

## Exercises on the syntax of the Greek language.

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GREEK EXERCISES.

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EXERCISES  
ON  
THE SYNTAX  
OF THE  
GREEK LANGUAGE.

BY  
THE REV. WILLIAM NEILSON, D. D.

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A NEW EDITION, CORRECTED AND ENLARGED.

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TO WHICH ARE SUBJOINED,  
*EXERCISES IN METAPHRASIS, PARAPHRASIS,  
DIALECTS, AND PROSODY.*

TOGETHER WITH  
AN HISTORICAL SKETCH OF THE DIALECTS; THE DOCTRINE OF  
THE MIDDLE VOICE, WITH EXPLANATORY EXAMPLES;  
A STATEMENT OF OPINIONS RESPECTING THE  
GREEK ACCENTS; AND  
TWO APPENDICES,  
ILLUSTRATIVE OF THE LEADING PRINCIPLES OF THE  
GREEK SYNTAX.

BY  
CHARLES ANTHON,  
ASSOCIATE PROFESSOR OF LANGUAGES IN COLUMBIA COLLEGE, NEW-YORK.

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NEW-YORK:  
SWORDS, STANFORD, AND Co.  
132 Broadway.  
Stereotyped by J. Comar

1834



PA 258  
N4  
1834

*Southern District of New-York, &c.*

Be it remembered, that on the ninth day of March, A. D. 1825, in the 49th year of the Independence of the United States of America, T. G. J. Swords, of the said District, have deposited in this Office the title of a book; the right whereof they claim as Proprietors, in the words following, to wit:

"Exercises on the Syntax of the Greek Language. By the Rev. William Neilson, D. D. Corrected and enlarged. To which are subjoined, Exercises in Metaphrasis, Paraphrasis, Dialects, and Prose; together with an historical Sketch of the Dialects; the Doctrine of the Middle Voice, with explanatory Examples; a Statement of Opinions respecting the Greek Accents; and two Appendices, illustrative of the leading Principles of the Greek Syntax. By Charles Anthon, Adjunct Professor of Languages in Columbia College, New-York."

In conformity to the Act of the Congress of the United States, entitled "An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts, and Books, to the Authors and Proprietors of such Copies, during the time therein mentioned." And also to an Act, entitled "An Act, supplementary to an Act, entitled An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts, and Books, to the Authors and Proprietors of such Copies, during the times therein mentioned, and extending the benefits thereof to the Arts of Designing, Engraving, and Etching Historical and other Prints."

JAMES DILL,

*Clerk of the Southern District of New-York.*

CH

W. I. Schomaker

7 5 '05

TO

THE REV. WILLIAM HARRIS, D. D.

PRESIDENT OF COLUMBIA COLLEGE, NEW-YORK.

REV. AND DEAR SIR,

As a feeble return for numerous acts of kindness, allow me the privilege of inscribing to you this little volume, and of indulging, at the same time, the flattering hope that it may not prove altogether unworthy of your notice. I shall esteem myself peculiarly fortunate, if my humble labours can secure the approbation of one in whom private and public worth are so intimately blended, and under whose fostering care our Institution has made so rapid a progress in the career of improvement.

The work which I take the liberty of presenting, must, of course, stand or fall by its own merits; yet I cannot omit the present opportunity of trespassing a little on your kind attention, while I state a few particulars respecting the plan which has been pursued in it. The Greek Exercises of Dr. Neilson, long and advantageously known in this country and in Great Britain, had come into very general use, when, by an occurrence unfortunately but too common in the case of some of our most valuable school-books, a blow was inflicted which rendered the work perfectly useless. From a strange misconception of the true mode of education, an edition of

the Exercises made its appearance in this country some years back, with a key actually annexed, and thus the good effects of a work which would otherwise have proved so useful an auxiliary to the student, became in an instant completely neutralized. The consequence has been, that the Greek Exercises of Dr. Neilson have gradually been disused, and are, it is believed, retained at the present day by few of our preceptors. The peculiar and lasting advantages which result from the practice of Greek and Latin composition, in giving a closer and more accurate view of the grammatical forms of these languages, must be conceded by all; and it is therefore a subject of deep regret, that a most valuable branch of classical instruction should have been for a long time rendered so utterly unproductive.

The object of the present work is to supply, if possible, the place of the former edition of Dr. Neilson's Exercises; in order to accomplish which end, such alterations and additions have been made as must render the key to the previous edition of no value whatever. The general outline has been indeed retained, but the materials of which the volume is composed will be found to be more than two-thirds entirely new. While the old selections have been pretty generally thrown out, others have been called in to supply their places from the best ancient writers, and not a few have been taken from the Greek Exercises of Bishop Huntingford and Professor Dunbar. It has been my endeavour to select from the two works last mentioned all that appeared useful, and at the same time to procure whatever was valuable from every other accessible quarter. The second part of the volume, commencing with the Exercises in Metaphrasis, is all new. Here the plan of Dr. Neilson appeared radically defective, in annexing poetical instead of prose translations to the Exercises in Metaphrasis, &c. which his work contained. I have added to my selections a prose version, "*horrida quidem et barbara*," yet necessarily so, in order to be of any real use to the student. The Exercises on the Greek Dialects, and also those in Prose, have been all taken from the best wri-

ters of antiquity ; and it is hoped that the History of the Dialects will not prove uninteresting. The Doctrine of the Middle Verb, which is next in the order of the volume, will, I trust, not be unacceptable to the pupil, since it will serve to explain what might otherwise appear to him a strange and unaccountable anomaly. The grammarians of the present day have thought fit to attack the doctrine of the Middle Voice, and have been led to view it merely as another form for the Passive. The Perfect Middle in like manner they have dignified with the appellation of the Second Perfect Active, insisting that its meaning is never a middle one. I may be unfortunate in not possessing the same degree of critical acumen with those who imagine that they have discovered what has hitherto escaped the observation of the ablest scholars, and yet I cannot but think that attempts such as these, to remove the very landmarks of a language, and introduce confusion and disorder on the ruins of a most beautiful system, are at once unnecessary and uncalled for. The Doctrine of the Middle Voice, and the Remarks on the Middle Perfect, as they are given in the present work, must speak for themselves. Should the student feel desirous of any farther information on the subject, he is referred to the admirable Treatise of Küster.

The Statement of Opinions respecting the Greek Accents presents, in a small compass, the collected opinions of some of the ablest scholars on this long-agitated topic. The student is left to draw his own conclusions. No accents have been given in the present work, because it is my misfortune to consider them as "mute and unmeaning marks;" and until we are taught in what way they were used and applied by the ancients, I shall always consider it the height of classical affectation to talk and argue learnedly of things, respecting the true nature of which the best among us profess to be profoundly ignorant.

The Appendices which are annexed to the volume, will account for the absence from the present edition of

the chapter on Ellipses. The doctrine of Ellipses, in itself very plausible and captivating, has been pushed so far by its advocates, as to exhibit a complete tissue of the most egregious trifling. That there are Ellipses in Greek as well as in every other language, no one will deny. The very effect of the gradual improving of a language is to produce them. But that they exist in every sentence, nay, in almost every clause or phrase of that sentence, is what can never be assented to. Such a doctrine as this, while it serves to exclude from the view of the student the simple and beautiful principles which regulate the operations of one of the noblest of languages, cannot fail to narrow his views of language in general, and keep him continually groping after some visionary ellipsis. It is on this account that so little will be found in the present work on this subject. In stating the rules indeed, as they have been handed down by successive grammarians, I have been necessarily led to adopt their language, but in the first Appendix have claimed the privilege of giving a more liberal view of the doctrine from the best writers.

In the Rules of Syntax, an asterisk has been affixed to the new rules which are added in this edition, and to those of the old ones which have been altered in their phraseology. This mark was affixed in the previous editions, to those rules which were supposed to differ from Latin construction. In many instances, however, it was necessarily a very fallacious expedient, since often when the idioms of the two languages appear at first view widely remote, they may be found, on a closer examination, to have numerous points of resemblance.

Each chapter of the Exercises is divided into three parts. The first contains plain and easy sentences, which should be rendered into correct Greek before the other parts of the chapters are attempted. The second embraces more variety of expression, and exemplifies the rules promiscuously, as well as the particular one prefixed to each chapter: this part extends from the mark ¶ to the end of the English sentences. The third

portion is small, and consists of Latin sentences, which are to be rendered into Greek. These would have been given in English, and been made more numerous, had we possessed an English-Greek Lexicon for schools.

In order to occasion as little trouble as possible to the pupil, the Greek forms of the verbs have in general been given according to the Lexicon of Schrevelius. This will be particularly apparent in the verbs *ᾠδω*, *ᾠδω*, and *ᾠδω*. To the first of these *ᾠδω* has been assigned as a second aorist, when it properly should be formed from the Ionic *ᾠδω*; and *ᾠδω* is used with the meaning of "to know," and *ᾠδω* with that of "to see," when in fact they are one and the same verb, *ᾠδω* contracted *ᾠδω*, signifying "to know," and having in the second aorist the meaning "to see."

But I have trespassed too long, I fear, upon your attention. Permit me, in conclusion, to entertain the hope that my labours, in the present instance, may not prove wholly useless, and that they may serve in some little degree to aid the knowledge of a language "which has the highest claims on the attention of mankind, as being the fountain of all the blessings that enrich and adorn society, and more especially as the sacred depository of that revelation which is the fairest gift of God to man."

I have the honour to remain,

Very respectfully,

Your obedient servant,

CHARLES ANTHON.

To CHARLES ANTHON, Esq., Adjunct Professor of  
*Languages in Columbia College, New-York.*

*Columbia College, March 4, 1825.*

DEAR SIR,

WHEN first you intimated to me your intention of editing the Greek Exercises of Dr. Neilson, I had little doubt, from my knowledge of your perfect competency to execute the work, that it would prove worthy of public patronage; but since I have been favoured with the perusal of it, in justice to you I must acknowledge that it greatly exceeds all the expectations I had entertained of its utility. In writing Greek or Latin exercises, the student is benefited chiefly by the use of his powers of judgment, of discrimination, and of taste; but when recourse can be had to a translation or a key, these most important ends are entirely defeated. Your book is a complete remedy for this evil, and, with many and great additional advantages, supplies the place of the former edition of Dr. Neilson's Exercises.

Permit me, Sir, to congratulate you on the completion of the work, and to express my earnest desire that it may speedily be adopted in all our classical schools.

That you may experience this satisfaction from your useful labours, and may long be continued to benefit, by your able and faithful instructions, the youth of this city, and particularly the students of Columbia College, is, dear Sir, the sincere wish of

Your obliged and faithful friend,

WILLIAM HARRIS.

## REMARKS NECESSARY TO BE OBSERVED IN WRITING GREEK.



1. The final letter is generally cut off (except in verbs) from words ending in α, ε, ι, ο, αι, or ω, when the following word begins with a vowel; as, Παντ' ελεγγει.

2. Most words ending in ει, and all verbs in τ and ς, take υ, when the following word begins with a vowel; as, Επεισε αυδεις.

3. Ν is changed into γ, in compounds, before α, γ, χ, and into μ, before π, β, φ, ψ; as, Εγγυω, συμφραγμα.

4. When the following word begins with an aspirated vowel, the tenuis, or intermediate consonant preceding, is changed into an aspirate; as, Αρ' ει.

5. Εξ is used before a consonant, εξ before a vowel. Ου is used before a consonant, ουκ before a soft vowel, ουχ before an aspirated one.

6. The Attics use all contractions.

The order of the sentences, in each voice, in the first chapter of the Exercises, is as follows: Present, Imperfect, 1st Future, 2d Future, 1st Aorist, 2d Aorist, Perfect, Pluperfect, and in the passive, Paulo post future.

The manner of expression, in which each tense is translated in the first chapter, is retained, in general, throughout the work: but as this could not be always done, and as there are many varieties of expression, which the most literal translation could not ascertain, small English letters and figures are affixed to such Greek words as might probably be rendered improperly.

After a Verb—

*	denotes	Active.
=	- -	Middle.
#	- -	Passive.



1	denotes	Present.
2	- -	Imperfect.
3	- -	1st Future.
4	- -	2d Future.
5	- -	1st Aorist.
6	- -	2d Aorist.
7	- -	Perfect.
8	- -	Pluperfect.
9	- -	Indicative.
10	- -	Subjunctive.
11	- -	Optative.
12	- -	Infinitive.
13	- -	Participle.

After a Substantive, Adjective, Pronoun, or Participle—

m	denotes	Masculine.
f	- -	Feminine.
ne	- -	Neuter.
s	- -	Singular.
du	- -	Dual.
pl	- -	Plural.*
n	- -	Nominative.
g	- -	Genitive.
d	- -	Dative.
a	- -	Accusative.

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\* In the early part of the volume, pl is used to denote the plural, afterwards the letter y alone is retained.

**RULES**  
OF  
**GREEK SYNTAX.**

←  
**THE ARTICLE.**

1. **THE** article is used to mark a distinction or emphasis. With the infinitive it supplies the place of nouns, gerunds, and supines. With a participle, it is translated by the relative and indicative. With *μεν* and *δε* it signifies *partly*; and it is often used for ornament; as,

Αἰσχυλος ὁ τραγικός.	Æschylus the tragedian.
Κακὰ τὰ ἐξω μακρὰ ἔχει.	To remember former evils.
Τὰ ἐξω.	The things without.
Ἐν τῷ σοφίᾳ.	In wisdom.
Ὁ ἐρχόμενος.	He that cometh.
Τ' ἀδελφότητος γένος ἐγὼ μὲν ἀγαθόν, ἐγὼ δὲ φαίδαν.	Mankind are partly good, and partly bad.
Ἡ νίκη ἢ νικηθεῖσα εἰς κόσμον ἢ εἰς τίς.	Faith, the victory which overcomes the world.

←  
**CONCORD.**

—  
**ADJECTIVE AND SUBSTANTIVE.**

\*2. Adjectives, adjective pronouns, and participles, agree with their respective substantives in gender, number, and case; as,

Ἀγαθὸν ἀνδρά.	Good men.
Αἰεὶς πόλις.	This city.
Παρὸν μῆνος.	Present courage.

**A**

\*3. An adjective is often put absolutely in the neuter gender, *χρῆμα*, commonly, *κτῆμα*, *εργαμα*, and *εργον*, sometimes being understood; as,

Ὁρθὸν ἢ ἀλόδιον ἐστίν. Truth is always a right thing.  
 Ἡ πατρις φιλοτάτα βίβριται. To men their country is most dear.

\*4. The adjective is often found without any substantive with which it agrees, the latter having been omitted, or being easy to be supplied by the mind; as,

Ὁ σοφός. The wise man.  
 Ἡ εὐθεία. The straight road.  
 Τα κτῆμα. My property.

5. An adjective is sometimes put in a different gender from the substantive with which it stands, as agreeing with some other substantive understood; as,

Ἀθήνη Διὸς τέκος ἀνίκητος. Minerva, invincible daughter of Jove.  
 Ὁ ψυχὴ ἐξ μηδ' ἠσθῆς. O! soul who hast not been gratified.

6. Participles and adjectives are often put, by attraction, in the same case with the noun or pronoun to which they refer; as,

Ὀμιλοῦνται ἑαυτοῖς σοφώτατοι ἀνδράσι. Thinking themselves to be the wisest of men.

#### VERB AND NOMINATIVE.

7. A verb agrees with its nominative, in number and person; as,

Ζεῦξις ἔγραψε. Zeuxis painted.  
 Ὁφθαλμοὶ λαμπετοί. His eyes shine.  
 Καταβοῦσιν ὄρνιθες. Birds sing.

8. Neuters in the plural have commonly verbs singular; as,

Τα βελέα πετιέται. The darts fall out.  
 Τὰ πάντα ὑποτάσσονται πάντα. All things are subject to money.

\*9. Nouns of multitude take either a singular or plural verb or participle, and sometimes both in the same sentence; as,

Ἰσχυρὴ δ' ἔζυρε λαοὺς, ἐργαζόμενοι ἄσπετος καὶ καθέδρας. And the people cut down in haste and kept their seats.  
(for ἐργαζόμενοι) ἄσπετος καὶ καθέδρας.

10. Substantive verbs, verbs passive of naming, and verbs of *gesture*, have a nominative both before and after them, belonging to the same thing; as,

Ἔστες εἰς τὸ φῶς τοῦ κόσμου. Ye are the light of the world.  
Κακίαν περιλαβίμα εἶναι ἡ πλου- Wealth is the cloak of evils.  
τήρ.

11. The infinitives of substantive verbs, such as *εἶναι*, *γινώσκειν*, &c. have the same case after them that goes before them; as,

Τοὺς μὲν εἰδοτάς εἰσα εἶχον ἄλλως καὶ ἀγαθὸν εἶναι, τοὺς ἡ ἀγνοῦντας ἀνδραπεδῶδες καὶ ὀπίσθως κεκληθῆναι. He thought that those who knew these things were good and honourable; but that those who were ignorant of them should be justly called slavish.

12. The infinitive mood has an accusative before it, when its agent or subject is different from that of the preceding verb; but a nominative, when they are the same; as,

Τι βροῦντες φρονεῖν λεγέτε; Why do they say that mortal men are wise?  
Ἐδείξε σὺ εὐχόμενος εἶναι βασιλεῖ. He showed that he himself was an enemy to the king.

\*13. When the preceding verb and the infinitive relate to the same person, the pronoun, unless emphatical, is omitted before the latter; but when they relate to different persons, the pronoun must be expressed; as,

Ἐπεὶ ζήτησεν. He said he was seeking.  
Ἄγω σε εἰδέναι τὰ ταῦτα. I say that thou knowest these things.

#### RELATIVE AND ANTECEDENT.

14. The relative agrees with its antecedent in gender and number. If there come no nominative between the relative and the verb, the relative is the nominative to the verb; but if there do, the relative is governed by some word expressed or understood; as,

Ἄνδρες οἱ εἰδέναι. Men who will know.  
Ὁ λόγος ὃν εἶπεν. The word which he spoke.

15. The Attics and Ionics often put the relative, by attraction, in the same case with the antecedent; and sometimes the antecedent in the same case with the relative; as,

Πρὸς ταῦτα εἰς λεγὴν Ξενοφῶν. In addition to the things which  
Xenophon says.

Ὁὗτος ἄνθρωπος ἐστὶν ὃν λέγεις ἀφῆρσεν. This is the man of whom thou  
speakest.

\*16. The relative with its clause often stands, as in Latin, before its antecedent, when the leading idea of the whole period is contained in it; as,

\* Ἄ στίσις ἀσχρῶν, ταῦτα νουμίζε. Think that it is not even be-  
μαρτε λέγειν οὐκ καλόν. coming to mention what it  
is disgraceful to perform.

\*17. When the relative, by means of a verb like "to be," "to name," "to believe," is joined with a noun in the same case, it conforms itself, in gender and number, to this noun, and not to that which is its proper antecedent; as,

Παρῆσθαι αὐτῷ φόβος, ἢν αὐτῷ He has a fear which we call  
καλαίμεν. shame.

#### GENERAL RULES.

18. A noun of the dual number may have a verb, adjective, or relative plural; but a plural noun can only have a verb, adjective, or relative dual, when it signifies two; as,

Αὐτοὶ εἶπον. They both said.  
Τρεῖς ἀνεμοὶ οὕτως ἐκίεον. As two winds excite.  
Φίλος σὺν χερσὶ βάλωμεν. Let us put our hands around.

19. Two or more substantives singular have a verb, adjective, or relative plural. If they be of different persons or genders, the verb or adjective will agree with the most worthy; if they signify things without life, the adjective is commonly in the neuter; as,

Ἐὰν ἀδελφὸς ἢ ἀδελφὴ γυμνὸς If a brother or sister be  
ἵσταρχῶσι. naked.  
Δύναμις καὶ ἐσλαυτὸς ἀκα- Power and riches are desir-  
την ἐμῶν ἵσιν αἰρετά. able for the sake of honour.  
Ἐγὼ καὶ σὺ ἐπὶ ἀόμοις ποιήσο- Thou and I will do the things  
μεν. which are just.

\*20. Two singular nouns connected by a conjunction, when expressing, not two distinct things, but different shades

of the same idea, require the verb to be in the singular number; as,

Πνεῦμα μόνος καὶ θείος ἀγκυρῶς, His spirit and manly soul in-  
cited him.

\*21. Two or more nouns singular have also the corresponding verb often in the singular agreeing with that which is nearest; as,

Ἔως αὖ παρῆλθῃ ἡ οὐρανὸς καὶ ἡ Until the heaven and the earth  
γῆ. shall pass away.

22. When an infinitive or a sentence is in place of the nominative to a verb, or substantive to an adjective, the verb is in the third person singular, and the adjective in the neuter gender; as,

Τὸ πάντων ἀρετὰν δούρασισκεῖν It is very hard to please all.  
ἴσθι.

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#### SUBSTANTIVE AND SUBSTANTIVE.

23. One substantive agrees with another, signifying the same thing, in case; as,

Κυαξάρης ἢ παῖς τοῦ Ἀστύγγου. Cyaxares the son of Astynges.  
Ἀντιόχεια θυγατὴρ μεγαλήτορος, Antiochia, the daughter of the  
Ἀντιόχεια. magnanimous Autolytus.

\*24. Nouns connected with other nouns to limit their signification, are converted into adjectives; as,

Γλώτταν Ἑλλάδα διδάξῃ. He taught the Greek lan-  
guage.  
Ὀλυμπιακὰς Μούσας. \*Olympian Muses.

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#### GOVERNMENT.

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##### SUBSTANTIVES.

25. One substantive governs another, signifying a different thing, in the genitive; as,

Τῶν Θεῶν μακροθυμία. The long suffering of God.

26. An adjective in the neuter gender, without a substantive, governs the genitive; as,

Τὸ λοιπὸν τῆς ἡμέρας.	The rest of the day.
Τὸ κρείττοσιν τῆς φιλοσοφίας.	The best part of philosophy.

27. The primitive pronoun is used in the genitive, instead of the possessive pronoun; as,

Πατὴρ μου, ἢ πατὴρ τῆς.	My father.
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\*28. But when an emphasis is required, the possessive alone can be used; and to this sometimes, by a species of apposition, is added a genitive case; as,

Διαρπάζουσι ἐμὴν ἕμᾶ, τὸν κακὸν δαίμονος.	They plunder the property of me, the miserable.
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#### ADJECTIVES.

\*29. Adjectives signifying *plenty, worth, condemnation, power, difference, desire, memory, knowledge*, and their opposites, require the genitive; as,

Ἔργα ἐλασίου ἀξία.	Works worthy of the highest value.
Γυμνασία μασκῶν ἀνδρῶν.	Places of exercise full of men.
Ὅν ἐπιθυμῶς ἤδ' ἄν.	Of which you were always desirous.

\*30. Verbals compounded with the privative α, and those ending in *ιας*, govern the genitive; as,

Ἀναίτιος ἀρροδυνῆς.	Not blameable for imprudence.
Παρειτικός ἐπιτηδείων.	Capable of providing necessaries.

\*31. Partitives, and words used partitively, comparatives, superlatives, indefinites, interrogatives, and ~~some~~ numerals, take after them the genitive plural; as,

Ὅι παλαιοὶ τῶν ποιητῶν.	The ancient poets.
Μόνος βροτῶν.	The only one of mortals.
Ὅι νεώτεροι ἀνδρῶν.	The younger of the men.
Καλλίστος καταρῶν.	The most beautiful of rivets.
Ἐκάστος τῶν παρόντων εἰρηγῶν.	Each of those who were present said.

32. The comparative degree governs the genitive, when it is translated by *than*; as,

Βελος ειδεν εβλη εχθρον κακας. Nothing is more odious than bad counsel.

\*33. The adjective pronouns *αλλος* and *ετερος* are sometimes used as comparatives, and construed with the genitive; as,

Αλλα των δικων. Things other than those which are just.

Ετερον εντευ. Different from this.

\*34. The comparative is sometimes followed by the genitive of the reciprocal pronouns, and the same subject is compared to itself with regard to its different circumstances at different times; as,

Πλουσιωτερον ησαντων. Richer than they were before.

Διπλασης αυτων. As great again as it was.

35. Adjectives signifying *profit*, *liberality*, *obedience*, *fitness*, *trust*, *clearness*, *decency*, *fidelity*, and their contraries, and those compounded with *εν* and *ημεν*, govern the dative; as,

Ημεν εβλη χρησιμων. It will be useful to us.

Συνηθως εν απλουργει. Accustomed to simplicity.

Ελεδηριμω εβλη ανθρωπου. To be wished for by a liberal man.

Τως γενναως εν αισχρη εχθρου. To the generous, a base thing is detestable.

\*36. Comparatives and superlatives govern the measure of excess most commonly in the dative, sometimes also in the accusative; as,

Αειρωτων μακρω ανδρες. By far the best of men.

Πατρις εβλη ανθρωπων. Much braver than his father.

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#### VERBS.

37. When *ομι* and *γενωμαι* signify *possession*, *property*, or *deity*, they govern the genitive; as,

Ο περιπρακμενος εβλη γενου. He who is sold becomes the property of another.

\*38. Verbs of *beginning*, *admiring*, *wanting*, *remembering*,



accusing, valuing, showing, and the like, with their contraries govern the genitive; as,

Παντων των καλων ηγα.	He loved all that were virtuous.
Ουδὲ τωτου απομαρτι.	Neither did he fail of having this.
Αμαλιας την φιλιαν.	You neglect your friends.
Απολαυει των παροντων.	He enjoys things present.

\*39. Verbs expressive of any of the senses, except that of sight, govern the genitive; as,

Αισθανμαι ψαυου.	I hear a noise.
Δυσχερες ψαυειν νοσηντα αυδου.	It is dangerous to touch a diseased person.

\*40. Verbs derived from comparatives, or in which the idea of comparison is involved, together with many verbs coming from nouns, and equivalent in meaning to the primitive with the substantive verb, require the genitive; as,

Ἦρατωδου εινε.	To be inferior to any one.
Ἰσπειρεται του μαχευ.	He arrived after the battle.
Περεισι αλλων γυναικων.	She excels other women.
Επιγονετα Κορινθου.	He was king of Corinth.

\*41. The genitive is put with verbs of all kinds, even with those which govern the accusative, when the action does not refer to the whole object, but only to a part; as,

Εδωκα σου των χρηματων.	I gave thee of my wealth.
Εριπεν τους γυν.	They laid waste a part of the country.
Μαριουε εχων τεχουε.	Possessing a portion of the art of divination.

42. Εστι, taken for εχω, to have, governs the dative; as,  
Εστι μοι χρηματα. I have riches.

43. All verbs put acquisitively, i. e. verbs of serving, giving, using, rejoicing, obeying, trusting, discoursing, fighting, and the like, with their contraries, govern the dative; as,

Βοηθειν ερ-πατρι.	To help his country.
Επιειν ατυει.	To yield to misfortunes.
Μαχεσθαι τουε τελευμαε.	To encounter with the enemy.
Πασ αυη αυτω τονε.	Every man labours for himself.

\*44. The verbs *πλάω* and *γυμνάσκω* are often accompanied by a participle of the verb "to wish," "to hope," &c. in the dative; in which case the participle only, as the leading idea, is translated by the finite verb; as,

Ἐπι ἡδοναίῳ ἔμην εἰ λέγῃς Since we were pleased with  
 γυμνάσκῃ. thy discourse.  
 Νίκας προσέχουμένῳ ταῦτα. Nicias expected these things.

45. A verb signifying actively governs the accusative; as,

Τούτῳ σε ὡς ἀγαθῷ ἀνδρὶ τι- Thou honourest him as a good  
 μᾶζ. man.

\*46. The Attics frequently make verbs of *hearing*, and sometimes those which denote the operations of the other senses, govern the accusative; as,

Ἄκου ταῦτα. I hear these things.

47. Every verb may take an accusative of a corresponding noun; as,

Δουλοῦν δουλοῦν αἰσχρῶν. To serve a base slavery.  
 Πόλεμῳ πολεμῶν. To wage war.

\*48. Verbs of *accusing*, *condemning*, and *scolding*, with their contraries, take after them the accusative of the person with the genitive of the thing; as,

Τούτῳ Σωκράτην ἡ κατηγορῶν The accuser blames Socrates  
 αἰτίας. for this.  
 Γράφῃς σε τούτου. I accuse thee of this.

\*49. Some verbs of *accusing* and *condemning* have, on account of the nature of their composition, the person in the genitive, and the crime or the punishment in the accusative; as,

Σε μωρῶς κατηγορῶ. I accuse thee of folly—  
 (Charge folly against thee.)

\*50. Verbs of *comparing*, *giving*, *promising*, *declaring*, and *taking away*, govern the dative with the accusative; as,

Δός μοι ταῦτα. Give me these things.  
 Ὑποσχόμεθα σε δέκα ταλάντα. I promise thee ten talents.

51. Verbs of *asking*, *teaching*, *doing well or ill*, *speaking well or ill*, *taking away*, *putting on or off*, *conceding*, and the

like, are joined with two accusatives, the one of the person, the other of the thing; or with one accusative and an adverb; as,

Χρησασθε τους θεους αγαθα.	We should ask good things from the gods.
Απαντα σε διδάξομαι.	I will teach thee all things.
Απιστιζει με χρηματα.	He deprives me of my property.

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PASSIVE VERBS.

52. Passive verbs take a genitive, of the agent, after them, which is governed by a preposition understood or expressed; as,

Και προς υμων λειποδισμαι;	Shall I be left by you also?
Φιλων οικωνται φιλοι.	Friends are prevailed upon by friends.
Προς θεων ωρμησθε.	Impelled by the gods.

53. Sometimes passive verbs have a dative of the agent after them; as,

Τη μεγαλειε των επιρρηματων.	The greatness of his actions.
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IMPERSONAL VERBS.

54. An impersonal verb governs the dative; as,  
Μεγιστον αυτω ειδησεν τοναι. It seemed greatest to him.

\*55. Χρη and δεη, signifying *it behoveth*, are followed by the accusative with the infinitive; as,

Χρη σε ταυτα ποιειν.	It behoveth thee to do these things.
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\*56. Δει, signifying *necessity* or *want*, μιλη, μετιστι, επιζηται, εαριστη, εδδισται, μεταμιλη, frequently govern the dative of the person with the genitive of the thing; as,

Δει αυτω χρηματων.	He has need of money.
Εστων της φαυλης μετιστι.	The wicked have a share of those things.

## THE INFINITIVE.

\*57. The infinitive mood is governed by *verbs, participles, and adjectives*; as,

Ὅστις ζῆν ἐπιθεῖται καταστῆναι κεν.	Whoever* desires to live, let him try to conquer.
Ἰταῖόν τελευτῆσαι.	Desiring to be rich.
Δεινὸς ἴδεναι.	Frightful to behold.

\*58. The infinitive, with the accusative frequently before it, is often put absolutely, being preceded by the particles ὡς, ὡστί, πρὶν, ἄρχη, μετῆ, and some others, either expressed or understood; as,

Ὅς σοὶς ἰκτεῖν.	So to speak.
Πρὶν ὁφθαλμῶν ἵστασθαι.	Before it is evident.

\*59. The infinitive is often used elliptically, ἴσα, βλάσσει, καταστῆ, ὡς, εἶλω, κελύει, or πύχεται, being understood to govern it; as,

Λύτεις ἐν πρώτῳ μάχεται.	Do thou thyself fight among the first.
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60. The Greeks use μέλλω, with an infinitive, to express the future, both active and passive,\* which in Latin would be rendered by a participle of the future and the verb *sum*; as,

Περί ὧν ἡμεῖς μέλλομεν κρῖσθαι.	Of which things ye are about to judge—( <i>Judicaturi estis.</i> )
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## PARTICIPLES.

61. Participles govern the case of their own verbs; as,

Τοὺς νεώτερον ἐκαστὰ ἔδη καὶ δεικνύσθαι.	Instructing the younger men in such manners.
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\*62. The verbs ἴμι, τυγχάνω, ἵσταναι, γινώσκω, κέρω, ἔχω, εἶλω, λαμβάνω, and some others, are used with participles after them, which require to be rendered, in Latin, by the mood and tense of the verb annexed, while the verbs themselves are most generally rendered by adverbs; as,

Σωκράτης τυγχάνει περιπατῶν.	Socrates happens to be walking—( <i>Foris ambulat Socrates.</i> )
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63. Participles are often used, instead of the infinitive, after verbs signifying an emotion of the mind; as,

Αγαπῶ με διατετα.

He continues to love me.

Μιμνήσκω τι ἐποίησα.

I remember that I did it.

\*64. The participle is used after the adjectives *φανταστος*, *δελος*, and their compounds, after *αφανεσ*, *επιφανες*, &c.; and the adjective is commonly rendered in English by its adverb; as,

Δελος ἦν ἐπιφανων μιν πλουτοι [He was evidently very desirous of riches.

#### THE SUPPLYING OF GERUNDS AND SUPINES.

65. The infinitive mood, or a participle, is used to supply the place of gerunds and supines; as,

Ες τα στρατιωτας συναγαγει.

To gather the soldiers together.

Επικριτων αυτους ετακτησαμην.

I acquired them by doing kindly.

Παυτο πεσχηρον.

Shameful to be done.

\*66. Verbal adjectives in *ετις*, are frequently used by the Greeks when any necessity is implied, in the same way as the *future participles passive*, and *gerunds*, in Latin, and govern the dative of the agent, with the cares of their own verbs; as,

Γραψτω με επισταδην.

I must write a letter.

Επιμελεισθην εν τωτω.

Thou must take care of this.

#### THE CONSTRUCTION OF CIRCUMSTANCES.

67. The cause, manner, or instrument, is put in the dative; as,

Κηρα μεχωνις.

He conquers by stratagems

Αγχιμυις λαγγυισι μεχου, και  
παντα κρητερες.

Fight with silver weapons,  
and thou wilt conquer all things

68. The question *whither?* is commonly answered by *ες* or *επις* with the accusative; *where?* by *εν* with the dative.

whence? by *α* or *απ* with the genitive; and *by* or *through* what place? by *δια* with the genitive; as,

Εν Ῥώμῃ.	In Rome.
Εξ τῆς Ἀντιόχειας.	To Antioch.
Εκ, or απε τῆς πόλεως.	From the city.
Δια γῆς.	By land.

69. Adverbs in *ἐ* and *ἐν* are used to signify *at a place*; in *ἐ*, *ἐν*, or *ἐν*, *to a place*; and in *ἐκ* and *ἐκ*, *from a place*; *ἐ* is also added to accusatives, to signify *to a place*; as,

Κοιτῆσθαι οὐκ οὐκ.	Inhabiting houses at Corinth.
Κλαίοντες ἀνελθεῖν χάλκῳ ἄρ- χῆ.	He took the brazen spear from the tent.
Ἐπι Φθιάς.	I will go to Phthia.

70. The distance of one place from another, is put in the accusative; as,

Ἐφεσὺς ἀπέχει, ἑξ ἡμερῶν ἴσον.	Ephesus is distant three days journey.
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71. The time *when* is commonly put in the genitive, sometimes in the dative; *ἡμέρας* long, in the accusative; as,

Ἡμέρας καὶ νυκτῶν.	By day and night.
Ἡμέρας μίας.	On one day.
Ὁργὴ φιλευσίων ἀλγῶν ἀρχοῦ χρόνου.	The anger of those who love prevails but a short time.

\*72. The *matter* of which any thing is made is put in the genitive; as,

Τὸν ἄρμα κατασκεύασεν ἀρχαίων ξύ- λων.	He made the chariot of strong wood.
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\*73. The price or measure of any thing is put in the genitive; as,

Δος αὐτῷ ἡμῖν δραχμῆς.	Give him to us for a drachma.
Ἀνάστατος δωδεκῶν πηχῶν.	A status of twelve cubits.

B

## ABSOLUTE CASES.

\*74. The genitive case of a substantive is often put absolutely, the former substantive being understood; as,

Τα Πλάτωνος.	The works of Plato.
Ολυμπίας ἢ Αλιζάνδρου.	Olympias the mother of Alexander.

\*75. The Greek writers frequently use the article with a noun in the genitive, governed by a substantive understood, by way of periphrasis for the noun itself; as,

Τα τῆς ἔργης.	Anger.
Τα τῆς ἐμπειρίας.	Experience.

\*76. The genitive case is often put absolutely, ἕνεκα, χάριν, or some case of τῆς or ἑῆς being understood; as,

Ἐκκίνω τῆς φιλομουσίας.	I commend thee for thy love of music.
Δάλας τῷ θυ.	Wretched on account of thy temper.
Τούτων γίνε μαι.	Become one of these for me.
Ἦσαν τῶν σταυρῶν.	There were some of the stakes.

\*77. Exclamations of grief or surprise are commonly put in the genitive sometimes in the accusative; as,

Τῆς μωρίας.	What folly!
Αἰ τῶν Δάων.	Alas! Adonis!

\*78. The dative is often put absolutely, especially after κῶς, εἰς being understood; as,

Τῶν αὐτῶν ἔργων ἑκάστῳ.	Of the same works with them.
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\*79. The accusative is often put absolutely, κῶς being understood; as,

Πατρίδα Ῥωμαίου.	By country a Roman.
Μετα θυμῷ ἔχλωθε.	He was much enraged in his mind.

\*80. The neuter ἰ often stands absolutely at the beginning of a clause, with the sense of quod estinet ad id, quod, as the Latin quod; as,

'Ο δ' ἐξῆλαστας ἕμας.	With regard to that, on account of which thou enslavest us.
Ὁ τί σου ἐρωτῶς.	With respect to the subject of your inquiry.

\*81. A participle is used absolutely with a noun or pronoun, most commonly in the genitive, sometimes in the dative, and often in the accusative, especially if it be an impersonal; in the nominative rarely; as,

Ἐμοῦ παρόντος.	While I was present.
Παρουσὶ ἐνιαυτοῦ.	At the close of the year.
Ἀμφω δ' ἐξήμενα.	Both sitting.
Ἄλλα ἴρισα.	When other things agreed.

## ADVERBS.

\*82. Adverbs are joined to substantives, adjectives, verbs, participles, and other adverbs; as,

Πολύς ἔστιν.	Far less indeed.
Βορβοῦν σπέρνεται.	They fly in swarms.

\*83. Adverbs govern the same case as the adjectives, verbs, &c. whence they are derived; as,

Ἄξιον λόγου.	Worthy of mention.
Ἐπιφαιδύτως μοι.	Sufficiently for me.

84. Adverbs of *time*, *place*, *quantity*, *order*, *exception*, and the like, govern the genitive; as, \*

Ἐγγύς ἕλας.	Near the sea.
Πρὸς δίκης.	Contrary to justice.

85. *Νε*, and *μα*, govern the accusative; *ὑμα*, and *ὑμαῶ*, the dative; as,

Μα Δία.	By Jupiter.
Ἄμα τῷ ὕδατι.	Together with the water.

86. Two or more negatives strengthen the negation; as,  
Ὁυδὲν ποτε ἀδύνατον εἶναι ταῦτα εἰσπραττεῖν.  
It is impossible ever to do any of these things.

\*87. But if the two negatives belong to two different verbs, they form an affirmative; as,



Οὐδὲν εἶπεν ἔτι εἰς ἀπείροχρον.      He promised every thing.  
 Οὐ δύναμαι μὴ μνησθῆναι αὐτόν.      I cannot but remember him.

## PREPOSITIONS.

\*88. The prepositions *ἀπὸ*, *ἐν*, *ἐκ* or *ἐξ*, and *πρὸς*, govern the genitive; *ἐν*, and *ἐντ*, the dative; *εἰς* or *εἰς*, and *πρὸς*, the accusative; *ἀπὸ*,

Ἐξ Ἀθηνῶν.      From Attica.  
 Ἐν οἴκῳ.      In a house.  
 Ἐς αὐτόν.      To me.

\*89. In the Ionic and Doric poets, *ἐπὶ* sometimes governs a dative case, denoting elevation or upon; *ἀπὸ*,

Χρυσῷ ἐπὶ σκεπτῶν.      Upon a golden sceptre.  
 Ἰππίσιν ἀπὸ ἰσθμῶν.      Upon golden horses.

\*90. The particle *ἕως* is often put with the accusative, generally with living objects, very seldom with inanimate things, the preposition *εἰς* being understood; *ἀπὸ*,

Ἔως τοῦ βασιλέως.      To the king.

91. *Διὰ* and *ὑπὲρ* govern the genitive or accusative; *ἐπι*, *ἐν*, and *ἐντ*, the genitive, dative, or accusative; *ἀπὸ*,

Διὰ στόματος, or διὰ στόμα.      In the mouth.  
 Ἐπὶ θρόνῳ.      Upon a throne.  
 Ἐν θρόνοις.      Upon thrones.  
 Ἐπὶ ἵππῳ.      Upon horseback.

92. *Κατὰ*, *frōm* or *against*, commonly governs the genitive; *ἀπὸ* or *according to*, the accusative. *Μετὰ*, *with*, the genitive, or dative; *εἰς* or *after*, the accusative. *Παρά* and *πρὸς*, *frōm*, the genitive; *ἀπὸ* or *with*, the dative; *ἀπὸ*, *beside*, or *against*, the accusative: *ἀπὸ*,

Κατὰ πέτρας.      Frōm the rocks.  
 Κατὰ δύναμιν.      According to my power.  
 Μετὰ φίλων.      With friends.  
 Παρά κυρίου.      Frōm the Lord.  
 Πρὸς γυμνασίῳ.      To school.

