ἐκ τούτου δῆ, immediately.—αὐτοὺς, they (i. e., the Persians).

§ 35. καὶ τὸν . . . γινώσκειν, that he both saw Tissaphernes's brother with them, and knew him.

§ 36. προσελθεῖν, to come out to them.

§ 37. φυλαττόμενοι, on their guard, i. e., carefully.—ὁπως . . . Προξένου, in order to learn what had befallen Proxenus (literally, the things concerning Proxenus).—ἐτύχχανεν ἀπὼν, happened to be absent (Rule XXXV., Rem. 4).

§ 38. εἰς ἐπήκοον, within hearing.—ἐφάνη, has appeared, i. e., has been detected.—ἔχει τὴν δίκην, has his reward.—146 τέθνηκε, is dead.—ἀπαιτεῖ governs both ὑμᾶς and ὅπλα (Rule XXVII., 3).—αὐτοῦ . . . δούλου, for he says they are his, inasmuch as they belong to Cyrus, his vassal.

§ 39. οἵτινες, who, nominative to ἀπολωλέκατε and ἔρχεσθε.—ὁμόσαντες . . . νομιεῖν, having sworn to consider the same persons with ourselves as friends and enemies (i. e., having sworn that our friends and enemies should be yours).—νομιεῖν, I., 496, c.—ἡμῖν, dative with αὐτοὺς, by Rule XVII., § 2.—σὸν, in concert with.—τούς τε . . . ἀπολωλέκατε, you have both destroyed these very men to whom you swore.

§ 40. Κλέαρχος γὰρ πρόσθεν . . . ἐγένετο, but Clearchus was first detected plotting against Tissaphernes, &c. (literally, became evident plotting, &c.).

§ 41. ἐπὶ τούτοις, in reply to this.—δίκαιον . . . ἐπιποροῦντας, for it is right that perjurers should perish.—πειράσονται . . . ξυμβουλέειν, they will endeavour to give the best counsels both to you and to us.

## CHAPTER V.

§ 1. ἀνήχθησαν, were taken up (ἀνάγω).—ὤς, to (II., 202, 2).—ἀπομηθέντες τὰς κεφαλὰς, having their heads cut off (Rule 147 XXVIII.).—ἀπομηθέντες, 1 aor. pass. part. of ἀποτέμνω.—εἰς μὲν . . .

Page 147 ἐχόντων, one of them, Clearchus, by the acknowledgment of all who knew him well (literally, confessedly of all having themselves experienced about him).—δόξας γενέσθαι, having shown himself to be.—ἐσχάτως, to the highest degree.

§ 2. καὶ γὰρ δὴ (II., 132, 1), and (this is so), for, in fact.—ἕως, so long as.—πρὸς, against.—παρέμεινεν, remained, i. e., in the service of the Lacedæmonians.—εἰρήνη ἐγένετο, peace was made.—τὴν αὐτοῦ πόλιν, his own city (Sparta).—ἀδικοῦσι, are inflicting injuries upon.—καὶ διαπραξάμενος . . . Ἐφόρων, and having obtained (as large supplies) as he was able from the Ephori.—ὡς πολεμήσων (Rule XXXIV., Rem.).

§ 3. μεταγρόντες πῶς οἱ Ἐφοροὶ, the Ephori, on some account or other, changing their plan.—ἤδη . . . αὐτοῦ, when he had already departed (Rule LV.), literally, being without.—ἀποστρέφειν, to turn him back (i. e., to recall him).—ἰσθμοῦ, the isthmus (of Corinth).—ᾤχετο πλέων, sailed away (Rule XXXV., Rem. 4).

§ 4. ἐκ τούτου . . . ἐθανατώθη, on this he was even condemned to die.—τελῶν, magistrates (i. e., the Ephori).—ἀπειθῶν, disobedient (or mutinous).—ἄλλη, elsewhere. The place where it is recorded is not known; perhaps Xenophon thought he had written it in Book I., ch. i., § 9, when he mentions Clearchus.

§ 5. ἐτράπετο, turn himself to—give himself up to.—ἀπὸ, II., 57, 3, c.—μάχη, in battle.—καὶ ἀπὸ τούτου δὴ, and from this (time) forth.—ἔφερε καὶ ἤγεν αὐτούς, καὶ πολεμῶν διεγένετο, he ravaged and plundered them, and kept on warring. With ἔφερε καὶ ἤγεν compare the Latin phrase agebat et ferrebat.—μέχρι . . . στρατεύματος, until Cyrus needed his force.—ἐκείνῳ, i. e., Cyrus.—πολεμήσων, Rule XXXIV., Rem.

§ 6. ταῦτα . . . εἶναι, these acts, it seems to me, are (characteristic) of a war-loving man (Rule XI., Rem. 1).—ἔξῃν, Rule LV., Rem. 2.—αἰρεῖται, prefers.—ὥστε πολεμεῖν, so as to be making war (he prefers toil to ease, if it be for war), Rule XLIV., Rem. 4.—χρήματα ἔχειν ἀκινδύνως, to enjoy wealth in security.—μείονα ταῦτα ποιεῖν, to make it (i. e., his wealth) less.

148 § 7. αὐ ταύτη, again, in this.—καὶ ἡμέρας καὶ νυκτὸς, Rule XVI.—ἄγων ἐπὶ τοὺς πολεμίους, leading (his followers) against the foe.—ἐν τοῖς δεινοῖς, in perilous circumstances.—οἱ παρόντες, those who were with him.

§ 8. ἀρχικὸς, qualified to command.—ὡς δυνατὸν . . . εἶχεν, as far as could be with such a temper as he also had.—φροντίζειν . . . ἐπιτήδεια, of taking thought how his army should get supplies.—ἐμποῦησαι . . .

Κλέαρχω, of impressing it upon his followers that they must obey Clearchus (Rule XXXVII.) Page  
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§ 9. ἐκ τοῦ χαλεπῶς εἶναι, by being severe (literally, from the to-be-severe).—ὄρῳ στυγνός, gloomy to look at (Rule XXX., ☞).—φωνῆ, Rule XIX.—ὡς καὶ αὐτῷ μεταμέλειν, so that he repented (literally, it repented him), Rule XLIV., Rem. 4.—μέλει and its compounds govern the dative of the person (and the genitive of the thing, when the latter is expressed).—ἔσθ' ὅτε, sometimes (literally, there is when).—γνώμη, purposely (i. e., on principle, or system, rather than from passion).—ἀκολάστου, without discipline.

§ 10. ἀλλὰ . . . ἔφασαν, moreover, they even reported that he said.—ὡς δεῖ, that it behooved.—εἰ μέλλοι . . . ἀφέξεσθαι, if he wished either to keep guard, or to abstain from injuring friends.—ἀπροφασίστως, promptly (literally, without excuses).

§ 11. ἤθελον . . . σφόδρα, they were willing to hear him exceedingly, i. e., they willingly obeyed him closely.—οὐκ ἄλλον, no one else (or no other leader).—τὸ στυγνὸν . . . φαίνεσθαι, they said that the gloom in his countenance became shining, i. e., his stern features were lighted up with animation.—ἔρρωμένον, seemed to be strength against the foe.—ἔρρωμένον, part. perf. pass. of ῥώννυμι, used as noun.

§ 12. ὅτε . . . γένοιτο, but whenever they got out of the danger.—ἔξειη . . . ἀπιέναι, and they could go to other (leaders) to be commanded.—διέκειντο, were disposed.

§ 13. φιλία, from affection.—ἐπομένους, followers.—πόλεως, the state.—ἢ ὑπὸ τοῦ δεῖσθαι ἢ ἄλλῃ τινὶ ἀνάγκῃ, or constrained by want or by some other necessity. Render the whole sentence from οἵτινες δὲ as follows: and those who, either by the command of the state, or constrained by want or some other necessity, followed him, he made (literally, he used) perfectly obedient.

§ 14. ἦδη . . . στρατιώτας, the things making (i. e., the causes that made) his soldiers capable were great indeed.—θαρράλῶς ἔχειν, to be bold (literally, to have themselves boldly).—παρῆν, was 149  
present with them.

§ 15. οὐ μάλα ἐθέλειν, to have greatly disliked.

§ 16. Πρόξενος δὲ: the δὲ is here correlative of μὲν in εἰς μὲν, § 1.—εὐθύς . . . ὦν, while yet a boy (literally, immediately being a boy).—ἔδωκε . . . Λεοντίῳ, he paid money to Gorgias of Leontium. Gorgias taught rhetoric, and charged heavy fees for instruction.

§ 17. συνεγένετο ἐκείνῳ, he had studied under him (literally, been with him).—ἱκανός . . . ἀρχειν, deeming himself now to be competent both to command (Rule XXX., 2).—φίλος ὦν . . . εὐεργετῶν, if he should be-


Page 149 come a friend to great men, (deeming himself competent) to equal them in conferring benefits (literally, not to be surpassed doing good). He believed that he could serve the great as much as they could serve him, and so not incur obligation by associating himself with them.—ἦλθεν . . . πράξεις, he entered into this enterprise with Cyrus.—ᾤετο κτήσεσθαι, he believed he would secure (Rule XXXI., Rem. 2).

§ 18. τοσοῦτων, governed by ἐπιθυμῶν, desiring (Rule VIII., c).—σφόδρα . . . εἶχεν, very plainly also, on the other hand, he showed this (literally, he had this very plain).—ὅτι . . . ἀδικίας, that he wished to gain none of these things by injustice.—ᾤετο δεῖν, he thought it becoming.—τούτων, governed by τυγχάνειν, Rule VII., e.—ἄνευ . . . μῆ, but apart from these, not at all.

§ 19. ἄρχειν . . . ἀγαθῶν, to command good and obedient (troops).—οὐτ' αἰδῶ οὔτε φόβον, neither respect nor fear.—ἀλλὰ καὶ . . . ἐκείνων, but, on the other hand, he was more in awe of his soldiers, than his soldiers (literally, those commanded) were of him.—τὸ ἀπεχθάνεσθαι τοῖς στρατιώταις, the being hated by his soldiers.—οἱ στρατιῶται, supply φοβούμενοι.—τὸ ἀπιστεῖν, the disobeying.

§ 20. πρὸς . . . δοκεῖν, in order both to be a capable commander and to seem such.—τὸν . . . ποιῶντα, the (soldier) that acted well.—ἐπεβούλευον . . . ὄντι, forming designs upon him as being a man easily circumvented.

§ 21. δῆλος ἦν ἐπιθυμῶν μὲν πλουτεῖν ἰσχυρῶς, was known to be strongly desirous (literally, was evident desiring, Rule XXXV., Rem. 3) to be rich.—ὅπως πλείω λαμβάνοι, that he might seize more (wealth).—ἵνα πλείω κερδαίνοι, that he might gain more (i. e., by gifts, &c.).—τοῖς μέγιστα δυναμένοις, to the most powerful.—ἀδικῶν, if he acted unjustly (literally, acting unjustly, II., 108).

§ 22. ἐπὶ . . . ἐπιθυμοῖη, for the securing of the things which he desired.—ὦν, Rule XLIX.—διὰ τοῦ . . . ἔξαπατᾶν, by perjury and lying, and deceit (Rule XXXII.).—τὸ δ' ἀπλοῦν, candour (literally, the simple).—ἐνόμιζε . . . εἶναι, he thought to be identical with folly (Rule XVII., 4, .

§ 23. στέργων . . . οὐδένα, he was not known to love anybody (Rule XXXV., Rem. 3).—ὅτω—τούτῳ, to whomsoever—to this one.—φαίη φίλος εἶναι, he professed to be a friend (Rule LII.).—πολεμίον, governed by καταγέλα.—τῶν δὲ . . . διελέγετο, but, as if ridiculing all his associates, he talked with them. He did not jeer his enemies, but his friends.

§ 24. τὰ δὲ . . . λαμβάνειν, he thought that he alone knew that to

seize the unwatched possessions of (a man's) friends is very Page  
*easy*.—ῥᾶστον δὲ, literally, *being easy*; the participle being 150  
 used instead of the infinitive.

§ 26. ἀγάλλεται, &c., *prides himself upon piety, &c.*—τῷ . . . δύνασθαι, *in being able to deceive*.—τῷ πλάσασθαι, *in fabricating* (πλάζω).—μὴ πανούργον, *not a complete villain*.—τῶν ἀπαιδευτῶν . . . εἶναι, *he always reckoned to be of* (the number of) *greenhorns*.—ἐπεχειρεῖ . . . φιλίᾳ, *he sought to be first in friendship* (if he wanted to be a man's most intimate friend).—διαβάλλων τοὺς πρώτους, *by calumniating their chief friends*.—τούτους . . . κτήσασθαι, *he thought to gain them over*.

§ 27. τὸ . . . . παρέχεσθαι, *the making his soldiers obedient*. τὸ παρέχεσθαι is governed by ἐμηχανᾶτο.—ἐκ . . . αὐτοῖς, *by joining in crime with them*.—ἤξιον . . . . ἄδικεῖν, *he expected, by showing, that he was most able and willing to injure*.—εὐεργεσίαν κατέλεγεν, *he called it kindness*.—αὐτοῦ ἀφίστατο, *left him*.—ὄτι . . . αὐτόν, *he did not kill him when he had used him*.

§ 28. καὶ . . . ἀφανῆ, *now, in regard to things unseen* (i. e., as to Menon's private character and habits).—ἔξεστι, *it is possible*.—ἃ δὲ . . . ἐστί, *the following traits are what everybody knows*.—παρὰ, *under*.—ἔτι ὥρατος ὢν, *while he* (i. e., Menon) *was yet a young man*.—ξένων, *mercenaries*.—βαρβάρῳ ὄντι, *though a barbarian*.

§ 29. ἀποθνησκόντων δὲ τῶν συστρατηγῶν, *when his fellow-generals perished* (Rule LV.).—ταῦτὰ πεποιηκῶς, *though he had done the same things* (II., 108).—μετὰ, *after*.—ζῶν αἰκισθεὶς ἐνιαυτὸν, 151  
*living tortured* (i. e., tortured alive) *for a year*.—τελευτῆς τυχεῖν, *to have found his end* (i. e., perished).

§ 30. καὶ τούτῳ, *these two also* (in apposition with Ἀγίας and Σωκράτης).—εἰς φιλίαν, *in regard to friendship*.





# NOTES

ON THE

## EXTRACTS FROM HOMER.

[For notes on the Prosody, &c., see *Scanning*, p. 163.]

### LINE 1-12.

**Line 1.** ὦς . . . Ἐκτωρ, *Thus, then, Hector of the glancing* Page  
*helm spoke and withdrew* (Hector had been conversing with **187**  
Helen in the house of his brother, Paris).—ὦς for οὐτως (I., 361, 2).  
—φωνήσας ἀπέβη, I., 543, a.—κορυβαίολος, literally, *moving the helmet*  
*quickly.* **Line 2.** αἶψα δ' ἔπειτα, *and immediately afterwards.*—δόμους,  
*to his palace:* generally used in plur. by Hom.—εὐναιεταόοντας, *well*  
*built, or well situated.* **Line 3.** οὐδ' εὔρ', *but he did not find.*—μεγά-

**Line 4.** ἦγε, *this one (or she)* (II., 261, 1). The γε  
need not be translated.—παιδί, *her child.* **Line 5.** ἐφειστήκει, *was*  
*standing upon* (pluperfect form: *she had taken her place on the tur-*  
*ret, and remained standing there.*)—γοῶσα for γοῶσα, from γοῶω (II.,  
280, 1). **Line 6.** ὡς, *when.*—τέτμεν for ἔτετμεν (II., 278, 1). **Line 7.**  
δμῶησιν for δμῶαῖς, II., 262, b, 2.—ἔειπεν for εἶπεν. **Line 8.** εἰ δ',  
ἄγε: probably an elliptical phrase, equivalent to εἰ δὲ βούλεσθε, ἄγε,  
*come, if you please, tell me, &c.*—νημερτέα μνησασθε, *tell truly* (lit.,  
*true things).* **Line 9.** πῆ ἔβη, *whither went?* Observe the difference  
of accent between πῆ, in line 9, and πῆ (enclitic), *somewhere*, in line  
10 (I., 362, 1). **Line 10.** ἦέ πῆ ἐς γαλόων, *whether (did she go)*  
*somewhere to* (the palace, δόμους understood) *of her sisters-in-law.* ἦέ,  
Homeric form for ἦ, *whether, or.* **Line 11.** ἐς (ἱερὸν) Ἀθηναίης, *to the*  
*Temple of Minerva.* **Line 12.** Τρωαί, *the Trojan matrons.*—δεινὴν  
θεῶν, *dread goddess.* Minerva was on the side of the Greeks.

### LINE 13-21.

**Line 13.** τὸν, governed by πρὸς, *to him.*—μῦθον ἔειπεν, *uttered a*  
*speech = replied.* **Line 14.** ἐπεὶ μάλ' ἄνωγας (II., 307), *since you*

Page *strongly command (me)*. **Line 18.** ἐπὶ πύργων μέγαν Ἴλιον, *to*  
 187 *a lofty tower of Ilium, i. e., to one of the turrets on the wall,*  
 from which a view of the field of battle could be had.—οὐνεκ' ἄκου-  
 σεν, *because she heard.* ἄκουσεν for ἤκουσεν (II., 278, 1). **Line 20.**  
 188 ἀφικάνει, *narrative present for the aorist.* **Line 21.** μαινο-  
 μένη εἰκνῖα, *resembling one distracted (with grief).*

## LINE 22-30.

**Line 22.** ἦ, *said (for ἔφη), from ἡμί (for φημί).*—ῥα, *then* (II., 127).  
 —ὁ . . . . "Ἐκτωρ, *but he, Hector, issued from the mansion.* On ὁ, see  
 II., 261, 1.—ἀπέσσυτο, 2 aor. mid. of ἀποσεύω, syncopated from ἀπε-  
 σύετο, with σ doubled (II., 260, a). **Line 23.** τὴν . . ὁδόν, *by the*  
*same way.*—ἐὔκτιμένος, II., 253.—κατ', *along.* **Line 24.** διερχόμενος,  
*traversing (= having gone entirely across).* **Line 25.** πύλας Σκαιάς,  
*to the Scæan gates.* These were the western gates, facing the Greek  
 camp.—τῇ (for ταύτῃ, II., 261, 1), *there, at that point.*—ἐμελλε . . .  
 πεδίοῦδε, *he was to go out upon the plain.* διεξιίμεναι for διεξιέναι (II.,  
 303); πεδίοῦδε, I., 287. **Line 26.** ἐναντίη . . θέουσα, *came running*  
*to meet him (literally, came running opposite).* **Line 28.** Ἠετίων, ὄς,  
*Eëtion, who.* Ἠετίων is a nominative absolute, or a poetic license  
 for the genitive.—ὕπὸ . . ὑλήεσση, *at the foot of wooded Placus.* Placus  
 was a mountain in Mysia; the city Thebe, at its foot, was called  
 Ὑποπλακίη, *Hypoplacian,* to distinguish it from other cities of the  
 same name. **Line 29.** Κιλικεσσ' ἀνδρεσσιν (II., 264, 3), *the Cilicians.*  
 ἀνάσσειν, in Homer, more commonly governs the dative than the  
 genitive. **Line 30.** τοῦ . . Ἐκτορι, *of this (king), now, the daughter*  
*was had (as wife) by Hector.* ἔχετο for εἶχετο, II., 278, 1.

## LINE 31-38.

**Line 31.** ἦ, *she* (II., 261, 1).—οἱ (I., 362, 1, a), *him* (governed by  
 ἦντησε).—κίεν for ἔκίεν (II., 278, 1). **Line 32.** νήπιον αὐτῶς, *a mere*  
*infant (literally, merely).* **Line 34.** καλέεσκε (for ἐκάλει, II., 292,  
*Rem. 2), he was in the habit of calling.* **Line 35.** Ἀστυνάακτ', *Asty-*  
*anax (chief of the city).* The Trojans called the boy Astyanax in  
 honour of his father, the defender of the city; as the next sentence  
 expresses it, οἶος . . Ἐκτωρ, *for Hector, alone, defended Ilium.* ἐρύετο  
 from ῥύομαι. **Line 36.** ἦτοι, *verily.*—ὁ, *he, i. e., Hector.*—ιδῶν ἐς  
 παῖδα, *looking upon his boy.* **Line 37.** οἱ, *him* (enclitic). **Line 38.**  
 ἐν τ' ἄρα οἱ φῦ χειρὶ, *and then clung fast to his hand (literally, grew to*  
*his hand, denoting how closely she clung to him).* φῦ for ἐφῦ, II.,  
 278, 1. ἐν goes with ἐφῦ, the verb being ἐμφύομαι.—οἱ χειρὶ, *the*

hand to him = his hand.—ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν, she both Page  
uttered her say, and addressed him aloud. This whole phrase 188  
simply amounts to she said. It is a common formula in Homer.  
—ἐκ, out, used adverbially. The student will observe that Homer  
very commonly uses the prepositions, in connexion with verbs, in  
an adverbial sense. ὀνόμαζεν for ὠνόμαζεν (II., 278, 1).

## LINE 39-52.

**Line 39.** δαιμόνιε, strange man! An affectionate expression of  
subdued reproach. The vocative δαιμόνιε in Homer is used some-  
times in a good sense, more commonly in a bad one. Sometimes,  
as here, it is employed in affectionate irony.—φθίσει (I., 649, 101),  
will destroy—μένος, impetuosity. **Lines 40, 41.** καὶ ἐμ' . . . ἔσομαι,  
and widowed me, who soon shall be deprived of thee. σεῦ, II., 271.  
κατακτανέουσιν for κατακτανούσιν, fut. of κατακτείνω (II., 252). **Line**  
**42.** κε, II., 155.—ἐμοὶ . . . εἴη, it would be better for me. **Line 43.** σεῦ  
ἀφαρματούση, having lost thee. ἀφαρματούση agrees with ἐμοὶ.—δύμεναι  
for δύναι (II., 296, Rem.), to go beneath. **Line 44.** ἐπεὶ . . . ἐπίσπης, when  
even you shall have hastened upon death. ἐπίσπης, 2 aor. subj. of ἐφέ-  
πω. **Line 45.** ἀλλ' ἄχεα, but griefs (shall be to me: nom. to ἔσται re-  
peated from preceding line). **Line 46.** ἄμὸν, II., 273. **Line 47.** ἐκ,  
totally: see note on line 38.—πέρσεν for ἔπερσεν (II., 278, 1). **Line**  
**49.** οὐδέ μιν ἐξενάριξε, but did not strip him (i. e., of his armour). μιν,  
II., 271. ἐξενάριξε, 1 aor. of ἐξενάριζω.—σεβάσατο (for ἐσεβάσατο,  
II., 278, 1, and 260, a) γὰρ τόγε θυμῷ, for he had a reverential fear of  
this (i. e., of stripping the corpse) in his breast. **Line 50.** κατέκθη, I.,  
649, 54. δαίδαλέοισιν, II., 263. **Line 51.** ἠδ', and.—ἐπὶ, upon (the  
corpse).—σῆμ' ἔχεεν, he heaped up a tomb (i. e., a mound of earth).—  
περὶ, about (it).

## LINE 53-71.

**Line 53.** οἱ . . . . μεγάροισιν, and the seven brothers that were to me  
in the palace. ἔσαν for ἦσαν (II., 302). **Line 54.** ἰῶ ἡματι, in one day.  
κίον for ἔκιον. **Line 56.** βουσὶν . . . . δόεσσιν, by their trailing-  
footed oxen and their white sheep (i. e., while tending their herds 189  
and flocks). ἀργεννῆς for ἀργενναῖς (II., 262, b, 2). δόεσσιν, II., 267,  
11. **Line 57.** μητέρα δ', with regard to my mother (accusative abso-  
lute).—βασίλευεν, II., 278, 1. **Line 58.** τήν, her (II., 261, 1).—ἤγαγ',  
he led (= he had led).—ἄλλοισι = ἄλλοις.—κτεάτεσσιν = κτέασι (II.,  
264, 3).—λαβὼν, receiving (2 aor. part. of λαμβάνω). **Line 60.** βάλ'  
Ἄρτεμις ἰοχέαιρα, Diana, the arrow-loving, struck (i. e., slew) her

Page 189 The Greeks ascribed sudden deaths of women to Diana ; of men, to Apollo. **Line 61.** ἔσσι, II., 302. **Line 62.** θαλερὸς παρακοίτης, *blooming spouse*. **Line 63.** ἀλλ' ἄγε νῦν ἐλέαιρε, *but come, now, have pity*.—αὐτοῦ, *here*. **Line 64.** μὴ . . . γυναικα, *do not make your child an orphan and your wife a widow* (I., 581, a).—θήης, II., 301. **Line 65.** λαὸν δὲ στῆσον, *but station your people*. **Line 66.** ἐπλετο, *is*; syncopated from ἐπέλετο, imperf. of πέλω, used as a present. **Line 67.** τρίς . . . ἄριστοι, *for thrice, on that spot, have the bravest come up and tried (to scale the wall)*.—τῆγε (adverbial), *just there*.—**Line 68.** ἀμφ' Αἴαντε δύω, &c., *the two Ajaxes (one, the son of Telamon; the other, of Oïleus) and renowned Idomeneus, and the two Atreidæ (sons of Atreus) and the strong son of Tydeus (i. e., Diomedes)*. On the phrase ἀμφὶ or περὶ with accus., see note § 2 to page 135. **Line 70.** πού, II., 184, 3.—τίς . . . εἰδὼς, *some one skilled in auguries has informed them*. ἐνισπε, 2 aor. of ἐνέπω.

## LINE 73-87.

**Line 73.** ἦ καὶ . . . μέλει, *be sure that all those things concern me (i. e., I have thought of them)*. **Line 75.** αἶ κε for εἰ ἄν = ἔάν.—κακὸς ὧς, *dastard-like* (I., 361, 2).—νόσφιν . . . πολέμοιο (II., 263), *I wander apart from the war (i. e., seek to avoid fighting)*. **Line 76.** After ἄνωγεν supply ἀλυσκάζειν.—μάθον, II., 278, 1.—ἐμμεναι, II., 302. **Line 78.** ἡδ' ἐμὸν αὐτοῦ, *and my own*. αὐτοῦ is in apposition with the genitive implied in ἐμόν. **Line 79.** κατὰ φρένα καὶ κατὰ θυμόν, *in my mind and heart*. **Line 80.** ἔσεται (II., 302) ἡμαρ, *the day shall come*.—δτ' ἄν ποτ' ὀλώλη, &c., *when, some time, sacred Troy shall perish*. ὀλώλη, subj. 2d perf. (I., 599). On the use of ἄν ὀλώλη, see Rule XLI., ¶. **Line 81.** ἐῦμελίω for ἐῦμελίον, genitive of ἐῦμελῆς. **Line 82.** μοι, governed by μέλει.—Τρώων ἄλγος, *grief for the Trojans* (Rule VI., Rem.).—ὀπίσσω, *hereafter (i. e., for what shall happen to them hereafter)*. **Line 83.** οὐτ' αὐτῆς Ἑκάβης, *nor for Hecuba herself*. Hecuba was wife of Priam, and mother of Hector. **Line 85.** κονίησι for κονίαισι (II., 262, b, 2). Remember that κεν (line 84) qualifies πέσοιεν: οἱ κεν πέσοιεν, *who will in all probability fall* (see Rule XLI., ¶). **Line 86.** ὅσον (for ὅσον) is correlative of τόσσον, line 82: ὅσον σεῖ', *as much (grief) as for thee* (supply ἄλγος). σεῖο for σοῦ (II., 271). **Lines 86, 87.** On κέν ἄγεται (*shall lead away for himself*), see, also, Rule XLI., ¶. Remember that κε or κεν is Homeric for ἄν.—ἐλεύθερον ἡμαρ ἀπούρας, *having taken away thy free day (i. e., having made thee a slave)*. ἀπούρας (part. 1 aor. act. of ἀπαυράω), a purely Epic form.

## LINE 88-107.

**Line 88.** εἴουσα for οὔσα.—πρὸς ἄλλης, at the command of another (woman). **Line 89.** Μεσσηΐδος ἢ Ὑπερείης, of the Page  
189  
*Messeis or Hypereia* (fountains said to be near Larissa). **Line 91.** καὶ . . . εἶπῃσιν, then, haply, some one may say. εἶπῃσιν 190  
for εἶπη (II., 289, 2). **Line 92.** ὃς ἄριστεύεσκε (for ἤριστευε, II., 292)  
μάχεσθαι, who was the bravest to fight. **Line 95.** χῆτεϊ ἀνδρὸς τοιοῦδ'  
ἀμύνειν, from want of a husband able to ward off. **Line 96.** ἀλλά . . .  
καλύπτοι, but may the earth, heaped up, cover me, dead. καλύπτοι,  
Rule XL. **Line 97.** πρὶν πυθέσθαι, before I hear of. **Line 98.** οὐ  
παιδὸς ὀρέξατο, reached after his boy. ὀρέξατο for ὠρέξατο, II., 278, 1.  
**Line 100.** ἐκλίνθη, drew back.—πατρὸς φίλον, of his father. The ad-  
jective φίλος is often used in Homer with the force simply of the  
possessive pronoun. **Line 101.** ἰδὲ for ἡδὲ, and. **Line 102.** δεινὸν  
νεύοντα, nodding fearful. **Line 103.** ἐκ, out (adverbial).—ἐγέλασσε,  
II., 260, a.—**Line 104.** κρατὸς, II., 266, 2. **Line 105.** τὴν, it, i. e.,  
κόρυθα. **Line 106.** ὃν φίλον υἱὸν, his beloved boy.—κύσε for ἔκνυσε,  
from κυνέω.—πῆλε for ἔπηλε (from πάλλω), dandled.

## LINE 108-134.

**Lines 108, 109.** δότε . . . ἐμὸν, grant, now, that this my son may be-  
come. **Line 110.** ὧδε βίην τ' ἀγαθὸν, and just as great in strength.  
**Line 111.** πατρὸς, Rule XV., 1. **Line 113.** χαρεῖη, opt. 2 aor. pass. of  
χαίρω. **Line 115.** δέξατο, II., 278, 1.—δακρυσεν γελάσασα, smiling  
tearfully (smiling amid her tears). **Line 117.** μιν, her. **Line 118.**  
δαιμονίη, my fond one.—ἀκαχίζεο for ἀκαχίζον (II., 252, 1). **Line 119.**  
ὑπὲρ αἴσαν, contrary to fate (i. e., before my time).—με Ἄϊδι προΐαψει,  
shall hurl me to Hades. **Line 120.** μοῖραν . . . ἀνδρῶν, but I say that  
no one of mortals has escaped his destiny.—πεφυγμένον ἔμμεναι (for  
εἶναι), perf. mid. infin. **Line 121.** ἐπὴν τὰ πρῶτα γένηται, since he  
has once been born (literally, τὰ πρῶτα, first. **Line 125.** τοι=οἱ.—  
ἐγγεγάασιν, dwell in (literally, have been born in). **Line 126.** 191  
εἶλετο, took up (αἰρέω). **Line 127.** οἰκόνδε, I., 287.—βεβήκει,  
departed (pluperf. for aor.). **Line 130.** κυχῆσατο, II., 278, 1 (from  
κυχάνω). **Line 131.** τῆσιν = ταῖς.—πάσῃσιν = πάσαις.—τῆσιν . . .  
ἐνῶρσεν, she excited grief in them all. **Line 132.** ἔτι . . . οἴκῳ, bewailed  
Hector, in his own mansion, while yet alive. γόον for ἔγοον, an irreg-  
ular 2 aor. of γοάω. **Lines 133, 134.** οὐ γάρ . . . ἴξεσθαι, for they said  
(among themselves) "he will no more return back from the war."

## LINE 1-14.

Page **Line 1.** ἐκίδνατο (imperf. of κίδναμαι for σκεδάννυμαι, pass. 191 of σκεδάννυμι), *was spread abroad*.—ἐπ', *over*. **Line 2.** ποιήσατο, II., 278, 1. **Line 3.** κορυφῇ (Rule XXIII.). **Line 4.** σφί = ἀντοῖς.—ἀγόρευε, II., 278, 1.—ὑπὸ, separated from ἄκουον by *tnesis*. ὑπάκουον = ὑπήκουον, *listened, gave ear*. **Line 5.** κέκλυτέ (*hear*) for κλύτε, 2 aor. imperat. of κλύω (II., 304).—μεν, II., 271. **Line 6.** ὄφρ' . . . κελεύει, *that I may tell what things my mind, within my breast, impels*. **Lines 7-9.** τόγε ἐμὸν ἔπος, *this my command*.—ἅμα πάντες αἰνεῖτε, *acquiesce, all of you together*.—ὄφρα τελεντήσω (1 aor. subj.), *that I may accomplish* (Rule XLIV.). **Lines 10, 11.** ὃν δ' ἂν θεῶν νοήσω, *whomsoever of the gods I shall perceive*.—ἐθέλοντα ἐλθόντα, *voluntarily going* (literally, *volunteering going*).—ἀρηγέμεν for ἀρήγειν (II., 291). **Line 12.** πληγεῖς, *struck, chastised*.—οὐ κατὰ κόσμον, *disgracefully* (literally, *not according to order*).—Οὐλύμπόνδε, I., 287. **Line 13.** ἧ μιν ἐλὼν βίψω, *or, I will seize and hurl him* (literally, *having seized, I will hurl him*). **Line 14.** ἧχι = ἧ (adv.), *where*.—βέρεθρον, commonly written βάραθρον, whence the Latin *barathrum* (*abyss*).

## LINE 16-29.

**Line 16.** Ἄϊδεω, gen. (Epic) of ἄδης. **Line 18.** εἰ δ' ἄγε, 192 see note to page 187, line 8.—πειρήσασθε, *make an experiment*.—εἶδετε for εἶδητε, II., 289, 1. The trial of strength he proposes is, that they shall let down a golden chain from heaven, and all the gods and goddesses pull at it, he himself holding it at the upper end. **Line 23.** πρόφρων ἐθέλομι ἐρύσαι, *in earnest shall choose to pull*. **Line 24.** αὐτῇ κεν γαίῃ ἐρύσαιμι, *I shall pull (it), with the earth itself* (Rule XLI., ☞). **Line 25, 26.** κεν ἔπειτα δησαίμην (from δέω), *afterwards I shall bind* (Rule XLI., ☞).—μετήορα (for μετέωρα, from which our word *meteor*), *suspended in air*. **Line 27.** περὶ, *above*. **Line 28.** ἀκῆν ἐγένοντο σιωπῇ, *kept profound silence* (literally, *were softly in silence*). **Line 29.** ἀγασσάμενοι for ἀγασάμενοι, 1 aor. fut. mid. of ἀγάομαι.

## LINE 1-19.

**Line 1.** τὸν, *him, i. e., Hector*.—ἐπεὶ, *when, after*. **Line 2.** ἐν Ἀχαιοῖσιν, *among the Achæans*. **Line 4.** δαμάσασθαι ἔδωκαν, *have given us to subdue*. **Line 5.** ὅσ' οὐ σύμπαντες οἱ ἄλλοι, *as not all the*

others together did (i. e., Hector had inflicted more injuries on the Greeks than all the other Trojans together).—ἐρρέξεν 192 from ῥέζω. **Line 6.** εἰ δ', ἄγετ', see page 187, line 8.—πειρηθῶμεν, let us make trial (subj. 1 aor. pass. in middle sense). **Line 7.** ὄφρα . . . ἔχουσιν, so as to learn the purpose of the Trojans, whatever (purpose) they have. **Line 8.** ἢ καταλείψουσιν, whether they will abandon.—τοῦδε πεσόντος, now that he (Hector) is fallen. **Line 9.** μεμάσσι, they purpose (perf. of μάω).—καί, even though. **Line 10.** μοι διελέξατο, literally, converse with me (i. e., suggest).—φίλος θυμός, my mind. **Line 11.** πᾶρ = παρὰ, by. **Line 12.** τοῦ δ' οὐκ ἐπιλήσομαι, and him I will not forget. **Line 13.** μετέω for μετῶ, from μέτειμι. 193 —καί μοι φίλα γούνατ' ὀρώρη, and my knees stir for me (i. e., obey my will).—γούνατα, II., 266, 1.—ὀρώρη, 2d perf. subj. of ὀρνυμι. **Line 14.** εἰ περ, even if.—καταλήθονται, they forget (i. e., men forget). **Line 15.** αὐτὰρ . . . εἰταίρου, yet will I remember my dear comrade even there. **Line 16.** ἀείδοντες παιήονα, singing a psalm. **Line 17.** τόνδε δ' ἄγωμεν, and let us drag him (i. e., the corpse of Hector) thither. **Line 18.** ἠράμεθα (from αἶρω) μέγα κῦδος, we have achieved great glory. **Line 19.** ᾧ = ᾧ, to whom.—κατὰ, throughout—ὡς, as to.—εὐχετόωντο for εὐχετῶντο (II., 280, 1).

## LINE 20-29.

**Line 20.** ἢ ῥα, see page 188, line 2.—μήδετο, purposed against (governing two accusatives, Ἔκτορα and ἔργα). **Line 21.** τέτρηνε, he bored (for ἐτέτρηνε, 1 aor. act. of τετραίνω.—τένοντε, the two tendons. **Line 22.** βοέους δ' ἐξῆπτεν ἱμάντας, he fastened (to them) ox-hide thongs. **Line 23.** κάρη . . . ἔασεν, he allowed the head to drag. **Line 24.** ἀνά, up (separated from ἀείρας by tmesis).—ἀείρας, Epic aorist from ἀείρω (Epic form of αἶρω), lifting (i. e., into his chariot).—τεύχεα, arms (of Hector). **Line 25.** μάστιξεν (II., 278, 1) δ' ἐλάαν, he lashed (his horses) to run. ἐλάαν, Epic infin. from ἐλάω (for ἐλαύνω).—τῶ, they two (the horses).—πετέσθην, II., 278, 1. **Line 26.** τοῦ δ' ἐλκομένοιο, from him dragged on.—ἦν κονίσσαλος, there was a raising of dust (Cowper: "Thick dust around the body dragged arose").—ἀμφί, adverbial. **Line 27.** πίτναντο (II., 278, 1), from πίτνυμι. **Line 28.** πάρος χαρίεν, before graceful (Cowper: "so graceful once").—δυσμενέεσσιν (II., 264, 3), to enemies. **Line 29.** δῶκεν, II., 278, 1.—ἀεκίσσασθαι (sc. Ἔκτορα), to dishonour.—ἐῆ . . . γαίῃ, on his native soil.

## LINE 30-46.

Page **193** **Line 30.** τοῦ, *his*.—κεκόνιτο for ἐκεκόνιτο, from κονίω, *was whelmed in dust*. Priam, Hecuba, and many others, had beheld the fight from the walls of Troy. **Line 31.** τίλλε, II., 278, 1. **Line 33.** ᾤμωξεν ἐλεεινὰ, *wailed piteously*. **Line 34.** κωκυτῷ εἶχοντο, *were engaged (literally, held) in lamentation*. **Line 35.** τῷ, *to this*.—ἐην (= ἦν), *it was*.—ὡς εἰ, *as if*. **Line 36.** πυρὶ σμύχοιτο, *were smouldering away in fire*.—κατ' ἄκρης, *to its summit*. **Line 37.** ἔχον for εἶχον.—ἀσχαλόωντα for ἀσχαλῶντα, from ἀσχαλάω (II., 280, 1). **Line 38.** ἐξελθεῖν μεμαῶτα, *from rushing out, eager*. μεμαῶτα, part. of μέμαα, from μάω. **Line 39.** ἐλλιπάνευε, II., 260, a.—κυλινδόμενος κατὰ κόπρον, *rolling himself in the dust*. **Line 41.** σχέςθε, *hold off!*—οἶον, *alone*.—κηδόμενοι περ, *though ye are distressed*. **Line 42.** ἰκέσθαι, *to go*. **Line 43.** λίσσωμαι, *let me entreat* (Rule XXXIX., 1). **Line 44.** ἡλικίην, *my age*.—αἰδέσσεται for αἰδέσεται, 1 aor. subj. mid. of αἰδέομαι (II., 289, 1). **Line 45.** τῷδε πατὴρ τοῖούδε τέτυκται, *for his father (literally, the father to this one) Peleus is such (as I am), i. e., an old man*. **Line 46.** ἔτρεφε πῆμα γενέσθαι, *reared (him) to become a curse*.

## LINE 47-61.

**194** **Line 47.** περὶ πάντων, *above all*. **Line 48.** τόσσους μοι παῖδας, *so many sons of mine*. **Line 49.** οὐ τόσσον, *not so much*. **Lines 50, 51.** ὡς ἐνδὸς Ἑκτορος, *as Hector alone*.—οὐ μ' ἄχος . . . εἶσω, *my keen grief for whom will send me down to Hades*.—ὡς ὄφελεν θανέειν, *would that he had died (literally, how he ought to have died)*.—ὄφελεν for ὄφελεν (ὄφείλω).—θανέειν for θανεῖν (θνήσκω). **Line 52.** τῷ κε, &c., *then should we have satisfied ourselves with bewailing him, &c.*—κορεσσάμεθα for ἐκορεσσάμεθα. **Line 54.** ἐπὶ, *adverbial*. **Line 55.** Τρωῆσιν, *among the Trojan women*.—γόοιο, gen. for γόου, governed by ἐξῆρχε. **Line 56.** ἐγὼ . . . βεῖομαι, *why do I, miserable, now live?* **Line 57.** σεῦ ἀποτεθνηῶτος, *now that you are dead* (Rule LV.). **Line 58.** πελέσκειο, *thou wast (for ἐπέλου, II., 292)*.—πᾶσι τ' ὄνειρα, *a hope to all*. **Line 60.** δειδέχατο, *Epic form of 3d plur. pluperf. mid. of δεικνυμι, honoured*.—κε ἔησθα, *thou wouldst have been*. (Remember that κε = ἄν, and see Rule XXXVIII.).—ἔησθα, II., 302. **Line 61.** ζῶδς ἐών, *being alive (i. e., hadst thou survived)*.

## LINE 62-84.

**Line 62.** ἄλοχος, *i. e., Andromache*.—οὐπω τι πέπυστο, *had not as yet heard anything*. πέπυστο for ἐπέπυστο, pluperf. mid. of πυνθάνο-



μαι. **Lines 63, 64.** οἱ ἐλθὼν ἤγγειλε, *came and told her*.—οἱ Page  
 πόσις, *her husband*.—μίμνε, II., 278, 1. **Line 66.** ἐν ἔπασσεν, 194  
*was sprinkling in it* (i. e., *embroidering*). **Line 67.** κέκλετο, *she had*  
*commanded* (for ἐκέκλετο, epic 3d sing. aor. mid. of κέλομαι). **Lines**  
**68, 69.** ὄφρα πέλοιτο . . . νοστήσαντι, *that a warm bath might be*  
*(ready) for Hector returning from the fight*. **Line 70.** οὐδ' ἐνόησεν,  
*she did not know*.—ὄ, relat. pron. used for ὅτι, *that*: often so in Hom.  
 —μιν, *him*.—μάλα τῆλε λοετρῶν, *far away from baths*. **Line 71.** δά-  
 μασε for ἐδάμασε, *had subjected him to*. **Line 73.** τῆς . . . γυῖα, *and*  
*her limbs shook*.—ἐκπεσε = ἐξέπεσε (II., 278, 1). **Line 75.** δύω μοι  
 ἔπεσθον, *attend me two of you*.—ἰδῶμαι, *let me see for myself* (Rule  
 XXXIX., 1).—τέτυκται, *have happened*. **Line 76.** ὀπός, *the voice* (gen.  
 of ὄψ, and governed by ἐκλυον). **Line 77.** γούνα, II., 266, 1. **Line**  
**78.** ἐγγύς . . . τέκεσσιν, *some evil, sure, is nigh the sons of Priam*.  
**Line 79.** Αἰ γὰρ . . . ἔπος, *O may the tidings be far from my ear!*—αἰ  
 γὰρ = εἰ γὰρ (Rule XL.).—οὔατος, II., 267, 3.—**Line 80, 81.** μὴ δῆ  
 . . . πόλιος, *lest the divine Achilles, cutting off my brave Hector, when*  
*alone, from the city*.—πεδίονδε, I., 287.—δίηται (δίω), *should force him*.  
**Line 82.** καταπαύση, *and may cause him to cease from*. **Line**  
**83.** ἡ μιν ἔχεσκ', *which always possessed him* (II., 292).—μένεν, 195  
 II., 278, 1. **Line 84.** προθέεσκε (for προεθεῖ, II., 292), *was in the*  
*habit of rushing forward*.—τὸ . . . εἰκων, *in this, his valour, giving place*  
*to none*.

## LINE 85-101.

**Line 85.** διέσσυτο, 2 aor. pass., syncopated, of διασεύομαι, *I rush*  
*through* (governing the genitive, sometimes the accusative).—μαινά-  
 δι, Rule XVII., 4. **Line 86.** κραδίην (II., 259, and Rule XXVIII.).  
**Line 87.** ἔξεν, 1 aor. act. of ἴκω. **Line 88.** τὸν δ' ἐνόησεν, *and per-*  
*ceived him* (i. e., Hector). **Line 90.** ἔλκον, II., 287, 1.—ἀκηδέστως,  
*remorselessly, unfeelingly*. **Line 92.** ἤριπε (2 aor. act. from ἐρείπω),  
*she fell*.—ἀπὸ δὲ ψυχὴν ἐκάπυσσεν, *and breathed out her life* (i. e.,  
 fainted). ἐκάπυσσεν, from καπύω. **Line 93.** χέε for ἔχεε, from χέω,  
*scattered*. **Lines 94, 95.** ἀμπυκα, κεκρύφαλον, &c.: these nouns are  
 in apposition with δέσματα, line 93.—ὄ ρά . . . Ἀφροδίτη, *which, in*  
*fact, golden (or brilliant) Venus gave her*. **Line 96.** μιν, *her*. **Line**  
**97.** πόρε for ἔπορε. **Line 98.** γαλόφ, nom. pl. of γάλωσι (I., 88).—  
 ἔσταν, II., 299. **Line 99.** ἐ, *her*, II., 271.—μετὰ σφίσις, *among them*  
*(in their arms)*.—ἀτυζομένην ἀπολέσθαι, *feared for that she would die*.  
 ἀτυζομένην is the pass. part. agreeing with ἐ, *her*. **Line 100.** ἀπνυ-  
 το, *breathed again* (syncopated for ἀνέπνυτο, 2 aor. mid. of ἀναπνέω).—

Page 195 *καὶ ἐς φρένα θυμὸς ἀγέρθη, and she had collected herself (literally, and the soul was collected in the breast).*

## LINE 102-116.

**Line 102.** *ἰὴ αἴση, for one and the same fate.*—*γεινόμεθα* (for *ἐγενόμεθα*) *ἀμφότεροι, we were both born.* **Lines 105, 106.** *ὃ μ' ἔτρεφε . . . αἰνόμορον, who, doomed-to-woe, reared me, doomed-to-woe, while yet an infant.* **Line 106.** *ὡς . . . τεκέσθαι, O that he had never begotten me* (see page 194, line 51). **Line 108.** *ἔρχεαι* for *ἔρχη* (II., 285, 1). **Line 110.** *τούτῳ, to this one (i. e., the boy).* **Line 111.** *ἔσσει* for *ἔση* (II., 285, 1).—*θάνες*, II., 278, 1. **Line 114.** *οἱ ἀπουρίσσουν ἀρούρας, will lessen-the-boundaries-of his lands.* *ἀπουρίσσουν*, fut. of *ἀπουρίζω*, Epic for *ἀφορίζω*. **Line 115.** *ἡμαρ, &c., the orphaning day makes a child (to be) abandoned-by-his-friends: the day that makes him an orphan scatters his companions.* **Line 116.** *πάντα, in all respects, utterly.*—*ὑπεμνήμυκε, he hangs his head, or, he is bent down: perfect for ὑπεμνήμυκε, from ὑπημύω* (perf. *ἤμυκα, reduplicated ἐμήμυκα, strengthened by ν for the sake of the metre, ἐμνήμυκα).*

## LINE 117-140.

**Line 117.** *ἄνεισι, approaches (or, will approach, I., 593, Rem.).*  
 196 **Line 118.** *χλαίνης, by the cloak (Rule VII., e)* **Line 119.** *One of those that pity him pushes a little way towards him a little cup.* *τυτθὸν* is used adverbially. The aorists in this and the following lines are used as proper aorists (i. e., *indefinites*), to denote action that may occur at *any* time. In English we use the *present* tense for this. **Line 120.** *ἐδίηνε, aor. of διαίλω.* **Line 121.** *τὸν δὲ καὶ, and him also (i. e., the orphan).* **Line 123.** *ἔββ' οὕτως, be off, thus.* **Line 126.** *ἔδεσκε* (from *ἔδω*, II., 292), *used to eat.* **Line 127.** *αὐτὰρ ὄθ', &c., and when sleep used to seize him.* **Line 128.** *εὐδέσκ', used to sleep* (II., 292). **Line 129.** *θαλέων . . . κῆρ, having satisfied his heart with delights.* **Line 130.** *ἂν πάθῃσι (for πάθη), he will perhaps suffer.* **Line 132.** *οἶος γάρ* (addressing Hector: *the Trojans so named him*), *for thou alone didst defend, &c.* All that follows now refers to Hector. **Line 135.** *κέονται* for *κείνται*. **Line 136, seq.** She tells him that his splendid garments will be burned, not indeed for any benefit to him, but to honour him before the Trojans.