\*93. Prepositions are often used as adverbs, without a case; especially *ἐν* in the Ionic, and *πρὸς* in the Attic dialect: *ἀπὸ*,

**Εν δε Ασθίνῳ εἶδε.** Among others, he made prisoners of the Lesbians.  
**Πρὸς δὲ καὶ τὸ ἀνεπαι.** Besides, it is also unjust.

\*94. In Ionic writers, prepositions are often put twice; once without a case adverbially, and again with a case or in composition with a verb; as,

**Εν δὲ καὶ ἐν Μιμαρί.** At the same time in Memphis also.  
**Ἀν' δ' Ὀδυσσεὺς ἀνέστρατο.** Up arose Ulysses.

\*95. Prepositions are often put after the case they govern, particularly in Ionic and Doric writers, and in the Attic poets; but in the Attic prose writers, only ἐπὶ with the genitive; as,

**Ἡ ἄλος ἢ ἐπὶ γῆς.** Either upon sea or upon land.

96. A preposition often governs the same case, in composition, that it does without it; as,

**Ἀσπρὸς ἐκωλύσθη.** He is tossed from his chariot.

\*97. Prepositions, in composition, have in general their original signification. The compounds of *ἀντί*, however, have mostly the signification of *against*; those of *ἀνα*, *to ascend*, and those of *κατα*, *to descend*: as,

**Ἀντιπάρτα.** To array against.  
**Ἀντιλέγειν.** To contradict.  
**Ἀναβίβασιν.** To ascend.  
**Καταβασίς.** To descend.

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#### CONJUNCTIONS.

98. The conjunctions *καὶ*, *εἰ*, *ὅτι*, *ἀλλὰ*, *μὲν*, *οὐδέ*, and the like, will have the same case; and, commonly, the same mood and tense after them, that goes before them; as,

**Παράλλω εὐχῆσθε οὐτός, καὶ μὴ ἔχοντων εἰ φαγῶσι.** The multitude being very great, and they having nothing to eat.

**Ἐώρακα καὶ μεμαρτυρήκα.** I have seen and borne witness.

99. *ὅτι*, *ὅτι*, *ὅτι*, *ὅτι*, *ὅτι*, *ὅτι*, *ὅτι*, *ὅτι*, *ὅτι*, *ὅτι*, and *ὅτι*, are, for the most part, joined with the subjunctive mood; as,

ἵνα γινῆται.

That ye may know.

Κεῖ ἐμπροσθεν ἀγωνισάμενος.

Though I should fight better.

100. ——— Ἄν, κού, and κεν, are often used to give a subjunctive or optative meaning to the other moods; as,

Ἄν καὶ ἐγγυχαιε βασιλεὺς ὣν.

Although he were a king.

# GREEK EXERCISES.

## CHAP. I.

*A verb agrees with its nominative in number and person.*

### ACTIVE.

1. I AM willing, thou writest, he honours, ye two send, they two say, we strike, ye give, they bring, he wonders, we hear, thou sufferest, ye two hinder, they two plunder, they rejoice.

2. I WAS digging, thou wast laughing, he was hoping, we were singing, they were building, ye were seeing, they two were weeping, I WAS conjecturing, ye two were finding, he WAS coming, they were taking away, thou wast carrying out, I WAS celebrating a festival, they were pushing.

3. YE two shall sow, I shall nourish, they shall run, he shall breathe, thou shalt break, we shall cut, I shall kindle, they two shall praise, ye shall suffice, they shall neglect, he shall cause to wander, they shall sail, I shall accomplish, thou shalt live, we shall swim, ye shall tremble, they two shall cry aloud, it shall fit, ye shall burn, thou shalt spin, we shall bind.

Εἶλω, γράρω, τιμῶ, στείλλω, λέγω, τιπτοῦ, δίδωμι, φέρω, ἄνωμαζω, αἰσῶ, εἰσῶ, κωλύω, ἀρῶ, χαίρω.

ὀρῶ, γίγνομαι, ἐλπίζω, ἄω, κτάνω, ἔρω, ἄω, ἀφαιρῶ, εἰσῶ, ἴκω, ἀραιῶ, ἐκείρω, ἔρω, ἔρω, ὠθεῶ.

σπείρω, ἔρω, ἔρω, ἐπιτρέφω, ἀγω, ἐπιμαρῶ, ἐπιμαρῶ, ἀνω, ἀνω, κτάνω, ἐλάζω, πλῶ, ἀνω, ζῶ, ἔρω, ἔρω, ἀνω, ἀνω, κωλύω, ἔρω, ὠθεῶ.

4. Thou wilt honour, they will show, it will burn, we will hide, they will dig, ye two will leave, he will run, they two will fold, they will eat, I will cause to cease, thou wilt owe, we will seize, they will do, ye will say.

5. I feared, they taught, he prophesied, ye two turned, he showed, they gave, I brought, ye polluted, they two seat, we remained, he judged, I conjectured, ye built, they placed, he assigned, we signified, it broke, ye two permitted, I entertained, he consumed, I troubled, we encamped, they were unfortunate, we were well pleased, thou wast offended, he condemned.

6. I did run, they two did strike, he did come, ye did receive, they did learn, he did cause to cease, we did injure, they died, ye two did give, he did see, I did cast, they two did bury, thou didst say, we did flee, he did eat, ye two did fold, they did show.

7. Ye have laboured, they have taken, I have guarded, thou hast signified, he has sworn falsely, ye two have seen, thou hast got, ye two have honoured, we have spoken, thou hast shown, I have feared.

8. He had struck, ye two had composed, we had known, they had overcome, they two had written, I had taken.

Τῷ, φάτω, κούω, ἐπι-  
τω, διαφύω, λίσσω, ἐπιχῶ,  
ἐλιώω, ἐρύγω, τάνω, κρη-  
λίω, μαρτυρῶ, τρασύω, φρα-  
ζώ.

Διδάσκω, διδάσκω, προφη-  
τεύω, ἐστῶ, φάτω, δείκω,  
φίξω, μολύνω, στήσω, μύνω,  
κρύνω, κρητίζω, ἀεικέλωμαι,  
ἵστημι, νίπτω, σημαίνω, ἀγώ-  
μαι, ἵσταμαι, ἀναλίθω, ἐπι-  
χέλω, ἐπιπροσκύβωμαι, ἐπι-  
ερχώμαι, ἐπιμαρτυρῶμαι, ἐπιμαρτυ-  
ρῶμαι καταδικάζωμαι.

\* Τέτυχα, τῆσθε, ἐβλάστη-  
σατε, λαμβάνω, μολύνω, τάνω,  
βλάπτω, ἐπιθνήσκω, δίδω-  
μι, εἶδω, βάλλω, ἐκτινῶ,  
φραζώ, φέρω, ἐρύγω, ἐλι-  
ώω, φάτω.

Ἰστέω, αἶσθη, ἐπιλάσσω,  
σημαίνω, σπασίω, ἵσταμαι,  
ἐπιχέλωμαι, τάνω, λίσσω, φά-  
τω, εἶδω.

\* Βάλλω, φάτω, γινώσκω,  
κρητίζω, γραφώ, αἶσθη.

## MIDDLE.

1. Thou appearest, he turns himself, we cease, ye contend together, they fear, I go, they two arise, ye two taste, we answer.

φαίνω, ἐπιτίθημι, τάνω,  
ἀπομαρτυροῦμαι, φοβέω, ἐπιθῶ,  
ἀνίστημι, γίνω, σπασίω.

2. I was enduring, ye two were hurting yourselves, he was accusing, thou wast obeying, ye were standing, they were on their guard, we were departing, ye were debasing.

3. He shall receive, thou shalt mourn, ye shall revenge, they shall touch, he shall lie down, we shall prepare ourselves, thou shalt endure.

4. Ye two will turn yourselves, I will drink, they will strike themselves, he will hurt himself.

5. They desired, he hung himself, ye mourned, we bathed, I used, they consulted together, I began, they inspected the entrails, he borrowed, ye two remembered, they two clothed themselves.

6. We two did place ourselves, ye two did fight together, I did give, ye were.

7. I have excused, we have escaped, ye have appeared, they have sown, thou hast hid concealed, he has suffered, they have struck themselves, I have hurt myself.

8. He had heard, I had come, they had left, we had said, ye had cried aloud.

Αντχμ, βλαστμ, γρη-  
σμ, εαδμ, ιστμ, ρυλασ-  
σμ, αποδλαστμ, ρρηζμ.

• Διγρηαι, κιστμ, ενρη-  
σμ, αστμ, κρηαι, εαρησ-  
κρηζμ, ενρημ.

Τρησμ, εσμ, εντμ,  
βλαστμ.

Ορησμ, απρησμ, κιστμ,  
λεσμ, χρησαι, βυδισμ,  
ερσμ, εσμ, εαρηζμ, ρηαι,  
εαδισμ.

Τατρημ, μηρηαι, εδω-  
μη, γρηαι.

Πηδμ, ρηρημ, ρηαι,  
εαρημ, λαδισμ, εαρημ,  
εντμ, βλαστμ.

Ακρημ, ερηρηαι, λεσμ,  
λεσμ, κρηζμ.

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PASSIVE.

1. They are named, he is maintained, we are pleased, they two are hindered, thou art admired, I am called.

2. They were assembled, I was compelled, he was struck, we were driven, ye two were opposed, they were drawn up.

Ορημαζμ, ερηρημ, ενρηρη-  
ναι, κωδωμ, εαρημαζμ, κη-  
λεμ.

Συναρηρημ, απρηρημαζμ,  
εντμ, ελαρημ, κρηρηρημ,  
εαρηρημ.

3. I shall be revered, it shall be loved, they shall be praised, thou shalt be loved, he shall be sent, we shall be honoured, it shall be completed, they shall be found, ye shall be punished.

Λιδόρω, λῶμαι, ἀσπάζομαι, τιμῶμαι, ἐπέμψω, τιμῶ, τιμῶμαι, εὐρίσκω, κολάζω.

4. Ye will be hurt, he will be beaten, we will be delivered, thou wilt be turned.

Πλάσσω, ἐλθῆσω, ἀπαλλάσσω, ἐστῶ.

5. I was blinded, he was lulled to sleep, they were found, we were persuaded, ye two were sent, it was said, they were strengthened, they two were loved, thou wast delighted.

Τυφλώ, κωλύω, εὐρίσκω, πείθω, ἐπέμψω, λέγω, βιάζομαι, φιλέω, ἠόμαι.

6. I was glad, he was corrupted, they were struck with fear, we were sent, ye were dismissed, they two were buried.

Χαίρω, ἀμείβομαι, ἐκπλήσσω, ἐπέμψω, ἀπαλλάσσω, θάπτω.

7. I have been persuaded, it has been written, thou hast been maintained, ye two have been struck, I possess, it has been decreed, we have been cast out, it has been consulted, he has been bruised.

Πείθω, γράφω, ἐστῶμαι, ἐπίστανται, ἰστέω, ἀποπέμπω, βιάζομαι, ἐτίθω.

8. He had been prepared, it had been done, they had been judged, he had been honoured, I was disturbed, he was buried.

Παρασκευάζω, ἐραστῶμαι, κρούω, τιμῶμαι, ἐκταράσσω, θάπτω.

9. He shall remain enrolled, it will be mixed, thou shalt possess, it shall instantly be done, they shall instantly be buried.

Ἐγγράφω, μίγνυμι, ἰστέωμαι, ἐραστῶμαι, θάπτω.

#### PROMISCUOUS EXAMPLES.

1. We convict, let him remain, I was suffering, about to put to death, he should have been found, they made an incursion, having left, to be about to announce, thou hast protected and dost still protect, let me see, thou mayest become, they might wage war, I will get myself instructed, having persuaded, to call out, ye had sold, we may guard.

Ἐλέγχω, μένω, παύωμαι, ἀσπάζομαι, εὐρίσκω, ἐπιβιβάζω, λαίπω, ἀγγελλῶμαι, ἀπερρίπτωμαι, εἶμι, ἵκωμαι, ἐπιβλέπω, ἐκπλήσσω, ἐκπλήσσομαι, ἴδωμαι, ἀποτρέφω, ἐπιτρέφω, ἐκκαλέωμαι.

2. Thou hast heard, having said, about to say, they had learned, he was teaching, he may be saved, I wrote, I have written, the plaintiff, the defendant, they two may wish, we have admired and do still admire, to be about to announce, he may send, having been accustomed, we left, I would be ashamed, bego ye, let us fight, may they perish.

3. Thou shouldst have distinguished, they may have been slandered, let us save ourselves, to have announced, they should choose, being about to find, I might have been remembered, he shall instantly be punished, let them be cast away, to have sinned, they had been maintained, they were contented, he will be taken, about to descend, they were broken, to have been hurt, they should choose, having perceived, he went up, they were advancing.

4. To conquer, they were rushing, loing, do thou speak out, I should hug, they were seen, we may acquire, being about to accuse, they were praising, thou mayest crown, they give, thank yourself deserving, having been consecrated, thou mayest be opposed, they would fill, let him restore, they have suffered a loss.

5. He lives, they were rich, ye sail away, they dismissed, he might say, they know, ye two blame, do thou let me go, it was broken open, let us attack, he would be able, they may know, do thou buy, to be filled, to gird themselves, we would yield, he points out thou hast placed, we have stood.

Ακουω, λεγω, λεγω, μαθηται, διδασκει, σωζει, γραφω, γραφω, ὁ δικαιω, ὁ ἀδικω, βουλομαι, θαυμαζω, ἀγγελλω, επιμενω, ἀφιστημι, λειπω, ἀσχηνομαι, ἀπαλλασσω, μαχημαι, ἀπαλλωμι.

Διακρίνω, διαβαλλω, σωζω, ἀγγελλω, αἰρω, ἰσχυρομαι, μισω, ἐλπιζω, επιβιβαστω, ἀμαρτανω, τριφω, αρχω, ἀλλοιω, καταβασις, ἡσθω, βλαπτω, αἰρω, ἀποδοκιμαζω, ἀναβαινω, ἐξελαινω.

Νικω, ὀρμω, ἀγιστω, κατανοω, θηρω, ὀρω, κταμαι, εγκυλω, πανω, στεφανω, ἁδω, αἶρω, ἱσχυρομαι, εὐαριστω, ἐλαφω, ἀποδοκιμαζω, ζητω.

Ζωω, ἐλευθερω, ἀποσω, αρχω, φημι, ἱστημι, ποταμιαι, μεθω, ἀπαρρηγομι, επιτιθημι, ὀνομασι, επιδοκιμαζω, τιμαμαι, επιτιλημι, ζωνω, ὑστημι, επιδοκιμαζω, τιθημι, ἱστημι.



6. Xerxes was departing, Xenias and Pasion have left us, Ilium was taken, Joseph was greatly moved and wept, let the men go, Philip had conquered, Mucius confessed who he was, Darius was besieging, the king was sick, hear me my friends.

7. And God said, Let there be light; Take, eat, this is my body; and Virtue having interrupted her, said; be thou well assured that they have escaped; I should be reluctant and afraid; Cyrus was in great perplexity.

8. Scribentur, noverunt, pugnabo, timere, sede, amantem, percussit, occidite, currebam, venisti, accipiat, pugnarem, magnificetur, absumptus erit, uritur, existimabat, cecidit, revocabo, lecti sunt, convocantur, poterit, veniamus, vivere, parantur, fugiebant, ceperunt.

9. Greci pervenerunt, milites profecti sunt, castra locantur, lex erit, nonnulli aiunt, Aristides interrogabat, Medea abiit, currus ferebantur, hostes adcrant, avis volat, majores videntur, filius stabat, corona abjicitur, vos nitimini, abeat pater.

Ξέρξης ἀποχωρεῖ, Ξενίας καὶ Πάσιον ἀπέλιπον, Ἰλίον ἐλήφθη, Ἰωσήφ ἐκινεῖται καὶ κλαίει, ἀφένετε τοὺς ἀνδράς, Φίλιππος ἐπέκρατε, Μούκιος ὁμολογεῖται τίς ἐστίν, Δαρίος πολιορκεῖται, βασιλεὺς ἀσθενεῖ, ἀκούσατέ μου φίλοι.

Καὶ εἶπε ὁ Θεὸς γένηται φῶς, λαμβάνετε φάγον τῆς σαρκὸς ἐμῆς σῶμα, καὶ ἡ Ἀρετὴ ἐπέκλασε τὴν ἄνθρωπον ἐπὶ τὴν ἀσφάλειαν, ἐπιθυμῶ καὶ φοβέομαι, ὁ Κύριος ἐκινεῖται.

## CHAP. II.

*Adjectives, adjective pronouns and participles, agree with their respective substantives, in gender, number, and case.*

1. NARROW roads, cities overturned, very high mountains, those nations, a handsome youth, good men, of flying soldiers, O unfortunate Adonis! of swift steeds, to insolent men, ye injured children, all these things, whatever benefactors.

Στενοὺς ὁδοὺς, πόλεις ἀνεστρεφόμεναι, ὑψηλοὺς ὄρους, ἐπιφανῆς νεανίας, ἀγαθοὺς ἀνδράς, ἀπτόνων στρατιωτῶν, Ἀδωνιδὸς ἄτυχος, ταχέως ἵππων, ἀπειροπαῖς ἀνδράς, ἐπὶ τὴν ἀδικίαν ἐπὶ τὴν ἀδικίαν, πάντα ταῦτα, ὅσοις ἐπιμελεῖται.

2. Martial songs, the dark night, happier men, sweet solitude, two morose men, the twelfth woman, the tenth hour, to a greater man, of a laughing woman, to a right hand, swift ships, to us two still alive, of the bravest soldiers, two most graceful virgins.

3. Common temples, two worthy men, of a holy day, an useful man, to two black eyes, of an honourable fortune, every way, true horns, to a tender heart, more persuasive arguments, they two being young, to you being wise, unfading thanks, a more simple way.

4. Of a golden sword, a double cottage, to another ship, of a greater father, to illiberal men, two beautiful women, O immortal virtue! the easiest way, of senseless animals, with winged words, ruinous schemes, inglorious security.

5. ¶ Thou wilt be a very happy man; good men profit, but bad men hurt; the Thebans being persuaded, put them to flight; the soldiers raising a shout, cheerfully followed; all having laughed, took courage; in a short time all were gone.

6. The boat was already crowded; they will be laughed at; the ranks lately raised were moving on; an undisciplined tongue is a most baneful pest; men, when treated unjustly, are more angry than when compelled by force.

7. Capita multa, rectæ rationi, humanam speciem, maximæ parti, cranium virile, rex potentissimus, pars decima, milites redeuntes, acies instructa, urbs opulenta et magna, insidie manifestæ, hortus amensus et maximus, mancipia direpta, amicos fideles, venientes discipuli, cogitantes poætæ.

Ἀρχὸς ἄρμα, νύξ μελας,<sup>α</sup>  
 εὐδαίμων ἀνήρ, ἴδους ἐρημία,  
 δύσκαλος ἀνδρώπεις, δωδέκα-  
 τες γυνή, δέκατος ὥρα, με-  
 γας ἀνὴρ, γέλωτα γυνή, δε-  
 ξίως χεῖρ, εἶς ἑαυτοῦ, ἐγὼ ἐπι-  
 ζῶν, ἀγαθὸς στρατιώτης,  
 χάρις παρθένος.

Ἴερων κοῖτες, χρῆστες ἀνήρ,  
 ἡμέρα ἅγιος, χριστὸς ἀνήρ,<sup>α</sup>  
 ἄμμα μελας, εὐχὴ τιμῆος,  
 πᾶσι ἴδους,<sup>α</sup> κέρατα ἀλάφης,  
 κίς ἐστὴν, πιστὸς λογίς,  
 νῆες ὡς αὐτοῦ, εὐ ὡς σοφός,  
 χάρις ἀγέρως, ἄπλους ἴδους.

Χρυστὸς μάχηρα, ἀπλοῦς  
 κλάδης, νῆες ἄλλοις, πατρὸς  
 μέγας, ἐπιλαβήριος ἀνδρώ-  
 πεις, κόλως γυνή, ἀθάνατος  
 ἀρετὴ, ἱεὺς ἴδους, ἀρμα  
 ζῶν, σπέρμιος τοῦ, ὄλος  
 βία, ἀφραδία ἀδελφῶν.

Εὐδαίμων ἀνδρώπεις ἐμὶ  
 ἰ ἀγαθὸς ὑπάρχει ἰ δε κακὸς  
 βλαπτεῖ, Θεβαῖους πειθῆς  
 ἐρπύ, ἰ στρατιώτης ἀλα-  
 λαζῶν ἱεταῖοι πρὸς ἑμᾶς, πᾶσι  
 γέλωτος εὐδαίμων, βίαχος  
 χροῖος<sup>δ</sup> πᾶσι ἀπαλλάσσει.<sup>ε</sup>

Ἦδη πληρὸς ἐμὶ εἰ σπέρ-  
 μιεν, καταγέλαστος ἐμὶ,  
 νῆες ἀνεργισμένους κίς ἐμὶ<sup>ε</sup>  
 ταῖς, ἀκλάστους γλώσσα  
 ἐμὶ ἀσχρὸς νῆος, ἀδικου-  
 ντες ἀνδρώπεις μάλλον ἐργι-  
 ζομαι ἢ βιαζομαι.

## CHAP. III.

*A verb signifying actively governs the accusative.*

1. SOME indeed buy in preference, those corselets which are variegated, and those which are overlaid with gold.

2. Fear the Deity, honour your parents, reverence your friends.

3. Two certain causes seem to have given birth to poetry.

4. O wretched creature, what good thing have you in your possession, or what pleasure do you know?

5. Hate those that flatter as those that deceive; for both, when trusted, injure those who trust them.

6. Do you not know, that the unjust shall not inherit the kingdom?

7. For either time or disease impairs beauty.

8. The poets know that this is so, and the difference.

9. For ye have the poor always, but ye have not me always.

10. I did not work, and ye all wonder.

11. For it has not shies by the smith, nor arms by the shoemaker.

12. They all had brazen helmets and purple tunics, and greaves, and their shields well polished.

13. And thinkest thou this, O man, that judgest them who do such things, and dost the same, that thou shalt escape the judgment of God?

Εἶμι μᾶλλον ἢ ποικίλους καὶ ἢ ἐπιχρυσούς διαρξῆ μαλλίων ὤμοις.

Ὁ μὲν θεὸς φοβέωμαι, ἡ δὲ ὄναρ τιμῶμαι, ἡ δὲ φίλος ἀσπασίζωμαι.

Εἶμι μὲν ὅτι γενναῖός ἐστιν αἰτία ὄναρ.

Ὁ ἐλπίμων τις εὖ αγαθὸς ἔχει ἢ τις ἕσπετος οὐδὲν, μὲν

μισῶμαι ἢ κολακίζωμαι, ὡς ὅτι ἢ ἀπαταῶμαι, ἀμειψίζωμαι γὰρ πιστεύωμαι ἢ πιστεύωμαι ἀδικῶμαι.

Ὁ οὐκ οἶδωμαι, μὲν ὅτι οὐδὲν βασιλείαν οὐ κληρονομήωμαι;

Καλλίους μὲν γὰρ ἢ χείρονας ἀναλασκῶμαι ἢ νοσῶμαι μαζαίωμαι.

Ὅτι οἷος οἷος ἔχω, καὶ ἢ διαφορά ἴσθμι ἢ ποιητής.

Ὁ πτωχὸς γὰρ πάντοτε ἔχω, ἐγὼ δὲ οὐ πάντοτε ἔχω.

Εἰς ἔργον οὐκ ἐπιτιμῶμαι, καὶ τοὺς δουμάζωμαι.

Ὁ δὲ γὰρ ἰσοπέδημα ἔχω δια ἢ χαλκίους, ὡς ὅτι ὡς ὅτι ἢ ἀδικῶμαι.

ἔχω δὲ οὐκ ἄλλους χαλκίους, καὶ χίτων φινίκας, καὶ κνημῖδες, καὶ ἢ ἀστὴρ τοικαθάρματα.

Λογίζωμαι δὲ οἷος, ὡς ἀδικῶμαι, ἢ κρημῶμαι ἢ ἢ τιμῶμαι ἐραδῶμαι, καὶ οὐκ οὐκ οὐκ, ὅτι εὖ ἐκτρέφωμαι ἢ κρημῶμαι ἢ θεός;

14. Hippocrates having cured many diseases, fell sick and died; the Chaldeans foretold the deaths of many, then fate took them off also; Alexander, and Pompey, and Caius Caesar, having entirely destroyed whole cities so often, and having cut off many myriads of horse and foot in battle, at last departed from life themselves.

Ἱπποκράτης πολλὰ νοσήσας, ἠσθενήσας, καὶ ἀποθνήσκων, ἡ Χαλδαῖος πολλὰ θανάτους προαγορεύων, αὐτὰ καὶ αὐτὰς ὁ ἐπιπρωμῖνον καταλαμβάνων. Ἀλεξάνδρος, καὶ Πόμπησις, καὶ Γαῖος Καίσαρ, ἄλλας πόλεις ἄλλαν τίσαντας ἀνοίσει, καὶ ἐν παρατάξει πολλὰς μυριάδας ἵππων καὶ ποδῶν κατακτείνων, καὶ αὐτὰς ποτὶ ἐξερχομαι ἰβίου.

15. Jussurunt eos, habebunt currus, mittebant nuncios, dicens hæc, adduxisse obeides, socios metuere, reliquerat nullum, vera locutus, eosdem honoravisti, quos tu vides, benevolentiam habet, videns filium, dimittes nuncios, mutavisse habitus.

#### CHAP. IV.

The prepositions *ἀντι*, *ἀπὸ*, *ἐκ* or *ἐξ*, and *πρὸς*, govern the genitive; *ἐν*, and *ἐν*, the dative; *εἰς* or *εἰς*, and *ἀνά*, the accusative.—In the Ionic and Doric poets, *ἀνά* is joined with a dative.

1. He shall reign *instead of him*.

2. We ought to choose glory *before riches*.

3. The king alone is worth *ten thousand men*.

4. It is a fine thing to receive immortal glory, *in exchange for a mortal body*.

5. I say that they are equally distant *from the centre*.

6. To appoint magistrates *by the head*.

7. I did proceed, and I am come *from God*; for I have not come *from myself*, but he sent me.

Βασίλευσθε ἀντὶ τούτου.

Ἀντὶ χρεῖμα ἀίτω ἢ δόξα χρεῖμα.

Ἀντὶ μίση στρατιωτικῆς εἰμι βασιλεύς.

Καλὸν, ἀντὶ θνητοῦ σώματος, ἀθάνατος δόξα ἀντιπαραλλάσσει.

Λέγω ὅτι ἴσως ἀπὸ τοῦ κέντρου ἢ κέντρου.

Ἀρχῶν ἀπὸ ἑκαστοῦ κεφαλῆς.

Ἐγὼ ἐκ τοῦ Θεοῦ ἐξέρχομαι καὶ ἔγω· ἐν γὰρ ἀπὸ ἑαυτοῦ ἐρχομαι, ἀλλὰ ταῦτος ἐγὼ ἀπέστειλέ με.

8. Night *intervened*, and on the next day we came to the assembly.

9. I did catch in the cave, having returned from the feeding of my cattle, many fellows.

10. For the issue of this was in the Deity, not in me.

11. Pleasure is rather in rest, than in motion.

12. He was a manslayer from the beginning, and he has not stood in the truth; because the truth is not in him.

13. When he went to the Persians.

14. The just man shall live by faith.

15. And some were Grecians, of those who went up, that they might worship in the festival.

16. ¶ It contributes much to their learning to be temperate, that they see the older men also living temperately, through every day.

17. I think it the duty of a good citizen, to choose the safety of affairs, before grace in speaking.

18. They found the loud thundering son of Saturn sitting upon the summit of Gargarus.

19. Having in his hands the fillet of the far-darting Apollo, upon a golden sceptre.

20. Alii vero, constructo rogo ante tumulos, et effossa fovea quadam, adolentque sumptuosas illas cenas, et infundunt vinum, malsumque in foveas.

21. Ego meis posteris generis princeps ero, meumque a me genus incipiet, tuum vero in te dosinet.

Νοξ ἐν μέσσοις, καὶ τῆς αὔρας  
ἐ ἰστέρας<sup>d</sup> τῆς ἐ ταλῆσται.

Καταλαβάντων ἐν ἐ κεν-  
τρῶν, ἀπὸ ὁ νῆμα ἀναστρέ-  
φω, ὁ πάλω τῆς.

Ἐν γὰρ ὁ θεὸς ὁ εἰς τὸ  
εὐδὸς ἐμῶν, οὐκ ἐν ἐγώ.

Ἦσαν μάλλιν ἐν κρημα-  
ται, ἢ ἐν κινήσει.

Ἐκείνος ἀθέλωτικτος ἐμῶν  
ἀπὸ ἀρχῆς, καὶ ἐν ὁ ἀλήθεια  
οὐκ ἴστανται ἵτι ἀλήθεια οὐκ  
ἐμῶν ἐν αὐτοῖς.

Ὅτι τῆς Πέρσης ἀπὸ ἐμῶν. <sup>13</sup>

Ὁ δίκαιος ἐκ εἰστικ ζῶν. <sup>14</sup>

Ἐμῶν ὁ ἐκ τῆς Ἑλλάδος, ἐκ ὁ  
ἀναβάντων, ἢ ἡα σφραγιστῶν<sup>d</sup>  
ἐν ὁ ἵστανται.

Μετὰ ὁ συμβαλλῶν<sup>15</sup> ἐκ  
ἰσ<sup>16</sup> μανθάνῶν σωφρονεῖ αὐ-  
τοῖς, ἵτι καὶ ὁ πρῶτος ἴστανται,  
ἀπὸ πᾶς ἡμέτερον σωφρονεῖς  
διὰ ἐγώ.

Δίκαιος πάλω τῆς κρημῶν,  
ὁ ὁ πρῶτος σφραγιστῶν, ἀπὸ  
ὁ ἐν ὁ λεγῶν<sup>d</sup> χάρις, οὐ-  
ρεῖται. <sup>17</sup>

Ἐβρίστανται ὁ τῶν ἐκ Κρη-  
νῆς ἀπὸ Γαργαροῦ ἀπὸ  
ἡμέτερον.

Στάγμα ἐκ ἐγώ ἐκ χάρις  
ἰκνηστικῶν Ἀπολλῶν, χρῆστικῶν  
ἀπὸ σφραγιστῶν.

## CHAP. V.

*Δια* and *ὅτι* govern the genitive, or accusative; *ἔμφι*, *ἐπι*, *πρὶν*, and *ὅτι*, the genitive, dative, or accusative.

## GENITIVE.

1. To deliberate by night and day.

2. For us the Deity assumed human nature.

3. On the third day sitting upon his chariot, he was prosecuting his march.

4. Begin therefore from small things; never say of any thing, that I lost it, but that I restored it.

5. For a good work we stone thee not.

6. Your forgetfulness, about all things, is near; and the forgetfulness of all, about you, is near also.

7. He was always discoursing about the affairs of men; considering what was pious, what impious; what honourable, what shameful; what just, what unjust.

8. Concerning the power of letters and syllables, and harmony and rhythm.

9. Not to be corrupted by riches, by pleasures, or by fear.

Σκέπτομαι ἄρα νύξ καὶ ἡμέρα.

Δια ἐγὼ ἀνθρώπουσιν ἢ θεοῖς ἕφραστομαι.<sup>α</sup>

Ὁ δὲ τρίτης<sup>β</sup> ἐπι εἰ ἢ ἄρμα καθήμενος ἢ πορεύομαι.

Ἀρχομαι<sup>γ</sup> εὐαγαθῶν ἀπὸ τῶν μικρῶν· μηδέποτε εἶπα μὴ ὅτις ἐστίν,<sup>δ</sup> ἢ ἐπι ἀπώλειαν αὐτοῦ, ἀλλὰ ἢ ἐπι ἀποκατάστασιν.

Πρὶν καλῶς ἐργάζεσθαι οὐ λυθίζω σὺ.

Ἐγγύς μιν ἢ σοῦ, πρὶν σοῦ, ληθῆ, ἐγγύς δὲ ἢ σοῦ, πρὶν σοῦ, ληθῆ.

Λοιπὸν δὲ πρὶν ἢ ἀνθρώπων καὶ διαλεγόμενος· σκεπτομαι, εἰς<sup>ε</sup> εὐσεβείας, εἰς ἀσεβείας· εἰς καλῶς, εἰς ἀσεβῶς· εἰς δίκαιας, εἰς ἀδίκαιας.

Πρὶν εἰ γράμμα δύναμις καὶ σύλλαβη, καὶ ἁρμονία, καὶ ῥυθμὸς.

Ἀναλωτὸς ἢ τοῦ χρηματός, καὶ ἢ τοῦ ἡδονῆς, καὶ ἢ τοῦ φόβου.

## DATIVE.

1. Until they reduced Thessaly under Philip.

2. Dancing to flutes and pipes, and to the sound of all kinds of instruments,

Ἔως ἑσθλασαν ἢ ἐπι Φιλίππου.

Χορεύομαι ὑπὸ εἰς αὐλάς, καὶ ὑπὸ ῥυθμῶν, καὶ ὑπὸ πάντοσιν ἢ ἐπι ἰσχυρίων.

3. Strip this man also; for thou shalt see many, and ridiculous things, lying hid under his garment.

4. In epic poetry then, I, for my part, admire Homer most; in didactic verse, Melanippodes; in tragedy, Sophocles; in statuary, Polychytus; in painting, Zeuxis.

5. And the general of the Lord says to Joshua, loose the shoe off thy feet, for the place upon which thou hast now stood, on it, is holy.

6. And they were astonished at his doctrine, for he was teaching them, as one having power, not as the scribes.

7. They have the horses tied by the feet to the stalls; and if any one would go against them, it is a labour to loose the horses at night, a labour to put on the bit, a labour to put on the saddle, a labour to put on the coat of mail; and it is entirely impossible, that they having mounted on the horses, could drive through the camp.

Αποδου<sup>3</sup> και ελεος εν-  
τομοι γαρ πολλοι, και γε-  
λαιος, οτι ε ιματιν κρυ-  
τω.<sup>17</sup>

Επι μιν ειπεν Εστις<sup>18</sup>  
επισης Ομηρος αγαγε μα-  
λιστα θαυμαζω,<sup>1</sup> επι δε  
Διδασκαλις Μελανιππιδης  
επι δε Τραγωδια Σοφοκλος,  
επι δε Ανδρακτιστοις Πo-  
λυχυτοις, επι δε Σωγρασια  
Ζευξη.

Και λεγει ε αρχιστρα-  
τηγος Κυριος προς Ιησους,<sup>2</sup>  
Λυω ε υποδημα ε σου ε ποδω  
ε γαρ εστις επι ες τον ιση-  
μο, οτι αυτοις ε δυναμις επι.

Και εκπληρωσεν<sup>3</sup> οτι ε  
διδαχη αυτου, οτι γαρ δι-  
δασκω, αυτοις, ως εξουσια  
εχω, ουχ ως ε γραμμα-  
τις.

Πηδωζωσεν<sup>4</sup> γαρ εχω ε  
ιστους επι ε φατη και ε-  
τοις επι αυτοις<sup>5</sup> ιματις, ερ-  
πον μιν υπο ε λυωσεν<sup>6</sup> ιστους, ερ-  
πον δε χαλκω, ερπον δε επιδη-  
ρωζωσεν<sup>7</sup> αυτους, οτι οτι  
ιστους ελαιωσεν<sup>8</sup> οτι ε επι-  
ταξεν<sup>9</sup> ε κτισαυτων αυ-  
των.

#### ACCUSATIVE.

1. For they now suspected that they were going against the king.

2. And immediately he was unable to contain himself, but having said, I see the man, he rushed upon him.

3. Cyrus sometimes invited a whole company to supper, with the captain.

Υποτιτωσεν<sup>1</sup> γαρ ηδη επι  
βασιλευς επι.

Και εωθεσεν ουκ ανηχου,<sup>2</sup>  
αλλ' εγω, εγω ε ωρα, ερ-  
πον<sup>3</sup> επι αυτου.

Καλειω δε επι δεσπονω ε  
Κυριος ελεος επι ταξω, οτι  
ε ταξιμαρχω.

4. For he knew that the chief priests had delivered him *through envy*.

5. They came, not on account of *Jesus alone*, but that they might also see Lazarus.

6. But, as I think, you did not come the most beautiful person, *under the earth*.

7. *Prism and Pantheus and Tymmetes*.

8. Many of the Jews had come to *Martha and Maria*.

9. He also goes out to assist, with those that are *about him*.

10. The *Academy*, those *schools study philosophy*, the things which *belong to war*, the occurrences at *Leprosaria*.

11. The greater number at last were spent *by weakness*; for the disorder first seated in the head, having begun from above, went *throughout the whole body*.

12. ¶ Timon shall do no such thing *about you any more*, for the spade has completely taught him, that he ought to choose you to himself, before poverty.

13. But tell thou me, how the things upon *earth* are, and what they do in the city.

14. And the others who fought with Darius, *against the Scythians*; because the whole Persian army was in *their power*, to destroy, or to save it.

15. Si vero nonnunquam invitatus ad cenam vellet accedere, quod operosissimum est plurimis, cavere scilicet, ne se repliant *sine satisfactione*, hoc perquam facile cavebat.

Γνωσκὼν γὰρ ὅτι οἱ ἀρχιερεῖς ἔδωκεν αὐτὸν παραδοῦναι.

Ἐρχομαι, εὐ οὐκ ἔστιν ἰησοῦς μόνος, ἀλλὰ ἵνα καὶ ἴδωμεν τὸν Λαζάρου.

Ἀλλὰ οὐκ εἶμι καὶ ὁ ἄριστος ὑπὸ τῆς γῆς, ὡς οὐρα, καλὸς ἄνθρωπος.

Ὅτι ἐστὶν αὐτοὶ Πρισμαίος καὶ Πανθεὺς καὶ Τιμμηταίος.

Πολλοὶ ἐκ τῶν Ἰουδαίων ἔρχομαι εἰς τὴν Μαρίαν καὶ Μαρθάν.

Ἐξέρχεται καὶ αὐτὸς, σὺν τοῖς περὶ αὐτοῦ.

Ὁ περὶ τῆς ἀκαθαρσίας, ἢ περὶ φιλοσοφίας, ἢ περὶ τῆς πολεμίας, ἢ περὶ ἀνομιῶν.

Ὁ πλεονέκτης ἐστὶν ἀπὸ τῆς ἀσθενείας διὰ τὸ ἀρχὴν ἀσθενῆσαι ἐν τῷ κεφαλῇ, καὶ ἀπὸ τῆς ἀσθενείας ἐκτεταθῆναι ἐν τῷ σώματι.

Ὅτι οὐκ ἐπιτελεῖς τὸν Τίμων ἐργάζομαι περὶ σοῦ, σου γὰρ οὐκ ἔστιν ἄλλο παιδαγωγόν, ὡς χρὴ σοῦ, ἀντὶ τῆς πτωχείας.

Λέγουσιν μοι εἰς τὴν πόλιν, καὶ εἰς τὴν χώραν, καὶ εἰς τὴν οἰκίαν.

Καὶ ἡ ἐπιτομή ἐστὶν ἀπὸ τῆς ἀσθενείας διὰ τὸ ἀρχὴν ἀσθενῆσαι ἐν τῷ κεφαλῇ, καὶ ἀπὸ τῆς ἀσθενείας ἐκτεταθῆναι ἐν τῷ σώματι.



16. Sic enim vivis, quo pacto quivis servus sub domino victitans, non maneret.

## CHAP. VI.

**Κατά**, from or against, commonly governs the genitive; at, or according to, the accusative. **Μετὰ**, with, the genitive or dative; to, or after, the accusative. **Παρά** and **πρός**, from, the genitive; at, or with, the dative; to, beside, or against, the accusative.

1. AND in no long time the malady descended to the breast, with a severe cough.

2. For I was returning home possessing great praise from you, and possessing, through you also, glory from the other Greeks.

3. His venerable mother heard him as she was sitting with her aged father.

4. He went to Egypt to Amasis, and also to Sardinia to Crassus.

5. As two are to four, so are four to eight.

6. Of not fewer than five hundred, who sailed in the ship, three with (and) thirty only were saved.

7. It was terrible, not according to one only of the circumstances.

8. The article stands with a noun, and the pronoun, for a noun.

9. The way to be filled is much more simple and straight with us, than with you.

10. ¶ After the review, deserters having come from the great

Καί τε ἐν πολὺς χρόνῳ, καταβῆναι<sup>3</sup> εἰς τὴν στήθος ἰσθμῶς, μετὰ βίβης ἀσχυρῶς.

Ἐγὼ μὲν γὰρ ἔχων ὑμῶν πολλὰς εὐχὰς πρὸς σὺ ἀποστέρων<sup>4</sup> (ἀκαθῆ,) ἔχων δὲ ἄλλα σὺ, καὶ ὄντι ἰσθμῶς Ἑλλήνων ἰαλῆσι.

Ὅτι ἀδελφὴ πατρὸς μητρὸς ἡμαστὶ παρά πατρὸς γέρων.

Εἰς Αἴγυπτον ἀποστέρων πρὸς Ἀμισί, καὶ εἰς Σαρδίαν πρὸς Κράσσῳ.

Ὡς ἴσθμῶς δύο πρὸς ἰσθμῶς τεσσάρων, οὕτως καὶ ἰσθμῶς πρὸς οὐκ.

Ὁ πλοῦς τε ἰσθμῶς, οὐκ ἴσθμῶς ἢ ἀποστέρων, πρὸς πρὸς ἰσθμῶς μόνῳ ἀποστέρων.