## LINE 1-15.

**Line 1.** *ἰθὺς οἶκον, straight in the direction of the tent.* *ἰθὺς*, used

adverbially, takes frequently, in Hom., the genit. of the ob-  
ject. **Line 2.** τῆ, *where*.—ἴζεσκε, II., 292.—ἐν (adverbial),  
*within*.—μιν αὐτόν, *him himself*. **Line 3.** καθείατο for καθήντο  
(I., 606).—τῶ, *him* (dat. with ποίπνυον). **Line 5.** ποίπνυον,  
II., 278, 1.—παρέοντε for παρόντε.—νέον, adv.—ἐδώδῃς (Rule XIII.).  
**Line 7.** ἔλαθ', I., 627, e. **Line 8.** λάβε, κύσε, II., 278, 1. **Line 9.** αἰ  
. . . νίας, *which* (hands) *had slain many of his sons*.—κτάνον for ἐκτα-  
νον, II., 278, 1. **Lines 10, 11, 12.** *As when dread evil* (i. e., as the  
penalty of crime) *seizes on a man who has slain a man in his native*  
*land, and comes to a land of strangers* (others), *to* (the palace) *of a rich*  
*man, and astonishment seizes the beholders, so Achilles wondered, &c.*

## LINE 16-44.

**Line 16.** μνήσαι, *think of*. **Line 17.** τηλίκου, agreeing with πατρός.  
—οὐδῶ, *threshold, verge*. **Line 18.** κείνον for ἐκείνον.—περιναίεται,  
nom. pl. of περιναίετης. **Line 19.** οὐδέ τις ἔστιν, *nor is there any one*.  
**Line 20.** σέθεν (for σοῦ, II., 271) ζώντος ἀκούων, *hearing that you still*  
*live* (literally, *hearing of your being alive*). **Line 22.** ἀπὸ Τροίηθε,  
pleonasm. **Line 23.** τέκον, II., 278, 1. **Line 27.** ὃς δέ μοι, &c., *and*  
*he who alone was* (left) *me, and who protected both the city and them*.  
Hector was alone capable of protecting, &c. **Line 28.** τὸν, *him*.—  
κτεῖνας, II., 278, 1. **Line 30.** λυσόμενος, Rule XXXIV.—**Line 31.**  
αἰδεῖο for αἰδοῦ (imperat.), *have reverence for*.—αὐτόν τ' ἐλέησον, *and*  
*pity me*. (In uttering the word αὐτόν, he placed his hand upon his  
breast). **Line 32.** πατρός, Rule VIII., b.—ἐγὼ δ' ἐλεεινότερός περ, *I*  
*am more pitiable still*. **Line 33.** ἔτλην δ', &c., *for I have suffered such*  
*things as, &c.* **Line 34.** viz., *kissing the hand of the man who has*  
*slain my son*. Cowper:

“Compassion show

To me, more pitiable still, who draw

Home to my lips (humiliation yet

Unseen on earth) his hand who slew my son.”

**Line 35.** τῶ, *in him* (i. e., Achilles).—πατρός . . . γόοιο, *he* (Priam) *ex-*  
*cited gradually a yearning to weep for his father* (literally, *a desire of*  
*lamentation of his father*). πατρός is the objective genitive (Rule VI.,  
Rem.).—ὕφ' = ὑπό, separated by tmesis from ὠρσε, the verb being  
ὑπόρρυνμι. **Line 36.** ἦκα, *gently*. **Line 37.** τῷ δὲ μνησαμένῳ, *both re-*  
*membering* (nominative absolute, distributed in the two following  
paragraphs, ὁ μὲν (Priam) . . . αὐτὰρ Ἀχιλλεύς). **Line 38.**  
κλαίε for ἐκλαίε.—ἐλυσθεῖς, *rolling* (1 aor. pass. of ἐλύω, with

Page mid. signification). **Line 40.** ὀρώρει, pluperf. (for imperf.) 198 from ὀρνυμι. **Line 41.** γόοιο τετάρπετο, was satiated with grief (Rule XII., c). τετάρπετο for ἐτάρπετο, II., 279, 3. **Line 42.** ὤρτο for ὤρετο, 2 aor. mid. of ὀρνυμι.—χειρὸς, by the hand.—ἀνίστη, he raised (I., 587).

## LINE 45-66.

**Line 45.** ἄ, ah!—ἧ δὴ, verily now.—ἄνσχεο for ἀνέσχου, thou hast suffered. **Line 46.** ἐλθέμεν (II., 291). **Line 47.** ἀνδρὸς . . . ἐξενάριξα, into the presence of a man (of me) who has slain many and brave sons of thine. πολέας for πολλούς. **Line 49.** κατ' . . . ἔξεν for καθέζου, seat thyself.—ἄλγεα . . . περ, although pining, we will, notwithstanding, permit our griefs to repose in our breasts. **Line 51.** πέλεται, is, comes of. **Line 52.** ὧς γὰρ, for thus.—ἐπεκλώσαντο, from ἐπικλώθω. **Line 53.** ζῶειν ἀχνυμένοις, to live grieving.—αὐτοὶ . . . εἰσὶν, but they themselves are exempt from sorrow. **Line 54.** δοιοὶ πίθοι, two vases.—κατακείαται for κατακείνται (II., 287, 2).—οὔδει, from οὔδας. **Line 55.** δῶρων . . . ἑάων, of the gifts which he gives; one, of evil (gifts), the other, of good. Supply ἕτερος μὲν before κακῶν.—ἑάων, epic. gen. pl. of εὔς. **Line 56.** ᾧ . . . Ζεὺς, to whomsoever Jove gives (his gifts), mingling (the evil with the good). ἀμμίξας for ἀναμίξας (II., 257, 2).—δῶη, II., 301. **Line 57.** ὄγε κύρεται, this one meets with.—ἑσθλῶ, good. **Line 58.** λυγρῶν, of the evil (without mixture).—λωβητὸν ἔθηκεν, (this man) he makes accursed (I., 581, d). **Line 61.** ὧς μὲν, thus, indeed.—δόσαν, II., 278, 1. **Line 62.** ἐπ', among.—ἐκέκαστο, he was distinguished, pluperf. of καίννυμαι. **Line 64.** θεῶν ποίησαν ἄκοιτιν, they made a goddess, wife (Rule XXVII., 1). **Lines 65, 66.** ἐπὶ καὶ τῷ, even upon him.—ὅτι = ὅτι.—οὔτι γένετο (for ἐγένετο), there has not at all been born. κρειόντων, of princes (i. e., to succeed him on the throne).

## LINE 67-96.

**Line 70.** We hear that you were formerly rich. A measure of his wealth is then given. **Lines 71, 72.** ὅσον . . . ἀπείρων, as much as Lesbos, seat of Macar, limits upward; and Phrygia downward, and the wide Hellespont. Macar colonized Lesbos, the southern boundary of the Trojan soil. Phrygia and the Hellespont bounded it on the north. **Line 73.** τῶν . . . κεκάσθαι, among these they say 199 you were distinguished. **Line 74.** πῆμα τόδ', i. e., the war.—τοι ἤγαγον, brought upon thee. **Line 76.** ἄνσχεο for ἀνσχοῦ (imperat. 2 aor. mid. of ἀνέχω), bear it. **Line 77.** Thou wilt gain nothing (by) grieving for thy son. ἔῃς, gen. of εὔς, used for possessive pronoun,

as φίλος is. **Line 78.** ἀνοστήσεις, II., 257, 1.—πρὶν . . . πάθησθα, <sup>Page</sup> but rather bring upon thyself some other ill. πάθησθα, 2 aor. 199 subj. πάσχω, II., 289, 2. **Lines 80, 81.** ὄφρα κεν κεῖται, so long as Hector lies. On κεν (= ἄν), with indic., see Rule XXXVIII. **Line 83.** τῶνδ' ἀπόναιο, may you have the joy of them (ἀπονίνημι). **Line 86.** νοέω δὲ καὶ αὐτός, for I myself intend (i. e., of my own accord). Achilles was indignant at Priam's urgency. **Line 88.** Μήτηρ, *Thetis*.—ἀλιῖοιο γέροντος, of the aged sea deity (Nereus). **Line 91.** οὐδὲ μάλ' ἠβῶν, even though in the very bloom of youth. **Lines 92, 93.** ὀχῆας, bolts (ὀχεύς).—οὐδέ κε μετοχλίσσειε (μετοχλίζω), nor could he have pushed back (Rule XLI., 1). **Line 94.** τῷ, on which account (viz., his coming under the guidance of some deity). **Line 95.** μὴ σε εἴσω οὐδ' αὐτὸν, lest I spare not even thee. **Line 96.** καὶ . . . ἐόντα, even though thou art a suppliant.

## LINE 97-117.

**Line 97.** ἐδδειςεν, II., 260, b.—ἄλτο, 2 aor. (syncopated) of ἄλλομαι. **Line 99.** ἐποντο, II., 278, 1. **Line 101.** τίε for ἐτιε.—ἐτάρων, gen. pl. with μάλιστα (Rule VII., a).—μετὰ, after.—θανόντα, Rule XXXV. **Line 102.** ὑπὸ, separated by tmesis from λύον (for ἔλυον).—ζυγόφιν, II., 268, 2, b. **Line 103.** ἄγαγον for ἤγαγον.—καλήτορα τοῖο (for τοῦ) γέροντος, the crier of the old (king). **Line 104.** καδ for κατά (II., 257, 2, b), down.—εἶσαν, they caused him to sit (εἶσα, defective verb). **Line 105.** ἤρεον = ἤρεον for ἤρουν, from αἰρέω. **Line 106.** καδ δ' ἐλιπον, but they left in it. **Line 107.** πυκάσας, covering up, shrouding. **Line 108.** κέλετο, II., 278, 1. **Line 109.** νόσφιν ἀειράσας, 200 carrying it aside (to save Priam's feelings, and avoid exciting him by the sight). **Line 110.** μὴ ὁ . . . ἐρύσαιτο, lest he should not be able to restrain (Rule XLIV.).—ὀρινθείη, Rule XLIV. (after ὥς), and should excite (aor. opt. pass. with mid. signif.). Achilles, conscious of his own irascible temper, desired to avoid being excited to anger by Priam). **Line 112.** ἀλίτηται (2 aor. subj. mid. of ἀλιταίνω), and should (shall) transgress. Notice the change from opt. to subj. **Line 114.** βάλον for ἔβαλον (II., 278, 1).—λεχέων, on the bier (gen. pl. of λέχος. Homer often uses it in plural). **Line 115.** ἐπέθηκεν, ἀείρας, lifted it up and placed it (I., 543, a).

## LINE 118-142.

**Line 118.** μὴ μοι σκυδμαινέμεν (for σκυδμαίνειν), do not be angry with me. The infinitive is often used by epic writers for the imperative. It seems to depend on a verb of willing understood (e. g.,

Page 200 ἐθελε, *do not be willing to be angry with me*.—αἶ κε = εἰ ἂν = εἰάν, *if*.—πύθῃαι for πύθη (2d pers. 2 aor. subj. mid., II., 285, 1), *thou canst hear*. **Line 119.** ὅτι, *because*. **Line 121.** τῶνδ' ἀποδάσσομαι (from ἀποδαίω, II., 260, a), *of these (i. e., the gifts) I will share with thee (by consecrating them on thy tomb)*.—ὄσος' ἐπέοικεν, *as much as is becoming*. **Lines 123, 124.** ἐν κλισμῶ τοίχου τοῦ ἑτέρου, *on the couch of the opposite wall (the couches being ranged on opposite sides of the tent)*.—ποτὶ = πρὸς.—φάτο = ἔφατο. **Line 125.** τοι = σοι. **Line 126.** ἠοῖ, *dawn*.—φαινομένηφιν, *appearing* (II., 268, 2, a). **Line 127.** ὄψεται, II., 285, 1.—αὐτὸς, *thou thyself*.—μνησώμεθα, Rule XXXIX., 1. **Line 128.** Cowper :

“For even bright-haired Niobe her food  
Forgot not.”

**Line 129.** τῆπερ δώδεκα παῖδες, *though her twelve children (literally, though to her, &c.)*.—ὄλοντο for ὄλοντο (I., 599). **Lines 131, 132.** πέφνεν, II., 278, 1.—ἀπὸ, *from (i. e., by arrows from)*.—τοὺς μὲν, &c., *these (the sons) Apollo slew . . . τὰς δὲ, &c., those (the daughters) Diana*. **Line 133.** Λητοῖ . . . καλλιπαρήφ, *she used to equal herself with the fair-checked Latona*. ἰσάσκετο (II., 292). **Line 134.** φῆ, &c., *she said (Latona) brought forth two, but that she (Niobe) had given birth to many*. **Line 135.** *But yet these, though being but two, entirely destroyed the many*. Cowper :

“Vain boast ! these two sufficed to slay them all !”

**Line 136.** κέατο for ἐκειντο.—ἐν φόνῳ, *in their gore*.—ἦεν, II., 302. **Line 137.** κατθάψαι for καταθάψαι (II., 257, I).—λαοὺς, &c., *for Jove had made the people stones (i. e., had turned them to stone)*, Rule XXVII., 1. **Line 139.** ἐπεὶ κάμε (II., 278, 1) *δακρυχέουσα, when she became weary weeping*. **Line 141.** ὅθι φασὶ . . . νυμφάων, *where they say the habitations of the nymphs divine are*. **Line 142.** αἶτ', &c., *who dance about the (river) Achelōūs*. ἐρῶσαντο (aor. of ῥώομαι), the aorist absolute used to denote an habitual or customary act.

#### LINE 143-175.

**Line 143.** θεῶν κήδεα ἐκπέσσει, *she digests the woes of the gods (i. e., sent by them)*. **Line 144.** νῶϊ, II., 271.—μεδώμεθα, Rule XXXIX., 1. **Line 145.** κλαίθηθα, II., 289, 2. **Line 146.** πολυδάκρυτός τοι (for σοι), Rule XXXVII., §. **Line 148.** σφάζ', II., 278, 1 (σφάζω).—ἄμφεπον εὖ κατὰ κόσμον, *attended it skilfully, according to rule*. **Line 149.** μίστυλλον, II., 278, 1.—πεῖραν for ἐπειραν, from

πείρω. **Line 150.** ἐρύσαντό τε πάντα, and drew off all (the <sup>Page</sup> pieces from the spits). **Line 151.** ἐπένειμε, distributed it over. **201**  
**Line 152.** νεῖμεν for ἐνειμεν (νέμω), apportioned. **Line 154.** But when they had dismissed their desire of drink and food (i. e., had satisfied themselves).—ἐξ, separated by tmesis from ἐντο, the verb being ἐξέντο, from ἐξίημι, I dismiss. **Lines 155, 156.** θαύμαζ' (II., 278, 1) . . . ἐφκει, admired Achilles, so great, and such he was, for he (as he sat) opposite, resembled the gods. **Line 157.** αὐτὰρ, in turn. **Line 161.** λέξον με, put me to bed (see vocabulary, under λέγω). **Line 163.** μύσαν, II., 278, 1.—ῥοσε, dual (Rule I., Rem. 2). **Line 164.** ἐξ οὖ (sc. χρόνου). **Line 166.** αὐλῆς, of my court. **Line 167.** παῖσάμην (for ἐπαῖσάμην, from πατέομαι), I have partaken of. **Line 168.** λαυκανίης καθέηκα, have sent down my throat.—καθέηκα, epic for καθῆκα, 1 aor. of καθίημι.—πεπάσμην for ἐπεπάσμην (πατέομαι). **Line 170.** θέμεναι for θείναι, II., 296. **Line 171.** στορέσαι, aor. infin. of στορέννυμι (I., 598). **Line 172.** οὐλας (οὐλος), thick, woolly.—ἔσασθαι (ἐννυμι), to wrap themselves in. **Line 173.** ἴσαν, II., 303. **Line 174.** δοιώ, II., 277, 2.—ἐγκονέουσαι, hastening. **Line 175.** ἐπικερτομέων, speaking playfully.

## LINE 176-200.

**Line 176.** ἐκτὸς μὲν δὴ λέξο, lie now without (i. e., in an exterior part of the tent). λέξο, imperat. 1 aor. mid. (following the analogy of the verbs in μι) for λέξεο, from λέγω. **Line 177.** ἐπέλθῃσιν, II., 289, 2. **Line 178.** ἧ θέμις ἐστίν, as (literally, in (the way **202** in) which) is right. **Line 179.** θοῆν διὰ νύκτα μέλαιναν, through the quick-passing, black night. **Line 180.** αὐτίκ' ἂν ἐξείποι, might immediately inform. **Line 181.** λύσιος νεκροῖο, of the release of the corpse. **Line 183.** κτερεῖζέμεν for κτερεῖζειν. **Line 184.** αὐτὸς τε μένω, I myself remain at rest. **Line 187.** If you do thus (i. e., as follows), you will confer great favours on me. Remember that κε = ἂν. **Lines 188, 189.** ὡς, how.—ἐέλμεθα (perf. pass. of εἶλω), we are shut up.—τηλόθι δ' ὕλη ἀξέμεν ἐξ ὄρεος, and the wood is far to bring from the mountain. The wood for the funeral pile had to be brought from Mount Ida. **Line 190.** κε γοάομεν, Rule XLI., 2. **Line 191.** δαινῶτο, syncopated from δαινῶνιτο, opt. of δαίνῶμι. **Line 197.** ἐπὶ καρπῶ, by the wrist.—δείσειε, Rule XLIV. **Line 200.** μῆδεα, cares.





# NOTES

ON THE

## ODES OF ANACREON.

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1. ANACREON is supposed to have been a native of Teos, in Ionia, and to have flourished in the sixth century before Christ. He fled with his parents from Persian oppression to Abdera, in Thrace, and afterwards dwelt at Athens under Hipparchus. He is said to have died from suffocation, in his eighty-fifth year, being choked by a grape stone in drinking. Of the odes that are attributed to him, many, it is thought, are the productions of later writers. But the grace and vivacity of most of them have made them very popular.

2. The DIALECT chiefly used by Anacreon is the Ionic (248).

3. The VERSE is Anacreontic (237). See Notes on Scanning, p. 279.

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### ODE I.

**Lines 1-4.** *I wish to tell of the sons of Atreus, and I wish to sing of Cadmus; but my lyre, on its chords, sounds love alone.* Page 203

**Line 5.** *ἤμειψα, I changed.* For different subjects, or songs, the strings of the lyre were changed. **Lines 7, 8.** *And I began-to-sing the labours of Hercules.* ἤδον, imperf., *I began to sing.* ἄθλον has no article: the poets often omit it when it would be used in prose.

**Line 10, 11.** *Farewell, henceforth, for me, ye heroes (i. e., I will not try to sing your praises).* λοιπὸν is used adverbially. ἡμῖν, plur. for singular.

### ODE II.

**Lines 1, 2.** *Let us mingle the rose of the loves with wine.—ἀναμίξωμεν, Rule XXXIX., 1.—Διονύσω, with Bacchus: the god of wine put for the wine itself.* **Line 4.** κροτάφοισιν (263) ἀρμόσαντες, *fitting to our temples.* **Line 5.** πίνωμεν, Rule XXXIX., 1.—ἀδρὰ, used as an adverb. **Line 6.** φέριστον, *matchless.* **Line 7.** *The rose is the darling of spring.* **Line 8.** καὶ θεοῖσι, *even to deities.* **Lines 9, 10.** *With roses the son of Cythera wreathes his beautiful tresses (literally, wreathes roses upon his own beautiful locks).* Cupid was the son of Cythera

Page (i. e., Venus). **Line 11.** *Dancing with the Graces.* χαρίτεσσι 204 for χάρισι (II., 264, 3). **Line 13.** παρὰ σοῖς σηκοῖς, *near thy fanes.* **Line 14.** βαθυκόλπου, *deep-bosomed* (i. e., with her dress in deep folds about the bosom). **Line 15, 16.** ροδίνοισι στεφανίσκοις πεπυκασμένους, *thick-covered with rosy chaplets.* πεπυκασμένους, perf. part. of πυκάζω.

## ODE III.

**Line 1.** ἔρασμαίη πέλεια, *lovely dove!* This ode is addressed to a carrier dove. The dove was taken from home by travellers, and when a message was to be sent back, the bird was let loose, with a letter or token attached to its neck or feet. The dove would, of course, fly rapidly home to its nest. **Line 2.** πόθεν πετᾶσαι, *whence art thou flying?* πετᾶσαι is 2d pers. contracted (irregularly) from πετάομαι. Others read πέτασαι, but of this the penult is short. **Lines 3-5.** πόθεν, . . . ψεκάξεις, *whence, careering on air, breathest and diffusest thou so many odours?* (The ancients used to perfume their doves.)—μύρων, Rule VII. **Line 6.** τί σοι μέλει δέ; *and what is thy errand?* (literally, *what concerns thee?*). **Line 7.** The reply of the dove takes up the remainder of the ode. **Lines 9, 10.** τὸν . . . τύραννον, *who is now ruler and commander of all* (i. e., commands the affections of all). **Line 11.** πέπρακέ με, *has sold me* (I., 649, 82). **Line 12.** λαβοῦσα μικρὸν ὕμνον, *receiving (in return) a little song.* (Anacreon's little songs, it seems, commanded a high price.) **Lines 13, 14.** *And I serve Anacreon in such (commissions as this).* **Line 18.** με ἐλευθέρην ποιήσειν, *that he will make me free.* **Lines 19, 20.** κῆν = καὶ ἄν.—μενῶ, *will remain.* **Line 22.** ὄρη τε καὶ κατ' ἀγροῦς, *over mountains and fields.* **Line 24.** φαγοῦσαν ἄγριόν τι, *eating any wild thing* (i. e., briars, &c.). **Line 25.** τανῦν, *now.* **Line 30.** *And, having quaffed, I may dance.* **Line 33.** κοιμωμένη, *going to rest.*—ἐπ' αὐτῷ τῷ βαρβίτῳ, *upon his lyre itself.* **Lines 36, 37.** *Thou hast made me, O man, more garrulous than a crow.*—κορώνης, Rule XV., 1.

## ODE IV.

**Lines 2, 3.** *Coming yearly, weavest thy nest in summer.* **Lines 4, 5.** εἰς . . . Μέμφιν, *invisible, thou goest to the Nile or to Memphis.* εἰς, 2d sing. of εἶμι, *I go.* **Line 6.** μεν, II., 271. **Lines 8-10.** *One passion is fledging, and another is still an egg, and a third is now half-hatched.* (His loves follow each other, like young swallows, in quick succession.)—ὁ μὲν . . . ὁ δὲ . . . ὁ δὲ = *one . . . another . . . a third.* **Lines 11, 12.** γίνετ' αἰεὶ, *there is always.*—κεχρηνότων (χαίνω), *gaping* (i. e., as

if opening their mouths for food). **Lines 13, 14.** ἐρωτιδεῖς, Page  
*lovelings*.—οἱ μείζονες, *the greater loves*. **Line 17.** τί . . . γένη- 205  
 ται, *what remedy, then, can there be?* **Lines 18, 19.** *For I have*  
*not strength (of myself) to drive away so many loves.* 206

## ODE V.

**Line 1.** ἔαρος φανέντος, *Spring appearing* (Rule LV.). **Line 4.**  
 ἀπαλύνεται γαλήνη, *softens to a calm*. **Line 6.** ὁδεύει, *is journeying*  
*(i. e., migrating northward)*. **Line 7.** *And strongly shines-forth the*  
*sun*. **Line 9.** *And the toils of men are seen (i. e., the out-door toils*  
*of husbandmen)*. **Line 10.** *The earth buds-out with flowers.* (This  
 line is generally considered spurious.) **Line 12.** *The fount of Bacchus*  
*is crowned*. It was customary to wreath the earliest flowers of  
 spring about the wine-cup at feasts. **Lines 13, 14.** κατὰ φύλλον,  
 κατὰ κλῶνα, καθελῶν ἤνθησε καρπός, *on leaf, on branch, the fruit, bend-*  
*ing them down, flourishes*. The meaning of this passage has been  
 much controverted.

## ODE VI.

**Line 3.** ἐτρώθη, *was stung* (τιτρώσκω). **Line 4, 5.** *And being bitten*  
*in the finger of his hand, he screamed*. τᾶς for τῆς (249, 3, a). **Line**  
**6.** δραμῶν, I., 642, 4.—πετασθεῖς, *flying* (1 aor. pass. part. of πέτομαι,  
 formed from πέταμαι). **Lines 8, 9.** μᾶτερ for μητερ.—ὄλωλα, κάποθ-  
 νήσκω, *I perish and die*.—κάποθνήσκω = καὶ ἀποθνήσκω. **Lines** 207  
**14-16.** πονεῖ, *pains you*. τᾶς for τῆς.—πόσον, δοκεῖς . . . βάλ-  
 λεις, *how much, think you, do they suffer whom (literally, as many as)*  
*thou, Cupid, piercest?*

## ODE VII.

**Line 1.** *We congratulate thee, Cicāda*. The τέττιξ (commonly ren-  
 dered *grasshopper*) was a winged insect, probably of the species  
 called vulgarly, in America, the "locust." **Lines 2, 3.** *Because, on*  
*the tops of trees*.—πεπωκῶς, *having sipped* (πίνω). **Line 4.** βασιλεὺς  
 ὅπως αἰείδεις, *like a king thou singest*. **Lines 5-7.** σὰ, *thine*. κείνα for  
 ἐκεῖνα.—ὅποσα βλέπεις, *whatsoever thou seest*.—χόποσα = καὶ ὅποσα.  
**Line 8.** φίλιος, *the favourite*. **Line 9.** ἀπὸ separated by tmesis from  
 βλάπτων : ἀποβλάπτων μηδενός τι, *hurting aught of no-one's*. **Line 15.**  
*And old-age wears thee not*. The tettix was supposed to lay aside  
 its skin every summer, and renew its youth. **Line 16.** σοφὲ, *wise,*  
*skilled (i. e., in song)*.—γηγενῆς, *earth-born*. The Athenians wore  
 golden cicāda in their hair, and boasted of being themselves αὐτόχ-

Page *θονες*, i. e., sprung from the soil of Attica. **Line 17.** *ἀπαθής*,  
 207 *painless* or *passionless*.—*ἀναιμόσαρκε*, of *bloodless flesh*. **Line**  
 18. *Almost thou art like the gods*.

## ODE VIII.

**208** **Line 1.** *τερπνόν*, *joyous*. **Line 2.** *χορευτάν*, Doric form for  
*χορευτήν*. **Line 4.** *τρίχας*, as to his *hair*. **Line 5.** *τὰς δὲ φρέ-*  
*νας*, *but in soul*.

## NOTES ON THE IAMBICS.

[For the Scanning, see page 281.]

### LINE 1-18.

**Line 1.** Οὐ . . . ἡ τύχη ξυλλαμβάνει, *fortune does not assist.* Page  
 —τοῖς ἀθύμοις, Rule XVII., 3. **Line 2.** κακῆς ἀπ' ἀρχῆς, *from* 209  
*a bad beginning.* **Line 3.** οὐ γὰρ τλητὸν (sc. ἐστὶ), *for it is not en-*  
*durable.*—γελαῖσθαι, *to be laughed at.*—ἐξ, *by.*—φίλαι, *vocative.* **Line**  
**4.** ἐς for εἰς, *into or among.*—ἔρπειν, *to walk about.*—παρθένοισιν (Rule  
 XVII., 3) οὐ καλόν, *is not creditable for virgins.* **Line 5.** ζηλωτός  
 (supply ἐστὶ, *is he.*)—ἐς τέκνα, *in or with regard to his children.* **Line**  
**6.** ὦ φίλταται γυναικες, *O dearest ladies!*—ὡς (II., 202, 2, a), *to or*  
*towards.* **Line 7.** ἄκων με διώλεσεν, *reluctant he slew me.*—ὑπέρ, II.,  
 60, 3, a (2). **Line 8.** στήσομεν ἄρα χορούς, *shall we then set up the*  
*dances?* **Line 9.** *But a woman is feminine and prone to tears.*—ἔφν,  
*is born for, is prone* (I., 612). **Line 10.** 'πὶ (= ἐπὶ), *for.*—τόνδε, *this.*  
 —ἀλλὰ πῶς λάβω, *but how shall I get it?* λάβω, 2 aor. subj. to ex-  
 press the *doubtful question.* **Line 11.** παρ' αὐτὸν δεσπότην, *beside*  
*their master himself* (or, *close beside their master.*)—ἐστήσαμεν, *we*  
*placed* (I., 587). **Line 12.** κλύοιτ' ἂν ἤδη, *you may now hear* (Rule  
 XLI.).—'Αττικὸς λεώς, *nom. for voc.* **Line 13.** θεοὺς μὲν αἰτῶ, *I ask*  
*of the Gods* (Rule XXVII., 3).—τῶνδε πόνων, *of (or from) these ills.*  
**Line 14.** *Of-old I hold silence (as) a remedy against harm.* βλάβης is  
 the *objective genitive* (Rule VI., Rem.). **Line 15.** 'Εσθλοῦ γὰρ ἀνδρός,  
 Rule XI., Rem. 1.—τοὺς πονουῦντας ὠφελεῖν, *to assist the suffering.*  
**Line 16.** οὔτοι, *by no means.*—γυναικὸς ἐστίν, Rule XI., Rem. 1.  
**Line 17.** *I am not-by-nature, indeed, skilled in letters* (Rule VIII., b.).  
**Line 18.** *There is of mortals no one who is free.* θνητῶν, Rule VII., c.

### LINE 19-42.

**Line 19.** βίον πονηροῦ, *than a wicked life* (Rule XV., 1). 210  
 After εὐκλεέστερος supply ἐστίν. **Line 20.** See Rule XL.  
**Line 21.** τοῦ νοῦ, *for your mind or prudence* (Rule XIV.). So *δειλίας*,

Page Rule XIV.—στρυγῶ, *despise*. **Line 22.** *But I do not grudge this gift to you.* **Line 23.** αἰσθάνει κακῶν σέθεν, *dost thou perceive thy woes?* κακῶν, Rule VIII., *b.*—σέθεν for σου. **Line 24.** ἄνδρα χρήζειν, *for a man to desire.*—βίον, Rule VIII., *c.* **Line 25.** ἔκνρσας σκοποῦ, *you hit the mark* (Rule VII., *e.*)—ἄκρος, *skilled, excellent.* **Lines 26, 27.** τῆς σῆς λατρείας, *for your servitude.*—σαφῶς ἐπίστασο, *know well.*—οὐκ ἂν ἀλλάξαιμ' ἐγώ, *I would not exchange.*—λατρείας, Rule IX. **Line 27.** τοῖς φίλοισιν, *one's friends* (for φίλοις). **Line 28.** τοῖς δικαίοις, *just things, or what is just.* With ῥάδιον, supply ἐστιν. **Line 29.** *For we, who see, are guides to the blind.* **Line 30.** δουλίῳ χρῆται ζυγῶ, *wears the servile yoke* (Rule XXI., ☞). **Line 31.** πᾶς τις φίλος, *every friend soever.*—ἐκποδῶν φεύγει, *flees out-of-the-way-of or shuns.* **Line 32.** τὰ τ' ὄτα, *as to thy ears* (Rule XXVIII.). So, also, νοῦν and ὄμματα, Rule XXVIII.—εἶ, *thou art.*—τυφλός is applied to all three nouns by the figure called zeugma.\* **Line 33.** ἀρχῆν (adverbial), *at all* (always used with a negative).—ἀρχῆν . . . τὰμήχανα, *but it is not at all becoming to pursue impossibilities.*—τὰμήχανα = τὰ ἀμήχανα. **Line 34.** χρυσέων ἄστρων τροφέ, *nurse of golden stars!* **Line 35.** βέβαιος (ἐστιν), *is permanent.* **Line 36.** θνητῶν, Rule VII., *b.* **Line 37.** ὄδε, ἦδε, τόδε, *this*, sometimes has the force of *here* (called a *local demonstration*).—ἦδη . . . πέλας, *and now I behold death here at hand.* **Line 38.** οὐκ ἔνεστιν, *resides not in.* **Line 39.** *But every one is severe who newly rules* (*i. e.*, a recently elevated ruler).—κρατῆ, Rule LI. **Line 40.** τηλοῦ φίλοι ναίοντες, *friends residing far* (from each other). **Line 41.** *Let each one work at the art which he understands.*—ἔρδοι, the opt. of *wishing* (Rule XL.), which sometimes assumes a subdued imperative force in the 2d and 3d persons, as the subj. does in the 1st person.—εἰδείη, Rule LI. **Line 42.** μένει, *it remains.*

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\* *Zeugma* is employed when a verb that applies strictly to but one of several objects is made to apply to all of them; *e. g.*, *blind*, in the above example, refers properly only to the *eyes*, but it is applied also to the *ears* and to the *mind*.

# NOTES

ON THE

## SCANNING OF THE EXTRACTS FROM HOMER.

The measure used by Homer is the *Dactylic Hexameter*: called Dactylic, because the Dactyl predominates in it (219); and Hexameter, because it consists of six metres of one foot each (221, a).

[For the first five lines the notes embrace every point of the scanning: afterwards, they merely point out peculiarities of the verse. The student should work out every line in the way shown in the notes on the first five lines.]

### EXTRACT I.—PAGE 187—191.

**Line 1.** Ως ἄρα|φωνή|σας || ἀπέ|βη κορυ|θαίολος | \*Εκτωρ.

1. *Cæsura*. Penthemimeral masculine (226, 1).—2. *Quantity*. ὦς, long by nature (207).— $\bar{\alpha}$ , Rule IV.; ρᾶ, Rule VII.—φῶ and νῆ, 207.—σᾶς, 208, *Rem.*; ᾶ, Rule IV., πῆ, 207.—βῆ, 207; κῶ, 207; ρῦ, 211.—θᾶι, 207; ὄ, 207; λος, 207; \*E-, 209; κτῶρ, last syllable (224, *Rem.* 1).

**Line 2.** αἶψα δ' ἔ|πειθ' ἰ|κανε || δό|μους εὐ|ναιετά|οντας.

1. *Cæsura*. Penthemimeral feminine (226, 2).—2. *Quantity*. αἶψ, 207; ᾶ, 214; δ' ἔ, 207.—πειθ', 207; ἰ, long by augment (I., 427, 5).—κᾶ, 230; νῆ, 207; δῶ, 207.—μοῦς and εὔ, 207.—ναῖ, 207; ἔ, 207; τᾶ, 212; ὄ, 209; ντᾶς, 224, *Rem.* 1.

**Line 3.** οὐδ' εὐρ' | Ἀνδρομά|χην || λευ|κώλενον | ἐν μεγά|ροισιν.

1. *Cæsura*, 226, 1.—2. *Quantity*. οὐδ, 207; εὐρ, 207.— $\bar{\alpha}$ , 209; νόρῶ, 207; μᾶ, 211.—χῆν, 207; λεῦ, 207.—κῶ, 207; λῆ and νόν, 207.—ἔν, 209; μῆ, 207; γᾶ, 211.—ροῖ, 207; σῖν, 224, *Rem.* 1.

**Line 4.** ἀλλ' ἦ|γε ξὺν | παιδὶ || καὶ | ἀμφιπό|λω εὐ|πέπλω.

Spondaic line (224, *Rem.* 2).—1. *Cæsura*, 226, 2.—2. *Quantity*. ἀλλ', 209; ἦ, 207.—γῆ, 209; ξὺν, 209.—παῖ, 207; δῖ, 214; καῖ, 230, Rule II.—ᾶμ, 209; φῖ, 211; πῶ, 207.—λῶ, 207 (compare 230, *Rem.* 1); εὔ, 207; πῆ, 209; πλῶ, 224, *Rem.* 1.

**Line 5.** πύργω ἐ|φειστή|κει || γοό|ωσά τε|μυρομέ|νη τε.

1. *Cæsura*, 226, 1.—2. *Quantity*. πῦρ, 209; γῶ, 230, Rule II; ἔ, 207.—φΊ, 209; στῆ, 207.—κΊ, 207; γῶ, 207; ῶ, 207.—ῶ, 207; σᾶ, 214; τΊ, 207.—μῦ, long by nature in μῦρομαι; ρῶ, 207; μΊ, 207.—νῆ, 207; τε, 224, *Rem.* 1.

#### LINE 7-38.

**Line 7.** ἦ in Ἔστη, by 230, Rule II. **Line 8.** Spondaic line (224, *Rem.* 2).—μῦ in μυθήσασθε long by nature (μῦθος). **Line 9.** ἦ in ἔβη, 230, Rule II. **Line 10.** πῆ, 230, Rule II.—ἦ εἰνατέρων, hiatus (227, b). **Line 14.** Spondaic. **Line 15.** πη, see line 10. **Line 24.** ἄστυ had the digamma, hence no hiatus, 229, d, 2. **Line 26.** ἦ in ἐναντίη, by 230, Rule II. **Line 28.** Πλάκῶ, 230, Rule II. **Line 31.** οῖ, 230, Rule II. **Line 32.** κόλπῶ, 230, Rule II. **Line 33.** καλός has ā in epic writers generally; ă in Attic. **Line 34.** ε final in καλέεσκε remains short before Σκ in Σκαμάνδριον, as the proper name could not otherwise have been easily adapted to the measure. **Line 36.** ἦτοῖ, 230, Rule II. Indeed, οι or οί is always short in *thesis* when the next word begins with a vowel. We need not, therefore, refer to it again. **Line 38.** οί and ἔπος both had digamma.

#### LINE 39-90.

**Line 43.** δῦμεναι for δῦναι. **Line 44.** ἐπεῖ, 230, Rule II. **Line 57.** Compare line 28. **Line 58.** ἐπεῖ, 230, Rule II. **Line 59.** ἀπέλυσε, ὕ by nature (λύω). **Line 68.** καῖ, 230, Rule II. **Line 75.** In κακός, ὄς is lengthened by 230, Rule I. **Line 80.** The final syllable of δόλωη is not shortened, because Ἴλιος had the digamma (230, *Rem.* 2). **Line 81.** λαός ἐ|ῥιμμελί|ω Πριά|μοιο. The ā in λαός is long by nature.

#### LINE 91-134.

**Line 91.** τῖς, by 230, Rule I. **Line 93.** See note on line 80. **Line 99.** Two cases of diæresis (253):

\*Αψ δ' ὁ πά|ις πρὸς | κόλπον ἐ|ῥζώ|οιο τι|θήνης.

**Line 101.** ε in ἰδὲ lengthened by 230, Rule I. **Line 111.** τις, see note on line 91. **Line 133.** μιν, 230, Rule I.

#### EXTRACT II.—PAGE 191, 192.

##### LINE 1-29.

**Line 3.** Spondaic. **Line 8.** ἐμόν, final syllable (μον) lengthened by 230, Rule I. **Line 9.** ἔργα had the digamma, hence no hiatus.



**Line 12.** Spondaic. **Line 16.** Ἄιδεω is pronounced in *three* syllables (by synizesis, 228), thus: A-id-yō. **Line 25.** In περὶ the final *ι* is lengthened by 230, Rule I. **Line 27.** Spondaic.


## EXTRACT III.—PAGE 192-196.

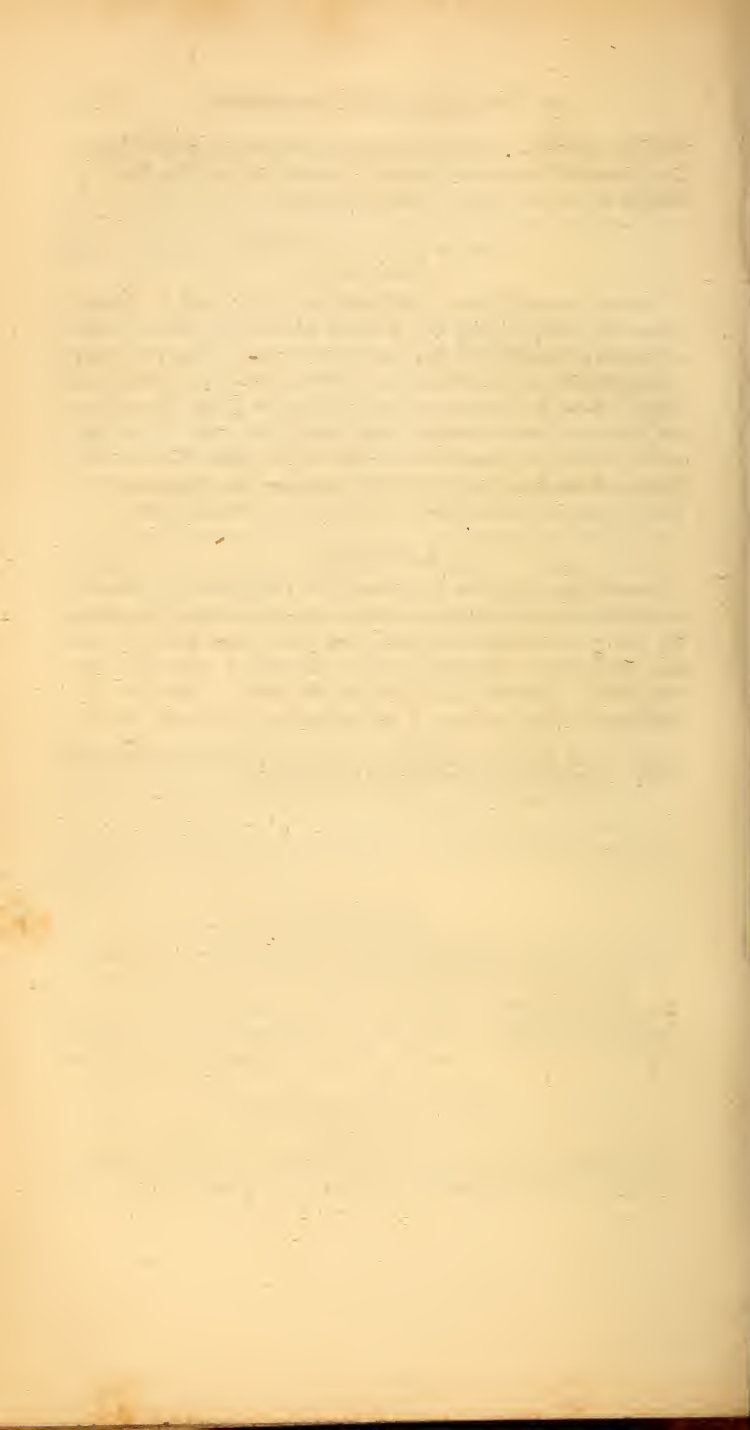
## LINE 1-75.

**Line 2.** Last syllable of Ἀχαιοῖσιν long by 230, Rule I. **Line 3.** φίλοϊ, 230, Rule II. **Line 4.** ἐ in ἐπειδὴ long by 230, Rule I. **Line 6.** Spondaic. **Line 11.** *v* in νέκυς long by nature. **Line 17.** νηυσὶν pronounced as two syllables (νησιν), 228. **Line 18.** ἡράμεθα, 230, Rule I. **Line 19.** See note to page 188, line 24. **Line 30.** κεκόνιτο has *ι* long by nature (κονίω). **Line 31.** δέ, 230, Rule I. **Line 32.** μάλα, 230, Rule I. **Line 37.** μόγις, 230, Rule I. **Line 59.** θεῶν, 230, Rule I. **Line 65.** δόμου, 230, Rule II. **Line 68.** τρίποδα, the *a* final lengthened by 230, Rule I. **Line 72.** καὶ, 230, Rule II.

## LINE 75-140.

**Line 76.** ἐμοί, 230, Rule II. **Line 79.** εἴη, 230, Rule II. **Line 83.** ἐπεὶ, 230, Rule II.—πληθυνῖ, pronounced as a dissyllable (228). **Line 95.** χρῦσέη, pronounced as a dissyllable (228). **Line 100.** ἐπεὶ and καὶ, 230, Rule II. **Line 106.** αἰνόμορον, 230, Rule I. **Line 114.** γάρ, 230, Rule I. **Line 117.** πάϊς, 253 and 230, Rule I. **Line 129.** ἐνὶ, 230, Rule I. **Line 137.** κηλέω, 228. **Line 138.** ὄφελος, 230, Rule I.

 In the fourth extract will be found cases similar to those noted above. The student can study them out for himself.



# NOTES

ON THE

## SCANNING OF THE ODES OF ANACREON.

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The Anacreontic metres are not regular. Many apparent anomalies occur.

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### ODE I.—PAGE 203.

1. THIS ode is *Iambic Dimeter Catalectic* (238).

2. It is called *Iambic*, because the iambus is its predominant foot (219); *Dimeter*, because it has two measures (of two feet each, 221, *b*); *Catalectic*, because it lacks a syllable at the end (220).

3. Thus each verse properly consists of three iambs and a long syllable; *e. g.*,

θῆλῶ|λῆγειν || Ἄτρεϊδ|ᾶς

4. But sometimes the first foot is a spondee; *e. g.*

Ἢ βᾶρ|δίτῶς || δῆ χῶρ|δαίς.

The scanning of the ode presents no further difficulty.

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### ODE II.—PAGE 203.

1. This ode is also *Iambic Dimeter Catalectic*. But it admits the anapæst (218, *b*) as well as the spondee and iambus. Thus,

τῶ ρῶδῶν|τῶ τῶν || ἔρῶ|τῶν.

ἄ νᾶμιξ|ῶμῆν | Δῖόνῃ|σῶ.

2. The fifth line has a tribrach, unless the *a* final of *ἀβρα* be regarded as lengthened by the arsis:

πῖνῶ|μῆν ἄβρᾶ || γῆλῶν|τῆς.

3. The thirteenth has an anapæst in the second foot as well as the first.

4. The fourteenth and fifteenth verses have each a trochee in the second place, unless the last syllable of the second foot in each be considered as lengthened by the arsis.

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ODE III. and ODE IV. are like ODE I.

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ODE V.

1. This ode is of the same metre, generally, as Ode II.

*ἰδέ πῶς | ἔαρῶς || φᾶνεν|τῶς.*

*χαῖρῆες | ῥῶδᾶ || βρῦοῦ|σίν.*

2. In the third, fifth, and thirteenth verses the second foot is a trochee, unless its last syllable be considered as lengthened by the arsis. So in the sixth the second foot is a tribrach.

3. The tenth and eleventh verses are probably corrupt. The twelfth is defective.

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ODE VI. like ODE I.

---

ODE VII. like ODE II.

---

ODE VIII. like ODE I.

# NOTES

ON THE

## SCANNING OF THE IAMBICS.

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1. THE verses given are all *Iambic Trimeter*. As it is the measure commonly used by the dramatists, it is often called *Tragic Trimeter*.
2. Everything necessary for the scanning is given above (233-236).
3. The scanning of a few verses is subjoined :

**Line 1.**  $\bar{o}\bar{v}$  τοῖς | ἄθῦ|μοῖς || ἦ | τῦχῆ | ξῦλλᾱμ|βᾱνῆι.

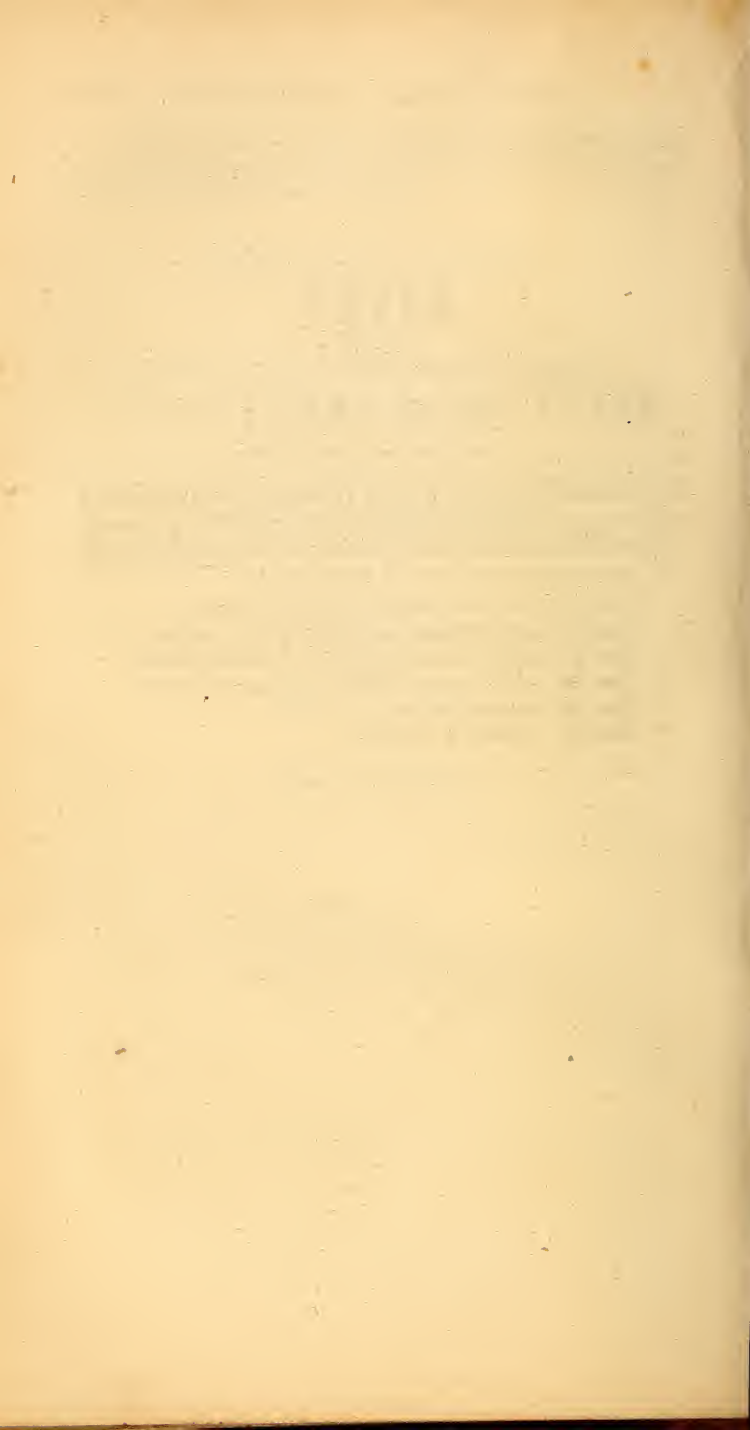
**Line 2.** κᾱκῆς | ἄπ' ἀρ|χῆς || γιγ|νετᾱι | τελῶς | κᾱκῶν.