Διπλῶς ἡμῶν, ἐν ἀποστέρων ἰσθμῶς ἢ ἀποστέρων.

Ὁ ἀποστέρων μετὰ ἡμῶν, καὶ ἰσθμῶς ἀποστέρων, ἀποστέρων.

Πολλὴ ἀποστέρων καὶ ἰσθμῶς πρὸς ἡμῶν ἢ ἰσθμῶς ἡμῶν πρὸς ἰσθμῶς, ἢ πρὸς σὺ.

Μετὰ δὲ ἰσθμῶς ἀποστέρων ἀποστέρων ἰσθμῶς πρὸς ἡμῶν

king, gave information respecting the king's army.

11. He thought that those who inquired such things *from the gods*, did impious things.

12. And *after them*, all the other arts are the third rank, thus arranged, according to their parts, but they all look to the God, obeying the common command *from him*.

13. According to the customs with themselves, they made a noise all together, with their arms; and, having shouted together, they rushed against the enemies.

14. And perhaps Cyrus was too talkative, because he was obliged by his master to give an account of the things which he did, and to receive it *from others*, when he judged.

15. Cum his et Cyrum contemplabere, et Priamum et Diomyzium.

16. Ex his igitur cupiebat aliquid jam negotiorum adversus hostes gerere.

17. Ego vero fretus vecio, primum equidem deis, deinde legibus ac vobis, existimans nullum apparatus valere apud vos, plus quam leges atque jura.

Βασίλειος ἀπαγγέλλω εἰς  
ὁ βασιλεὺς στρατῶνα.

Ὁ δὲ εὐνοῦτος πάντα ἰ-  
δὼς ἐνοθάσκει, ἀβλαβῆτος  
πρὸς ἡγήματα.<sup>2</sup>

Καὶ μετὰ αὐτοῦ ὅτι, ἰ-  
στῆτος ταῖς ἰ-λαῖστος ἐρχο-  
σας, κατὰ μέρος μὲν, οὐδὲν  
κίσηται, πρὸς αὐτὸν δὲ πρὸς  
ὁ θεὸς ἀπαύλιτον, κίσητος ἰ-  
στῆτος αὐτοῦ στρατεύματα ἐπι-  
θῶ.<sup>2</sup>

Κατὰ ἰ-στῆτος αὐτοῦ ἐθῶς,  
ἐπι-στῆτος ἰ-στῆτος καὶ ἐπι-  
καλασθῶ, ἰ-στῆτος ἐπι ἰ-  
στῆτος.<sup>2</sup>

Καὶ ἐπι μὲν ἰ-στῆτος ἰ-  
στῆτος ἐπι-στῆτος, ἰ-στῆτος  
καθῶς ἰ-στῆτος ἰ-στῆτος καὶ  
ἐπι-στῆτος ἰ-στῆτος ἐπι-στῆτος,  
καὶ λαμβάνω πάντα ἀλλῆτος ἰ-στῆτος  
ἐπι-στῆτος.<sup>2</sup>

## CHAP. VII.

*One substantive agrees with another, signifying the same thing, in case.*

1. We the unworthy servants.

2. O friends, Grecian heroes, ser-  
vants of Mars.

3. Hath one Colchus a prophet  
come?

Εγὼ ἰ-στῆτος ἰ-στῆτος.

Ὁ φίλος, ἰ-στῆτος Δαίμωνος,  
ἐπι-στῆτος ἰ-στῆτος.

Κολχῆτος ἐπι-στῆτος ἰ-  
στῆτος;

4. I am a *relation* to you, being also myself a *cur*.

5. Of God the *Father* and the *Lord Jesus Christ*.

6. ¶ And a certain *Pharisee* of the council rising up, named *Gamaliel*, a *doctor of law*, ordered them to put out the men a little while.

7. And all the other men proclaiming him their *benefactor*, a *man of worth*.

8. You may teach the son of *Cæsus*; for I wish to be a *father*, and not a *statue*.

9. For *Homer*, relating the wounds, dissensions, revenges, tears, chains, and sufferings of every kind, of the gods, *sets* to me, as much as in his power, to have made the *men* who fought at *Troy*, *gods*, and the *gods, men*.

10. This was the end, O *Echecrates*, of our *friend*, a *man*, the best and wisest and most just.

11. *Venia*, O *Ajax*, *ei debetur*, *si, cum esset homo*, appetivit *gloriam*, *reia dulcissimam*, *propter quam et nostrum unusquisque periclitari sustinet*; *quandoquidem etiam* *visit* te, *et hæc apud iudices Trojano*.

Συγγενὴς εἰμι σοι,<sup>4</sup> καὶ καὶ αὐτὸς εἰμι.

Θεὸς πατὴρ καὶ κύριος Ἰησοῦς Χριστός.

Λύστρου<sup>5</sup> δὲ τις τις ἐὶ συνέδριον φαρσαίως, ὀνόματι Γαμαλιέλ, νομολόγος, καλεῖται ἐξῆς βραχὺ ἐπέμπετος αὐτοῦ.<sup>6</sup>

Καὶ ἡ ἀλλὰς τῆς ἀδελφότητος ἀνακάλει ἐπὶ αὐτῶν, ἡ ἀνὴρ ἡ ἀγαθὸς.

Ἦρα σοι,<sup>4</sup> ἡ Κρῆστὸς τοῦ παιδίου<sup>4</sup> ἔγω γὰρ πατὴρ, οὐκ ἀδελφὸς εἰμι βουλομαι.

Ὅμοιος γὰρ, ἔγω ὄμιμι, περιβάλλω ἔπιμα δέος, στασις, τιμωρῶν, ὄμιμι, δέος, τῶν περιμῶν, ἡ μὲν τῶν ἡ Παικί<sup>5</sup> ἀδελφότητος, ἵσως<sup>6</sup> τῶν ἡ ὄμιμι,<sup>4</sup> ἵσως αὐτοῦ, ἡ δέος δὲ, ἀδελφότητος.

Ὅδε ἡ ἐπέμπετος, ἡ Ἐχέκρηστὸς, ἡ στασις ἔγω<sup>4</sup> γινώσκω,<sup>4</sup> ἀνὴρ ἀγαθὸς, καὶ ὄμιμι, καὶ ὄμιμι.

## CHAP. VIII.

The conjunctions, *καὶ, et, ἔτι, ἀλλὰ, μὲν, καὶ, and the like*, will have the same case; and, commonly, the same mood and tense after them, that goes before them.

1. *Υε* have loved me, and have believed that I came forth from

ἔγω φίλοι, καὶ πιστεύετε ἵνα ἔγω παρὰ ἡ Θεοῦ ἐξῆρχημαι

2. Having heard these things, and having given and received pledges, they departed.

3. I both see and know that thou makest, both racers, and wrestlers, and boxers, and pancratiasts.

4. Deliberate slowly, but execute promptly, the things which have appeared unto thee proper to be done.

5. Love, not the immoderate acquisition, but the moderate enjoyment, of present good.

6. ¶ Cyrus then first reviewed the Barbarians, (but they marched by, marshalled by troops and by companies,) and next the Greeks.

7. For I am persuaded, that neither death nor life, nor angels nor principarities, nor things present nor things to come, nor powers, nor height, nor depth, nor any thing created, can separate us from the love of God, which is in Christ Jesus.

12. For he said that he saw them both carefully acquiring houses and lands, and slaves and herds, and articles of furniture, and striving to preserve their present possessions.

13. But now, the finest tragedies are composed respecting a few families, as, for example, respecting *Alcmena*, and *Oedipus*, and *Orestes*, and *Meleager*, and *Thyestes*, and *Telephus*.

14. In his enim solus silentio melior est oratio; in aliis vero tacere satius est quam loqui.

ἀκούω εἶρος, καὶ δεῖρα δοῦμι<sup>δ</sup> καὶ λαμβάνω,<sup>ε</sup> ἀπὸ λαῶν.

Ὅτι μὲν ταῦτα ὄραται ἐκ καὶ παλαιῶτες, καὶ πλοῦτες, καὶ παγκρατιστῆς, ἴδω τε καὶ οἶδω.<sup>στ</sup>

Βουλόμεν μὲν βραδέως, σπεύδω δὲ ταχέως ἰδεῖν καὶ.

ἀγαπῶ, ἢ ὑπερβολῶς αγαπῶς,<sup>η</sup> μὴ ἢ ὑπερβαλλῶς κτηρῆς, ἀλλὰ ἢ μετριῶς ἀπολαύω.

Θωροῦν<sup>θ</sup> ἐν ἡ Κυρῶς πρῶτον μὲν ἡ Βαρβάρους, (ἢ οἱ ἐπιβαλλόμεν<sup>ι</sup> ἐπιταγματῆς κατ' ἰδίαν<sup>κ</sup> καὶ κατὰ ἐσθῆς<sup>λ</sup>) ἔπειτα δὲ ἡ Ἑλλήν.

Πιστὸν γὰρ, ὅτι οὐτε θανάτου, οὐτε ζωῆς, οὐτε ἀγγέλων, οὐτε ἀρχῆς, οὐτε πνεύματος, οὐτε μέλλων, οὐτε ὄντων, οὐτε ὑψώσεως, οὐτε βάθους, οὐτε τῆς κτίσεως ἰσχυροῦς, δύναμις ἡμῶν χωρῆσθαι ἀπὸ ἡ ἀγάπης ἡ Θεοῦ, ἡ ἐν Χριστῶς Ἰησοῦς.

Οἶκον γὰρ, καὶ ἀγρῶς, καὶ ἀνδραποσίαν, καὶ βοσκῆς, καὶ ταύρας, κτλ. μαίη τε σπουδῶς ἴδω ὄρα, καὶ ἢ ἐν σωζῶν στήρα.<sup>μ</sup>

Νῦν δὲ ἐπὶ ὀλίγας οἰκῆς ἢ καλῶς τραγῳδία ἐπιτεθῆμι, εἰς ἐπὶ Ἀλκίμανος,<sup>ν</sup> καὶ Οἰδίπυτος, καὶ Οἰρέστης, καὶ Μιλέταγος, καὶ Θυέστης, καὶ Τηλέφους.

15. Qui proximè sunt Deo, et circa eum ordine instructi, *geometrae, arithmetici, philosophi, medici, astronomi, et grammatici.*

CHAP. IX.

*Av, αν, ουσαν, ινα, ορησ, ουως, ουαν, ουσαν, κην, αν, ως, αν,*  
for the *most part*, joined with the *subjunctive mood*.

—*Av, κην, and αν, are often used to give a subjunctive or optative meaning to the other moods.*

1. Whom we announce, teaching every man in all wisdom, that we may render every man perfect in Christ Jesus.

2. I advise thee to buy of ungold tried by fire, in order that thou mayest be rich, and white garments, in order that thou mayest clothe thyself, and that the shame of thy nakedness may not be made apparent.

3. For if either we live, we live unto the Lord, or if we die, we die unto the Lord.

4. When then, O Athorians, when will ye do the things which it behoves you to do? whenever any thing may have happened? whenever any necessity may arise?

5. Hear, ye Trojans, Dardans, and allies, that I may utter what things my soul in my bosom prompts me (to say.)

6. Whenever, O Critobalus, thou mayest wish to become a friend to any one, wilt thou permit me to speak against thee unto him?

7. Do thou tell me, in order that I, having returned home, may gladden the old blind monarch.

8. But if they should not give

Ὅς ἔγω καταγγέλλω,  
ἐδιδάσκω πᾶς ἀνθρώπος ἐν  
πᾶς σοφία, ἵνα περιστέρω  
πᾶς ἀνθρώπος εὐλαίης ἐν  
Χριστῷ Ἰησοῦ.

Συμβούλευσω σοι ἀγο-  
ραζῶν σοι ἔγω χρυσίον  
ἐπιτεταμένον ἐν πυρὶ, ἵνα  
πλουτήσῃς, καὶ ἵματιον λευ-  
κῶν, ἵνα περιβαλλῶ, καὶ  
μη φανερωθῇ ἡ ἀσχηρὴ ἡ  
γυμνοσύνη σοι.

Ἐάν τι γὰρ ζῶμεν, ἡ Κο-  
ρινοῦ ζῶμεν, καὶ ἐὰν ἀποθνήσ-  
κωμεν, ἡ Κορινοῦ ἀποθνήσκει.

Πότε οὖν, ὦ Ἀθηναί-  
ωνες, ποτε ἔσονται τὰ ἔργα  
ὑμῶν; ποτε ἔσονται οἱ ἀνάγκαι;  
ποτε ἔσονται ἀπογὰς τῶν ἡμῶν;

Κλέμεν, Τροῖες, καὶ Δαρδανῶ-  
νες, καὶ ἅπαντες οἱ ἐγγύς ἐστέ,  
ὅπως ἔγω εἴπω ἐν τῇ καρδίᾳ  
ἐμῇ.

Ὅταν ὦ Κριτοβάλου φιλῶν  
τις γυναικῶν βουλήσῃς,  
ἔσται σοι ἐπιτρέψω σοι εἰπεῖν  
κατὰ αὐτόν;

Λέγου μοι, ἵνα γινώσκω εὐλαίης  
κατὰ ἐπιτροπῆν πατρός σου.

Ἐὰν δὲ οὐκ ἔσονται

one, I in person will take one away for myself.

9. Why then do I say these things? *In order that you may perceive*, O Athenians, that nothing is to be dreaded by you, if you remain upon your guard, nor, *if you be negligent*, proves such as you may wish it to be.

10. These are the things which we, O Athenians, have been able to devise. *When then you may have decided upon the opinions which have been offered*, decree *whatsoever things may please you*, in order that you may wage war with Philip, not only in your decrees and your letters, but also in your actions.

11. For if we had then promptly sent our assistance thither, as we decreed, Philip would not now be *disturbing us*.

12. If Phœbus Apollo had not sent forth the noble Agenor, the sons of the Greeks would then have *taken lofty-walled Troy*.

13. As the statuaries now-a-days say that Dædalus would be *laughed at*.

14. But, said he, if thou perceivest any mode of obtaining supplies that could even *originate with me*.

15. Lord, hadst thou been here, my brother would *not have died*.

16. Ideciso et legislator primum hoc posuit in iudicium iurejurando, <sup>18</sup> Sententiam feram secundum leges, <sup>19</sup> illud nimirum bene sciens, quod, cum conservarentur civitati leges, servatur etiam democratia.

εγω δὲ κεν αὐτος αἰρῶμαι.<sup>18c</sup>

Τίτ' εὖν ἵνα αὐτὸς λαγῶ;  
Ἴνα πῶν ὡ ἀνὴρ Ἀθηναῖος,  
ὄτι οὐδὲς, οὐτε φοβησάμενος  
εὐ<sup>d</sup> εἴτε φοβῆρος, οὐτε ἀν εὐλα-  
γῆται, εὐιστοῦς ἐπιμ εἰός αὐ  
εὐ βυλαγμαί.

Ὅς μὲν ἐγὼ ὡ ἀνὴρ Ἀθη-  
ναῖος ἄναμαι εἰρήσκω,<sup>2</sup> αὐτὸς  
ἐπιμ ἐπιδοῦν δὲ ἐπιχρηστέ-  
νιω ἰ γινώσκω,<sup>3</sup> ἕς αὐ εὐ<sup>d</sup>  
αἰρήσκω χρηστένιω,<sup>5</sup> ἵνα μὴ  
μονον ἐν ἰ ψήφισμα καὶ ἰ  
εὐιστοῦλη ταλῆμα φιλισ-  
τος, ἀλλὰ καὶ ἰ ἐργῆ.

Εἰ γὰρ εὐτε ἐπιμὲ βου-  
δῶ,<sup>6</sup> ὥστερ ψήφισμα,<sup>7</sup> ἐπι-  
δομας, κα αὐ ἐπιχρηστένιω  
εὐ<sup>d</sup> ἰ φιλιστος.

Εὐδα κεν ὄψηταλος Τρωῆ  
αἰρήσκω<sup>8</sup> αὐτὸς Ἀγηνος, αὐ μὴ  
Ἀπαλλῶν φιλῆος Ἀγηνος  
αὐας ἀνερῆ.<sup>9</sup>

Ἦστερ καὶ ἰ Δαιδαλος  
φῆμι ἰ ἀνδραστεπῆος ἠν  
καταγυλαστέος αὐ ἐπιμ.<sup>10</sup>

Ἀσαρ, φῆμι, εὐ αὐ ἐπιμ  
εὐς ἐπιμ καὶ ἀπ' ἐγὼ αὐ  
ἐπιμ γινώσκω.<sup>11</sup>

Κυρῆος αὐ ἐπιμ<sup>12</sup> ὄδα, κα  
αὐ ἐπιμ<sup>13</sup> ἰ ἀδιδφες.

## CHAP. X.

*Substantive verbs, verbs passive of naming, and verbs of gesture, have a nominative both before and after them, belonging to the same thing.*

1. Wealth is the minister of vice rather than of virtue.

2. Leave thou public employments, not richer, but more honoured.

3. Small changes have been oftentimes the causes of great evil.

4. The form of government is the nurse of men; a good form, of virtuous men; but the contrary form, of wicked men.

5. What then can one say, when such old persons are lovers of life?

6. Be such to thy parents, as thou wouldst wish thine own children to be to thee.

7. I wish it would come to pass, said Araspas, that I could be useful.

8. Gouliar was proclaimed emperor, being about thirteen years old.

9. Virtue as it seems, must be both a certain sanity, and beauty, and good habit of the soul; but vice, both a disease, and turpitude, and infirmity.

10. And then to leave all those things, that thou mayest not be cast in bond, like sheep.

11. Am I not free? am I not an apostle? have I not seen Jesus our Lord? If I am not an apostle to others, yet doubtless I am to you; for ye are the seal of mine

Πλοῦτος καὶ κακῶν μάλλον ἢ καλοκαγαθῶν ὑπερβύτης ἐστί.

Ἐκ κωνῆς ἐπιπέλασι ἀπαλλασσέω, μὴ πλουσιώτερος, ἀλλ' ἐτιμωτέρως.

Πάλλαιος μικρῶν μεταστάσεως μεγάλων κακῶν αἰτία γίνεται.

Παλιταὶ εὖθρον ἀνθρώπων ἐπιμαὶ καλῶν ἀνθρώπων, ὁ δ' ἐναντίας, κακῶν.

Τίς ἐν σοὶ τίς λέγει, ὅτι ἐστὶ ἡλικιωτέρως φιλοζωίας ἐστί;

Τοιοῦτος γίνεται ἐπὶ ἡ γένεσι, ὡς ἐν ἐσχημαὶ ἐπὶ δεικνύουσι γίνεται ὁ δεικνύουσι πατρῶν.

Εἰ γὰρ γίνεται, φησὶ ἡ Ἀρσπασ, ἵνα ἐγὼ ἐν γινώμαι χρησίμος.

Γουλιάρης ἐπὶ ἡλικίᾳ ἐστὶ γίνεται ὡς τριεκάθεκα ἀντικράτωρ ἀνοδισκόμενος.

Ἀρετὴ μὲν ὡς ἰσχυρὸν ἐστὶ ἡλικίᾳ ἐστὶ ἐν ἐστί, καὶ καλλῶν, καὶ εὐαῖα ἡ ἀρετῶν καὶ ὁμοίων ἐστὶ, καὶ ἀσθενείᾳ, καὶ ἀσθενείᾳ.

Καὶ ἐστὶ σοὶ αἰτίᾳ ἀρετῶν, ἵνα μὴ ὄντως ἐπιπέλασι, ὡς ἡ ἐπιπέλασι.

Οὐκ ἐστί ἀποστόλος; οὐκ ἐστί ἀποστόλος; οὐκ ἴδοντες ἡμεῖς ἡμεῖς ἡμεῖς; Εἰ ἀποστόλος οὐκ ἐστί ἀποστόλος, ἀλλὰ γὰρ σὺ ἐστί ἡμεῖς ἡμεῖς ἀποστόλος.

apostleship; are not ye my work in the Lord?

ὁ θεὸς ἀπέστειλε ἐν ἡμῖν ἐν τῷ κυρίῳ ἵνα ἐργῶμεν ἐν κυρίῳ.

12. *Hic familiaris meus erat ab juventute.*

## CHAP. XI.

*The infinitives of substantive verbs, such as τῶναι, γινώσκειν, &c. have the same case after them that goes before them.*

1. Does thou think that Phidias is a bad artist?

Φειδίας οὐκ ἔστι κακὸς τῶν ἰκαστῶν;

2. Do not such persons as these, seem to thee to be troublesome friends?

Οἱ οὕτως σοι τοιαῦτα χολακοὶ φίλοι εἰσὶν;

3. You see how nothing hinders the Scythian Anachorists to be admired, and called a wise men.

Ὅρα ὡς οὐδὲν κωλύει ἡ Σκυθικὴ Ἀναχωρησις καὶ θαυμάζω, εἶ καὶ σοφοὶ τοιοῦτοι.

4. The name "boaster" appears to me, to lie upon those who pretend to be richer than they are, and more valiant, and who promise to do those things which they are not fit to do.

Ὁ μὲν ἀλαζών ἐγώ, ἵνα δὲ δοκῶ εὐμενῆ, κίμαι, ὅτι οὐδὲν ἐρῶμαι καὶ πλουσιῶν εἶμι ἢ εἶμι, καὶ ἀνδρείων, καὶ εὐμενῶν ἵνα μὴ ἴκανος εἶμι ἐπισχετοῦμαι.

5. ¶ They entreated Cyrus to be as eager as possible for the war.

Κύρου δέονται ὡς ἐρῶμας ἐμὸς ἐπὶ τῷ πολέμῳ γίνεσθαι.

6. The shortest, and safest, and most honourable way, is, in whatever thing thou wishest to seem to be good, to endeavour to be good in it.

Συντομώτερος εἶ, καὶ ἀσφαλέστερος, καὶ καλὸς ἴσως ὁ, εἰ (σοῦ) ἀνβουλεύωμαι ὅτι ἀγαθὸς εἶμι, εὖτε καὶ (σοῦ) γίνεσθαι ἀγαθὸς ἐπιβουλεύωμαι.

7. *Mihi videtur injustus esse, a quocumque quispiam beneficii affectus, sive amico sive hoste, referre gratiam non erititur.*

## CHAP. XII.

*A preposition often governs the same case in composition, that it does without it.*

1. I Will substitute black instead of white robes.

Περὶ τῶν λευκῶν μετὰ τῶν μαυρῶν ἀνταλλάξωμαι.



2. Or I will dismiss you both  
from the feast.

3. Now I, the same person, am  
driven from my country, dishonoured,  
and miserable.

4. Then thinking herself wor-  
thy to command the rest. (stand  
before.)

5. But I associate with gods, I  
associate with men that are good.

6. Having run through pleasures  
in their youth, and having board-  
ed up miseries for their old age.

7. Remember, that if you abide  
in the same things, those who laugh  
against you at first, shall admire  
you at last; but if you be over-  
come by them, you shall receive  
double ridicule.

8. There is also another virtue  
nearly related to the former ones,  
which they call Amplification.

9. His venerable mother stood by  
him as he groaned heavily.

10. He himself, among the  
rest, put on his shining armour,  
exulting that he excelled among all  
the heroes.

11. The island extending itself  
just over against the harbour, and  
lying near it makes it safe.

12. Those who are ignorant of  
wisdom and virtue, but spend their  
whole time in revels and the like,  
sink downwards, and err through  
life.

13. If two consonants chance to  
be added to a short vowel, they will  
make the syllable long.

14. Folly, and with it inconti-  
nence, are joined to riches and pow-  
ers, and follow with them.

Ἡ ἀμαρτία ἀποβα-  
τω<sup>m</sup> ἢ ἀμαρτία.

Νῦν ἀπὸ τῆς πατρίδος, ἐστρα-  
τίζομαι χθόν.

Τότε δὲ οὐκ ἔτι προσε-  
μα<sup>r</sup> ἢ ἄλλως.

Ἐγὼ δὲ συντάμ μιν θεῶν,  
συντάμ δὲ ἀνθρώπων ἢ ἀγα-  
θῶν.

Ὅ μιν ἰδὼς ἐν ἡλικίᾳ  
διεστραχίμ<sup>h</sup> ἢ δὲ χαλεπῶς ἐν  
ἡλικίᾳ ἀποβατω<sup>m</sup>.

Μνησθε<sup>r</sup> ὅτι τὰν μὲν  
ἐπιγινώσκοντες, ἢ καταγί-  
λαι<sup>h</sup> σὺ πρῶτον, οὕτως σὺ  
ἰστέρον λαομαζῶ τὰν δὲ ἡ-  
ταί<sup>h</sup> αὐτοῦ, ὁπλοῦς προσ-  
λαμβάνω<sup>m</sup> καταγίλαι<sup>h</sup>.

Συνίδη<sup>r</sup> τῶν ἢ ἐπιταμι-  
μα<sup>r</sup> ἀρετῶν, καὶ ἢ καλῶν  
ἀγαθῶν.

Ὅ δὲ βασιλευσίων ἐπι-  
στῆμα<sup>m</sup> ποτιῶν μαρτῶν.

Ἐν δ' αὐτοῦ οὐκ ἔτι νῦν  
χαλεπῶς, κἀκεῖν ὅτι παρὰ με-  
ταστῆσω ἡρώδ<sup>h</sup>.

Ὅ νῆπις ἢ λαμὴν ἐπι-  
τάμω, καὶ ἔγγις ἐπιτάμω,  
ἔγγις ἐπιτάμω.

Ὅ ἄμαρτία καὶ ἀμαρτία  
ἀμαρτία, ἐπιτάμω δὲ καὶ ἢ  
ἐπιτάμω ἀπὸ συντάμ<sup>r</sup> καὶ  
ἐπιτάμω<sup>m</sup> καὶ ἐπιτάμω<sup>m</sup> ἐπὶ  
ἐπιτάμω<sup>m</sup>.

Ἐπὶ συντάμω<sup>h</sup> ἐπιτάμω  
ἐπιτάμω<sup>m</sup> ἀπὸ συντάμω<sup>m</sup> ἐπι-  
τάμω<sup>m</sup> μαρτῶν τῶν ἢ ἐπι-  
τάμω<sup>m</sup>.

Συντάμω<sup>r</sup> καὶ ἐπιτάμω  
λαμὴν ἢ μὲν ἐπιτάμω<sup>m</sup> καὶ ἢ  
ἐπιτάμω<sup>m</sup> ἀμαρτία, καὶ μὲν  
οὕτως, ἀμαρτία.

15. First then, I am right to answer to the first falsehoods, which have been spoken against me, and to the first accusers; and then, to the latter falsehoods, and the latter accusers.

16. When thou art about to consult with any one about thine own affairs, consider first, how he managed for his own. For he who plans his own business ill, will never advise well about another's.

17. You need not wonder, my friend, for having been lately with Homer and Eschylus, I know not how I was filled with their words, and the verses come of their own accord into my mouth.

18. Socrates taught his associates to refrain from things impious, unjust, and shameful, not only when they might be seen by men, but also when they might be in solitude.

19. Ajax, if you, being mad, killed yourself, why do you blame Ulysses? And lately you did not even look towards him, when he came to consult the prophet, nor did you deign to speak to a man that was your fellow-soldier and companion.

20. Sibimet ipsi multa doesse; prepositam vero civitati, si non omnia perficiat, quæ civitatis velit, ob id poenam subjectum esse, nonne hoc ingens est amentia?

Πρῶτος μὲν ἐν, ὁσῶν ἐμὴ ἀπολογηταὶ εἶρος ἢ πρῶτος ἐγὼ ψεύδους κατηγοροῦμαι, καὶ εἶρος ἢ πρῶτος κατηγοροῦσι σεσὶτα ἡς, εἶρος ἢ ἑστέρον, καὶ ἢ ἑστέρος.

Ὅταν ἕτερ ἐξ στανουὰς μάλλω<sup>α</sup> τις συμβουλεύω, σκετιω πρῶτον εως ἕτερ ἢ ἑαυτου δικαίω. Ὁ γὰρ κακῶς ἑαυτουμαθ<sup>α</sup> ἕτερ ἢ ἡθως<sup>α</sup> εὐδισσει καλῶς βουλεύω<sup>α</sup> πῆρ ἢ ἀλλοτρου<sup>α</sup>.

Μη δομαζῶ, ὡ ἑταίρου, νησσει γὰρ Εὐριπίδου καὶ Ὁμηρου συγγνωμα<sup>α</sup>, εὐκ εἶτω<sup>α</sup> ἕτερ ἀπεληθῶ<sup>α</sup> ἢ εἶρος, καὶ κατιματις ἐγὼ<sup>α</sup> ἢ μῆτρων πῆρ ἢ στρατα εἰρημα.

Διδασκω ἢ Σωκράτης ἢ εἶρος, ὡ μαντῆ ἕτερ ἢ ἀνδρωτες ἕταω, ἀπῆρω<sup>α</sup> ἢ ἀνοθως, εἶ καὶ αἰθως, καὶ πῆρω<sup>α</sup>, ἀλλὰ καὶ ἕτερ τε εἰρημα ἡμα.

Εἰ ἐν μαντῆ<sup>α</sup> ὡ Ἄιας, εἶαστεω φησῶ, τις αἰταω ἢ Ὀδυσσευ; Καὶ εἶρωσ εὐστ εἶρωσῶ<sup>α</sup> αὐτες, ἕτερ ἡκῶ<sup>α</sup> μαντῆμα<sup>α</sup>, καὶ κατι εἶρωσ<sup>α</sup> ἀρῶ<sup>α</sup> ἀνῆρ δασεἶρωσ<sup>α</sup> καὶ ἡταίρου.

### CHAP. XIII.

*Neuters in the plural, have commonly verbs singular.*

1. The courts are silent. The stars are moved. Ὁ μέλαθρον σίγαω. Ὁ ἀστῆρον κινῶμαι.

2. The chariots were borne along, some through the midst of the enemy themselves.

3. After he had bathed, his children were brought unto him.

4. In the level and low places there are groves, and streams flow in.

5. Bodies appear larger in a mist.

6. The good things which you promised to do to us, when you received the money, have been accomplished by you already.

7. The sheep follow him, because they know his voice.

8. How are the things not good, which men receive from fortune? or again, how are the contrary things not bad?

9. Objects themselves do not distract men, but opinions about them.

10. And these present things show that the multitude are able to inflict not the least of evils, but almost the greatest, should one have been accused among them.

11. Riches, honours, titles, crowns, and whatever other things have much external splendour, cannot to a wise man seem exceeding good things, the very despising of which is no moderate excellence.

12. Let silence generally prevail, or let necessary things be spoken, and in few words.

13. Ye reckon us your coverings, not all the wool that sheep produce, but all the bushes that the mountains and the plains send forth.

Ὁ δὲ ἄρμα φέρω, ἢ μὴ  
δὲ αὐτοὺς ἢ παλάμιαις.

Ἐπειδὴ δὲ λουήσῃ φέρω  
παρ' αὐτοὺς ἢ παιδῶν.

Ἐν οἷς ἢ λείπαι καὶ κατή-  
μαιας, ἀλῆος τιμῆ, καὶ οὐκ  
ἴσω νομίαι.

Δὲ ἄνευ γὰρ ἢ σωμα μ-  
γῶς φέρω.

Ὅς ἐπαγγελίαις σου  
ἀγαθὰς ἐγώ, ἵτι λαμβάνω  
ἢ χρεῖαι, ἀποτίθω σοι ἤδη.

Ὁ περιόισιν αὐτοὺς ἀκ-  
λοῦσθαι, ἵτι πείθω ἢ φωνῆ  
αὐτοῦ.

Πῶς εὐκαίμην ἀγαθὰς, ἴσως  
λαμβάνω ἢ ἀδύνατον παρὰ  
ἢ τυχῆ; ἢ παλάμι, ἢ ἰσότητος  
τις εὐκαίμην κακῶς;

Τιμῶσιν ἢ ἀδύνατον εἰς  
ἢ σπῆγμα ἀλλὰ ἢ περὶ ἢ  
σπῆγμα ὄργανο.

Αὐτοὺς δὲ ἠέλω ἢ παρὰ  
νῦν, ἵτι εἰς τὴν τιμῆ ἢ παλάμι  
ω ἢ σπῆμα ἢ κακῶς ἐπὶ ἠγ-  
γῆμαι, ἀλλὰ ἐχθρῶν ἢ μ-  
γῶς, τὸν τὸν αὐτοὺς ἀκ-  
λοῦσθαι.

Πλοῦτος, τιμῆ, δόξα, τι-  
μῆται, καὶ ἴσως ἄλλοις ἐχθ-  
ρῶσιν ἢ ἐχθρῶν ἐπὶ ἠγ-  
γῆμαι, ἢ εὐκαίμην ἀγαθὰς ἐπὶ ἠγ-  
γῆμαι, ἢ ἴσως αὐτοῦ ἢ ἐπὶ  
ἐπὶ ἠγ-  
γῆμαι ἀγαθὰς τὸν μῆτρον.

Σιωπῆ ἢ εὐκαίμην, ἢ λα-  
λοῦ ἢ ἀναγκαίως, καὶ ὅσα  
ὄργανο.

Σπῆμα δὲ νομίζω ἐχθ-  
ρῶσιν ἐπὶ ἠγ-  
γῆμαι, ἀλλὰ ὅσως ἐπὶ ἠγ-  
γῆμαι ἢ καὶ πείθω αὐτοῦ.

14. *My children falling about my knees, lament their mother.*

15. *And it shall be, when ye shall have sounded with the trumpet, let all the people shout together, and the walls of the city shall fall of their own accord.*

16. *Domus quidem tibi bene habet, et paracipis omnia, et equi sane, et canes, et prædæ, et quæcunque possides pulchre dispositis sunt.*

17. *O Stulti, nescientes quantis terminis negotia mortuorum et viro- rum discretis sunt, et pualis sunt apud nos.*

#### CHAP. XIV.

*One substantive governs another, signifying a different thing, in the genitive.*

1. *Take ye the helmet of salva- tion and the sword of the Spirit.*

2. *His countenance presents it- self unto me, and the sound of his voice remains in my ears.*

3. *The commencement of his re- marks was praise of Greece, and of the men at Athens.*

4. *Of how many evils is igno- rance the cause unto men.*

5. *But indeed the moon makes manifest unto us, not only the di- visions of the month, but also those of the day.*

6. *There is, as it seems, no re- medy for anger but the serious con- versation of a man our friend.*

7. *A little time breaks the con- versations of the wicked; but no length of time can destroy the friendships of the good.*

8. *Nightly visions are not only the echoes of daily accidents and conversations, but also the produc- tions of a remiss habit.*

Τροπὴ, ὃ' ἀμφὶ γονῶν  
εἰστώ, κλαίω μητέρα.

Καὶ ὅμι, ὡς αὐ σαλπίζω  
ἰ σαλπίζῃ, ἀνακροζῶ<sup>α</sup> τὰς ἰ-  
λαοὺς ἅμην, καὶ πύργω<sup>α</sup> ἀ-  
ταρατὸς ἰ ταίχης ἰ πόλις.

Ὁ περιτραλαιῖ ἰ σωτη-  
ρίαν ἀρχαίαι,<sup>α</sup> καὶ ἰ μαχαί-  
ρα ἰ Πνεῦμα.

Ὁ πρόσωπον αὐτοῦ φαι-  
νῶ,<sup>α</sup> καὶ ἰ φωνὴ ὃ ἦχος αὐ<sup>α</sup> ἰ  
ακοὴ ἐαυτοματῶν.

Ὁ μὲν ἀρχὴ ἰ λόγος  
ἄνωγος εἶμι Ἑλλὰς, καὶ ἰ  
Ἀθηναῖον ἀθροῦτος.

Ὅσος κακῶς, αἰτία ἰ αγ-  
νωία ἰ ἀθροῦτος.

Ἀλλὰ μὲν, ἰ γὰρ εὐληθῆ  
αὐ μὲν ἰ νύξ, ἀλλὰ καὶ ἰ  
μὲν ἰ μερὸς φωνῆς ἰ γῶ  
παῖτω.

Ὅσα εἶμι ἐργῆ ὡς εἶναι<sup>α</sup>  
φαρμακὸν ἀλλ' ἡ λόγος  
ἄσπουδῶτος ἀθροῦτος φίλος.

Ὁ μὲν ἰ φαιδρος ἀνετήθη  
ἐλαγος χροῖος ὀφθαλμοῦ<sup>α</sup> ἰ ἄε  
ἰ σπουδῶτος εὐλαία τοῦ αὐ<sup>α</sup> ἰ  
σας αὐ<sup>α</sup> ἐξαλειφῶ.<sup>α</sup>

Ὁ νυκτερινὸς φαντασία αὐ  
μὲν ἰ μεθῆμιτρονος εἶμι συν-  
τυχία καὶ ἰβήθη ἀπεχθῆμα,  
ἀλλὰ καὶ ἰ φαίμενος ἀνετή-  
θη γινῆμα.

9. I am a deliverer of men, and an healer of passions, but, upon the whole, I desire to be the prophet of truth and freedom.

10. He will easily find his leather coat again, and his spade, in the lees of his case.

11. For as when a light is present at night, it draws the eyes of all to itself, so the demy of *Autolycus* attracts the regards of all to itself.

12. The flowing of rivers, the recolling sides of the sea, the budding of trees, the ripeness of fruits.

13. ¶ And sailing by, they beheld the mouths of the rivers, first of the *Thermodon*, next of the *Haly*, and after this of the *Parthionis*; having sailed by, they came to *Hernaclea*, a Grecian city, a colony of *Megareans*, being in the country of the *Mariandyni*.

14. The end of tragedy and of history is not the same, but opposite; in the former you must strike and captivate the hearers, at present, by the most persuasive words; in the latter, by real facts and narrations, you must, always, instruct and persuade those who wish to learn.

15. A resemblance differs from a symbol; inasmuch as the resemblance aims, as much as possible, to represent the very nature of the thing, and it is not in our power to vary it; but the symbol is wholly in our power, as existing by our imagination alone.

Ελευθερωτής τῶν ἀνθρώπων, καὶ ἰατρός τῶν παθῶν, ἢ ὅλον ὄλον ἢ ἀληθῆνα καὶ ἐλευθερίαν προφητῆς τῶν βουλημάτων.

Ῥαδίως εὐρήσκει ὁ ἀφάρτη αὐτός, καὶ ὁ ἀναλλὰξ, ἐν ὁ ἐριξ ἢ σῆος.

Ἦσταν γὰρ ἰσάν φεγγῆς ἐν νύξ πρῶτον, πᾶς φεραγῶ ὁ ἠμα, εἴτω καὶ ἡ Αὐτολύκος καλλιὰς τῆς ἀρῆλων εἰς ἐπὶ ἰσῆστω.

Πεταμὸς ἐρετή, δαλυσῆα ἀνωδῆσι, ὀπόδην ἐαρεσίς, καρεσίς ἐσῆσῆσι.

Καὶ παρηλαίω, ἰσῆσι ἢ εἰσῆσι ἢ εἰσῆσι πρῶτον μὲν ἢ Ἰσῆσι, ἐπὶ τῶν ἢ Ἄλος, μετὰ δὲ εἴσῆσι, ἢ Περθῆσι παρηλαίω, ἀρῆσι ἐπὶ Ἡερῆσι, ἐπὶ Ἑλλῆσι, Μεγαρεσίς ἀσιεσίς, τῶν ἐν ἢ Μαριανδῆσι χῶσι.

Ὁ εἶλος ἐρεγῆσι καὶ ἰσῆσι ἐπὶ τῶν ἐν ὁ αὐσίς, ἀλλὰ ἢ πᾶσις τῶν μὲν γὰρ ὁ ἰσῆσι ἢ εἰσῆσι λαγῶσι, ἐπὶ ἰσῆσι, καὶ ἰσῆσι, κατὰ ἢ παρηλαίω, ἢ ἀσιεσίς ἐπὶ τῶν ὁ, δῆσι ἢ ἀληθῆσι ἐρεγῆσι καὶ λαγῶσι, ἐπὶ τῶν ἢ χῶσι, ὀπόδῆσι καὶ ἐπὶ τῶν ἢ εἰσῆσι.

Διαφῆσι δὲ ἢ ἰσῆσι ἢ εἰσῆσι καὶ ἰσῆσι ἢ εἰσῆσι ἢ εἰσῆσι, κατὰ ἢ ὀπόδῆσι, ἀσιεσίς βουλημάτων, καὶ ἐπὶ τῶν ἐπὶ τῶν ἰσῆσι μετὰ ἐπὶ τῶν ἢ ὅλον ἢ ἐπὶ τῶν ἐπὶ τῶν, ὁπὶ καὶ ἐπὶ μῆσις ἰσῆσι ἢ εἰσῆσι.

16. Socrates, Homerus, Hippocrates, Plato, ἐρεγῆσι ὀπόδῆσι

ratores, quos etiam æque ac deos colimus, tanquam *perfecti* quidam, atque *Dei ministri*.

←

CHAP. XV.

*The primitive pronoun is used, in the genitive, instead of the possessive pronoun.*

*But whenever any emphasis is required, the possessive alone can be used.*

1. I ascend unto my Father and your Father, and my God and your God.

2. Send forth my people, that they may serve me; if thou be not inclined to send them forth, see then, I will slay thy son, which is the first born.

3. This is my God, and I will glorify him; my father's God, and I will exalt him.

4. In thee our fathers trusted, they trusted and thou didst always deliver them. Thou art my God from my mother's womb.

5. And upon their heads were golden crowns, and their countenances were as countenances of men, and their teeth as teeth of lions.