**Line 8.** στῆσῶμεν | ἄρ' ἀμ|φῖ βῶ|μῶν || ὦ | πατέρ | χοροῦς.

**Line 10.** ἦκῶ | 'πῖ τῶν|δε στῆφᾱ|νῶν || ἀλ|λᾱ πῶς | λαβῶ.

**Line 19.** Same as line 10.

**Line 37.** Tribach in third place.



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VOCABULARY.

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## V O C A B U L A R Y.

### A.

'Α, ah! alas!

'Αβρά (ἀβρός), gayly.

'Αβροκόμ-ας, -ου (ὁ), *Abrochōmas*.

'Αγαθ-όν, -οῦ (τό) (ἀγαθός), a good, blessing, benefit, advantage.

'Αγαθ-ός, -ή, -όν, good, noble, brave, favourable, fine, useful, of value, advantageous, rich (as to soil), powerful.

'Αγακλύτ-ός, -όν (ἄγαν, κλυτός), very glorious, far-famed, illustrious.

'Αγάλλ-ομαι, 1 aor. pass. ἠγάλθην (with dat.), to pride one's self on, exult in.

'Αγαῦ-μαι, f. -σομαι, 1 aor. pass. ἠγάσθην, to wonder or be astonished at.

'Αγαμέμνων, ('Αγαμέμνον)ος (ὁ), Agamemnon.

'Αγαπ-άω (-ῶ), f. -ήσω, pf. ἠγάπηκα (ἀγαμαι), to love.

'Αγαπητ-ός, -ή, -όν (ἀγαπάω), beloved.

'Αγαστ-ός, -ή, -όν (ἀγαμαι), admired, admirable.

'Αγγελί-α, -ας (ἡ) (ἄγγελος), news.

'Αγγέλλ-ω, f. ἀγγελῶ, pf. ἠγγελκα, 1 aor. ἠγγειλα (ἄγω), to bring a message, relate, give an account of, tell, announce.

'Αγγελ-ος, -ου (ὁ) (ἀγγέλλω), a messenger, ambassador, envoy.

'Αγε, ἄγετε (ἄγω), come!

'Αγεῖρ-ω, f. ἀγερώ, 1 aor. act. ἠγειρα, 1 aor. pass. ἠγέρθην (ἄγω), to bring or gather together, collect.

'Αγένει-ος, -ου (α priv., γένειον), beardless.

Αγηνορί-α, -ας (Ion. -η, -ης) (ἀγήνωρ), manliness, manhood, courage.

'Αγί-ας, -ου (ὁ), *Agias*.

'Αγκαλίδ-ες, -ων, -εσσι (αί) (ἀγκή), the arms.

'Αγλα-ός, -ή, -όν, splendid, beautiful.

'Αγνωμοσύν-η, -ης (ἡ) (ἀγνώμων), misunderstanding.

'Αγορ-ά, -ᾶς (Ion. -ή, -ῆς) (ἀγείρω), a council, market.

'Αγορεύ-ω, f. -σω (ἀγορά), to speak to, address, harangue.

'Αγρι-ος, -α, -ον (ἀγρός), wild.

'Αγρ-ός, -οῦ (ὁ), a field.

'Αγυι-ά, -ᾶς (ἡ), a way, street.

'Αγχι, near, nigh, close by.

'Αγ-ω, f. ἄξω, pf. ἠχα, 2 aor. ἠγαγον, to lead away, bear, bear away, bring, carry; ἄγειν καὶ φέρειν, to plunder completely.

'Αγών, (ἀγῶν)ος (ὁ) (ἄγω), a contest, game.

'Αγων-ίζ-ομαι, f. -ίσομαι Att. -ιοῦμαι (ἀγών), to contend for a prize in the games, contend (in general).

'Αδε-ής, -ές (α priv., δέος), fearless; (adv.) ἀδεῶς.

'Αδειπν-ος, -ου (α priv., δεῖπνον), supperless, unfed.

'Αδελφ-ός, -οῦ (ὁ) (α copul., δελφύς), a brother.

'Αδιάβῆτ-ος, -ου (α priv., διαβαίνω), impassable.

'Αδικ-έω (-ῶ), f. -ήσω, pf. ἠδίκηκα (ἄδικος), to do wrong, be guilty of injustice, injure.

'Αδικί-α, -ας (ἡ) (ἄδικος), injustice.

'Αδικ-ον, -ου (τό) (ἄδικος), injustice.

'Αδικ-ος, -ου (α priv., δίκη), doing wrong, unjust.

- Ἄδιν-ός, -ή, -όν (*ἄδην*), *loud*; (adv.) ἄδινά.
- Ἄδολ-ος, -ον (a priv., *δόλος*), *without guile, treachery, or fraud*; (adv.) ἄδόλως.
- Ἄδύνατ-ος, -ον (a priv., *δυνατός*), *impossible*.
- Ἄδ-ω, f. ἄσομαι (Att. for ἀείδω), *to sing, sing of*.
- Ἄεί Ep. and Ion. αἰεί, *ever, always, continually, incessantly*.
- Ἄείδ-ω, f. ἀείσομαι, *to sing*.
- Ἄεικ-(Att. αἰκ-) ἤς, -ές (a priv., *εἰκός*), *unseemly, mean*; ἀείκεα ἔργα, *insults*.
- Ἄεικ-ίζ-ω (Att. αἰκίζω), f. -ίσω (*ἀεικής*), *to treat unseemly, insult, abuse*.
- Ἄείρ-ω (Ep. and Ion. for αἶρω), f. ἀερῶ contr. ἄρω, 1 aor. ἤειρα, *to lift, raise up, carry*.
- Ἄεκαζόμεν-ος, -η, -ον (*ἀέκων*), *unwilling, resisting, reluctant*.
- Ἄετ-(or αἰετ-)ός, -οῦ (ὅ), *an eagle*.
- Ἄήρ, ἀέρ-(Hom. ἠέρ-)ός (ῆ, ὅ), *the air*.
- Ἄθαπτ-ος, -ον (a priv., *θάπτω*), *unburied*.
- Ἄθε-ος, -ον (a priv., *θεός*), *ungodly, impious*.
- Ἄθηναῖ-ος, -ον (ὅ) (Ἄθηναί), *an Athenian*.
- Ἄθήν-(and Ἀθηναί-)η, -ης (ῆ) (Hom. for Ἀθηνᾶ), *Minerva*.
- Ἄθλ-ος, -ου (ὅ), *labour, task*.
- Ἄθροίζ-ω, f. ἀθροίσω (*ἀθρόος*), *to gather together, collect*; (pass.), *to assemble*.
- Ἄθρό-ος, -α, -ον (a copul., *θρόος*), *in a mass or body*.
- Ἄθῦμ-ος, -ον (a priv., *θῦμός*), *dispirited, faint-hearted*.
- Ἄι Ep. and Dor. for εἰ, *if*; αἴκε and αἴκεν, *if perchance*.
- Ἄϊ, *O that! would that!*
- Ἄϊ-α, -ης (ῆ) (poet. for γαῖα), *the earth, land*.
- Ἄϊας, (Ἄϊαντ-)ός (ὅ), *Ajax*.
- Ἄλγίοχ-ος, -ον (*αλγίς, ἔχω*), *agis-bearing*.
- Ἄλγύπτι-ος, -α, -ον (*Ἄιγυπτος*), *Egyptian*.
- Ἄλγύπτι-ος, -ου (ὅ) (*Ἄιγυπτος*), *an Egyptian*.
- Ἄλγυπτ-ος, -ου (ῆ), *Egypt*.
- Ἄιδ-έομαι (-οὔμαι), f. -έσομαι poet. -έσσομαι and -ήσομαι, pf. pass. ἤδεσμαι, *to fear, reverence, respect*; αἰδεῖο Hom. for αἰδοῦ, 2 s. pres. imperat.
- Ἄιδήμ-ων, -ον (*αἰδώς*), *bashful, modest*.
- Ἄιδ-ης, -ᾶο and -εω (ὅ) (poet. for ἄδης) (a priv., *λιδεῖν*), *Hades, the grave*.
- Ἄιδοῖ-ος, -α (Ion. -η), -ον (*αἰδομαι*), *revered*.
- Ἄιδ-ος, -ι (Ep. gen. and dat. of Ἄιδης), *of, to or for Hades*.
- Ἄιδώς, (*αἰδό*)ός, contr. αἰδοῦς (ῆ), *respect*.
- Ἄιθουσ-α, -ης (ῆ) (*αἶθω*), *a corridor, portico*.
- Ἄιθοψ, (*αἶθοπ*)ός (*αἰθός, ὦψ*), *sparkling*.
- Ἄικ-ίζ-ομαι, f. -ιοῦμαι, 1 aor. ἠκίσθην (*αἰκής*), *to ill-treat, torture*.
- Ἄινά and αἰνώς (*αἰνός*), *terribly, grievously, greatly, exceedingly*.
- Ἄιν-έω (-ῶ), f. -έσω Ep. -ήσω, pf. pass. ἤνημαι, 1 aor. pass. ἤνέθην (*αἰνός*), *to tell or speak of, praise, approve*.
- Ἄινόμορ-ος, -ον (*αἰνός, μόρος*), *doomed to a sad or dreadful end, ill-fated*.
- Ἄιόλ-ος, -η, -ον, *crawling, wriggling* (of worms).
- Ἄίρ-έω (-ῶ), f. -ήσω, pf. ἤρηκα, 2 aor. εἶλον, *to take, seize, come upon* (of sleep); (mid.), *to choose, prefer*.
- Ἄίρ-ω, f. ἄρῶ, pf. ἤρα, 1 aor. ἤρα, *to carry off, bear away, win*.
- Ἄϊσ-α, -ης (ῆ), *one's appointed lot, fate, destiny*.

- Ἀισθ-άν-ομαι, f. αἰσθήσομαι, pf. ἤσθημαι, 2 aor. ἤσθουην, to perceive, be sensible of, see, learn.
- Ἀιχρ-ός, -ά, -όν (αἰσχος), causing shame, disgraceful.
- Ἀισχύ-η, -ης (ή) (αἰσχος), shame, disgrace, dishonour.
- Ἀισχύ-ομαι, f. αἰσχυνοῦμαι and αἰσχυνθήσομαι, pf. ἤσχυμαι (αἰσχος), to be or feel ashamed of, have respect for, stand in awe of.
- Ἀιτ-έω (-ῶ), f. -ήσω, pf. ἤτηκα, to ask, demand, request, obtain by request.
- Ἀίτι-ος, -α, -ον, causing, the cause.
- Ἀίψα, quickly, shortly.
- Ἀκάχη-μαι, part. ἀκαχημένος (pf. pass. of obs. ἄχω), to be troubled, sad, or afflicted.
- Ἀκαχίζ-ομαι (pass. of ἀκαχίζω), to be troubled, grieved, or afflicted.
- Ἀκηδέστως (ἀκήδεστος), without concern, unfeelingly, remorselessly.
- Ἀκηθ-ής, -ές (a priv., κηθός), unburied, free from care or sorrow.
- Ἀκήν, silently; ἀκήν σιωπῆ, in profound silence.
- Ἀκινάκ-ης, -ον (ό), a short sword.
- Ἀκινδύνως (ἀκινδύνος), without danger.
- Ἀκλαυτ-ος, -ον (a priv., κλαίω), unwept, without funeral lamentation.
- Ἀκμήν (ἀκμή), as yet.
- Ἀκοιτις, (ἀκοίτιος (ή) (a copul., κοίτη), a wife, spouse.
- Ἀκόλαστ-ος, -ον (a priv., κολάζω), unchastised, undisciplined.
- Ἀκόλουθ-ος, -ον (a copul., κέλευθος), following, consistent.
- Ἀκοντ-ίζω, f. -ίσω Att. -ἴω (ἄκων), to throw a javelin at, hit, strike, wound.
- Ἀκόντισις, (ἀκοντίσει)ως (ή) (ἀκοντίζω), a throwing or hurling a javelin.
- Ἀκού-ω, f. -σομαι, pf. ἀκήκοα, 1 aor. ἤκουσα, to hear, listen to, obey.
- Ἀκρ-α, -ας (Ion. -η, -ης) (ἄκρος), the summit, top; κατ' ἄκρης, utterly.
- Ἀκρ-ος, -α (Ep. -η), -ον (ἀκή), at the top; topmost, lofty, excellent, skillful.
- Ἀκ-ων, -ουσα, -ον (contr. from ἀέκων), unwilling, reluctant.
- Ἀλγος, (ἄλγε)ος (τό), suffering, grief, distress, woe.
- Ἀλεγειν-ός, -ή, -όν (ἀλέγω), fatal, destructive.
- Ἀλείφ-ω, f. ἀλείψω, pf. ἀλλήλιφα, to anoint.
- Ἀλέξ-ω, f. -ήσω and -ήσομαι, to ward or keep off; (mid.), to retaliate, requite.
- Ἀλευρ-ον, -ον (τό) (ἀλέω), flour.
- Ἀλήθει-α, -ας (ή) (ἀληθής), truth.
- Ἀληθεύ-ω, f. -σω (ἀληθής), to speak the truth.
- Ἀληθ-ής, -ές (a priv., obs. λήθω), true; τὸ ἀληθές, τὰ ἀλήθεια, and τὰληθῆ, the truth, truly.
- Ἀληθίν-ός, -ή, -όν (ἀληθής), true, of genuine worth.
- Ἀλίσστον (a priv., λιάζομαι), incessantly, excessively.
- Ἀλίγκι-ος, -α, -ον (with dat.), resembling, like.
- Ἀλ-ίζ-ω, f. -ίσω, pf. pass. ἤλισμαι, 1 aor. pass. ἤλισθην (ἄλις), to gather together, assemble.
- Ἀλι-ος, -α, -ον (ἄλις), of or belonging to the sea; ἄλιος (sc. θεός), a sea-god.
- Ἄλις, in a crowd; ἀμφί μιν ἄλις ἔσταν, they crowded around her.
- Ἀλιταίν-ω, f. ἀλιτήσω, 2 aor. ἤλιτον, to transgress.
- Ἀλκίμ-ος, -ον (ἀλκή), strong, valiant.
- Ἀλκίμ-ος, -ος (ό), Alcimus.
- Ἄλλά, but, well then, on the contrary, why, well, however, moreover, yet, nay, therefore, for.
- Ἀλλάσσω, f. ἀλλάξω, pf. ἤλλαξα, to change, exchange.
- Ἄλλη (ἄλλος), elsewhere, in another way.

- Ἄλλήλων (τῶν) (ἄλλοι ἄλλων), of one another, of each other.
- \*Ἄλλομαι, f. ἀλοῦμαι, 2 aor. ἠλόμην (syncop. 3 sing. ἄλτο), to spring, leap, bound, rush.
- \*Ἄλλος, -η, -ο, another, one (of a number); τῇ ἄλλῃ, on the next day; ἄλλο τι ἂν ἦ; would not? οἱ ἄλλοι, the others, the rest, besides; ἄλλοι ἄλλοθεν, some from one part, others from another; τὰ ἄλλα, as for the rest.
- \*Ἄλλοτε (ἄλλος, ὅτε), at another time; ἄλλοτε—ἄλλοτε, at one time—at another; ἄλλοτε καὶ ἄλλοτε, from time to time.
- Ἄλόγιστος, -ον (a priv., λογιζομαι), inconsiderate.
- \*Ἀλοχος, -ου (ἡ) (a copul., λέχος), a wife, spouse.
- Ἀλυσκ-άζ-ω, f. -άσω (ἀλύσκω), to flee from, shun, avoid, forsake, skulk.
- \*Ἄμα (adv.), at once, together, at the same time; καὶ ἄμα, moreover; ἄμα ἐπεσθαι, to accompany; ἄμα αἰνεῖν, to approve unanimously.
- \*Ἄμα (prep.) (with dat.), at the same time with, together with, in company with; ἄμα τῇ ἡμέρᾳ and ἄμα ὄρθρω, at break of day; ἄμα ἠλίφ ἀνατέλλοντι, at sunrise; ἄμα ἠλίφ δύνοντι and δυομένω, at sunset.
- \*Ἀμαξ-α, -ης (ἡ) (ἄγω), a carriage, wagon.
- \*Ἀμαρτ-άν-ω, f. ἀμαρτήσομαι, pf. ἡμάτηκα, 2 aor. ἡμαρτον, Hom. ἡμβροτον, to miss, err; ἀπὸ πατρὸς ἀμαρτών, having lost or been deprived of his father.
- \*Ἀμαχεῖ (a priv., μάχη), without fighting.
- \*Ἀμβῦτ-ός, -όν (Ep. and Ion. for ἀναβατός) (ἀναβαίνω), that may be mounted or scaled, easy to be scaled, accessible.
- \*Ἀμβλήδην (Ep. and Ion. for ἀναβλήδην) (ἀναβάλλομαι), with deep-drawn or fitful sobs.
- \*Ἀμβρακίωτης, -ου (ὁ) (Ἀμβρακία), an Ambracian, Ambraciot.
- \*Ἀμείβ-ω, f. ἀμείψω, to change; (mid.), to answer.
- \*Ἀμείν-ων, -ον, better, braver; (adv.), ἀμεινον.
- \*Ἀμήχανος, -ον (a priv., μηχανή), without or destitute of means, impossible, inextricable; τὰ ἀμήχανα, impossibilities.
- \*Ἀμίξας, Ep. for ἀναμίξας, 1 aor. part. act. of ἀναμίγνυμι.
- \*Ἀμμορος, -ον (poet. for ἄμορος) (a priv., μόρος), without (good) fortune, unhappy.
- \*Ἀμ-ός, -ῆ, -όν (Æol. and Ep. for ἐμός), my own, my.
- \*Ἀμπυξ, (ἄμπυκ)ος (ὁ, ἡ) (ἀμπέχω), a fillet for the brow, head-band.
- \*Ἀμύμ-ων, -όν (a priv., μῶμος), irreprouchable, blameless.
- \*Ἀμύν-ω, f. ἀμύνω, 1 aor. ἤμῦνα (a euph., μύνη), to keep or ward off, avert; (mid.), to guard or defend one's self, fight, revenge one's self on, punish.
- \*Ἀμφί (prep.) (with dat.), on; ἀμφὶ πυρί, on the fire; (with acc.), about, around, round about, relating to; οἱ ἀμφ' αὐτούς, their attendants.
- \*Ἀμφί (adv.), around, round about, all around, from head to foot.
- \*Ἀμφιγνο-έω, (-ῶ), f. -ήσω, imp. ἡμφιγνόουσι (ἀμφί, νοέω Æol. γνοέω), to be in doubt.
- \*Ἀμφίεπ-ω (poet. ἀμφέπ-ω), aor. ἀμφίεπον and ἀμφεπον (ἀμφί, ἔπω), to attend to.
- \*Ἀμφιθάλ-ής, -ές (ἀμφί, θαλεῖν), having both parents alive.
- \*Ἀμφιμάχ-ομαι, f. -μαχοῦμαι (ἀμφί, μάχομαι), to fight round, assail, attack, besiege.
- \*Ἀμφιπολίτ-ης, -ου (ὁ) (Ἀμφίπολις),

- an inhabitant of Amphipolis, Amphipolitan.
- <sup>1</sup>Ἀμφίπολ-ος, -ου (ἡ) (ἀμφί, πολέω, πέλω), a handmaid, female attendant.
- <sup>1</sup>Ἀμφίς (ἀμφί), around, round about.
- <sup>1</sup>Ἀμφότερ-ος, -α, -ον (ἀμφω), both; οἱ ἀμφότεροι, both parties.
- <sup>1</sup>Ἀμφοτέρωθεν (ἀμφοτέρος, -θεν), from or on both sides.
- <sup>1</sup>Ἀμφω (τώ, τά, τώ), both.
- <sup>1</sup>Ἄν (with opt.), might, could, would, should, will probably; (with subj.), will in all likelihood.
- <sup>1</sup>Ἄν = ἔάν (with subj.), if.
- <sup>1</sup>Ἀνά (prep.) (with acc.), up to; (adv.), up.
- <sup>1</sup>Ἀναβαίν-ω, f. -βήσομαι, aor. -έβην (ἀνά, βαίνω), to go up, climb, mount; ἀναβαίνειν ἐπὶ or ἐς, to mount.
- <sup>1</sup>Ἀναβιβάζ-ω, f. -ύσω and -ύσομαι (ἀνά, βιβάζω), to march up.
- <sup>1</sup>Ἀναβλήδην (ἀναβάλλομαι), with deep-drawn or fitful sobs.
- <sup>1</sup>Ἀνάβλησις, (ἀναβλήσε)ως (ἡ) (ἀναβάλλω), a putting off, delay.
- <sup>1</sup>Ἀναγκάζ-ω, f. -ύσω (ἀνάγκη), to force, compel.
- <sup>1</sup>Ἀναγκαῖ-ος, -ου (ὁ) (ἀνάγκη), a near relation.
- <sup>1</sup>Ἀνάγκη, -ης (ἡ) (ἀγχω), necessity.
- <sup>1</sup>Ἀνάγ-ω, f. -ύξω, aor. -ήγαγον, aor. pass. -ήχθη, to bring or carry up.
- <sup>1</sup>Ἀναδέσμη, -ης (ἡ) (ἀναδέω), a band or fillet for women's hair, head-band.
- <sup>1</sup>Ἀναεῖρω (ἀνά, εἶρω), to lift up.
- <sup>1</sup>Ἀναμόσαρκ-ος, -ον (ἄναμος, σάρξ), of bloodless flesh.
- <sup>1</sup>Ἀνάϊσσω (also ἀνάσσω Att. ἀνάτω), f. ἀνάϊξω, aor. ἀνήϊξα Att. ἀνήξω (ἀνά, αἶσσω), to start or rise up quickly.
- <sup>1</sup>Ἀνακρέων, (Ἀνακρέοντ)ος (ὁ), Anacreon.
- <sup>1</sup>Ἀναλαμβάν-ω, f. -λήψομαι, aor. ἀνέλαβον, (ἀνά, λαμβάνω), to take up.
- <sup>1</sup>Ἀναλέγ-ω, f. -λέξω (ἀνά, λέγω), recount, commemorate, mention.
- <sup>1</sup>Ἀναμίγνυμι and -μινύω, f. -μίξω (ἀνά, μίγνυμι), to mix up, mingle.
- <sup>1</sup>Ἀνανδρ-ος, -ον (a priv., ἀνήρ), cowardly.
- <sup>1</sup>Ἀναξ, (ἄνακτ)ος (ὁ), a king.
- <sup>1</sup>Ἀναπαύ-ω, f. -σω (ἀνά, παύω), to cause to cease; (mid.), to cease, rest, go to rest or sleep.
- <sup>1</sup>Ἀναπνέ-ω (poet. ἀμπνέω), f. -πνεύσω (ἀνά, πνέω), to breathe again, recover breath; 3 s. 2 aor. mid. ἀμπνῦτο for ἀνέπνυτο, Hom.
- <sup>1</sup>Ἀναπτύσσω, f. -πτύξω (ἀνά, πτύσσω), to unfold, fold back.
- <sup>1</sup>Ἀνάριστ-ος, -ον (a priv., ἄριστον), without breakfast or luncheon, fasting.
- <sup>1</sup>Ἀνάσσω, f. ἀνάξω (ἄναξ), to be king of, rule over.
- <sup>1</sup>Ἀναστρέφ-ω, f. -στρέψω, pf. ἀνέστροφα (ἀνά, στρέφω), to turn back; (mid.), to act, face about.
- <sup>1</sup>Ἀνατείν-ω, f. -τενώ, pf. pass. -τέτῶμαι (ἀνά, τείνω), to stretch out, elevate; ἀετὸς ἀνατεταμένος, a spread eagle.
- <sup>1</sup>Ἀνατέλλ-ω, f. -τελῶ (ἀνά, τέλλω), to rise; ἕμα ἡλίω ἀνατέλλοντι, at sunrise.
- <sup>1</sup>Ἀναταραγμέν-ος, -η, -ον (pf. part. pass. of ἀναταράσσω), in great disorder.
- <sup>1</sup>Ἀνατίθημι, f. -θήσω, 2 aor. ἀνέθην (ἀνά, τίθημι), to put, set, or place upon.
- <sup>1</sup>Ἀνδράποδ-ον, -ου (τό) (ἀνήρ, πούς), a slave.
- <sup>1</sup>Ἀνδροκτασί-α, -ας (ἡ) (ἀνήρ, κτείνω), slaughter of men.
- <sup>1</sup>Ἀνδρομάχ-η, -ης (ἡ), Andromache.
- <sup>1</sup>Ἀνδροφόν-ος, -ον (ἀνήρ, φονεύω), man-slaying.
- <sup>1</sup>Ἀνειμι (ἀνά, εἶμι), to go up, return; ἀνιέναι ἐς, to approach.

- Ἐπειπεῖν (ἀνά, εἰπεῖν), to say aloud, proclaim.
- Ἐρωτᾶω (-ῶ), f. -ήσω (ἀνά, ἔρωτάω), to inquire in a loud voice.
- Ἐνευ (with gen.), without.
- Ἐνέχω, f. ἀνέξω and ἀνασχήσω, pf. ἀνέσχηκα, imp. ἀνεῖχον, 2 aor. ἀνέσχον (ἀνά, ἔχω), (mid.), to restrain or contain one's self, bear, withstand, endure, suffer; 2 aor. ind. mid. ἤνεσχόμεν, 2 s. ἀνσχεο Ἐρ. for ἀνέσχου.
- Ἐνήκεστ-ος, -ον (α priv., ἀκέομαι), irremediable, irreparable.
- Ἐνὴρ, (ἀνδρ)ός Ἐρ. (ἀνέρ)ος (ὁ), a man, hero, person, soldier, combatant.
- Ἐνθ-έω (-ῶ), f. -ήσω (ἄνθος), to flourish (of fruit).
- Ἐνθος, (ἄνθε)ος (τό), a flower.
- Ἐνθρώπιν-ος, -η, -ον (ἄνθρωπος), human.
- Ἐνθρωπ-ος, -ου (ὁ), a man, person, being.
- Ἐνίστημι, f. ἀναστήσω (ἀνά, ἵστημι), to raise up (χειρός, by the hand), arise.
- Ἐνίσχω = ἀνέχω, to rise (of the sun).
- Ἐνοδ-ος, -ου (ἡ) (ἀνά, ὁδός), an upward route or march.
- Ἐνόητ-ος, -ου (ὁ) (α priv., νοέω), a simpleton.
- Ἐνστήσεις Ἐρ. for ἀναστήσεις, 2 s. fut. act. of ἀνίστημι.
- Ἐντα (ἀντί), over against, face to face.
- Ἐντακούω, f. -σομαι (ἀντί, ἀκούω), to hear or listen in turn.
- Ἐντᾶω (-ῶ) (Ion. ἀντέω), f. -ήσω (ἄντα, ἀντί), to come opposite to, meet face to face, meet.
- Ἐντέχω or ἀντίσχω, f. ἀνθέξω (ἀντί, ἔχω) (with dat.), to hold out against, withstand.
- Ἐντί (with gen.), instead of, in preference to.
- Ἐντι-λέγω, f. -λέξω (ἀντί, λέγω), to speak or argue against.
- Ἐντί-ος, -α, -ον (ἀντί), opposite, to meet, against.
- Ἐντι-πάσχω, f. -πέισομαι, pf. -πέπονθα (ἀντί, πάσχω), to receive harm or injury in return.
- Ἐντιποι-έομαι (-οῦμαι), f. -ήσομαι (ἀντί, ποιέω), to lay claim or aspire to, contend for.
- Ἐντι-τάσσω (Att. -τάττω), f. -τάξω, pf. -τέταχα, aor. pass. -ετάχθην (ἀντί, τάσσω), to set in array or draw up against, oppose.
- Ἐντι-φυλάσσω (Att. -φυλάττω), f. -φυλάξω (ἀντί, φυλάσσω) (mid.), to be on one's guard against.
- Ἐντιφων-έω (-ῶ), f. -ήσω, to reply.
- Ἐνυστ-ός, -όν (ἀνύω), possible.
- Ἐνω (ἀνά), above, upwards.
- Ἐνωγα (pf. as pres.), ἀνώγειν (plqpf. as impf.), I command, bid, order, charge, direct, request.
- Ἐξι-ος, -α, -ον, of worth, worthy, becoming; πολλοῦ ἄξιος, worth much, of great service; πλείονος ἄξιος, worth more, more valuable.
- Ἐξι-όω (-ῶ), f. -ώσω (ἄξιος), to think or deem worthy, claim, desire.
- Ἐξων, (ἄξων)ος (ὁ) (ἄγω), an axle-tree.
- Ἐοπλ-ος, -ον (α priv., ὄπλα), unarmed.
- Ἐπ-αγγέλλω, f. -αγγελῶ, aor. -ήγγειλα (ἀπό, ἀγγέλλω), to bring back word, report, announce, mention, declare.
- Ἐπ-άγω, f. -άξω, aor. -ήγαγον (ἀπό, ἄγω), to lead away, bring back.
- Ἐπαθ-ής, -ές (α priv., πάθος), exempt from suffering, impassible.
- Ἐπαιδευτ-ος, -ον (α priv., παιδεύω), untaught, uninstructed.
- Ἐπαιτ-έω (-ῶ), f. -ήσω (ἀπό, αἰτέω), to ask or demand of.
- Ἐπαλλαγ-ή, -ῆς (ἡ) (ἀπαλλάσσω), a deliverance, release, relief from.
- Ἐπ-αλλάσσω (Att. -αλλάττω), f.

- αλλάξω (ἀπό, ἀλλάσσω) (mid.),  
to get off, escape, come off.
- Ἀπᾶλ-ύν-ω, f. -ύνῶ (ἀπᾶλός), to soft-  
en.
- Ἀπ-αμείβομαι, f. -αμείβομαι, aor.  
-ημείφθην (ἀπό, ἀμείβω), to an-  
swer.
- Ἀπ-άνευ-θε or -θεν (ἀπό, άνευ, -θε),  
afar off, apart, aloof.
- Ἀπαντ-άω (-ῶ), f. -ήσομαι (ἀπό, άν-  
τάω) (with dat.), to meet.
- Ἄπαξ (a copul., πῆγνυμι), once.
- Ἀπαρασκευάστ-ος, -ον (a priv., πα-  
ρασκευάζω), unprepared.
- Ἄπας, ἅπᾶσα, ἅπαν (ἅμα, πᾶς), all  
together, all, every; οἱ ἅπαντες, the  
whole party.
- Ἀπειθ-έω (-ῶ), f. -ήσω (ἀπειθής)  
(with dat.), to disobey.
- Ἀπ-εيمي, f. -έσομαι (ἀπό, εἰμί), to be  
away or absent.
- Ἀπ-εيمي, impf. -ήειν (ἀπό, εἶμι), to  
go away, depart, desert, go back, re-  
treat, return.
- Ἀπείρηκα (pf. of ἀπειπον), I am  
fatigued or tired.
- Ἀπειρ-ος, -ον (a priv., πείρα), with-  
out trial, inexperienced.
- Ἀπειρ-ων, -ον (a priv., πείρας, πέ-  
ρας), boundless, vast.
- Ἀπ-ελαύν-ω, f. -ελάσω, Att. -ελῶ  
(ἀπό, ἐλαύνω), to ride away, depart.
- Ἀπερείσι-ος, -ον (poet. for ἀπειρέ-  
σιος), boundless, countless, invalu-  
able, priceless.
- Ἀπ-έρχομαι, f. -ελεύσομαι, pf. -ελή-  
λυθα, aorist act. -ἤλθον, to go or  
come away, depart; ἄπελθε, be-  
gone!
- Ἀπεσσύμην, Ep. for ἀπεσυόμην (syn-  
cop. 2 aor. mid. of ἀποσεύω), I  
rushed forth from.
- Ἀπ-εχθάνομαι, f. -εχθήσομαι, pf.  
-ἤχθημαι, aor. -ηχθόμην (ἀπό, ἐχ-  
θάνομαι) (with dat.), to be hated by  
or odious to.
- Ἀπέχω, f. ἀφέξω, aor. ἄπεσχον (ἀπό  
ἔχω), to be distant from; (mid.), to  
refrain or abstain from.
- Ἀπήν-η, -ης (ῆ), a four-wheeled wagon,  
mule-car, carriage, chariot.
- Ἀπιστ-έω (-ῶ), f. -ήσω (ἄπιστος)  
(with dat.), to distrust, disobey.
- Ἀπιστί-α, -ας (ῆ) (ἄπιστος), disbelief,  
distrust, faithlessness.
- Ἄπιστ-ος, -ον (a priv., πίστις), faith-  
less.
- Ἀπλ-όος (-οῦς), -όη (-ῆ), -όον (-οῦν),  
simple; τὸ ἀπλοῦν, sincerity.
- Ἀπό (gen.), from, with, by, at, by  
reason of; (adv.), away, off, forth,  
quite.
- Ἀπο-βαίνω, f. -βήσομαι, pf. -βέβηκα,  
aor. ἀπέβην, to go away, depart.
- Ἀποβλάπτω (ἀπό, βλάπτω), to hurt.
- Ἀπο-βλέπω, f. -βλέψω (ἀπό, βλέ-  
πω), to look attentively.
- Ἀπο-γιγνώσκω, f. -γνώσομαι, pf.  
ἀπέγνωκα (ἀπό, γιγνώσκω), to  
give up a design or intention.
- Ἀπο-δαίω, f. -δύσομαι (ἀπό, δαίω),  
to portion out or give a share to.
- Ἀπο-δείκνυμι, f. -δείξω, aor. pass.  
ἀπεδείχθην (ἀπό, δείκνυμι), to  
point out, direct, appoint.
- Ἀπο-διδράσκω, f. -δράσομαι, aor.  
ἀπέδρην (ἀπό, διδράσκω), to escape  
by stealth, slip away from.
- Ἀπο-δίδωμι, f. -δώσω, 1 aor. ἀπέδω-  
κα, 2 aor. ἀπέδων (ἀπό, δίδωμι),  
to pay.
- Ἀπο-δοκεῖ, aor. ἀπέδοξε (ἀπό, δο-  
κεῖ), it does not seem good, it ap-  
pears unadvisable.
- Ἀπο-θνήσκω, f. -θανοῦμαι, pf. -τέθνη-  
κα, aor. ἀπέθανον (ἀπό, θνήσκω),  
to die, fall in battle; (pf.), to lie dead;  
(contr. pf. part.) ἀποτεθνηώς.
- Ἀποιν-α, -ων (τά), (a copul., ποινή),  
a ransom, recompense.
- Ἀπό-κειμαι, f. -κείσομαι (ἀπό, κεί-  
μαι), to be laid or put aside or by.

- <sup>1</sup>Απο-κλίνω, f. -κλινῶ, aor. ἀπέκλινα (ἀπό, κλίνω), to turn away.
- <sup>1</sup>Απο-κρίνομαι, f. -κρινούμαι, aor. ἀπεκρινάμην (ἀπό, κρίνω), to answer, reply.
- <sup>1</sup>Απο-κρύπτω, f. -κρύψω (ἀπό, κρύπτω), to hide from, conceal.
- <sup>1</sup>Απο-κτείνω, f. -κτενῶ, pf. ἀπέκτονα, 1 aor. -έκτεινα, 2 aor. -έκτάνον (ἀπό, κτείνω), to kill, slay.
- <sup>1</sup>Απο-λαμβάνω, f. -λήψομαι, pf. ἀπέληφα, aor. act. -έλαβον, aor. pass. -ελήφθην (ἀπό, λαμβάνω), to intercept.
- <sup>1</sup>Απο-λείπω, f. -λείψω, aor. ἀπέλιπον (ἀπό, λείπω), to leave, forsake.
- <sup>1</sup>Ἀπόλεκτ-ος, -ον (ἀπολέγω), chosen out, picked.
- <sup>1</sup>Απο-λήγω, f. -λήξω (ἀπό, λήγω) (with gen.), to leave off, cease, or desist from.
- <sup>1</sup>Ἀπ-όλλυμι, f. -ολέσω, pf. -ολώλεκα (ἀπό, ὀλλυμι), to destroy; (mid.), ἀπ-όλλυμαι, f. -ολούμαι, pf. -όλωλα, aor. -ωλόμην, to perish, die.
- <sup>1</sup>Ἀπόλλων, (Ἀπόλλων)ος, vocative Ἄπολλον (ὁ), Apollo.
- <sup>1</sup>Απο-λύω, f. -λύσω (ἀπό, λύω), to release, allow to depart.
- <sup>1</sup>Ἀπ-ονίημι, f. -ονήσω, Hom. 2 aor. mid. -ονήμην, 2 s. opt. -όναιο (ἀπό, ὀνίημι) (usually mid., with gen.), to have the use or enjoyment of, derive pleasure from.
- <sup>1</sup>Απο-πέμπω, f. -πέμψω (ἀπό, πέμπω), to send off or away, dismiss.
- <sup>1</sup>Ἀπορ-έω (-ῶ), f. -ήσω (ἄπορος) (with gen.), to be in want of, want.
- <sup>1</sup>Ἀπορί-α, -ας (ἡ) (ἄπορος), want.
- <sup>1</sup>Ἀπορ-ος, -ον (a priv., πόρος), impassable, perplexed.
- <sup>1</sup>Ἀπορ-ρίπτω, f. -ρίψω, aor. ἀπέρριψα (ἀπό, ρίπτω), to throw off or aside.
- <sup>1</sup>Ἀπο-σκάπτω, f. -σκάψω (ἀπό, σκάπτω), to cut off or intercept by a trench or ditch.
- <sup>1</sup>Απο-σπ-άω, f. -άσω, aor. pass. ἀπεσπάσθην (ἀπό, σπάω) (mid. with gen.), to remove or withdraw from.
- <sup>1</sup>Απο-στέλλω, f. -στελῶ (ἀπό, στέλλω), to send off, away, or back.
- <sup>1</sup>Απο-στρέφω, f. -στρέψω (ἀπό, στρέφω), to turn from, divert, recall.
- <sup>1</sup>Ἀποστροφ-ή, -ῆς (ἡ) (ἀποστρέφω), a place of retreat, refuge.
- <sup>1</sup>Απο-σώζω, f. -σώσω (ἀπό, σώζω), to save from.
- <sup>1</sup>Απο-τείνω, f. -τενῶ, pf. pass. -τέτᾱμαι (ἀπό, τείνω), to extend.
- <sup>1</sup>Ἀποτειχ-ίζω, f. -ίσω, Att. -ἰῶ (ἀπό, τειχίζω), to wall off, cut off a retreat by a wall.
- <sup>1</sup>Απο-τέμνω, f. -τεμῶ, aor. pass. ἀπετμήθην (ἀπό, τέμνω), to cut off.
- <sup>1</sup>Απο-τίθημι, f. -θήσω, aor. ἀπέθην (ἀπό, τίθημι), to put by or aside.
- <sup>1</sup>Ἀπο-τμήγω, f. -τμήξω (ἀπό, τμήγω), to cut off from, intercept.
- <sup>1</sup>Ἀπούρ-ας, -ασα, -αν (Ep. 1 aor. part. act. of ἀπαυράω), having taken away.
- <sup>1</sup>Ἀπ-ουρ-ίζω (Ion. for ἀφορίζω), f. -ίσω, Hom. -ίσσω (ἀπό, οὐρίζω), to take away the landmarks of, deprive of.
- <sup>1</sup>Ἀπο-φεύγω, f. -φεύξομαι, aor. ἀπέφυγον (ἀπό, φεύγω), to escape (by not being caught), flee out of the reach of.
- <sup>1</sup>Ἀπο-χωρ-έω (-ῶ), -ήσω (ἀπό, χωρέω), to depart.
- <sup>1</sup>Ἀπροφάσιστ-ος, -ον (a priv., προφασίζομαι), offering no excuse, unhesitating.
- <sup>1</sup>Ἄπτω, f. ἄψω, aor. mid. ἤψάμην, to fasten, fasten to or on; (mid.), to fasten one's self to, lay hold of, grasp.
- <sup>1</sup>Ἀπ-ωθ-έω (-ῶ), f. -ωθήσω and -ώσω, aor. mid. -ωσάμην (ἀπό, ὠθέω), to thrust or push off or away.
- <sup>1</sup>Ἄρα, Ep. ἄρ, then, thereupon, next, namely.



- Ἄρ-ά, -ᾤς (Ion. -ῆ, -ῆς) (ῆ), a curse, ruin, calamity.
- Ἄρβάκ-ης, -ου (ὁ), *Arbaces*.
- Ἄργεῖ-οι, -ων (οἱ) (Ἄργος), the Argives; (Hom.), the Greeks (in general).
- Ἄργενν-ός, -ῆ, -όν (Æol. and Dor. for ἄργός), white.
- Ἄργος, (Ἄργεος), contr. Ἄργους (τό), *Argos*.
- Ἄργυρ-εος or ἄργυρ-έος (-οῦς), -εα (-ᾤ), -εον (-οῦν) (ἄργυρος), made of silver, silver.
- Ἄργυρι-ον, -ον (τό) (ἄργυρος), silver, money.
- Ἄργυφ-ός, -ον, shining like silver, silver-white.
- Ἄρδω, f. ἄρσω, to water.
- Ἄρέσκω, f. ἄρέσω (ἄρω) (with dat.), to please.
- Ἄρετ-ῆ, -ῆς (ῆ), virtue, valour.
- Ἀρήγω, f. ἀρήξω (with dat.), to help, lend aid to, succour.
- Ἄρης, (Ἄρε-, Ep. and Ion. Ἄρη-)ος (ὁ), *Mars*.
- Ἄριαῖ-ος, -ου (ὁ), *Ariæus*.
- Ἄριθμ-ός, -οῦ (ὁ), number, calculation, extent, length.
- Ἄριπρεπ-ής, -ές (ἄρι-, πρέπω), eminently distinguished.
- Ἄριστερ-ός, -ά, -όν, left; ἡ ἄριστερά, the left hand.
- Ἄριστεύω, poet. impf. ἀριστεύεσκον (ἄριστος), to be the best or bravest.
- Ἄρίστιππ-ος, -ου (ὁ), *Aristippus*.
- Ἄριστ-ον, -ον (τό), the morning meal, breakfast, lunch.
- Ἄριστ-ος, -η, -ον, best, bravest, noblest, most considerable; οἱ ἄριστοι, the braves; ἄριστα (adv.), in the best manner.
- Ἄρκάς, (Ἄρκάδ)ος (ὁ), an Arcadian.
- Ἄρκ-έω (-ῶ), f. -έσω (with dat.), to be sufficient for.
- Ἄρκτ-ος, -ου (ῆ), a she-bear, the north; πρὸς ἄρκτον, northward.
- Ἄρμα, (ἄρματ-)ος (τό), a chariot.
- Ἄρμ-όζ-ω, f. -όσω (ἄρμός, ἄρω), to fit.
- Ἄρνῦμαι, f. ἀροῦμαι (αἰρομαι), to receive for one's self, gain, acquire, seek to gain, defend, maintain.
- Ἄρουρ-α, -ας (ῆ) (ἄρῶ), tilled or arable land, a field.
- Ἄρπ-άζω, f. -άσω and -άζω, to plunder.
- Ἄρῶ-ην, -εν (Ion. and old Att. ἄρ-σην), male; ἄρσην θεός, a god.
- Ἄρταγέρσ-ης, -ους (ὁ), *Artagerses*.
- Ἄρταξέρξ-ης, -ου (ὁ), *Artaxerxes*.
- Ἄρτάοζ-ος, -ου (ὁ), *Artaxus*.
- Ἄρταπάτ-ης, -ου (ὁ), *Artapates*.
- Ἄρτεμις, (Ἄρτεμίδ)ος (ῆ), *Diana*.
- Ἄρτι, now.
- Ἄρτ-ος, -ου (ὁ), bread, a loaf of bread.
- Ἀρχαῖ-ος, -α, -ον (ἀρχή), ancient, former.
- Ἀρχ-ῆ, -ῆς (ῆ), a beginning, kingdom, dominion, government, sway, empire.
- Ἀρχήν (ἀρχή), at first; οὐ ἀρχήν, not at all.
- Ἀρχικ-ός, -ῆ, -όν (ἀρχή), fitted for command, qualified to rule.
- Ἄρχω, f. ἄρξω, aor. ἤρξα, to begin, lead, rule, govern, command, be leader or commander; (pass.), to obey; ἀρχόμενος, -ου (ὁ), a soldier.
- Ἀρχων, (ἄρχοντ)ος (ὁ), a commander, governor.
- Ἄσεβ-ής, -ές (α priv., σέβω), ungodly, sinful.
- Ἄσινῶς (ἄσινής), without doing any harm, inoffensively.
- Ἄσιτ-ος, -ου (α priv., σίτος), without food, fasting, hungry.
- Ἄσκ-έω (-ῶ), f. -ήσω, pf. ἤσκηκα, to practise.
- Ἄσμενος, -η, -ον (ἡδομαι, ἡσμένο), well-pleased, glad; ἄσμενος ἐώρακα, I am glad to see.
- Ἄσπίς, (ἄσπίδ)ος (ῆ), a shield, body of shield-men or men-at-arms.
- Ἄστήρ, (ἄστέρ)ος (ὁ), a star.

\***Ἀστράπτω**, f. ἄστραψω (ἀστραπή),  
to glitter, emit gleams of light.

\***Ἀστρ-ον, -ου** (τό), a star.

\***Ἄστν**, (ἄστε)ος, contr. ἄστους (τό),  
a city, town.

\***Ἀστυάναξ**, (Ἀστυάνακτος) (ὁ), *As-  
tynax*.

\***Ἀσφαλ-ής, -ές** (a priv., σφάλλομαι),  
safe.

\***Ἀσφαλτ-ος, -ου** (ή), asphalt, bitumen.

\***Ἀσχαλ-άω**, Hom. -οάω, to be distress-  
ed, vexed, filled with indignant grief.

\***Ἀτακτ-ος, -ον** (a priv., τάσσω), in a  
disordered state, disorderly.

\***Ἀταλάφρ-ων, -ον** (ἀταλός, φρήν),  
tender-minded.

\***Ἀτάρ**, but.

\***Ἀτάσθαλ-ος, -ον** (ἀτάω), blindly fool-  
ish, madly violent, presumptuous, ar-  
rogant, savage, cruel.

\***Ἄτ-η, -ης** (ή), calamity.

\***Ἀτιμ-άζω**, f. -άσω (ἄτιμος), to dis-  
grace.

\***Ἀτρείδ-ης, -ου** Ep. and Ion. -ᾶο and  
-εω (ὁ) (Ἀτρεύς), son or descendant  
of Atreus, Atrides; οἱ Ἀτρεΐδαι  
and τῶ Ἀτρεΐδα, the Atridae (Aga-  
memnon and Menelaüs).

\***Ἀτρεκέως** (ἀτρεκής), truly.

\***Ἀττικ-ός, -ή, -όν** (ἄκτῆ), Attic, Athe-  
nian.

\***Ἀτύζομαι**, aor. part. ἀτυχθεῖς (ἀτάω),  
to be amazed, bewildered, terrified,  
overcome, or overwhelmed (with  
grief).

**Ἀὐ**, again, moreover, on the other hand,  
on the contrary.

**Ἀυαίνω**, f. αὐάνῶ (αὐώ), to dry up,  
wither.

**Ἀὐθις**, Ion. αὐτις (αὐ), back again,  
agam, in the second place.

**Ἀὐλ-ή, -ῆς** (ή) (αὐ), court-yard.

**Ἀὐλ-ίζομαι**, f. -ίσομαι, aor. ἠύλισθην  
(αὐλή), to lodge, take up one's quar-  
ters.

**Ἀὐλῶν**, (αὐλῶν)ος (ὁ), a canal.

**Ἀὐτάρ** (Ep. for ἀτάρ), but, yet.

**Ἀὐτε** (Ep. for αὐ), again, on the other  
hand, in turn, on one's part.

**Ἀὐτίκα** (αὐτός), forthwith, straight-  
way, immediately, presently.

**Ἀὐτόθι** (for αὐτοῦ), there.

**Ἀὐτομέδων**, (Ἀὐτομέδοντος) (ὁ), *Au-  
tomedon*.

**Ἀὐτομολ-έω** (-ῶ), f. -ήσω (αὐτόμολ-  
ος), to be a deserter, to desert.

**Ἀὐτόμολ-ος, -ου** (ὁ) (αὐτός, μολεῖν),  
a deserter.

**Ἀὐτ-ός, -ή, -ό**, self, himself, herself,  
itself, he, she, it, with one's own hand,  
in person, very; ὁ αὐτός, the same.

**Ἀὐτοῦ** (αὐτός), there, here.

**Ἀὐτοῦ**, Att. contr. for ἐαυτοῦ.

**Ἀὐτως** or **αὐτως** (αὐτός), thus, so.

\***Ἀφαιρ-έω** (-ῶ), f. -ήσω, aor. ἀφείλον  
(ἀπό, αἰρέω), to take away.

\***Ἀφ-αμαρτάνω**, f. -αμαρτήσομαι, aor.  
-ήμαρτον (ἀπό, ἀμαρτάνω) (with  
gen.), to be deprived of, lose (by  
death).

\***Ἀφᾶν-ής, -ές** (a priv., φαίνομαι), un-  
seen; τὰ ἀφανῆ, (a man's) private  
character.

\***Ἀφαντ-ος, -ον** (a priv., φαίνομαι),  
invisible, disappearing.

\***Ἀφαρπ-άζω**, f. -άξω Att. -άσω (ἀπό,  
ἄρπάζω), to pluck from.

\***Ἀφειδ-ής, -ές** (a priv., φείδομαι), un-  
sparing; (adv.), ἀφειδ-έως, -ῶς,  
super. -έστατα.

\***Ἀφελῶς** (ἀφελής), brightly, constantly  
bright.

\***Ἀφθονί-α, -ας** (ή) (ἄφθονος), abund-  
ance, plenty, number.

\***Ἀφ-ίημι**, f. -ήσω, pf. -εῖκα (ἀπό,  
ίημι), to let go, let loose, dismiss, al-  
low to depart, let in.

\***Ἀφικάνω** (ἀπό, ἰκάνω), to go, arrive  
at.

\***Ἀφ-ικνέομαι**, f. -ίξομαι, pf. -ῖγμαι,  
aor. -ικόμην (ἀπό, ἰκνέομαι), to ar-  
rive at, come to.

Ἄφιστημι, f. ἀποστήσω, aor. ἀφέστησα (ἀπό, ἵστημι), to put away, remove, separate; (pf.) ἀφέστηκα, I stand aloof; (fut. formed from pf.) ἀφεστήξω, I will stand aloof or abandon; (2 aor.) ἀπέστην, I stood aloof; (mid.), to depart from, leave, desert, revolt.

Ἄφνει-ός, -όν (ἄφενος), rich, wealthy.

Ἄφροδίτη, -ης (ἡ) (ἀφρός), Venus (goddess of love and beauty).

Ἄφύλακτος, -ον (a priv., φυλάσσω), unguarded.

Ἀχαι-ός, -ά, -όν, Achæan or Grecian.

Ἀχαι-ός, -οῦ (ὁ), an Achæan, Grecian, or Greek.

Ἀχάριστος, -ον (a priv., χαρίζομαι), unpleasant, disagreeable, unthanked, unrequited, unrewarded; ἀχαρίστως, ungratefully.

Ἀχελῷ-(poet. Ἀχελῷ-)ος, -ου (ὁ), the (river) Achelōus.

Ἀχιλλ-(Hom. Ἀχιλ-)εύς, -έως Ἑρ-ῆος (ὁ), Achilles (prince of the Myrmidons, and hero of the Iliad).

Ἀχνημαι (ἄχος), to be exposed to sorrow, troubled, grieved, afflicted, mourn for.

Ἄχος, (ἄχε)ος (τό), pain, grief, woe, sorrow.

Ἄχρι and ἄχρις, until.

Ἄψ, back.

B.

Βαβυλῶν, (Βαβυλῶν)ος (ἡ), Babylon.

Βαβυλωνία, -ας (ἡ) (Βαβυλῶν), Babylonia.

Βαβυλωνίος, -α, -ον (Βαβυλῶν), Babylonian.

Βάθος, (βάθε)ος (τό) (βαθύς), depth.

Βαθύκολπος, -ον (βαθύς, κόλπος), deep-bosomed.

Βάθυλλος, -ου (ὁ), Bathyllus.

Βαθ-ύς, -εῖα, -ύ, deep; (comp.) βαθί-ων, (super.) βάθιστος.

Βαίνω, f. βήσομαι, pf. βέβηκα, aor. ἔβην, to go, depart.

Βακτηρία, -ας (ἡ) (=βάκτρον), a general's baton or truncheon, staff.

Βάλαν-ος, -ου (ἡ), a date.

Βάλλω, f. βᾶλῶ, pf. βέβληκα, aor. ἔβαλον, to throw, wound, smite, hit, pierce.

Βάπτω, f. βάψω, pf. pass. βέβαμμαι, aor. pass. ἔβαφην, to dip.

Βάραθρον, ου (τό) (Ion. βέρεθρον), a gulf, abyss.

Βαρβαρικ-ός, -ή, -όν (βάρβαρος), barbarian; βαρβαρικῶς, in the barbarian tongue.

Βάρβαρος, -ου (ὁ), a barbarian.

Βάρβιτον, -ου (τό), and -ος, -ου (ἡ), a lyre.

Βαρ-ύς, -εῖα, -ύ, heavy; βαρέως φέρειν, to bear ill, feel indignant at; βαρέως ἀκούειν, to hear with pain or reluctantly.

Βασίλει-ος, -ον (βασιλεύς), royal.

Βασιλεύς, (βασίλει)ος (ὁ), a king.

Βασιλεύ-ω, f. -σω (βασιλεύς) (with gen.), to be king or queen of, to rule over.

Βασιλικ-ός, -ή, -όν (βασιλεύς), king-ly, royal.

Βέβαιος, -α, -ον and -ος, -ον (βαίνω), firm, steadfast, reliable, permanent, enduring.

Βέλτιστος, -η, -ον (sup. of ἀγαθός), best.

Βελτί-ων, -ον (comp. of ἀγαθός), superior to.

Βέομαι, Hom. βείομαι (pres. used as fut.), I shall go, move, live.

Βί-α, -ας (Ion. -η, -ης), bodily strength, might.

Βίαι-ος, -α, -ον (βία), violent.

Βίκ-ος, -ου (ὁ), a jar.

Βί-ος, -ου (ὁ), life.

Βι-ός, -οῦ (ὁ), a bow.

Βλάβη, -ης (ἡ) (βλάπτω), hurt, damage, injury, harm.

Βλακεύ-ω, f. -σω (βλάξ), to loiter, give one's self up to indolence.  
 Βλάπτω, f. βλάψω, 2 aor. pass. ἐβλάβην, to injure, hurt.  
 Βλέπω, f. βλέψω, to look, see, incline, point.  
 Βλέφαρ-ον, -ου (τό) (βλέπω), the eyelid.  
 Βοάω, f. -ήσω, aor. pass. ἐβοήθην (βοή), to cry out or aloud, to call out or aloud.  
 Βόει-(or βόε-)ος, -α, -ον (βοῦς), of an ox or oxen; of ox-hide or ox-leather.  
 Βοή, -ῆς, (ῆ), a cry for succour, chirping (of birds).  
 Βοήθει-α, -ας (ῆ) (βοηθέω), assistance.  
 Βοηθ-έω (-ῶ), f. -ήσω (βοή, θέω) (with dat.), to lend aid to, assist, succour.  
 Βοιωτι-ος, -α, -ον (βοῦς), Bœotian.  
 Βούβρωστις, (βουβρώστω)ς (ῆ) (βον-, βιβρώσκω), excessive hunger, grinding poverty or misery, calamity.  
 Βουλεύ-ω, f. -σω (βουλῆ), to deliberate about or upon, consult, determine, plot, meditate; (mid.), to consult together.  
 Βουλῆ, -ῆς (ῆ) (βούλομαι), a project, plan; βουλάς βουλεύειν, to devise plans.  
 Βουληφόρ-ος, -ον (βουλῆ, φέρω), counselling, advising; ὁ βουληφόρος, a counsellor.  
 Βούλ-ομαι, f. -ήσομαι, pf. βεβούλημαι, aor. ἐβουλήθην and ἤβουλήθην, to will, wish, feel inclined, desire, choose.  
 Βοῦς, (βο)ός (ὁ, ῆ), an ox or cow.  
 Βραδ-ύς, -εῖα, -ύ, slow.  
 Βρόμι-ος, -ου (ὁ) (βρόμος), Bacchus.  
 Βροτό-εις, -εσσα, -εν (βρότος), bloody, blood-besprinkled.  
 Βροτ-ός, -οῦ (ὁ), a mortal, man.  
 Βρύω, impf. ἔβρνον, to scatter all around or in profusion.  
 Βωμ-ός, -οῦ (ὁ) (βαίνω), an altar.

## Γ.

Γαῖ-α, -ης (ῆ) (poet. for γῆ), earth, land.  
 Γαλήν-η, -ης (ῆ), calm.  
 Γάλο-ως, -ω (ῆ), a sister-in-law.  
 Γάμ-ος, -ου (ὁ), a wedding, marriage, ἐπὶ γάμῳ, in or upon marriage.  
 Γάρ, for, since, because, therefore, as.  
 Γαστήρ, (γαστέρ)ος, contr. γαστρός (ῆ), the belly.  
 Γαυλίτ-ης, -ου (ὁ), Gauḗtes.  
 Γε, at least, at all, in particular, for one's part.  
 Γείνομαι (Hom. for γίγνομαι), to be born; aor. ἐγεινάμην, to beget, bring forth, become the parent of.  
 Γείτων, (γείτων)ος (ὁ) (with dat.), neighbouring, near.  
 Γελ-άω, f. -άσομαι and -άσω, to laugh, smile, laugh at, deride.  
 Γενε-ά, -ᾶς, (ῆ) (γένω), birth; τριάκοντα ἔτη ἀπὸ γενεᾶς, thirty years old.  
 Γενει-άω (-ῶ), f. -ήσω (γένειον), to have a beard.  
 Γένει-ον, -ου (τό) (γένυς), the beard.  
 Γενετ-ῆ, -ῆς (ῆ) (γένω), birth.  
 Γεραι-ός, -οῦ (ὁ) (γέρων), an old man, revered sire.  
 Γεράν-ος, -ου (ῆ), a crane.  
 Γέρβ-ον, -ου (τό), a wicker or osier-woven shield.  
 Γερόφόρ-ος, -ου (ὁ) (γέρβον, φέρω), a wicker-shield bearer, one armed with an osier-woven shield.  
 Γέρων, (γέροντ)ος (ὁ), an old man, aged.  
 Γεύ-ομαι, f. -σομαι (mid.) (with gen.), to taste.  
 Γέφυρ-α, -ας (ῆ), a bridge.  
 Γεωργ-ός, -οῦ (ὁ) (γέα, ἔργω), a husbandman, farmer.  
 Γῆ, γῆς (ῆ) (contr. from γέα), the earth, land.  
 Γηγεν-ῆς, -ἔς (γῆ, γένω), earth-born, earth-sprung.

Γήλοφος, -ου (ό) (γή, λόφος), a mound of earth, hill.

Γῆρας, (γῆρα)τος, Hom. (γήρα)ος, Att. γῆρως (τό), old age.

Γηράω and γηράσκω, f. γηρ-άσω and -άσομαι, pf. γεγήρακα (γήρας), to grow aged, become old and infirm.

Γίγνομαι, f. γενήσομαι, pf. γεγένημαι, pf. mid. γέγονα, aor. ἐγενόμην (γένω), to become, happen, take place, turn out, be born, exist, be, prove to be, ensue, result, come, spring, arise, begin, get, be allowed; ἐν ἔτος γεγονώς, a year old.

Γιγνώσκω, f. γνῶσομαι, pf. ἔγνωκα, aor. ἔγνω, aor. pass. ἐγνώσθην, to know, perceive, find, think, think of; χρῆμα γινώσκειν, to entertain a sentiment.

Γλαυκῶπις, (γλαυκώπις)ος (ή) (γλαυκός, ὤψ), fierce-eyed, piercing-eyed.

Γλάφυρος, -ά, -όν (γλάφω), hollow, hollowed out.

Γλοῦς, Γλοῦ, acc. Γλοῦν (ό), Glus.

Γλυκερός, -ά, -όν (γλυκύς), sweet, delightful.

Γλυκός, -εἶα, -ύ, sweet.

Γνώμη, -ης (ή) (γνώμαι), an opinion, thought, plan, design, principle, liberation, expectation; ἔχειν τὴν γνώμην, to direct the thoughts.

Γοάω, f. -ήσω, aor. ἔγοον (γόος), to wail, moan, mourn, lament.

Γονή, -ῆς (ή) (γένω), a race, generation.

Γόνυ, (γόνυ)τ-, Ion. γούνατ-)ος (τό), the knee; (pl.) γούνα, γούνων (τά).

Γόος, -ου (ό), lamentation, mourning, grief.

Γοργί-ας, -ου (ό), Gorgias.

Γράμμα, (γράμμα)τος (τό) (γράφω), a letter of the alphabet; (pl.), letters, literature, science.

Γράφω, f. γράψω, pf. γέγραφα, pf. pass. γέγραμμαι, to write, describe.

Γυῖ-ον, ι' (ι, ύ), a limb.

Γυμν-ός -ή, όν, naked, lightly clad.

Γυνή, (γυναι)κ'ίς, voc. γύναι (ή), woman, female, wife, lady.

Γωβρύ-ας, -ου (ό), Gobyrias.

Δ.

Δαιδάλε-ος, -α, -ον (δαιδάλλω), cunningly or curiously wrought, of ingenious workmanship.

Δαιμόνιε! (δαίμων), strange man!

Δαιμονίη! (δαίμων), strange or foolish woman!

Δαινῶμι and δαινύω, f. δαίσω (δαίω) to feast, give a feast to; δαινῶτο syncop. form of δαινύοιτο, 3. s. pr. opt. pass. of δαινύω.

Δάϊ-ος, -α, -ον (Ion. δῆϊος, -η, -ον) (δαίω, δαίς), hostile; δῆϊος ἀνῆρ, a foeman, enemy.

Δαιτύς, (δαιτύ)ος (ή) (Er. for δαίς), a meal, feast, banquet.

Δάκνω, f. δήξομαι, pf. δέδηχα, aor. ἔδᾶκον, aor. part. pass. δαχθείς Dor. for δηχθείς, to bite, sting.

Δάκρυ, (δάκρυ)ος (τό), a tear.

Δακρῦ-εις, -εσσα, -εν (δάκρῦον) tearful, weeping, bathed in tears.

Δάκρῦ-ον, -ου (τό), a tear; ἐπὶ δακρῦοις, prone to tears.

Δακρυχέ-ων, -ουσα, -ον (δάκρυ, χέω), shedding tears, weeping, bathed in tears.

Δακρῦ-ω, f. -σω (δάκρυ), to weep, shed tears; pf. pass. δεδάκρῦμαι, to be wet with tears.

Δάκτυλ-ος, -ου (ό), a finger.

Δαμ-άω, f. -άσω, poet. -άσσω, pf. δέδημηκα, aor. ἔδᾶμον, to overpower, overcome, conquer, subdue.

Δᾶνᾶ-οί, -ᾶν (οί) (in Hom.), the Greeks.

Δάος, (δάε)ος (τό) (δαίω), a light, firebrand, torch.

Δαπαν-άω (-ᾶ), f. -ήσω (δαπάνη), to spend.

- Δαρδανίδ-ης, -ου (ὁ) (patron. of Δάρδανος), son or descendant of Dardanus.
- Δαρδάνι-ος, -α (Ἐρ. -η), -ον (Δάρδανος), Trojan.
- Δαρεικ-ός, -οῦ (ὁ), a daric = \$3 50.
- Δᾶρεϊ-ος, -ου (ὁ), Darius.
- Δᾶσ-ύς, -εῖα, -υ (with gen.), thick, thickly covered or grown over with.
- Δέ, but, on the other hand, on the contrary, however, and, now, moreover, thereupon, therefore, also, too, then too, then, in fact, while, for, why, whereas. -δε (enclitic), to; πεδίονδε, to the plain.
- Δεῖ, impf. ἔδει, f. δεήσει, aor. ἐδέησε (with acc.), it behooves, is the duty of; (with dat.), it is necessary for; δεῖ αὐτόν, he ought; ὅ, τι δεῖ αὐτόν, what need he has.
- Δειδέχᾶτο, Ion. for δεδεγμένοι ἦσαν, 3 pl. plqpf. of δέχομαι.
- Δεῖδω, f. δείσομαι, aor. ἔδεισα, pf. (as pres.) δέδοικα and δέδια, to be afraid, fear, dread.
- Δεῖλη, -ης (ἡ), afternoon; δεῖλη πρῶτα, early afternoon; δεῖλη ὄψια, late afternoon.
- Δειλί-α, -ας (ἡ) (δειλός), timidity, cowardice.
- Δειλ-ός, -ῆ, -όν (δέος, δεῖδω), wretched, miserable, unhappy.
- Δειν-όν, -οῦ (τό) (δεινός), a difficulty, danger.
- Δειν-ός, -ῆ, -όν (δέος), terrible, dreadful, fearful, clever, skilful.
- Δειπν-έω (-ῶ), f. -ήσω, pf. δεδείπνηκα (δεῖπνον), to dine, sup.
- Δεῖπν-ον, -ου (τό), dinner, supper.
- Δέκᾶ (οἶ, αἶ, τά), ten.
- Δέκᾶτ-ος, -η, -ον (δέκα), tenth.
- Δέμνι-ον, ου (τό) (δέμω), a couch, bed.
- Δένδρ-ον, -ου and δένδρος, (δένδρε)ος (τό), a tree.
- Δεξι-ά, -ᾶς (ἡ) (δεξιός, sc. χεῖρ), the right hand, a promise given by the pledge of the right hand, an assurance of good faith.
- Δεξι-ός, -ά, -όν, right.
- Δεξιτερ-ός, -ά, -όν (δεξιός), right.
- Δέρω, Ion. δείρω, f. δερῶ, pf. δέδαρκα and δέδορα, aor. ἔδειρα, to skin, flay.
- Δέσματ-α, -ων (τά) (δέω), head ornaments.
- Δεσπότ-ης, -ου (ὁ), a master.
- Δεῦρο, (pl.) δεῦτε, hither, here, come on!
- Δεύτερ-ος, -α, -ον (δύο), second; δεύτερον and τὸ δεύτερον, for the second time.
- Δέχομαι, f. δέξομαι, pf. δέδεγμαί, aor. ἐδέχθην, to take, accept, receive, welcome, reverence.
- Δέω, f. δήσω, pf. δέδεκα, to bind, tie, fasten.
- Δέω, f. δεήσω, aor. pass. ἐδεήθην (Ion. δεύομαι) (with gen.), to lack, miss, need, be in want of, request; δεῖ, there is need of.
- Δῆ, now, then, thereupon, indeed, accordingly, very, by far, of a truth, truly, confessedly, certainly, I can assure you, assuredly; καὶ δῆ, already.
- Δῆλ-ος, -η, -ον, apparent, manifest, evident, plain.
- Δηλ-όω (-ῶ), f. -ώσω (δηλός), to be evident, clear, plain.
- Δημάρᾱτ-ος, -ου (ὁ), Dēmārātus.
- Δῆμ-ος, -ου (ὁ), a country district, land, territory, state, people.
- Δημ-ός, -οῦ (ὁ), fat, tallow.
- Διὰ (with gen.), through, throughout, by; (with acc.), through, on account of, by reason of; διὰ πολλά, on many accounts, for many reasons.
- Δια-βαίνω, f. -βήσομαι, -βέβηκα, aor. διέβην (διά, βαίνω), to march through, cross (a river).
- Δια-βάλλω, f. -βάλλω, pf. -βέβληκα, aor. διέβαλον (διά, βάλλω), to

- slander, bring or utter a charge against, accuse.
- Διάβασις, (διαβάσει)ως (ἡ) (διαβαίνω), a crossing.
- Διαβατέ-ος, -α, -ον (διαβαίνω) (with dat.), that must be crossed, to be crossed.
- Διαβατ-ός, -ῆ, -όν (διαβαίνω), to be crossed or passed, fordable.
- Διαβολ-ῆ, -ῆς (ἡ) (διαβάλλω), a slander, charge, accusation.
- Δι-αγγέλλω, f. -αγγελῶ, aor. -ἡγγεῖλα (διά, ἀγγέλλω), to announce, make known.
- Δια-γελ-άω (-ῶ), f. -άσω (διά, γελάω) (with dat.), to laugh or sneer at.
- Δια-γίγνομαι later γίνομαι, f. -γενήσομαι, aor. διεγενόμην (διά, γίγνομαι), to go through, pass, continue.
- Δι-άγω, f. -άξω, aor. -ἤγον (διά, ἄγω), to carry or bring over.
- Δια-δίδωμι, f. -δώσω, impf. διεδίδουν (διά, δίδωμι), to distribute.
- Διαίνω, f. διᾶνῶ, aor. ἐδίηνα, to wet, moisten.
- Δι-αιρ-έω (-ῶ), f. -ῆσω, aor. -εἶλον, aor. pass. -ἠρέθην (διά, αἰρέω), to take to pieces.
- Διά-κειμαι, f. -κείσομαι (διά, κείμαι), to be disposed or affected.
- Δια-κείρω, f. -κερῶ Æol. -κέρσω, pf. κέκαρκα, aor. -έκερσα (διά, κείρω), to cut through or in pieces, transgress, violate (a command or mandate, ἔπος).
- Διακινδύνεω (διά, κινδυνεύω), to encounter danger.
- Διακον-έω (-ῶ), f. -ῆσω (διάκονος), to serve, wait on; διακονεῖν τοσαῦτα, to perform such important services as these.
- Δια-κόπτω, f. -κόψω (διά, κόπτω), to cut through or in two, cut to pieces.
- Διακόσι-οι, -αι, -α, two hundred.
- Δια-λέγομαι, f. -λέξομαι, aor. mid. διελεξάμην, aor. pass. διελέχθην (διά, λέγω), to converse with (any one) about (any thing), discourse.
- Δια-λείπω, f. -λείψω, aor. διέλιπον (διά, λείπω), to leave (an interval) between; διαλείπων, at a distance, apart.
- Δια-νοέομαι, f. -νοήσομαι, aor. διενόηθην (διά, νοέω), to intend, purpose.
- Δια-πέμπω, f. -πέμψω (διά, πέμπω), to send about or in different directions.
- Δια-πορεύομαι, f. -σομαι, aor. διεπορεύθην (διά, πορεύομαι), to go or march through, pass along.
- Διαπορεύ-ω, f. -σω (διά, πορεύω), to cause to pass over, help over.
- Δια-πράσσω Att. -πράττω, f. -πράξω, pf. pass. -πέπραγμαi (διά, πράσσω), to accomplish, dispatch, bring a thing about, work out, obtain, manage.
- Δι-αρπάζω, f. -αρπ-άσω and -άζω, pf. pass. -ἤρπασμαι (διά, ἄρπάζω), to plunder, carry off as plunder.
- Διασεύομαι, 3 s. syncop. aor. pass. διέσσυτο (διά, σεύομαι) (with gen.), to rush through.
- Διασημ-αίνω, f. -ᾶνῶ, aor. διεσήμηνα (διά, σημαίνω), to point out or explain, make known distinctly.
- Δια-σπείρω, f. -σπερῶ, pf. pass. διέσπαρμαι (διά, σπείρω), to scatter about, disperse.
- Δια-τάσσω Att. -τάττω, f. -τάξω, aor. διέταξα (διά, τάσσω), to dispose, arrange, draw up (an army).
- Δια-τρίβω, f. -τρίψω, pf. -τέτριφα (διά, τρίβω), to delay.
- Διαφερόντως (διαφέρω), in a distinguished degree, highly.
- Διαφέρω, f. διοίσω, 1 aor. διήνεγκα, 2 aor. διήνεγκον (διά, φέρω) (with gen.), to differ or be different from.
- Διαχειρ-ίζω, f. -ίσω Att. -ῖῶ (διά, χειρίζω), to manage.

- Διδάσκαλ-ος, -ου (ὁ) (διδάσκω), a teacher, master.
- Διδάσκω, f. διδάξω, pf. δεδιδάχα, to teach, inform.
- Δίδωμι, f. δώσω, pf. δέδωκα, 1 aor. ἔδωκα, 2 aor. ἔδων, pf. pass. δέδομαι, to give, grant, bestow, allow, permit, suffer; διδόναι δίκην, to suffer punishment.
- Δι-ελαύνω, f. -ελάσω Att. -ελῶ, aor. -ήλυσα (διά, ἐλαύνω), to drive, ride, or march through or across, charge (as cavalry).
- Διέξ-εμι, inf. -ιέναι (διά, ἐξ, εἶμι), to go or pass through.
- Δι-έρχομαι, f. -ελεύσομαι, -ἤλθον (διά, ἔρχομαι), to go through or across, cross, traverse, pass over or through, accomplish (a march).
- Δι-έχω, f. -έξω, aor. -έσχον, impf. -εἶχον (διά, ἔχω), to be distant or apart.
- Δι-ίστημι, f. διαστήσω, aor. διέστην (διά, ἴστημι), to divide, stand apart.
- Δίκαι-ον, -ου (τό) (δίκαιος), justice.
- Δίκαι-ος, -α, -ον (δίκη), just; δικαίως, with justice, on just grounds.
- Δικαιοσύν-η, -ης (ἡ) (δίκαιος), justice, righteous dealing, uprightness.
- Δικαιότης, (δικαιότητ)ος (ἡ) δίκαιος), justice, just dealing.
- Δίκ-η, -ης (ἡ), right, justice, punishment.
- Διόθεν (Διός, -θεν), from or sent from Jupiter, heaven-sent.
- Δι-όλλυμι, f. -ολέσω Att. -ολῶ, aor. -ώλεσα (διά, ὀλλυμι), to destroy utterly, put to death, slay.
- Δίομαι, to drive away.
- Διόνυσ-ος, -ου (ὁ), Bacchus, wine.
- Δι-ός, -α, -ον (Διός), godlike, noble, illustrious, vast.
- Διότι (διὰ τοῦτο ὅτι), because.
- Διοτρεφ-ής, -ές (Διός, τρέφω), trained or cherished by Jupiter, Jove-nurtured.
- Δίπλαξ, (δίπλᾶκ)ος (ἡ), a double-folded mantle or cloak, a double robe.
- Δισχιλί-οι, -αι, -α (δύς, χίλιοι), two thousand.
- Διφθέρην-ος, -η, -ον (διφθέρα), made of skins or tanned leather.
- Δίφρ-ος, -ου (ὁ, ἡ), (pl.) τὸ δίφρα (δύς, φέρω), the chariot-board, chariot, seat, couch; ἐκ δίφρου δῆσαι, to bind to a chariot.
- Διώκω, f. διώξω (δίω), to pursue; τὸ διώκειν, the pursuit.
- Διῶρυξ, (διῶρυχ)ος (ὁ, ἡ) (διορύσσω), a canal.
- Δμω-ῆ, -ῆς (ἡ) (δαμάω), a female slave, attendant, maid, domestic.
- Δοι-οί, -αί, -ά and -ώ (= δύο), two.
- Δοκ-έω (-ῶ), f. δοκήσω and δόξω, pf. δεδόκηκα, to think, seem, appear, seem good; δοκεῖ, it is thought; μοι δοκῶ, methinks.
- Δόμ-ος, -ου (ὁ) (δέμω), a house, mansion; Ἄιδῶο δόμους, the realms of Hades.
- Δον-έω (-ῶ), f. -ήσω, to drive away, dissipate (as clouds).
- Δόξ-ῆ, -ης (ἡ) (δοκέω), an opinion, expectation, glory.
- Δόρπηστ-ος, -ου (ὁ), supper-time.
- Δόρπ-ον, -ου (τό), afternoon or evening meal, dinner or supper.
- Δόρυ, (δόρῦτ)ος (τό), a spear.
- Δούλ-η, -ης (ἡ) (δέω), a female slave.
- Δούλι-ος, -α, -ον (δοῦλος), of slavery, servile, slavish.
- Δοῦλ-ος, -ου (ὁ) (δέω), a slave, subject.
- Δουπ-έω (-ῶ), f. -ήσω, pf. δέδουπα (δοῦπος), to make a loud noise.
- Δοῦπ-ος, -ου (ὁ), a loud noise.
- Δρεπανηφόρ-ος, -ον (δρεπάνη, φέρω), scythe-bearing, scythed.
- Δρέπαν-ον, -ου (τό) (δρέπω), a scythe.
- Δρόμ-ος, -ου (ὁ) (δραμεῖν), running, speed.
- Δρόσ-ος, -ου (ἡ), dew; ὀλίγη δρόσος, a little (small portion of) dew.



Δύναμαι, f. δυνήσομαι, pf. δεδύνη-  
μαι, to be able, be equivalent to;  
δύναμαι, I can.

Δυνάμεν-ος, -η, -ον (δύναμαι), power-  
ful.

Δύναμις, (δυνάμε)ως (ἡ) (δύναμαι),  
power, might, strength, force, army;  
εἰς δύναμιν, to the utmost of one's  
power, as far as possible.

Δυνατ-ός, -ή, -όν (δύναμαι), able,  
capable, possible; ὡς δυνατόν, as  
far as possible.

Δύο and δύω, two; εἰς δύο, two by two.

Δυσάμμορ-ος, -ον (δυσ, ἄμμορος),  
most unfortunate, ill-starred, miser-  
able.

Δυσμεν-ής, -ές (δυσ, μένος), ill-affect-  
ed, hostile; οἱ δυσμενέες, the enemy,  
foe.

Δύσμορ-ος, -ον (δυσ, μόρος), ill-fated,  
ill-starred.

Δύσπορ-ος, -ον (δυσ, πόρος), difficult  
to be crossed.

Δυσπραξι-α, -ας (ἡ) (δυσ, πρᾶσσω),  
ill success or luck, misery.

Δύστην-ος, -ον (δυσταίνω), wretched,  
unhappy, unfortunate.

Δύω and δύνω, f. δύσω, pf. δέδωκα,  
aor. ἔδυν, to go into, enter, set (of  
the sun); χθόνα δύναι, to enter the  
earth, i. e., die.

Δυωδέκατ-ος, -η, -ον (Hom.), twelfth.

Δώδεκα (indecl.) (δύο, δέκα), twelve.

Δωδέκατ-ος, -η, -ον (δώδεκα), twelfth.

Δώη and δώησι (Ep. for δῶ), 3 s. 2  
aor. subj. act. of δίδωμι, to impart.

Δῶμα, (δῶματ)ος (τό) (δέμω), a house,  
dwelling, mansion, palace.

Δώρημα, (δώρηματ)ος (τό) (δωρέω),  
a gift, present.

Δῶρ-ον, -ου (τό) (δίδωμι), a gift,  
present.

E.

\*E (Hom. for αὐτόν, αὐτήν, αὐτό),  
him, her, it.

\*Εάν for εἰ ἂν Att. ἦν, if, in case.

\*Eαρ, (εαρ)ος, poet. εἶαρ, (εἶαρ)ος  
(τό), spring.

\*Eαυτ-οῦ, -ῆς, -οῦ (contr. αὐτοῦ) (ε,  
αὐτοῦ), of himself, his own, of her-  
self, her own, of itself, its own.

\*Eάω, f. εἰσω, aor. εἰῶσα, impf. εἶων,  
to suffer, allow, permit, let go, permit  
to depart, spare.

\*Eγ-γίγνομαι later -γίνομαι, f. -γενή-  
σομαι, pf. -γεγένημαι, pf. mid. -γέ-  
γονα Ep. -γέγαα, aor. ἐνεγενόμην  
(ἐν, γίγνομαι), to be born in, to live  
in.

\*Eγγύς, near, nigh, in the neighbour-  
hood of; ἐγγύτερον and ἐγγυτέρω,  
nearer; ἐγγυτάτω and ἐγγύτατα,  
nearest, next, last.

\*Eγ-κειμαι, f. -κείσομαι (ἐν, κείμαι),  
to lie in, be wrapped up in (of clothes).

\*Eγκέφαλ-ος, ου (ὁ) (ἐν, κεφαλῆ), the  
pith (of a tree).

\*Eγκον-έω (-ῶ) (ἐν, κονέω), to hasten.

\*Eγκρατ-ής, -ές (ἐν, κράτος) (with  
gen.), master.

\*Eγώ, ἐμοῦ or μου Ep. and Ion. -μεν, I.

\*Eγωγε (ἐγώ, γε), I for my part, I at  
least.

\*Eγών (before vowels) Ep. for ἐγώ.

\*Eδητύς, (ἐδητύ)ος (ἡ) (ἔδω), meat,  
food.

\*Eδνα Ep. ἔδνα (τά), bridal gifts.

\*Eδος, (ἐδε)ος (τό) (ἔζομαι), a seat,  
abode.

\*Eδω, f. ἐδομαι and ἐδοῦμαι, pf. ἐδή-  
δοκα, Ep. impf. ἐδεσκον, to eat,  
feed upon.

\*Eδωδ-ή, -ῆς (ἡ) (ἔδω), food, meat,  
victuals, a meal; ἀπολήγειν ἐδω-  
δῆς, to finish a repast.

\*Eζεν Ep. for ἔζου, 2 s. pres. imperat.  
of ἔζομαι.

\*Eζομαι, f. ἐδοῦμαι, to seat one's self,  
take one's seat, sit.

\*Eην Ep. for ἦν, and ἔηθα Ep. for  
ἦς, impf. of εἶμι.

Ἐῆος (gen. of ἔϋς), *thy*.

Ἐθέλω, f. -ήσω, pf. ἠθέληκα, aor. ἠθέλησα, *to will, be willing, wish, desire, feel inclined, like; πρόφρων θέλειν, to choose.*

Ἐθελών, -ουσα, -ον (ἐθέλω), *voluntary.*

Ἔθνος, (ἔθνε)ος (τό), *a nation; κατὰ ἔθνη, by nations.*

Εἰ, *if, whether, though, since.*

Εἶδος, (εἶδε)ος contr. εἶδους (τό) (εἶδω), *the form, shape.*

Εἶδ-ώς, -υῖα, -ός (οἶδα) (with gen.), *knowing, acquainted with.*

Εἰκ-άζω, f. -άσω, pf. pass. ἤκασμαι (εἰκός), *to conjecture.*

Εἰκός, (εἰκότ)ος (τό) (εοικα), *likely, probable; οἶον εἰκός, as is likely or natural.*

Εἴκοσι and (before vowel) εἴκοσιν, *twenty.*

Εἰκότως (εοικώς), *reasonably, fairly, naturally.*

Εἴκω, f. εἴξω, *to yield.*

Εἰκ-ώς, -υῖα, -ός (for εοικώς), *like, reasonable.*

Εἰλίπ-ους, -ουν (εἶλω, πούς), *bent-footed, trailing-footed.*

Εἶλω also εἶλλω, f. εἶλήσω, pf. pass. ἔελμαι, *to shut, coop, or block up.*

Εἶμα (εἶματ)ος (τό) (ἐννῦμι), *a dress, garment.*

Εἰ μῆ, *unless, except.*

Εἶμι, f. ἔσομαι, impf. ἦν, inf. εἶναι, *to be, live, dwell, rise (of dust), be involved; ἔστιν for ἔξεστιν, it is permitted.*

Εἶμι, impf. ἦειν Ep. and Ion. ἦῖα, inf. λέναι, *to go, march, come, advance.*

Εἰνατέρ-ες, -ων (αἰ), *brothers' wives, or wives of brothers-in-law, sisters-in-law.*

Εἴνεκα (Ep. for ἔνεκα) (with gen.), *on account of, because of, for the sake of.*

Εἴπερ (εἰ, περ), *if at all events, if indeed.*

Εἶπον Ep. ἔειπον, 2 aor. of φημί.

Εἰρήν-η, -ης (ῆ) (εἶρω), *peace.*

Εἰς and ἐς (with acc.), *into, in, within, on, upon, towards, to, at, for, among, for the purpose of, relating to, in regard to, as regards; (with numerals), as many as, to the number of; εἰς or ἐς ἀναβῆναι, to mount, ascend; εἰς δύναμιν, to the utmost of one's power, as far as possible.*

Εἰς (adv.), *within.*

Εἷς, μῦ, ἕν, *one.*

Εἶσα, *I put, placed, laid, seated.*

Εἰσ-βάλλω, f. -βᾶλῶ (εἰς, βάλλω), *to empty (of a river).*

Εἴσειμι (εἰς, εἶμι), *to go in.*

Εἰσ-έρχομαι, f. -ελεύσομαι, aor. -ἦλθον (εἰς, ἔρχομαι), *to go or come into, enter.*

Εἰσ-(Hom. ἐσ-)οράω, f. -όψομαι, aor. -εἶδον (εἰς, ὄραω), *to look at or upon, see, view, behold.*

Εἰσ-πίπτω, f. -πεσοῦμαι, aor. -έπεσον (εἰς, πίπτω), *to fall upon, break into.*

Εἶσω or ἔσω (εἰς, ἐς) (with gen.), *within; Ἄϊδος εἶσω, to Hades or the grave.*

Εἶτα, *in the next place, besides.*

Εἶτε—εἶτε, *whether—or.*

Εἴ τις, εἴ τι (εἰ, τις), *if any one, any one who, whoever, if any thing, any thing which, whatever.*

Ἐκ and (bef. vow.) ἐξ (with gen.), *out of, from, of, by, after, upon, to, consistently with, according to, in consequence of.*

Ἐκ (adv.), *away, aloud, completely, openly.*

Ἐκάβ-η, -ης (ῆ), *Hecuba.*

Ἐκαστ-ος, -η, -ον, *every, every one, each, each one.*

Ἐκάστοτε (ἐκαστος), *each time, always.*

Ἐκάτερος, -α, -ον, *each of two, each by himself or singly.*

- Ἐκατέρωθεν (ἐκάτερος), *from or on both sides.*
- Ἐκατέρωσε (ἐκάτερος), *towards or on both sides.*
- Ἐκατόν (indecl.), *a hundred.*
- Ἐκβάλλω, f. -βάλλω, aor. ἐξέβαλλον, (ἐκ, βάλλω), *to throw away.*
- Ἐκβάταν-α, -ων (τά), *Ecbatana.*
- Ἐκεῖ, *there.*
- Ἐκεῖν-ος, -η, -ο (ἐκεῖ), *that person there, he.*
- Ἐκκαλέω, (-ῶ), f. -έσω, aor. ἐξεκάλεσα (ἐκ, καλέω), *to call out or forth, summon.*
- Ἐκκλίνω, f. -κλίνω (ἐκ, κλίνω), *to wheel away, give way.*
- Ἐκκόπτω, f. -κόψω (ἐκ, κόπτω), *to cut down (of trees).*
- Ἐκκυμαίνω (ἐκ, κυμαίνω), *to swell forth like a wave.*
- Ἐκλέγω, f. -λέξω (ἐκ, λέγω), *to pick out, select.*
- Ἐκπέρθω, f. -πέρσω (ἐκ, πέρθω), *to destroy utterly, sack completely.*
- Ἐκπέσσω (ἐκ, πέσσω), *to digest.*
- Ἐκπίνω, f. -πίομαι, *to drink up.*
- Ἐκπίπτω, f. -πεσοῦμαι, pf. -πέπτωκα, aor. ἐξέπεσον (ἐκ, πίπτω), *to fall out of or from, fall down.*
- Ἐκπλέω, f. -πλεύσομαι and -πλευσοῦμαι (ἐκ, πλέω), *to sail out or forth, go out of port.*
- Ἐκπλήσσω (Attic -πλήττω), f. -πλήξω, pf. pass. -πέπληγγμαι, aor. pass. ἐξεπλάγην (ἐκ, πλήσσω), *to take by surprise, strike with astonishment, startle.*
- Ἐκποδών (ἐκ, ποδών), *out of the way, away, far away.*
- Ἐκσοβέω (-ῶ), f. -ήσω (ἐκ, σοβέω), *to scare or drive away.*
- Ἐκτοῦ (ἐκτός) (with gen.), *out of, outside, without.*
- Ἐκτόρε-ος, -α (Ἐρ.-η), -ον (Ἐκτωρ), *of Hector, Hector's.*
- Ἐκτορίδ-ης, -ου (ὅ) (patron. from Ἐκτωρ), *the son of Hector (i. e., Astyanax).*
- Ἐκτός (ἐκ), *without.*
- Ἐκτωρ, (Ἐκτορ)ος (ὅ), *Hector.*
- Ἐκῦρ-ά, -ᾶς (ἡ) (Ion. -ῆ, -ῆς), *a mother-in-law.*
- Ἐκφέρω, f. ἐξοίσω, aor. ἐξήγγεγον (ἐκ, φέρω), *to report.*
- Ἐκφεύγω, f. -φεύξομαι and -φενξοῦμαι, aor. ἐξέφύγον (ἐκ, φεύγω), *to flee out (of the reach of enemies), escape.*
- Ἐκών, -οῦσα, -όν, *willing, willingly.*
- Ἐλαία-α, -ας (ἡ), *the olive-tree.*
- Ἐλαι-ον, -ου (τό) (ἐλαία), *olive-oil, oil.*
- Ἐλάσσω, -ων (Attic ἐλάττω) (compar. of μικρός), *smaller, narrower.*
- Ἐλαύνω, f. ἐλάσω Att. ἐλῶ, pf. ἐλήλακα, *to drive, ride, ride forward, march, chase.*
- Ἐλάω (poet. for ἐλαύνω), *to go on, advance; μάστιξεν ἐλάαν, he whipped or lashed (his steeds) to advance or go forward.*
- Ἐλεαίρω (poet. for ἐλεέω), *to take pity, have compassion on.*
- Ἐλέγχω, f. ἐλέγξω, pf. pass. ἐλήλεγμαι, *to convict.*
- Ἐλεινός, -ή, -όν (Att. ἐλεινός) (ἐλεος), *pitiable, piteous, worthy of compassion; (adv.) ἐλεινά.*
- Ἐλε-έω, (-ῶ), f. -ήσω (ἐλεος), *to have pity or take compassion on, compassionate.*
- Ἐλελ-ίζω, f. -ίζω, aor. pass. ἐλελίχθην, *to cause to tremble; (pass.), to tremble, shake.*
- Ἐλελ-ίζω, f. -ίζω (ἐλελεῦ), *to raise the battle-cry.*
- Ἐλευθερί-α, -ας (ἡ) (ἐλεύθερος), *liberty.*
- Ἐλεύθερ-ος, -α (Ion. -η), -ου, *free; ἐλεύθερον ἡμαρ, the day of freedom; ἐλεύθερον ποιεῖν, to set free.*

- Ἐλεύθερος, ον (ὁ), a freeman.
- Ἐλθέμεν and ἐλθέμεναι (Ep. for ἐλθεῖν), 2 aor. inf. act. of ἔρχομαι.
- Ἐλκεσίπεπλος, -ον (ἔλκω, πέπλος), of trailing robe.
- Ἐλκηθμός, -οῦ (ὁ) (ἔλκω), a being dragged off or away (into captivity), an abduction.
- Ἐλκω, f. ἔλξω, aor. εἴλξα, to draw, trail, drag, drag along.
- Ἐλ-λαμβάνω, f. -λήψομαι, aor. ἐνέ-λαβόν (ἐν, λαμβάνω), to grasp.
- Ἐλλάς, (Ἐλλάδος) (ἡ), Greece; γῆ Ἐλλάς, Greece.
- Ἐλλην, (Ἐλληνος) (ὁ), a Greek; (adj.), Grecian.
- Ἐλληνικός, -ή, -όν (Ἐλλην), Grecian; Ἐλληνικῶς, in the Grecian tongue.
- Ἐλλησποντός, -ου (ὁ) (Ἐλλη, πόντος), the Hellespont.
- Ἐλπίς, (ἐλπίδος) (ἡ), hope.
- Ἐλπομαι Ep. ἐέλπομαι, pf. ἔολπα, plqpf. ἐώλπειν, to hope.
- Ἐλύω, aor. pass. ἐλύσθην, to roll about, grovel.
- Ἐμαυτοῦ, -ῆς (ἐμοῦ αὐτοῦ), of myself.
- Ἐμ-βαίνω, f. -βήσομαι, pf. -βέβηκα, aor. ἐνέβην (ἐν, βαίνω), to go or step in.
- Ἐμβαλέειν Ion. for ἐμβαλεῖν, 2 aor. inf. act. of ἐμβάλλω.
- Ἐμ-βάλλω, f. -βάλλω, pf. -βέβηκα, aor. ἐνέβαλλον (ἐν, βάλλω), to cast before, throw on or over, charge, break in.
- Ἐμεῦ (Ep. and Ion. for ἐμοῦ), my.
- Ἐμμεναι (Ep. for εἶναι), pres. inf. of εἶμι.
- Ἐμός, -ή, -όν (ἐμοῦ), my own, my; (dat. pl. f.) ἐμῆσι for ἐμαῖς.
- Ἐμπᾶς Hom. ἐμπης (ἐν πᾶσι), nevertheless, notwithstanding.
- Ἐμ-πάσσω (Att. -πάττω), f. -πάσω (ἐν, πάσσω), to sprinkle over, embroider in.
- Ἐμπειρος, -ον (ἐν, πείρα) (with gen.), experienced in, acquainted with; ἔμπειρος, in a state of experience; ἔμπειρος τινὸς ἔχειν, to know any person or thing by experience.
- Ἐμ-πίπλημι, f. -πλήσω, aor. pass. ἐνεπλήσθην (ἐν, πίμπλημι), to fill full, satisfy, raise.
- Ἐμ-πίπτω, f. -πεσοῦμαι, pf. -πέπτωκά, aor. ἐνέπεσον (ἐν, πίπτω), to fall or seize upon, fall into.
- Ἐμποι-έω (-ῶ), f. -ήσω (ἐν, ποιέω), to produce or implant in.
- Ἐμπροσ-θεν poet. -θε (ἐν, πρό, -θεν), in front, former, preceding.
- Ἐμφάν-ῆς, -ές (ἐν, φαίνομαι), public; ἐν τῷ ἐμφανεῖ, publicly.
- Ἐμ-φύομαι, f. -φύσομαι, pf. -πέφυκα, aor. act. ἐνέφυν (ἐν, φύομαι), to cling.
- Ἐν (poet. ἐνί) (with dat.), within, in, on, at, with, among, at the time of, by means of, in the midst of, during; ἐν τούτῳ, hereupon; ἐν ᾧ (χρόνῳ), while.
- Ἐν (adv.), within, over.
- Ἐναλίγκιος, -ον (ἐν, ἀλίγκιος) (with dat.), like.
- Ἐναντίος, -α (Ep. -ῆ) -ον (ἐν, ἀντίος), over against, opposite, to meet.
- Ἐνᾶρα, -ων (τά) (ἐναίρω), the arms (etc.) of a slain foe, spoils, booty.
- Ἐνδει-α, -ας (ἡ) (ἐνδεής), want.
- Ἐνδεκα (indecl.) (ἐν, δέκα), eleven.
- Ἐνδέκατος, -η, -ον (ἐνδεκα), eleventh.
- Ἐνδηλος, -ον (ἐν, δηλος), manifest, clear, evident.
- Ἐνδοθί (ἐνδον), within, at home.
- Ἐνδον (ἐν), within, in the house, at home.
- Ἐν-δύω and -δύνω, f. -δύσω, aor. ἐνέδυν (ἐν, δύω), to put on (as clothes).
- Ἐν-εἶμι, f. -έσομαι, impf. -ῆν (ἐν, εἶμι), to be in or at (a place), dwell in.

- 'Ενεκα Ερ. *ἐνεκεν* (with gen.), on account of, for the sake of, for; *τίνος ἐνεκεν*, why?
- 'Ενεήκοντα (indecl.), ninety.
- 'Ενέπω, f. *ἐνισπήσω* and *ἐνίψω*, aor. *ἐνίσπον* (*ἐν, ἐπω*), to tell, declare, advise.
- 'Ενερ-θε and -θεν, also *νέρθε* and *νέρθεν* (*ἐνεροι*) (with gen.), beneath, below, under.
- 'Ενθα (*ἐν*), here, there, in that country, where, whither, then, thereupon.
- 'Ενθάδε (*ἐνθα, -δε*), thither, hither, there, here, whither.
- 'Ενθέμεναι (Ερ. for *ἐνθειναι*), 2 aor. inf. act. of *ἐντίθημι*.
- 'Ενθεν (*ἐν, -θεν*), thence, hence, whence, from which; *ἐνθεν—ἐνθεν*, on the one side—on the other.
- 'Ενθῦμ-έομαι, f. *-ήσομαι*, aor. *ἐνεθῦμήθην* (*ἐν, θῦμός*), to lay to heart, consider well, ponder on, revolve in mind.
- 'Ενιαυτ-ός, -οῦ (*ὅ*) (*ἔνος*), a year.
- 'Ενι-οι, -αι, -α (*ἐνι = ἐνεστι, οἷ*), some.
- 'Ενίοτε (*ἐνι = ἐνεστι, ὄτε*), sometimes.
- 'Ενίσσω (for *ἐνίπτω*), to attack (with reproaches), reproach.
- 'Εννῆμαρ (*ἐννῆῦ, ἥμαρ*), for nine days.
- 'Εννο-έω (-ῶ), f. *-ήσω*, pf. *ἐν-νενόηκα* (*ἐν, νοέω*), to think of, reflect upon, conceive, devise.
- 'Εννῦμι, f. *ἔσω*, aor. mid. *ἐσσάμην* (*ἔω*), to clothe, wrap up.
- 'Εν-ὄρνυμι, f. *-όρω* (*ἐν, ὄρνυμι*), to excite in.
- 'Ενοχλ-έω (-ῶ), f. *-ήσω* (*ἐν, ὀχλέω*) (with dat.), to give trouble to, disturb.
- 'Ενταῦθα (*ἐν*), here, to this quarter, hither, there, to that quarter, at that place, thither, then, thereupon.
- 'Εντε-ᾶ, -ων (*τά*) (*ἐννῦμι*), arms, armour.
- 'Εν-τείνω, f. *-τενῶ*, pf. *-τέτᾶκα*, pf. passive *-τέτᾶμαι* (*ἐν, τείνω*), to stretch out at, threaten with.
- 'Εντερ-ον, -ου (*τό*) (*ἐντός*), an intestine.
- 'Εντεῦθεν (*ἐνθα*), hence, thence, afterwards.
- 'Εν-τίθημι, f. *-θήσω*, aor. *-έθην* (*ἐν τίθημι*), to lay on.
- 'Εντίμ-ος, -ον (*ἐν, τιμή*), in honour, honoured; *ἐντίμως ἔχειν*, to be held in honour, be esteemed.
- 'Εντός (*ἐν*) (with gen.), within.
- 'Εντροπαλίζομαι (freq. of *ἐντρέπω*), to keep turning round, look back from time to time.
- 'Εν-τυγχάνω, f. *-τεύσομαι*, pf. *τετύχηκα*, aor. *-έτύχον* (*ἐν, τυγχάνω*) (with dat.), to light upon, fall in with, meet with.
- 'Ενυάλι-ος, -ου (*ὁ*), *Enyalius* (epith. of Mars).
- 'Εξ (indecl.), six.
- 'Εξ-αγγέλλω, f. *-αγγελῶ* (*ἐκ, ἀγγέλλω*), to tell out, report abroad, declare.
- 'Εξ-άγω, f. *-άζω*, aor. *-ήγῶγον*, aor. pass. *-ήχθην* (*ἐκ, ἄγω*), to lead away.
- 'Εξ-αιρ-έω, (-ῶ), f. *-ήσω*, aor. *-εἴλοθ*, pf. pass. *-ήρημαι* (*ἐκ, αἰρέω*), to take out or away, remove, choose.
- 'Εξᾶκισχίλι-οι, -αι, -α (*ἑξάκισ, χίλιοι*), six thousand.
- 'Εξακόσι-οι, αι, -α (*ἑξ*), six hundred.
- 'Εξαπατ-άω (-ῶ), f. *-ήσω* (*ἐκ, ἀπατάω*), to deceive; *τὸ ἐξαπατᾶν*, deceive.
- 'Εξ-άπτω, f. *-άψω* (*ἐκ, ἄπτω*), to attach or fasten to, hang from; (mid.), to attach one's self unto, cling to, hang by.
- 'Εξ-άρχω, f. *-άρξω*, aor. *-ἤρχον* (*ἐκ, ἄρχω*) (with gen.), to begin, commence.
- 'Εξ-εἶπον, inf. *-ειπεῖν* (2 aor. of *ἐκ-φημι*) (*ἐκ, εἶπον*), to speak out, tell.
- 'Εξ-ελαύνω, f. *-ελάσω* Att. *-ελῶ*, pf.