6. Never as yet hast thou beheld a virtuous action of *thine own*.

7. It is enough if every one perform *his own* duty.

8. But now Philip has triumphed over your indolence and carelessness.

9. And not to think that *thy* sight can extend over many stadia, but that it is impossible for the eye of the Deity to see all things at the same moment.

10. Does it appear that *our* natural armament will be inferior to that of these men?

Αναβάνω εἰς τὸν πατέρα  
ἐγὼ καὶ πατέρα σου, καὶ θεὸς  
ἐγὼ καὶ θεὸς σου.

Ἐξαπέστειλλω ἢ λαὸς ἐγὼ  
ἵνα ἐγὼ λατρεύω. Ἐὰν μὴ  
βουδαιμῶς ἔξαπέστειλλω αὐ-  
τός, ἔρχομαι ἐν σοὶ, ἐγὼ ἀπαρτίζω  
ἢ υἱὸς σου ἢ πρωτότοκος.

Ὅστις ἔστι ἐγὼ θεὸς, καὶ  
ὁμολογῶ αὐτὸς θεὸς ἢ πατέρα  
ἐγὼ, καὶ ὁμολογῶ αὐτὸς.

Ἐστὶν σοὶ ἐπιτιμῶν ἢ πατέρα  
ἐγὼ, ἐπιτιμῶν καὶ ἡμεῶν αὐ-  
τός. Ἐκ κοιλίας μητρὸς ἐγὼ  
θεὸς ἐγὼ ἐσμὶ σοὶ.

Καὶ εἰ ἐκράνη αὐτοὺς  
στεφανῶς χρυσοῦς, καὶ ἢ προ-  
σωπῶν αὐτοὺς ὡς πρόσωπον  
ἀνθρώπων, καὶ ἢ ὀδοὺς ὡς  
ὀδοὺς λέων ἡμι.

Ὅτις ποτετε εἶπεν  
ἐργὴν ἀγαθὴν δικαίω.

Ἰκανὸς δὲ ἐὰν ἑαυτοῦ  
ἐπιτηρώ ἢ ἑαυτοῦ ἐργων.

Νῦν δὲ, ὁ μὲν Ἰσχυρὸς ἢ  
ἡμετέρος καὶ ἀμελεῖς κενῆς  
φιλοτιμίας.

Καὶ μὴ ἡμεῖς ὁ σοὶ μὲν  
εἶμα ὄψομαι εἰς σὺλος  
στάδιον ἔξενεργῶν, ὁ δὲ ἢ  
ἔως ὀρθόκλημος ἀδύνατος ἡμῶν  
ἡμεῖς σοὶ ἔσομαι.

Θηρῶν ἢ κενῆς (στρα-  
τημῶν) ὁ ἡμετέρος λατῶν  
ὡς ἑταίρος;

11. ὦ And thou shalt rejoice before the Lord thy God, thou and thy son, and thy daughter, thy manservant and thy maid-servant.

12. In order that his heart may not be elevated from his brethren, in order that he may not turn away from these commandments, so that he may continue long over his kingdom, he himself and his sons, among the sons of Israel.

13. Num major es patre nostro?

14. Filius tuus vivit.

Καὶ ἐπὶ τὸ ἄλυσμα σου ἑσθίαις Κυρίου ἢ Θεοῦ σου, σὺ καὶ ὁ υἱός σου, καὶ ἡ θυγάτηρ σου, ὁ σκῆνος σου καὶ ἡ παιδική σου.

Ἴνα μὴ ὑψωθῆς ἡ καρδία σου ἀπὸ τῶ ἀδελφῶν αὐτοῦ, ἵνα μὴ ἀποστῆσθαι ἀπὸ τῶ ἐντολῶν, ὅπως ἐν μακροχρονίῳ ᾖ εἰς ὁ ἀρχὴ σου, σὺ καὶ ὁ υἱός σου ἐν ὁ υἱὸς Ἰσραὴλ.

## CHAP. XVI.

*An adjective in the neuter gender, without a substantive, governs the genitive.*

1. He came to that degree of insolence.

2. For I will never proceed to such a misfortune.

3. The Athenians were in this degree of preparation.

4. The greatest part of the Grecian army was thus persuaded.

5. And it was now the middle of the day, and the enemy were not yet visible.

6. Dost thou see the affairs of the Persians, to what a pitch of power they have advanced?

7. ὦ Of the things that are good and honourable, the gods give none without labour and care.

8. Thou desirest nothing of a difficult matter, wishing to know what the law might be.

9. Having come to this country, I became herdsman to a stranger, and I have preserved this family to this day.

10. And they themselves even

Ἔς τούτου ἤρχονται ὑπερηβάνη.

Ἐγὼ γὰρ οὐδέ τις ἄλλῃ τὰς ἐμῶν συμφορῶν.

Ὅ μιν Ἀθηναῖοι ἐν ταύταις ἐπαρτάται ἐμῶν.

Ὅ μιν πολλοὶ ἢ Ἑλλήνων (στρατιῶν) ὡς ταῦτα κείνου.

Καὶ ἐπεὶ ἤδη μεσσησθεύοντες καὶ ἐπιπλάται ἐμῶν ἢ τῶν ἐμῶν.

Ὅ μιν ἢ Πέρσας ἐπὶ ἄλλῃ τὰς ἐμῶν ἢ τῶν ἐμῶν;

Ὅ μιν τὰς ἀγαθὰς καὶ καλοὺς εὐδαιμονίας οὐδὲ τις ἀπὸ θεῶν καὶ θεομαθῶν διδόναι ἢ ἄλλῃ.

Ὅ μιν ἐν γὰρ ἁλίστου ἐπιπλάται, βουλόμενοι γινώσκω τις ἐμῶν ἢ τῶν ἐμῶν.

Ἐρχομαι δ' ἐν γὰρ ἁλίστου, βουλόμενος εἰδέναι, καὶ ἴδω σὺ ἄλλῃ τὰς ἐμῶν ἢ τῶν ἐμῶν.

Καὶ αὐτοὶ τὰς ἐμῶν ἢ τῶν ἐμῶν.

had something of a delusive hope, that for the time to come they would not be afflicted by any other disorder.

11. The unseasonable advice. The unaccountableness of the advice. His celebrated wife. The celebrity of his wife. The fluctuating sea. The fluctuation of the sea. His most honoured freemen. The most honoured part of his freemen. A chosen army. The choice part of his army.

12. Ova parit in terra excluditque: et puerumque dici in sicco agit.

χρονος ελπις εις εχνη<sup>8</sup> κω-  
φους μηδ' αν ιτα αλλας  
νιστημα εστι επι διαρρη-  
ρω<sup>9</sup>σι

'Ο ακουρος βουλη. 'Ο  
ακουρος ε βουλη. 'Ο περι-  
εστητος γινω. 'Ο περιεστη-  
τος ε γινω. 'Ο κρηματιωδης  
βαλαββα. 'Ο κρηματιωδης ε  
δαδαββα. 'Ο τιμητος ελτι-  
θιτος. 'Ο τιμητος ε ελτιθι-  
τος. Εστιλτιτος στρατια.  
'Ο τεδλτιτος ε στρατια.

## CHAP. XVII.

*The relative agrees with its antecedent in gender and number. If there come no nominative between the relative and the verb, the relative is the nominative to the verb; but if there do, the relative is governed by some word expressed or understood.*

1. THERE WAS ONE Χειροδου-  
λος followed.

2. Liberty, which above all things  
leads to happiness.

3. They cause the stars to ap-  
pear above our heads in the night,  
which indicate unto us the hours of  
the night.

4. The great Jupiter is in heaven,  
who inspects all things.

5. Do those things which will  
not hurt thee, and reflect before  
action.

6. Thence he advances to the  
river Sarus, whose breadth was  
three plethra.

7. Having seen the chariots which  
Joseph sent, the spirit of our father  
Jacob revived.

Εγω εις Πιερων εις αν-  
ακλουδου.<sup>2</sup>

Ελευθερια, ιστηρ μαλιστα  
επι προς ευδαιμονια αγα.

'Ο αστρον εν ε νηξ ανα-  
φαιτω,<sup>3</sup> ες εγω ε ωρα ε νηξ  
εαρονηζω.

Εγω μογος εν κρητος  
Ζευς, ες κρητος πας.

Προστω ες ετος ες αν-  
μη βλακτη, λογιζω<sup>4</sup> ες  
επο εργα.

Ενταυθεν εβλανω ενι ε  
Σαρως εστομος εις ημι ε  
επις εργα ελαδρω.

Εδω ε ομαξα ες ανασ-  
ελλα Ιωσην, αναζητω<sup>5</sup>  
ε ανωμα Ιακωβ ε πατηρ.



8. ¶ This is better, to respect equality, which always binds friends with friends, and cities with cities, and allies with allies.

9. Such also are hyperboles and plurals; but we shall show in the sequel, the danger which they seem to have.

10. The first person, is that in which the speaker speaks of himself; the second, in which of him to whom he speaks; the third, in which of another.

11. Why then, said Critobulus, dost thou say this to me, as if it did not depend upon thee to say of me whatever thou mayest wish?

12. Socrates acts unjustly, whom the state considers gods, not considering.

13. Circumque ipsum omnia ordine instructi sunt, locum unusquisque, suum ille dedit, non relinquentes.

14. Diram quandam narras hominum stultitiam, qui tanto amore amant rem pallidam gravemque.

Ἐπίσης φίλος, ἰσοῦτος ἐμοί, ἢ φίλος ἐπὶ φίλος, συμμάχος ἐπὶ συμμάχος συνίδω.

Τούτους<sup>α</sup> πῶς καὶ ἡ ἑστέρη, καὶ ἡ πληθυντικὴ<sup>β</sup> ὀνομασίη ἐπὶ τῷ ἑαυτοῦ ἢ ἀλλοτρίου, ἢ ἑχθροῦ ἐπι-  
κω.<sup>αβ</sup>

Ἡ πρώτη ἐπιφώνησις, ἢ ἐπὶ ἑαυτῷ ὡς ἐγὼ ἢ λαγῶν ὀνομασίη, ἢ ἐπὶ ἡμῶν ἢ ἑτέρου, ἢ ἐπὶ ἄλλου ὡς ἄλλος. ἢ ἐπὶ ἑτέρου.

Τὸς οὖν, φησὶ ἡ Κριτοβούλος, ὅτι εἶπες λαγῶν, ὥστερ' εἶπα ἐπὶ ἐμοί, ἢ ἑτέρου ἀν' βουλόμεναι, ἐπὶ ἐγὼ λαγῶν;

Ἀδικῶς Σωκράτης, ἢ μὴ ἢ φίλος νομίζω ὄντα, ἢ νομίζω.

## CHAP. XVIII.

The Attic and Ionic writers often put the relative, by attraction, in the same case with the antecedent, and sometimes the antecedent in the same case with the relative.

Participles and adjectives are often put, by attraction, in the same case with the noun or pronoun to which they refer.

### RELATIVE ATTRACTED BY THE ANTECEDENT.

1. BEING reproved by him for all the evil deeds which he committed.

Ἐλαγχῶ ἵσα μίσησ' ἐπὶ πᾶσι<sup>α</sup> τῶν κακῶν.

2. But examine separately each of the things which the Deity mentioned.

3. With the treasures which my father left.

4. This then he sent unto thee, and requests of thee to drink it up this day with those whom thou lovest best.

5. The first of men whom we know.

6. That he might not then be compelled to break any of the laws which he established.

Ἄλλα καθ' ἑκάστην ἐπισκοπεῖς ἰς τὸ αὐτὸ ἵ Θεός.

Σὺν ἡ θησαυροῖς ἰς ἡ πατέρα καταλείπει.

Οὗτος ἐν σο ἐπέμψω, καὶ δεῖμαι σοῖς ἀγαπῶσιν μερὶν σὺν ἰς μαλα φίλων.

Πρώτους ἀνθρώπους ἡ γινώσκω.

ἵνα ἂν μὴ εἴς ἡ νόμος ἀναγκάζω. λαὸς ἡ ἐπέστημι.

ANTECEDENT ATTRACTED BY THE RELATIVE.

7. There is no public office which he did not sustain.

8. And some of the disciples from Caesarea came with us, bringing one Mnaso, a Cyprian, an old disciple, with whom we should be lodged.

Ὅτι αὐτὸς ἕκαστος πύσιον ἐκ ἀρχῶν ἀρχῆς.

Συνοχρηματῶν δὲ καὶ (τις) ἡ μαθητῆς ἀπὸ Καισαρείας εἰς ἐγὼ, ἡγὼ, σπῆρα ἰς ἐπιπέμψω, ἡ Μνάσων τις, Κίπριος, ἀρχαίος μαθητῆς.

PARTICIPLE AND ADJECTIVE ATTRACTED BY THE SUBSTANTIVE OR PRONOUN TO WHICH THEY REFER.

9. In this, I will show, in the first place, that I have been wise, in the next place, prudent, and then your best friend.

10. The gift of thee alone.

11. The fortune of wretched me.

12. It has been ordained by fate for most men, when successful, never to be wise.

Ἐν ἰδίᾳ δεῖξασθαι πρώτα μεν σοφὸς γέγονας, ἐπειτα σωφρονῶν, ἵνα σοῖς μακάριος φίλος.

Ὅ σοῖς μετὰ δώρημα.

Τύχη ἐμὴς ἐλεημῶν.

Ὅ πολλοὺς μαρτυροῦσιν, ὅτι, ἐν πρᾶξιν, ἔφρονται.

PROMINENT.

13. ¶ This is the man whom you saw.

14. He sent for another army in addition to the one which he had before.

Οὗτος ἐμὴ ἰς εἶδω ἀνθρώπου.

Μεταπέμψω ἄλλοτε στρατεύματα τριῶν ἰς πρόσθεν ἔχει.

E

15. He was a brother-in-law of me, a *χλωστός* woman; would that he still were so!—once indeed he was.

16. His eunuchs and servants dug a grave for him, when he died; and his wife sits on the ground, having adorned her husband with whatever things she had, and having his head upon her knees.

17. He desired him to come to the army, that they might consult about the castles which they had taken.

18. At every disagreeable appearance accustom yourself to say, that it is an appearance, and not at all what it seems; then examine it, by these rules, which you have.

19. That you should be murderers, and pollute your hands with royal blood—see that it be not villanous at present, and dangerous to you afterwards; for I am not conscious to myself, that I have given you any cause of vengeance.

20. What then does the God say? For indeed I am not conscious to myself that I am wise, much or little.

21. Philosophis edicere, non fingere nova vocabula, neque nugari de quibus non curant.

22. Persarum quōdam longe pulcherrimus est pater meus, Medorum vero quōtius ego vidi, longe hic meus avus pulcherrimus est.

Διαξ ἄμωσ τῆμ κλωστῆ,  
π—τῶ τῆμ γῆ.

Ὁ μὲν εὐνοχὸσ καὶ ἡ ἑρ-  
ρατῶν πατὴρ ἐρῶσθω ἄμωσ  
ἡ εὐλοστῆσ καὶ ἡ ἄμωσ γυνὴ  
καθῆμαι χαρμῶν, κερμῶν ἑς  
εἶμω ἡ ἀμωσ, ἡ κεφαλὴ μωσ  
εἶμω ἐπὶ ἡ γυνῆ.

Ἐπιτελλῶν ἔμω κωσ  
ἐπὶ ἡ στρατῆμα, ἡ ἕμωσ ἐπὶ  
ἡ φῆμαρ ἑς λαμβανῶν βου-  
λων. <sup>1004</sup>

Πωσ φαντασῶν ἔραμωσ  
μῆλσταμ εὐλοστῆσ, ἡτὶ φαν-  
τασῶν ἔμω, καὶ τῶ παντῆσ  
ἡ φανω <sup>1005</sup> ἐπὶ τῶ εἶμα-  
ξῶ, ἡ κωσῶν ἀμωσ, ἑς εἶμω.

Αμωσ γυνῶν φῆμαρ,  
καὶ βασιλευσ μωσῶν ἡ  
ἄμωσ ἀμωσ, ἑμω μῆ πῆσ  
ἡ μωσ κωσῶσ, καὶ ἑδῆμαρ  
εἶμω ἐπικανῶν τῶμ τῶ γαρ  
εἶμω ἑμωσ εὐλοστῆσ <sup>1007</sup> λῆ-  
εμω <sup>1008</sup> εἶμω.

Τῆσ ἐπὶ λῆμω ἡ Θεῶσ;  
εἶμω γαρ ἄμωσ, κωσῶ μῆμω  
κωσῶ ἑμωσ, εὐλοστῆσ <sup>1009</sup>  
εἶμωσ εὐλοστῆσ τῶμ.

## CHAP. XIX.

*A noun of the dual number may have a verb, adjective, or relative plural; but a plural noun can only have a verb, adjective, or relative dual, when it signifies two.*

But they two quickly drew near, urging on their swift steeds.

2. If the two hands should turn themselves, or the two feet impede each other.

3. We two sat thus, answering each other.

4. We two examining together, shall perhaps discover it.

5. Why then are you offended against them? for they both suffer just punishment.

6. And ye rivers, and earth, and ye seas punish the dead men, below.

7. But one thing vexed me not a little: Thebesopolis disturbing me, and teaching me, that two negatives make one affirmative.

8. ¶ As when two torrents rushing from the mountains, discharge their impetuous streams together into one gulf.

9. Can you tell unto us two where Pluto lives here? For we are both strangers lately arrived.

10. And let these two themselves be witnesses to this, before the eternal gods, and mortal men.

11. They two went reluctant along the shore of the barren sea, and came to the tents and ships of the Myrmidons; and they found

Ὁ δὲ ταχ' ἔγγυθεν ἐρχόμενοι, θάλασσα ἰσχυροῦς ἔειπεν.

Ἐὰν ἡ χεὶρ ἐπιπέσῃ ἢ ἡ πύξος ἐπιπέσῃ ἀλλήλων.

Ἐγὼ ὡς ἀντιθέτω ἔμαθον.

Σὺν εἰ δύο σκοπεύοντες ἔχθρον εὐρήσεται.

Τὶς τῶν ἀγνοουμένων κατὰ αὐτοὺς; ἴδωμι γὰρ ἀμφοτέρους ἐὶ οὐρανῷ.

Καὶ ποταμοί, καὶ γαῖα, καὶ ἕρποντες ὑπὸ τοῦ νεκροῦ ἀνδρῶν ποταμοί.

Πλὴν ἀλλὰ εἰς ἐγὼ λυπεῖσθε ἢ μετρώσθε ἢ θισσοῦσθε θυγῆναι, καὶ μάστιγι, ὡς ἡ δὴ ἀπειροσσίη, εἰς καταρασίη ἀπειροσσίη.

Ὅτι δ' οὐ χρονοσσίησθε ποταμοί, κατ' ἀποσσίησθε ἔμαθον, εἰς μαθησσίησθε συμβαλλῶσθε ἀποσσίησθε ὕμῳ.

Ἐχθρὸν ἢ φοβῶσθε ἐγὼ Πλούτων ὅπου οὐδαμῶσθε οὐκ ἔστι; ἔστις γὰρ ἐμαί, ἀποσσίησθε ἀποσσίησθε.

Τὸ δὲ αὐτοὺς μαθησσίησθε ἐμαί, πρὸς εἰ ἀποσσίησθε μάστιγι, πρὸς εἰ ἀποσσίησθε ἀποσσίησθε.

Ὁ δὲ ἀποσσίησθε βάρῳ ἐπὶ εἰς ὅλῳσθε ἀποσσίησθε, Μυρμιδῶσθε ὅτι ἐπὶ εἰς κλάσσει καὶ νεῖσθε ἰσχυροί. Ὁ δὲ

ham at his tent and his black *εἰρήνην παρὰ τὴν κλισίαν καὶ*  
ship. *νεφὸς μελάς.*

12. Quare vero et nos *ἄνα* extruimus montes alios super alios, ut habeamus accuratiorē prospectum.

13. *Ἐγὼ* mihi fatigati sumus exstanti populum.

## CHAP. XX.

*An adjective is often put in the neuter gender, χρημα, commonly, κρημα, πραγμα, and τργον, sometimes, being understood.*

*When an infinitive or a sentence is in place of the nominative to a verb, or substantive to an adjective, the verb is in the third person singular, and the adjective in the neuter gender.*

1. THE government of the many is not a good thing.

2. Man is something so hard to be pleased, and querulous, and morose.

3. Wealth is a cowardly and painful thing, fond of life.

4. Wisdom alone of possessions is immovable.

5. First then, do thou answer this unto us, if we assert true things, or things that are not true?

6. Yes; for the light was a pleasant thing, and to die, dreadful, and to be avoided.

7. It is not good that man be alone.

8. To learn, is very pleasing, not only to the lovers of wisdom, but also to the rest of men.

9. ¶ Or art thou so wise a man that it has escaped thy observation, that one's country is a thing more deserving of honour, and more to be revered, and holier in its nature, than both mother and father, and the rest of one's progenitors?

Οὐκ ἀγαθὸν τὸ πολυκρατία.

Οἶσω δυσχερὲς εἶναι τῷ ἀνθρώπῳ, καὶ φιλαργίαν, καὶ δυσκόλον.

Δύσκολος ἡ πλοῦτος, καὶ φιλοβίχου κακός.

Σοφία μόνος ἡ κρημα ἀκίνητος.

Πρῶτον οὖν ἐγὼ εἰπὲς ἀποκρίσθαι, ἢ ἀληθῆς λέγω, ἢ οὐκ ἀληθῆς.

Ναὶ ἥλιος γὰρ εἶναι ἡ φῶς, καὶ ἡ σκία ἐπιβλεπόμενα, ὅπως καὶ φιλίατος.

Οὐ καλὸν, ἐπιβλεπόμενος μόνος.

Μακάριον, ὡ μόνος ἡ φιλοσοφίατος ἥλιος, ἀλλὰ καὶ ἡ ἄλλος.

Ἡ εἰς τὸν ἑαυτοῦ ἕως εἰς λατρίαν σου, ἢ μὲν τῆς εἰς καὶ πατέρα καὶ ἡ ἄλλος ἐργασίαν ἕως, τιμὴς εἰς πατέρα, καὶ ἐργασίαν, καὶ ἕως;

10. All the poets with one voice sing, that both temperance is a *good thing*, and justice, but a *thing difficult*, and *requiring labour*.

11. To imitate, is natural unto men from boyhood; and in this respect they differ from the rest of animals, in that man is a most imitative (animal), and acquires the first rudiments of his knowledge through imitation.

12. We received Oedipus, and those with him, when unfortunate, and we have done many other *friendly and honourable things* to the Thebans.

13. I speak those things which I have seen with my father, and ye do the things which ye have seen with your father.

14. That thing which a pilot is in a ship, a charioteer in a chariot, a leader in a chorus, law in a city, a general in an army, the same thing is God in the world.

15. To depart from men is nothing dreadful, if there are gods; for they would not encompass you with evil; but if either there are none, or they do not care for human affairs, what is it to me to live in a world void of gods, or void of providence?

16. Since it is a difficult thing to maintain even one man in illness, and still far more difficult, a whole family; but most difficult of all, to maintain an army in illness.

17. Hi multa quidem discunt atque preciosa, sed nihil intelligunt.

Πᾶς ἡ ποιητικὴ ἐξ εἰς θεῖον ἵκνεται, ὡς ἀνδρὸς μὲν ἡ σωφροσύνη τε καὶ ἡ δικαιοσύνη, χαλεπὴς μὲντι, καὶ τεταμένη.

Ὅσα μίμου, ἑομοίως ἢ ἀνδρωτικῶς τε ταῦτ' ἴσται καὶ εὖτε διαστῆναι ἢ ἀλλὰ ζωῆ, ἔστι μάλιστα ἐστὶ, καὶ ἡ μάθησις αὐτῶν ὡς ἡ μίμησις ἢ ἐπιμιμίαι.

Ὁ Οἰδίπους, καὶ ἡ μετὰ ταῦτα, ἔπειτα ἢ ὑποδουχίαι, καὶ ἕτερας τοιαύτας ἐγὼ ὑπερῶν φιλοφροσύναι καὶ εὐθείας πρὸς Θεβῶνας.

Ἐγὼ ἐς ἴσται παρὰ ἡ πατρὸς ἐγὼ, εὖτε λαλεῖν, καὶ σὺ αὖτ' ἐς ἴσται παρὰ ἡ πατρὸς σὺ, εὖτε αὐτῶν.

Ὅσοις ἐν τοῖς κυβερνητικῶν, ἐν ἄλλοις δὲ ἰσχυρῶν, ἐν χερσὶ δὲ κυβερνητικῶν, ἐν πύλαις δὲ πόλεως, ἐν στρατοπέδοις δὲ ἰσχυρῶν, εὖτε θεὸς ἐν κόσμῳ.

Ὁ δὲ ἐξ ἀνδρωτικῶν ἀσχυρῶν, ἔπειτα εὖτε ταῦτα, οὐδὲν ὄνομα κακὸν γὰρ σὺ οὐκ ἂν περιβῶλλον ἢ ὅτι πρὸς οὐκ ἴσται, ἢ ἐν μὲν αὐτῶν ἢ ἀνδρωτικῶν, ἐπὶ ἐγὼ ζωῆ ἐν κόσμῳ κενὸς εὖτε, ἢ ἐπιμιμίαι κενὸς;

Ὅτι χαλεπὴ μὲν καὶ εἰς ἀσθενείας ἀγρὸς ἐπιμιμίαι, αὐτῶν δ' ἐστὶ χαλεπὴ οὐκ ἴσται, παρὰ δὲ χαλεπὴ ἐπιμιμίαι ἀγρὸς ἐπιμιμίαι.

18. *Perniciosissimum est, non modo domum suam destruere, sed etiam corpus et animam.*

## CHAP. XXI.

*An adjective or participle is sometimes put in a different gender from the substantive with which it stands, as agreeing with some other substantive understood.*

1. THE remaining tribes continue practising these exercises among one another.

2. Their seven brave children having died, whom Adrastus, king of the Argives, led.

3. I opened, and I behold a child bearing a bow, also wings and a quiver.

4. O children, overhadowed with suppliant boughs.

5. Receive the two children of my brother, the most beautiful of the gods.

6. O my child, unhappy above all men.

7. How deep you slept, O son, who did not leap up? But how then did Ulysses escape?

8. I say that expression is the interpretation (of thought) by a fit appellation, which has the same power in poetry as in prose.

9. Teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

10. ¶ Remember these things, my dear son, and having gone within the walls, repel the fierce hero,

Ὁ μὲν γὰρ, ἀγῶ-  
νίζοντες ἑαυτοὺς πρὸς ἀ-  
λλήλων διατείλει.

Θησεύς ἔπειτα γυναικας  
εἶπεν, ἔς Ἀργείας ἀναξ  
Ἀδραστῆος ἄγω.

Ἀνὰ γὰρ καὶ βρέφος μὲν  
ἔφερον, ἄρσεν ἑξῆς, στερρῆ  
τε καὶ φαεινῆ.

Ὡ τίτῃσι ἰσχυρῆς ἀλοῦσας  
ἑστέροι.

Ἵπποδάμοις ὁ ἀδελ-  
φός ἰστέον οὖν, ἰ καλὸς ἰ  
ἔσας.

Ὡ τίτῃσι, ἐπὶ τῆς καμ-  
μορῆς φως.

Ὡς βαθεῖα χιμαῖα, ἢ ὡ  
εἶπεν, ἔς οὐκ ἐπέβη;  
Ὁ δὲ εἰς Ὀδυσσεὺς τῶς  
ἑστέροι;

Ἀγῶν λῆξ ἐμὴ ἰ δὴ  
ἰ ἠνωμαστικῆ ἱερῆ, ἔς  
καὶ εἰ ἰ ἡμετέροις, καὶ  
εἰ ἰ λαγοῖς ἔχω ἰ αὐτῶς  
δύναμις.

Μαθεῖτε, ἔσας ἰ εἶδος,  
βαπτίζω αὐτοὺς εἰς ἰ ἠνωμα  
ἰ πατρὸς, καὶ ἰ υἱός, καὶ ἰ  
ἄγιος πνεῦμα.

Ὅτι μνηστικῶς φιλῶς εἶ-  
πεν, ἀμύνω δὲ ὄφρα ἀπὸ  
εὐχρῆς ὄφρα ἐμὴ, μὴδ

nor stand as an antagonist to this man; for if he shall have slain thee, my beloved offspring, whom I myself brought forth, swift dogs will devour thee, far away from both of us, at the ships of the Greeks.

11. When he saw the woman sitting on the ground, and the dead man lying, he wept for the misfortune, and said, Alas! O good and faithful soul, thou art gone then, *having left us!*

12. States have made death the punishment for the greatest crimes, as not being able to restrain injustice by the fear of a greater evil.

13. The barbarians are, by nature, fond of money, and despising dangers, they either provide what is necessary for their sustenance, by incursion and invasion, or purchase peace for great rewards.

14. *Gentes ambulans in vanitate Dei.*

ερωμας ἰσθημι<sup>2</sup> εἴσεις· ἔ-  
ταρ γὰρ σὺ κατακτενω,<sup>2</sup>  
ριλος ἰαλος, ἰς ταυτὸ σὺ-  
τες, ἀνδρὶ σὺ μογα εγω, ε  
Αργυριος σαια νηος, κων  
εαχως καρτωω.<sup>2</sup>

Ἐπι δὲ αὐτῷ ἡ γυνή  
χαμαι καθήμεαι, καὶ ὁ νε-  
κρὸς κείμεαι, δακρυὸν τι ποί-  
ῃ εὐδοκίᾳ, καὶ εὐφροσύνῃ,  
ὡ ἀγαθὴ καὶ πιστὴ ψυχή,  
ερχομαι δὲ ἀφελισσὼ εγω.

Ὁ σάλας ποί ἡ μέγας  
ἀδίκημα, ζήλια δασατος  
εταυ, ὡς σικ αἰ, μέγας  
κακίης ραῖος, ἡ ἀδουα  
εταυ.<sup>2</sup>

Φυσις, το βαρβαρικὸν φι-  
λεχρηματων, καὶ κινδυνος  
καταρρονω, ἡ δὲ αἰ στυ-  
δουμας καὶ ποδος ἡ χρι-  
ωτος<sup>2</sup> προς ἡ βίος πορρω,<sup>2</sup>  
ἡ μέγας μισθος ἡ πικρη  
αντικαταλλατω.<sup>2</sup>

sensus sui, alienam a vita

## CHAP. XXII.

Two or more substantives singular have a verb, adjective, or relative plural; if they be of different persons or genders, the verb or adjective will agree with the most worthy; if they signify things without life, the adjective is commonly in the neuter.

1. A fox and a goat, being thirsty, descended into a well.

2. A bat, a bramble, and a cormorant, having formed a partnership, resolved to lead a trading life.

Αλωσεξ καὶ τραγος, δι-  
ψαω, ες ρητος καταβαστω.<sup>2</sup>

Νικετιρος, καὶ βατες, καὶ  
αιδουα, ἔταυρτω εταυ,<sup>2</sup>  
εμετιρκας διαγγνωσκω βίος  
ζαω.



3. *Julius Marius and Cornelius Sulla were sent, unto whom Boechus said, that he made war upon the Romans on account of Marius.*

4. *I go away to Cresus and Sardanapalus, being about to dwell near them.*

5. *Simon Peter, and Thomas, and Nathanael, were together.*

6. *Peter and John answering to them, said, If it be just before God, to hear you rather than God, judge ye.*

7. *And all the men and women were fair.*

8. *Dost thou not see that shame and fear are innate in men?*

9. *As stones, and bricks, and pieces of timber, and tile, when scattered about in confusion, are useful in no respect.*

10. ¶ *We are present for the purpose of deliberating respecting war and peace, which possess the greatest influence in the life of men.*

11. *For indeed this very earth, and the stones, and the whole place here, are injured and wasted.*

12. *And his mother said to him, Son, why didst thou thus to us? behold thy father and I grieving and sorrowing were seeking thee.*

13. *And the Lord said to Joshua, Lo I give into thy hand Jericho, and her king, being powerful in strength. Now do thou set thy soldiers in a circle round her.*

Πημεν<sup>1</sup> Ἰούλιος Μάρκιος  
καὶ Κορνήλιος Σούλλας, ἐς  
Βοεχίον ἄγαμι, Ἰουλιανὸς ἐπι-  
λάμα<sup>2</sup> ὄσα Μαρίας.

Ἔσι ἰ Κρησῆς καὶ Σαρ-  
δανάπαλος ἀπὸμα, πλεθῆμα  
ὄσα αὐτοῖς.

Ἐσι ἰσίου Σιμων Πι-  
τροῦ, καὶ Θωμᾶς, καὶ Να-  
θαναήλ.

Ὁ δὲ Πέτρος καὶ Ἰωάννης  
ἀποκρίσαντες<sup>3</sup> πρὸς αὐτοῦ  
εἶπε<sup>4</sup>· Εἰ δίκαιον ἐστὶν ἐπι-  
στῆναι ἰ Θεῷ, ἐν πάσαις μάχαι-  
λαις καὶ Θεῷ, κρίνετε.<sup>5</sup>

Ἄπαντες δὲ οὗτοι ἰ ἀνδρῶν καὶ  
ἰ γυναικῶν.

Ἰδοὺ δὲ καὶ οὗτοι ἐν τῇ  
ἰσῆμα ἀφῆμας ἀφῆμας ἐμῶν;

Ὅσπερ λίθοις καὶ  
πλατεῖαις, καὶ ξύλοις, καὶ κε-  
ραμοῖς, ἀσάκτως μὲν ἰσῆμα,<sup>7</sup>  
ὄσῆμα χρεῖσῆμας ἐμῶν.

Ἦμα ἐπιδημιᾶ<sup>8</sup> πρὸς  
ἐπιλάμας καὶ ἀπὸμα, ἐς μά-  
χας ἀπομας ἐμῶν, ἐν ἰ βίαις  
ἰ ἀφῆμας.

Ὅσα ἡμῶν γὰρ ἰ γῆ, καὶ  
ἰ λίθοις, καὶ ἀπὸμα ἰ οὐραῖς  
ἰ οὐραῖς, ἀφῆμας ἡμῶν  
καὶ ἀπὸμα.

Καὶ εἶπε<sup>9</sup> πρὸς αὐτοῦ ἰ  
μητρῶν αὐτοῦ· Τίμας, ἐν  
εἶσῆμα ἐμῶν οὐραῖς; ἰσῆμα ἰ  
εἶσῆμα ἐμῶν καὶ ἐμῶν οὐραῖμας  
καὶ ἀπὸμα<sup>10</sup> ζήτημα ἐμῶν.

Καὶ εἶπε<sup>11</sup> Κύριος πρὸς  
Ἰησοῦς, ἰσῆμα ἐμῶν ἐπιδημι-  
ῆμα ἰσῆμα ἐμῶν ἐν ἰ ἰσῆμα,  
καὶ ἰ βασιλεῖς αὐτοῦ,  
ἀφῆμας ἐμῶν ἐν ἰσῆμα. Ἐν  
δὲ ἐπιδημιᾶ<sup>12</sup> αὐτοῦ ἰ μά-  
χαις ἐμῶν.

14. No, but vain glory, and pride, and much madness; these things burned you to a coal. Ου, αλλα κενόδοξια, και τυφος, και τιλος κορυζα' ωστες ει απαιδρακται.

15. Neptune, et Juno, et Minerva machinabantur vincere eum.

16. Cyrus et Cyzares cum instruxissent (suos) expectabant, tanquam, si accederent hostes, pugnaturi.

### CHAP. XXIII.

The genitive case of a substantive is often put absolutely, the former substantive being understood.

The genitive case is often put absolutely, *δωκον, χρειν, or some case of τις or τις, being understood.*

1. LAMPON the son of Tivazydes, and Athenagoras the son of Archestratides, and Hegesistratus the son of Aristagoras.

2. O unhappy woman, and daughter of an unhappy father.

3. It was Mary Magdalen, and Joanna, and Mary the mother of James, and the other women with them, who told these things unto the apostles.

4. He thereupon took up his abode in the palace of Cræsus.

5. Let him bid his mother return to her father's house.

6. For since those who lived before us had descended to the abode of Hades.

7. When Agesilanus crossed over into Asia, and was laying waste the country of the king, Tissaphernes made a truce with him.

8. I commend you for your prudence, but hate you for your timidity.

9. They call you happy because of the power of your words.

Λαμπων ἰ Τραυζιδεσ, και Αθηναγορασ ἰ Αρχεστρατιδεσ, και Ηγεσιστρατισ ἰ Αρισταγορασ.

Ω δυστηνοσ, και δυστηνοσ πατερ.

Επει οει ἰ Μαγδαληνη Μαρια, και Ιωαννα, και Μαρια Ιακωβουσ, και ἰ λοιποσ σιν αυτεσ, ἰ λεγουσ πρὸσ τοσ αποστολοσ ωτεσ.

Ὁ μιν οη διαμεινεν εν Κρουσεσ.

Μητεσ εν πατερσ ανωγουσ απωπειναι.

Επει γαρ ωτεσ προ εγω ζωωσ εν Αδεδσ καταρχημαι.

Αγελιδανωσ εν Ασια ενσ διαβηνωσ,\* και ἰ Βασιλεωσ λιμανωσ,† Τισσαφερνεσσ ανωχη συντηθημωσ.‡

Ζηλωσ σν-ἰ νουσ, ἰ οει δειλασ τετυγωσ.

Ευδαμονοζωσ σν ἰ λογουσ ἰ δυναμωσ.

10. Cyrus having heard this, pitied him on account of the misfortune.

11. It is not right to blame this man for the things that have been omitted, so much as to commend him for his ingenuity and diligence itself.

12. I knew some of those of the same age as, or a little older than myself.

13. And that he having taken some of the fillets, bound Socrates with them.

14. Leading him out of the way, under some palm trees, he ordered them to spread some of the Median carpets under him.

15. He married one of the daughters of Adrastus.

16. The fish called Cephalus is one of those that live in the fens.

17. The king of the Romans, being now old, goes to the house of a teacher.

18. ¶ And often indeed before this, through thy whole life, I have been wont to esteem thee happy on account of this disposition.

19. And learn also from me, my son, said he, these most important things; you should never run into danger, either in your own person or with your army, contrary to the sacrifices and auguries.

20. And these elder men serve in war no more out of their own envy, but remaining at home, they judge all public and private things.

21. In the tent there was one of the captains, called Aglaïtidæ; a person who, as to his manner, was one of the herabier class of men.

Ὁ Κύριος, ἀκούσας, ἰδὼν  
τοὺς ἐπιπέμπων αὐτοῦ.

Οἷος δὲ ἀνεὶ πᾶσι ἀέτως  
παρονομαῖσι ἢ ἐλλείπει, ὡς  
αὐτὸς ἵσταται καὶ ἐπιπέμπων  
ἀφ' ἑαυτοῦ.

Ἐγὼ οἶδω μὲν ἰσοῦς ἔλα-  
κωτερος ἢ ἀδελφεῖς ἀριστοῦ.

Καὶ αὐτὸς λαμβάνων  
τιμὰν ἀναδύων ἢ Σωκράτους.

Ἀπαγωγὴ αὐτοῦ ἐν ἰσοῦς ἔμ-  
πει, ὡς ῥωμῆος ἐπὶ, ἢ Μελίτωνος  
ἐπὶ τῶν ἰσοπέδων κίβητων  
αὐτοῦ.

Ἀδελφεὸς δὲ γαμῶν ἐ-  
γαταῖος.

Ὁ ἰχθύς ἢ Κεφαλὸς ἢ ἐν  
ἢ ἰσοῦς βίβησι τῶν.

Ὁ Ῥωμαῖος βασιλεὺς  
γερῶν τῶν, ἢ ὀδύσσει-  
ας οὐκ ἔστι.

Καὶ ἐλλείπει μὲν ὅτι ἐν  
καὶ ἀριστοῦ ἐν τῶν ἢ βίβησι  
ἐλλείπει μὲν ἢ τῶν.

Μακρόν δὲ ἐγὼ, ἢ  
ταῦτα, καὶ ἰσοῦς, ἢ μ-  
γῶν ταῦτα γὰρ ἰσοῦς καὶ  
αὐτοῦ μὲν ἐν ἐλλείπει μ-  
δὲσται, μὲν ἐν ἢ ἐλλείπει,  
καὶ ἰσοῦς.

Οἷος δὲ γερῶν ἐλλεί-  
πει μὲν ἐπὶ τῶν ἢ  
ἰσοῦς, καὶ ὅτι μὲν, ἢ  
καὶ ἢ ἐν τῶν καὶ ἢ  
αὐτοῦ.

Ἐν ἢ ἐλλείπει ἐλλείπει ἐν  
ταῦτα ἢ ἐλλείπει, Ἀγλαί-  
τιδος ἰσοῦς, ἢ αὐτοῦ, ἐλλεί-  
πει, ἢ ἐλλείπει ἀριστοῦ.

22. For I should not be descended from Darius, the son of Hystaspes, the son of Arsenice, the son of Arniact, the son of Teispes, the son of Cyrus, the son of Cambyses, the son of Teispes, the son of Ardamenes, if I did not take instant vengeance upon the Athenians.

23. Si velles hospitem impellere, te, cum in urbem ipsius venisses, accipere, quid faceres?

24. Et illic germanæ nostræ, leges quæ apud ipsos sunt, haudquaquam benigne te exsperant.

## CHAP. XXIV.

*Adjectives signifying plenty, worth, condemnation, power, difference, desire, memory, knowledge, and their opposites, require the genitive.*

*Verbals compounded with the primitive α, and those ending in αει, govern the genitive.*

1. Life is full of many cares.

Πολὸς μέτρον ἡμῶν ἐστὶ ζῆλον ὄροντις.

2. The whole world is full of traitors.

Πᾶς ἡ ἀνθρωπίνος γέννησις ἐπιδόσει.

3. Our houses are destitute of friends, but full of assassins.

Στοιχὴ φίλων ἔρημος, εἰ δ' ἀσθλῶντες ἐπεί.

4. To me then, Socrates, being such a man, seemed to be desiring of honour rather than of death.

Ἐγὼ μὲν ὅτι, Σωκράτης, εὐνοῦντος ἡμῶν, ὅτι καὶ ἐμῆς ἡδονῆς ἡμῶν μάλλον, ἢ θανάτου.

5. Think that they who conceal are worthy of the same punishment with those who openly commit offences.

Νομισθῶ ἡ ἀποκρυφῶν ἡμῶν ἔτι καὶ ἐπιφανῶν ἡμῶν ἐπισημασθῶν.

6. To be master over sleep, so as to be able both to lie down late and to rise up early, and to take no repose, if there should be any need.

Ὅτι δὲ ἕως ἔγχεσθαι ἡμῶν, ὡς ἵνα δύναμαι καὶ ὀψὲ κοιμηθῶ, καὶ πρῶτα ἐγείρωμαι, καὶ ἀγρυπνῶ, εἰ τι δεῖ.

7. You are guilty of the same ignorance with others.

8. Doing nothing at variance either with his country or his own disposition.

9. And thou shalt not be without tasting of all delightful things, and shalt live without experiencing troublesome things.

10. Melampus, the son of Amytheon, appears to me not to have been ignorant of, but well acquainted with, this sacred rite.

11. ¶ I say that those chiefly are worthy of praise, who being nothing at first, nevertheless have advanced themselves to a high station, having appeared worthy of command.

12. It is incumbent on a general to be capable of providing those things which appertain unto war, and capable of procuring necessaries for his soldiers.

13. It is peculiar to man to love even those that offend; and this comes to pass, if you consider that they are your relations, and err through ignorance, and unwillingly; and that after a little you shall both die; and, above all, that it did not hurt you; for it did not make your mind worse than it was before.

14. Et quum intueretur omnem Hellespontum navibus coopertum, omnia vero littora atque Abydenorum campos Aeminibus refertus, itē se beatum predicavit.

Ὁ αὐτὸς ἀγνοῖα ἴσχυθῆναι ἐμὴ ἢ ἄλλοις.

Οὐδὲν ἀλλοτρίως ποιεῖ, οὔτε ἢ ἰστέον πατρὸς, οὔτε ἢ τρώης.

Καὶ ἔμην ἐπεισὶν αὐτῶν ἀγαστέος ἐμῆ, ἢ ἢ χαλαροῖς πατρὸς διαβῆναι.<sup>20</sup>

Δακτύλῳ Μελάμπευος ἢ Ἀμυθῆων, ἢ ἔνστα ἐπίστω ἐμῆ ἀόκητος, ἀλλ' ἐμαρτύρησεν.

Ἐμῆ ἐπίστω μάλιστα σπανὸς ἀξίως ἐμῆ, ἴστω ἢ μῆδῳς<sup>21</sup> ἐξ ἀρχῆς ἐμῆ, ἴστω ἐπὶ μέγα προχωρῶν, ἀξίως δόκω ἀρχῆς.

Πηρακτικωστικῶς ἢ ἐπὶ ἢ πάλωμω, ἢ στρατηγῶς<sup>22</sup> ἐμῆ χρεῖς, καὶ στρατοῦς ἢ στρατοῦς ἢ στρατοῦς.

ἴστω ἀδελφῶν φίλω καὶ ἢ πῶμω ἐπίστω ἢ γυναικῶν, ἴστω συμπεριπέπῃ σου, ἴστω καὶ ἀγγέλω, καὶ ἴστω ἀγῶν, καὶ ἴστω ἀμαρτωλῶν καὶ ἴστω μετὰ εὐλογῶ ἀμαρτωλῶν ἐπίστω, καὶ ἐπὶ πῶν, ἴστω ἐν βλασφῶν σου ἐπὶ γὰρ ἢ ἴστω σου κακῶς πῶν ἢ πῶν ἐμῆ.

## CHAP. XXV.

*The comparative degree requires the genitive, when it is translated by than.*

1. The possession of virtue is *more excellent than wealth*, and *more useful than noble birth*.

2. An honourable death is *more eligible than a base life*.

3. We suffer throughout life, other things *more lamentable than this*.

4. There is a time when silence will be *better than speech*, and there is a time when speech is *better than silence*.

5. If these things be just, they are *better than wise things*.

6. But I think no acquisition *more noble or more splendid for a man, especially a ruler, than virtue, and justice, and generosity*.

7. The servant is not *greater than his master*, nor the apostle *greater than he who sent him*.

8. In order to have men obedient, nothing is *more useful than to seem to be wiser than those who are governed*.

9. Whether are these mathematicians *superior as to becoming better than other men?*

10. ¶ Do you wish, tell me, having gone about to inquire of one another, is there any news? For what can be *more novel than this, than a Macedonian namely reducing Greece beneath his sway?*

11. But if the enterprise appear *greater than the former one, and more laborious and more danger-*

Ο ἀρετή κτήσις πλουτος  
κρίτιως, χρησιμὸς δὲ τογα-  
νία ἰαμί.

Λίγιστος καλὸς θάνατος ἰ  
αἰσχρὸς βίος.

Ἐτέρως εἶδος, ταῖα ἰ  
ζωή, ἂ πασχω<sup>α</sup> αἰετός.

Ἐμὶ δ' οὐ σιγή λογος  
κρίτιτων γινώμαι<sup>α</sup> ἀν' ἰαμί  
δ' οὐ σιγή λογος.

Εἰ δίκαιος, ἰ σίφος κρη-  
των ἰαί.

Ἐγὼ δὲ, εὐδὸς νημζω γε  
αὐτῆ, ἀλλως εἰ και ἀρχω,  
καλὸς ἰαμί κτήμα, εὐδὲ λαμ-  
πρός, ἀρετή, και δικαιοσύνη,  
και γενναιοσύνη.

Οὐκ ἰαμί δουλὸς μέγας ἰ  
κρίτος αὐτός, οὐκ ἀπιστολὸς  
μέγας ἰ στήμω<sup>α</sup> αὐτός.

Εἰς ἰ<sup>α</sup> παιδω<sup>α</sup> αἰδῶσις  
εχῶ, εὐδὸς ἰαμί αἰσῶσις, ἡ  
φρῆσις<sup>α</sup> δίκω<sup>α</sup> ἰαμί ἰ ἀ-  
χω.<sup>α</sup>

Ποτέρω σφισχω εἶδος ἰ  
μαθηματικός, ἡρὸς ἰ βέλτιω  
γινώμαι<sup>α</sup> ἰ ἀλλως ἀνδρῶσις;

Ἡ βουλιμαί, αὐτὲ ἰαμί, σφ-  
ρημῶ<sup>α</sup> ἀλλήλων τινῶσιμαί,  
λεγω<sup>α</sup> εἰς καιός; Τὸς γὰρ  
ἀν γινώμαι<sup>α</sup> εἶδος καιός, ἡ  
Μακεδῶν αὐτῆ κατασῶλε-  
μαι ἰ Ἐλλῶσις;

Ἐαν δὲ μέγας ἰ ἀραξὸς ἰ  
πρῶθεν φανῶ,<sup>α</sup> και τετα-  
νός, και στωκῶσις, αἰξίω ἡ

ous, to request either that he having persuaded lead us, or having been persuaded, send us away to a friendly country.

12. Besides this is much more absurd than those things. For, observing closely, I found those same persons practising the things most contrary to their own words.

13. A short syllable is that which has a short or shortened vowel, not at the end of a word; so that between it and the vowel in the next syllable, there be not more consonants than one simple one, but either one, or none.

14. If thou findest any thing better, in human life, than justice, truth, temperance, and fortitude, being turned with thy whole mind to it, enjoy that which is found the best.

15. My Father, who has given them to me, is greater than all; and no one can wrest them out of the hand of my Father.

16. Vides homines dissidentes inter se, et gravius seors tractantes *Asiniisibus nihilo dignis.*

παῖδι γυν αγω, η παιδα προς φιλος (χουρα) αριστα.

Ετι δι παλος ειςας ειςας ατοσας. 'Ο γαρ αυτας ειςας ειςας, ειςας, ειςας ειςας λογας ειςας ειςας.

Βραχος επι συλλαβη ε εχασ βραχος φωνη η βραχωνη, μη επι εσλας λαξας οστας εις, μεταξο αυτας και ο εν ο ειςας συλλαβη φωνη, μη εταχου συμφωνη παλος εις απλος αλλα ητα εις η μηδ εις.

Ει μιν κρηστων ειςας, εν ε ανθρωπος βας, δικαιοσυνα, αληθεια, σωφροσυνα, και ανδρια, επι αυτας, εις ειςας ο ψυχη εστας, ε κρηστων ειςας απλας.

'Ο πατερ γυν, ο διδασκας γυν, μαγος παρ επι και αυδης δυναμια εστας τα ε χαρ ο πατερ γυν.

## CHAP. XXVI.

*Partitives, and words used partitively, comparatives, superlatives, indefinites, interrogatives, and some numerals, take after them the genitive plural.*

1. No one of mortals is a happy man.

2. And some of them also fell.

3. The younger of the men.

Θνητας ειςας επι ευδαιμων αυτας.

'Ο δε και αυτας απιδωνας.

'Ο νεος ανθρωπος.

4. Wilt thou avoid, then, both the cities, which are governed by good laws, and the most orderly of men?

5. For *who of the Greeks, and who of the barbarians, does not know?*

6. They killed near *thirty of the eight-armed men.*

7. Not many of the inhabitants of the country know, what thing this fable might import.

8. And, what is the greatest and most glorious of all, thou seest thine own territory increased, and that of the enemy lessened.

9. But that I may know every thing, in *what meats does he delight?*

10. But some of the enemy having perceived this, again ran to the river, and discharging their arrows, wounded a few of the Greeks.

11. But Alcibiades pursued, having both the cavalry and one hundred and twenty of the heavy-armed soldiers.

12. The rest of his ships, being forty, he drew up, beneath the wall.

13. ¶ It is the easiest thing of all to deceive one's self, for what he wishes, that each one also believes.

14. Upon this, it appeared to Xenophon that they ought to pursue, and those of the heavy-armed soldiers and targeteers who happened to be with him guarding the rear, pursued: but pursuing, they took no one of the enemy.

15. In this pursuit there fell many of the foot soldiers, and about

Ποτιρες εινω φρουρα<sup>α</sup> ε τε  
τινικω<sup>β</sup> παλις, και ε ανης ε  
κοσμος;

Τις γαρ εκ εδω<sup>α</sup> ε  
'Ελλην, τις δε ε βαρβαρος;

Λεσκειω<sup>δ</sup> εγγυς τρια-  
κοντι ε ψιλας.

Ου ε περιχωριος παλις  
ισημι, τις σπει εως ε μυ-  
θολογια δυναμαι.

'Ο δε σαρς μεγυς και κα-  
λας, ε μιν σαρς χωρα αυξανω  
εξω, ε δε ε πολωμυς μειω.

'Ο δειμα δε ισως εδω<sup>α</sup>,  
τις χωρη ε ιδειμα;

'Ο δε πολωμυς ε μιν εις  
αυθιναμαι,<sup>ε</sup> παλις εγγυ<sup>δ</sup>  
ετι ε σπειμας, και εξω  
ελιγυς εστρωτω<sup>ε</sup> ε 'Ελλην.

Αλκιβιαδης δε διωκω,<sup>ε</sup> εχω  
ε τε ιεπεις και ε εδωμυς  
εκασι και εκατην.

'Ο δε λειπυς ε ναυς, ετε-  
ταρακοντα τιμη, εσο ε ετοχος  
αυλωκω.<sup>ε</sup>

'Ραδιω<sup>ε</sup> απαρς τιμη αυτω  
εξυπαταω,<sup>ε</sup> ες γαρ βουλα-  
μαι, εως εκαστος και ομομαι.

Εκ εδω<sup>ε</sup>, Επειρων δεκω<sup>δ</sup>  
δωκατις τιμη,<sup>ε</sup> και δωκα<sup>δ</sup> ε  
εδωμυς και ε πολωμυς ε  
εγγυαν<sup>δ</sup> ειν αυτες εστιθε-  
φυλακω<sup>ε</sup> δωκα δε εδω<sup>ε</sup>  
καταλαμβανω<sup>ε</sup> ε πολωμυς.

Εν εδω<sup>ε</sup> ε δεμυς ε πεζος  
αυθινηκω<sup>δ</sup> παλις, και ε ετ-



eighteen of the cavalry were taken alive in the valley.

16. As are the eyes of bats to the light which is by day, so is the intelligence of our soul to those things which are by nature the most manifest of all things.

17. In Lybia, the Carthaginians govern and the Lybians are governed; which then of these dost thou think to live most pleasantly? Or, of the Grecians, in whom thou art thyself, which seem to thee to rule most pleasantly, those who rule, or those who are ruled?

18. He believed, that those of the persons who associated with him that embraced the things which he approved, would be good friends both to himself and to others.

19. Cum et bruta animalia doceant, et famulum ignavum ac inertem nulla re dignum esse ducant, solos vero se ipsos negligant, planum est objectis eos servorum esse similes.

20. Critias quidem omnium in oligarchia avarissimus et violentissimus fuit: Alcibiades autem omnium in statu populari intemperantissimus et petulantissimus et violentissimus.

προς τὴν ἡμετέραν ζωὴν λαμβάνω ὡς ἀπαισιόδικα.

Ἦσθητι δὲ ἡνωτέρως ἡμᾶς πρὸς τὴν φεγγεὶν ἔχου, ἢ μετὰ ἡμέραν, εἶπω καὶ ἡνωτέρως ἡλόχη ἢ νῦν πρὸς τὴν ἡμετέραν, ἢ πρὸς τὴν φεγγεὶν σου.

Ἐν τῇ Λιβύῃ Καρχηδόνιος μὲν ἀρχοῦ, Λιβῆς δὲ ἀρχοῦντοί τε καὶ πλείους ἦδ' ἡμῶν ζῶσι; ἢ τῇ Ἑλλάδι ἐν ἧς καὶ αὐτὸς ἡμῶν, πλείους τε δὴ αὐτῶν ἦδ' ἡμῶν, ἢ ἀρχοῦνται, ἢ ἀρχοῦνται, ζῶσι;

Ἦσθητι, ἢ συναγαγούσας, ἢ ἀποδύχουσαι ἰδέσθαι αὐτοὺς δεικνύμεζω, ἢ ἰστυῶν τε καὶ ἀλλὰς φίλων ἀγαθῶν ἡμῶν.

## CHAP. XXVII.

When *τιμῶν* and *γυναικῶν* signify possession, property, or duty, they govern the genitive.

Verbs of beginning, admiring, wanting, remembering, blaming, valuing, sparing, and the like, with their contraries, govern the genitive.

Verbs derived from comparatives, or in which the idea of comparison is involved, together with many verbs coming from nouns, and equivalent in meaning to the primitive with the substantive verb, require the genitive.

1. It belongs to those who conquer in the battle, to command also.

Ὁ μᾶλλον νικῶντι καὶ ἰσχυροῦσιν ἡμῶν.

2. To use violence then is not the part of those who practise wisdom, but to do such things as these is the part of those who possess strength without reason.

3. It is the part of a villain, that he die, having been condemned; but of a general, while fighting with the enemy.

4. It is the part of those who are involved in the greatest difficulties, and destitute of resources, and held by necessity, and worthless too.

5. But when the victory belongs to Agesilaus.

6. I will go to that quarter, whence it appears to me there is an opportunity to begin the fight.

7. Unsocial, lawless, homeless is he who delights in civil, cruel war.

8. He saught that the tempers which seem to be best, stand most in need of instruction.

9. And they remember with pleasure their former actions.

10. For no one of the fugitives in the dangers of battle blames himself, but his general, and his associates, and all rather.

11. And all the citizens and neighbours, both man and women, shared in the feast.

12. And entertaining great hopes that he will surpass all in the power both of speaking and acting.

13. I saw even the best overcome by the affections which they cherished towards their children and their wives.

14. In offering up small sacrifices from small means, he thought

Οὐκ εὖν ἔφρονησας αὐταῖς ἢ βιαζομῆαι, ἀλλὰ ἔσχευεν αὐτοὺς γυναικὶ ἔχουσιν ἐπιεικῶς στρατῶν.

Κακουργὸς μὲν τιμὴ, κρηὶν ἀπειθεῖσθαι στρατηγὸς ὅτι μαχησάμην ἐπὶ πολέμοις.

Ἀτιμὸς τιμὴ καὶ ἀμαχητὸς καὶ ἀσπῆχῃ ἔχων, καὶ οὕτως πονεῖται.

Ἐστὶν ἴσῃ ἡ νίκη Ἀγησίλαου γυναικῶν.

Ἐγὼ δὲ ἀποταμίωμαι, ἵδεν γυνὴ δοκῶν ἀπὸς τὴν πρῶτον ἢ μάχη.

Ἀφρητοῦ, οὐδὲ μάλιστα, ἀνστήσει τὴν αἰτίαν, ἕως πολέμοις ἔργων ἐπιεικῶς, ἀφρητοῦ.

Διδάσκω ἴσῃ ἡ βέλτερος δοκῶν τὴν φησὶ μάλα στεταυῖα ὄντων.

Καὶ ἡδύς μὲν ἡ πάλαιος πρῶτος μισῶν.

Οὐδὲ γὰρ ἐν ἡ πολέμοις ἀπὸ τῆς ἡ φησὶ αὐτὸς αὐτοῦ κατηγορεῖται, ἀλλὰ καὶ ἡ στρατηγὸς καὶ ἡ πλεονεξία, καὶ σὺν μάλα.

Καὶ τὰς πάλαιος, καὶ ἡ προσχωρεῖ ἀπὸ καὶ γυνὴ μισῶν ἢ πρῶτον.

Καὶ μέγας ἔστιν ἔχων τὰς διαφέρει ἢ δόξαμην λέγω ἐν καὶ στρατῶν.

Ὅρα ἡ ἐπιεικῶς ἡ πρῶτον ἡ τὰς καὶ ἡ γυνὴ ἡ βέλτερος ἡτασάμην.

Θυσίαν δὲ οὐκ μικρὰ ἀπὸ μικρῶν, οὐδὲν ἡτασάμην μισῶν ἢ

that he was in no respect inferior to those who sacrificed much and largely from many and extensive means.

15. Who will find a flame more powerful than lightning, and a mighty crash exceeding the thunder.

16. And he so increased the city that it has become inferior to none of the Grecian cities.

17. They, by themselves, contending against those who were ruling over both all Asia and Europe as far as Macedonia.

18. Having been unsuccessful, he is not accountable to the state; but having been saved, will rule this land as usual.

19. Some time after, Inaros, an African, the son of Psammitichus, slew Achemenes while administering the government of Egypt.

20. They took still many more alive, both others, and the son of Tomyris, who was leader of the Massagets.

21. ¶ For who would not admire the courage of those men who endured to leave their country and city, having embarked on board their ships, for the sake of not doing what was ordered?

22. For when any one may have confessed that it belongs to a commander to prescribe what must be done, he has shown that it is the duty of a subject to obey.

23. Who not only themselves neglect usefulness of person, but even ridicule those who are careful about it.

24. Whenever the Deity may

αυτα ειδικος και μεγας επι-  
λους<sup>α</sup> και μεγαλει<sup>α</sup> του<sup>α</sup>.

Ὅς ἢ κρηνην κρηστῶν  
εἰρηκω φλαξ, βροντη δ'  
επιτραλλω κρητηρας κτυ-  
πας.

Και εὐτως παρῶν<sup>δ</sup> ἡ πα-  
λις, ὥστε μηδὲς ἡ Ἑλληνικῆς  
ειδικος σπουδαστω<sup>β</sup>.

Αὐτοις, καθ' ἑαυτοῦ, αγωνι-  
σασθαι προς ἡ κρηνην εἰς  
Ασια παρ και ἡ Ευρωπη με-  
χρι Μακεδονια.

Κακως πραστω<sup>ε</sup>, ἠγ<sup>γ</sup>  
επειθῆναι ἡ ειδικος, συζω<sup>δ</sup>, ὅς  
ἴσως ἴδι κρηνην χῆτων.

Αχαιμῆνες τετραστω<sup>α</sup>  
Αγυπτιας, χρωις μεσσηρια  
φουτω<sup>α</sup> Ιωρδης ἡ Υαμματι-  
χος, ανεξ Λιβης.

Παλις εἰς ειδικος ζυγωτω<sup>α</sup>  
και αλλας, και ἡ ἡ Σαυδωνια  
Ταυριε, σερατηρω<sup>α</sup> Μασ-  
σαγεται.

Τις γαρ τικαι αγωζ<sup>α</sup> φου<sup>α</sup>  
ἡ παρ εἰσιναι ἡ κρηνη, ἡ και  
ἡ χωρη και ἡ ειδικος αλλαστω<sup>α</sup>  
εἰσιναι<sup>α</sup>, εἰς ἡ κρηνην εἰ-  
σιναι<sup>α</sup>, ὥστε ἴδι<sup>α</sup> μη ἡ αλλαστω  
εἰσιναι<sup>α</sup>.

Ὅστις γαρ εἰς ἡμολογη<sup>α</sup>  
ἡ μεν αρχων ἡμῶν εἰσιναι<sup>α</sup>  
εἰσιναι ἡμῶν χρωις εἰσιναι<sup>α</sup>, ἡ ὅς  
αρχων<sup>α</sup> εἰσιναι<sup>α</sup> εἰσιναι<sup>α</sup>.

Ὅς το μων σπυρας παρῶν  
αμωτω, αλλασ και ἡ εἰσιναι<sup>α</sup>  
λερω<sup>α</sup> αμωτω.

Ὅταν εἰς αγωδης ἡ Θεω<sup>α</sup>

have bestowed upon me any blessing, never will I forget him.

25. I have indeed been often accustomed to wonder at the boldness of those who spoke for them.

26. He shrunk not from labours, he withdrew not from dangers, he spared not riches.

27. There is a city which a man of royal race, called Soras, governed, at the time that Eucratides governed the Bactrians, and the name of the city is Perimoda.

28. He thought that he ought to abstain from drunkenness in the same manner as from madness, and from excess in eating in the same manner as from sloth.

29. Ergone putas, inquit, si quis diligenter cures etiam equestres copias quæ hic sunt, illas longe præstantias aliis armorum equorumque apparatu, ac online, et prompte pericula adversus hostes subeundo, si existimarent, hæc facientes, se laudem ac gloria consecuturos?

30. Hoccine dicis mi Socrates, inquit, ejusdem esse hominis choro et exercitui præesse?

31. Ne tu, mi Nichomachides, inquit, homines administranda familiaris rei peritos contempseris.



## CHAP. XXVIII.

*Verbs expressive of any of the senses, except that of sight, govern the genitive.—Verbs of sight govern the accusative.*

*The Attics and other writers frequently make verbs of hearing, and sometimes those which denote the operations of the other senses, govern the accusative.*

1. WONDER not, O Cyrus, if some appear dejected after having heard the things which are announced.

2. Since I indeed hearing some persons praised because they are

ἐδίδωμι,<sup>4</sup> οὐτε ποτε ἐσιλιδου-  
δονα<sup>m</sup> αυτας.

Πελλοιας μιν θαυμαζω<sup>8</sup>  
ἢ ταλμης ἢ λαγω<sup>m</sup> ἕστερ αυτας.

Ου σινος ἱρισημ,<sup>m2</sup> ου κιν-  
δινος απιστημ,<sup>m2</sup> ου χρημα  
φειδω.<sup>m1</sup>

Πολις εμι ἑς αρχω<sup>2</sup> Συρας  
σημα, ανηρ γενος βασιλικος,  
ἑτε και βακτριος αρχω<sup>2</sup> Ευ-  
κρατιδης, σημα δε ἢ πολις  
Περιμωδα.

Μωδῃ μιν απηχω<sup>m2</sup> ἱριους  
σημαι<sup>2</sup> χρη και μανη, σι-  
τας<sup>2</sup> δε ἕστερ κινρος<sup>m</sup> ἱριους  
ὡς και αρχω.

Μη θαυμαζω, ω Κυρος,  
ο εις εκθροπισαζω<sup>8</sup> ακου<sup>8</sup>  
ἢ αρχω<sup>8</sup> ἄλλω.<sup>6</sup>

Ὅς εγωγῃ ακουω τις σην-  
νω.<sup>6</sup> ὅτι νομιμος ανηρ εμι,

men observant of laws, think that he who knows not what law is, would not justly obtain this praise.

3. Whilst I was a boy, hearing *Homer and Hesiod relating the wars and dissensions, not only of the demigods, but even of the gods themselves.*

4. For if the stag smell the ground lately disturbed, he hesitates to proceed.

5. They will be quick-scented if they scent the hare in places bare of vegetation, dry, sunny, as the sun is approaching the meridian.

6. But when the evil spirit smell the smell, he fled into the most distant parts of Egypt, and the angel bound him.

7. Reflecting upon these things and being dejected, few of them towards evening tasted food.

8. Cyrus was delighted with these things; he wishes therefore that thou also taste them.

9. Accursed be the man, who eateth bread until evening. And all the people tasted not bread.

10. Whereas the honourable and the good, though they desire both gold and fine horses, nevertheless are easily able to abstain from these, so as not to touch them, in opposition to what is just.

11. But in the woolly places there is a stronger scent than in those bare of vegetation; for the hare running through, and frequently couching, touches many things.

12. If therefore any one of you is either inclined to touch my right

εμοῦ μὴ πρὸς δικαιοῦς εὐτος τυγχάνω ἢ τελευτῶ, ἢ μὴ πῶσω<sup>12</sup> εἰς νύκτα ἴσμι.

Ἀχρὶ μὲν ἐν παιδίῳ ἐμῷ, παύσας Ὅμηρος καὶ Ἡσίοδος ἐπὶ πολέμοις καὶ στάσις διηγοῦμαι ἐν μύθοις ἢ ἡρώδεω, ἀλλὰ καὶ αὐτὸς ἢ θεῶν.

Ἐὰν γὰρ ἢ ἀλαφρὸς εὐφραίνωμαι (γῆ) κινῶσθαι κινήσῃ, δεικνύσθαι.<sup>13</sup>

Ἐοῖσι δὲ ἐμὶ τὰν ἢ λαγῶν εὐφραίνωμαι ἐν τόποις ἄλλοις, ξηροῖς, κρησθῆλαις, ἢ ἀστέρῃσι σείω.<sup>14</sup>

Ὅτι δὲ εὐφραίνωμαι ἢ δαιμονίως ἢ εὐμῆ ἀεγῶν<sup>15</sup> εἰς ἢ κωλύσας (χώραν) Αἴγυπτος, καὶ δεῦρ' αὐτὸς ἢ ἀγγελάς.

Ὅστις ἴσκει, καὶ ἀδύνατος εἶναι, εὐλαγὸς μὲν αὐτὸς εἰς ἢ ἴσπειρα σίτες γέω.<sup>16</sup>

Ὅστις ἴδω ἢ Κύριος βουλαίμαι ἐν καὶ εὐ εὐτος γέω.<sup>17</sup>

Ἐπικαταρατὸς (ἄνθρωπος) ἢ ἀδύνατος εἰς φραγῆσαι ἀφ' ἑαυτοῦ ἴσπειρα. Καὶ οὐκ ἔστω παρ' ἢ λαῖς ἀφ' ἑαυτοῦ.

Ὅ δὲ καλὸς κἀγαθὸς, σέβεται καὶ χρῆσται καὶ ἴσπειρα αγαθῶν, ἴσως εὐτος ἴσπειρα ἀδύνατος ἀπέχεται, ὥστε μὴ ἄπειρα αὐτὸς, σέβεται ἢ ἀκαθῶν.

Ἐν δὲ ἢ ἄλλοις μαλλίαις ἢ ἐν ἢ οἰκίαις εὐτώ, ἀνατρέχω γὰρ ἢ λαγῶν, καὶ ἀπαιτῶ ζῶ, ἀπέχεται σάλιος.

Ἐὰν τις ἐν ἐν ἢ ἀδύνατος (χρῆμα) βουλαίμαι ἢ ἐμοῦ ἀπέχεται, ἢ

land, or wishes to gaze upon my eye, while I am yet alive, let him approach.

13. We therefore standing near, both *see the things which were doing*, and *heard them defending themselves*.

14. And indeed I *see also those much-talked-of sights, Ixion, and Sisyphus, and the Phrygian Tantalus suffering*.

15. I *see much land, and a certain large lake flowing around it, and mountains, and rivers larger than Cocytus and Pyriphlegethon, and very small men*.

16. I *hear of these things also*; but whether they be true, thou, O Mercury, and the poets may know.

17. Point out to me now the famous cities, of which we *hear below*; Ninus the city of Sardianapolis, and Babylon, and Mycenae, and Cleonae, and Ilium itself.

18. A horse fears a camel, and endures not either to *see its form* or *smell its scent*.

19. And having caused him to approach, he *kissed him*; and he *scented the smell* of his garments, and *blessed him*.

20. My father has neglected the land. See, how my eyes are opened because I *tasted a small portion* of this honey.

21. ¶ I know both the number of the sand and the extent of the sea; I understand moreover a dumb person, and I *hear him who speaks not*.

22. Having sallied forth, and

εἶμα εἶμας, ζῶω εἶ, ἐρῶ-  
σεῶν εἰλέω, ἐρῶμαι.

Ἔριτε καὶ καὶ ἐγώ, ἴδω  
εἶ ἔγγιναι, καὶ ἀκούω ἔ  
ἀπολογεῖμαι.

Καὶ μὲν κήκετος τοῦ εἶ ἔ  
μειώσης, ἔ ἴξιν, καὶ ἔ Σι-  
συρος, καὶ ἔ φρυξ Τανταλῶς  
χαλσεως ἐχω.

Ὅρω γῆ ποταμῶν, καὶ λίμνη  
εἶς μέγας περιέβρω, καὶ εἶρος,  
καὶ ποταμοὶ ἔ Κικώτες καὶ  
Πυρροφλεγυθῶν μέγας, καὶ  
ἀδελφῶτες πάντι σμικρῶς.

Ἀκούω καὶ εἰδῶς εἶ ὅτι  
ἀληθῆς εἶμι, εἶ αν, ω Ἐρ-  
μῆς, καὶ ἔ ποιητῶν εἶδω.

Ὅ ποταμῶν ἔ ἐπίσημοις κῆ  
δαίνομαι ἐγώ, ἔς ἀκούω κα-  
τω ἔ Νίνος ἔ Σαρδιανωπα-  
λῶς, καὶ Βαβυλῶν, καὶ  
Μυκῆναι, καὶ Κλεωναί, καὶ  
ἔ Ἴλιον αὐτῶς.

Καμήλοιο ἴσως φοβῶμαι,  
καὶ οὐκ ἀνέχω αὐτῶ ἔ εἶδον  
αὐτῶ ἴδω, οὐτῶ ἔ εἶμας ἔ-  
φρασεῖμαι.

Καὶ ἐγγιζῶ φιλέω αὐτῶ  
καὶ ἀφρασεῖμαι ἔ εἶμας ἔ  
ἡματιον αὐτῶ, καὶ εὐλογεῖω  
αὐτῶ.

Λεαλλαστῶ ἔ πατρῶς ἐγώ  
ἔ γῆ εἶ, εἶπει εἶδω ἔ κερθαλ-  
μας ἐγώ ἔπει γαίης βραχέως  
εἶς (μέγας) ἔ μέλι εἶδος.

Εἶδω ἔ ἐγώ ἔ αἶμας  
εἶ ἀφῶμος, καὶ κωφῶν εἶ-  
λασῶν, καὶ κωφῶν εἶνεμαι,  
καὶ εἶ φωνεῖω ἀκούω.

Ἐξεβροχημαὶ καὶ ἔ ἐρα-

having boldly attacked the rear, they slew many, and compelled a part of them even to fly; until Camus having recalled those in the van, exhorted them to halt and engage the enemy.

23. Thou seest Argives, O Charon, and Lacedaemonians, and that half-dead commander Othryades, who is inscribing the trophy with his own blood.

24. Whenever thou mayest be about to apply thyself to any business, secretly remind thyself what sort of business it is.

25. He enacted that we neither taste flesh nor eat beans, turning from the table my pleasantest food; and moreover persuading men not to converse for five years.

26. This is in truth the very evil which I mentioned, for thou hastest a proof of his madness.

27. I heard of these things, and how thou didst appear to have returned to life after having died, and how thou once didst show unto them thy thigh of gold; but tell me this, why did it occur to thee to pass an ordinance, that men eat neither flesh nor beans?

28. An alio quodam sensu illis attigisti?

29. Nequaquam; sed audies causas jam jam miserabiliter ululantes mei causâ, convosque fletalem in modum alis conrepentes, quando frequentes sepebent me.

30. Mulatrinisem autem, Charon, istem vides, navigantes, bellantes, in judiciis versantes, agros colentes, fanus excoentes, stipem petentes?

για ὅπου<sup>ms</sup> ἄρατος, τολος  
μην νερες παιδι,<sup>o</sup> μερες δε  
εις και φουγω<sup>o</sup> αυτες αναγ-  
καζω<sup>o</sup> ἰως ἡ Γυναις ανα-  
καλει<sup>ms</sup> ἡ τε ἡ σφραστειρια  
σφραστειρια<sup>o</sup> ἰσπει<sup>o</sup> και εσφρα-  
βαλλω<sup>o</sup> ἡ πολημος.

Αργους ἰστω, ω Χαρων,  
και Λακεδαιμονιας, και ἡ ἡμι-  
θνης αιτους σφραστειριας Οθρυ-  
αδης, ἡ σφραστειριας ἡ σφρα-  
στειριας ἡ αυτες αιμα.

Ὅταν ὅπου<sup>ms</sup> εργου μελ-  
λω, ἡσφραστειριας<sup>o</sup> εσφραστειριας<sup>o</sup>  
εις αιμα ἡ εργου.

Ναρεβιτω<sup>o</sup> μητι κρεας<sup>o</sup>  
γτω<sup>ms</sup> μητι κρεας<sup>o</sup> εσθιω<sup>o</sup>  
ἡδως εργου εν εσθιω εσθιω-  
τατας κρεας ενι δε και  
εσθιω ἡ ανθρωπος εν σπιτι  
εις εν μη διαλογηται.

Ὅτως εσθιω ἡδως ἡ κρεας  
αυτες δε εγω λγω, ἡ γωσ  
εσθιωτατας<sup>o</sup> ἡ κρεας<sup>o</sup> κρε-  
ας.

Ακουω εσθιω<sup>o</sup> και δε  
δουτω<sup>ms</sup> αναλω<sup>o</sup> σπινθη-  
κω<sup>o</sup> και ως χρυσου<sup>o</sup> ἡ μη-  
ρες σπινθηκω<sup>ms</sup> σπιν-  
κω<sup>o</sup> καιως δε εγω εσθιω<sup>o</sup>  
εις εν εσθιωτατας<sup>o</sup> κρεας  
εσθιω<sup>ms</sup> μητι κρεας<sup>o</sup> μητι  
κρεας εσθιω;

## CHAP. XXIX.

*The price or measure of any thing is put in the genitive.*

*The matter of which any thing is made is put in the genitive.*

1. *The Thracians purchase their wives from their parents for a great deal of money.*

Ὁ Θραξ ἀγοραῖ εἰ γυναῖκα εἰ γυναικὶς χρῆμα μαγνόν.

2. *Nor, if a person younger than thirty years sell, am I to ask for how much he sells?*

Μὴδέ τι πωλεῖν νεῖς ἐρηκνῶτα ἐπὶς ἱρημαῖς ἴστωε πωλεῖν;

3. *For how much dost thou offer this one? Merc. For ten minæ.*

Πόσος οἴτως ἀπαχρηστῶ; ἘΦΜ. Δεκά μινα.

4. *Thou mightest in time become a sailor perhaps, or a gardener; and that too, if this person were willing to part with thee for two obols.*

Ναυτικός τι εἴθις ἢ κησῶρος τε καίρος γινῶμαι ἢ ἀπὸ οἴτου, τι εἴθις ἐν ἀντιδόμῳ οἴτωσι δύο οὐδῶλε.

5. *Of which things some persons having received small portions from him gratis, sold them to the rest for a large sum.*

Ὅς τις μικρὸν μέρος τινα ἴστωεσ ἀρεμάλα λαμβανῶ, πωλεῖ εἰ ἄλλοε πωλεῖται.

6. *For what price is this man? Merc. For twenty minæ.*

Πόσος οἴτως ἂμι; ἘΦΜ. Ἐικοσί μινα.

7. *The gods sell all good things unto us for our labours.*

Ὁ εἴως πωλεῖν ἕγω τιε εἰ ἀγαθῶε ἂεε.

8. *Consider, that calmness is sold for so much, firmness for so much, but nothing is got gratis.*

Ἐπιλογῶ, ἴετι εὐδῶτεε πωλεῖται ἀσθῶετα, εὐδῶτεε ἀταρῶετα, πρῶετα δὲ ὠδῶεε πρῶεεεετα.

9. *The Epidaurians, therefore, inquired whether they are to make the statues of brass or of stone; the Pythoness, however, permits neither of these, but of the wood of the domestic olive.*

Ἐπρωσῶμῶ εἰν εἰ Ἐπιδῶορος εὐτερεεε χαλκῶε τιεε εἰ ἀγαθῶε, ἢ λιθῶε; εἰ δὲ Πυθῶεα ὠδῶετερεεε οἴτωε εἰτω, ἀλλῶε ἕυλοε ἱερεεεε εἰτωε.

10. *From this city, the barbarians brought over, on floats made of skins, loaves of bread, cheese, wine.*

Ἐκ οἴτωε πωλεῖ εἰ ἔαρῶεεε εἰαγωῶ εἰε σῶεεεεεε ἀρῶεετα, πρῶεεε, τυρεεεε, εἰτωεεε.

11. *Having seen Philip, the Macedonian, I was not able to contain myself: he was pointed out to*

Φιλιππῶεε εἰ Μακεδῶων ἕγω ἕκαραι ὠδῶε κρατεῖω πρῶεεε ἐν ὠδῶεεεε εἰτω ἀπῶεεμῶ



me in a certain corner, mending rotten shoes *for hire*.

12. At the entrance there is a paved way *of stone* for almost three stadia.

13. But tell me, said he, why, although making thy corselets neither stronger nor of more expensive materials than the rest, dost thou sell them *for a higher price*?

14. And the moon beneath her feet, and upon her head a crown *of twelve stars*.

15. I would willingly sell thee the Isthmian contests, *for as much as the crown of parsley is to be bought*.

16. Coronam e raris et croco consertam in unguentum intingens ei misit.

17. Nicias, Nicerati filius, dicitur prefectum fodinis argenteis emisse talento.

18. Eam quæsti dicis; pecuniam vero deinde solvam.

ὅτι ἐγὼ τὸ γυμνάσιον τῆς, μισθὸς ἀκαίμων ἢ σαβῆρος ἢ ὑπερδύμα.

Κατὰ μὲν ἑσπέρους, ἐστρωμένῃ τῆσι ἰσθμῶς λιθῶς ἀπὸ σταδίων ἑπτὰς μάλιστα ἐστὶ.

Ἀκούε, φησὶ, λαγῶν ἐγὼ δια τίς<sup>α</sup> αὐτῶν ἰσχυρῶς αὐτῶν παλυστάλις ἢ ἀλλῶς τιμῶν ἢ ἐμῶν, πάλιν πωλεῖ;

Καὶ ἡ δώδεκα ὑπερδύμα ἢ πέντε αὐτῶν, καὶ ἐστὶ ἡ κίρκωλη αὐτῶν ἐστρωτῶν ἀστῆρ δώδεκα.

Ὁ δὲ Ἰσθμῶς<sup>α</sup> ἀπὸ δώμα<sup>β</sup> αὐτῶν ἡδῶς ἰσθμῶς ἢ ἡ εἰληνὴ ἐστρωτῶν τῆσι ἰσθμῶν.

## CHAP. XXX.

*Passive verbs have a genitive of the agent after them, which is governed by a preposition expressed or understood.*

1. No action worthy of mention was *performed by them*.

2. Whatever is fit to be done by God, it is impossible for man to avert.

3. For no one ever complained that he was *deprived of any thing by Agenias*.

4. It is evident that if he shall depart farther, we shall be *frozen by the cold*.

Ἡρασιώ<sup>α</sup> πρὸς αὐτῶν ἀδῶν ἔργον ἀξιολόγητος.

Ὅστις δὲ γινώσκῃ<sup>β</sup> ἐκ ἰσθμῶν, ἀμνηστῶν ἀπεστρωτῶν ἀδῶν.

Ἰσο γὰρ Ἀγησίανος ἐστρωτῶν μὲν αὐτῶν αὐτῶν<sup>α</sup> τιμῶν ἐγχαλεῖ.<sup>β</sup>

Δηλὸν τῶν ἐστὶ ἐν ἐστρωτῶν ἀκαίμων<sup>α</sup> ἀπεστρωτῶν<sup>β</sup> ἰσθμῶν ἢ ἰσθμῶν.

5. That the citizens might not be infected with vice by strangers.

6. Say that thou wilt be injured by us in nothing, my child.

7. For it is intolerable, my friends, to be laughed at by enemies.

8. I seek truth, by which no person was ever as yet injured; he, however, is injured, who remains in his error and ignorance.