- ελλάλακα (ἐκ, ἐλαύνω), to march forward.
- Ἐξ-εναρ-ίζω, f. -ίζω, aor. -ενάριξα (ἐκ, ἐναρίζω), to strip, spoil, slay.
- Ἐξ-έρχομαι, f. -ελεύσομαι, aor. -ἦλθον (ἐκ, ἔρχομαι) (with gen.), to go or come forth or out.
- Ἐξ-εστι, f. -έσται, impf. -ἦν (ἐκ, εἰμί) (with dat.), it is allowed or permitted, it is in the power of or possible for, it is lawful for.
- Ἐξ-εἰσῆσις (ἐξετάσις)ως (ἦ) (ἐξετάζω), an-inspection.
- Ἐξήκοντα (ἕξ), sixty.
- Ἐξίημι (ἐκ, ἵημι), to dismiss.
- Ἐξ-ικνέομαι, f. -ίξομαι, aor. -ἰκόμην (ἐκ, ἰκνέομαι), to reach, come to.
- Ἐξ-οίχομαι (ἐκ, οἶχομαι), to go out.
- Ἐξονομ-άζω, f. -άσω (ἐκ, ὀνομάζω), to utter aloud; ἔπος ἐξονομάζειν, to address (any one).
- Ἐξονομακλήδην (ἐκ, ὄνομα, καλέω), by name, calling by name; ἐξονομακλήδην ὀνομάζειν, to address by name.
- Ἐξοπίσω (ἐκ, ὀπίσω), backwards.
- Ἐξοπλ-ίζω, f. -ίσω (ἐκ, ὀπλίζω), to array in full armour, to arm.
- Ἐξοπλισι-α, -ας (ἦ) (ἐξοπλίζω), an arming.
- Ἐξ οὐ (χρόνου), since.
- Ἐξω (ἐκ) (with gen.), without, on the outside of, out of, beyond.
- Ἐοικα (pf.), (plqpf.) ἐόκειν (εἶκω), (with dat.), to be like, resemble, seem.
- Ἐός, ἐή, ἐόν (Ep. and Ion. for ὅς, ἦ, ὄν), his own, his.
- Ἐπ-αγγέλλω, f. -αγγελῶ, aor. ἠγγειλα (ἐπί, ἀγγέλλω), to tell, proclaim, announce.
- Ἐπαιν-έω (-ῶ), f. -έσω and -ῆσω, aor. ἐπήμησα (ἐπί, αἰνέω), to approve, praise.
- Ἐπάν Ion. ἐπήν (ἐπεί, ἄν), whenever, as soon as, after that.
- Ἐπεγγελ-άω (-ῶ), f. -άσομαι, (ἐπί, ἐν, γελάω) (with dat.), to insult.
- Ἐπεί (ἐπί), since, after that, when, whenever, as soon as, because.
- Ἐπείγω, f. ἐπείξω, to cause (another) to hasten; (mid.), to hasten.
- Ἐπειδάν (ἐπειδή, ἄν) (with subj.), whenever, as soon as.
- Ἐπειδή (ἐπεί, δῆ), since, inasmuch as, when, as soon as.
- Ἐπ-εἰμι, f. -έσομαι, impf. -ἦν (ἐπί, εἰμί), to be over or across.
- Ἐπ-εἰμι, inf. -ιέναι, impf. -ῆειν (ἐπί, εἰμί), to come on, approach, go on, follow.
- Ἐπείπερ (ἐπεί, περ), since, as.
- Ἐπειτα (ἐπί, εἶτα), in the second place, next, afterwards, then, thereupon; ὁ ἔπειτα χρόνος, the time to come.
- Ἐπέοικε (ἐπί, εἶοικε), it is reasonable, fitting, proper, becoming.
- Ἐπ-έρχομαι, f. -ελεύσομαι, aor. -ἦλθον (ἐπί, ἔρχομαι), to come to or near.
- Ἐπ-εύχομαι, f. -εὔξομαι (ἐπί, εὔχομαι), to pray to, beseech.
- Ἐπέχω, f. ἐφέξω, aor. ἐπέσχον (ἐπί, ἔχω), to hold out, present, offer.
- Ἐπήκο-ος, -ον (ἐπακούω), hearing; εἰς ἐπήκοον, within hearing distance.
- Ἐπί (with gen.), on, upon, at, in, by, to, for, resting or depending upon; (with dat.), in, on, upon, at, by, near, among, to, prone to; ἐπὶ γάμῳ, in marriage; ἐπ' αὐτῷ, in his honour; (with acc.), over, on, upon, at, to, against, for, into, with a view to, towards; (with numerals), as far as.
- Ἐπί (adv.), also, besides, in addition.
- Ἐπιβουλεύ-ω, f. -σω (ἐπί, βουλεύω), to plot or form designs against, intrigue.
- Ἐπιβουλ-ή, -ῆς (ἦ) (ἐπί, βουλῆ), a design against another, plot, intrigue.
- Ἐπι-δείκνυμι and -δεικνύω, f. -δείξω

- (ἐπί, δείκνυμι), to show forth, display, exhibit, show.
- Ἐπι-διώκω, f. -διώξω (ἐπί, διώκω), to pursue after.
- Ἐπίδρομος, -ον (ἐπίδραμεῖν), capable of being scaled.
- Ἐπιείκελος, -ον (ἐπί, εἰκελος), like.
- Ἐπιθυμ-έω (-ῶ), f. -ήσω (ἐπί, θυμός), to desire, covet.
- Ἐπιθυμί-α, -ας (ἡ) (ἐπιθυμέω), desire.
- Ἐπι-κάμπτω, f. -κάμψω (ἐπί, κάμπτω), to wheel around.
- Ἐπί-κειμαι, f. -κείσομαι (ἐπί, κεῖμαι), to hang over.
- Ἐπικερτομ-έω (-ῶ) (ἐπί, κερτομέω), to speak jestingly; ἐπικερτομέων, in jesting or sportive tone.
- Ἐπικίνδυνος, -ον (ἐπί, κίνδυνος), attended with danger.
- Ἐπικλήσις, (ἐπικλήσεως) (ἡ) (ἐπικαλέω), a surname; ἐπικλήσιν, by surname.
- Ἐπι-κλώθω, f. -κλώσω (ἐπί, κλώθω), to assign or allot.
- Ἐπι-λανθάνομαι, f. -λήσομαι, pf. -λέληθα and -λέλησμαι, aor. ἐπελάθωμην (ἐπί, λανθάνομαι), to forget.
- Ἐπι-λέγω, f. -λέξω (ἐπί, λέγω), to say in addition or after.
- Ἐπι-λείπω, f. -λείψω, aor. ἐπέλιπον (ἐπί, λείπω), to leave behind.
- Ἐπιμέλει-α, -ας (ἡ) (ἐπιμελής), care, attention.
- Ἐπιμελ-έομαι, f. -ήσομαι and -ηθήσομαι (ἐπί, μέλομαι), to observe carefully.
- Ἐπι-νέμω, f. -νεμῶ and -νεμήσω, aor. ἐπένειμα (ἐπί, νέμω), to distribute over or along (a table).
- Ἐπινο-έω (-ῶ), f. -ήσω (ἐπί, νοέω), to have in one's mind, think of, intend.
- Ἐπιορκ-έω (-ῶ), f. -ήσω (ἐπί, ὄρκος), to swear falsely by, commit perjury before; τὸ ἐπιορκεῖν, perjury.
- Ἐπιορκί-α, ας (ἡ) (ἐπί, ὄρκος), a false oath, perjury.
- Ἐπιορκος, -ον (ἐπί, ὄρκος), swearing falsely, perjured.
- Ἐπι-πίπτω, f. -πεσοῦμαι, pf. -πέπτωκα, aor. ἐπέπεσον (ἐπί, πίπτω), to fall upon.
- Ἐπισθένης, -ους (ὁ), Episthenes.
- Ἐπισιτ-ίζω, f. -ίσω Att. -ῖω (ἐπί, σιτίζω), to furnish provisions; (middle), to procure provisions or supplies.
- Ἐπίστανται, f. ἐπιστήσομαι, aor. ἠπιστήθην, to understand, know, be acquainted with.
- Ἐπιστάμενος (ἐπίσταται), skilfully, expertly, in a masterly way.
- Ἐπισκοπ-έω (-ῶ), f. -σκέψομαι (ἐπί, σκοπέω), to inspect.
- Ἐπίστασις (ἐπιστάσεως) (ἡ) (ἐπίστανται), a halt.
- Ἐπιστατ-έω (-ῶ) (ἐπιστάτης), to exercise command, superintend.
- Ἐπιστήμων, -ον (ἐπίστανται), versed in, clever.
- Ἐπιστολ-ή, -ῆς (ἡ) (ἐπιστέλλω), a letter.
- Ἐπιστρατεία, -ας (ἡ) (ἐπιστρατεύω), a march or expedition against.
- Ἐπιστρατεύω (ἐπί, στρατεύω), to lead an army against, march against.
- Ἐπι-σφάζω, f. -σφάξω (ἐπί, σφάζω), to slay upon.
- Ἐπι-τάσσω (Att. -τάττω), f. -τάξω, pf. pass. -τέταγμαi (ἐπί, τάσσω), to give in charge to, direct.
- Ἐπιτήδειος, -α, -ον (ἐπιτηδές), fit, suitable, proper, necessary; τὰ ἐπιτήδεια, the necessaries of life, provisions.
- Ἐπι-τίθημι, f. -θήσω, pf. -τέθεικα, aor. ἐπέθην (ἐπί, τίθημι), to place on, attack.
- Ἐπι-τρέπω, f. -τρέψω (ἐπί, τρέπω), to commit, intrust, allow.
- Ἐπι-τυγχάνω, f. -τεύξομαι, aor. ἐπέτυχον (ἐπί, τυγχάνω), to meet with.

- Ἐπι φαίνομαι, f. -φᾶνοῦμαι, aor. ἐπε-φάνην (ἐπί, φαίνομαι), to appear.
- Ἐπιφέρωμαι, f. ἐποίσομαι (ἐπί, φέρω), to rush upon, assail, attack.
- Ἐπίχαρ-ις, -ι (ἐπί, χάρις), pleasing, agreeable; τὸ ἐπίχαρι, pleasantness (of manner), graciousness.
- Ἐπιχειρ-έω (-ῶ), f. -ήσω (ἐπί, χεῖρ), to attempt, endeavour, strive.
- Ἐπι-χέω, f. -χεύσω, aor. ἐπ-έχεα and -έχευα (ἐπί, χέω), to heap (earth) upon (for a mound).
- Ἐπιχθόνι-ος, -ον (ἐπί, χθών), on or upon the earth, dwelling on the earth.
- Ἐπ-οίχομαι, f. -οιχήσομαι (ἐπί, οἶχομαι), to go to or towards, approach; ἰστὸν ἐποίχεσθαι, to ply the loom.
- Ἐπομαι, f. ἐψομαι, aor. ἐσπόμην, impf. εἰπόμην, to follow, attend; ἔπεσθαι ἅμα, to accompany.
- Ἐπος, (ἔπε)ος (τό), a word, command, mandate, tidings, news; ἔπος φάναι, to speak.
- Ἐποτρ-ύνω, f. -ῦνῶ (ἐπί, ὀτρύνω), to stir up, urge on, arouse, impel.
- Ἐπτά (indecl.), seven.
- Ἐπτακαίδεκα (ἐπτά, καί, δέκα), seventeen.
- Ἐράσμι-ος, -α (poet. -η), -ον (ἐράω), lovely, beloved.
- Ἐργ-άζομαι, f. -άσομαι, pf. εἰργασμαι (\*ἔργω), to cultivate (the soil).
- Ἐργ-ον, -ον (τό) (ἔρδω), a deed, action, work, employment, (agricultural) labour, affair, duty, thing, operation; ἀεικεῖ ἔργα, insults.
- Ἐργω (Hom. ἔέργω), f. ἔρξω, to shut up or confine; ἐντὸς ἔέργειν, to inclose, bound.
- Ἐρδω, f. ἔρξω, pf. ἔοργα, plqpf. ἐώργειν, to work, do, accomplish, practise (an art).
- Ἐρεβενν-ός, -ή, -όν (Ἐρεβος), dark, gloomy.
- Ἐρεθ-ίζω, f. -ίσω (ἐρέθω), to irritate, provoke.
- Ἐρείπομαι, pf. ἐρήριπα, aor. ἤριπον Ἐρ. ἔριπον, to fall down.
- Ἐρημί-α, -ας (ἡ) (ἔρημος), a solitude, desert.
- Ἐρημ-ος, -ον, lonely, desert, deserted, empty.
- Ἐρίνε-ός, -οῦ (ὅ), the wild fig-tree.
- Ἐρμηνεύς, (ἔρμηνέ)ως (ὅ), an interpreter.
- Ἐρ-ομαι, f. -ήσομαι, aor. ἠρόμην, to ask, inquire.
- Ἐρος (ὅ) (poet. for ἔρωσ), love, desire, appetite; ἔρον ἔντο, they satisfied their appetite.
- Ἐρπω, to go slowly or creep, go (in general).
- Ἐρρωμέν-ος, -η, -ον (pf. part. pass. of ῥώννυμι), strong, valiant.
- Ἐρύκω, f. ἐρύξω, aor. ἤρυξα, to hold back, restrain.
- Ἐρῦμα, (ἐρύματ)ος (τό) (ἐρύομαι), a defence, guard, fortification.
- Ἐρῶ, f. ἐρῶσω, pf. ἤρῶκα, to wander, go off; ἔρρε! be off! away with you!
- Ἐρύ-ω, f. -σω, pf. pass. εἰρῦμαι, 1 aor. mid. ἠρυσάμην, 2 aor. mid. ἠρύομαι, ἔρυσσο, ἔρῦτο and εἰρῦτο, to draw, draw down, pull, pull towards; (mid.), to draw to one's self, protect, defend, restrain, draw off (as meat from spits); (poet. εἰρύομαι); Att. collat. form ῥύομαι means always to guard, protect.
- Ἐρχομαι, f. ἐλεύσομαι, pf. ἐλήλυθα, aor. ἤλθον and ἤλυθον, to come, go, return, enter, engage; ἔρχεσθαι εἰς πράξιν, to engage in an enterprise; ἔρχεσθαι εἰς, to approach; ἔρχεαι (Ion.) and ἔρχει (Att.) for ἐρχη, 2 s. pres. ind.
- Ἐρῶ (fut.), pf. εἰρηκα, aor. εἶπον, to say, tell, mention.
- Ἐρωσ, (ἔρωτ)ος (ὅ) (ἐράω), love, desire; ὁ Ἐρωσ, Cupid.
- Ἐρωτ-άω (-ῶ), f. -ήσω, to ask, inquire.



- Ἐρωτιδέυς, (Ἐρωτιδέ)ως (ὁ), a loving, little Cupid.
- Ἐς (Ion. and old Att. for εἰς), with regard to, in the case of.
- Ἐσθίω (poet. ἔσθω), impf. ἤσθιον, to eat.
- Ἐσθλ-όν, -οῦ (τό), good fortune, prosperity.
- Ἐσθλ-ός, -ή, -όν, good, brave.
- Ἐσθ' ὄτε (= ἔστιν ὄτε), sometimes.
- Ἐσσεαι (poet.), and ἔσαι (Ion.), and ἔσει (Att.) for ἔση, 2 s. fut. of εἰμί.
- Ἐσταν (Ep. for ἔστησαν), they stood (3 pl. 2 aor. act. of ἵστημι).
- Ἐστε (ἐς, ὄτε), until.
- Ἐσχᾶτ-ος, -η, -ον, uttermost, extreme, last; τὰ ἔσχατα, the extremity; ἐσχάτως, extremely, very.
- Ἐταῖρ-ος, -ου (ὁ) (Ep. ἑταῖρος), a companion, friend.
- Ἐτερ-ος, -α, -ον, the other, one of two, another, opposite.
- Ἐτήσι-ος, -α (Ep. -η), -ον (ἔτος), every year, yearly.
- Ἐτήτυμ-ος, -ον (ἔτυμος), true, trusty.
- Ἐτι, yet, still, any longer, hereafter.
- Ἐτοιμ-ος, -η, -ον (Att. ἔτοιμος), ready, prepared.
- Ἐτος, (ἔτε)ος contr. ἔτους (τό), a year; οἱ τριάκοντα ἔτη γεγονότες, they who were thirty years of age.
- Εὖ, well; εὖ ποιεῖν, to confer or bestow a favour upon, do good to.
- Εὐδαιμονί-α, -ας (ἡ) (εὐδαίμων), happiness.
- Εὐδαιμον-ίζω, f. -ίσω (εὐδαίμων), to call, account or esteem happy, felicitate.
- Εὐδαίμ-ων, -ον (εὖ, δαίμων), fortunate, prosperous, happy.
- Εὐδ-ω, f. -ήσω, Hom. impf. εὐδεσκον, to sleep.
- Εὐειδ-ής, -ές (εὖ, εἶδος), well shaped or formed, graceful, comely.
- Εὐέλπ-ις, -ι (εὖ, ἔλπις), of good hope, hopeful, confident.
- Εὐεργεσί-α, -ας, (ἡ) (εὐεργέτης), an act of kindness, benefit, favour.
- Εὐεργετ-έω (-ῶ), f. -ήσω (εὐεργέτης), to confer a favour on, do good to, benefit.
- Εὐεργέτ-ης, -ον (ὁ) (εὖ, ἔργον), a well-doer, benefactor.
- Εὐζών-ος, -ον (Ep. εὐζώνος) (εὖ, ζώνη), well-girdled, fair-zoned.
- Εὐθύς (adv.), straightway, immediately, forthwith, shortly.
- Εὐθύωρον (εὐθύς), in a straight direction, right onward.
- Εὐκλε-ής, -ές (εὖ, κλέος), famous, glorious.
- Εὐκομ-ος, -ον (Ep. ἠύκομος) (εὖ, κόμη), fair-haired.
- Ἐυκτίμεν-ος, -η, -ον (εὖ, κτίμενος from κτίζω), well-built, lying beautifully, well-inhabited, populous.
- Εὐλ-ῆ, -ῆς (ἡ), a worm, maggot.
- Εὐμεταχείριστ-ος, -ον (εὖ, μεταχειρίζω), easily managed, manageable.
- Ἐμμελί-ης, -ου Ep. -ω and -έω (ὁ) (εὖ, μελία), good at the ashen-handled spear, armed with good ashen spear.
- Εὐναιετά-ων, -ουσα, -ον (εὖ, ναιετάω), well-inhabited, well-situated.
- Εὐν-ῆ, -ῆς (ἡ), a couch, bed, abode.
- Εὐνοι-ᾶ, -ας (ἡ) (εὐνοος), good will, affection.
- Εὐνο-ος, -ον (Att. εὐν-ους, -ουν) (εὖ, νόος), well or kindly disposed, affectionate.
- Εὐνητ-ος, -ον (Ep. εὐννητος) (εὖ, νέω), well spun or woven.
- Εὐξεστ-ος, -ον, also -ος, -η, -ον (Ep. εὐξεστος) (εὖ, ξέω), well-planed, smoothed, or polished.
- Εὐοπλ-ος, -ον (εὖ, ὀπλα), well-armed.
- Εὐπεπλ-ος, -ον (εὖ, πέπλος), with a beautiful peplus, well-clad, gracefully-robed, beautifully-attired.
- Εὐπετ-ής, -ές (εὖ, πίπτω), easy.
- Εὐπηκτ-ος, -ον (εὖ, πήγνυμι), well-built.

- Εὐπλόκᾱμος, -ον (Ἐρ. εὐπλόκᾱμος) (εὖ, πλόκᾱμος), *fair-locked, fair-haired.*
- Εὐπόρος, -ον (εὖ, πόρος), *easy to pass over or travel through.*
- Εὐπρακτος, -ον (εὖ, πράσσω), *easy to be done or effected.*
- Εὐρημα, (εὐρήματ)ος (τό) (εὐρίσκω), *a prize, piece of good luck.*
- Εὐρίσκω, f. -ήσω, pf. -ηκα, aor. -ον, *to find, obtain, invent.*
- Εὐρος, (εὐρε)ος (τό) (εὐρύς), *breadth, width.*
- Εὐρύς, -εἶα, -ύ, *wide, broad, spacious.*
- Ἐὖς (ὁ), gen. sing. ἔηος, gen. pl. neut. ἑάων, *good, brave, noble.*
- Εὐτακτος, -ον (εὖ, τάσσω), *observant of order or discipline.*
- Εὐτε, *when, then.*
- Εὐτολμος, -ον (εὖ, τολμάω), *valiant.*
- Εὐτύχη-έω (-ῶ), f. -ήσω (εὐτύχης), *to be fortunate or happy.*
- Εὐτύχη-ής, -ές (εὖ, τυχεῖν), *fortunate.*
- Εὐφράτης, -ον (ὁ), *the Euphrates.*
- Εὐχετ-άομαι, impf. -αόμην (poet. for εὐχομαι), *to address vows or prayers, render homage.*
- Εὐχ-ή, -ῆς, (ῆ) (εὐχομαι), *a prayer, wish.*
- Εὐχομαι, f. εὐξομαι, aor. ηὐξάμην, *to pray, wish.*
- Εὐχολ-ή, -ῆς (ῆ) (εὐχομαι), *a subject of prayer, source of boasting, boast.*
- Εὐώνυμος, -ον (εὖ, ὄνομα), *of good omen, the left.*
- Ἐφ' ἑαυτῶν (for ἐπὶ ἑαυτῶν), *by themselves.*
- Ἐφεδρος, -ου (ὁ) (ἐπί, ἔδρα), *an avenger.*
- Ἐφ-έπω, f. -έψω, aor. -έσπον, impf. -εἶπον (ἐπί, ἔπω), *to follow after or closely, pursue, rush on to.*
- Ἐφεσος, -ου (ῆ), *Ephesus.*
- Ἐφετμ-ή, -ῆς (ῆ) (ἐφήμι), *an injunction, command.*
- Ἐφίστημι, f. ἐπιστήσω, pf. ἐφέστηκα, aor. ἐφέστην (ἐπί, ἵστημι), *to place or set upon or over, check, stop, cause to halt; (mid.), to halt; ἐφέστηκα, I stand upon; ἐφειστήκειν, I was standing upon.*
- Ἐφοδός, -ου (ῆ) (ἐπί, ὁδός), *an approach.*
- Ἐφορμ-άω (-ῶ), f. -ήσω, aor. pass. ἐφορήθην (ἐπί, ὀρμάω), *to stir or rouse up against; (mid.), to rush upon, attack.*
- Ἐφορος, -ου (ὁ) (ἐφοράω), *an ephor; οἱ ἔφοροι, the ephori (at Sparta).*
- Ἐφύπερ-θε or -θεν (ἐπί, ὑπέρ, -θε or -θεν), *above.*
- Ἐχθρ-α, -ας (ῆ) (ἐχθρός), *hatred, enmity.*
- Ἐχθρ-ός, -οῦ (ὁ), *an enemy, (private and bitter) foe.*
- Ἐχϋρ-ός, -ά, -όν (ἔχω), *strong; τὸ ἐχϋρὸν χωρίου, a strong-hold.*
- Ἐχω, f. ἔξω and σχήσω, pf. ἔσχηκα, aor. ἔσχω, impf. εἶχον, *to have, hold, occupy, possess, keep, wear, bear, bring, get, take, receive, enjoy, seize upon, delay, employ, use, be able, obtain, entertain, hold down; (mid.), to hold one's self back or off, desist; ἔχεσκον Hom. for εἶχον; ἔχειν τὴν γνώμην, to direct one's thoughts; μείον ἔχων ἀπαλλάττεσθαι, to come off with disadvantage, prove inferior; ἐχόμενος (with gen.), next.*
- Ἐψητ-ός, -ῆ, ὄν (ἔψω), *boiled, obtained by boiling.*
- Ἐψ-ω, f. -ήσω, *to boil, cook.*
- Ἐών, ἐοῦσα, ἐόν (Hom. for ὦν), *pres part. of εἰμί.*
- Ἐως, ἔω (ῆ), *the morning.*
- Ἐως, *as long as, until.*

## Z.

- Ζάβατος, -ου (ὁ), *the Zabatus.*
- Ζαπάτ-ας, -ου (ὁ), *the Zapatas.*
- Ζάω (ζῶ) (Ἐρ. ζῶω), inf. ζῆν, f. βιώ-

σω, pf. βεβίωκα, to live, be alive; ζῶν, alive.  
 Ζεύγν-ῦμι and -ύω, f. ζεύξω, pf. pass. ἐξευγμαι, 1 aor. ἐξεύχθην, 2 aor. ἐξύγην, to join, connect.  
 Ζεύς, (Δι- poet. Ζην-)ός (ὁ), Jupiter, Jove; νῆ Δία, ay, by Jove.  
 Ζηλ-όω (-ῶ) (ζήλος), to envy, esteem or pronounce happy, admire.  
 Ζηλωτ-ός, -ή, -όν (ζηλόω), envied, to be envied, enviable, happy, blessed.  
 Ζητ-έω (-ῶ), f. -ήσω, to inquire for, seek.  
 Ζυγ-όν, -οῦ Ep. -όφιν (τό), a yoke.  
 Ζω-ός, -ή, -όν (ζάω), alive, living.

## H.

Ἢ (Ep. ἡέ), or, either, whether, than.  
 Ἡ, certainly, assuredly; ἡ μήν, in very truth.  
 Ἡ (ἡμί) Ep. for ἔφη, from φημί.  
 Ἡ (sc. τῆ δόφ), in the way in which, as.  
 Ἡβ-άω (-ῶ), f. -ήσω (ἡβη), to be youthful or in the prime of life.  
 Ἡγεμών, (ἡγεμόν)ος (ὁ) (ἡγέομαι), a guide, leader.  
 Ἡγέομαι (-οῦμαι), f. -ήσομαι (ἄγω), to lead the way for, guide, precede, lead, command (i. e., be commander of), think, consider; τὸ ἡγούμενον (sc. μέρος), the van (of an army).  
 Ἡγήτωρ, (ἡγήτορ)ος (ὁ) (ἡγέομαι), a leader, commander, chief.  
 Ἡδέ, and.  
 Ἡδῆ, already, now, even now, by this time, just; ἡδὴ τῆς νυκτός, this very night.  
 Ἡδομαι, f. ἡσθήσομαι, aor. ἡσθην, to be pleased or delighted.  
 Ἡδον-ή, ἡς (ῆ) (ἡδομαι), pleasure, sweetness.  
 Ἡδ-ύς, -εῖα, -ύ, pleasant, agreeable; comp. ἡδίων, sup. ἡδιστος; ἡδιστα, most gladly; ἡδέως, pleasantly, cheerfully.

Ἡεν (Ep. for ἦν), impf. of εἰμί.  
 Ἡερό-εις, -εσσα, -εν (ἡήρ Ep. for ἡήρ), cloudy, dim, dusky, murky, gloomy.  
 Ἡετίων, (Ἡετίων)ος (ὁ), Eëtion.  
 Ἡκα, gently.  
 Ἡκιστα, least of all, by no means.  
 Ἡκω, f. ἡξω, impf. ἡκον, to be come or present, arrive, come.  
 Ἡλᾱκάτ-η, -ης (ῆ), a distaff.  
 Ἡλεῖ-ος, -ου (ὁ) (Ἡλις), an Elëan.  
 Ἡλεκτρ-ον, -ου (τό), electron or electrum, amber.  
 Ἡλίθι-ος, -α, -ον (ἡλόος), foolish, silly; τὸ ἡλίθιον, folly.  
 Ἡλικί-α, -ας (ῆ) (ἡλιξ), age.  
 Ἡλικί-η, -ης (ῆ), Ion. for ἡλικία.  
 Ἡλικιώτ-ης, -ου (ὁ) (ἡλικία), an equal in age, companion, fellow.  
 Ἡλι-ος, -ου (ὁ), the sun; ἅμα ἡλίω ἀνίσχοντι and ἀνατέλλοντι, at sunrise; ἅμα τῷ ἡλίω δύνοντι and δνομένῳ, at sunset.  
 Ἡμαι, impf. ἡμην, to sit, stay.  
 Ἡμαρ, (ἡμαῦ)τος (τό) (poet. for ἡμέρα), a day; ἡμαρ, by day; ἡματα πάντα, continually; ἡμαρ ὀρφάνικ-όν, the day that makes one an orphan.  
 Ἡμεῖς (pl. of ἐγώ), we; ἐφ' ἡμῶν, in or of our time.  
 Ἡμελημένως (ἡμελημένος, ἀμελέω), carelessly.  
 Ἡμέρ-α, -ας (ῆ), a day; ἅμα τῇ ἡμέρῳ, at daybreak.  
 Ἡμέτερ-ος, -α, -ον (ἡμεῖς), our own, our.  
 Ἡμίβρωτ-ος, -ον (ἡμι-, βιβρώσκω), half-eaten.  
 Ἡμιδε-ής, -ές (ἡμι-, δέω), half-full.  
 Ἡμίλεπτ-ος, -ον (ἡμι-, λέπω), half-hatched.  
 Ἡμίον-ος, -ου (ῆ, ὀ) (ἡμι-, ὄνος), a mule.  
 Ἡμισυ, (ἡμίσε)ος (τό), a half.  
 Ἡμισυ-ς, -εῖα, -υ, half.  
 Ἡν contr. from ἐάν (which see).

Ἡνίκᾶ, when.

Ἡνίοχος, -ου (ὁ) (ἡνία, ἔχω), a charioteer.

Ἡρᾶκλ-έης (-ῆς), -έος (-έους) (ὁ), Hercules.

Ἡρως, (ἦρω)ος (ὁ), a hero.

Ἡσσομαι, f. -ἠθῆσομαι (Att. ἡττάομαι) (ἡσσω), to be inferior to, yield to, be defeated or overcome by, be outdone by.

Ἡσσω, -ων, -ον, less; (adv.) ἥσσω.

Ἡσυχῆ, quietly.

Ἡσυχία, -ας (ἡ), quiet; καθ' ἡσυχίαν, quietly.

Ἡτοι (ἦ, τοι), truly, indeed, as may well be imagined, as you well know, yet.

Ἡτορ (τό), the heart, soul.

Ἡυκομος, -ον (Ep. for εὐκομος), (εὖ, κόμη), fair or beautiful haired.

Ἡχ-έω (-ῶ), f. -ἤσω (ἡχῆ), to sound.

Ἡχι (Ep. for ἦ), where.

Ἡώς, (ἦός)ος contr. ἦοῦς (ἦ), the dawn, morning; ἡ Ἡώς, Aurora, the goddess of morning; ἅμα ἦοι φαινομένηφιν, at the first appearance of the dawn.

### Θ.

Θάλασσα, -ης (ἡ) (Att. θάλαττα), the sea.

Θάλα-ἅ, -ων (τά) (θάλλω), joys or delights of life, delicacies.

Θάλαρ-ός, -ία, -όν (θάλειν), blooming, large and swelling (of a tear).

Θάλπωρ-ἡ, -ῆς (ἡ) (θάλλω), comfort.

Θαμβέω (-ῶ), f. -ῆσω (θάμβος), to be astonished, amazed, to wonder.

Θάμβος, (θάμβε)ος (τό), astonishment, amazement, wonder.

Θάνᾱτ-ος, -ου (ὁ) (θάνεῖν), death; ὁ Θάνατος, Death (twin brother of Sleep).

Θανατ-όω (-ῶ), f. -ώσω, aor. pass. ἐθανατώθην (θάνατος), to condemn to death.

Θάπτω, f. θάψω, to bury, inter.

Θαρράλ-έος, -α, -ον (θάρρος), confident; τὸ θαρράλ-έως ἔχειν, the feeling confident.

Θαρρύνω (θάρρος), to encourage.

Θαρύπ-ας, -ον (ὁ), Tharypas.

Θαυμ-άζω, f. -άσω, pf. τεθαύμακα (θαῦμα), to wonder, admire.

Θαυμάσι-ος, -α, -ον (θαυμάζω), wonderful, remarkable.

Θαυμαστ-ός, -ῆ, -όν (θαυμάζω), wonderful, surprising.

Θε-ία, -ῆς (ἡ), a goddess.

Θεαιν-ᾶ, -ης (ἡ) (poet. for θεά), a goddess.

Θε-άομαι, f. -άσομαι, pf. τεθέᾱμαι (θεά), to see.

Θέλ-ω, f. -ήσω, pf. τεθέληκα, to be willing, wish, desire.

Θέμις (Ep. θέμιστ- Att. θέμιτ-)ος (ἡ), right; ἡ θέμις ἐστίν, as is right.

Θεοειδ-ής, -ές (θεός, εἶδος), god-like, divine, beauteous (in outward form).

Θεόπομπ-ος, -ου (ὁ), Theopompus.

Θεοπρόπι-ον, -ου (τό) (θεός, πρέπω), a heavenly sign or oracle; τὰ θεοπρόπια, augury.

Θε-ός, -οῦ (ὁ, ἡ), a god, goddess, divinity.

Θεοσέβει-α, -ας (ἡ) (θεός, σέβομαι), the service or fear of God, piety, religion.

Θεραπεύω (θεράπων), to wait on, court, cherish.

Θεράπων, (θεράπωντ)ος (ὁ), an attendant.

Θερμ-ός, -ῆ, ὄν (θέρω), warm, hot.

Θέρος, (θέρε)ος (τό), summer.

Θεσμ-ός, -οῦ (ὁ) (τίθημι), a law, rule, ordinance.

Θεσσαλ-ός, -οῦ (ὁ) (Att. Θετᾱλός), a Thessalian.

Θέω, f. θεύσομαι, to run, move swiftly; δρόμω θεῖν, to run with speed.

Θεωρ-έω, (-ῶ), f. -ῆσω (θεωρός), to look at, view, survey, be a spectator of.

Θῆβαι, -ῶν (*al*), *Thebes*.  
 Θηβαῖος, -α, -ον (Θῆβαι), *Theban*.  
 Θηβαῖος, -ου (ὁ), *a Theban*.  
 Θῆβ-η, -ης (ἡ), *Thēbē*; Θῆβησιν, *in or at Thēbē*.  
 Θῆλ-υς, -εἰα, -υ (θάλλω, τέθηλα), *female, feminine, tender-hearted*; ἡ Θῆλεια θεός, *a goddess*.  
 Θηρ-άω (-ῶ), *f. -άσομαι and -άσω (θήρ, θήρα), to hunt after, pursue eagerly or greedily*.  
 Θηρί-ον, -ου (τό) (θήρ), *a wild animal, beast*.  
 Θνήσκω, *f. θῆνομαι, pf. τέθνηκα, aor. ἔθῆνον, to die; τέθνηκα, I am dead; τεθνη-ώς, -υῖα, -ός, dead; οἱ θανόντες, the dead*.  
 Θνητ-ός, -ή, -όν (θνήσκω), *subject to death, mortal*; ὁ θνητός, *a mortal*.  
 Θο-ός, -ή, -όν (θέω), *swift*.  
 Θόρυβ-ος, -ου (ὁ), *a noise, tumult*.  
 Θοῦρ-ος, -ου (ὁ) (θρώσκω, θορεῖν), *leaping, rushing, raging, impetuous, eager, resistless*.  
 Θραξ, (Θρακ)ός (ὁ), *a Thracian*.  
 Θρασ-ύς, -εἶα, -ύ, *bold, courageous, daring, rash, venturesome*.  
 Θρίξ, (τριχ)ός, *dat. pl. θριξί (ἡ), the hair; αἱ τρίχες, locks of hair*.  
 Θρόν-α, -ων (τά), *flowers (etc., embroidered on cloth)*.  
 Θρόν-ος, -ου (ὁ), *a throne, seat*.  
 Θυγάτηρ, (θυγατέρ)ος *contr. θυγα-τρός (ἡ), a daughter*.  
 Θῦμ-ός, -οῦ (ὁ), *the soul, life, mind, desire, bosom, breast*.  
 Θυμ-όω (-ῶ), *f. -ώσω (θυμός), to make angry, incense; pf. part. pass. τεθυμωμένος, incensed*.  
 Θύ-ομαι, *f. -σομαι (mid. ofθύω), to sacrifice for one's self, have a victim slain (in order to take the auspices), inspect the entrails*.  
 Θύρ-α, -ας (ἡ), *a door, gate; ἐπὶ ταῖς βασιλέως θύραις, at or to the king's court*.

Θύραζε (θύρασδε) (with gen.), *out of the door of, forth from*.  
 Θωράκ-ίζω, *f. -ίσω, pf. pass. τεθωράκισμαι (θώραξ), to arm with a breast-plate or corselet; (mid.), to put on a breast-plate or corselet*.  
 Θώραξ, (θώρακ)ος (ὁ), *a breast-plate, corselet*.

## I.

Ίάλλω, *f. ἰάλω, aor. ἔηλα, to stretch or put forth*.  
 Ίάομαι, *f. ἰάσομαι, to heal, cure*.  
 Ίατρ-ός, -οῦ (ὁ) (ἰάομαι), *a physician*.  
 Ίάχ-ω, *f. -ήσω, pf. ἰάχα, to cry, shout, scream*.  
 Ίδέ (Ep. and Ion. for ἡδέ), *and*.  
 Ίδε or ἰδέ (imperat. aor. of εἶδον), *see! lo! behold!*  
 Ίδιότης, (ιδιότη)ος (ἡ) (ἰδιος), *a peculiarity*.  
 Ίδομενεύς, (Ίδομενέ)ως Ep. and Ion. -ῆος (ὁ), *Idomenēus*.  
 Ίδρ-ις, -ι (οἶδα) (with gen.), *knowing, acquainted with, skilful in*.  
 Ίδρ-όω (-ῶ), *f. -ώσω (ιδρώς), to sweat; ἰδρ-ῶν, -οῦσα, -οῦν, in a sweat or foam*.  
 Ίερ-όν, -οῦ (τό) (ἱερός), *a sacrifice, victim; τὰ ἱερά, the entrails*.  
 Ίζω, *impf. ἴζον and ἴζεσκον, to seat, sit, be seated*.  
 Ίημι, *f. ἦσω, aor. ἦκᾶ, 2 aor. mid. εἴμην and εἴμην, to send, send or take away; (mid.), to rush, satisfy (an appetite)*.  
 Ίθύς (Ep. and Ion. for εὐθύς), *straight or directly into*.  
 Ίκᾶν-ός, -ή, -όν (ικάνω), *fit, proper, sufficient, competent, enough, able, capable, qualified*.  
 Ίκᾶνω, *impf. ἴκᾶνον (Ep. for ἴκω), to become, come or proceed to, arrive at*.  
 Ίκέτ-ης, -ου (ὁ) (ἴκω), *a suppliant*.  
 Ίκνέομαι, *f. ἴζομαι, pf. ἴγμαι, aor.*

- ἰκόμην (ἰκω), to go to, arrive at, reach.
- \*Ἴκω, impf. ἴκον, to come or go to, reach.
- \*Ἰλάσκομαι, f. ἰλάσομαι (Ἰλαος), to appease, propitiate.
- \*Ἰλι-ος, -ου (ἦ), *Ilium* or *Troy*.
- \*Ἰμάς, (ἰμάντ)ος (ό), a leathern strap or thong.
- \*Ἰμείρω (Ἰμερος), to long or yearn for, desire.
- \*Ἰμερ-ος, -ου (ό), a longing, desire.
- \*Ἰνῦ, that, in order that.
- \*Ἴος, ἰα, ἰῆς, ἰῶ, ἰῆ, ἰαν (Ep. for εἶς), one, a single.
- \*Ἰουλ-οι, -ων (οί), curling locks, tresses.
- \*Ἰοχέαιρ-α, -ας, (ἦ) (ἰός, χαίρω), delighting in arrows, arrow-loving; (ἰός, χέω), pouring or showering arrows.
- \*Ἰππασί-α, -ας (ἦ) (ἰππάζομαι), riding, a riding up and down.
- \*Ἰππεύς, (ἰππέ)ως (ό) (ἵππος), a horseman; οἱ ἰππεῖς, the horse or cavalry.
- \*Ἰππικ-όν, -οῦ (τό) (ἵππος), the cavalry.
- \*Ἰππιοχαίτ-ης, -ου (ό) (ἵππιος, χαίτη), of horse hair, shaggy with horse hair.
- \*Ἰππόδαμ-ος, -ον (ἵππος, δαμάω), tamer of steeds.
- \*Ἰππόδρομ-ος, -ου (ό) (ἵππος, δρόμος), a race-course (for horses and chariots), hippodrome.
- \*Ἴππ-ος, -ου (ό), a horse, steed.
- \*Ἰππουρις, (ἰππούριδ)ος (ἦ) (ἵππος, οὔρα), horse-tailed, decked with horse tail.
- \*Ἴρ-ός, -ῆ, -όν (Ep. for ἱερός), sacred.
- \*Ἰσ-άζω, f. -άσω, 3 s. impf. mid. ἰσάσκετο for ἰσάζετο (ἴσος), to make equal, equal; (mid.), to regard one's self as equal, compare one's self boastfully with.
- Ἰσαν (Ep. 3 pl. impf. of εἶμι), they went.
- \*Ἰσθμ-ός, -οῦ (ό), the Isthmus (of Corinth).
- \*Ἴσ-ος, -η, -ον, equal, even, like; ἴσου, equally; ἴσως, perhaps; ἐν ἴσῳ (sc. βήματι), with an even step.
- \*Ἰστημι, f. στήσω, 1 aor. ἔστησα, to set, place, post, station, stop, halt; ἴσῃμαι (pres. mid.) and ἔστηκα (pf. act.), to stand, stop, halt; ἔστην (2 aor. act.), I stood, stopped, halted.
- \*Ἴστ-ός, -οῦ (ό) (ἴστημι), a loom, web; ἴστων ὑφαίνειν, to ply the loom, weave a web.
- \*Ἰσχυρ-ός, -ά, -όν (ἰσχύω), strengthened, strong; ισχυρῶς, powerfully, vehemently, violently, severely, very.
- \*Ἴσχύς, (ἰσχύ)ος (ἦ) (ἴσχω, ἴς), strength.
- \*Ἰφί, vigorously.
- \*Ἰχνος (ἴχνε)ος contr. ἴχνους (τό), a track, footstep.
- \*Ἰωνί-α, -ας (ἦ) (\*Ἴων), *Ionía*.