9. Such things as these are done by bad poets of themselves, and by good ones for the actors.

10. How is Medea willing to be left alone by thee?

11. Thou liest, O Agamemnon, murdered by thy wife and by Ægæthion.

12. For when Agamemnon breathed forth his life, having been wounded on the head by my daughter.

13. ¶ But there were some, that were even secretly taken away by the Athenians who brought succour from the borders, and saved.

14. It is impossible, then, O ferryman, that thou see all things accurately one by one; for it would be the delay of many years; besides, I should be proclaimed as a runaway by Jupiter.

15. Thou also having thrown off the Macedonian cloak, didst put on, as they say, a Persian garment, and thoughtest thyself worthy to be adored by Macedonians, by freemen.

16. For do not all thus appear to thee to be composed of two

Ὅπως μὴ φαίδουργα ἢ παλιῆς ἀπὸ ἢ ξένος ἀφράτῃται.

Λέγω, ὡς σὰρα ἐγὼ οὐδὲς ἀδικεῖν εἶμιον.

Οὐ γὰρ γέλωα εὐχέας ἐξ ἐχθρῶν, φίλος.

Ζητῶ τὴ ἀλήθεια, ἣφ' ἕς οὐδὲς τιμῶσι βλάπτω βλάπτω δὲ ἢ σιμῶσι καὶ ἢ ἰαυτοῦ ἀσαστῆ καὶ ἀγνοῖα.

Τιμῶσι τιμῶ, ἵνα μὴ ἢ ἡσυχῶς τιμῶσι διὰ αἰετῆς ἢ ἢ ἀγαθῶν διὰ ἢ ἰσχυρῶν.

Πῶς σὺ μὲν ἐς Μήδεια λαιεὺ δέλω;

Καίμαι, σὺς ἀλογῶς σφάζω Ἀγαμέμνων ἐ, Ἀγαμέμνων.

Ἐπι γὰρ ἐπιτίω Ἀγαμέμνων βίος, σφάζω σφάγατος ἢ ἐμος ἵστερ κάρτα.

Ἐμὲ δὲ τὰς, ἕς καὶ ἵτε ἢ Ἀθηναῖος ἢ ἀπὸ ἢ ἕριος εὐεισηθῆναι ἀλαστῶ καὶ διασωζῶ.

Πῶς μὲν οὐτ ἐν τῷ κατ' ἰκαστῶν ἀκριβῶς ἀμχανῶς ἐμ, ὡ σφάμας, σφίλος γὰρ ἀσ ἐτις ἢ διατριβῆ γῶσιμα ἢ ἐνα ἐγὼ μὲν κηρῶσι δὲ κατὰσφ ἀπὸ δῆσαι, ἢ ἵτε ἢ Ζεὺς.

Σὺ δὲ καὶ ἢ Μακεδόνικος χλαμὸς καταβαλλῶ, κανδῶς, ὡς σφίμα, μετιδῶ, καὶ εὐφροῦμαι ἵτε Μακεδῶν, ἵτε ἐλευθῆρς ἀνεφ ἀφίμα.

Οὐ γὰρ καὶ τὰς εἶτω σφ δῶσι σφίκαμαι ἐ δῶ, δῶ.

parts, soul and body? So that, what is it which prevents that the soul which was from Jupiter, be in heaven, but that I, the mortal part, be with the dead.

17. The people were destroyed, not only being beaten down by the soldiers, or trampled upon by the horses, but also being oppressed by the crowd.

18. Quintianus having secretly taken his stand in the entrance of the amphitheatre, having drawn his small sword, rushed suddenly on Commodus, and called out with a loud voice, that he was sent to him by the senate.

19. Pertinax having said such things, encouraged the senate very much; and being applauded by all, and having received all honour and reverence from them, he returned into the royal court.

20. *Superatus a morte.*

21. *Oportebat quidem me farsam prolixa dicere, quoad tam multa a te accusatum.*

22. *Ismenodorus ergo (nam trucidatus erat a latronibus, juxta Citharonem,) gemitabat, vulnusque in manibus habebat.*

ψυχή και σώμα; ὄντις εἰς  
ἡ κυλιωμένη σῶμα, ἡ μὲν ψυχή  
ἐν οὐρανόσιν ἔστι, ἴσθῃς σῶμα  
ἐκ Ζεῦς, ἡ δὲ θνητός (μῆρῃς)  
ἐγὼ παρὰ ἡ νεκρός;

Φόβῳ δὲ ὄχλος, ἐν μὲν  
βιβάλλω ὅτι ἡ στρατιω-  
τής, αὐτὸς παρῶν ἴσθῃς ἡ  
πῶς, ἀλλὰ καὶ ὄντις ἡ πλη-  
θὺς αὐτῶν.

Ἐπισημασθεῖς ἡ Κωνσταντῖνος  
ἐν ἡ ἡ ἀμφοθέατρον εἰσόδῃς,  
γυμνάσιον ἡ ἔβρισην, ἐπι-  
χρησάσθῃς ἐπὶ αἰσθητικῶς ἡ Κορ-  
μῶδος, καὶ μέγας φωνῆς  
πῶς, ὅτις ἡ ἐγκλητικῶς  
(βουλή) αὐτῶς ἐπισημασθεῖς.

Τοιοῦτος ἡ Περτιναξ ἔσθῃς,  
ὄντις ἐπὶ ἡ ἐγκλητικῶς  
(βουλή), καὶ πρὸς πῶς ἐπι-  
σημασθεῖς, πῶς ἐπὶ ἐπισημασθεῖς  
αὐτῶς παρὰ πῶς ἐγκλη-  
τικῶς, εἰς ἡ βασιλείας ἐπισημασθεῖς  
καὶ αὐτῶς.

## CHAP. XXXI.

*Adverbs of time, place, quantity, order, exception, and the like, govern the genitive.*

*Νη and Με are joined with the accusative; ὅμα and ἰμου with the dative.*

1. *Near the wall. Near the wa-  
ter.*

2. *I heard behind me a great  
voice as of a trumpet.*

Ἀγγὸν ἡ ἐπισημασθεῖς. Ἀγγὸν  
ἡ ἰδῶν.

Ἀκούω ὀπίσθῃ ἐγὼ οὖντις  
μέγας ὡς σαλπῆγγος.

3. *Of these things perhaps there is now enough.*

4. *Without thee we are afraid to go home.*

5. He humbled himself, having become obedient unto death, even the death of the cross.

6. A tragedy could not exist without action, but it might exist without manners.

7. He sends away to the king those whom he took, without the knowledge of the rest of the allies.

8. And the Assyrian having followed as far as he thought it to be safe, returned.

9. There was along the bank of the Euphrates, a narrow passage, between the river and the ditch.

10. To perform his daily functions in that part of the heavens, by being in which, he may benefit us most.

11. As they rested not during the night, they slept until late in the day.

12. The Athenians knowing that they were not concealed, laid down their arms again, except about three hundred men.

13. *By Juno!* the invention is a fine one indeed, O Pistias.

14. No, *I swear by those of your ancestors who exposed themselves to danger at Marathon.*

15. He led them forth at day-break, and having engaged with the enemy, slew many of them.

16. *Early in the morning they come to the sea, and having gone into the way called Elorina, they proceeded.*

Ούτως μὲν εἶπας τῆς ἄλλας.

Αὐτὸν σὺ, κινῆς ἀπειμ  
φίλων.<sup>m</sup>

Ταπεινω<sup>s</sup> λαυνο, γνο-  
μα<sup>s</sup> εἰς ὑπακοῆς μέχρι θανα-  
της, θανάτου ἐπὶ σταυροῦ.

Αὐτὸ μὲν πρᾶξις οὐκ ἐν  
γινῆται<sup>d</sup> τραγωδία, αὐτὸ δὲ  
ἤθους γινῆται<sup>d</sup> ἐν.

Οὕτως ἐς λαμβάνω<sup>s</sup> ἀπι-  
στῶτων βασιλεῦς<sup>d</sup> κρυφαί<sup>s</sup>  
ἀλλας συμμάχους.

Καὶ ἡ μὲν Ἀσσύριος διω-  
κὸς<sup>s</sup> ἀχθῆς ἐς ἀσφαλῆς ὑπε-  
μα<sup>s</sup> ἡμῶν, ἀποστρέψω.<sup>m</sup>

Ἐγὼ δὲ παρὰ αὐτῆς ἡ  
Εὐφράτης ποταμὸς ἕστηκε,  
μέγαξον ἡ ποταμὸς καὶ ἡ  
εὐφράτης.

Ἐπιθυμία ἡ ὑψάνης ἀνασ-  
τρέψω,<sup>m</sup> ἐνὸς ἡμῶν μαλαστῶν  
ἐγὼ ὑψάνω.<sup>d</sup>

Ὅτι δὲ ἡ νύξ<sup>s</sup> ἀγρυπνῶ,<sup>s</sup>  
καθῆδον<sup>s</sup> μέχρι σούρου<sup>s</sup> ἡ  
ἡμέρα.

Γινώσκω<sup>s</sup> ἡ Ἀθηναῖος ἐπὶ  
οὐ λυθάνω,<sup>s</sup> κατατιθέμαι<sup>m</sup>  
πάλιν ἔσθλον ἐλθῶν ἐπιμα-  
στῶν μαλαστῶν ἀνεγῶ.

Νῆς ἡ Ἡρα, καλὸς γῆ, ὡ  
Πιστίας, ἡ εὐφράτης.

Οὐ, μα ἐς ἐν Μαραθῶν  
ἐπιμαστῶν<sup>s</sup> ἡ ἐργονίας.

Ἄλλα ἡ ὄρας ἡ εὐφάνης  
πῶν,<sup>m</sup> συμβαλλῶ<sup>s</sup> δὲ ἡ  
ὑπακοῆς πάλιν μὲν αὐτῶν  
ἀποστρέψω.<sup>s</sup>

Ἄλλα δὲ ἡ ἡμερῶν, ἀφῆστο-  
μα<sup>s</sup> πρὸς ἡ θάλασσαν, καὶ  
εὐφάνω<sup>s</sup> ἐς ἡ ἡμέρας ἡ Εὐφ-  
ρανῆ καλεῖται<sup>s</sup> πρὸς τῶν.<sup>m</sup>

17. With his right hand let him seize the reins near the withers, together with the mane.

18. ¶ But when they were near the fortress, the enemy having sallied forth, put them to flight, and slew a large number of the barbarians, and some of the Greeks who had gone up with them, and they kept pursuing them until they saw the Greeks bringing aid.

19. Dost thou see then, said he, before that grove, a place which seems to be beautiful, and like a meadow, and illuminated with much light?

20. At first he called himself Nobody; but when he ran off, and was out of reach of my dart, he said that he was named Ulysses.

21. No one having sense, fights with his neighbours merely for the sake of conquering his opponents; nor sails upon the seas, only to pass over them; nor takes up the sciences or arts merely for the sake of the knowledge itself; but all men do all things, on account of the pleasures, honours, or profits which arise from their works.

22. I think, by the gods, that he is intoxicated with the greatness of the things which have been done; but not indeed that he chooses to act in such a manner, that the most foolish of those with us may know what he is about to do.

23. *Definite mihi, ad quod usque annos existimare oportet, homines esse juvenes.*

24. *Vestes quidem qui commutant, frigidis cas astutus esse commutant.*

Ὁ δεξιὰ ἐ τῆς παρὰ ἐ  
περὶ αὐτῶν λαβάνω ἱμῶν ἐ  
χρῆται.

Ἐστὶ δὲ ἔγγυς γυνῆται  
ἐ χερσὶν, ἐπιερχόμενοι  
αὐτοῖς, καὶ ἀποκτε-  
νωσάντες ἐ βαρβάρους, καὶ  
ἐ σὺν Ἕλλησιν, καὶ οἱ μὲν  
ἐπὶ τοῖς Ἕλλησιν ἐπέστησαν.

Ὅραω σὺν, φημι, ἐμπροσ-  
θεῖ ἐ ἀλσὸς καλῆς, ἐστὶς  
ταῖς, ὡς δῆκεν καλὸς τε ἡμῶν  
καὶ λαμπρῶν, καὶ φῶς  
πολλὸν καταλαμπύρει;

Ὁ μὲν πρῶτος ὄντις  
ἑαυτοῦ ἀνομιάζων, ἐστὶ δὲ  
διεφθόγη, καὶ ἐξῆς ἐμὲ  
βίβας, Ὀδυσσεὺς ἠμαρτύνω  
φημι.

Ὅντις πολέμῳ ἐ εὐλας  
οὐδὲν, νῆς ἔχει, ἑαυτοῦ  
ἐστὶς ἐπὶ καταγωγῆται ἐ  
ἀποκτείνωσιν ἐστὶς πλοῦν ἐ  
πυλαγῶν, χερσὶν ἐπὶ ἐπι-  
ερχόμενοι, καὶ μὴ εὐδὲ  
ἐ κρατερῶν καὶ ἐγγὺς αὐτοῖς  
ἑαυτοῦ ἐ ἀποκτείνωσιν ἀναλαμ-  
βάνωσιν ταῖς δὲ ἐπιερχόμενοι  
ταῖς, χερσὶν ἐ ἐπιερχόμενοι ἐ ἐπὶ  
γῶν ἑαυτοῦ, ἢ καλῶν, ἢ ἐπι-  
ερχόμενοι.

Ἐγὼ ἡμῶν μὲν, νῆς ἐ εὐλας,  
ἐστὶς μετὰ ἐ μεγαλῶν ἐ  
ἐπιερχόμενοι ἐν μετὰ γῆ, μὴ  
Ζεὺς, εὐδὲ ἐπιερχόμενοι ἐπι-  
ερχόμενοι, ὡς ἐ ἀνομιάζων, ἐ σὺν  
ἡμῶν, εὐδὲ ἐστὶς μετὰ ταῖς  
ἐστὶς.

25. Quis enim, *ἀβέβηκε* ἅκε, bonum aliquod discat?

26. *Ἐξ, per canem*, O viri Athenienses, certe ego patiebar aliquid tale.

CHAP. XXXII.

*Adjectives signifying profit, likeness, obedience, fitness, trust, clearness, docency, facility, and their contraries, and those compounded with εἰς and ἵνα, govern the dative.*

*Ἐστί taken for εἶχον to have, governs the dative.*

*All verbs put acquisitively, i. e. verbs of serving, using, rejoicing, obeying, trusting, discoursing, fighting, and the like, with their contraries, govern the dative.*

1. THERE is nothing either so servicable or becoming to men, as order.

2. To thee it will be honorable, and to the state advantageous.

3. One while like to a poor man, and another while to a young man.

4. Having said these things, and others like to these, I descended.

5. Thou art faithful to my wife and to my family.

6. Every tyrant is inimical to liberty, and hostile to laws.

7. It is disgraceful to those nobly born to live viciously.

8. Behold, I am really naked as thou seest, and of equal weight with the other dead persons.

9. Thou then, O son, if thou art wise, wilt entreat the gods to be forgiving unto thee, if in any thing thou hast neglected thy mother.

10. O Hystaspes, and ye others who are present, if you mention it to me, whenever any one of you may have undertaken to martyr,

Ἐμὲ τοῖσις εὐτως τοῖσις εὐχρηστοῦσι οὐτε καλῶς ἀβέβηκε, ὡς ἰσχυρῶς.

Σὺ καλῶς εἰμὶ καὶ ἡ πόλις ἀγαθῶς.

Ἄλλοτε μὲν πτωχῶς ἐπιλογίαις, ἄλλοτε δ' αὖτε ἀπὸ πτωχῶς.

Οὕτως καὶ ἡ παρεκλεσίς οὕτως ἐστὶν, καταβαίνω.

Πίστις ἀλοχῶς, ἢ ἐπὶ τῶν δόμων ἐστὶν.

Τυραννὶς ἀπὸς ἐχθρῶς ἐλευθερίας, καὶ ἡ νόμος ἐναντίον.

Ζῶ ἀσχηρῶς καὶ χρεῖς ἡ καλῶς φρονεῖ.

Ἴδον, γυμνῶς, ὡς ἴστω, ἀληθῶς εἰμὶ, καὶ ἰσοστάθῶς ἢ ἄλλοις νεκροῖς.

Σὺ οὖν, ὦ υἱὲ, ἐν δόμων φρονεῖν, ἢ μὲν τοῖσις παρατιμῶν συγγνωμῶν εὐ εἰμὶ, ἐπὶ τοῖσις παρατιμῶν ἢ μητρὸς.

ὦ Ἰσπασπῆ, καὶ ἡ ἄλλοις δὲ ἡ παρῶν, ἢ ἐγὼ λεγῶ, ἔστιν εἰς σὺ γυμνῶν ἐπιχρησῶν, γινώσκω ἔστιν.

you will know what kind of assistance I will even be to you.

11. He who makes most of the same opinion with us, would justly be esteemed very able both in speaking and in acting.

12. We have no other good but our arms and our valour.

13. They to whom it has thus appeared proper, and they to whom it has not, have not the same common sentiment.

14. His children were brought unto him, for he had two small sons and one of large size.

15. Abolishing all these things in which slaves are subservient to their masters, he enjoined only those things in which freemen obey their magistrates.

16. He did not use sleep as a thing that had dominion over him, but as a thing governed by his business.

17. He thought that the gods greatly delighted in the honours they received from the most pious.

18. But I perceive some rather trusting him than any of them.

19. ¶ And they entreat you to be upon your guard lest the barbarians attack you in the night.

20. For neither was Lycurgus long lived, who contended with the immortal gods.

21. Consider, said he, that nothing is nearer (in resemblance) to the death of man than sleep.

22. And they treated Abram well on her account; and he had sheep, and kine, and asses, and male servants, and female servants, and mules and camels.

ἔς τις ἔργῳ συνέργῃς εὖ ἔμῃ.

Ὁ σίλος ἰσογυμίων ἐγὼ πῶτα, ὅτι δίκαιος καὶ λαοφίλος εἶ καὶ πραντικός κρῶσις ἔμῃ.

Ἐγὼ οὐδὲς ἄλλος ἐμὲ πρῶτος πῶ μὴ ἔλθῃν καὶ ἀετῆ.

Ὁ δὲ εὖτω δόκτω<sup>2</sup> καὶ ἰμῶ, εὖτος ἀπὸ ἐμῆ κίους βούλη.

Φερω<sup>3</sup> παρὰ αὐτῶς ἰ παιδῶν, ὅτι γὰρ αὐτῶς οὐκ ἄνευ ἐμῆ, εἰς δὲ μέγας.

Ἀφῆσθαι ἴσως οὐδὲς ὄψι-  
παιὶς ἰσχυροῦ, ὅτι πρῶτος  
εἶ<sup>2</sup> ἴσως εὐλαβῆρας ἀρχῶν  
παιδῶν.<sup>2</sup>

Ὁ μὲν ὕπνος γὰρ δεσπο-  
εῖς, ἀλλὰ ἀρχῶν<sup>2</sup> ἴσως ἰ  
πρῶτος γρῶν.<sup>2</sup>

Νεμῶ<sup>2</sup> ἰ ἴσως ἰ παρὰ ἰ  
εὐσιβῆς ἐμῆ μάλα χαίρει.

Ἀλλὰ (ἴσως) ἐμὲ μάλα  
εὐσιβῆς εὐσιβῆς ἰ τις αὐτῶς.

Καὶ κίβητος εὐλαβῆς μὴ  
εὐ εὐσιβῆς<sup>2</sup> ἰ εὐ<sup>2</sup> ἰ βαρ-  
βάρῃς.

Οὐδὲ γὰρ εὐδὲ Λυκούρ-  
γῶς ὄψις ἐμῆ, εἰς γὰρ οὐκ  
εὐσιβῆς εὐσιβῆς.<sup>2</sup>

Ἐκτετῶ<sup>2</sup> εἰ, σῆμα, ἴσως  
εὐγγῆς μὲν ἰ ἀδρῆμῆς δα-  
κῆτος οὐδὲς ἐμῆ ὕπνος.

Καὶ ἰ Ἀβραμῆς εὐ γρῶν<sup>2</sup>  
δὲ αὐτῶς, καὶ γυναικῶ<sup>2</sup> αὐ-  
τῶς πρῶτος καὶ μῶσχος,  
καὶ οὐκ, καὶ σῆμα, καὶ παι-  
δῆς, καὶ ἴσως, καὶ κα-  
μήλος.

23. For I hear, as perhaps you also do, that those who spoke (in public) in the time of our forefathers, whom all of the present day praise indeed, but are far from imitating, pursued this mode and custom of managing the government, that illustrious Aristides namely, Nicias, him that was my namesake, Pericles.

24. Wherefore, seeing these, the life of man appeared to me to resemble a long procession and fortune to conduct and arrange each part.

25. For there is somehow this disease in sovereign power, not to trust friends.

26. As therefore by these he was elevated to power, at a time when they each thought that he would do something advantageous for them, so ought he by these same also to be hurled down again instantly, since he has been clearly convicted of doing all things for his own aggrandizement.

27. *Quibusdamque studiorum non est finis utilis ad vitam, hae non sunt artes.*

28. *Nec enim constat ei qui agrum sibi egregie conserit, quis nam fructum sit percipienturus, nec constat ei qui egregie domum sibi edificat, quis eam sit habitaturus.*

29. *Legationes nondum venerunt, omnibus gratulationibus Romanorum sub Pertinace imperio.*

Ὁ γὰρ οἶσι ἡ εὐργάνη  
 ἐγὼ λαγῶε ἀκούω, ὥστε  
 ἴσως καὶ σὺ, ἕς ἵσταντο  
 μὲν ἡ σαρματὴ ἄτης, μι-  
 μεμαὶ δὲ σὺ ποιοῦ, εἶσως ἡ  
 εὐργάνη καὶ ὁ εἶδος ἡ παιδι-  
 σία χριστοῦ, ἡ Ἀριστι-  
 δὸς εὐστροφὴ, ἡ Νίκαια, ἡ Ἰππο-  
 κριτοῦ τραυτοῦ, ἡ Περικλῆος.

Τιγαρτοῦ, εὐστροφὴ ἴσταντο,  
 ὁκούω ἐγὼ ἡ ἡ ἀνθρώπων  
 βίος εὐργάνη εἰς μακρὴς πρῶ-  
 τισιν, ἡ χριστοῦ δὲ καὶ  
 διατασσὴ ἡστροφὴ ἡ Τύχη.

Εἶστω γὰρ πῶς εἶσως ἡ  
 εὐργάνη νοστῶν, ὁ εἶδος μὴ  
 παιδιῶν.

Ἦσταντο οὖν οἷα εἶσως αἰ-  
 ρῶ μέγος, ἡσταντο εὐστροφὴ  
 σαρματῶν αὐτοῦ ἵσταντο πο-  
 μοὶ εἰς πρῶτον, εἶσως  
 εὐργάνη οἷα ἡ εὐστροφὴ εἶσως  
 καὶ νοστῶν ἡσταντο, ἡσταντο  
 ὅλα πάντα ἵσταντο ἡσταντο τι-  
 τῶν ἐξελόγηται.



## CHAP. XXXIII.

*The cause, manner, or instrument, is put in the dative. Sometimes passive verbs have a dative of the agent after them. Comparatives and superlatives have the measure of excess most commonly in the dative, sometimes also in the accusative.*

1. BOTH by her hands, and by filthy living, and by all evils.

2. He struck a panic by his confidence and art.

3. Sacrifice to God, being splendid not so much in thy garments as in thy heart.

4. Men live among the rest of animals like gods, excelling them by nature, both in body and in mind.

5. For it had been cut off with a scymitar by the Egyptians.

6. But with brazen and adamantine walls, as he says, he fortified our country.

7. Has any thing new been decreed by those below concerning those here?

8. For base actions are taught by base persons.

9. Were these things also agreed upon both by us and by thee?

10. Whatsoever evil and base things have been done both by this man, and by the brothers of this man.

11. A double wall, of seven or eight stadia, had already been finished by the Athenians.

12. The royal cubit is greater than the common cubit by three fingers.

13. The practice of justice is

Και χεῖρ, και λαμα,<sup>ρ</sup> και εως κεινος.

Φειδης τριβαλλω<sup>ρ</sup> σοφια και τεχνη.

Θεος δου, υπ λαμπερος τιμι ε χλαμυς, ως ε καρδια.

Παρα ε αλλας ζων,<sup>ρ</sup> ωσπερ θεος ε ανθρωπος βιαιτω, φυσικ και ε σωμα και ε ψυχη κρατιστω.

Ασκιουτω γαρ κεινος ουα ε Αιγυπτους.

Αλλα χαλκιεις και αδαμαντινεις τειχες, ως αυτος φημι, ε χωρη εγω τεχιζω.<sup>ρ</sup>

Δικαιω εις νεωτερος ε αυτω περι ε εδαδα;

Αισχυρος γαρ αισχυρος εργαγμα τευδατω.

Η και ουεις ημλογω<sup>ρ</sup> εγω ει και συ

Οσοις κεινος και αισχυρος, και ουεις, και ε ουεις αδελφοις στικησω.

Διπλωις τευχος δετα μεν η αυτω σταδιο ηδη αυταλει ε Αθηνοιοις.

Ο βασιλευις τευχος ε μετροις επι τευχος μεγας ερωι δακτυλας.

Τουδωντοις γαρ κριστω

by so much better than riches, by how much these last benefit us only while living, whereas the former procures an honourable name for us, when we have ceased to exist.

14. But the other by far the great of his equals in age, in all things.

15. A wall, not weaker than the other wall by much.

16. He thought that those mercenaries were not so much superior to his subjects as inferior in number.

17. Speak out; thou wilt be much more hateful, being silent.

18. ¶ It behoves us to think these things concerning God, who is in power most strong, in beauty most admirable, in life immortal, in virtue most excellent.

19. By how much more men there are in the city, by so much sooner I think that they will be reduced by famine.

20. Come then, let us consider all the things, that have been done by me, one by one; for thus then it will appear most plainly, which of them is bad, and which good.

21. Whatever virtues are said to be among men, thou wilt find, upon consideration, that they all are improved by discipline and study.

22. Though, if I must conjecture by the silence being yet great, and by the cold not yet pinching me, as is usual in the morning, it is not yet midnight.

23. By how much superior the

δικαιοσύνη χρημα, ὅσως ἢ μὴ ζῶν μόνον ὠφελεῖται, ἢ δὲ καὶ τελευτήσω' τ' ὄψα κατασκευάζω.

Ὁ δὲ ἴσους, ἢ ἴσως μακρῶς, ἢ πρὸς ἀρίστους.

Τοῦχος οὐ τοῦχος ἀσθενὴς ἢ ἰσχυρὸς τοῦχος.

Ἦγουνται, ἢ μὴ μισθωτοὺς εἶτας ἢ τοῦτους βέλτερον ἢ ὑπεκαὶς ἡμῶν ὄσως ἢ ἰσῶσαν.

Κατακόσων τοῦχος ἢ ἰσχυρῶς ἡμῶν ἴσταν.

Οὕτως χρεὶ πρὸς θεὸν διανοεῖσθαι, δυνατὸς μὲν ἡμῶν ἰσχυρῶς, καλλῶς δὲ τοῦτοῦτος, ζῶν δὲ ἀθάνατος, ἀρίστη δὲ ἀρίστης.

Ὅσως ἢ τοῦχος ἀνδρῶντος ἐν ἢ τοῦχος ἡμῶν, τοῦτους ἀντοῦχος λαμῶς αὐτοῦς ἡγῶμαι ἀλλοῦχος.<sup>1</sup>

Λγῶ ἡμῶν, εἰσῶν ἢ ἡγῶ ἡμῶν πρὸς, καθ' εἰς ἡμῶντος, εἰσῶ γὰρ ἢ ἡμῶντος ὄψα ἡμῶν, ἢς εἰς ἐν αὐτοῦς ἡμῶντος ἡμῶν καὶ ἢς εἰς ἡμῶντος.

Ὅσως ἐν ἀνδρῶντος ἀρίστη λαγῶ, εἰσῶντος<sup>2</sup> πρὸς ἡμῶντος ἐν καὶ ἡμῶντος ἀρίστη ἡμῶντος.

Καὶ ἐν ἡμῶντος χρεὶ ἐκμαρῶνται ἢ ἐν ἡμῶντος τοῦχος ἐν ἡμῶντος, καὶ ἢ ἡμῶντος ἡμῶντος ἡμῶντος, ἐν ἀρίστη ὄψα ἡμῶντος<sup>3</sup> ἀρῶνται, εἰσῶντος μῶντος ἡμῶντος ἡμῶντος.

Ὅσως ἢ ἡμῶντος ἢ ἢ

history, exhibiting the wonderful achievements of the Greeks and barbarians, is to that detailing the lamentable and grievous misfortunes of the Greeks, by so much is Herodotus more judicious than Thucydides in the choice of his subject.

βασιμᾶσιν ἔργων θελοῦ  
Ἑλλᾶν τε καὶ βαρβάρων  
γῆρας, ἰ ἰ σικτρὸς καὶ δει-  
νὸς παθεῖς ὁ Ἑλλᾶν διὰ  
γῆλλω' τοσούτος φρονιμὸς  
Ἡροδοτὸς Θουκυδίδος κατὰ  
ἰ πλεονεχίᾳ ἰ ἰουδίστις.

24. O amice Crito, studium hoc tuum magni aestimandum est, si modo cum recta ratione conjunctum sit: sin minus, quanto vehementius, tanto molestius.

25. Una vero causa judicata fuit a Minoe etiam in gratiam.

26. Non enim civitibus dignitatibus, neque generis præcedentia, neque divitiis Deus optimos judicare solet.

## CHAP. XXXIV.

*An impersonal verb governs the dative.*

*Χρῆ and δεῖ, signifying it behoveth, are followed by the accusative with the infinitive.*

*Δεῖ signifying necessity or want, μέλει, μεριμνῶ, προσήκει, διαφέρει, ἴλλαισι, μετρυμῆνι, frequently govern the dative of the person with the genitive of the thing.*

1. I think that it is not allowed me when praising, to say any thing of thee which I cannot truly assert.

Ἦγωναίαι καὶ ἐξοσι' ἔγω  
στῆς ἐν λαγῶ πρᾶσι καὶ  
ἔς τις αὖ μὴ ἀληθεύω.

2. It is allowed private persons to curtail their expences, but it is not permitted unto tyrants.

Ὁ μὲν ἰδιωτικῆς ἐξοσι' ἰ  
δαπανῆ συντημῶ, ἰ δὲ τυ-  
ραννικῆ καὶ ἐπιτέχεται.

3. But let it suffice for thee, seeing their works, to reverence and honour the gods.

Ἀλλὰ ἐξαρκῆ' ἐσὶ ἰ ἐπ-  
γῶν αὐτῶν ἰβῶ, σέβουμαι καὶ  
τιμᾶμι ἰ θεῶς.

4. Does it then appear to thee to be possible for a man to know every thing which exists?

Ἀρα εὖν δοκεῖ σοι ἀνθρώ-  
πος δυνατὸς εἶναι ἰ τιμᾶ' παρ  
παντοῦ;

5. Why does it become you to fear these men?

Τίς σοι προσήκει εὐτὸς  
φοβῆναι;

6. It becomes him not only as an enemy, but also as a traitor.

Οὐ μόνον ὡς ἐχθρὸς πο-  
τεὶς προσήκει ἀλλὰ καὶ ὡς  
προδοτὸς.

7. Whom it behoves to seek death

Ὅσ' ἔχρη δυνατῶ ἰ δεινα-

as the remedy of the troubles of age.

8. Reflecting upon which things, it behoves thee not to despise those which are invisible.

9. The definition is entirely worthy of praise, as having all things which it behoves a good definition to have.

10. My friends, an excellent man has come to us, for it behoves all men now to know this man's deeds.

11. Tell me plainly thus, what is this dress, or what need hadst thou of the journey down?

12. He said that he would care nothing about your confusion.

13. I care nothing for thee.

14. And in the latter the bad share, but it is impossible for the evil to participate in the former.

15. I shall try to make him who gave these things to us, never repent of his journey to me.

16. Moreover in the winter it is not enough for them to cover only the head, and body, and feet; but on the extremities of their hands they have rough gloves.

17. It becomes all persons individually to make libations, and to sacrifice and offer first-fruits, chastely and not disorderly, nor carelessly, nor meanly, nor beyond their ability.

18. You may use as winter quarters for the army, Lemnos, and Thasos, and Sciasbos, and the other islands in this quarter, in which there are harbours, and command all things which it behoves armies to have.

19. It behoves thee to hate those

εις, ὡς ἔστιν ἡ γῆρας κακὸς φαρμακόν.

\*Ὁς χρεὶ κατανεῖκε μὴ καταφρονεῖν ἢ ἀπειθεῖν.

Παῖνι εὐτακὸς ἀξίος ἔστιν, ὡς εὐτακὸν ἴσος ἀπὸ ἴσους ἔστιν ἔχων.

Ἀντὶ φίλος, ἔγωγε ἀντὶ ἀγαθός, οὐ γὰρ τὸ εὖ εὐτακὸς ἀνθρώπος οὐκ οἶδω ἢ οὕτως εἶργαι.

Ἀγῶ οὕτως ἀπλῶς, εὖ ἔστιν ἐστολῆ; ἢ τίς ἐσὺ ἢ κακῶν παρὰ οὐκ;

Ἐγὼ, ὅτι τοῦτον αὐτὸς μέλει ἢ ὑπερτέρως ἐμελεῖς.

Οὐδὲν ἐγὼ μέλει σου. Κἀκείνησθε μὲν ἢ φαυλὸς μετῴσει, εὐτακὸν δὲ ἢ μεχθέρως ἀδυνατὸς μεταλαμβάνει.

\*Ὁ μὲν οὕτως διδύμι' ἐγὼ παρῶν πῶσω μῆποτε μετεμελεῖ ἢ εἰς ἐγὼ ἴσος.

Ἀλλὰ μὴ καὶ ἐν ἡ χειμῶν, οὐ μόνον κεφαλῆ, καὶ σώματος, καὶ ποσὶ ἀρκαὶ αὐτὸς ἐκτεταζῶν ἄλλα καὶ ἐπὶ ἀκρῶν ἢ χερῶν χερῶν οὐκ ἔχων.

Σπινθῶν, καὶ θυμῶν, καὶ ἀσπυρῶν χερῶν, ταπεινῶν ἐροσθεῖν, καθαρῶν, καὶ μὴ ἐπιδοσθημῶν, μὴδὲ ἀμελῶν, μὴδὲ γλιτῶν, μὴδὲ ὑπερδυναμῶν.

\*Ἵσος ἐσὺ χειμαδὸς μὲν χερῶν ἢ δυναμῶν, Ἀθῆναι καὶ Θάσις, καὶ Σκιάθου, καὶ ἄλλας ἢ ἐν οὕτως ἢ εὐτακὸν νησίαι ἐν ἴσων καὶ λιμῶν καὶ εἰσῶν, καὶ ἴσων χρεὶ στρατιῶμα εὐτακῶν.

Χρεὶ ἐσὺ μὲν ἢ ἢ ἐπὶ τῶν

who write things contrary to law, and to *μίαι* no one of such things as these to be small, but every one exceedingly great.

20. Sending out the sheep one by one into the pasture, having commanded the ram, what things *it behoved him to do* for me.

21. The multitude answered unto him, We have heard from the law, that the Christ remains for ever; and how dost thou say that *it behoves the Son of man to be lifted up?*

22. But by your country's gods, my sons, honour each other, if you *have any wish to gratify me.*

23. *Of the duty* however, grounded upon each of the things which have been done, I affirm that I likewise *have my share.*

24. Give us, give aurum dicaveris, alia quidem aliquando possessionem et prædam dicaveris; deo vero parva est cura sacrificia vestrorum.

25. Si bonam amicam paraturi simus, nos ipsos bonos oportet esse, et dicere bona et facere.

μὲν γὰρ ἐγὼ, καὶ μέγας μὲν  
ἀπὸς ἔχουμαι ἐπι ἰσοπέδους,  
ἀλλὰ ἕκαστος ὑπερμαγείης.

Μίνας παρῆμαι ἡ ἐρῶσα.  
εἰς ἐν ἡμῶν, ἐπέλλω ἡ  
κρίως, ἕκαστος χρεῖσ' ἑαυτοῦ  
οὕτως ὑπερ ἑγὼ.

Ἀποκρίσθησαν αὐτῶν ἡ ὄχλος,  
ἐγὼ ἀκούω σε ἡ ἡμῶν, ὅτι ἡ  
Χρῆστος μένει εἰς ἡ αἰών· καὶ  
πῶς σὺ λέγεις, ὅτι ἐπι ὑψίστου  
ἡ υἱὸς ἡ ἀνθρώπων;

Ἀλλὰ πρὸς ἑαυτῶν κα-  
τῶνας, ταῖς τιμῶν ἀλλο-  
λων, εἰ εἰ καὶ ἕκαστος ἐγὼ χα-  
ριζομαι μέγα σε.

Ὁ μόνον ἕκαστος, ἡ ἐπ'  
ἕκαστος ἡ ἐραστῶν καὶ  
τιμῶν μετῶν ἐπι.

## CHAP. XXXV.

*The accusative is often put absolutely, κατὰ being understood.*

1. ENDEAVOUR to be, *as to thy body*, fond of labour, and *as to thy mind*, fond of wisdom.

2. AIMED *as to my hand* with this sword.

3. I am distracted *as to my fearful mind.*

4. I venture to be wise *as to human knowledge.*

5. Dost thou wish to kill me *as*

Πηρῶν ἡ μὲν σῶμα φι-  
λοποιῶν, ἡ εἰ ψυχὴ φιλοσο-  
φῶν.

Ὁ σελίζω δὲ χεῖρ ἡ  
εἰσάγων.

Ἐκτασθῶ φόβῳ ἐπι.

Ὁ ἀνθρώπων σοφίαν κω-  
δύσκω ἐπι σοφῶν.

Μὴ ἀναισθητῶς ἐγὼ σὺ θύω

thou killedst the Egyptian yesterday?

6. A stone of an hundred feet as *to its length*.

7. Or who, being a slave to his pleasures, would not be shamefully affected both as *to his body* and *his mind*?

8. ¶ They all sailed wounded, one as *to the leg*, another as *to the head*, and another injured as *to some other part*.

9. Moreover, as *to sacrifices*, and *temples*, and *festivals*, and *enclosures*, he devised in what way these shall be.

10. Crito therefore, as often as be collected either corn, or oil, or wine, or fleeces, or any thing else of the things useful for life, which grow in the country, having taken a portion, was accustomed to give it to this person; and as often as be sacrificed, he invited him, and treated him with attention as regards such things as these.

11. The one was robust and masculine, and squalid as *to her hair*, full of hardness as *to both her hands*, girt up as *to her robe*, full of white dust as my uncle was whenever he polished stones; the other was very handsome, both graceful as *to her demeanour*, and elegant as *to her attire*.

12. Because the barbarians are more slavish as *to their manner* than the Grecians, and those in Asia than those in Europe, they remain under the despotic government in nothing murmuring.

13. The keen and ready-witted are, for the most part, both readily excited to passion; and are

ἰς ἔργους ἀπειρω<sup>8</sup> ἔχθρας ἢ Ἀργυρίου;

Λίδας, ὁ μὲν μέγας, σκουρὸν ἴκευον.

Ἡ τὰς εὐκ' αὐτῶν, ἢ ἡδὼνη δουλείῳ, αὐστέρως διατιθέμεθα,<sup>9</sup> καὶ ἡ σῶμα καὶ ἡ ψυχὴ;

Τραυματίας ὅς τας ἐπέπλετο,<sup>2</sup> ἢ μὲν ὁ σκέλος, ὁ δὲ ὁ κεφαλή, ὁ δὲ ἄλλας τὰς (μέγας) συντριβῶν.<sup>7</sup>

Θυσία δὲ, καὶ ἱερῶν, καὶ ἱερῶν, καὶ ἐπιπέρας, ἐξουσιάζω ἴσως ἔργους τιμὴ εὐσις.

Οὕτως οὖν ὁ Κρίτων, ὅσους συγκομιζῶ<sup>8</sup> ἢ σίτας, ἢ ελαιῶν, ἢ κύνων, ἢ ἄλλων τινῶν ἐν ἀγρῶν γηγνημάτων χρησίμους ἔργους ἢ βίον, ἀπειρω<sup>8</sup> δίδωμι<sup>8</sup> καὶ ἴσως ἐπιπέρας, καὶ ἡ ἐπιπέρας τας ἐπιπέρας.<sup>10</sup>

Εἶμι ὁ μὲν ἐργατικός καὶ ἀνδρικός, καὶ πυγμαίος ὁ κόμας, ὁ χροὸς τυλιγμένος ἀναπλευρῶν, διαζωννύμενος<sup>7</sup> ἢ ἴσως, εἰς τὸν κατὰ γῆμα, ἢ εἰς τὴν ἡδὼνην, ἴσως ἔργους ὁ λίδας ἢ ἴσως ὁ μάλιστ' ἐπιπέρας, καὶ ἡ σχῆμα ἐπιπέρας, καὶ κόσμος ἢ ἀναπλευρῶν.

Διὰ τὸ<sup>9</sup> δουλικὸς τὴν ἢ ἴσως ὁ μὲν βαρβαρὸς ἢ Ἑλλήνων, ἢ δὲ ἐπὶ ἡ Ἀσία,<sup>8</sup> ἢ ἐπὶ ἡ Ἑυρώπη,<sup>8</sup> ἴσως τὴν ἢ ἴσως τὴν ἀσθενέως ἀσθενῶν, ἴσως ὁ ἀσθενῶν.