## Κ.

- Κάγώ, contr. from καὶ ἐγώ.
- Κάδ (before δ) Ep. for κατά, down.
- Κάδμ-ος, -ου (ό), *Cadmus*.
- Καθαιρ-έω (-ῶ), f. -ήσω, aor. καθείλον (κατά, αἰρέω), to pull down.
- Καθ-έζομαι, f. -εδούμαι (κατά, ἐζομαι), to seat one's self, sit down.
- Καθειᾶτο Ep. for ἐκάθηντο, 3 pl. impf. of κάθημαι.
- Καθεύδ-ω, f. -ήσω, pf. -ῆκα (κατά, εὔδω), to sleep.
- Καθήκει (κατά, ἦκω) (with dat.), it is incumbent on, the duty of.
- Κάθημαι, impf. ἐκάθημην (κατά, ἦμαι), to sit, be seated.
- Καθ-ίζω, f. -ίσω Att. -ἰῶ (κατά, ἴζω), to seat; (with dat.), to sit down or perch on.
- Καθ-ίημι, f. -ήσω, aor. -ῆκα (κατά, ἦμι), to send down; λανκανίης καθέηκα, I have drank.
- Καθ-ίστημι, f. καταστήσω, pf. καθέσ-

- γηκα, αογ. κατέστην (κατά, ἵστημι), to place, station, post, dispose.
- Καθορ-ᾶω (-ᾶ), f. κατοψομαι, pf. καθεώρακα, αογ. κατεῖδον (κατά, ὀράω), to see, observe.
- Καθύπερ-θεε and -θεν (κατά, ὑπερθε), below, beneath, on the top.
- Καί, and, also, both, too, besides, likewise, even, in fact.
- Καιν-αί, -ῶν (αἶ), Cæna.
- Καινῦμαι, pf. κέκασμαι, plqpf. ἐκεκασμην, to be distinguished or adorned.
- Καίπερ (καί, περ), although.
- Καιρ-ός, -οῦ (ὅ), a fit time, occasion, juncture, crisis.
- Κακ-όν, -οῦ (τό), evil, misfortune, harm, injury, calamity, woe.
- Κακόνο-ος, -ον (contr. κακόν-ους, -οον). (κακός, νόος, νοῦς), ill-disposed, ill-intentioned.
- Κακ-ός, -ή, -όν (comp. κακίων, super. κάκιστος), bad, evil, harmful, injurious, dire, cowardly, base; ὁ κακός, a coward; κακῶς ποιεῖν, to injure; ποιεῖν ἀνῆκεστὰ κακά, to injure irreparably.
- Κακοῦργ-ος, -ον (κακά, \*ἔργω), doing ill, mischievous, criminal.
- Καλ-έω (-ᾶ), f. -έσω, pf. κέκληκα, Hom. impf. καλέεσκον, to call, name, send for, summon.
- Καλήτωρ, (καλήτορ)ος (ὅ) (καλέω), a crier, summoner.
- Καλι-ᾶ, -ᾶς (Ion. -ή, -ῆς) (ή), a nest.
- Καλλιπάρη-ος, -ον (καλλι-, παρεῖά), beautiful-cheeked.
- Καλλιφύλλ-ος, -ον (καλλι-, φύλλον), with beautiful leaves, beautiful-leaved.
- Κάλλος, (κάλλε)ος Att. κάλλους (τό) (καλός), beauty.
- Καλλωπισμ-ός, -οῦ (ὅ), (καλλωπίζω), an adorning, decoration, display, showing off.
- Καλ-ός, -ή, ὄν, beautiful, fair, becoming, favourable, good, propitious, hon-
- ourable, beautiful, proper; τὸ καλόν, fairness, fair dealing; καλῶς ἔχειν, to be beautifully disposed or arranged (of an army); comp. καλλίων, super. κάλλιστος; (adv.), καλῶς, κάλλιον, κάλλιστα.
- Καλύπτρ-α, -ας (Ion. -η, -ῆς) (ή) (καλύπτω), a veil.
- Καλύπτω, f. καλύψω, αογ. ἐκάλυψα, to cover.
- Κάμνω, f. κάμοῦμαι, pf. κέκμηκα, αογ. ἐκάμον, to work one's self weary, become weary, work hard, toil.
- Κἄν (καὶ ἂν), and if, even if, even though.
- Κάνε-ον, -ον (τό) (κάννα), a bread-basket.
- Κάπί contr. from καὶ ἐπί.
- Καπν-ός, -οῦ (ὅ), smoke.
- Καππαδοκί-α, -ας (ή), Cappadocia.
- Κάπρ-ος, -ον (ὅ), a boar.
- Κᾶπύ-ω, f. -σω, αογ. ἐκάπυσα, to breathe; ψυχὴν ἐκάπυσεν, she swooned away or fainted.
- Κάρᾶ (Ion. κάρη), (κρᾶτ)ός (τό), the head.
- Καρδί-α, -ας (Ion. -η, -ῆς) (ή) (poet. καρδί-α Ion. -η), the heart.
- Καρπ-ός, -οῦ (ὅ), fruit, the produce of the earth; the wrist.
- Κάρτιστ-ος, -η, -ον (Ἐρ. for κράτιστος) (super. of ἀγαθός), most powerful, superior.
- Κασίγνητ-ος, -ου (ὅ) (κάσις, γεννάω), a brother.
- Καστωλ-ός, -οῦ (ή), Castolus.
- Κατά (with gen.), down from, from, down upon, on; (with acc.), over, along, throughout, amid, in, within, on, at, over against, opposed to, against, to, according to, in accordance with, by; κατὰ κόσμον, in due order, with propriety.
- Κατά (adv.), down, abundantly, completely.
- Κατα-βαίνω, f. -βήσομαι, pf. βέβηκα,

- αορ. κατέβην (κατά, βαίνω), *to step, go or come down, alight (from a carriage).*
- Κατ-αγγέλλω, f. -αγγελῶ, αορ. -ἡγγεῖλα (κατά, ἀγγέλλω), *to announce, disclose, denounce.*
- Καταγελ-άω (-ῶ), f. -άσομαι and -άσω (κατά, γελάω), *to laugh at, laugh in one's face, laugh to scorn, ridicule.*
- Καταδαπαν-άω (-ῶ), f. -ήσω (κατά, δαπανάω), *to consume.*
- Κατα-θάπτω, f. -θάψω, Ερ. αορ. inf. καθάψαι (κατά, θάπτω), *to bury.*
- Καταθε-άομαι, f. -άσομαι (κατά, θεάομαι), *to survey, view.*
- Κατα-θνήσκω, f. -θάνομαι, pf. -τέθνηκα, αορ. κατέθανον, Ερ. αορ. inf. καθῆναι (κατά, θνήσκω), *to die.*
- Κατα-καίω (Att. -κάω), f. -καύσω, αορ. act. κατέκηκα, αορ. pass. κατεκαύθην and -εκάην (κατά, καίω), *to burn down, consume, burn up (a dead body).*
- Κατα-καλύπτω, f. -καλύψω (κατά, καλύπτω), *to cover up or completely envelop.*
- Κατά-κειμαι, f. -κείσομαι, 3 pl. pres. ind. -κειῶται for -κείνται (κατά, κείμαι), *to lie down, repose, rest, be placed or set (of a table).*
- Κατα-κηρύσσω (Att. -κηρύττω), f. -κηρύξω (κατά, κηρύσσω), *to proclaim or command by a herald or crier.*
- Κατα-κόπτω, f. -κόψω, 3 f. pass. -κεκόψομαι, αορ. pass. κατεκόπην (κατά, κόπτω), *to cut to pieces, cut off.*
- Κατα-κτείνω, f. -κτενῶ Ερ. κτᾶνέω Ion. κτᾶνῶ, 1 αορ. κατ-έκτεινα, 2 αορ. -έκτανον and -έκανον, pf. -εκτονα (κατά, κτείνω), *to kill, slay.*
- Κατα-λαμβάνω, f. -λήψομαι, pf. κατείληφα, αορ. act. -έλαβον, αορ. pass. -ελήφθην (κατά, λαμβάνω), *to seize upon, catch, overtake, find.*
- Κατα-λανθάνομαι, f. -λήσομαι, pf. -λέλησμαι, αορ. κατεληθόμην (κατά, λανθάνομαι) (with gen.), *to forget utterly.*
- Κατα-λέγω, f. -λέξω, αορ. pass. κατελέχθην (κατά, λέγω), *to call, set a thing down as, go over at length and in order, tell.*
- Κατα-λείπω, f. -λείψω, αορ. pass. κατελείφθην (κατά, λείπω), *to leave behind, forsake, abandon, desert.*
- Καταλύ-ω, f. -σω (κατά, λύω), *to halt.*
- Κατα-μανθάνω, f. -μαθήσομαι, αορ. κατέμαθον (κατά, μανθάνω), *to learn thoroughly, perceive, observe.*
- Καταπαύ-ω, f. -σω, αορ. κατέπαυσα (κατά, παύω), *to cause to cease.*
- Κατα-πέμπω, f. -πέμψω, αορ. pass. κατεπέμφθην (κατά, πέμπω), *to send down.*
- Καταπηδ-άω (-ῶ), f. -ήσω (κατά, πηδάω) (with gen.), *to leap down or alight from.*
- Καταβ-ρέζω, f. -ρέξω, αορ. κατέρεξα (κατά, βρέζω), *to fondle, soothe, caress.*
- Κατασκευ-άζω, f. -άσω (κατά, σκενάζω), *to furnish with what is necessary, stock.*
- Κατασκην-όω (-ῶ), f. -ώσω (κατά, σκηνόω), *to pitch a tent or camp, encamp.*
- Κατασπ-άω (-ῶ), f. -άσω, pf. κατέσπᾶκα, αορ. pass. -εσπάσθην (κατά, σπάω), *to drag, draw, or pull down.*
- Κατα-στρέφω, f. -στρέψω (κατά, στρέφω), *to subject; (mid.), to subdue, conquer.*
- Κατα-τείνω, f. -τενῶ, pf. -τέτᾶκα (κατά, τείνω), *to contend, exert one's self.*
- Κατα-τέμνω, f. -τεμῶ, αορ. κατ-έτᾶμον, plqpf. pass. -ετετμήμην (κατά, τέμνω), *to cut up.*
- Κατα-τίθεμαι, f. -θήσομαι, αορ. κατε-



- θέμην (κατά, τίθημι) (mid.), to deposit.
- Κατα-τίθημι, f. -θήσω, pf. -τέθεικα, 1 aor. κατέθηκα (κατά, τίθημι), to place, put, or lay down.
- Καταφάν-ής, -ές (κατά, φαίνομαι), distinctly or plainly visible.
- Καταφέρω, f. κατ-οίσω and -οίσομαι (κατά, φέρω), to bring down; κατοίσεται Ἄϊδος εἴσω, will bring down to the grave.
- Κατα-φλέγω, f. -φλέξω (κατά, φλέγω), to burn up, consume.
- Κατα-χέω, f. -χεύσω, aor. κατ-έχεα Ep. -έχευα (κατά, χέω), to pour down, shed in abundance.
- Κατ-έπεφνον (κατά, ἐπέφνον), (redupl. 2 aor. of φένω), I slew, killed.
- Κατ-εργάζομαι, f. -εργάσομαι, pf. -εἰργασμαι (κατά, ἐργάζομαι), to accomplish, execute.
- Κατέχω, f. καθέξω and κατασχέσω, aor. κάτεσχον (κατά, ἔχω), to hold down, compel.
- Καῦμα, (καύματ)ος (τό) (καίω), heat.
- Κε or κεν (Ep. and Ion. for ἄν) (with opt.), will, if nothing prevent; (with subj.), may or can, as is said.
- Κεῖθι (Ep. and Ion. for ἐκεῖθι), there, at or in that place.
- Κεῖμαι, f. κείσομαι, to lie or be laid, lie down, lie dead; κέῃτο Hom. for ἐκείντο, 3 pl. impf. ind.
- Κεῖν-ος, -η, -ον (Ion. for. ἐκείνος), he.
- Κεκρόφῳλ-ος, -ου (ό) (κρύπτω), net-work for the hair, a hair-net.
- Κέκτημαι (pf. of κτάομαι), to possess.
- Κελεύ-ω, f. -σω, aor. ἐκέλευσα (κέλλω), to exhort, bid, direct, command, order, advise, request, prompt, desire.
- Κέλομαι, f. κελήσομαι, Hom. aor. κεκλόμην, to order, command.
- Κεν-ός, -ή, -όν, empty, void, without, vain, without foundation.
- Κέντρ-ον, -ου (τό) (κεντέω), a sting.
- Κέομαι Ep. and Ion. for κείμαι (which see).
- Κέρας (κέρῳτ)ος Ep. κέρως (τό), a horn, trumpet; the wing (of an army).
- Κερδ-αίνω, f. -ἄνω (κέρδος), to gain.
- Κερδαλέ-ος, -α, -ον (κέρδος), gainful, profitable.
- Κερδί-ων, -ον (κέρδος), more profitable, better.
- Κέρδος, (κέρδε)ος (τό), gain, profit, pay.
- Κερκίς, (κερκίδ)ος (ή) (κρέκω), the staff or rod (with which the web was struck, to make it thick and close), a shuttle.
- Κεύθε-α, -ων (τά) (κεύθω), the depths (of the earth).
- Κεφαλαλγ-ής, -ές (κεφαλή, ἄλγος), causing or apt to cause headache.
- Κεφαλ-ή, -ῆς (ή), the head.
- Κεχαρισμέν-ος, -η, -ον (χαρίζομαι), pleasing, acceptable; κέ μοι κεχαρισμένα θείης, you would do me a great favour.
- Κήδος, (κήδε)ος (τό) (κήδω), trouble, sorrow, woe.
- Κήδ-ω, f. -ήσω, to make anxious, inflict troubles or woes on; (pass.), κήδομαι, f. κεκάδήσομαι, 2 pf. act. κέκηδα, to be troubled, distressed, or anxious.
- Κήλε-ος, -ον (καίω), burning, blazing.
- Κήν (καὶ ἄν), even if, even though.
- Κῆρ, (κῆρ)ος (τό), the heart.
- Κήρυξ, (κήρυκ)ος (ό) (κηρύσσω), a herald, crier.
- Κηρύσσω (Att. κηρύττω), f. κηρύξω, aor. pass. ἐκηρύχθην, to proclaim by a herald.
- Κηρώδ-ης, -ες, sweet-scented, fragrant.
- Κιδνάμαι, impf. ἐκιδνάμην (poet. for σκεδάννυμαι), to diffuse (light or radiance).
- Κίλιξ, (Κίλικ)ος (ό), a Cilician.
- Κινδυνεύ-ω, f. -σω (κινδύνομ), to be

- daring, venture into or face danger, risk.
- Κίνδυν-ος, -ου (ὁ), *danger*.
- Κιχάνω, f. κιχήσομαι, aor. ἐκίχον, to come upon, overtake, find.
- Κίω, impf. ἔκιον, to go, come, proceed; ἅμα κίον, they accompanied.
- Κλαίω (Att. κλάω), f. κλαύσομαι, aor. ἔκλαυσα, to weep, lament, wail, weep for, mourn.
- Κλεάνωρ, (Κλεάνωρος) (ὁ), *Cleānor*.
- Κλέαρχ-ος, -ου (ὁ), *Clearchus*.
- Κλέος (τό), a rumour, report, fame, renown, honour.
- Κλίνω, f. κλινῶ, aor. ἐκλίνα, to bend; aor. pass. ἐκλίθη and ἐκλίθη, to shrink.
- Κλισί-α, -ας (Ion. -η, -ης) (κλίνω), a hut, cot, tent.
- Κλισμ-ός, -οῦ (ὁ) (κλίνω), a couch, easy chair.
- Κλυτ-ός, -ή, -όν (κλύω), famous, renowned.
- Κλύω, impf. ἐκλύον, imperat. κλυθι and κέκλυθι, κλυτε and κέκλυτε, to hear.
- Κλών, (κλων)ός (ὁ) (κλάω), a branch, bough.
- Κοιλ-ος, -η, -ον, hollow.
- Κοιμ-άομαι (-ῶμαι), f. -ήσομαι, aor. ἐκοιμήθη and ἐκοιμησάμην (κεῖμαι), to go to sleep or rest, betake one's self to repose, sleep, rest.
- Κολ-άζω, f. -άσομαι and -άσω, to chastise, punish.
- Κόλπ-ος, -ου (ὁ), the bosom; ἐπὶ κόλπῳ, in the bosom.
- Κολυμβ-άω (-ῶ), f. -ήσω, to dive, swim.
- Κόμη, -ης (ἡ), the hair (of the head).
- Κομ-ίζω, f. -ίσω Att. -ῖω (κομέω), to take care of, cherish, attend to, carry, convey.
- Κονί-α, -ας (Ep. and Ion. -η, -ης) (ἡ) (κόνις), dust; ἐν κονίησι πεσεῖν, to fall in the dust, die in battle.
- Κονιορτ-ός, -οῦ (ὁ) (κόνις, ὄρνυμι), a cloud of dust.
- Κονίσαλ-(or κονίσσαλ)ος, -ου (ὁ) (κόνις), dust, a cloud of dust.
- Κονίω, f. κον-ίσω Att. -ῖω, pf. pass. κεκόνιμαι (κόνις), to cover or defile with dust.
- Κόπρ-ος, -ου (ἡ), dung, filth, dirt, mire.
- Κόπτω, f. κόψω, pf. part. κεκοπώς, aor. pass. ἐκόπη, to strike, smite, cut, slaughter.
- Κορ-έννυμι, f. -έσω, aor. ἐκόρεσα, to sate, satisfy, fill.
- Κόρ-η, -ης (ἡ) (Ion. κούρη), a maid, girl, daughter.
- Κορυθαίολ-ος, -ον (κόρυς, αἰόλλω), moving the helmet quickly, of the glancing helm.
- Κόρυς, (κόρυθ)ος, acc. κόρυθα and κόρυν (ἡ) (κάρα), a helmet.
- Κορυφ-ή, -ῆς (ἡ) (κόρυς), a height, the summit (of a mountain).
- Κορών-η, -ης (ἡ), a crow.
- Κορωνίς, (κορωνίδος) (ἡ) (κορώνη), curved, bent.
- Κοσμ-έω (-ῶ), f. -ήσω (κόσμος), to adorn.
- Κόσμ-ος, -ου (ὁ), ornament, what is becoming; οὐ κατὰ κόσμον, disgracefully, ignominiously; κατὰ κόσμον, honourably.
- Κοτύλ-η, -ης, (ἡ), a little cup.
- Κοῦρ-ος, -ου (ὁ) (Ion. for κύρος), a boy, youth.
- Κράνος, (κράνε)ος (τό) (κρανίου), a helmet.
- Κράτερ-ός, -ά, -όν (κράτος, κρατέω), strong, powerful, stern; κρατερῶς, threateningly, menacingly.
- Κρατ-έω (-ῶ), f. -ήσω (κράτος), to rule over, control, be conqueror or master of, prevail over.
- Κράτιστ-ος, -η, -ον (κράτος) (super. of ἄγαθός), strongest, best, most excellent, most able or skilful, most considerable.

- Κράτος, (κράτε)ος contr. κράτους (τό), *might, power*; ἀνὰ or κατὰ κράτος, *with all one's might, with might and main, at full speed.*
- Κραυγή, -ῆς (ῆ) (κράζω), *a shouting, noise.*
- Κρέας, (κρέατ)ος, κρέατος, Att. κρέως (τό), *flesh*; τὰ κρέατα and κρέα, *pieces of flesh.*
- Κρεῖσσω, -ων (Attic κρείπτων) (comp. of ἀγαθός), *stronger, better.*
- Κρεῖων, (κρείουτ)ος (ό), *a ruler, prince.*
- Κρεμάννυμι rarely -αννύω, f. ἄσω Att. -ῶ, aor. ἐκρέμασα, *to hang, hang up, let down (as a chain).*
- Κρήδεμνον, -ου (τό) (κράς, δέμα, δέμα), *a veil.*
- Κρίνω, f. κρίνω, pf. κέκρικα, aor. ἐκρίνα, *to judge, distinguish.*
- Κριός, -οῦ (ό), *a ram.*
- Κροκόπεπλος, -ου (κρόκος, πέπλος), *saffron-veiled or mantled.*
- Κρονίων, (Κρονίων)ος (ό) (patron. of Κρόνος), *the son of Saturn, i. e., Jupiter.*
- Κροτιάφ-οι, -ων (οἶ) (κροτέω), *the temples.*
- Κρυερός, -ά, -όν (κρύος), *icy, chilling.*
- Κρύπτω, f. κρύψω, pf. pass. κέκρυμαι, *to hide, conceal.*
- Κτάομαι, f. κτήσομαι, aor. ἐκτησάμην, *to acquire, gain, gain over.*
- Κτέατ-α, -ων, dat. -εσσι (τά) (κτάομαι), *possessions, property.*
- Κτείνω, f. κτενώ, pf. ἐκτονα and ἐκτάκα, 1 aor. ἐκτεινα, 2 aor. ἐκτόνον, *to kill, slay.*
- Κτερεῖζω, f. -ῖζω (κτέρεα), *to celebrate the obsequies of, perform funeral rites for.*
- Κτήμα, (κτήματ)ος (τό) (κτάομαι), *a possession.*
- Κτησί-ας, -ου (ό), *Ctēsias.*
- Κύανος, -α, -ον (κύανος), *dark-blue, dark.*
- Κῦδος, (κύδε)ος (τό), *glory, fame, reputation.*
- Κυθήρ-η, -ης (ῆ), *Venus.*
- Κυκλόω (-ῶ), f. -ώσω, aor. pass. ἐκυκλώθην (κύκλος), *to surround.*
- Κύκλωσις, (κυκλώσε)ως (ῆ) (κυκλόω), *an encompassing, surrounding.*
- Κυλίνδω, f. κυλίσω, aor. pass. ἐκυλίσθην, *to roll, roll on or along, roll about.*
- Κῦμα, (κύματ)ος (τό) (κύω), *a wave, billow.*
- Κύν-έω (-ῶ), f. κυνήσομαι or κύσω Ep. κύσσω, aor. ἐκύσα Ep. κύσα or κύσσα, *to kiss.*
- Κύρει-ος, -α, -ον (Κῦρος), *of Cyrus, Cyrus's.*
- Κῦρ-έω (-ῶ) and κύρω, f. κυρήσω and κύρσω, aor. ἐκυρσα, *to hit (as a mark).*
- Κύρομαι = κυρέω (with dat.), *to meet with.*
- Κῦρ-ος, -ου (ό), *Cyrus.*
- Κύω, *to be pregnant, bring forth.*
- Κύων, (κυν)ός (ό, ῆ), voc. κύον (ό, ῆ), *a dog.*
- Κωκῦτ-ός, -οῦ (ό) (κωκύω), *a shrieking, wailing, outcry.*
- Κωκύ-ω, f. -σω, aor. ἐκώκῦσα, *to shriek, cry, wail.*
- Κωλύ-ω, f. -σω (κόλος), *to prevent, strive, or try to prevent, forbid.*
- Κώμη, -ης (ῆ), *a village.*

## Λ.

- Λακεδαιμόνι-ος, -ου (ό), *a Lacedæmonian.*
- Λάκων, (Λάκων)ος (ό), *a Lacedæmonian or Spartan.*
- Δάλ-ος, -ον (λαλέω), *talkative, loquacious*; comp. λαλίστερος, super. λαλίστατος.
- Λαμβάνω, f. λήψομαι, pf. εἴληφα, aor. ἐλάβον, aor. pass. ἐλήφθην, *to take, seize, capture, receive, get, procure, obtain, clasp, visit.*

- Δάμπω, f. λάμπω and -ομαι, pf. λέλαμπα, to shine, be conspicuous.
- Δανθάνω (Hom. λήθω), f. λήσω, pf. λέλθηα, aor. ἐλάθον, to escape the notice or observation of.
- Δᾶ-ός, -οῦ (δ), the people, soldiery, troops, forces.
- Δατρεΐ-α, -ας (ῆ), (λατρεύω), service, servitude.
- Δαυκανί-η, -ης (ῆ), the throat; λαυκανίης καθέηκα, I have drunk.
- Δέγω, f. λέξω, pf. εἶλοχα, aor. imper. mid. λέξο Hom. for λέξεο, aor. pass. ἐλέχθην, to let or permit to lie down, to tell, mention, utter, declare, say, speak; (mid.), to lie down.
- Δείπω, f. λείψω, pf. λέλοιπα, aor. ἔλιπον, pf. pass. λέλειμμαι inf. λελεῖσθαι, 3 f. pass. λελείψομαι, to leave, abandon; (pass.), to survive.
- Δέκτρον, -ον (τό) (λέγω), a couch, bed.
- Λεοντῖν-ος, -η, -ον (Λεοντῖνοι), of Leontini or Leontium, Leontine.
- Δεπτ-ός, -ῆ, -όν (λέπω), finely-wrought.
- Δέσβ-ος, -ου (ῆ), Lesbos.
- Λευκοθώραξ, (λευκοθώρακ)ος (ὁ, ῆ) (λευκός, θώραξ), with white breast-plate, corslet, or cuirass.
- Λευκ-ός, -ῆ, -όν, white.
- Λευκώλεν-ος, -ον (λευκός, ὠλένη), white-armed.
- Λέχος, (λέχε)ος contr. λέχους (τό) (λέγω), a couch, bed, state-bed, bier.
- Λέων, (λέοντ)ος (ὁ), a lion.
- Δε-ός, -ώ (ὁ) (Att. for δᾶός), the people, soldiery, troops, forces.
- Λητ-ώ, -ός (-οῦς) (ῆ), Latona.
- Λίαν Ion. λίην (λι-), very, very much, too much.
- Λιγυρ-ός, -ά (Ion. -ῆ), -όν (λιγύς), shrill.
- Λίθ-ος, -ου (ὁ), a stone.
- Λιμ-ός, -οῦ (ὁ), hunger, famine.
- Λιπᾶρ-ός, -ά (Ion. -ῆ), -όν (λίπας), brilliant, splendid, beautiful.
- Λίσσομαι, f. λίσσομαι, 1 aor. ἐλίσάμην, 2 aor. ἐλιτόμην, to beg, pray, beseech, supplicate.
- Λιτανεύ-ω, f. -σω (λίσσομαι), to pray, entreat, implore.
- Λογίζομαι, f. -ίσομαι, pf. λελόγισμαι (λόγος), to reckon, calculate, suppose.
- Λόγ-ος, -ου (ὁ) (λέγω), a word, narrative, book, speech, argument; εἰς λόγους σοι ἐλθεῖν, to come to a conference with you.
- Λόγχ-η, -ης (ῆ), a spear.
- Λοετρ-όν, -οῦ (τό) (Hom. for λουτρόν) (λοεώ, λούω), a bath.
- Λοιγ-ός, -οῦ (ὁ), ruin, mischief, plague.
- Λοιπ-ός, -ῆ, -όν (λείπω, λέλοιπα), remaining; τὸ λοιπόν and λοιπόν, henceforward, henceforth.
- Λού-ω, f. -σω, to wash; (mid.), to bathe.
- Λόφ-ος, -ου (ὁ) (λέπω), a ridge of ground, rising hill, crest (of a hill or helmet).
- Λοχᾶγ-ός, -οῦ (ὁ) (λόχος, ἡγέομαι), a captain.
- Λυγρ-ός, -ά, -όν, sad, gloomy, dismal, mournful.
- Λυδί-α, -ας (ῆ), Lydia.
- Λύκι-ος, -ου (ὁ), Lycius.
- Λύκ-ος, -ου (ὁ), a wolf.
- Λυπ-έω (-ῶ), f. -ήσω (λύπη), to pain, grieve, annoy.
- Λυπηρ-ός, -ά, -όν (λυπέω), troublesome, annoying.
- Λύρ-α, -ας (Ion. -η, -ης) (ῆ), the lyre.
- Λυρίζω (λύρα), to play on the lyre.
- Λύσις, (λύσε)ως Ion. (λύσι)ος (ῆ) (λύω), a release.
- Λύω, f. λύσω, pf. ἐέλῤυκα, aor. ἐλύσα, pf. pass. ἐέλῤυμαι, to loosen, relax, release, ransom, redeem, break down, break, violate.
- Λωβητ-ός, -ῆ, -όν (λωβάομαι), despitefully treated, exposed to misfortune, accursed.

## M.

- Μαινάς, (μαϊνάδος) (ἡ) (μαίνομαι), a mad, phrensied, or distracted woman, Bacchante.
- Μαίνομαι, f. μᾶνήσομαι and μανουῖμαι, pf. μέμνηνα, aor. ἐμάνην, to rave, be or become mad or insane, be distracted.
- Μάκαρ, (Μάκαρος) (ὁ), Macar.
- Μακαρίζω (μάκαρ), to bless, deem or pronounce happy, congratulate.
- Μακαριστός, -ή, -όν (μακαρίζω), deemed or thought happy, envied, enviable.
- Μακρός, -ά, -όν (μᾶκος), long, lengthened.
- Μάλα, much, very, particularly, strictly, by all means; μᾶλλον, more, rather; μάλιστα, most particularly, especially, most of all.
- Μᾶλᾶκός, -ή, -όν, soft.
- Μανθάνω, f. μαθήσομαι, pf. μεμάθηκα, aor. ἐμᾶθον, to learn.
- Μάντις, (μάντε)ως (ὁ) (μαίνομαι), a soothsayer.
- Μαστίξω, f. -ίζω (μάστιξ), to whip, lash.
- Μάχαιρα, -ας (ἡ), a sabre or bent sword.
- Μάχη, -ης (ἡ), a battle, engagement.
- Μάχομαι, f. -έσομαι and -ήσομαι Att. -οῦμαι, pf. μεμάχεσμαι and μεμάχημαι, to fight, engage in battle, contend.
- Μεγαίρω, aor. ἐμέγηρα (μέγας), to grudge any one (dat.) anything (gen.) as being too great.
- Μεγαλήττωρ, -ορ (μέγας, ἦτορ), great-hearted, magnanimous.
- Μέγαρον, -ον (τό) (μέγας), a large room, chamber, hall, palace, abode.
- Μέγας, μεγάλη, μέγα (comp. μείζων, super. μέγιστος), great, strong, powerful, large, broad, lofty, spacious, mighty; τὰ μεγάλα, greatly; μέγας εἶναι, to prevail; μέγα, loudly.
- Μέγεθος, (μεγέθε)ος (τό) (μέγας), size.
- Μέγιστος, -η, -ον (super. of μέγας), principal; ὡς μέγιστος, as great as possible; μέγιστον, chiefly; μέγιστα, most, very.
- Μέδομαι, f. -ήσομαι (with gen.), to be mindful of.
- Μέδων, (μέδοντ)ος (ὁ) (μέδομαι), a guardian.
- Μεθίστημι, f. μεταστήσω (μετά, ἴστημι), to cause to go or withdraw; aor. μετέστην, I went apart, withdrew.
- Μειδᾶω (-ῶ), f. -ήσω, to smile.
- Μειράκιον, -ου (τό) (dimin. of μεῖραξ), a boy, youth; εὐθὺς μὲν μεῖράκιον ὦν, from his very boyhood.
- Μείων, μείον (comp. of μικρός), less.
- Μελανία, -ας (ἡ) (μέλας), blackness.
- Μέλ-ας, -αινα -αν, black, dark, gloomy.
- Μέλ-ει, f. -ήσει (μέλω) (with dat.), it is a care; τί σοι μέλει, what is your errand or business?
- Μελετηρός, -ά, -όν (μελετάω), diligently-practising, pains-taking.
- Μέλημα, (μελίματ)ος (τό) (μέλω), an object of care, favourite, darling.
- Μελίνη, -ης (ἡ), panic; αἱ μελίναι, fields of panic.
- Μελισσα, -ης (ἡ) (Att. μέλιττα) (μέλι), a bee.
- Μέλλω, f. -ήσω, to be about, be likely, intend; μέλλω, I will (i. e., am about to).
- Μεμᾶ-α, part. μεμαῶς (pf. as pres.) (μάω), to desire eagerly.
- Μεμνημαι, f. μεμνήσομαι, aor. ἐμνησάμην (pf. of μνάομαι, used as pres.) (with gen.), to remember, call to mind, bear in mind, think or be mindful of.
- Μέμονα (pf. as pres.), to purpose.
- Μέμφις, (Μέμφιδ- and Μέμφι-)ος Att. Μέμφεως (ἡ), Memphis.

- Μέμφομαι, f. μέμφομαι, aor. ἐμέμφθην, to blame, find fault with.
- Μέν, on the one hand, indeed, for one's part.
- Μένει (μένω) (with dat.), it remains for.
- Μένος, (μένε)ος (τό), power, spirit, bravery, impetuous valour.
- Μέντοι (μέν, τοι), indeed, however, still however, but.
- Μένω, f. μενῶ, pf. μεμένηκα, aor. ἔμεινα, to stay, remain, continue.
- Μένων, (Μένων)ος (ὁ), Menon.
- Μεσημβρία, -ας (ἡ) (μέσος, ἡμέρα), the south; πρὸς μεσημβρίαν, southward.
- Μεσσηΐς, (Μεσσηΐδ)ος (ἡ), Messēis.
- Μέσ-ον, -ου (τό) (μέσος), the middle, centre; μέσον ἡμέρας, mid-day or noon.
- Μέσ-ος, -η, -ον, middle, centre, intermediate; ἐν μέσῳ τούτων, between these.
- Μεστ-ός, -ῆ, -όν, full.
- Μετά (with gen.), with, in company with; (with dat.), among, in; (with acc.), after, next after, next to, since.
- Μετα-γινῶσκω (later -γινώσκω), f. -γινώσκει, aor. μετέγνω (μετά, γινώσκω), to change one's mind.
- Μετα-δαίνυμαι f. -δαίσομαι (μετά, δαίνυμαι) (with dat.), to share a feast or sup with.
- Μετα-μέλει, f. -μελήσει, aor. μετέμειλε (μετά, μέλει) (with dat. and gen.), it repents.
- Μεταξύ (μετά) (with gen.), between.
- Μεταυδ-άω (-ῶ), f. -ήσω (μετά, αὐδᾶω) (with dat.), to speak among, address.
- Μέτ-ειμι, f. -έσομαι, inf. -εῖναι (μετά, εἰμί) (with dat.), to be among.
- Μετέω (Ion. for μετώ), pres. subj. of μέτειμι.
- Μετήρ-ος, -ον (poet. for μετέωρος) (μετά, αἰώρω), on high, in the air, suspended in the air.
- Μετόπισ-θε and -θεν (μετά, ὀπισθε), from behind, behind.
- Μετοχλ-ίζω, f. -ίσω Æol. aor. opt. -ίσεια (μετά, ὀχλίζω), to push back (the bolts of a door).
- Μετρίως (μέτριος), moderately, temperately.
- Μεν (Ἐρ. and Ion. for μου), of me, my.
- Μέχρι and μέχρις, as far as, up to, until.
- Μῆ, not, that not, lest.
- Μῆδέ (μή, δέ), nor, and not.
- Μηδεΐς, μηδεμία, μηδέν (μή, δέ, εἷς), not even one, no.
- Μηδέν, (μηδεν)ός (τό) (μηδεΐς), nothing; μηδέν, in no respect.
- Μηδί-α, -ας (ἡ), Media.
- Μῆδομαι, f. μήσομαι (μῆδος), to intend, devise, meditate.
- Μῆδος, (μῆδε)ος (τό), (pl.) μῆδε-α, -ων (τά), counsels, cares.
- Μηκέτι (μή, ἔτι), no longer.
- Μῆκος, (μήκε)ος (τό), length.
- Μῆν, indeed, truly, moreover; ἢ μῆν, in very truth, assuredly.
- Μῆν, (μην)ός (ὁ), a month; κατὰ μῆνα, monthly.
- Μηνύ-ω, f. -σω, to inform.
- Μῆπως (μή, πως), lest in any way, lest perchance.
- Μῆστωρ, (μῆστωρ)ος (ὁ) (μῆδομαι), an adviser, counsellor.
- Μῆτε (μή, τε), and not, both not; μῆτε —μῆτε, neither—nor.
- Μήτηρ, (μητέρ)ος contr. μητρός (ἡ) (Dor. μάτηρ), a mother.
- Μῆτις, μήτι (μή, τις), lest any one, lest any thing.
- Μηχαν-άομαι, f. -ήσομαι, pf. μεμηχάνημαι (μηχανή), to contrive.
- Μῆχος (τό), a remedy.
- Μιγνῦμι, f. μίξω, aor. pass. ἐμίγην, to mingle.

- Μιθριδάτ-ης, -ου (ὁ) (and Μιθραδά-της), *Mithridātes*.
- Μικρ-ός, -ά, -όν (comp. μείων, super. μείστος), *little, small*; μείον ἔχων ἀπαλλάττεσθαι, *to be inferior, come off with disadvantage*; μικρόν (sc. διάστημα), *a little way or distance*.
- Μιλήσι-ος, -α, -ον (Μίλητος), *of Miletus, Milesian*.
- Μιλτοκύθ-ης, -ου (ὁ), *Miltocythes*.
- Μίμνω, impf. ἔμμνον (μένω), *to stay, remain*.
- Μιν (Hom. for αὐτόν, αὐτήν, αὐτό), *him, her, it*.
- Μισθοδοσί-α, -ας (ῆ) (μισθός, δίδωμι), *the giving of pay*.
- Μισθ-ός, -οῦ (ὁ), *reward, pay*.
- Μιστύλλω, impf. ἐμίστυλλον, *to cut up (as meat)*.
- Μνάομαι (Ep. for μμνήσκομαι), *f. μνήσομαι and μνησθήσομαι, aor. ἐμνήσθην (with gen.), to be mindful of*.
- Μνησκακ-έω (-ῶ), *f. -ήσω (μνάομαι, κακός) (with dat.), to remember an injury or harbour a grudge against*.
- Μόγις (μόγος), *hardly, scarcely*.
- Μοῖρα, -ας (ῆ) (μείρομαι), *one's portion or lot in life, fate, doom, destiny*; ἡ Μοῖρα, *the goddess of fate, Fate, Destiny*.
- Μολ-εῖν, part. -ών (aor. of βλώσσω), *to go, come, return*.
- Μόν-ος, -η, -ον, *alone, only*; μόνον, *only, merely*; (Ion. μόννος).
- Μοῦσ-α, -ης (ῆ), *a Muse*.
- Μυελ-ός, -οῦ (ὁ), *marrow*.
- Μυθ-έομαι, *f. -ήσομαι (μῦθος), to speak, tell, mention*.
- Μῦθ-ος, -ου (ὁ), *a word, speech, mandate, command, voice*; αὐτε μῦθον εἰπεῖν, *to answer*.
- Μυριάς, (μυριάδ)ος (ῆ) (μύριοι), *a myriad (i. e., ten thousand)*.
- Μύρι-οι, -αι, -α, *ten thousand*.
- Μυρί-ος, -α, -ον, *numberless, countless*.
- Μυρμιδόν-ες, -ων, dat. -εσσι (οί), *the Myrmidons*.
- Μύρομαι (μύρω), *to melt into tears, weep, mourn, lament*.
- Μύρ-ον, -ου (τό), *perfume, odour*.
- Μῦσ-ός, -οῦ (ὁ), *a Mysian*.
- Μῦχ-ός, -οῦ (ὁ), (pl.) -ά, -ῶν (τά) (μύω), *the innermost place or part (of a house), recess, women's apartment*.
- Μύω, *f. μύσω, aor. ἐμύσα, to close (of the lips or eyes)*.

## N.

- Ναῖω, *f. νάσομαι, pf. pass. νένασμαι, to dwell, live, reside*.
- Νᾶμα, (νάματ)ος (τό) (νάω), *a stream, fount, liquor*.
- Ναῦς, (νε)ώς (ῆ) (Ion. νηῦς, νηός), *a ship*.
- Ναυσίπορ-ος, -ον (ναῦς, πόρος), *traversed by ships, navigable*.
- Νεάζω (νέος), *to be young, act or think like a youth*.
- Νεᾶνίσκ-ος, -ου (ὁ) (νεάν), *a youth, young man*.
- Νεῖλ-ος, -ου (ὁ), *the Nile*.
- Νεκρ-ός, -οῦ (ὁ) (νέκρς), *a dead body, corpse*.
- Νέκρς, (νέκρ)ος (ὁ), *a dead body, corpse*.
- Νέμω, *f. νεμῶ, pf. νενέμηκα, aor. ἐνειμα, to distribute, divide, drive to pasture, feed*; (mid.), *to pasture*.
- Νέομαι (contr. νεῦμαι), *to go, return*.
- Νέ-ος, -ου (ὁ), *a child*.
- Νέ-ος, -α (Ion. -η), -ον, *young, youthful, new, fresh*; νέον ἄλγος, *a renewal of sorrow*; νέον, *newly, just*.
- Νεοσσ-ός (Att. νεοστός), -οῦ (ὁ) (νέος), *a young bird, young one (of any animal)*.
- Νέρθε and νέρθεν (=ἐνερθε), *underneath, beneath*.
- Νεῦρ-ον, -ου (τό), *the string (of a lyre)*.
- Νεύ-ω, *f. -σω, to nod*.

Νεφέλ-η, -ης (ἡ), a cloud.

Νῆ, yes; νῆ Δία, yes, by Jove!

Νημερτ-ής, -ές (νη-, ἀμαρτάνω), un-  
failing, unerring, true; νημερτέα,  
truly.

Νηπιαχεύω (νήπιος), to play or sport  
like a child; παύσασθαι νηπια-  
χεύων, to leave childish sports.

Νηπίαχ-ος, -ον (νήπιος), infant,  
young.

Νήπι-ος, -α (Ion. -η), -ον and -ος, -ον  
(νη-, ἔπος), infant, young, foolish,  
ignorant.

Νῆσ-ος, -ου (ἡ), an island.

Νῆσ-α, -ης (ἡ) (Att. νῆττα), a duck.

Νικάρχ-ος, -ου (ὁ), Nicarchus.

Νικ-άω (-ᾶ), f. -ήσω (νίκη), to con-  
quer, overcome, be victorious over, sur-  
pass, outstrip, outdo.

Νίκ-η, -ης (ἡ), victory.

Νιόβ-η, -ης (ἡ), Niobe.

Νο-έω (-ᾶ), f. -ήσω, aor. ἐνόησα  
(νόος), to see, perceive, know, recog-  
nize, be aware of, design.

Νόθ-ος, -η, -ον, natural, illegitimate,  
bastard.

Νομ-ίζω, f. -ίσω Att. -ιῶ, pf. νενόμι-  
κα (νόμος), to consider, think, esteem,  
regard.

Νό-ος, -ου (ὁ) (Att. νοῦς, νοῦ), mind,  
intention, turn of mind, disposition,  
judgment, discretion.

Νοστ-έω (-ᾶ), f. -ήσω (νόστος), to go  
or come home, return.

Νόσφι and νόσφιν (with gen.), apart  
or away from, aloof from.

Νῦ (Hom. for νῦν), now, then, there-  
upon.

Νύμφ-η, -ης (ἡ), a nymph.

Νῦν, now; τανῦν, at present.

Νύξ, (νυκτ)ός (ἡ), night; τῆς νυκτός,  
during the night; ἡδὴ τῆς νυκτός,  
this very night; νύκτας, by night;  
ἀμφὶ μέσας νύκτας, about midnight.

Νῶϊ (nom. and acc. dual of ἐγώ), we  
two, us two.

## Ξ.

Ξενικ-όν, -οῦ (τό), a foreign force or  
army.

Ξενικ-ός, -ή, -όν (ξένος), foreign.

Ξέν-ος, -η, -ον, foreign; οἱ ξένοι,  
foreign troops or mercenaries.

Ξέν-ος, -ου (ὁ), one connected with an-  
other by the ties of hospitality, a  
guest, host.

Ξενοφῶν, (Ξενοφῶντ)ος (ὁ), Xeno-  
phon.

Ξηρ-αίνω, f. -αῖνω, aor. ἐξήρανα (ξη-  
ρός), to dry (as a date).

Ξίφος, (ξίφε)ος (τό), a sword.

Ξυγγίγνομαι Att. for συγγίγνομαι.

Ξυλίζομαι (ξύλον), to gather or pro-  
cure wood.

Ξύλιν-ος, -η, -ον (ξύλον), wooden.

Ξυλλαμβάνω Attic for συλλαμβά-  
νω.

Ξυλλέγω Att. for συλλέγω.

Ξύλιν-ον, -ου (τό), wood, fire-wood, tim-  
ber, wood-work, a handle, shaft.

Ξυμβουλεύω Att. for συμβουλεύω.

Ξύμμαχ-ος, -ου (ὁ) (Att. for σύμμα-  
χος) (ξύν, μάχη), one who fights  
along with another, an assistant in  
fighting, an ally.

Ξύν Att. for σύν.

Ξυνακολουθέω Att. for συνακολου-  
θέω.

Ξυνέρχομαι Att. for συνέρχομαι.

Ξυστρατοπεδεύομαι Att. for συστρα-  
τοπεδεύομαι.

## Ο.

Ὁ, ἡ, τό, the, this, that, his, her, its;  
ὁ μὲν—ὁ δέ, one—the other; οἱ μὲν  
—οἱ δέ, some—others, the latter—the  
former.

Ὁ, ἡ, τό (Hom. for ὅς, ἡ, ὅ), who,  
which, that.

Ὁ (Hom. for ὅτι), that, because.

Ὁβελ-ός, -οῦ (ὁ), a spit; πείραι ὀβε-  
λοῖσι, to spit.

Ὁβριμοεργ-ός, -όν (ὄβριμος, \*ἔργω),



- doing deeds of violence or wrong, a violent or wrong doer.
- \*Ογε, ἤγε, τόγε (ό, ἤ, τό and γε), *he she, it, this at least, this indeed, this.*
- \*Οδε, ἤδε, τόδε (ό, ἤ, τό and δε), *the following, such as this, this very, this.*
- \*Οδευ-ω, f. -σω (ὁδός), *to go, travel, journey, migrate.*
- \*Οδ-ός, -οῦ (ἤ), *a way, path, road, route, march, distance; ὁδὸν ἐλθεῖν, to come by a way.*
- \*Οδύρομαι (with gen.), *to mourn for, lament, mourn, grieve.*
- \*Οζ-ος, -ου (ό), *a scion, offshoot.*
- \*Οθ' (bef. asp. vowel) for ὅτε, *when.*
- \*Οθεν and ὅθενπερ, *whence.*
- \*Οθῖ (poet. for οὔ), *where.*
- Οἶδα (pf. as pres.), plqpf. ἤδειν, imperat. ἴσθι, opt. εἰδείην, subj. εἰδῶ, inf. εἰδέναι, part. εἰδώς (\*εἰδῶ), *to know, be acquainted with.*
- Οἰκᾶδε (=οἰκόνδε) (οἶκον, -δε), *home.*
- Οἰκεῖ-ος, -α, -ον (οἶκος), *intimate, friendly.*
- Οἰκέτ-ης, -ου (ό) (οἰκέω), *a domestic, house-servant.*
- Οἰκ-έω (-ῶ), f. -ήσω (οἶκος), *to inhabit, live, dwell.*
- Οἰκί-α, -ας (ἤ) (οἶκος), *a house.*
- Οἰκοδομ-έω (-ῶ), f. -ήσω, pf. pass. ᾤκοδόμημαι (οἰκοδόμος), *to build a house, build.*
- Οἶκοι (= οἶκῳ), *at home.*
- Οἰκόνδε (οἶκον, -δε), *to or for home, home.*
- Οἰκονόμ-ος, -ου (ό) (οἶκος, νέμω), *the manager of a household, manager (in general).*
- Οἶκ-ος, -ου (ό), *a house, abode, mansion, tent; εἰς οἶκον, home.*
- Οἰκτεῖρω, aor. ᾤκτειρα (οἶκτος), *to pity.*
- Οἶμαι, contr. from οἶομαι (which see).
- Οἶμ-η, -ης (ἤ), *a song, voice.*
- Οἰμωγ-ῆ, -ῆς (ἤ), *wailing, lamentation, lament.*
- Οἰμῶζω, f. οἰμῶξομαι, aor. ᾤμωξα (οἶμοι), *to wail, lament.*
- Οἶν-ος, -ου (ό), *wine.*
- Οἶομαι (contr. οἶμαι), impf. ζόμην, f. οἰήσομαι, aor. ζήθηην, *to suppose, think, imagine.*
- Οἰοπόλ-ος, -ον (οἶος, πέλομαι), *lonely.*
- Οἶ-ος, -α, -ον, *such as, as, what sort or kind of, how great, able; οἶόν τέ ἐστι and οἶά τέ ἐστι, it is possible; οἶον εἰκός, as is likely or natural; οἶόν-περ (οἶος, περ), even as.*
- Οἶ-ος, -η, -ον, *alone, unattended, only.*
- \*Οἶς, (δοῖος (ό, ἤ), *a sheep, ram, ewe; (gen. pl. οἶων).*
- \*Οἶστ-(Att. οἶστ-)ός, -οῦ (ό) (οἶω), *an arrow.*
- Οἶχ-ομαι, f. -ήσομαι, pf. ᾤχημαι, *to go, depart; ᾤχετο ἀπελαύνων, he rode off immediately; ᾤχετο πλέων, he sailed quickly away.*
- \*Οκν-έω (-ῶ), f. -ήσω, *to fear, dread.*
- \*Οκτώ (indecl.), *eight.*
- \*Ολβι-ος, -α, -ον (ὄλβος), *happy, blessed.*
- \*Ολβ-ος, -ου (ό), *happiness.*
- \*Ολίγ-ος, -η, -ον, *little, small; ὀλίγοι, few.*
- \*Ολλῦμαι, f. δλοῦμαι, pf. ὄλωλα, aor. ᾤλόμην (mid. of ὄλλυμι), *to perish; ὄλωλα, I am undone.*
- \*Ολλῦμι and ὄλλῶ, f. ὄλέσω and ὄλω, pf. ὄλωλεκα, aor. ᾤλεσα Hom. ὄλεσσα, *to destroy, slay; ᾤλεσε θῦμόν, he lost his life.*
- \*Ολολ-ύζω, f. -ύξω, aor. ᾤλόλυξα (λύζω), *to scream out or aloud.*
- \*Ολο-ός, -ῆ, -όν (ὄλω, ὄλλυμι), *destructive, wasting, sad.*
- \*Ολ-ος, -η, -ον, *the whole, entire, all.*
- \*Ολυμπ-ος, -ου (ό) (Ion. Οὔλυμπος), *Mount Olympus; Οὔλυμπόνδε, to Olympus.*
- \*Ομᾶλ-ός, -ῆ, -όν (ὁμός), *even, equal; ὁμᾶλῶς, in even order, at an equal pace.*

- \*Ομιλ-ος, -ου (ὁ) (ὄμος, ὄμοῦ, ἴλη),  
 any assembled crowd, a throng.
- \*Ομμα, (ὀμμάτ)ος (τό) (ὄφομαι), an  
 eye.
- \*Ομνῦμι and ὀμνύω, f. ὀμοῦμαι, pf.  
 ὀμώμοκα, aor. ὄμοσα, to swear, take  
 an oath.
- \*Ομοι-ος, -α, -ον (ὄμος), like.
- \*Ομολογ-έω (-ῶ), f. -ήσω, plqpf. pass.  
 ὀμολογήμην (ὄμος, ὄμοῦ, λέγω),  
 to confess, acknowledge; ὀμολογου-  
 μένως, confessedly.
- \*Ομοτράπεζ-ος, -ου (ὁ), (ὄμος, τράπε-  
 ζα), a table-companion.
- \*Ομοῦ (ὄμος), together.
- \*Ὄμως (ὄμος), nevertheless, notwith-  
 standing.
- \*Ὄνειαρ, (ὀνειᾶτ)ος (τό) (ὀνίνημι),  
 profit, benefit, advantage, hope; (pl.)  
 ὀνειᾶτα (τά), food, victuals, viands.
- \*Ὄνειδει-ος, -ον (ὀνειδος), reproach-  
 ful; ὀνειδείοισιν (sc. ἐπέεσσι or  
 μῦθοις), with reproaches.
- \*Ὄνομα, (ὀνόματ)ος (τό), a name.
- \*Ὄνομ-άζω, f. -άσω, aor. ὀνόμασσα  
 (ὄνομα), to call or address by name.
- \*Ὄνομαίνω, Ion. fut. οὔνομαῖνέω, Ep.  
 aor. ὀνόμηνα (ὄνομα), to name, call  
 by name.
- \*Ὄν-ος, -ου (ὁ, ἦ), an ass.
- \*Ὄξος, (ὄξε)ος (τό) (ὄξύς), sour wine,  
 vinegar.
- \*Ὄξ-ύς, -εῖα, -ύ, sharp, keen, poignant.
- \*Ὄπη, in what way.
- \*Ὄπισ-θε and -θεν (ὄπισ, -θε), from  
 behind, behind, in the rear.
- \*Ὄπισθοφυλακ-έω (-ῶ) (ὄπισθε, φύ-  
 λαξ), to guard the rear, form the  
 rear-guard.
- \*Ὄπισω Ep. ὀπίσω, hereafter.
- \*Ὄπλ-α, -ων (τά), arms, heavy-armed  
 men; ὄπλα ἔχων, under arms.
- \*Ὄπλ-ίζω, f. -ίσω, pf. pass. ὄπλισμαι  
 (ὄπλα), to arm.
- \*Ὄπλις, (ὀπλίσε)ως (ἦ) (ὀπλίζω),  
 warlike equipments, armour.
- \*Ὄπλιτ-ης, -ου (ὁ) (ὄπλα), a heavy-  
 armed soldier, man-at-arms.
- \*Ὄπλομαχί-α, -ας (ἦ) (ὄπλα, μάχο-  
 μαι), a fighting with heavy arms.
- \*Ὄποι, whither, whithersoever.
- \*Ὄποῖ-ος, -α, -ον, what sort of, what.
- \*Ὄπόσ-ος, -η, -ον, as great as, as much  
 as; ὀπόσοι, as many as, how many.
- \*Ὄπότεν (ὀπότε ἄν), whenever.
- \*Ὄπότε, whenever.
- \*Ὄπου, where; ὀπου ἄν, wherever.
- \*Ὄπτ-άω (-ῶ), f. -ήσω, aor. ὄπτησα,  
 to roast.
- \*Ὄπτ-ός, -ῆ, -όν (ὄπτάω), baked,  
 burned.
- \*Ὄπως, how, that, in order that, as, like  
 (in comparison); οὐκ ἔστιν ὄπως  
 οὐκ, it cannot but be.
- \*Ὄρ-άω (-ῶ), f. ὄφομαι, pf. ἐώρακα,  
 aor. εἶδον, impf. ἐώρων, to see, look  
 at, view, behold, espy, eye, gaze at.
- \*Ὄργ-ῆ, -ῆς, (ἦ), anger.
- \*Ὄργυι-ά, -ᾶς (ἦ) (ὀρέγω), a fathom.
- \*Ὄρέγω, f. ὀρέξω, aor. pass. ὀρέχθην,  
 to stretch, stretch out; (mid.), to  
 stretch one's self out, stretch out one's  
 arms towards (with gen.), to move  
 towards or apply to.
- \*Ὄρεστιάς, (ὀρεστιάδ)ος (ἦ) (ὄρος),  
 of the mountains, mountain.
- \*Ὄρθ-ός, -ῆ, -όν (ὀρνύμι), straight, cor-  
 rect, right, rightful, upright; ὀρθῶς,  
 rightfully, with cause.
- \*Ὄρθρ-ος, -ου (ὁ) (ὀρνύμι), the dawn;  
 ἄμα ὀρθρῶ, at daybreak.
- \*Ὄρίνω, aor. pass. ὀρίνθην, to move,  
 stir up.
- \*Ὄρκ-ος, -ου (ὁ), an oath.
- \*Ὄρμ-άω (-ῶ), f. -ήσω (ὀρμή), to rush  
 on, start.
- \*Ὄρμ-ῆ, -ῆς, (ἦ) (ὀρνύμι), a start.
- \*Ὄρνῦμαι, f. ὀρσομαι and ὀροῦμαι,  
 pf. ὄρωρα, aor. ὀρόμην, (syncop. 3  
 s.) ὄρωτο (mid. of ὀρνύμι), to move  
 one's self, have motion, be aroused,  
 stir, arise.