Ὅτι ἐξὸς καὶ ἀσθενῶν, ὡς ἡ σίτας,<sup>8</sup> καὶ ἴσως ἡ ἐργῶν ἐξουσιάζω τὴν καὶ ἀσθενῶν.

borne along bounding, as ships without ballast.

14. And now, O Archias, as far as lies in my power, I do not disgrace Athens.

15. It is more afflicting to have become a poor man from a rich man, than not to have been rich at first.

16. At last, having made the third libations, and having prayed to the gods for good things, they broke up the company in the tent, in order to go to rest.

17. Moreover, as some of the letters are vowels, which perfect a sound by themselves; in the same way we may remark of expressions themselves; some of them after the manner of vowels, are of themselves expressive.

18. Altero eorum, de quibus mentionem fecimus, plenus est Timoris, vir quoad animam, peritus.

19. Harum artium ego jam dudum cupidus sum; praesertim si suffecerit mihi eadem scientia ad homines bonos quoad animos, et pulchros quoad corpora.

ρω, ὡςτε εἰ ἀνεργασίετος εἶεν.

Και νῦν, Ἀρχίας, ὅσον ἐπινοῶ, οὐ καταισχύνω ἡ Ἀθῆνας.

Χαλεωτέρη ἐστὶν εὐτυχίας ἀπογενέσθαι πλούσιον, ἢ ἀρχῆν μὴ εὐλοῦσθαι.

Τέλος δὲ, ὅτε τρίτην σπονδὴν ποιῶν, καὶ εὐχόμενος ὁ θεῶν ὁ ἀγαθῶν, ἡ σπονδὴν ἐκείνην ἐκείνη διαλύω.

Ἐνί, ἐξ ἐρωτῶν ἡ στοιχησῶν ἡ μὲν τιμὰ φρονήσεως, ὅς καὶ κατὰ ταύτην φωνὴ ἀποτέλλεται ἡ αὐτὴν ἐπιφάνειαν ἡμῶν ἐπινοῶν καὶ οὐκ ἡ λαζιῶν ἡ μὲν αὐτῶν, ἐρωτῶν τῶν ὁ φρονήσεως, φησὶν ἡμῶν.

## CHAP. XXXVI.

*Verbs of asking, teaching, doing well or ill, speaking well or ill, taking away, putting on or off, concealing, and the like, are joined with two accusatives, the one of the person, the other of the thing: or with one accusative and an adverb.*

1. NEVERTHELESS, answer me, O Minos, for I will ask thee a short question.

2. In the mean time Chrysan-tas the Persian came, and some others of the alike honoured, bringing deserters. And Cyrus asked the deserters respecting the intelligence they brought from the enemy.

Ὅμως ἀπεκρίθη μοι ἔγωγε ὁ Μίνως, βραχὺς γὰρ τις ἐρωτῶμαι σὺ.

Ἐν αὐτῶν δὲ ἐρχόμενος Χρυσάντας ἡ Πέρσης καὶ ἄλλοι τινες ἡ ἰσομοῖοι ἀντιπαλοὶ ἦγον. Καὶ ὁ Κύρος ἐρωτῶν ἡ ἀντιπαλοὺς ὅτι ἐκ τῶν ἐχθρῶν.

3. But when then will death cover my body? This long life teaches me many things.

4. They teach their servants arts, frequently spending much money upon them, but they neglect themselves.

5. Come then, if I buy thee, what wilt thou teach me?

6. The Thebans did many other injuries unto us.

7. For they never as yet ceased doing many evils unto us.

8. What benefits thou didst promise that thou wouldst confer upon us when thou didst receive the money, have been already performed by thee.

9. He conferred many benefits on the city.

10. O man, act not injuriously to the dead.

11. In order that they, having become powerful both in their bodies and their minds, may both regulate their families well, and act kindly to their friends.

12. Themistocles then uttered many and injurious things against both him and the Corinthians.

13. Sayest thou these things of our general?

14. To treat with fair words him who uses fair words, and to act kindly to him who acts kindly.

15. Be thou valiant, in order that some one of posterity may also speak well of thee.

16. The charusae uttered their sarcasms against no male, but against the females of the country.

17. He deprived my only and beloved son of life.

Ὁ δὲ εἶπός ποτε δὴ θανάτους σῶμα καλύπτω; πάλαι δίδασκω ἔγω ἢ πάλαι βίωτες.

Ὁ μὲν κούρης παιδίας, κω<sup>α</sup> τέχνη, πομπήδης πάλαικος τις αὐτοῖς ἀργυρίῳ πώλλω, ἑαυτοὺς δὲ ἀμελεῖ.

Φέρω δὴ, ἢ πρίαμαι σὺ, εἰς τῶν δίδασκω;

Θηβαῖος πάλαι μὲν καὶ ἄλλας τῶν αἰσίου.<sup>β</sup>

Οὐ γὰρ ἐυδίστασται ταυ<sup>α</sup> πάλαι κούρης τῶν ταῦτα.

Ὅς ἐπιτήχειμα<sup>β</sup> ταῦτα ἀγαθὸς τῶν, ἵνα λαμβανῶ<sup>β</sup> χρεῖμα, πομπήδω δὲ<sup>β</sup> πῆν.

Πάλαι ἀγαθὸς ἢ πάλαι ταῦτα.<sup>β</sup>

Αὐθιμότες, μὴ ἄραυ ἢ θεσκω<sup>ε</sup> κούρης.

Ἴνα θανάτους γίνωμαι<sup>β</sup> καὶ ἢ σῶμα καὶ ἢ ψυχῆ, καὶ ἢ ἑαυτοῦ εἰκὸς καλῶς εἰκῶ, καὶ ἢ φίλος τῶν ταῦτα.

Τότε δὴ ἢ Θημιστοκλῆος ταῦτας εἰ καὶ ἢ Κορινθίους πάλαι εἰ καὶ κούρης λεγῶ.<sup>β</sup>

Οὐτός λεγῶ εὐ ἢ στρατηγός;

Εὐ λεγῶ ἢ εὐ λεγῶ,<sup>ε</sup> καὶ τῶν ταῦτα ἢ τῶν ταῦτα.<sup>ε</sup>

Ἀλκιμότες εἴμι, ἵνα εἰς σὺ καὶ ἀφ' ἑγονός τῶν σὺ.<sup>β</sup>

Κακῶς ἀγέρτω<sup>β</sup> ἢ χερὸς ἀνήρ μὲν εὐδίας, ἢ δὲ ἐπιχωρὸς γυνή.

Ὁ μόνος τῶν<sup>β</sup> καὶ φίλος ταῦς ἀφαιρῶ<sup>α</sup> ἢ ψυχῆ.



18. They are endeavouring to *deprive you of this country.*

19. And since we have taken *their arms from them*, so it is incumbent that we ourselves be never destitute of arms.

20. A large boy, who had a small coat, having stripped another boy small in size, who had a large coat, *put on him* (the small boy) *his own*, while he himself put on his (the small boy's.)

21. Do not *conceal from me those things* which I am going to suffer.

22. But now, since he is no more, I look to thee, that joined with this thy sister, thou hesitate not to slay *Ægyptus*, the perpetrator of thy father's murder: for it behoves me not any longer to *conceal any thing from thee.*

23. ¶ Mithridates again appears to them after they had crossed over, having one thousand horsemen, and bowmen, and about four thousand slingers; for he asked so many from *Tissaphernes*.

24. And Herippidas, always desiring to perform some brilliant achievement, asks from *Agésilus* about two thousand *heavy-armed soldiers*, and as many *targeteers besides*, and *horsemen*, both those of *Spartidates*, and the *Paphlagonians*, and of the *Grecians* as many as he could persuade.

25. But tell us, from what did he begin to *teach thee the office of a general?* And he said, from the very same point with which he even ended; for he *taught me the precepts requisite for marshalling an army*, and *nothing besides.*

26. I praise also this law, that

Οἷος εἶ ἡ χώρα σπείδου-  
ρω επικρατῆα.

Και ὥστε γὰρ ταύτας ἡ  
ἑλάν προαίρου,<sup>1</sup> εὖτως ἐγώ  
αὐτός εἰ μὴ ἡ ἑλάν τῆς  
ἐργῆς γυγνημαί.

Παῖς μέγας, μικρῆς ἐχού-  
σῳτος, ἑστῆς παῖς μικρῆς,  
μέγας ἐχού-<sup>2</sup> σῳτος, ἐπέθε-  
κε αὐτῷ, ὁ μὲν ἑαυτοῦ ταύτας  
ἤρασε,<sup>3</sup> ὁ δὲ ταύτας αὐτῷ  
ἐπέθεκε.<sup>4</sup>

Μὴ ἐγώ κρυπτοῦμαι εἰς  
ὅσπερ μάλλιν ταύχα.<sup>5</sup>

Νῦν δὲ, ἔφηνα οὐκ εἶμι παρ,  
εἰς εὐ δὴ βλάπτω, ὅπως ὁ πα-  
τερός σου πατρὸς σου εἶμι ξὺν ἡδὲ  
ἀδελφῇ μὴ κατακτενοῦμαι<sup>6</sup> κτε-  
νοῦμαι Ἀγχιότος εὐδὲς γὰρ εὐ  
εἶμι κρυπτοῦ ἐγώ εἶμι.

Διὰ τῶν ἡδὲ αὐτῶς ἐπι-  
ρανοῦ<sup>7</sup> ἡ Μιθραδάτης ταύτας,  
ἐχού ἑστῆς χίλων, ταύτας  
εἶμι, καὶ ἐπιρῶντες εἰς τε-  
τρακισχίλων, ταύτας γὰρ  
αὐτῷ<sup>8</sup> Τισσαφέρνης.

Καὶ ἡ Ἡερπίδας, ἐπιρῶ-  
μαι αὐτῷ λαμπρῶς εἰς ἐργῆ-  
σμαί, αὐτῷ ὁ Ἀγχιότος  
ἑλάντες εἰς ἑστῆς χίλων, καὶ  
ἐπιρῶντες ἄλλας ταύτας,  
καὶ ἑστῆς εἰς τε Σπιδάτης,  
καὶ ἡ Παφλαγῶν, καὶ ἡ Ἑλ-  
λῶν ἑστῆς ἐπέθεκε.<sup>9</sup>

Ἀπὸς λαγῶ<sup>10</sup> ἐγώ, ταύτας  
ἀρχῶ<sup>11</sup> εἰ διδάσκω ἡ στρα-  
τηγῆς; καὶ εἰς, ἐκ ἡ αὐτῶς,  
σημαί, εἰς ἑστῆς αὐτῷ ἐπιρῶ-  
ται<sup>12</sup> ἡ γὰρ ταύτας ἐγώ,  
καὶ ἄλλας ταύτας διδάσκω.<sup>13</sup>

Ἀπὸς καὶ ἡδὲ ἡ νομῶς, ἡ<sup>14</sup>

neither the king himself put any one to death for a single offence, nor that any individual of the rest of the Persians inflict, for a single offence, an irremediable punishment on any one of his own domestics.

27. From these men then proceed both they who do the greatest evils to states and individuals, and they who do the greatest good. Whereas a mean disposition never does any great action towards any one, whether an individual or a state.

28. Why then do they wish that we wage war? Is it in order that we may injure one another, and may each of us stand in need of the assistance of these?

29. He deprived them both of life, him and his servant Calchas.

30. In misfortunes no good results from silence; for the heart desiring to hear all things, is found, even in their misfortunes, desirous (of listening to the woes of others.) Surely it is not just that thou conceal from friends at least, nay even more than friends, thy calamities.

31. *Bonum aliquid facere in patriam conatur.*

32. *Thebes te hoc malum docuerunt.*

33. *Ephoris licet hoc regi facere.*

34. *Præcepit, si quis roget me nomen, Menippum ne dicere, sed Herculem, aut Ulyssem, aut Orpheum.*

μη εἰς αἰτία ἴσταν μὲν αὐ-  
τος ἢ βασιλεὺς μὴδὲς φε-  
νῶν, μὲν τῆς ἢ ἄλλος Περ-  
σης μὴδὲς ἢ ἑαυτοῦ οικίης  
οὐ εἰς αἰτία<sup>4</sup> ἀνεκίης σῆ-  
δος ἐρῶν.

Ἐκ αὐτῶν δὴ ἢ ἀνὴρ καὶ ἢ  
ἢ μέγας κακὸς ἐργαζομένῃ ἢ  
πολλὰ γίνεσθαι καὶ ἢ ἰδιώτης,  
καὶ ἢ ἰσ<sup>5</sup> ἀγαθὸς ἐμικρὸς δὲ  
φύσῃς οὐδὲς μέγας οὐδέποτε  
οὐδὲς οὐτὲ ἰδιώτης οὐτὲ σῆ-  
δος ὄρω.

Τὶς δὴ πολέμῳ ἐγὼ βου-  
λάμαι; ἢ ἵνα ἐγὼ μὲν ἀλλή-  
λων κακίης ποίω; ἐκίης  
δὲ ἀμφοτέρω ὄρω;

Ἀμφὶ ἑμὸς ἀπέκταν,<sup>6</sup>  
αὐτῶν, καὶ θεράτων Καλχῆ-  
σις.

Σιωπῆ δὲ οὐδὲς ἐργῶν ἐν  
κακίῃ, ἢ γὰρ πᾶσι τοῖς κακῶν  
δὴ κλυῶν, καὶ ἢ ἀπὸς λυγρῶν  
ἐμῶν ἀλάστων. Οὐ μὲν φίλος  
γὰρ καὶ τῶν<sup>7</sup> μάλλιν ἢ φίλος,  
κρυπτῶ δὴ κακίῃς ἐν δυστή-  
ξια.

## CHAP. XXXVII.

*Verbs of accusing, condemning, acquitting, freeing, and the like, take after them the accusative of the person with the genitive of the thing.*

*Some verbs of accusing and condemning have, on account of the nature of their composition, the person in the genitive, and the crime, or the punishment, in the accusative.*

1. I will accuse thee of cowardice.

Διαιτῶ σὺ δειλά.

2. He promised that he would give money, provided they accused me of the deed.

Χρηματῶ ἐπιεσχόμεθα<sup>1</sup> δίδωμι, εἰ ἢ πρᾶγμα αἰτιασάμεθα<sup>2</sup> ἔργον.

3. But when he heard that the enemy were thrown into great confusion, by reason of their accusing one another of what had happened, he immediately led his army to Sardis.

Ὦς δὲ ακουῶ<sup>1</sup> ἢ πάλαι τις ἐμίσθω, διὰ ἰσθμῶν αἰτιασάμεθα ἄλληλων ἢ γινώσκω, ἢ οὐδὲ ἀγῶ<sup>2</sup> (ἢ στρατιᾶς) εἰς Σαρδίας.

4. Do not convict the people of the Athenians of folly, before the Grecians.

Μὴ αἰρέτω παρρησία κατακρινῶ ἢ Ἕλλησι, ἢ ὄμιλιν ἢ Ἀθηναίοις.

5. If they two, in any respect, committed transgression, the accuser blames Socrates for this.

Εἰ μὲν τις ἐλαττωμένη<sup>1</sup> εἴτε Σωκράτης ἢ καταγγελλῶ αἰτιασάμεθα.

6. How this will also prove of advantage, we will easily teach you; if, having convicted Cleon of having received bribes, or of theft, you thereupon enclose this fellow's neck in the pillory.

Ὦς δὲ καὶ εἴτε ἐμίσθω, ἢ ἄλλως διδάσκω ἢ Κλέωνα δεινῶν αἰτιῶ<sup>1</sup> καὶ ἀλαστέων, εἴτα φημι<sup>2</sup> εἴτε ἢ ἔμειν ἢ ἀνέχων.

7. But Socrates, said the accuser, in particular taught them to treat their fathers with contumely, by asserting that it was allowed one by law even to bind his father, after having convicted (him) of madness.

Ἀλλὰ Σωκράτης γὰρ φημι ἢ καταγγελλῶ, ἢ παρῶν προσηλαστέω<sup>1</sup> ἰδούσκω, ἢ φησκω, κατὰ νόμον ἐξέστη<sup>2</sup> παρρησία (αὐτῶν) αἰτιῶ<sup>1</sup> καὶ ἢ παρῶν δέω.<sup>2</sup>

8. I therefore acquit both you of this blame and Agasias, provided Agasias himself say that I am the author of any one of these things.

Ἐγὼ οὖν ἀπαλλάττω καὶ σὺ ἢ αἰτία, καὶ Ἀγασίας, εἰ αὐτῶν Ἀγασίας φημι<sup>1</sup> ἔργον τις εἴτε αἰτία ἐστίν.

9. No surely, since I acquit thee of this murder.

10. Only release me from this care; for if I have leisure from these things, I think that thou wilt be useful, in many respects, both to me and Cyrus.

11. I go, about to give to the state no ignoble offering of death, and about to free this land from evil.

12. Why does it behove me to charge injustice against Phœbus?

13. He charged folly against the rest of men, whosoever do any thing, contrary to the things indicated by the gods.

14. And having come to the temple of Juno, they persuaded about fifty men of the supplicants to submit to a trial, and adjudged death against all—(condemned them all to death.)

15. I have ample justice from thee, O stranger, since thou denouncest death against thyself—(condemnest thyself to death.)

16. ¶ Hurl, O Jupiter, if it has been decreed against me by the fates that I be struck with a thunderbolt, and I will in no respect accuse thee of the blow, but Clotho, who wounds through thee.

17. If then a person having been compelled by another, should put to death any one, as for example a public executioner, or a guard, the former having obeyed a magistrate, and the latter a tyrant, whom wilt thou accuse of the murder?

18. What law is full of so much injustice and inhumanity, as to deprive of grateful acknowledgment

Οὐ δὲνα, ἔπει σὺ ἴδι ἐλευθέρω φόνος.

Μόνος ἔγω ἀποδοῦμ' εὖτος ἢ ἐταμεθλια· ἢ γὰρ ἔγω σχολὴ ἀγῶ ἀπὸ σίτες, ἔγω εἰς σὺ σίμαι τιλίας· καὶ Κύρος χρεῖστος ἐμῆ.

Στίχῳ δέ, θεωτερος ὄμωσεν καὶ πύχτες ἐπὶ δίδωμι, ἰσὺς δὲ ἴδι ἀταλλασθῶ χθῶν.

Φυδίζετ' οἱ ἀδίκια· μὴ τις δὲ κατηγορεῖ;

Ὁ ἀλλεστ' ἄμαρτ' ἀπετηγερῶν, ἴσους τὰρ ἴσ' τὰρ ἢ θύσας σέμαιω τιμῶ τῆ.

Ἐς ἡ Ἑρμῆος (ἡρῆν) ἐρχομαι, ἢ ἰσῆτες ὡς πῆτε κινεῖται ἀπὸρ ὄικε· ἴσους· ἐπὶ δὲ, καὶ καταγινώσκω δ' ἀπασ' θανατες.

Ἐγῶ, ὡ ἔμῃς, σπῆρα σὺ πῆς ἢ ὄικε, ἐπίθῃ σέαισιν καταδικάζω θανατος.

Βάλλω, ὡ Ζεῦς, ἐν ἔγω κεραιὸς ἐλαστῶ μῆρω, καὶ σὺ ὄδεις αἰτιασμαὶ ἢ ἐλαστῆ, ἀλλὰ ἢ Κλωθῶ ἢ ὄικε σὺ ἐτρωσκῶ.

Εἰ οὐ τις ἀναγκάζω ἴσιν ἀλλας, φόνος ἴδ τις, εἰσὶν δὴμος, ἢ ὄμωστος, ἢ μῶ δικαστης ἐπὶ δὲ, ἢ ὄικε τυραντες, τις αἰτιασμαὶ ἢ φόνος.

Τις ἐμῆ νῆμας ἐόδους ἀδίκια καὶ μισανθρώπια μιστος, ὡςτ' ἢ ὄδωμι· ἐπὶ ἢ

the person who has given some of his property (to the state,) and has done a humane and generous action?

19. For I see thee, whenever thou mayest have condemned one of sacrilege or theft, not inflicting punishment according to the importance of the things which they may have taken away, but condemning all without distinction to death.

20. For fate adjudges death against all men—(condemns all men to die;) but an honourable death, nature assigns as a peculiar privilege to the worthy.

21. Tu quidem, O Terpsion, novæ legis es auctor, ut is, qui amplius divitiis uti nequeat ad voluptatem, moriatur: hoc autem secus a Fato et Natura constitutum est. *Terps.* Quin istam igitur incivem iniquæ constitutionis.

22. Quid hoc? ferisne, O Timon? Antestor, O Hercules! hei! hei! in jus roco te de vulnere ad Areopagum.

23. Eo quippe iniquitatis venerunt, et tandem nos? condemnarunt ignavia, ut quos sæpe bellum pro suis agris gerere postularunt, eodem nunc de Messenâ pugnare ventent.

ἰδὼς, ἢ καὶ τοιοῦτ' ἐργάματα  
φιλοφρόνως καὶ φιλοφρούρας,  
ἢ χάρις ἀποδείξει;

Ὅρα δὲ σὺ, ἴσταν τὰς  
καταγνησάτω ἱερῶν ἢ κλοπῆς,  
ἢ ἐν ἀνὶ λαμβάνω ἢ ἐπιμύθια  
τοιοῦτα, ἀλλὰ ἴσμως ἀπαστ'  
θανάτους κατακρίνω.

Ὅμοι μὲν γὰρ τιθένται  
πᾶσι ἢ στραταῖοις (μορῆ)  
ἀπακρίνω, ἢ δὲ καλῶς ἀπο-  
δίδωμι, ἢ ἰδὼς ἢ στυγερῶς  
ἢ φῶσις ἀπειμῶ.

## CHAP. XXXVIII.

*Verbs of comparing, giving, promising, declaring, and the like, govern the dative with the accusative.*

1. He did not compare me to a god indeed, but thought that I far excelled men.

2. Demosthenes and Diogenes (have spoken) well; the one calling rich and ignorant men golden sheep, the other comparing them to figs upon precipices.

Ἐγὼ δὲ θεὸς μὲν οὐκ ἔταξον,  
ἀνθρώπους δὲ πάλιν προ-  
κρίνω ὑπερβῆρα.

Καλῶς ὁ Δημοσθένης καὶ  
ὁ Διογένης ἢ μὲν χρυσῆς  
προβάτων καλῶν ἢ πλουτίων  
καὶ ἀπειθῶντες, ἢ δὲ ὁ οὐ  
ἢ κρημνοῖς ἐπὶ ἀπτακτῶν  
αὐτοῦ.

3. I will do this, but do thou give my seat to Sophocles to keep.

4. Whatever things you give unto me I willingly receive; but he of you who is most in want shall make use of them.

5. The Macrones thereupon give unto the Greeks a barbarian spear, and the Greeks a Grecian one to them.

6. Give then, said Agesilatus, provisions unto my army, until I may come to that place. Tithraustes then gives unto him thirty talents.

7. Unto you he announced peace, unto them assistance.

8. From all these things they knew that the army of the enemy was somewhere in the neighbourhood. Immediately thereupon the leader of the scouts sends a person to announce these things unto Cyrus.

9. Thou tellest me, O Croesus, of great poverty in heaven, if it shall behove them to send for their gold from Lydia.

10. ¶ Whence, in the *Odyssey*, one might compare *Homer to the setting sun*, whose grandeur remains without its vehemence.

11. And our orator, by his both burning as it were, and at the same instant reading every thing with violence, and moreover with rapidity, power, vehemence, might be compared to a tempest or a thunder-bolt.

12. Upon Artabazus he bestowed a golden cup, upon Hyrcanius a horse, and many other and beautiful things; but unto thee, O Go-

ούτως εγω δίδωμι, σὺ δὲ ἰδού-  
κως ἴσθως παραδέδομαι Σο-  
φοκλῆς κρητὴν.

Ὅσως ἐγὼ δίδωμι, ἴσθως  
δέχομαι, χρεῖσιν δὲ πικρῶς  
εὐ ἰ μαλίστη ὀφείλει.

Ἐπιπέσει δίδωμι ἰ Μοικρῶν  
βαρβαρικὸς λαγχή ἰ Ἑλ-  
λήν, ἰ δὲ Ἑλλήνι ταινῶς  
Ἑλλητικῶς.

Ἔως ἀν ἐπιπῶν, φημι ἰ  
Ἀγισίλατος, ἐκείνῃ ἐπιπέσει,  
δίδωμι ἰ στρατία ἰ ἐπιπέ-  
δους ταινῶς μὲν ὄη ἰ Τι-  
θήραυστος δίδωμι τριακοντα  
ταλάντων.

Σὺ μὲν ἐπέσει, ἐκείνους δὲ  
βοήθεια τετραγγέλλω.

Ἐκ οὗτων ἄσως γινώσκω,  
ὅτι τιμῆ σου ἐλθῆσιν ἰ στρα-  
τήμα ἰ πάλειμος. Ἐὐθὺς  
ἐν ἐπιπέσει ἰ ἐκασταρχῆς τῶς  
αγγέλλω ἰ οὗτως ἰ Κύριος.

Πόλις ἐγὼ λέγω, ὦ Κροῖ-  
σος, πῶσα ἐν ἰ οὐρανῶς, ἐν ἐκ  
ἰ Λυδία μεταπέλλω ἰ  
χρῆσιν οὐν αὐτῶς.

Ὅθεν, ἐν ἰ Ὀδύσειᾳ πα-  
ρειαζῶ τῶς ἀν' Ὀμηρῶς κα-  
ταδῶ ἡλῆς, ἰς δὲ ἰ ἀφρο-  
δῆτης παραμῶν ἰ μεγέθους.

Καὶ ἰ μὲν ἐπιπέσει δὴ  
ἰ μετὰ βίᾳ ἐπιπέσει, ἐν  
δὲ ταχῶς, βίᾳ, δεινότης,  
εἰς καὶ ἐν ἀμα καὶ διαρ-  
παζῶ, ἰ σκεπτός τῶς παρῶ-  
καζῶ ἰ κεραινῶς.

Ἀρταβαζῶς δὲ χρῆστος ἐ-  
πιπέσει, ἰ δὲ Ἑρκανῶς ἰππῶς,  
καὶ ἄλλως πόλις καὶ καλῶς  
δωρεταί σὺ δὲ, φημι, ὦ

bryas, said he, I will give a husband for thy daughter.

13. To give great and pompous epithets to trifling little circumstances would appear the same thing, as if a person should put a great tragic mask upon an infant child.

14. I manifested thy name to the men whom thou hast given unto me out of the world; thine they were, and thou hast given them unto me, and they have kept thy word.

15. And had not a Cretan announced unto Agesilaus the approaching army, he (Epaminondas) would have taken the city like a nest, altogether destitute of defenders.

16. Verum si honestis et optimis quibusque eum comparem, merito aliquis me laudanti potius, quam conviciandi compararim.

17. Clarum fortunæ veteres dedere; et hasia gibberosæ pedibus subjecerunt.

18. *Evantia ipsis ea quæ a nobis gerantur.*

Γωβρους, δίδωμι αὐτῆς ἑ δούγατες.

Ὁ μικρὸς πραγμάτων περιπέδημα μέγας καὶ εἰμῆος ἔπιμα, ἢ πῶτος ἀν ῥαυῶν, ὡς ἐπὶ τῆς τραγικῆς προσωπῆν μέγας εὐαὶ περιπέδημα νηπῆος.

Θανερῶς ἢ ἔπιμα εὐ ἢ ἀδῶτος, ἱς δίδωμι ἐγὼ σε ἢ ἀστῆρος σε εἰμι, καὶ ἐγὼ πῶτος δίδωμι καὶ ἢ λαγῶς εὐ ἐπῆτω.

Καὶ ἐμῆ Κρης ἐξηγγέλλω ἢ Ἀγισίλαος ἐπῆτιμα ἢ ἐπῆτιμα, λαμβάνω ἢ ἀπὸ τῆς ἑστῆς νῆοτος, εὐκαταστῆ ἐπῆτος ἢ ἀμῶν.

## CHAP. XXXIX.

*Every verb may take an accusative of a corresponding noun.*

1. *They are going their fated way.*

2. *Be thou cautious therefore with that caution which I mention.*

3. *Having sinned a base sin, I will endeavour to make amends for it.*

4. *Miserable, alone, he suffers continually with a cruel complaint.*

5. *What an arising thinkest thou, O son, I then arose from sleep?*

Πορεύω ἢ μῆρω ἑπῆτιμα.

Εὐλαβῆσαι ἐν ἢ εὐλαβῆσαι ἱς ἐγὼ λαγῶν.

Ἄμαρτια παύχης ἀμαρτανῶν, ἀναλαμῆσαι ἑπῆτιμα.

Δυστῆνος, μῆτος, πῶν ἐπῆτιμα νῆος ἀγῆτος.

Σὺ δῆ εἰσῆτιμα, εὐως ἐγὼ πῶτος ἀρῆτιμα ἑστῆτιμα ἱς ἑστῆτιμα ἑστῆτιμα;

6. He leaped a light leap forth from the ship.

7. They being besieged a siege by the sycophants not inferior to that by enemies.

8. They exercise all care.

9. It is better to run this risk in the case of foes than friends.

10. The rich live a life more miserable than you.

11. Lest some one shall file a bill of impiety against us before Rhadamanthus.

12. Tragedy having undergone many changes, rested when it became possessed of its proper nature; and Æschylus first increased the number of actors from one to two, and lessened the parts of the chorus.

13. Ye have seen in the comedy of Aristophanes, one Socrates carried about there, and saying that he walked in the air, and babbling much other folly.

14. Thou didst awaken me being rich, and enjoying a most pleasing dream, and experiencing wonderful happiness.

15. Istum amorem omnes mortui amant.

16. Populo amicus erat et una fugit hanc fugam.

17. Qui turpe consilium cepit, is, si fortuna ei adfuerit, lucrum quidem invenit, nihilo vero minus malum cepit consilium.

Πηδῆμα κενός τε ναός  
απαλλομαι.<sup>1</sup>

Ἰσοὶ ἢ συμφορῆτες ἐπι-  
λογοῦντο ἐπιλογοῦντα ὡδὸν  
ἐλαττοῦ ἢ ὅτι πολέμου.

Ἐπιμελούμενοι πάντες ἐπιμέ-  
λεια.

Ὀλίγος ἢ κινδύνημα κιν-  
δύνειν τοῖς ἐχθροῖς κρινοῦντα  
ἢ φίλοις.

Ὁ πλούσιος πάλῳ ἀδελφός  
οὐ βίος βίου.

Μὴ εἰς ἐγὼ γχαρῶν  
γχαρῆ ἀσέβεια, εἰς ἢ Ῥα-  
δάμανθος.

Πόλις μεταβλήθη με-  
ταβάλλω<sup>2</sup> ἢ Τραγῶδιᾳ,  
ταύτῳ<sup>3</sup> εἰσι ἔχω<sup>4</sup> ἢ ἑαυτοῦ  
φύσις· καὶ ἢ τί ἢ ἰσχυρι-  
τες ἐλπίδες, εἴ τις εἰς ὅτι  
πρῶτος ἢ Διόχουλος ἀγῶ,<sup>5</sup>  
καὶ ἢ (μῆρος) ἢ χερσὶς ἰλα-  
τοῦ.<sup>6</sup>

Ὅραω, ἐν ἢ Ἀριστοφάνους  
κωμῶδιᾳ, Σωκράτης εἰς τὴν  
ἐπιφορῆν, φασὶν τε πῆρι-  
βαίνω, καὶ ἄλλος πάλῳ  
φλοῦρα φλοῦρα.

Σὺ ἐγὼ πλούσιον, καὶ  
ἔδος ἠνείκελ<sup>7</sup> ξύπνοιο, καὶ  
δουλοῦσσις εὐδαιμονία εὐδαι-  
μοῦ, ἐπιγυμῶ.<sup>8</sup>



## CHAP. XL.

*Participles govern the case of their own verbs.*

1. *Having done these things, they departed, having provisions from the hostile territory.*

2. *After these things, Timotheus came to the Hellespont; and having seized Alcibiades, who had come unto him with a single trireme, bringing both gifts of hospitality and presents, he confined him in Sardis.*

3. *They who are fond of this pursuit will benefit themselves in many respects.*

4. *Nor did he make those who associated with him lovers of riches; for he caused them to cease from their other desires, and did not exact money from those who desired him as a preceptor.*

5. *They two seeing these things, and being such persons as they have been before described to be, can any one say that they two, because they desired to lead the life of Socrates, and to possess the moderation which he possessed, courted his friendship?*

6. *He also instructed the attendants, if any one else of the heavy-armed soldiers might wish to stand near, in order to hear his words, not to prevent him.*

7. *I know it, and I was afraid when I heard thee declaiming, and especially when thou didst threaten that thou wouldst draw up from their foundations the earth and the sea, with the gods themselves, having let down that golden chain.*

8. ¶ *And whenever the horse*

Πωτὸς εἶπας, περὶχρημαί,<sup>1</sup> ἔσεικιδίως ἐκ ὁσολαμίας<sup>2</sup> ἔχω.

Μετὰ αὐτός, Τιμόθεον ἐρχομαι<sup>3</sup> εἰς Ἑλλήσποντον· ἀρκετοίμαι<sup>4</sup> δὲ εἰς αὐτὸς εἰς ἐπιπέρας Ἀλκιβιάδης ξένους<sup>5</sup> τε καὶ δῶρον ἄγω, φιλοφιλῶμαι,<sup>6</sup> ἐργῶ<sup>7</sup> ἐν Σαρδίαις.

Ὁσολαμίας ἢ ἐπιπέρας αὐτός ἢ ἐργῶν ταύτης.

Οὐ μὲν εὐδὸς ἐρασιχρηματίας γὰρ ἢ ἐπιπέρας ταύτης<sup>8</sup> ἢ μὲν γὰρ ἄλλας ἐπιπέρας ταύτης,<sup>9</sup> ἢ δὲ ἐπιπέρας ἐπιπέρας εἰς ἐρασιχρηματίας<sup>10</sup> χρέμα.

Οὗτος δὲ ἐργῶ,<sup>11</sup> καὶ ταύτης εἰς ἐπιπέρας,<sup>12</sup> ἐπιπέρας εἰς αὐτὸς<sup>13</sup> φράσι ἢ βίος ἢ Σωκράτης ἐπιπέρας,<sup>14</sup> καὶ ἢ σωφροσύνη ἢ ἐπιπέρας ἐργῶ,<sup>15</sup> ἐργῶ<sup>16</sup> ἢ ἐπιπέρας αὐτὸς;

Πρωτῶ<sup>17</sup> δὲ ἢ ἐπιπέρας, καὶ ἄλλος τε εἰς βίωλαμαί ἢ ἐπιπέρας ἐπιπέρας<sup>18</sup> αὐτῶ<sup>19</sup> ἢ λόγος, μὴ κωλύω

Εἶδω,<sup>20</sup> καὶ ἐπιπέρας γὰρ αὐτῶ<sup>21</sup> ἐν ἐπιπέρας καὶ μάλιστα ἐπιπέρας αὐτῶ<sup>22</sup> αὐτῶ<sup>23</sup> ἐκ βίωλαμαί ἢ γὰρ καὶ ἢ ἐπιπέρας, αὐτὸς εἰς, ἢ ἐπιπέρας ἐπιπέρας καὶ ἐπιπέρας<sup>24</sup>.

Καὶ ἔταν δὲ ἐπιπέρας<sup>25</sup>

Having suspected any thing, be not inclined to approach unto this, it behoves (the rider) to teach him that the things are not terrible; but if this cannot be done, to touch the thing which appears to be alarming, and lead the horse towards it gently.

9. Or smelling or touching what things thou mightest be delighted.

10. He himself therefore always continued mindful of the things conducive to virtue.

11. For if, excelling in this the rest, thou undertake to transact the affairs of the state, I would not wonder if thou shouldst very easily attain unto what thou desirest.

12. For if they determine to follow, you will appear to be the cause of it, having begun to cross over.

13. For, having learned that he neither sacrificed to the gods nor used divination, but even laughed at those who did these things, he said.

14. He called it a favour, when any one quitted him, that when he made use of his services, he did not ruin him.

15. But, O Socrates, obeying us thy supporters, neither value children, nor life, nor any thing else, more highly than justice.

16. Vidi reges et satrapas nostros, mendicantes apud eos, et primas literas docentes.

17. Plures futuri sunt vos redarguentes, quos nunc ego com-  
pescendam.

18. Deos et heros precati, fines ita transierunt.

19. Nec reliquarum facultatum quicquam non curatum, vel inexploratum relinquentes; amici vero, cogens ipsorum curas, seguentes.\*

τις ἢ ἴσους, μη δὲλωσθε  
αὐτοὺς προσέειπε, διδάσκω ὑμᾶς,  
ὅτι ἐν ὄνομασιν αὐτῶν ἐγὼ μὴ,  
ἀπὸ αὐτῶν αὐτοὺς ἢ ὄνομασιν δα-  
κνῶ ὑμᾶς, καὶ ἢ ἴσους πρὸς αὐτοὺς  
προσέειπε.\*

Ἡ εἰς εὐφρανόμενοι ἢ ἀσ-  
ταμά ἔχουσι.\*

Ἀπὸ μὲν οὖν ἢ πρὸς ἀρετῇ  
χρησάμενος αὐτοὺς διατίθειμαι  
μακάριον.\*

Ἐάν γὰρ, αὐτοὺς διαπε-  
ρῶ ἢ ἄλλοις, τεχνικῶν ἢ  
ἢ εὐδίας ἐργασίᾳ, οὐκ ἐπὶ  
δαμονίζω, ἢ πᾶσι ἰσοδύναμος  
εὐχχάνας ἢ ἐπὶ ἐπιθυμῶν.

Ἡε γὰρ ψυριζόμενος ἴσους  
μαί, ἐν ὄνομασιν αὐτοῦ ἐπι-  
αρχῶ ἢ ὄνομασιν.\*

Καταμονάνας γὰρ αὐ-  
τοὺς αὐτὸς δούσ ἢ ὄνομασιν, αὐτὸς  
μαόντας (τεχνῶν) χρεῶν,\*  
ἀλλὰ καὶ ἢ αὐτὸς αὐτοὺς  
καταγέλλω, ἢ φημι.

Ἐπιγέστατα καταλέγω,\*  
ἴσους εἰς αὐτοὺς ἀριστέμα,\*  
ὅτι χρεῶν αὐτοῦ, οὐκ ἀπει-  
λάμαι αὐτοῦ.

Ἀλλ', ὦ Σωκράτης, πει-  
δόμενος ἐγὼ ἢ εἰς εὐφροσύνην,  
μηδὲ πᾶσι ἐπὶ εὐδίας ἐπι-  
ταμά, ἢ μὴ ἢ ζῶμαι, ἢ μὴ  
ἀλλοῦ μὴδὲ, πρὸ ἢ ὄνομασιν.

## CHAP. XII.

*A participle is used absolutely with a noun or pronoun; most commonly in the genitive; sometimes in the dative; and often in the accusative, especially if it be an impersonal; in the nominative rarely.*

## GENITIVE.

1. *While the Lacedaemonians and their allies were deliberating together.*  
 Βουλόμενοι Λακεδαιμόνιος και ἰσχυμαχος.
2. *The enemy encamping under the very walls.*  
 Ἐχθρὸς ἕτα αὐτοὺς ἐπέχετο<sup>4</sup> καθέματα.
3. *A day having intervened, a battle again takes place, and the people conquer.*  
 Διαλείπεται ἡμεῖς, μάχη αὖτις γίγνεται, και νικῶν ἰθὺς.
4. *And yet, O Lacedaemonians, when such a state as this has placed itself in opposition, ye delay.*  
 Οὕτως μὲντοι εὐνοῦστος ἀντικαθίστημι<sup>7</sup> εὐλῆς, ω Λακεδαιμόνιος, ἠεμῖλλω.
5. *The men having arrived, and Salamis, the Athenians immediately put Salamis to death.*  
 Ἰφικτήματα<sup>8</sup> ἰθὺς, και Σαλαμῖς, ἰθὺς Ἀθηναῖος ἰθὺς Σαλαμῖς αὖτις ἀντικτήματα.<sup>9</sup>
6. *When a god grants a gift, navy prevaileth not, and when he does not grant one, labour is of no avail.*  
 Θεὸς ἰδοῦμι, μὴδὸς ἰσχυοῦ φθῖνας και μὴ ἰδοῦμι, μὴδὸς ἰσχυοῦ πῖνας.
7. *Both the Syracusans and their allies having been vanquished, and having carried off their dead men under a truce.*  
 Και νικῶν ἰθὺς Συρακυσῖος και ἰσχυμαχος, και νικῶν ἕτα σπονδῶν<sup>9</sup> ἀνικῶν.<sup>9</sup>
8. *My friends having come to me, advise me to remove myself away, lest I suffer some punishment from thee, since I have injured thee greatly.*  
 Ὁ φίλος ἐπίδομι,<sup>9</sup> εὐμῖλλω πεποδῶν ἐγὼ πῖνας, μὴ τις και ἐπέχετο<sup>9</sup> ἕτα ἐν, ὡς ἀδίκω<sup>9</sup> μὴδὸς.<sup>9</sup>
9. *But these things, O Socrates, thou appearest unto me to say well, bidding me endeavour to begin every action with the gods, since the gods are controllers no less of peaceful than of warlike operations.*  
 Ἀλλὰ οὕτως μὲν, ω Σωκράτης, ἀλλῶς ἐγὼ δίκω λέγω, κέλλω πῖνας<sup>9</sup> εὐ ἰθὺς ἀρχω<sup>9</sup> πῖνας ἐργῶν, ὡς ἰθὺς κῖπος τῖμα αὐδὸς ἕτερω ἰθὺς ἐργῶν, ἠ ἰθὺς εὐλαμῖκος ἐργῶν.