- \**Ὄρνυμι*, f. ὄρω, aor. ὄρσα, to stir up, move, excite.
- \**Ὄρόντα*, -ας, -ου and -α, and -ης, -ου (ὄ), *Orontes*.
- \**Ὄρος* (Ion. οὔρος), (ὄρε)ος (τό), a mountain.
- \**Ὄρυκτος*, -ή, -όν (ὄρύσσω), dug.
- \**Ὄρφανικός*, -ή, -όν (ὄρφανός), orphaned, fatherless.
- \**Ὄρχομένιος*, -α, -ον (Ὄρχομενός), of Orchomenus, Orchomenian; ὁ Ὄρχομενίος, an Orchomenian.
- \**Ὄς*, ἧ, ὅ, who, which, that, what (that which), he, she, it; ἐν ᾧ (sc. χρόνῳ), while; ἐξ οὗ (sc. χρόνου), since; ὅς ἂν, whoever, whosoever.
- \**Ὄς*, ἧ, ὅν, his own, his, her own, her, its own, its.
- \**Ὄσιος*, -α, -ον, holy, pious.
- \**Ὄσος*, -η, -ον (Ἐρ. ὄσος), as great as, how great, as much as, how much, as long as, how long, whosoever; (pl.) as many as, how many, as; ὅσον, as, how much; τόσον—ὅσον, as far—as.
- \**Ὄσπερ*, ὅσπερ, ὅσονπερ (ὄσος, περ), as much, as; (pl.) as many as.
- \**Ὄσπερ, ἧπερ, ὅπερ* (ὄς, περ), the very man who, or thing which.
- \**Ὄσσε* (τά), the two eyes.
- \**Ὄστε*, ἧτε, ὅτε (ὄς, τε), who, which, that.
- \**Ὄστις, ἧτις, ὅ, τι* (ὄς, τίς), whoever, who, whichever, which, whatever, what; (Att.), gen. ὄτου, dat. ὄτῳ; ἔστιν ὄστις, some person.
- \**Ὄταν* (ὅτε ἂν), whenever, when.
- \**Ὄτε*, when, whenever.
- \**Ὄτι* (Ἐρ. ὄττι), that, (") , how that, in that, because, inasmuch as.
- \**Ὄτρηρός*, -ά (Ἐρ. -ή), -όν (ὄτρύνω), quick, active, busy, zealous, sedulous.
- Ὄ*, (bef. vowel) οὐκ, (bef. asp. vowel) οὐχ, οὐχί, not; οὐ μέν, nor yet.
- Ὄ* (= αὐτοῦ, αὐτῆς, and αὐτοῦ, αὐ-
- τῆς*), of himself, herself, of him, her.
- Ὄ*, where.
- Ὄυας*, (οὔα)ος (τό) (poet. for οὔς), the ear.
- Ὄυδαμόθεν* (οὔδαμός, -θεν), from no place, quarter, or side.
- Ὄυδαμοῦ* (οὔδαμός), nowhere.
- Ὄυδας*, (οὔδε)ος (τό), the ground, floor, pavement.
- Ὄυδέ* (οὐ, δέ), but not, and not, not even, neither, nor, nor even; οὔδ᾽—οὔδ᾽, neither—nor.
- Ὄυδεῖς, οὔδεμιῦ, οὔδέν* (οὐ, δέ, εἶς), not even one, no one; οὔδέν (τό), nothing.
- Ὄυδέποτε* (οὐ, δέ, ποτε), not even ever, never.
- Ὄυδός*, -οῦ (ὄ) (Ἐρ. for ὀδός), a threshold, verge.
- Ὄυκέτι* (οὐκ, ἔτι), no more, no farther, no longer.
- Ὄυκοῦν* (οὐκ, οὖν), not then?
- Ὄυλος*, -η, -ον (Ἐρ. for ὀλος), thick-woollen, with long, woollen nap.
- Ὄυν*, then, thereupon, therefore, accordingly.
- Ὄυνεκα* (οὐ ἔνεκα), because.
- Ὄυποτε* (οὐ, ποτε), never.
- Ὄυπω* (οὐ, πω), not yet.
- Ὄυρανίων*, (οὔρανίων)ος (ὄ) (οὔρανός), heavenly, celestial; οἱ Ὄυρανῖνες, the gods.
- Ὄυρανός*, -οῦ (ὄ) (Ἄεol. ὠρανός), heaven; οὔρανόθεν, from heaven.
- Ὄυς*, (ὠτ)ός (τό), the ear.
- Ὄυτε* (οὐ, τέ), and not; οὔτε—οὔτε, neither—nor.
- Ὄυτις, οὔτι* (οὐ, τίς), no one, nothing; οὔτι, not at all.
- Ὄυτοι* (οὐ, τοι), by no means.
- Ὄυτος*, αὐτῆ, τοῦτο, this, the latter, that, he; ταύτῃ (sc. ὁδῷ), in this direction, by this route.
- Ὄυτω* and (bef. vowel) οὔτως (οὔτος), thus, in this way.

- ᾽Οφείλ-ω, f. -ήσω, aor. ὤφελον, to owe, one ought; ὡς ὀφείλεν! would that he!
- ᾽Οφέλλω, impf. ὤφελλον (Hom. for ὀφείλω), to owe, one ought; ὡς ὤφελλε! would that he!
- ᾽Οφελος (τό) (ὀφέλλω), advantage, help, benefit, use.
- ᾽Οφθαλμ-ός, -οῦ (ὄ) (ὄψομαι), the eye; ἐς ὀφθαλμούς, into the presence.
- ᾽Οφίς, (ὄφε)ως Ion. (ὄφι)ος (ὄ), a serpent, snake.
- ᾽Οφρα (conj.), that, in order that, so as; (adv.), until, while; ὄφρα ἄν, as long as.
- ᾽Οφρύ-εις, -εσσα, -εν (ὀφρύς), lofty, on the brow or edge of a steep rock, beetling.
- ᾽Οχετ-ός, -οῦ (ὄ) (ὄχος, ἔχω), a water-course.
- ᾽Οχεύς, (ὀχέ)ως Ion. (ὀχῆ)ος (ὄ) (ὀχέω, ἔχω), a bolt.
- ᾽Οχλ-ος, -ου (ὄ), a multitude, crowd, mob.
- ᾽Οψ, (ὀπ)ός (ῆ), the voice.
- ᾽Οψέ, late.
- ᾽Οψίς, (ὄψε)ως Ion. (ὄψι)ος (ῆ) (ὄψομαι), sight, appearance, countenance, mien.

## Π.

- Παιᾶν-ίζω, f. -ίσω (παιᾶν), to chant or sing the ræan, strike up the hymn of battle.
- Παιδεύ-ω, f. -σω (παῖς), to bring up, instruct.
- Παιδικ-ά, -ῶν (τά) (παιδικός), a darling, favourite.
- Παιδοφόν-ος, -ον (παῖς, φονεύω), killing children.
- Παιήων, (παιήον)ος (ὄ) (Er. and Ion. for παιᾶν), a ræan, song of victory.
- Παῖς (Er. παῖς), (παιδ)ός (ὄ, ῆ), a child, son, boy, daughter, youth, scholar.
- Παί-ω, f. -ήσω and -σω, pf. πέπαικα, to strike.

- Πάλατ, long ago, for a long time.
- Πάλιν, back, in turn, again.
- Παλλακίς, (παλλακίδ)ος (ῆ) (πάλλαξ), a concubine.
- Πάλλω, aor. ἔπηλα, to wield, brandish, sway, dandle (a child); (mid.), to spring, leap, palpitate; παλλομένη κρᾶδιην, with a palpitating heart.
- Παλτ-όν, -οῦ (τό) (πάλλω), a javelin.
- Πάμ-πολύς, -πόλλη, -πολυ (πᾶς, πολύς), very large.
- Παμφανό-ων, -ωσα (παμφαίνω), all-resplendent, all-beaming, far-beaming.
- Πανάποτμ-ος, -ον (πᾶς, ἄποτμος), all-hapless, most wretched.
- Παναφῆλιξ, (παναφήλικ)ος (ὄ, ῆ) (πᾶς, ἀπό, ἤλιξ), all away from (or deserted by all) one's companions in years or the friends of one's youth.
- Παναώρι-ος, -ον (πᾶς, ἄωρος), all-untimely, doomed to an all-untimely death, destined prematurely to perish.
- Πανοῦργ-ος, -ον (πᾶς, ἔργον), master of every act of villainy, knavish, crafty, treacherous.
- Πάντα (πᾶς), altogether, utterly.
- Παντά-πᾶσι and (bef. vowel) -πᾶσιν (πᾶς), at all, altogether.
- Πανταχῆ or πανταχοῦ (πᾶς), everywhere.
- Παντελῶς (παντελής), completely, entirely, absolutely.
- Πάντη (πᾶς), everywhere, on all sides.
- Παντοῦ-ος, -α, -ον (πᾶς), of every kind.
- Πάνυ (πᾶς), altogether, very.
- Πάομαι, f. πάσομαι, pf. πέπᾶμαι, aor. ἐπᾶσάμην (=κτάομαι), to acquire, possess.
- Παπτ-αίνω, f. -ᾶνῶ, aor. ἐπάπτηνα, to look forth, about, around, eagerly or anxiously.
- Πάρ poet. for παρά.
- Παρά (with gen.), from, by; (with dat.), by, with, near; (with acc.),

- by the side of, alongside of, near, by, to, during.
- Παραγγέλλω, f. -ελῶ, aor. παρήγγειλα (παρά, ἀγγέλλω), to give the watch-word (σύνθημα) of battle, order, command, direct; τὰ παρηγγελμένα, orders, instructions.
- Παραγίγνομαι (later -γίνομαι), f. -γενήσομαι, aorist παρεγενόμην (παρά, γίγνομαι), to be present.
- Παράδεισος, -ου (ὅ), a park, pleasure-grounds.
- Παραδίδωμι, f. -δώσω, 2 aor. παρέδων (παρά, δίδωμι), to give or deliver up, hand over, surrender.
- Παραθαρσύνω new Att. -θαβρύνω (παρά, θαρσύνω), to encourage.
- Παραίνεω (-ῶ), f. -έσω Ep. -ήσω (παρά, αἰνέω), to give a recommendation, recommend.
- Παρακαλέω (-ῶ), f. -έσω, aor. pass. παρεκλήθην (παρά, καλέω), to call to, invite.
- Παράκειμαι, impf. παρεκείμην (παρά, κεῖμαι), to lie, be situated or stand beside, near or before.
- Παρακελεύομαι (παρά, κελεύω) (with dat.), to advise, exhort.
- Παρακοίτης, -ου (ὅ) (παρά, κοίτη), a husband, spouse.
- Παραλυπέω (-ῶ) (παρά, λυπέω), to annoy, molest; οἱ παραλυποῦντες, the refractory.
- Παραμείβομαι, f. -αμείβομαι (παρά, αμείβομαι), to pass by.
- Παραμελέω (-ῶ), f. -ήσω, pf. παρημέληκα (παρά, αμελέω) (with gen.), to disregard.
- Παραμένω, f. -μενῶ (παρά, μένω) (with dat.), to stay or remain with or by the side of.
- Παραμηρίδι-α, -ων (τά) (παρά, μηρός), armour for the thighs, cuisses.
- Παρασάγγης, -ου (ὅ), a parasang.
- Παρασκευάζω, f. -άσω (παρά, σκευάζω), to get ready, prepare, provide; (pf. part. pass.) παρεσκευασμένος, prepared.
- Παρατάσσω (Att. -τάττω), f. -τάξω, pf. τέταχα (παρά, τάσσω), to draw up in battle array.
- Παρατείνω, f. -τενῶ, pf. -τέτακα, plqpf. pass. παρετετάμην (παρά, τείνω), to extend.
- Παρειά, -ᾶς (ἡ) (παρά), the cheek.
- Πάριμι, f. -έσομαι, inf. -εἶναι (παρά, εἶμι), to be by or present, be with, arrive; παρειῶν Ep. for παρών (pres. part.).
- Παρελάυνω, f. -ελάσω Att. -ελῶ, aor. -ήλασα (παρά, ἐλάυνω), to ride by.
- Παρέρχομαι, f. -ελεύσομαι, aor. -ἤλθον (παρά, ἔρχομαι), to pass along, pass, march through.
- Παρέχω, f. -έξω, pf. -έσχηκα, aor. -έσχον (παρά, ἔχω), to offer, afford, allow, give up, furnish, make, render, cause, produce; ταπεινὸν παρέχειν, to humble.
- Πάρημαι, inf. -ῆσθαι, part. -ήμενος (παρά, ἦμαι) (with dat.), to sit by the side of.
- Παρθένος, -ου (ἡ), a maiden, girl.
- Παρίστώμαι, pf. -έστηκα, plqpf. -εἰστήκειν, 2 aor. -έστην (παρά, ἵστημι) (with dat.), to stand by or near.
- Πάροδος, -ου (ἡ) (παρά, ὁδός), a passage.
- Παροίχομαι, f. -ήσομαι, pf. παρήχηκα (παρά, οἶχομαι), to pass.
- Πάρος, before, before this, formerly, previously, once.
- Παρύσατις, (Παρυσάτιδος) (ἡ), Parysatis.
- Πᾶς, πᾶσα, πᾶν, all, the whole, entire, every; πᾶς τις, every single one; τὰ πάντα, in all respects, completely.
- Πάσσω Att. πάττω, f. πάσω, pf. pass. πέπασμαι, Ep. aor. ἐπασσα, to sprinkle, embroider.
- Πάσχω, f. πείσομαι, pf. πέπονθα, aor. ἔπαθον, to suffer.

- Παταγύ-ας, -ου (ὁ), *Patagyas*.
- Πατέομαι, aor. ἐπασάμην, pf. πέπασμαι, to taste of, partake of.
- Πατήρ, (πατέρ)ος contr. (πατρ)ός (ὁ), a father, sire.
- Πάτρ-α, -ας (Eρ. and Ion. -η, -ης) (ἡ) (πατήρ), one's father-land or native country.
- Πατρίς, (πατριδ)ός (ἡ) (πατήρ), of one's fathers, native; πατρις γαῖα, one's father-land or native country.
- Πάτροκλ-ος, -ου (ὁ), *Patroclus*.
- Πατρῶ-ος, -α, -ον (πατήρ), of a father, paternal.
- Παύ-ω, f. -σω, pf. πέπαυκα, aor. ἔπαυσα, to cause to cease, put an end to; (mid.), to cease, stop.
- Παφλαγών, (Παφλαγόν)ος (ὁ), a *Parthlagonian*.
- Πεδί-ον, -ον (τό) (πέδον), a plain; πεδίονδε, to the plain.
- Πεζ-ός, -ῆ, -όν (πέζα, πέδον, πούς), on foot, walking; οἱ πεζοί, the infantry, foot-soldiers.
- Πειθαρχ-έω (-ῶ), f. -ήσω (πείθομαι, ἀρχή) (with dat.), to be obedient to authority, obey.
- Πείθομαι, f. πείσομαι, pf. πέποιθα, aor. ἐπίθωμην (mid. of πείθω) (with dat.), to obey.
- Πειθόμεν-ος, -η, -ον (πείθομαι), obedient.
- Πείθω, f. πείσω, 1 aor. ἔπεισα, 2 aor. ἔπιθον, to persuade.
- Πειν-άω (-ῶ), f. -ήσω (πείνα), to hunger, starve.
- Πεῖρ-α, -ας (ἡ) (Ion. πείρη), a trial, proof; ἐν πείρᾳ τινὸς γίγνεσθαι, to be acquainted or associate with one, be in habits of intimacy with one.
- Πειρ-άω (-ῶ), f. -άσω Eρ. and Ion. -ήσω, pf. pass. πεπειρᾶμαι, aor. pass. ἐπειρήθην (πείρα), to attempt, undertake, endeavour, try, make an experiment.
- Πείρω, f. περῶ, 1 aor. ἔπειρα, 2 aor. ἔπαρον, pf. pass. πέπαρμαι (πέρας), to pierce quite through, trans-pierce; πείραν ὀβελοῖσιν, they spitted (i. e., stuck on spits).
- Πειστέ-ος, -α, -ον (πείθομαι), to be obeyed; πειστέον, one must obey.
- Πέλᾱς, near, hard by, close.
- Πέλει-α, -ας (ἡ), a dove, pigeon.
- Πέλομαι, impf. ἐπελόμην, 3 s. ἔπλετο (used as pres.), Eρ. impf. 2 s. πελέσκειο, to be, come of.
- Πελταστ-ής, -οῦ (ὁ) (πελτάζω, πέλτη), one who bears a target or light shield; a peltast or targeteer.
- Πελταστικ-όν, -οῦ (τό) (πελταστής), a targeteer force (sc. στρατεύμα).
- Πέλτ-η, -ης (ἡ), a small, light shield, buckler, target, targe.
- Πέμπω, f. πέμψω, pf. πέπομφα, aor. pass. ἐπέμφθην, to send, dispatch.
- Πένης, (πένητ)ός (ὁ) (πένομαι), a poor man.
- Πένθος, (πένθε)ος (τό), grief, sadness, sorrow.
- Πεντακόσι-οι, -αι, -α (πέντε), five hundred.
- Πέντε (indecl.), five.
- Πεντεκαίδεκα (πέντε, καί, δέκα), fifteen.
- Πεντήκοντα (πέντε), fifty.
- Πεπυκασμέν-ος, -η, -ον (pf. part. pass. of πυκάζω), thickly covered, profusely decked.
- Περ (encl.), though, although; εἰ περ, even though; ἐνθα περ, just where.
- Πέρᾱν Eρ. and Ion. πέρην (with gen.), on the other or farther side.
- Πέρθω, f. πέρσω, aor. ἔπρᾱθον, to sack, destroy.
- Περί (with gen.), about, concerning, for, on the subject of, in behalf of, superior to, with reference to, respecting, above; (with acc.), around, about; οἱ περὶ Ἀριαῖον, Ariæus and his followers; (adv.), round about; περὶ παντὸς or πλείστου

- ποιεῖσθαι, to deem it all-important, regard it above everything else; περιπλείστου, of the utmost importance.
- Περι-γίγνομαι later -γίνομαι, f. -γενήσομαι, aor. -εγενόμην (περί, γίγνομαι) (with gen.), to be superior to, surpass.
- Περί-εμι, f. -έσομαι, impf. -ἦν, inf. -εῖναι (περί, εἰμί) (with gen.), to be superior to, excel.
- Περι-μένω, f. -μενῶ, pf. -μεμένηκα, aor. -έμεινα (περί, μένω), to remain where one is, wait for.
- Περιναιέτης, -ου (ὁ) (περί, ναιετάω, ναίω), one of those who dwell round about, a neighbour.
- Πέρινθ-ος, -ου (ῆ), Perinthus.
- Πέριξ (περί), around.
- Περίπατ-ος, -ου (ὁ) (περί, πατέω), a walking about or up and down.
- Περι-πίπτω, f. -πεσοῦμαι, pf. -πέπτωκα, aor. -έπεσον (περί, πίπτω) (with dat.), to fall upon, clasp in one's arms.
- Περι-πτύσσω, f. -πτύξω (περί, πτύσσω), to surround.
- Περιφραῖδ-ής, -ές (περί, φράζομαι), very careful; (adv.) περιφραδέως.
- Πέρσ-ης, -ου (ὁ), a Persian.
- Περσικ-ός, -ή, -όν (Πέρσης), Persian.
- Πέσσω Att. πέττω later πέπτω, f. πέψω, pf. pass. πέπεμμαι, to digest, brood over.
- Πετάμαι, inf. πέτασθαι (in later prose πετάομαι), to fly.
- Πέτομαι, impf. έπετόμην contr. έπτόμην, f. πτήσομαι, aor. act. έπτην, aor. pass. έπετάσθην, part. πετασθείς, to fly.
- Πέτρ-α, -ας (Ion. -η, -ης) (ῆ), a rock.
- Πέφνον and έπεφνον (\*φένω), to slay.
- Πη (encl.), anywhere.
- Πῆ, whither?
- Πῆγγνῦμαι, f. πᾶγήσομαι, pf. πέπηγα, aor. pass. έπάγγην (mid. of πῆγγνῦμι), to become stiff or torpid.
- Πηλείδ-ης, -ου Ep. -εω and -ᾶο (ὁ) (patron. from Πηλεΐς), Peleus's son, Pelides, Achilles.
- Πηλεύς, (Πηλέ)ως Ep. (Πηλη)ος (ὁ), Peleus.
- Πηλ-ός, -οῦ (ὁ), mud.
- Πῆμα, (πήμα)τος (τό) (πάσχω), suffering, misery, woe, curse, calamity.
- Πίγρης, (Πίγρη)τος (ὁ), Pigres.
- Πίθ-ος, -ου (ὁ), a jar, vessel, vase.
- Πίνω, f. πίομαι and πιούμαι, pf. πέπωκα, aor. έπιον, to drink, quaff, sip.
- Πιπράσκω, 3 f. pass. πεπράσομαι, pf. πέπρωκα, to sell, give in barter.
- Πίπτω, f. πεσοῦμαι, pf. πέπτωκα, aor. έπεσον, to fall; εν κονίησι πεσεῖν, to fall in the dust, die in battle.
- Πισιδ-ης, -ου (ὁ), a Pisidian.
- Πιστεύ-ω, f. -σω (πίστις) (with dat.), to believe, trust, rely on.
- Πιστ-ός, -ή, -όν (πείθομαι), faithful, trusty; τᾶ πιστά, the pledges of fidelity.
- Πιστότης, (πιστότη)τος (ῆ) (πιστός), fidelity.
- Πίτνῦμαι, impf. έπιτνάμην Ep. πιτνάμην, to be spread forth, stream (of the hair).
- Πίτνημι, part. πιτνάς (poet. for πετάννυμι), to spread or stretch out.
- Πί-ων, -ον, fat, rich.
- Πλάγι-ος, -α, -ον, slanting; εις πλάγιον, in a slanting or oblique direction.
- Πλαίσι-ον, -ου (τό), an oblong body (of soldiers); εν πλαίσιω πλήρει ανθρώπων, in solid column.
- Πλάκ-ος, -ου (ῆ), (Mount) Placus.
- Πλάσσω Att. πλαττω, f. πλάσω, to form, fabricate.
- Πλεθριαῖ-ος, -α, -ον (πλέθρον), of the size of a πλέθρον.
- Πλέθρ-ον, -ου (τό), a plethrum (containing 101 English feet, and being the sixth part of a stadium).

- Πλειστ-ος, -η, -ον (super. of πολύς), *most, very many*; ὡς πλειστον, *as much or as far as possible*; πλειστον ἄξιος, *worth very much, very efficient*; πλειστα, *most or very extensively*.
- Πλεί-ων or πλέ-ων, -ον (comp. of πολύς), *more*.
- Πλεκτ-ός, -ή, -όν (πλέκω), *plaited, twisted*.
- Πλέκω, f. πλέξω, pf. pass. πέπλεγμαι, *to twist, weave, build (a nest)*.
- Πλέω, f. πλευσοῦμαι or πλεύσομαι, pf. πέπλευκα, aor. ἔπλευσα, *to sail, go over*.
- Πληγ-ή, -ῆς (ή) (πλήσσω), *a blow*; πληγὴν ἐντείνειν, *to threaten a blow*.
- Πληθος, (πλήθε)ος (τό) (πλήθω), *a number, multitude, host*.
- Πληθύς, (πληθύ)ος, Ep. dat. πληθυῖ (ή) (πλήθω), *a throng, crowd*.
- Πλήθ-ων, -ουσα, -ον (πλήθω), *full*.
- Πλήν (with gen.), *except*; (adv.), *except, only*.
- Πλήρ-ης, -ες (πλέος), *full*.
- Πλησί-ος, -α, -ον (πέλας), *near, neighbouring*; comp. πλησιαίτερος, super. πλησιαίτατος, (adv.) πλησίον.
- Πλήσσω Att. πλήττω, f. πλήξω, pf. επέπληγα, aor. pass. ἐπλήγην (in compounds ἐπλάγην), *to strike, hit (with the fist), smite, wound*; πληγείς οὐ κατὰ κόσμον, *smitten ignominiously or disgracefully*.
- Πλίνθ-ος, -ου (ή), *a tile, brick*.
- Πλοῖ-ον, -ου (τό) (πλέω), *a vessel, boat*.
- Πλούσι-ος, -α, -ον (πλοῦτος), *rich, wealthy*.
- Πλουτ-έω (-ῶ), f. -ήσω (πλοῦτος), *to be rich*.
- Πλοῦτ-ος, -ου (ό), *riches, wealth*.
- Πνέω, f. πνεύσω later πνευσοῦμαι or πνεύσομαι, pf. pass. πέπνυμαι, *to blow, breathe*.
- Ποδίρκ-ης, -ες (πούς, ἀρκέω) *swift-footed*.
- Ποδήρ-ης, -ες (πούς), *reaching to the feet*.
- Πόθεν, *whence*.
- Πόθ-ος, -ου (ό), *a desire, passion*.
- Ποι-έω (-ῶ), f. -ήσω, pf. πεποίηκα, aor. ἐποίησα, *to make, form, cause, turn into, do, conclude, consider, act, give, deem, produce, put, convene or summon (as a council)*; πορείαν ποιεῖσθαι, *to prosecute a march*; εὖ ποιεῖν, *to confer a favour on, do good to*; κακῶς ποιεῖν, *to inflict an injury on, injure*; ποιεῖν ἐλεύθερον, *to set free*; τύμβον ποιῆσαι, *to raise a funeral mound or tomb*.
- Ποικίλ-ος, -η, -ον, *many-coloured, of varied hue or colour*.
- Ποιμήν, (ποιμέν)ος (ό), *a shepherd*.
- Ποῖ-ος, -α, -ον, *what?*
- Ποιπνύ-ω, f. -σω (with dat.), *to wait upon, minister to*.
- Πολεμ-έω (-ῶ), f. -ήσω, aor. ἐπολέμησα (πόλεμος), *to wage or make war, carry on or engage in war, go to war*.
- Πολεμ-ίζω, f. ἴσω Dor. -ίζω (πόλεμος), *to wage war, fight*.
- Πολεμῖκ-ός, -ή, -όν (πόλεμος), *fit for or skilled in war, warlike*.
- Πολέμι-ος, -α, -ον (πόλεμος), *of or belonging to war or the enemy, hostile*; ὁ πολέμιος, *an enemy*; οἱ πολέμιοι, *the enemy, foe*.
- Πόλεμ-ος, -ου (ό), *a battle, war, hostility*.
- Πολι-ός, -ά, -όν, *gray, white, hoary*.
- Πόλις Ep. πτόλις, (πόλε)ως Ep. (πόλη)ος Ion. (πόλι)ος (ή), *a city*.
- Πολίτ-ης, -ου (ό) (πόλις), *a citizen*; οἱ πολῖται, *the people*.
- Πολλάκις Ion. πολλάκι (πολλά, πολύς), *often, frequently*.
- Πολλαπλάσι-ος, -α, -ον (πολύς), *manifold*.



- Πολυάνθρωπος, -ον (πολύς, ἄνθρωπος), *populous*.
- Πολυδαϊδῶλος, -ον (πολύς, δαϊδῶλος), *much or highly wrought, variously ornamented*.
- Πολυδάκρυς, (πολυδάκρυ)ος (ὁ, ἡ) (πολύς, δάκρυ), *producing or causing many tears, sad*.
- Πολυδάκρυτος, -ον (πολύς, δακρύω), *much wept or lamented*.
- Πολυδειράς, (πολυδειράδ)ος (ὁ, ἡ) (πολύς, δειρή), *with many ridges or chains, many-peaked*.
- Πολυδῶρος, -ον (πολύς, δῶρον), *richly-dowered*.
- Πολύς, πολλή, πολύ, *much, great, large, numerous, long, of great extent*; τὸ πολὺ (sc. μέρος), *the greater part*; ἐπὶ πολὺ, *for a long distance*; πολλοί, -αί, -ύ, *many, numerous*; πλείων and πλέων, *more*; πλείστος, *most*; πολὺ and πολλύ, *much, far*; πολλῶ, *long*; πλείω, *more*; πλείστα, *most*; διὰ πολλά, *on many accounts, for many reasons*; οἱ πολλοί, *the majority, most*; πολέες Ep. for πολλοί, πολλόν Ion. for πολὺ, πολέας Ep. for πολλούς.
- Πον-έω (-ῶ), f. -ήσω (πόνος), *to labour, suffer, pain (transitive)*.
- Πονηρός, -ύ, -όν (πονέω), *rainful, wicked*; ὁ πονηρός, *a malefactor*.
- Πόνος, -ου (ὁ) (πένω, πένομαι), *toil, suffering, ill*.
- Πορεΐα, -ας (ἡ) (πορεύω), *a march*; πορείαν ποιεῖσθαι, *to march*.
- Πορεύομαι, f. -σομαι, pf. πεπόρευμαι, aor. ἐπορεύθην (πόρος), *to go, travel, march, proceed, move along, ride (in a wagon)*.
- Πορευτέος, -α, -ον (πορεύομαι), *to be traversed, crossed, or gone over*; πορευτέον ἡμῖν, *we must go*.
- Πορ-ίζω, f. -ίσω (πόρος), *to supply, provide*.
- Πόρος, -ου (ὁ), *a means of passing a river, a ford or ferry, a means (in general)*.
- Πορφύρεος, -α (Ion. -η), -ον (Att. πορφυροῦς, -ῦ, -οῦν) (πορφύρα), *purple*.
- Πόρω (assumed pres.), aor. ἔπορον and πόρον, pf. pass. πέπρωμαι (πόρος), *to give, bestow*.
- Πόσις, (πόσι)ος (ὁ), *a husband, spouse*.
- Πόσις, (πόσι)ος Att. (πόσε)ως (πίνω), *a drinking, drink*.
- Πόσος, -η, -ον, *how large? how much?*
- Ποσσημαρ (πόσος, ἡμαρ), *for or during how many days?*
- Ποτῦμός, -οῦ (ὁ), *a river*.
- Ποτέ, *at any time, on one occasion, once upon a time, ever, hereafter, at some future time, some time or other*; εἴποτε, *whenever*.
- Πότερα and πότερον (πότερος), *whether?*
- Ποτί Dor. for πρὸς (which see).
- Πότμος, -ου (ὁ) (πίπτω), *what befalls one, one's lot, fate, or destiny*.
- Ποτνῦ (ἡ), *revered*.
- Ποτ-όν, -οῦ (τό) (πίνω), *a drink*.
- Πότος, -ου (ὁ) (πίνω), *a drinking*; παρὰ πότον, *during drinking, over one's cups*.
- Ποῦ; *where?*
- Που (encl.), *somewhere, perchance, perhaps, if I mistake not*.
- Πούς, (ποδ)ός, dat. pl. ποσί (ὁ), *the foot*; πόδας ὠκύς, *swift-footed*.
- Πῶγμα (Ion. πῆγμα), (πράγμα)ος (τό) (πράσσω), *a deed, circumstance*.
- Πῶξις, (πράξε)ως, Ion. πῆξις, (πρήξι)ος (ἡ) (πράσσω), *a deed, enterprise, avail, good*.
- Πράσσω Att. πρᾶττω Ep. and Ion. πρήσσω, f. πράξω Ion. πρήξω, pf. πέπρωχα, 2 pf. πέπρωγα, pf. pass. πέπραγμαί, aor. pass. ἐπράχθην, *to do, work, perform, transact, accomplish, profit, fare*; κακῶς πρᾶττειν, *to do badly, be unfortunate*.

- Πρέπει, impf. ἔπρεπε (with dat.), it becomes, befits, suits; ἀρχὴν οὐ πρέπει, it is not at all becoming.
- Πρεσβεύ-ω, f. -σω (πρέσβυς), to be an envoy or ambassador.
- Πρέσβυς, (πρέσβυ)ος and (πρεσβέ)ως (ὁ), old.
- Πρεσβύτερ-ος, -ου (ὁ) (πρέσβυς), an elder.
- Πρίᾱμαι (assumed pres.), aor. ἐπρί-ἄμην, to buy, purchase, redeem.
- Πρίᾱ-ος, -ου (ὁ), Priam.
- Πρίν and τὸ πρίν, before, before this, heretofore, until.
- Πρό (with gen.), before, in front of.
- Προαγορεύ-ω, f. -σω (πρό, ἀγορεύω), to tell beforehand, announce publicly.
- Πρόβᾱτ-α, -ων (τά) (προβαίνω), cattle, sheep.
- Προ-δίδωμι, f. -δώσω, pf. -δέδωκα, 1 aor. προῦδωκα, 2 aor. προῦδων (πρό, δίδωμι), to betray.
- Πρόδομ-ος, -ου (ὁ) (πρό, δόμος), an entrance-hall or chamber, vestibule.
- Προδοτ-ης, -ου (ὁ) (προδίδωμι), a traitor, betrayer.
- Προ-εἶδον, inf. -ἰδεῖν, part. -ἰδών (πρό, εἶδον), to see from afar.
- Πρό-εἰμι, impf. -ἕειν (πρό, εἶμι), to advance, go forward, come on.
- Προ-ελαύνω, f. -ελάσω Att. -ελῶ, pf. -ελήλακα (πρό, ἐλαύνω), to ride before, push on before.
- Προ-έρχομαι, f. -ελεύσομαι, pf. -ελήλυθα, aor. -ἤλθον (πρό, ἔρχομαι), to come or go forward.
- Προ-θέω, f. -θεύσομαι, poet. impf. -θέεσκον (πρό, θέω), to rush before or forward.
- Προθυμ-έομαι, f. -ήσομαι and -ηθήσομαι, aor. προῦθυμήθην (πρόθυμος), to be eager for, desire; τὸ προθυμείσθαι, the eager desire.
- Προθυμί-α, -ας (Ion. -η, ης) (ῆ) (πρόθυμος), alacrity, diligence.
- Πρόθυμ-ος, -ον (πρό, θυμός), eager, ready.
- Προ-ἰάπτω, f. -ιάψω (πρό, ἰάπτω), to hurl onward or forward, hurl.
- Προ-ἵημι, f. -ήσω, 1 aor. -ηκα, aor. mid. -έμην (πρό, ἵημι), to give up, abandon.
- Προκατα-λαμβάνω, f. -λήψομαι, aor. προκατέλάβον (πρό, κατά, λαμβάνω), to seize upon previously or before, preoccupy.
- Πρό-κειμαι, f. -κείσομαι (πρό, κείμαι), to lie before.
- Προκλήης, (Προκλέ)ους (ὁ), Procles.
- Προ-κύπτω, f. -κύψω (πρό, κύπτω), to swell out or forth, bud out.
- Προμετωπίδι-ον, -ου (τό) (πρό, μέτωπον), a frontlet (for horses).
- Πρόξεν-ος, -ου (ὁ), Proxenus.
- Προπάροι-θε and (bef. vowel) -θεν (πρό, πάροιθε) (with gen.), before, at (the feet).
- Προ-πέμπω, f. -πέμψω, aor. pass. προῦπέμφθην (πρό, πέμπω), to send before or ahead.
- Προπίνω (πρό, πίνω), to drink before, pledge.
- Πρός (with gen.), from, by, near, before, in the sight or presence of, at the order of; πρὸς θεῶν, by the gods, in the name of Heaven; (with dat.), near; (with acc.), towards, to, against, with reference to, near, about, for, with, on.
- Προσ-άγω, f. -άξω, aor. -ἤγαγον (πρός, ἄγω), to draw near, approach.
- Προσανδ-άω (-ῶ), f. -ήσω (πρός, ἀνδάω), to speak to, address, accost.
- Προσ-δίδωμι, f. -δώσω, 2 aor. -έδων (πρός, δίδωμι), to give besides, add.
- Πρόσ-εἰμι, impf. -ἕειν (πρός, εἶμι), to come on or forward, advance, approach, come up, march upon.
- Προσ-εἶπον (πρός, εἶπον) (2 aor. of πρόσφημι), to speak to, address, accost.

- Προσ-ελαύνω, f. -ελάσω Att. -ελῶ, aor. -ήλασα (πρός, ἐλαύνω), to march against.
- Προσ-έρχομαι, f. -ελεύσομαι, pf. -ελήλυθα, aor. -ἤλθον (πρός, ἔρχομαι), to come unto or forward, approach.
- Προσ-έχω, f. -έξω (πρός, ἔχω), to hold to, bring to or near; προσέχειν τὸν νοῦν, to direct the attention, be attentive.
- Πρόσθεν poet. πρόσθε, and τὸ πρόσθεν (πρό, πρὸς, -θεν), before, former, sooner, first; εἰς τὸ πρόσθεν, forward; πρόσθεν ἂν, before; τῇ πρόσθεν ἡμέρᾳ, on the day before.
- Προσ-ιών, -ιούσα, -ίον (πρόσειμι), imminent.
- Προσκαλ-έω (-ῶ), f. -έσω (πρός, καλέω), to call to, summon.
- Προσκυν-έω (-ῶ), f. -ήσομαι, aor. προσ-εκύνησα poet. -έκῦσα (πρός, κυνέω), to worship.
- Προσ-λαμβάνω, f. -λήψομαι, aor. -έλαβον (πρός, λαμβάνω), to take or receive besides or in addition, take part in (a work).
- Πρόσοδ-ος, -ου (ή) (πρός, ὁδός), revenue.
- Προσ-ὀμνύμι, f. -ομοῦμαι, aor. -ώμοσα (πρός, ὀμνύμι), to swear besides, also, or in addition.
- Προσποι-έομαι, f. -ήσομαι (πρός, ποιέομαι), to pretend.
- Προσ-τάσσω (Att. -τάττω), f. τάξω, pf. -τέτᾶχα (πρός, τάσσω), to enjoin, command.
- Προστερνίδι-ον, -ου (τό) (πρό, στέρνον), a breast-plate (for horses).
- Πρόσ-φημι, f. -φήσω, impf. -έφην, aor. -είπον (πρός, φημί), to speak to, address, accost.
- Πρόσω (πρό, πρὸς), far off.
- Πρόσωπ-ον, -ου (τό) (πρός, ὤψ), the countenance, look.
- Προτεραῖ-ος, -α, -ον (πρότερος), on the day before.
- Πρότερ-ος, -α, -ον (πρό), before another, first; πρότερον, previously.
- Προ-φαίνομαι, f. -φᾶνοῦμαι, aor. προῦφάνην (πρό, φαίνομαι), to appear in front, come in sight, appear.
- Πρόφασις, (προφάσε)ως (ή) (προφαίνομαι), a pretext, excuse.
- Προ-φεύγω, f. -φεύξομαι, aor. προῦφῦγον (πρό, φεύγω), to flee from, escape.
- Προφήτ-ης, -ου (ὸ) (πρό, φημί), a prophet, harbinger.
- Πρόφρων, -ον (πρό, φρήν), willing, ready, eager; πρόφρων ἐθέλειν, to choose.
- Προφύλαξ, (προφύλακ)ος (ὸ) (πρό, φύλαξ), an advanced guard, outpost, sentinel in front.
- Προχωρ-έω (-ῶ), f. -ήσω (πρό, χωρέω) (with dat.), to go on well with, suit.
- Πρώην, lately, of late.
- Πρωῖ Att. πρῶ (πρό), early, in the morning.
- Πρωτεύω (πρῶτος), to be first, hold or occupy the first place.
- Πρῶτ-ος, -η, -ον (super. of πρό), first, foremost; πρῶτον, τὸ πρῶτον, and τὰ πρῶτα, in the first place, first; οἱ πρῶτοι, the van-guard, the great.
- Πτελέ-α, -ας (Ion. -η, -ης) (ή), the elm-tree.
- Πτέρυ-α or -η, -ης (ή), the heel.
- Πτερό-εις, -εσσα, -εν (πτερόν), winged.
- Πτερ-όν, -οῦ (τό) (πέτομαι), a wing.
- Πτερ-όω (-ῶ) (πτερόν), to furnish with wings, fledge.
- Πτερωτ-ός, -ή, -όν (πτερόω), winged.
- Πῦκ-άζω, f. -άσω, aor. ἐπύκασα (πύκα), to cover or wrap up, shroud.
- Πῦκῦν-ός, -ή, -όν, severe, dreadful, many.
- Πυκν-ός, ή, -όν, close.
- Πύλ-η, -ης (ή), one wing of a pair of double gates; αἱ πύλαι, a gate, the gates (of a town).

Πυνθάνομαι, f. πεύσομαι, pf. πέπυσ-  
μαι, plqpf. ἐπεπύσμην, aor. ἐπύθό-  
μην, to ask, inquire, learn by inquiry,  
hear, hear of, learn.

Πῦρ, (πῦρ)ός (τό) and (πῦρ)ά, -ῶν  
(τά), fire.

Πύργος, -ου (ό), a tower.

Πῶ (encl.), yet.

Πῶλος, -ου (ό, ή), a colt or filly,  
young girl or maiden.

Πῶποτε (πω, ποτε), ever.

Πῶς; how?

Πῶς (encl.), somehow, by any means,  
perchance, perhaps, in any way, in  
some manner, for some reason.

## P.

\*Ρα (encl.) (Ἐρ. for ἄρα), then, there-  
upon, namely.

\*Ράδιος, -α, -ου (comp. ῥάων, super.  
ῥάστος), easy.

\*Ραθυμ-έω (-ῶ), f. -ήσω (ῥάθυμος), to  
lead a life of indolence, take one's  
ease.

\*Ραθυμί-α, -ας (ή) (ῥάθυμος), indo-  
lence.

\*Ράθυμος, -ον (ῥάδιος, θυμός), light-  
hearted, easy, lazy.

\*Ρέζω, f. ῥέξω, aor. ἔρεξα and ἔρ-  
βεξα, to do, act; κακῶ ῥέζειν, to do  
harm.

\*Ρεῖα, easily.

\*Ρέω, f. ῥυήσομαι, pf. ἐῤῥύηκα, aor.  
ἐῤῥύην, to flow.

\*Ρῆγος, (ῥήγε)ος (τό), a blanket, rug,  
coverlet.

\*Ρίον, -ου (τό), the peak (of a mount-  
ain).

\*Ρίπτω, f. ῥίψω, aor. act. ἐῤῥιψα,  
aor. pass. ἐῤῥίφην, to throw, cast,  
hurl.

\*Ρόδινος, η, -ον (ῥόδον), made of  
roses or rose-leaves, rosy.

\*Ρόδον, -ου (τό), a rose.

\*Ρύομαι, f. -σομαι, to save, defend,  
protect.

\*Ῥόομαι, f. -σομαι, aor. ἐῤῥώσαμην,  
to dance.

## Σ.

Σάμιος, -α, -ον (Σάμος), of Samos,  
Samian.

Σάμιος, -ον (ή), Samos.

Σατραπεύω (σατράπης), to be a satrap.

Σατράπης, -ου (ό), a satrap, viceroy,  
or governor (of the Persians).

Σαφ-ής, -ές, clear, plain; σαφῶς, well.

Σεαυτ-οῦ, -ῆς (contr. σαντ-οῦ, -ῆς)  
(σοῦ αὐτοῦ), of thyself, of yourself.

Σεβ-άζομαι, f. -άσομαι (σέβας), to  
have a religious fear or dread of.

Σέθεν and σεῦ (poet. for σοῦ), of thee,  
thy.

Σειρ-ά, -ᾶς (Ion. -ή, -ῆς) (ή) (εἶρω),  
a cord, chain.

Σηκ-ός, -οῦ (ό), a shrine, fane.

Σῆμα, (σῆμα)ος (τό), a mound, tomb.

Σημαίνω, f. σημᾶνω, aor. ἐσήμηνα  
and ἐσήμᾶνω (σῆμα), to make known,  
point out, signify; σημαίνει, the sig-  
nal is given.

Σημεῖ-ον, -ον (τό), a standard, signal.

Σθένω (σθένος), to have strength or  
might.

Σιγαλό-εις, εσσα, -εν (σίαλος), bright,  
brilliant, glittering.

Σιγ-άω, f. -ήσομαι (σιγή), to be silen-  
or still, keep silence; τὸ σιγᾶν,  
silence.

Σιγ-ή, -ῆς (ή) (σίζω), silence; σιγῆ,  
silently.

Σιδήρειος, -η, -ον (Ἐρ. for σιδήρεος),  
made of iron or steel, iron.

Σιδήρεος, -α, Ἐρ. -η, -ον (Att. σιδηρ-  
οῦς, -ᾶ, -οῦν) (σίδηρος), made of  
iron or steel, iron.

Σιλᾶν-ός, -οῦ (ό), Silānus.

Σίπυλος, -ου (ό), (Mount) Sipylus.

Σιτᾶγωγός, -όν (σίτος, ἄγω), con-  
veying, transporting, or laden with  
corn; πλοῖα σιταγωγά, provision  
ships.

- Σίτι-ον -ου (τό), usu. in pl. σίτι-α, -ων (τά) (σίτος), *food*.
- Σῖτ-ος, -ου (ό), (pl.) σῖτ-α, -ων (τά), *corn, food, provisions, bread*.
- Σιττάκ-η, -ης (ή), *Sittacē*.
- Σιωπ-ή, -ῆς (ή), *silence*; ἀκὴν σιωπῆ, *in profound silence*; σιωπῆ, *silently*.
- Σκαί-ός, -ά, -όν, *on the left hand or side, the left*; αἱ Σκαίαι πύλαι, *the Scæan (or west) gate (of Troy)*.
- Σκαμάνδρι-ος, -ου (ό) (Σκάμανδρος), *Scamandrius (epithet of Hector)*.
- Σκευοφόρ-ος, -ου (σκεύη, φέρω), *carrying baggage*; οἱ σκευοφόροι, *baggage carriers, sutlers, camp followers*; τὰ σκευοφόρα, *beasts of burden (in the train of an army)*.
- Σκη-έω (-ῶ), f. -ήσω (σκηνή), *to encamp*.
- Σκη-ή, ῆς (ή), *a tent*.
- Σκηνώματ-α, -ων (τά) (σκηνώω), *soldiers' quarters*.
- Σκηπτοῦχ-ος, -ου (ό) (σκηπτω, ἔχω), *a wand-bearer*.
- Σκῖ-ά, -ᾶς (Ion. -ή, -ῆς) (ή), *a shadow*.
- Σκοπ-έω (-ῶ), impf. ἐσκόπου (σκοπός), *to look, observe, consider*.
- Σκοπ-ός, -οῦ (ό) (σκέπτομαι), *a scout, spy, mark (object of an arrow)*.
- Σκοταῖ-ος, -α, -ον (σκότος), *dark, in the dark*.
- Σκότ-ος, -ου (ό) and σκότος (σκότε)ος contr. σκότους (τό), *darkness*.
- Σκυδμαίνω (with dat.), *to be angry with*.
- Σμύχω, f. -σμούξω, aor. ἔσμυξα, aor. pass. ἐσμύγην, *to burn in a slow, smouldering fire*; πυρὶ σμύχεσθαι, *to smoulder away in fire*.
- Σός, σή, σόν (Ep. gen. σεῖο) (σύ), *thy own, thy, thine*.
- Σοῦσ-α, -ων (τά), *Sūsa*.
- Σοφαίνετ-ος, -ου (ό), *Sophænētus*.
- Σοφ-ός, -ή, -όν, *skilled (in song), skilful, well-informed, wise*.
- Σπαν-ίζω, f. -ίσω Att. -ῖῶ (σπάνις), *to lack, be in want, experience a scarcity*.
- Σπάνι-ος, -α, -ον (σπανός), *scarce*.
- Σπάρτ-η, -ης (ή), *Sparta*.
- Σπάω, f. σπάσω, pf. ἔσπᾶκα, pf. pass. ἔσπασμαι, aor. pass. ἔσπάσθην, *to draw*.
- Σπένδομαι, f. σπεισομαι, aor. ἐσπεισάμην (mid. of σπένδω), *to make a treaty or truce*.
- Σπεύδω, f. σπεύσω, *to urge on, hasten*.
- Σπονδ-αί, -ῶν (αἶ) (σπένδομαι), *a treaty, truce*.
- Σπονδ-άζω, f. -άσομαι and -άσω (σπονδή), *to urge on*.
- Σπουδαιολογ-έω (-ῶ), f. -ήσω (σπουδαῖος, λέγω), *to speak seriously, engage in earnest conversation*.
- Σπουδ-ή, -ῆς (ή) (σπεύδω), *haste, speed, readiness*.
- Στάδι-ον, -ου (τό), and -ος, -ου (ό), *a stadium or stade (=606½ English feet)*.
- Σταθμ-ός, -οῦ (ό), pl. -ά, -ῶν (τά) (ἵστημι), *a halting-place, station, day's march, stage*.
- Στασι-άζω, f. -άσω (στάσις) (with dat.), *to form a party against*.
- Στείβω, f. στείψω, aor. ἔστῖβον, *to tread or stamp on*; στειβόμενος, *trodden or travelled (epith. of a road)*.
- Στεν-άχω and -άχομαι (στενός, ἄχος), *to groan, sigh, bewail, lament*.
- Στεν-ός, -ή, -όν (στένω), *narrow*.
- Στέργω, f. στέρξω, pf. ἔστοργα, aor. ἔστερξα, *to love*.
- Στερ-έω (-ῶ), f. -ήσω and -έσω, aor. ἐστέρεσα, *to deprive*.
- Στέρν-ον, -ου (τό), *the breast, chest*.
- Στεφανίσκ-ος, -ου (ό) (dimin. of στέφανος), *a wreath, chaplet*.
- Στέφᾶν-ος, -ου (ό) (στέφω), *a crown*.
- Στέφω, f. στέψω, pf. pass. ἐστεμμαι, aor. ἐστέφθην, *to crown*.
- Στήθ-ος, (στήθε)ος contr. στήθους

- (τό) (ἴστημι), *the breast, bosom, heart.*
- Στίφος, (στίφε)ος (τό) (στειβω), *a body of men in close array, a troop.*
- Στόλ-ος, -ου (ὅ) (στέλλω), *a route, journey, array of troops, army.*
- Στόμα, (στόματ)ος (τό), *the mouth.*
- Στονᾶχ-ή, -ῆς (ῆ) (στενάχω), *a groaning, wailing.*
- Στορέννυμι, f. στορέσω and στρώσω, pf. pass. ἔστρωμαι, aor. pass. ἔστορέσθην, *to spread.*
- Στράτευμα, (στρατεύματ)ος (τό) (στρατεύω), *an army.*
- Στρατεύ-ω, f. -σω (στρατός), *to serve in an army, be a soldier, march; (mid.), to conduct or prepare an expedition.*
- Στρατηγ-έω (-ῶ), f. -ήσω (στρατηγός), *to be a general, lead an army, obtain the command.*
- Στρατηγί-α, -ας (ῆ) (στρατηγός), *a mode of conducting an army, generalship, strategy.*
- Στρατηγ-ός, -οῦ (ὅ) (στρατός, ἡγέομαι), *a general.*
- Στρατι-ά, -ᾶς (ῆ) (στρατός), *an army, armament.*
- Στρατιώτ-ης, -ου (ὅ) (στρατιύ), *a soldier.*
- Στρατοπεδεύ-ω, f. -σω (στρατόπεδον), *to encamp.*
- Στρατόπεδ-ον, -ου (τό) (στρατός, πέδον), *a camp.*
- Στραῦτ-ός, -οῦ (ὅ), *an encamped army, an army.*
- Στρεπτ-ός, -οῦ (ὅ) (στρέφω), *a twisted collar.*
- Στρέφω, f. στρέψω, pf. ἔστροφα, aor. pass. ἔστράφην, *to turn; (mid.), to face or wheel about.*
- Στυγερ-ός, -ά, -όν (στυγέω), *dreaded, dreadful.*
- Στυγ-έω (-ῶ), f. -ήσω, 1 aor. ἔστυξα, 2 aor. ἔστῦγον, *to hate, abominate, despise, abhor, fear, dread.*
- Στυγν-ός, -ή, -όν (= στυγερός), *gloomy, sullen.*
- Στυμφάλι-ος, -ου (ὅ) (Στύμφᾶλος), *an inhabitant of Stymphālus, a Stymphalian.*
- Στυφελ-ίζω, f. -ίζω, aor. ἐστυφέλιξα (στυφελός, στύφω), *to push away, thrust rudely.*
- Σύ, gen. σοῦ Ἐρ. σεῖο, *thou; σύγε, thou at least, thou for thy part.*
- Συγ-γίγνομαι later -γίνομαι, f. -γενήσομαι, pf. -γεγένημαι, aor. συνεγενόμην (σύν, γίγνομαι) (with dat.), *to have a conference with.*
- Συγκαλ-έω (-ῶ), f. -έσω (σύν, καλέω), *to call or summon together, call to a council.*
- Συγκατα-στρέφω, f. -στρέψω (σύν, κατά, στρέφω), (mid.), *to aid in subjecting.*
- Συλ-λαμβάνω, f. -λήψομαι, pf. pass. συν-εἰλημμαι, aor. -έλαβον (σύν, λαμβάνω), *to lay hold of, seize; (with dat.) to take part with, assist.*
- Συλ-λέγω, f. -λέξω (σύν, λέγω), *to collect; aor. pass. συνελέγην, to come together, assemble.*
- Συμβουλεύ-ω, f. -σω (σύν, βουλεύω) (with dat.), *to advise, counsel; (mid.), to advise or consult with another for one's own welfare.*
- Σύμμαχ-ος, -ου (ὅ) (σύν, μάχη), *one that assists in fighting, an ally, auxiliary.*
- Συμ-μίγνυμι and -μιγνύω, f. -μίξω (σύν, μίγνυμι), *to join, unite.*
- Σύμ-πᾶς, πᾶσα, -πᾶν (σύν, πᾶς), *all together.*
- Συμ-πίπτω, f. -πεσοῦμαι, pf. -πέπωκα, aor. συνέπεσον (σύν, πίπτω), *to attack, engage in battle with.*
- Συμφέρω, f. συν-οίσω, pf. -ενήνοχα, 1 aor. -ήγεγκα, 2 aor. -ήνεγκον (σύν, φέρω), *to be advantageous to.*
- Σύν (with dat.), *with, together, or along with, in close connexion with,*

- in concert with ; σύν τοῖς θεοῖς, with the help of the gods ; (adv.), together.
- Συναδικ-έω (-ῶ), f. -ήσω (σύν, ἀδικέω), to join or co-operate with any one in doing wrong or injury.
- Συνακολουθ-έω (-ῶ), f. -ήσω (σύν, ἀκολουθέω), to accompany, follow.
- Συναντ-άω (-ῶ), f. -ήσω (σύν, ἀντάω) (with dat.), to meet.
- Συνάπειμι (σύν, ἀπό, εἶμι) (with dat.), to go away with.
- Σύνδειπν-ος, -ου (ὁ) (σύν, δεῖπνον), a companion at table, guest.
- Σύν-εμι, f. -έσομαι, inf. -εῖναι (σύν, εἶμι) (with dat.), to be with, associate with, follow.
- Σύν-εμι, impf. -ήειν, inf. -ιέναι (σύν, εἶμι), to meet in battle, close or engage with.
- Συνεργ-ός, -οῦ (ὁ) (σύν, ἔρδω), a fellow-worker or labourer, co-operator, assistant.
- Συν-έρχομαι, f. -ελεύσομαι, pf. -ελήλυθα, aor. -ἤλθον (σύν, ἔρχομαι), to come together or assemble, go in a body, meet.
- Σύνθημα, (συνθήματ)ος (τό) (συντίθημι), the watchword, the countersign (used to distinguish friends from foes in battle).
- Σύνοδ-ος, -ου (ἡ) (σύν, ὁδός), a meeting of armies, onset, charge.
- Σύν-οῖδα (pf. as pres.), plqpf. -ἦδειν, f. -είσομαι (σύν, οἶδα), to be conscious.
- Συνουσί-α, -ας (ἡ) (σύνειμι), a meeting.
- Συν-τάσσω (Att. -τάττω), f. -τάξω, pf. pass. -τέταγμαι (σύν, τάσσω), to draw up in order, form into line, put in battle array, marshal ; συντεταγμένος, in close order.
- Συν-τίθεμαι, f. -θήσομαι, aor. -εθέμην (σύν, τίθημι), to make a covenant or treaty, form a contract.
- Σύντομ-ος, -ον (συντέμνω), short.
- Συντράπεζ-ος, -ου (ὁ) (σύν, τράπεζα), a table-companion, mess-mate.
- Συν-τυγχάνω, f. -τεύξομαι, aor. -έτυχον (σύν, τυγχάνω), (with dat.), to meet with, fall in with.
- Συράκόσι-ος, -α, -ον (Συράκουσαι), of or belonging to Syracuse, Syracusan ; ὁ Συρακόσιος, a Syracusan.
- Συσκευ-άζω, f. -άσω (σύν, σκευάζω), to pack up baggage ; συσκευασάμενος, with one's baggage packed up, prepared (for march).
- Συσκι-άζω, f. -άσω (σύν, σκιάζω), to overshadow or cover quite over with.
- Συσπειρ-άω (-ῶ), f. -άσω, pf. pass. συσπείρωμαι (σύν, σπειράω), to form into a close body (of soldiers) ; συσπειρωμένος, in close array.
- Συσπουδ-άζω, f. -άσω (σύν, σπουδάζω), to make haste along with, aid in expediting.
- Συστράτηγ-ος, -ου (ὁ) (σύν, στρατηγός), a fellow-general, partner in command.
- Συστρατοπεδεύομαι (σύν, στρατοπεδεύω), to encamp along with.
- Συχν-ός, ἡ, -όν, long ; συχρόν (adv.), much.
- Σφάγι-ον, -ου (τό) (σφάζω), a victim.
- Σφάζω Att. σφάττω, f. σφάξω, aor. pass. ἐσφάχθην, to slay, kill, slaughter, sacrifice.
- Σφείζ (οἱ, αἱ), σφέα (τά), dat. σφῖ and σφῖν Ep. and Ion. for σφίσι (οῦ), they.
- Σφόδρῶ (σφοδρός), very, very much, very greatly, exceedingly, extremely, implicitly, severely.
- Σφῦρ-όν, -οῦ (τό), the ankle.
- Σχεδί-α, -ας (ἡ) (σχεδῖος), a raft, float.
- Σχεδόν (ἔχω, σχεῖν), well-nigh, almost, nearly, chiefly.
- Σχῆμα, (σχῆματ)ος (τό) (ἔχω, σχεῖν), a form, appearance.

Σχολ-άζω, f. -άσω (σχολή), to have leisure.

Σώζω, f. σώσω, pf. pass. σέσωμαι and σέσωμαι, to save, retain.

Σωκράτης, (Σωκράτε)ος contr. Σωκράτους (ὁ), Socrates.

Σῶμα, (σώματ)ος (τό), a body, person

Σῶ-ος, -α, -ον (σῶς), safe.

Σωτήρ, (σωτήρ)ος, voc. σῶτερ (σώζω), a saviour, preserver.

Σωτηρί-α, -ας (ἡ) (σωτήριος), safety, deliverance.

Σωτήρι-ος, -ον (σωτήρ), saving, calculated to save.

Σωφροσύν-η, -ης (ἡ) (σώφρων), self-control, modesty.

## T.

Τάλαντ-ον, -ον (τό), a talent.

Ταμί-α, -ας (Ερ. and Ion. -η, -ης) (ἡ) (τέμνω, τᾶμεῖν), a housekeeper.

Ταμιεύ-ομαι, f. -σομαι (ταμίας), to determine.

Ταμ-ώς, -ώ (ὁ), Tamos.

Τάξις, (τάξε)ως (ἡ) (τάσσω), military array, battle order, a place or post in battle array, rank, company, line; αἱ τάξεις, military tactics.

Ταπειν-ός, -ῆ, -όν, humble, submissive.

Τάπηξ, (τάπητ)ος (ὁ), a carpet, rug, coverlet.

Ταράσσω Att. ταράττω, f. ταράξω, aor. pass. ἐταράχθην, to trouble.

Τάρᾶχ-ος, -ον (ὁ) (ταράσσω), confusion, tumult.

Ταρβ-έω (-ῶ), f. ἦσω (τάρβος), to be frightened or alarmed at, be scared, fear, be troubled at.

Τάρταρ-ος, -ον (ὁ), pl. -α, -ων (τά), Tartārus.

Τᾶς Dor. for τῆς (gen. sing. fem. of ὁ, ἡ, τό).

Τάσσω Att. τάττω, f. τάξω, pf. pass. τέταγμαί, 1 aor. pass. ἐτάχθην, 2 aor. pass. ἐτάγην, to draw up, put

in battle array, post, appoint, assign, order.

Ταῦρ-ος, -ον (ὁ), a bull.

Ταύτη (sc. ὁδῶ), in this way.

Τάφ-ος, -ον (ὁ) (θάπτω), a burial, funeral-feast, funeral rites; τάφον τελέσαι, to perform funeral rites.

Τάφρ-ος, -ον (ἡ), a trench, ditch.

Τάχιστ-ος, -η, -ον (super. of ταχύς), quickest, most expeditious; τάχιστα, very quickly, as soon as possible.

Τάχος, (τάχε)ος (τό) (ταχύς), speed.

Ταχ-ύς, -εῖα, -ύ, quick, swift, fast, fleet; ταχύ, ταχέως and τάχα, quickly, speedily, hastily, rapidly, shortly, soon.

Τε (encl.), both, and.

Τείρω, impf. ἔτειρον, to waste away, wear out, distress, afflict; (pass.), to be hard pressed.

Τείχος, (τείχε)ος contr. τείχους (τό), a wall, rampart.

Τεκέειν Ερ. for τεκεῖν (2 aor. inf. act. of τίκτω).

Τεκμήρι-ον, -ον (τό) (τεκμαίρομαι), a proof.

Τέκν-ον, -ον (τό) (τίκτω, τεκεῖν), a child, son; τὰ τέκνα, offspring.

Τέκος, (τέκε)ος, dat. pl. τέκεσι Ερ. τέκεσσι and τεκέεσσι (τό) (τίκτω, τεκεῖν), a child, son.

Τελευτ-άω (-ῶ), f. -ήσω, pf. τετελεύτηκα (τελευτή), to accomplish, end (one's existence, τὸν βίον), die.

Τελευτ-ῆ, -ῆς (ἡ) (τελέω, τέλος), end, death.

Τελ-έω (-ῶ), f. -έσω, pf. τετέλεκα, pf. pass. τετέλεσμαι, aor. pass. ἐτετέλεσθην, to perfect, accomplish, fulfil; τελέσαι τάφον, to perform funeral rites.

Τέλος, (τέλε)ος (τό), an end; τὰ τέλη, magistrates; τέλος (adv.), at last, finally, in conclusion.

Τένων, (τένοντ)ος (ὁ) (τείνω), a sinew, tendon.



- Τερπικέραννος, -ον (τέρπω, κεραυνός), *delighting in thunder.*  
 Τερπνός, -ή, -όν (τέρπω), *delightful, delighted, merry, joyous.*  
 Τέρπω, f. τέρψω, aor. pass. ἐτάρπην, Hom. aor. mid. τεταρπόμεν, *to fill to the full, sate, satisfy, delight, refresh.*  
 Τεσσαράκοντα Att. τετταράκοντα (τέσσαρες), *forty.*  
 Τέσσαρες, -α (Att. τέτταρες), *four.*  
 Τέτμον Ep. for ἐτετμον (aor. without pres.), *I found.*  
 Τετραίνω, f. τετράνω, aor. ἐτέτρηναι Hom. τέτρηναι, *to bore through, pierce.*  
 Τετρακόσιοι, -αι, -α (τέτρα-, τέσσαρες, -κόσιοι), *four hundred.*  
 Τέττιξ, (τέττιξ)ος (ό), a cicada (kind of grasshopper).  
 Τευθράνεια, -ας (ή), *Teuthrānia.*  
 Τεύχεα, -ων (τά) (τεύχω), *arms, armour; σὺν τεύχεσι, armed.*  
 Τεύχω, f. τεύξω, pf. τέτευχα, *to prepare, make, do; pf. pass. τέτυγμαι, to have been done, to have occurred.*  
 Τέχνη, -ης (ή), *an art, handicraft, trade.*  
 Τέως, *so long, meanwhile, the while.*  
 Τῆ (sc. ὁδῶ) (Hom. for ταύτη), *there, by that way.*  
 Τῆγε (τῆ, γε), *in this quarter, here.*  
 Τῆλε (τέλος), *far remote, far off, far.*  
 Τηλεθάων, -ουσα, -ον (τηλεθάω, length. form of θάλλω), *blooming.*  
 Τηλικός, -η, -ον, *of such an age, so old, as old.*  
 Τηλόθι (= τῆλε) (with gen.), *far, afar, at a distance from.*  
 Τηλόσε (τηλοῦ), *to a distance, far away.*  
 Τηλοῦ (= τῆλε), *afar, far off or away, in a far country.*  
 Τῆμερον (= τῆ ἡμέρα), *this day, today.*  
 Τῆπερ (Ep. and Ion. for ἦπερ), *in the same way as, just as.*  
 Τιάρια, -ας (ή), a tiāra or turban.  
 Τίγρης, (Τίγρητος)ος (ό), the Tigris.  
 Τίη (strengthened form of τί); *wherefore? why?*  
 Τίθημι, f. θῆσω, pf. τέθεικα, 1 aor. ἔθηκα, 2 aor. ἔθην, *to put, place, make, cause, render, inflict; τὰ ὄπλα τίθεσθαι, to station themselves; θέσθαι τὰ ὄπλα, to halt under arms.*  
 Τίθην-η, -ης (ή) (τίθηνός), a nurse.  
 Τίκτω, f. τέξομαι, pf. τέτοκα, aor. ἔτεκον, *to bring forth, bear, beget, be the parent of.*  
 Τίλλω, f. τίλω, pf. pass. τέτιλμαι, aor. ἔτιλα, *to pluck or pull out, tear (the hair).*  
 Τιμ-άω (-ῶ), f. -ήσω, aor. ἐτίμησα (τιμή), *to honour, esteem, value.*  
 Τιμ-ή, -ῆς (ή), *honour, reward.*  
 Τιμιός, -α, -ον (τιμή), *honoured.*  
 Τιμωρ-έω (-ῶ), f. -ήσω, aor. pass. ἐτιμωρήθην (τιμωρός), *to help, aid, succour; (mid.), to punish.*  
 Τιμωρία, -ας (Ion. -η, -ης) (ή) (τιμωρός), *punishment.*  
 Τις, τι (encl.), *one, a certain one, any or some one, a sort or kind of, each, each one, every one; πᾶς τις, every single one; τι, at all, aught, in aught.*  
 Τίς, τί; *who? which? what? τίνος ἐνεκεν οἱ τί; why?*  
 Τισσαφέρν-ης, -ους (ό), Tissaphernes.  
 Τιτάν, (Τιτᾶν)ος (ό), a Titan, the sun-god, the sun.  
 Τιτρώσκω, f. τρώσω, pf. pass. τέτρωμαι, aor. pass. ἐτρώθην, *to wound.*  
 Τίω, f. -σω, pf. pass. τέτιμαι, *to esteem, honour, respect.*  
 Τλάω (not used), f. τλήσομαι, pf. τέτληκα, aor. ἔτλην, *to suffer, undergo, endure, venture, dare.*  
 Τλητός, -ή, -όν (τλάω), *to be borne or endured, tolerable.*  
 Τόθ' (bef. asp. vowel) for τότε, *then.*

- Τοι (encl.), *indeed, in truth, however, still.*
- Τοί (Æp. and Ion. for οἱ), *who, which, that.*
- Τοι (Æp. and Ion. for σοί), *to or for thee or you.*
- Τοιγαροῦν (τοι, γάρ, οὖν), *accordingly, therefore, on this account, then.*
- Τοίνυν (τοι, νυν), *therefore, then.*
- Τοῖο Æp. and Ion. for τοῦ (gen. sing. masc. of ὁ, ἡ, τό).
- Τοι-όσδε, -άδε, -όνδε (τοῖος, -δε), *of such kind, nature, or quality, such as the following, such (pointing to the person); τοιάδε, as follows.*
- Τοι-οὔτος, -αὐτή, -οὔτο Att. -οὔτον (τοῖος), *of such kind, nature, or quality, such (as has been said).*
- Τοῖχος, -ου (ὁ) (Æp. for τεῖχος), *the wall of a house or court.*
- Τοκεύς, (τοκέως Ion. (τοκῆ)ος (ὁ) (τίκτω), *a father; οἱ τοκεῖς or τοκῆες, parents.*
- Τολμ-άω (-ὼ), f. -ήσω (τόλμα), *to dare, venture.*
- Τολμίδ-ης, -ου (ὁ), *Tolmides.*
- Τόξενμα, (τοξεύματ)ος (τό) (τοξέω), *an arrow, a bow-shot.*
- Τοξεύω (τόξον), *to strike by an arrow.*
- Τοξικ-ή, -ῆς (ἡ) (sc. τέχνη) (τόξον), *archery.*
- Τόξ-ον, -ου (τό), *a bow.*
- Τοξότ-ης, -ου (ὁ) (τόξον), *an archer, Bowman.*
- Τόσ-ος, -η, -ον (Æp. τόσος), *so great, so long, so much; τόσον—ὅσον, as far as; τόσον—ὡς, as much as; τόσοι, so many.*
- Τοσ-όσδε, -ῆδε; -ἄνδε (τόσος), *so much; τοσοῖδε, so many.*
- Τοσ-οὔτος, -αὐτή, -οὔτο Att. -οὔτον (τόσος), *so much, so long; τοσοῦτοι, so many, such an abundance of; τοσοῦτον, so far, so much.*
- Τότε, *at that time, then.*
- Του = τινός, and τω = τινί (gen. and dat. of τις).
- Τραγήματ-α, -ων (τά), *sweetmeats.*
- Τράπεζ-ᾶ, -ης (ἡ) (τέτρα-, πέζα Dor. for πούς), *a table.*
- Τραῦμα, (τραύματ)ος (τό), *a wound.*
- Τραχ-ύς, -εῖα, -ύ, *rough, harsh, severe.*
- Τρεῖς (οἱ, αἱ), τρία (τά), *three.*
- Τρέπω, f. τρέψω, aor. act. ἔτρεψα, aor. pass. ἐτραπόμην, *to turn; εἰς φύγην τρέπειν, to put to flight, rout; (mid.), to turn one's self or thoughts.*
- Τρέφω, f. φρέψω, pf. τέτροφα, 2 aor. pass. ἐτράφην, *to bring up, rear.*
- Τρέχω, f. δρᾶμῶμαι, pf. δεδράμηκα, aor. ἔδραμον, *to run.*
- Τρέ-ω, f. -σω, aor. ἔτρεσα, *to tremble at, shrink, or flee from.*
- Τριάκοντα (indecl.), *thirty.*
- Τριᾶκόσι-οι, -αι, -α, (τρεις), *three hundred.*
- Τρίπους, (τρίποδ)ος (ὁ) (τρι-, πούς), *a tripod, a three-footed brass kettle.*
- Τρίς (adv. of τρεῖς), *thrice.*
- Τρισχίλι-οι, -αι, -α (τρῖς, χίλιοι), *three thousand.*
- Τρίτ-ος, -η, -ον (τρῖς, τρεῖς), *third.*
- Τροί-α, -ας (Ion. -η, -ης) (ἡ), *Troy; ἀπὸ Τροίηθε or Τροίηθεν, from Troy.*
- Τροπ-ή, -ῆς (ἡ) (τρέπω), *a rout, putting to flight.*
- Τρόπ-ος, -ου (ὁ) (τρέπω), *a way, habit, disposition, temper, mode, form, regularity.*
- Τροφ-ός, -οῦ (ὁ, ἡ) (τρέφω), *a feeder, nurturer, rearer.*
- Τρωάς, (Τρωάδ)ος (ἡ), *a Trojan woman.*
- Τρωιάς, (Τρωιάδ)ος (ἡ), *a Trojan woman.*
- Τρω-ός, -ά, -όν (Τρώς), *Trojan; αἱ Τρωαί, the Trojan women.*
- Τρώς, (Τρω)ός (ὁ), *a Trojan.*
- Τυγχάνω, f. τεύξομαι, pf. τετύχηκα, pf. pass. τέτυγμαι, 3 sing. τέτυκ-

ται, aor. ἐτύχων, to meet with, obtain, receive, chance, occur, happen, be.  
 Τυδεύς, (Τυδέ-)ως Ep. -ος (ὁ), Τῦ-  
 dēus (father of Diomedes).  
 Τύμβος, -ου (ὁ) (τύφω), a funeral  
 mound, tomb.  
 Τύπτω, f. τύψω, pf. pass. τέτυμμαι,  
 2 aor. act. ἐτύπον, to beat, strike,  
 sting.  
 Τύραννος, ου (ὁ), a monarch.  
 Τύρος, -οῦ (ὁ), cheese.  
 Τυτθός, -όν, little, small, young ;  
 τυτθόν, a little while, for a moment.  
 Τυφλός, -ή, -όν (τύφω), blind.  
 Τύχη, -ης (ἡ) (τυγχάνω), chance,  
 fortune.  
 Τῷ (adv.), in that event, then, there-  
 fore.

## Υ.

Ὑδωρ, (ὑδατ)ος (τό) (ὔω), water.  
 Υἱός, -οῦ Att. εὖος contr. υἷος, dat.  
 pl. υἱάσι (ὁ), a son, child.  
 Ὑλη, -ης (ἡ), a wood.  
 Ὑλήεις, -εσσα, -εν (ὔλη), woody,  
 well-wooded.  
 Ὑμεῖς (pl. of σύ), ye or you.  
 Ὑμέτερος, -α, -ον (ὕμεῖς), your own,  
 your.  
 Ὑμνος, -ου (ὁ), a song, hymn.  
 Ὑπάγω, f. -άξω, aor. -ἤγαγον (ὑπό,  
 ἄγω), to lead on (one's mind), sug-  
 gest, lead on deceitfully.  
 Ὑπαρχος, -ου (ὁ) (ὑπό, ἄρχω), a  
 lieutenant general.  
 Ὑπάρχω, f. -άρξω, 1 aor. -ἤρξα (ὑπό,  
 ἄρχω), to begin, be the first, exist, be.  
 Ὑψίτος, -η, -ον (= ὑπέρτατος)  
 (super. of ὑπέρ), highest, supreme,  
 best.  
 Ὑπελαύνω, f. -ελάσω Att. -ελῶ, aor.  
 -ἤλασα (ὑπό, ἐλαύνω), to ride up.  
 Ὑπεμνήμυκε (Ep. 3 sing. pf. of ὑπη-  
 μύω) for ὑπεμνήμυκε (ν being in-  
 serted for the sake of the metre),

he hangs down his head, is cast down  
 or dejected.

Ὑπέρ (with gen.), above, beyond, for,  
 in behalf of; (with acc.), contrary  
 to.  
 Ὑπέρει-α, -ας (Ion. -η, -ης) (ἡ), Hy-  
 perēa.  
 Ὑπερώ-α, -ας (Ion. -η, -ης) (ἡ)  
 (ὑπέρ), the palate.  
 Ὑπηρετ-έω (-ῶ), f. -ήσω (ὑπηρετής)  
 (with dat.), to serve.  
 Ὑπηρετ-ης, -ου (ὁ) (ὑπό, ἐρέτης), a  
 servant, labourer, one under another,  
 a helper, assistant.  
 Ὑπισχν-έομαι (-οῦμαι), f. ὑποσχίσο-  
 μαι, pf. ὑπέσχημαι, aor. ὑπεσχό-  
 μην (ὑπό, ἴσχω, ἔχω), to undertake,  
 promise.  
 Ὑπνος, -ου (ὁ), sleep.  
 Ὑπό (with gen.), from under, under,  
 by, with; (with dat.), from under,  
 beneath, at the foot of, by the hands  
 of, by; (with acc.), under, at the  
 foot of; (adv.), beneath, secretly, re-  
 spectfully, attentively.  
 Ὑποδε-ής, -ές (ὑπό, δέομαι), comp.  
 -έστερος, smaller, inferior.  
 Ὑπόδρῶ, fiercely, grimly, gloomily,  
 sternly.  
 Ὑποζύγιον, -ου (τό) (ὑπό, ζυγόν), a  
 beast of burden.  
 Ὑπολαμβάνω, f. -λήψομαι, pf. ὑπ-  
 εἶληφα, aor. -έλαβον (ὑπό, λαμβά-  
 νω), to take up a discourse, answer,  
 reply, take up a notion, suppose,  
 imagine.  
 Ὑπολύω, f. -σω, aor. ὑπέλυσα (ὑπό,  
 λύω), to loosen, untie, or unbind from  
 beneath, relax, weaken.  
 Ὑπομαλακίζομαι (ὑπό, μαλακίζω), to  
 grow gradually timid or cowardly.  
 Ὑποπέμπω, f. -πέμψω (ὑπό, πέμ-  
 πω), to send secretly or insidiously.  
 Ὑποπλάκιος, -α (Ion. -η), -ον (ὑπό,  
 Πλάκος), under or at the foot of  
 Mount Placus.

Ἵποπτεύω, impf. ὑπόπτενον (ὑπόπτῆς), to suspect.

Ἵπο-στρέφω, f. στρέψω, aor. pass. ὑπεστρέφθην (ὑπό, στρέφω), to turn about, elude, evade.

Ἵπότροπος, -ον (ὑπό, τρέπω), returning.

Ἵποχός, -ον (ὑπέχω), subject to, under the control of.

Ἵποχωρ-έω (-ῶ), f. -ήσω (ὑπό, χωρέω), to retire, retreat.

Ἵποψία, -ας (Ion. -η, ης) (ἡ) (ὑφοράω, ὑπόψομαι), suspicion.

Ἵστεραῖος, -α (Ion. -η), -ον (ἕστερος), following, next; τῇ ὑστεραίᾳ (sc. ἡμέρᾳ), on the following day, the day after.

Ἵστερ-έω (-ῶ), f. -ήσω (ἕστερος) (with gen.), to come after.

Ἵστερος, -α, -ον (ὑπό), latter, coming after; οἱ ἕστεροι, the rear; ἕστερον, afterwards, after.

Ἵφ' (bef. asp. vowel) for ὑπό.

Ἵφαίνω, f. ὑφᾶνω, aor. ὑφῆνα, to weave; ἰστὸν ὑφαίνειν, to weave the web, ply the loom.

Ἵφοράω (-ῶ), f. ὑπ-όψομαι, aor. -εἶδον (ὑπό, ὁράω), to suspect.

Ἵψηλός, -ή, -όν (ὑψι, ὑψος), high, lofty.

Ἵψίπυλος, -ον (ὑψι, πύλη), with high gates, lofty-gated.

Ἵψος, (ὑψε)ος (τό) (ὑψι), height.

## Φ.

Φᾶγειν (inf.), ind. ἐφᾶγον, part. φᾶγών (2 aor. of ἐσθίω), to eat, devour.

Φαίδιμος, -ον (φαίνω), famous, glorious, illustrious.

Φαιδρός, -ά, -όν (φαίνω), bright, beaming, cheerful.

Φαίνομαι, f. φᾶνομαι, aor. ἐφάνην (mid. of φαίνω), to appear, be evident or seen.

Φάλαγξ, (φάλαγγ)ος (ἡ), a body of

troops, main body, army, line of battle, phalanx.

Φαλῖνος, -ον (ὁ), Phalīnus.

Φάμενος, -η, -ον, pres. part. mid. of φημί.

Φανερός, -ά, -όν (φαίνομαι), plain, evident, manifest, visible; φανερώς, openly.

Φάρμακον, -ον (τό), a medicine, remedy, drug.

Φᾶρος later φάρος (φάρε)ος contr. φάρους (τό), a cloak or mantle.

Φένω (obs.), aor. ἐπεφνον and πέφνον, to slay.

Φέριστος, -η, -ον (super. of ἀγαθός), best, exquisite, matchless.

Φέρω, f. οἶσω, pf. ἐνήνοχα, 1 aor. ἦνεγκα, 2 aor. ἦνεγκον, to bear, bring forth, produce, carry off, bear along, carry, bring, offer; φέρειν καὶ ἀγειν, to carry off (things) and lead away (men and animals), plunder completely (said of a country).

Φεύγω, f. φεύξομαι, pf. act. πέφευγα, pf. pass. πέφυγμαι, aor. act. ἐφύγον, to flee, run away, flee from, fly, escape, shun.

Φεύγων, (φεύγοντ)ος (ὁ) (φεύγω), an exile.

Φῆ (Ion. for ἐφη), 3 sing. impf. of φημί.

Φημί, f. φήσω, 1 aor. ἐφησα or εἶπα, 2 aor. εἶπον, impf. ἐφην, impf. mid. ἐφάμην, to say, speak, tell, relate, report, mention, answer, reply, add, ask, assert, exclaim, declare; (mid.), to say to one's self, think.

Φθάνω, f. φθήσομαι later φθάσω, aor. ἐφθην, to come or do before, anticipate.

Φθέγγομαι, f. φθέξομαι, aor. ἐφθεγγάμην, to shout aloud.

Φθίνω and φθίω, f. φθίσω, aor. ἐφθισα, to destroy.

Φθον-έω (-ῶ), f. -ήσω (φθόνος), to envy.

- Φιλ-έω (-ῶ), f. -ήσω, pf. pass. πεφί-  
λημαι (φίλος), to love.
- Φιλί-α, -ας (Ion. -η, -ης) (ή) (φιλέω),  
friendship.
- Φιλικ-ός, -ή, -όν (φίλος), friendly,  
kind.
- Φίλι-ος, -α, -ον, (φίλος), friendly, a  
friend, favourite.
- Φίλιππος, -ον (φίλος, ἵππος), fond  
of horses.
- Φιλόθηρος, -ον (φίλος, θήρα), fond  
of hunting.
- Φιλοκερδ-έω (-ῶ) (φιλοκερδής), to be  
fond or greedy of gain.
- Φιλοκίνδυνος, -ον (φίλος, κίνδυνος),  
fond of or courting danger, venture-  
some, bold.
- Φιλομαθ-ής, -ές (φίλος, μαθάνω),  
fond of learning.
- Φιλοπόλεμος, -ον (φίλος, πόλεμος),  
fond of war.
- Φιλ-ος, -η, -ον (comp. φίλτερος and  
φιλαίτερος, super. φίλτατος), dear,  
loved, beloved, esteemed, (poss. pron.)  
my, thy, his; φίλοι! my friends!
- Φιλ-ος, -ον (ό), a friend.
- Φιλόσοφος, -ον (ό) (φίλος, σοφός,  
σοφία), a philosopher.
- Φιλοφρον-έομαι (-οῦμαι), f. -ήσομαι  
(φιλόφρων), to display a friendly  
manner, show courtesy.
- Φίλυμνος, -ον (φίλος, ὕμνος), song-  
loving.
- Φοβ-έομαι, f. -ήσομαι and -ηθήσο-  
μαι, pf. πεφόβημαι, aor. ἐφοβήθην  
(φοβέω), to be alarmed at, fear,  
dread.
- Φοβερός, -ά, -όν (φοβέω), terrible, a  
source of alarm, alarming.
- Φόβος, -ου (ό) (φέβομαι), fear, terror,  
alarm.
- Φοῖβος, -ον (ό), Phæbus, Apollo.
- Φοινίκη, -ης (ή) (φοίνιξ), Phœnicia.
- Φοίνιξ, (φοίνικος) (ό), a palm-tree,  
date.
- Φοιτ-άω (-ῶ), f. -ήσω (φοῖτος), to go  
to and fro, go up and down, roam or  
wander about.
- Φόνος, -ου (ό) (\* φένω), murder, blood  
shed in murder, gore.
- Φορ-έω (-ῶ), f. -ήσω (φέρω), to bear,  
carry, bring, wear.
- Φράζω, f. φράσω, pf. πέφρακα, Ep. 2  
aor. πέφραδον, to speak, tell, declare,  
direct, order.
- Φρήν, (φρεν)ός (ή), and (φρέν)ες, -ων  
(αι), the heart, bosom, soul, mind,  
spirit.
- Φρον-έω (-ῶ), f. -ήσω (φρήν), to think,  
be prudent.
- Φρόνιμος, -ον (φρήν), prudent.
- Φροντ-ίζω, f. -ίσω Att. -ιῶ (φροντίζ),  
to ponder, devise, take care, be anxious.
- Φρύγί-α, -ας (Ion. -η, -ης) (ή), Phrygia.
- Φύγας, (φυγάδος) (ό, ή) (φύγειν,  
φεύγω), an exile.
- Φύγ-ή, -ής (ή) (φύγειν), flight.
- Φυλάκ-ή, -ής (ή) (φυλάσσω), a guard,  
watch.
- Φυλάκ-ος, -ου (ό) (poet. for φύλαξ)  
(φυλάσσω), a guard, sentinel.
- Φυλάσσω (Att. φυλάττω), f. φυλάξω,  
pf. pass. πεφύλαγμαi, to guard,  
keep; (mid.), to take care of, be on  
one's guard against; φυλαττόμενος,  
cautiously; ὡς οἶδον τε μάλιστα  
πεφυλαγμένως, as cautiously as pos-  
sible.
- Φύλλ-ον, -ον (τό), a leaf.
- Φύομαι, pf. πέφῦκα, aor. ἔφυν, to  
grow, be by nature, be; ἐπὶ δακρύοις  
ἔφυν, is by nature prone to tears.
- Φύσις, (φύσε)ως Att. poet. -ος (ή)  
(φύω), nature, natural talent.
- Φύσκος, -ου (ό), the Physcus.
- Φυτεύ-ω, f. -σω (φυτόν), to plant, cause  
to grow.
- Φωκαίς, (Φωκαΐδος) (ή) (Φώκαια), a  
Phœcean female.
- Φων-έω (-ῶ), f. -ήσω, aor. ἐφώνησα  
(φωνή), to speak.
- Φων-ή, -ής (ή), a voice.

Φῶς, (φωτ)ός (ὁ) (φάω, φημί), a man, mortal, person.

## X.

Χαίνω, f. χᾶνούμαι, pf. κέχηνα, aor. ἔχᾶνον, to gape.

Χαίρω, f. -ήσω, pf. κεχάρηκα, aor. pass. ἐχάρην, to rejoice, be glad; χαῖρε and χαίροιτε! farewell!

Χαίτη, -ης (ἡ), long, loose, flowing hair, a lock of hair.

Χαλεπός, -ή, -όν, severe, difficult.

Χάλκεος, -α (Ion. -η), -ον (contr. χαλκ-οῦς, -ῆ, -οῦν) (χαλκός), made of copper or bronze, brazen.

Χαλκοκορυστής, -οῦ (ὁ) (χαλκός, κορύσσω), brazen-armed.

Χαλκός, -οῦ (ὁ), bronze (an alloy of copper and tin), brass (an alloy of copper and zinc).

Χαλκοχίτων, (χαλκοχίτων)ος (ὁ, ἡ) (χαλκός, χίτων), arrayed in a brazen tunic, brass-clad, brazen-mailed.

Χᾶμαί, on or to the ground.

Χαρίεις, -εσσα, -εν (χάρις), pleasing, graceful, beautiful.

Χαρίζομαι, f. -ίσομαι Att. -ιοῦμαι, pf. κεχάρισμαι (χάρις) (with dat.), to oblige, gratify.

Χάρις, (Χάριτος)ος (ἡ) (χαίρω), favour, thanks, gratitude; αἱ Χάριτες, the Graces.

Χεῖλος, (χεῖλε)ος (τό), a lip.

Χειμών, (χειμῶν)ος (ὁ) (χεῖμα), winter, cold, a storm; χειμῶνι, in winter.

Χεῖρ, (χειρ)ός, dat. pl. χερσί (ἡ), the hand, arm; (pl.), force, violence.

Χειρίσοφος, -ου (ὁ), Chērīsōphus.

Χελιδών, (χελιδόν)ος (ἡ), a swallow.

Χερσόνησος, -ου (ἡ) (Att. Χερρόνησος) (χέρσος, νῆσος), the Chersonese or Peninsula.

Χέω, f. χεύσω, pf. κέχϋκα, Att. 1 aor. ἔχεα Ep. ἔχευα, to pour out, shed (a tear), cause to fall (said of orna-

ments), throw out (earth, so as to form a mound), heap up.

Χήν, (χην)ός (ὁ, ἡ), a goose.

Χήρ-α, -ας (Ion. -η, -ης) (ἡ), a widow.

Χήρ-ος, -α (Ion. -η), -ον, bereaved, bereft, widowed.

Χῆτος, (χήτε)ος (τό), want.

Χθών, (χθον)ός (ἡ), the earth, ground; χθόνα δύναι, to enter the earth, die.

Χίλιοι, -αι, -α, a thousand.

Χίλος, -οῦ (ὁ), forage.

Χιτών, (χιτῶν)ος (ὁ), an under-garment, tunic, coat, robe.

Χλαῖν-α (Ion. -η), -ης (ἡ), a cloak, mantle.

Χόλος, -ου (ὁ), anger, wrath.

Χορδή, -ῆς (ἡ) a string or chord (of a lyre).

Χορευτής, -οῦ (ὁ) (χορεύω), a choral dancer, dancer.

Χορεύω, f. -σω (χορός), to dance.

Χορός, -οῦ (ὁ), a chorus, choir, band of dancers and singers.

Χόρτος, -ου (ὁ), an enclosure, fodder, forage.

Χράομαι, f. χρήσομαι, pf. κέχρησμαι and κέχρημαι, aor. ἐχρησάμην and ἐχρήσθην (mid. of χράω) (with dat.), to use, employ, experience, manage, treat, render, make, wear.

Χρή, impf. ἐχρῆν and χρῆν, inf. χρῆναι, f. χρήσει (χράω) (with acc.), it behooves, it is proper or best for, it is necessary for, one ought.

Χρήζω, impf. ἐχρηζον (χράω) (with gen.), to want, desire, ask.

Χρήμα, (χρήματ)ος (τό) (χράομαι), a thing; τὰ χρήματα, goods, effects, property, money, wealth.

Χρήσιμος, -η, -ον (χράομαι), useful, good.

Χρίω, f. -σω, aor. ἐχρίσα, to anoint.

Χρόνος, -ου (ὁ), time; ὁ ἔπειτα χρόνος, the time to come, the future; ὁ πρόσθεν χρόνος, the former time; ὅσον χρόνον, during as long a time

as; τοσοῦτον χρόνον, during so long a time.

Χρῦσει-ος, -η, -ον Ep. for χρύσεος.

Χρῦσε-ος, -α (Ion. -η), -ον (contr. χρῦσ-οῦς, -ῆ, -οῦν) (χρῦσός), golden, beautiful, resplendent, brightly-beaming, glittering (of stars).

Χρυσί-ον, -ον (τό) (dimin. from χρῦσός), a piece of gold, money.

Χῦτ-ός, -ῆ, -όν (χέω), heaped up.

Χώ-ομαι, f. σομαι, aor. ἐχωσάμην (with dat.), to be angry at or with.

Χώποσα (for καὶ ὅποσα), and as many (things) as.

Χώρα, -ας (Ion. -η, -ης) (ἡ), a place, country, region, territory, post (in battle).

Χωρ-έω (-ῶ), f. -ήσω (χώρος), to give place, go away, go, come on, advance.

Χωρί-ον, -ον (τό) (χώρος, χώρα), a place; τὸ ἐχῦρόν χωρίον, a stronghold.

## Ψ.

Ψεκ-άζω, f. -άσω (ψακάς), to diffuse.

Ψέλλι-ον, -ον (τό), a bracelet.

Ψευδ-ής, -ές (ψεύδομαι), lying, false, untrue; τὸ ψευδές, a falsehood, lie.

Ψεύδω, f. ψεύσω, pf. pass. ἔψευσμαι, aor. pass. ἐψεύσθην, to deceive; (mid.), to speak falsely, prove false; τὸ ψεύδεσθαι, falsehood.

Ψιλ-ός, -ή, -όν (ψίω), bare, unprotected (by a helmet).

Ψιλ-όω (-ῶ), f. -ώσω (ψιλός), to make bare, clear.

Ψῦχ-ή, -ῆς (ἡ) (ψύχω), the breath, life,

spirit, soul; ψῦχὴν ἐκάπυσσεν, she swooned away or fainted.

## Ω.

᾽Ω and ᾽Ω! O!

᾽Ωδε (ὅδε), thus, as follows, as.

᾽Ωκ-ύς, -εῖα, -ύ, quick, swift, fleet, fast.

᾽Ωμ-ός, -ή, -όν, cruel, unfeeling.

᾽Ων, οὔσα, ὄν (pres. part. of εἰμί), being, while, although.

᾽Ων-έομαι (-οῦμαι), f. -ήσομαι, pf. ἐώνημαι, aor. ἐωνησάμην and ἐπριάμην, to buy, purchase.

᾽Ω-όν, -οῦ (τό), an egg.

᾽Ωπ-ις, (᾽Ωπιδ)ος (ἡ), ᾽Opis.

᾽Ωρ-α, -ας (Ion. -η, -ης), a season, hour.

᾽Ωραῖ-ος, -α, -ον (᾽ωρα), in the bloom of youth, in the flower of one's age.

᾽Ως (= οὔτως), so, thus, in this manner.

᾽Ως (coming after a noun), like, as; κακὸς ᾽ως, coward-like, like or as a coward.

᾽Ως, as, as if, so as, that, so that, in order that, inasmuch as, in what way, how, as well as, when; (with numerals), about; (prep.), to; (= ὄπωψ), how! in what a condition! ᾽ως ἀνυστόν, as far as possible; ᾽ως ὄφελεν and ᾽ως ὄφελλε (lit., O how he ought!), would that he!

᾽Ωσπερ (᾽ως, περ), even as, just as, as, like, as it were.

᾽Ωστε (᾽ως, τε), that, so that, as, so as, (with nom.), like.

᾽Ωτειλ-ή, -ῆς, (ἡ), a wound, scar.

᾽Ωφελ-έω (-ῶ), f. -ήσω (ὄφελος), to help, aid, assist, succour.





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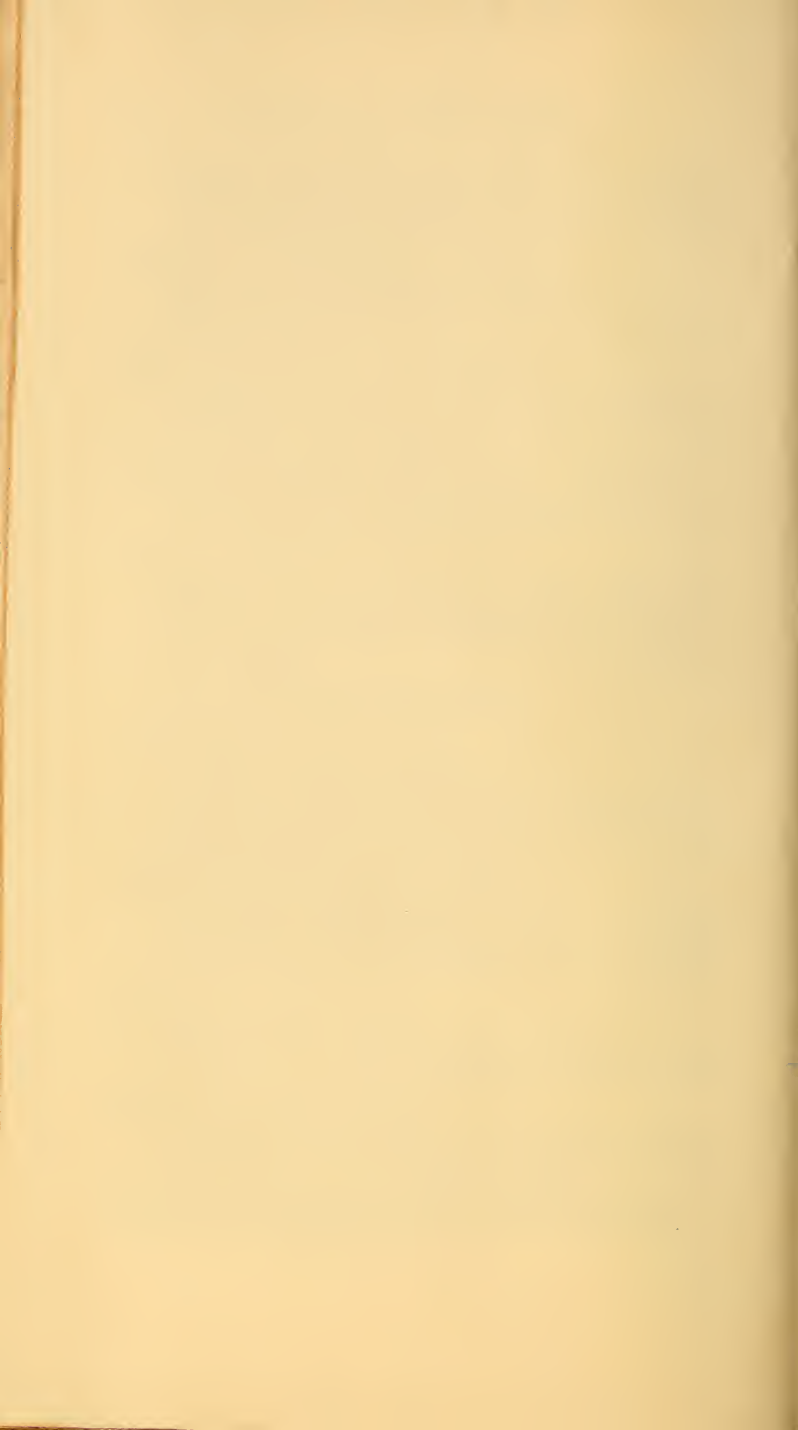
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