10. Whenever thou seest any one weeping in grief, either when his son is going abroad, or when he has lost his property, beware lest the appearance may take thee in.

11. These things having been said, they arose, and having departed, burned the waggons and the tents. Having done these things, they took their dinners, and while they were dining, Mithridates comes with about thirty horsemen.

## DATIVE.

12. Which things having been done, how shouldst thou not deservedly think well of thyself?

13. While the Corycians were pitching their camp, the twenty ships sailed down.

14. And also when Phrynichus composed a play, the Capture of Miletus, and represented it, the whole theatre fell into tears.

15. When the year was elapsed, the Ephori again make a demonstration against Elis.

16. As Jesus departed thence, two blind men followed him, crying aloud and saying, Have mercy upon us, Son of David; and when he had entered into the house, the blind men approached him.

Ὅταν ἴδῃς τινὰ ἐν στενοχωρίᾳ, ἢ ἀποδημιῶν εἶναι, ἢ ἀπαλλομενῶν ἰδοῦναι, προσέχω (ὁ νόμος) μὴ εὖ ἢ φαντασίᾳ ἐπινοήσῃς.<sup>1</sup>

Οὕτως λέγω<sup>2</sup> ἀνθρώποις, καὶ ἀπερχομαι<sup>3</sup> κατακλιθεῖν ἢ ἀμαξία καὶ ὄσκηρον. Οὕτως ποιῶ ἀριστονομίαν<sup>4</sup> ἀριστονομίᾳ δὲ αὐτοῖς, ἐρχομαι Μιθριδάτης εἰς ἱστίους ὡς τριακονταί.<sup>5</sup>

Ὅς γινώσκεις, εὖ καὶ ἀποσπαστικῶς φρονεῖς;

Κορυθαίωνες στρατοπέδου, ἢ ἀμαξίας καὶ ὄσκηρον.<sup>6</sup>

Καὶ ὅτε καὶ εὐνοῦσθε<sup>7</sup> Φρυγίαν ἄδραμα, Μιλήτου ἀλώσεως, καὶ διδάσκω<sup>8</sup> εἰς δάκρυα εἶναι ἢ δάκρυα.

Περινομίζω<sup>9</sup> ὅτι ἢ ἐπινοήσεως, ποιεῖς πάλιν ἢ Ἐφεσίων φρονεῖς εἰς ἢ Ἠλίας.

Παραγωγεῖς τινὲς ἐν Ἰησῷ, ἀκαλιθεῖν<sup>10</sup> αὐτοὺς ἐν στενοχωρίᾳ, κρηζῶ καὶ λέγω, ἴδω<sup>11</sup> ἔγωγε υἱὸς Δαβὶδ<sup>12</sup> ἐρχομαι<sup>13</sup> ἄς εἰς ἢ ἰστίους, ἀπερχομαι<sup>14</sup> αὐτοῖς ἢ τριακονταί.

## ACCUSATIVE.

17. When Crassus was retreating with great loss, and endeavouring to make his way through the more mountainous part.

18. Three spies of the Carthaginians having been apprehended.

Κρατῆρας μετα πάλιν ἤτα ἀποσπαστικῶς, καὶ διὰ ἢ ὄσκηρον ἰδοῦναι ποιεῖται.<sup>15</sup>

Κατακλιθεὶς Καρχηδόνιος εἰς ἐπινοήσεως.<sup>16</sup>

L. O. C.

19. *If being an uncertain thing, when any other person having made an incursion, will take away the fruits of their labours.*

20. *The Grecians having three fleets worthy of mention; that with you, and ours, and that of the Corinthians.*

21. *If having appeared proper to engage in a sea fight.*

22. *Thus then died Theramenes; but the thirty, as if now it was permitted them to tyrannize fearlessly, sent word to those who were excluded from the list, not to enter the city.*

23. *Although it was allowed him to make use of many and advantageous things as he wished.*

24. *This individual being summoned by the Athenians to a trial for his life, did not obey, having said that it was foolish for an accused person to seek to clear himself, when he had it in his power to flee.*

25. *Fathers restrain their children from bad men, since their intercourse is the destruction of virtue.*

26. *He prayed to the gods also simply to give him the things that were good, since the gods know best what kind of things are good.*

Ἀδελφός ἐστι, ἵνατι τις  
πειρημαίᾳ ἄλλας ἀφαι-  
ρῶν.<sup>α</sup>

Τρεῖς μὲν τιμὴ λαγός σφί-  
νες ἰ Ἑλλήνων ναυτικῶν (στρα-  
τιμαί) ἰ παρὰ σοῦ, καὶ ἰ  
ἑστέρας, καὶ ἰ Κορινθίων.

Δεῖν δὲ διακυμαίνεσθαι.

Θεραπεύμενος μὲν ὅτι εὖτος  
ἀποθνήσκει ἰ δὲ ἐρασι-  
στον, ὡς εἴθετι ἤδη ποτε  
τυραννῶν ἀδούσ, πρῶτον  
μὲν ἰ εἴω ἰ καταλογίς με-  
πέστωις ἰ ἄστυ.

Περὶ σοῦ ποτε τιμὴ καὶ  
ἀγαθῶν χροῦν ἰς τις βου-  
λαί.<sup>α</sup>

Ὅστις σοῦ κρείστος καλῶν  
θανάτιος ἴσα ἰ Ἀθηναίος,  
οὐκ ἵσταται, ἰ σοῦ εὐθέος  
ἰ ἐχρῶ ἄστυ, ζῆτωι πο-  
τε φεῦγῶ, ἰ ποτε φεῦγῶ.<sup>α</sup>

Ὁ πατὴρ ποτὴν ἰ νόστος  
σοῦ ἰ ποτὴν ἀνδρῶν, ὡς  
ἰ εὖτος ἰμῶν διαλαδῶς σοῦ  
ἀφίτη.

Καὶ ποτὴν δὲ ποτὴν ἰ  
εὖτος ἀπλοῦς ἰ ἀγαθῶν οὐδῶ-  
μι, ὡς ἰ εὖτος καλῶν οὐδῶ,  
ἰ ποτὴν ἀγαθῶν σοῦ.

#### NOMINATIVE.

27. *When they have opened the body's pores, fire is kindled anew.*

28. *For the army being numerous, it will not be in the power of every city to accommodate them.*

29. *Wishing to send some one as a spy into Lydia, and to ascer-*

Ἄστυ ἰ εὖτος ποτὴν,  
καλῶν γινῶμι ἰ ποτὴν.

Ποτὴν γοῦ ἰ στρατῶν  
σοῦ, σοῦ ποτὴν σοῦ ποτὴν ἰ-  
δοχρῶν.<sup>α</sup>

Πεῦλαί σοῦ καταλα-  
δοῦς ποτὴν ἰ Ἀλκίαν, ἰ σοῦ

tain what the Assyrian is doing, Anaspes appeared unto him to be a suitable person to go on this mission.

30. But he goes forth in haste, and having both seen them humbled in spirit, and having heard the large concourse crying aloud with a mournful cry, tears are shed copiously by him also.

μειδων<sup>α</sup> ὡς τις στρατῷ ἢ Ἀσσυρίῳ, ὄκτου<sup>α</sup> αὐτοῖς ἐπιτηδίου ἡμῶν Ἀνασπῆτος ἐρχομαι<sup>α</sup> ἐπὶ αὐτοῖς.

Ὁ δὲ σπουδῆ ἐξερχομαι, καὶ πῶς<sup>α</sup> τὴν ταπεινὴν διακροαί, καὶ ακουῶ<sup>α</sup> ἐν ἑμῶν ἢ τοῖσι<sup>α</sup> βῆσαι, καὶ αὐτοῖς<sup>α</sup> τραχῆν ὄκτου.

ROMANSCOUR.

31. The storm being indeed such as thou mentionest, food having failed, not as much wine being at hand as to be smelled, numbers being worn out with labours, the enemy pressing on in the rear.

32. The wall being weak, and in one place even fallen down, if being also built low, and at the same time the gates standing open through security.

33. Since therefore they were enclosed from the sea, and plundered by land, some endeavoured to deliver up the city to the Athenians.

34. At last, many corpses lying upon each other in the river, and the army being destroyed, partly in the river, and partly, if any portion even escaped, by the cavalry, Nicias surrenders himself to Gylippus.

35. Wonder not my host, if when my child has appeared unhopéd for, I indulge in many words.

36. And when he had spent three months there, a plot having been formed by the Jews against

Χερῶν γὰρ ἐπι αὐτοῖς<sup>α</sup> λιγῶ, εἰς δὲ πικρῶν,<sup>α</sup> οὐκ ἔστι μὲν ἀπορροῦν παρῶν, ὅτι ὅτι τῶν πάλαι ἀναγορεύω,<sup>α</sup> ἐπιλαμῶν ὅτι ἰσχυροί.

Ὁ ἐπι τῶν ἀπὸ τῶν ἐπι, καὶ ἐπὶ ἢ καὶ ἐπὶ, ὅτι βῆσαι ἐπιλαμῶν,<sup>α</sup> καὶ πικρῶν ὅτι ὅτι ἀναγορεύω.

Εἰς τὴν ἐπι αὐτοῖς<sup>α</sup> ἢ ἀλλοῖς, καὶ κατὰ γῆν ἐπιλαμῶν, ἐπιλαμῶν<sup>α</sup> ἐπι τῶν Ἀθηναίων ἀπὸ ἢ πικρῶν.

Τέλος δὲ, νικῶν τὴν πικρῶν ἐπι ἀλλοῖς<sup>α</sup> κῆραι ἐν ἢ ἐπιλαμῶν, καὶ ἀπορροῦν ἢ ἐπιλαμῶν, ἢ μὲν, κατὰ ἢ ἐπιλαμῶν,<sup>α</sup> ἢ ὅτι, καὶ ἐν τῶν (μὲν) ἀπορροῦν,<sup>α</sup> ὅτι ἢ ἰσχυροί, ἢ Νικίας Γυλιππῶν ἰσχυροῦν ἀπορροῦν.

Ὁ ἐπι, μὴ ἀπορροῦν, ἐπιλαμῶν<sup>α</sup> ἐν τῶν ἀπορροῦν, καὶ ἀπορροῦν ἀπορροῦν, καὶ ἀπορροῦν ἀπορροῦν.

Καὶ ἐπιλαμῶν<sup>α</sup> μὴ ἐπι, κῆραι<sup>α</sup> αὐτοῖς ἐπιλαμῶν ὅτι ἢ ἰσχυροί, μὲν ἀπορροῦν.

him when about to set sail for Syria, a resolution was taken by him of returning privately through Macedonia.

37. The earth being torn open from its depths, Tartarus itself being laid bare, and the whole world being broken up and rent asunder, all things together, heaven, hell, things mortal, things immortal, together combat and share the danger in that fight.

38. Hunc igitur Pertinacem, nocte intempesta, sopore correptis oculibus, Latus atque Electus adeunt.

39. Illa hæc adhuc dicente, non expectavi ego finem verborum.

40. His expressis, felicitas in laudabilibus sit, an potius in honorabilibus rebus videamus.

γῶς ἄς ἰ Συρία, γινώσκῃ γινώσκῃ ἰ ἐπιπέσειν διὰ Μακεδονίαν.

Ἀνορθώθησαν μὲν τὰ βάθη γῆς, αὐτὸς δὲ γινώσκῃ Τάρταρος, ἀναστρεφθεὶς δὲ ἕλος καὶ διαστρεφθεὶς ἰ κόσμος λαμπρῶν, πῶς ἅμα, οὐρανὸς, γῆς, ἰ ἐναιεῖς, ἰ ἀθανάτους, ἅμα ἰ τοῖς συμπυκνωμένοι καὶ συγκαθόμενοι μάχη.

## CHAP. XLII.

The infinitive mood has an accusative before it, when its agent or subject is different from that of the preceding verb; but a nominative when they are the same.

When the preceding verb and the infinitive relate to the same person, the pronoun, unless emphatical, is omitted before the latter; but when they relate to different persons, the pronoun must be expressed.

The infinitive mood is governed by verbs, participles, and adjectives.

The infinitive, with the accusative frequently before it, is often put absolutely, being preceded by the particles ὡς, ὡςτα, ὡςτα, ὡςτα, ὡςτα, and some others, either expressed or understood.

The infinitive is often put elliptically, ἰπῶ, βλάπτει, εὐαίτη, ὡς, ἰδῶν, κίδων, or τυχῶν, being understood to govern it.

1. Τῆσδε γὰρ θεῶν οὐκ ἴσμεν ἅπαντα, ἀλλὰ τὰ μετὰ ταῦτα· οὐ γὰρ οἶσιν ἅπαντα τὰ θεοὶ, ἀλλὰ τὰ μετὰ ταῦτα· οὐ γὰρ οἶσιν ἅπαντα τὰ θεοὶ, ἀλλὰ τὰ μετὰ ταῦτα.

Οὐκ ἴσμεν μὲν ὅσα, ἰ ὡς ἰ μὲν ὅσα, ἰ δὲ οὐκ ἴσμεν μὲν ὅσα, ἰ δὲ οὐκ ἴσμεν μὲν ὅσα, ἰ δὲ οὐκ ἴσμεν μὲν ὅσα.

2. The accuser also said, *that he* (Socrates) *observed* respecting friends, that it is of no advantage *that they be well disposed*, unless they shall also be able to benefit.

3. He thinks *that he himself* knows all things.

4. I pass over in silence *that I myself* have been frequently crowned.

5. He showed *that Cyrus* was an enemy to the king, but *he himself* a friend.

6. We shall not say *that we ourselves* are blamable.

7. Each hoping *that he shall* do nothing himself.

8. And *they* said *that they* saw the royal standard.

9. And in doing these things, *wilt thou* say *that thou* art acting a just part?

10. For *he* said on that occasion, *that he* heard this remark from many, that a sincere and good friend would be the most valuable of all possessions, while *he* said *that he* saw the generality of men caring about every thing rather than the acquisition of friends.

11. Do not thou *hasten to be* rich, rather than *to appear to be* good.

12. A man who is about to do a great action is *accustomed to do* so.

13. Whenever the boys *seemed to be fit to learn* something.

14. Without virtue it is not easy *to bear* fortunate circumstances properly.

15. *When he* saw Agatho.

16. Great vengeance fell upon

Φημι ὅτι κατηγορῶν, κερὶ ἰ φίλος αὐτοῖς λέγει, ὡς εὐδὸς ἐφίλος τούτοις ἐγώ, εἰ μὴ καὶ ὠφελεῖν δύναμαι.

Οἰομαι αὐτοῖς πᾶσι εἰδέναι.

Παραλίπω τὰς ἑλλὰς ἀνεῖς στεφανῶν.

Διότι μὲν Κύρου ἐχθρὸς ἦν τοῦ βασιλέως, αὐτοῦ δὲ φίλος.

Οὐκ ἄριστος γὰρ αὐτοῖς φημι ἐγώ.

Αὐτοῖς μὲν εὐδὸς ἰκανοῦς εἶμαι ἐπιτιθεῖν.

Καὶ ἰ βασιλέως ἐχθρὸς ἦν ἐγώ φημι.

Κοι φημι, εἴ τις εἶμαι, δικαιοῦσθαι σφραγίσαι;

Οἷοντι μὲν γὰρ ὅτι φίλος φημι εἶμαι, ὡς πᾶσι κτήμα κρησίστις ἐν ἐγώ φίλος εὐφροῦν καὶ ἀγαθὸν ἐπιτιθεῖν. ὅτι τοῖς πολλοῖς ἔγω φημι ἰ ἐχθρὸς ἢ φίλος κρησίστις.

Μὴ σπεύδω πλουτεῖν μάλλον χρηστὸν δοκέω ἐγώ.

Ἐπί τῷ ἐκείνῳ πράγματι αὐτὸς πρὸς με γὰρ.

Ἐπιδοῦν δοκέω ἰκανὸς ἐγώ ἰ πᾶσι μαθηταῖς ἐγώ.

Αὐτὸ ἀριστὸν ἐν ἑαυτοῖς φημι ἐπιτιθεῖν ἰ ἐπιτιθεῖν.

Ὦς εἶδον Ἀγαθόν.

Ἀνεβλήθη ἐπιτιθεῖν με.



Census, for this reason, (as we may conjecture), because he thought himself to be the happiest of all men.

17. They made a great outcry, so that the enemy heard it.

18. Those from the city marshalled themselves, so as to fill the road.

19. The God of glory appeared unto our father Abraham, being in Mesopotamia, before he dwelt in Charran.

20. Lord, come down quickly before my child dies.

21. I often spent my time in banquets, until I forgot all things, if there was any thing troublesome in human life.

22. Do thou always excel and be superior to others.

23. Do thou go home, and offer sacred hecatombs to the immortal gods.

24. Contradict and examine my discourse.

25. Say that thou hearest the voice of Hercules.

26. ¶ We must earnestly endeavour, by whatever method one can, both by education and by pursuits, and by the sciences which we learn, to flee from vice, and attain to its contrary.

27. Although he never promised to be a teacher of this, yet he made those who associated with him to hope, that they, imitating him, would become such (as he was).

28. It is better that one die of hunger, being without grief or fear,

γας Κρείσις, (ὡς παραζώ),  
ὅτι κινήσῃ ἑαυτὸν ἐπὶ ἀν-  
θρώποις ὅπως εὐδίας.

Κρείων εὐδίας ἐπιμα<sup>2</sup>  
ὥστε ἰ πολέμοις ἀκούει.

Ὁ δὲ ἐκ αὐτοῦ ἐπιμα-  
σω, ὥστε ἀπολαύσῃ ἰ  
ἰδίας.

Ὁ Θεὸς ἰ δόξη ἐπι-  
μα<sup>2</sup> ἰ εὐδίας ἐπὶ Ἀβραάμ,  
πρὶν ἐν Μεσοποταμίᾳ, πρὶν  
ἢ κατακίω<sup>2</sup> αὐτὸν ἐν Χαρ-  
ρᾶν.

Κείριος, κατακίω<sup>2</sup> ἐπὶ  
ἀειδής<sup>2</sup> ἰ ταῖς ἐπιμα.

Δοκίω<sup>2</sup> ἐν ἐπιμασίᾳ ἐπι-  
λαύς μὲν, μέχρι ἢ ἐπιμα-  
δίων<sup>2</sup> παρ<sup>2</sup> ἢ τις χαλε-  
πὸς ἐν ἐπιμασίᾳ βίος ἐπιμα.

Αὐτὸν ἀειδέσθω καὶ ἐπι-  
μασίᾳ ἐπιμα ἀλλὰ.

Οὐκ ἔστιν ἀειδέσθω, ἐπιμα  
δ' ἰδίας ἐπιμασίᾳ ἀειδίας  
δίας.

Ἀντιμασίᾳ καὶ ἐπιμασίᾳ ἰ  
λαύς.

Φασὶν δ' αὖτις ἰ Ἡρα-  
κλῆος εὐδίας.

Πρὶν ἀπολαύσθω μὲν ἰδίας ἐπι-  
μασίᾳ, καὶ δὲ ἐπιμασίᾳ καὶ  
δ' ἐπιμασίᾳ, μαθήματα ἐπι-  
μασίᾳ μὲν κακὰ, ἐπιμα-  
σίᾳ δὲ ἀειδέσθω<sup>2</sup>.

Καὶ ἐπιμασίᾳ ἐπιμασίᾳ ἐπι-  
μασίᾳ ἰδίας ἐπιμασίᾳ ἐπι-  
μασίᾳ, ἀλλὰ ἐπιμασίᾳ ἐπιμασίᾳ  
ἰ ἐπιμασίᾳ ἐπιμασίᾳ ἐπιμασίᾳ, με-  
μαθήματα ἐπιμασίᾳ, ἐπιμασίᾳ γνο-  
μαί<sup>2</sup>.

Κείριος δὲ ἐπιμασίᾳ ἐπιμα-  
σίᾳ, ἀειδέσθω καὶ ἀειδέσθω

than live in plenty, being troubled; and it is better that thy son be bad, than thou wretched.

29. But he has come to this pitch of pride, as to send now to the Eubœans such letters.

30. Having left the judgment-seat, we came to the place of punishment; but there, my friend, there were many and miserable things to hear and see.

31. Be present, then, said he, at the doors, clothed with these dresses, before the sun rises, and stand as Phœraulus the Persian shall tell you from me.

32. When thou mayest have to encounter danger for thy friend or country, do not consult the soothsayer, whether thou oughtest to do it. For if the soothsayer declares to thee that the omens have been bad, it is evident that death is signified, or the maiming of a part of the body, or flight.

33. Miror igitur, quo tandem pacto, persuasū fuerint Atheniensibus, Socratem de Deis non esse mentis esse.

34. Quid jucundum nosti, nihil horum causā facere volens? quæ jucundorum appetitum non expectas, sed, priusquam appetas, omnibus repletis; priusquam esuriat comedens; priusquam sitias bibens?

35. Rhetor Demias advenit, plebiscitum habens in dextra, et se comægruinenon nostram esse dicens.

γνομιαι,\* η ζω εν αρθ-  
νης,† ταρτασω κριστων δε  
ε σους κακος εμαι, η συ κω-  
κοδαιμων.

Ο δε εις είντης\*\* εβρη  
ερχομαι,† ωστε επιειδλω  
Ευβοιας ηδη ταυτας επι-  
ταλη.

Αριστημι† ε δικαστηριον,  
ερχε ε κωλοστηριον κρη-  
νισμαι\*\* ειδα δε, ω φιλος,  
πειλος και ελθεις επι  
ακτου† και ειδω.\*

Παρταμι εν, φταμι, επι  
ε θυρη, κωσμαι† ε σπαλη  
είντης, ερον ηδωκ αναειδλω,  
και κηθησεται ως αν συ φε-  
ραυλος ε Παρτες εβαγγι-  
λω† παρα εγω.

Οταν οι συγκοδοντω\*  
φιλος† η πατρις, μη μαι-  
τιοσμαι, ε συγκοδοντες.  
Ην γαρ εριστω\* συ ε μαι-  
τις, φουλος γνομαι ε ηρος,  
εθλος δει ε δικαυος σεραι-  
νω, η σερως μερος σωμα,  
η φυγη.

## CHAP. XLIII.

Participles are often used instead of the infinitive, after verbs denoting an affection or emotion of the mind.

The participle is used after the adjectives *φανερὸς*, *δηλὸς*, and their compounds, after *ἀφανὲς*, *ἐπιφανὲς*, &c.; and the adjective is commonly rendered in English by its adverb.

1. I remember to have received this wealth.

Μνησθε<sup>σ</sup> εἶτας διαδεχόμεναι<sup>σ</sup> ἢ εὐλατεῖς.

2. I know that I am come to a powerful city.

Πρὸς εὐδὴν τεύτρωμας εἴην<sup>σ</sup> ἔγω.

3. We might continue to be most happy.

Μακίστα αὖ εὐδοίμεναι διατελεῖν.

4. I will not cease to have God for my defender.

Θεὸς ὡδὸν ἐπιστάτης ἔγω.

5. He appeared to surpass all his contemporaries.

Παρ' ὃ ἕλατ' ἑκατέρω φαινόμεν<sup>σ</sup>.

6. They continue to maintain the peace.

Ὁ στρατὸς ἔγω διατελεῖν.

7. I, my friends, am delighted to be honoured by you.

Ἐγω, ὡ φίλοι, ἔγω μενέσθε σὺ τιμῶν.

8. I perceived that I was very unwise, and foolishly exasperated.

Αἰσθάνομαι<sup>σ</sup> ἀβουλῆς τεύλος ἔγω καὶ ματηνὸν θυμῶμαι.

9. He continued to injure no one indeed, but to honour the good and to punish those that offended.

Διατελεῖν<sup>σ</sup> οὐδὲν μεν ἀδικῶν, ἢ ὅτι χρηστῶν τιμῶν, ἢ ὅτι ἑνοχλήτων<sup>σ</sup> καλῶν.

10. And I am not ashamed to say these things.

Καὶ οὐτὲς μεν οὐκ ἀσχύνω<sup>σ</sup> λεγῶν.

11. No one will appear to have gained this honour more nobly.

Οὐδὲς φαινόμεν<sup>σ</sup> ἢ τιμῶν εἶτας καλῶν κτισομαι<sup>σ</sup>.

12. No one, either mortal, or demi-god, or immortal, will be found to have received the kingdom more honourably.

Οὐδὲς, οὐτε ἀνθρώπος, οὐτε ἡμίθεος, οὐτε ἀθάνατος εἰρησῶν, καλῶν λαμβάνω<sup>σ</sup> ἢ βασιλείαν.

13. I never ceased to pity ourselves, and to think the king and those with him happy.

Οὐ ποτε στυγέω<sup>σ</sup> ἔγω μεν ἑαυτῶν, βασιλεὺς δὲ καὶ ἢ σὺν αὐτοῖς μακαρίζω.

14. He was evidently endeavouring to surpass.

Φανέρως ἐγὼ πικρῶν σπέρω<sup>σ</sup>.

15. Those about Arius, were

Εὐθὺς ἐγὼ ἢ ἐπὶ ἢ

evidently giving less attention to the Greeks.

16. He did not *secretly* make use of divination.

17. He *evidently* did those things also from choice.

18. He *openly* sacrificed, oftentimes at home, oftentimes on the public altars of the city.

19. ¶ I will obey God rather than you; and as long as I breathe and am able, I will not cease to cultivate philosophy.

20. But the Assyrian, when he knew the spies to be advancing, orders two or three chariots and a few cavalry to spring forth and flee.

21. The same day, when he heard that Cyrus was there, he led away the army quickly unto him.

22. And thus neither wilt thou be found *injuring* thy masters, nor will it have been consulted badly for ourselves.

23. Art thou not *astounded* to be so *careful* of riches, and glory, and honour, that they may be to thee as abundant as possible; but dost thou take no care, nor think at all of thy understanding, and of truth, and of the soul, that it may be as good as possible?

24. O Gadatas, thou hast *evidently* been persuaded by Hystaspes, to entertain those sentiments which thou utterest.

25. Where men think, that he who excels will neither be proclaimed by a herald nor receive rewards, there they *evidently* are without feelings of emulation towards one another.

Ἀρκεῖς ἦσαν ἢ Ἑλλήνων  
ἐρωτήσω ἡ σέως.

Μυστικῶς (τὴν) χρησάμενος  
οὐκ ἠφανές ἦν.

Καὶ ταῦτα ἐκ προαιρέσεως  
ἠθέλησεν ποιῆσαι.

Θυμω φανερῶς καὶ, πολλὰ  
καὶ μὲν οἴκῳ, πολλὰ καὶ ἐν  
ἐπιπέδοις ἢ κοινῶν ἢ πόλεως βωμῶν.

Προσέειπεν ἢ ἑὸν μάλλον ἢ  
σοῦ καὶ ἕως ἄν τις ἐπιπέδῃ  
καὶ εἰς τὴν ἐπίστασιν, οὐ μὲν  
ἐπιπέδῃ.

Ὁ δὲ Ἀσσύριος, ὡς γινώσκων  
καὶ ἐπιπέδῃ ἢ ἐπιπέδῃ,  
ἐρωτῶν ἐπέδῃ ἠρῶν ἐπιπέδῃ  
ἐπιπέδῃ ἢ ἐπιπέδῃ, καὶ ἐπιπέδῃ  
ἐπιπέδῃ.

Ἀκούσας, ἐπὶ ταχέως  
ἐπιπέδῃ Κύρου, ἐπιπέδῃ ἐπιπέδῃ  
ἐπιπέδῃ ἢ ἐπιπέδῃ.

Καὶ οὕτως οὐκ ἐπιπέδῃ  
ἐπιπέδῃ ἢ ἐπιπέδῃ, οὐκ ἐπιπέδῃ  
ἐπιπέδῃ βελούδῃ ἐπιπέδῃ.

Χρησάμενος μὲν οὐκ ἐπιπέδῃ  
ἐπιπέδῃ, ἕως ἄν τις ἐπιπέδῃ  
ἢ ἐπιπέδῃ, καὶ ἐπιπέδῃ καὶ ἐπιπέδῃ;  
ἐπιπέδῃ δὲ, καὶ ἐπιπέδῃ, καὶ  
ἢ ἐπιπέδῃ, ἕως ἄν τις βελούδῃ  
ἐπιπέδῃ, οὐκ ἐπιπέδῃ ἐπιπέδῃ  
ἐπιπέδῃ;

Ὁ Γαδάτας θεῶν ἐπιπέδῃ  
ἐπιπέδῃ ἢ Ἐπιπέδῃ ἐπιπέδῃ  
ἐπιπέδῃ γινώσκων ἐπιπέδῃ.

Ὅπου μὲν οὐκ ἐπιπέδῃ  
ἐπιπέδῃ ἢ ἐπιπέδῃ μὲν ἐπιπέδῃ  
ἐπιπέδῃ, ἕως ἄν τις ἐπιπέδῃ  
ἐπιπέδῃ, ἐπιπέδῃ ἐπιπέδῃ ἐπιπέδῃ  
ἐπιπέδῃ ἐπιπέδῃ ἐπιπέδῃ  
ἐπιπέδῃ.

26. *Non cessabo scribere.*  
 27. *Sed quomodo agit? Scribe desinit.*  
 28. *Videtur animus immortalis esse.*  
 29. *Manifestum erat eum neminem diligere.*  
 30. *Manifestum erat eum animi sollicitudine affici.*

—

CHAP. XLIV.

The verbs *τιμι*, *εγγισσω*, *λεωσχω*, *γινωμι*, *κορω*, *εχω*, *φιλω*, *λαβω*, and some others, are used with participles after them, which require to be rendered, in Latin, by the mood and tense of the verb annexed, while the verbs themselves are most generally rendered by adverbs.

1. *WILT thou not be silent?*  
 2. *Into how great a desire hast thou thrown us, if these things are so! And they are so, said he.*

Οὐ θιωσῶ<sup>δ</sup> τιμι;  
 Ὅς τις μεγας τις εὐθυ-  
 μιαι ἐμβαλλω<sup>ε</sup> εγω, η αἰσας  
 εὐτως εχω. Αλλα τιμι,  
 σπει, εὐτως εχω.

3. *This plan of operations was fit for nothing else, than for stealing away or retreating with rapidity.*

Οἷος ἡ στρατηγια τιμι  
 κλεψας αλλος δυναμαι, η απο-  
 διδρασκω<sup>δ</sup> η απορευγω.<sup>ε</sup>

4. *But if you shall do these things which you mention, know that you will put to death a man who has already watched much for you.*

Ην ὅς ποιω, ἰς λαγω,  
 σπει ἰσι κληρ κατακτανω<sup>δ</sup>  
 τιμι, κωλες μιν ὅς προ ες  
 αγροστω.<sup>ε</sup>

5. *The river Selinus happened to run through the middle of the country.*

Τυγχωνω<sup>δ</sup> ἰς ἰσι μεσας  
 ἰσι ἡ χωριον ποταμος Σελι-  
 νους.

6. *One of the attendants called him, in order that he might inspect the entrails which had been taken out; for he happened to be sacrificing for the purpose of ascertaining the future.*

Καλω<sup>δ</sup> εις αυτος ἡ λεη-  
 ρεως, ἰσις εἰδω<sup>δ</sup> ἡ κληρ  
 ἰσαιτω,<sup>ε</sup> τυγχωνω<sup>δ</sup> γορ  
 ἰσι.<sup>ε</sup>

7. *But Clearchus ordered Tolmides, an Elean, whom he happened to have as a herald with him, to proclaim.*

Κληρως ἰς Τολμιδης  
 Ηλως, ἰς τυγχωνω<sup>δ</sup> εχω  
 σορ<sup>δ</sup> ἰσιου κληρ<sup>ε</sup> αυτω<sup>δ</sup>  
 κλεσω.<sup>ε</sup>

8. *I happened to say that there*

Τυγχωνω<sup>δ</sup> λαγω, ἰσι ες.

would be to us, many and favourable hopes of safety.

9. Tribes have been separately formed by the state.

10. We will endeavour, with the aid of the gods, to inflict vengeance on any one who injures us; but if any one do us kindnesses, we will, even as far as we are able, not be inferior to this one in doing good.

11. We never as yet did you any injury.

12. And when again he may have turned back.

13. If my mother did not live.

14. Do thou observe if he be retained in sleep.

15. But do thou, if it appears good to thee, hold in light estimation the honours of the gods.

16. Since thou, O mother, with tears and lamentations deplore my deceased father and beloved country.

17. The Scythians came to the bridge long before the Persians.

18. But the foot immediately proceeded on a run to Epipolis, and ascend by Euryelium, before the Syracusans arrived.

19. We no sooner came to Truzen, than we were seized with such violent diseases.

20. But when day dawned, they proceeded in silence, drawn up in battle array, against the enemy; and (without difficulty), for there was a mist, so that they approached near undiscovered.

21. And Cyratadas, while they were landing at Piræus, occupied

λους και καλας ελπιεσ εγω ειμι σωτηρια.

\*Υπερ μιν ε σολεσ υπερχω διατριω' ε φιλη.

Αδικοσδ μανται σιφραμδ αν ε θεσ αρμωνι, αν μανται εγω εσ πτωσ υπερχω, και ιστας εγ γτ δυναμωσ εκχ ησταμαι εσ πτωσ.

Εγω εσ ουδωσ εμεσδ' υπερχω' κακωσ στωσ.

Και εσταν εσ σελιν απεμει' γινεμαι.\*

Ει μη κερω ζωμ ε εμεσ ε' Ορωσ καθ' εστας μη εκπλωσ' κερω.

Σι δ' εσ ουτωσ, ε ε θεσ δυναμωσ' απμαζω' εχω.

Εστι εσ, μητηρ, σει δακρυα και γρωσ ε δνηστω' πατηρ, πατηρ εσ φιλωσ, κατωστωσ εχω.

Φετανδ' σελωσ ε Σκυθωσ ε Περσισ εσ ε γαρυρα αρικτωμαι.\*

\*Ο δε πεζωσ χωρετω' ουδωσ δρωμωσ προς ε Επιπολι, και φετανω αναβατω' κρητα ε Εουρυελιαν, πριν ε Συρακουσικωσ επαγγινεμαι.\*

Οικα φετανω' εσ Τριζων ερχομαι,\* και ταρτωστωσ κωσ λαμβανω.\*

Εστι δε ημερα υπερανω,\* σερνωσ εσητη συνασσω εσ εσ πωλεμωσ, και γαρ ωμωχλη γινεμαι\* ουτεσ λαμβανω' εγγωσ κρητωερχομαι.\*

Και ε Κυραταδωσ εσ ε εχλωσ, κωστωστωσ εσ Πιραιω.

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unobserved amid the crowd, and saved himself into Decelia.

22. ¶ As often also as he supped and slept in any place, he did not kindle a fire by night in his camp, but made a light in front of his army, in order that no one might approach unobserved.

23. When the camp of the Assyrians was taken, her husband happened not to be in the camp, but was gone as ambassador to the king of the Bactrians.

24. I would be very grateful to the Deity, if I should not be mistaken in the opinion which I express to have of thee.

25. And if you will break those, or succumb to those who are breaking them, I predict to you, that you will inevitably give up the government of the state.

26. Do not forget hospitality to strangers; for by this, none have entertained angels unawares.

27. If the murder of husbands shall be lawful for women, you cannot any longer avoid dying (death), or you must become the slaves of women.

28. *Fatis in Saturni sacello deambulabamus.*

29. *Imprudens interfectorem filii sui alebat.*

30. *Ut nec Cyrus nec Cilices juga praeceperunt.*

31. *Una adhuc pars imperii reliqua est, si quid modo fatis intelligo.*

τος, λαθάνω<sup>2</sup> ἀτιθέμεται,<sup>3</sup>  
καὶ ἀπὸ τοῦ<sup>2</sup> ὄχλου<sup>3</sup> εἰς Δεκελίαν.

Ὅταν δὲ ἐπινοήσῃται<sup>2</sup> καὶ  
καθίσταται,<sup>3</sup> ἐν μὲν ἡ στρατοπέδῳ  
ἐκὼς νυκτὸς οὐκ αὐτῷ,<sup>3</sup>  
πρὸ δὲ ἡ στρατοπέδου<sup>3</sup> εἰς  
πῦρ, ἵνα μὴ τις λαθάνῃ<sup>2</sup>  
ἐπιπέσει.<sup>3</sup>

Ὅταν ἀλάσκει<sup>2</sup> ἡ ἡ Αἰθίο-  
ρος στρατοπέδου, ἡ ἀνὴρ αὐ-  
τῆς ἐν τυγχάνῃ<sup>3</sup> ἐν ἡ στρα-  
τοπέδῳ αὐτῆς ἀλλὰ πρὸς ἡ  
Βακτριανῶν βασιλεὺς ἐπι-  
πέσει<sup>3</sup> ἐπιπέσει.<sup>3</sup>

Πολὺς ἀν ἡ θεὸς χάρις  
εἶμι,<sup>3</sup> ἐν μὲν ἀπιστίας<sup>3</sup>  
ἡ δεῖξαι<sup>3</sup> ἐν τυχῶν πρὸς ἐν τυ-  
χάνῃ.

Εἰ δὲ καὶ εἴ τις<sup>3</sup> κατα-  
λάσκει<sup>2</sup> ἡ καταλάσκει<sup>3</sup> ἐπι-  
πέσει, ἐπιπέσει<sup>3</sup> ἐν λα-  
θάνῃ<sup>2</sup> ἡ ἐπιπέσει<sup>3</sup> ἐπιπέσει<sup>3</sup>.

Ὁ φιλαργίᾳ μὴ περιλάσκει-  
ναι<sup>2</sup> διὰ εἴ τις<sup>3</sup> πρὸς λα-  
θάνῃ<sup>2</sup> τις ἐπιπέσει<sup>3</sup> ἀγγελοῦ.

Εἰ ἀρσὴν φονεὺς τῆς γυναι-  
κῆς, οὐ γυναικῆ<sup>3</sup> ἐπὶ αὐτῆς  
καὶ ἡ γυνὴ δουλεύει<sup>3</sup> χεῖρας.

## CHAP. XLV.

The Greeks use μέλλω with an infinitive, to express the future, both active and passive, which, in Latin, would be rendered by a participle of the future and the verb sum.

1. AND here I mean to exhibit it against the third day—(ostensurus sum).

Και εἰς αὐτὴν μέλλω τὴν τρίτην ἡμέραν ἐπισημαίνειν.

2. They are about to perform the funeral obsequies—(facturi sunt).

Τὰς ἐπιτάφιας μέλλω ποιεῖν.

3. Concerning what things ye are about to decide—(judicaturi estis).

Περὶ ἧς ἐστέ μελλῶ κρίνειν.

4. First consider in thy mind, every thing which thou mayest be about to utter—(verbis prolaturus sis).

Πρῶτον ἐν τῷ νουί μελλῶ λέγειν ὅσα ἐπιθέσειν ἐπιθυμῶ.

5. Did not I say that you two were going to be troublesome to me?—(molestiam allaturi essetis).

Οὐκ εἶπα ὅτι ὑμεῖς ἔσθε ἐπιβραβεύουσι μετὰ μοίᾳ;

6. If thou wouldst even hear the words which are going to be mentioned—(sunt proferenda).

Καὶ ἀκούειν ἐπιθυμῶ τῶν λόγων.

7. After this, Scythias removed his camp farther; but the Greeks took up their abodes among the villages, whence, after having supplied themselves with as much provisions as possible, they intended to proceed to the sea—(ituri erant).

Ἐπειδὴ οὖν Σκυθίας ἀπέστησεν τὸ στρατόπεδον ἄλλο, ἡ δὲ Ἑλλήνων οὐκισίαν ἐν ταῖς κωμαισὶν ἐποίησαν, ἐκεῖ ἐπιβραβεύουσι μελλῶ ἐπιπέσειν ἐπιθυμῶ ἐπὶ τὴν θάλασσαν ἵκειν.

8. He said this, signifying by what death he was about to die—(morigeratus erat).

Οὕτως λέγειν, σημαίνειν τὸν θάνατον μελλῶ ἀποθνήσκειν.

9. When the nightingale was about to be killed—(occidenda esset).

Ἀκούων ἀπαφθῆναι μελλῶ.

10. ¶ Thou appearest to me to say, Socrates, that if we would acquire a good friend, we ourselves must be good both at speaking and acting—(comparaturi essemus).

Δίκεται μοί, ὡς Σωκράτης, εἶπαι ὅτι εἰ μελλῶ ἀγαθὸς εἶναι κατασκευάσειμι φίλον, αὐτὸς ἐγὼ ἀγαθὸς εἶναι χρῆμαί λέγειν καὶ ποιεῖν.



11. For who, being about to make any thing, is ignorant what he is about to make?—(facuturus sit), (facturus est).

12. Those who are about to be auxiliaries, ought to be friends, not enemies; neither envious in the prosperity of their commander, nor treacherous in his adversity—(futuri sunt).

13. In the (play) Cresphontes, Metope is about to kill her son, and does not kill him, but on a sudden discovers who he is; and in the Helle, the son, being about to give up his mother, finds on a sudden who she is—(occisura est), (dediturus).

14. Nonnullus occidit, nonnullos (occisurus) erat.

15. In hoc ipso die, lanuus erat unusquisque vestrum sententiam, de sua etiam ipseius dicendi libertate.

Τις γὰρ, μέλλω ποιεῖν;  
εἰς, ἀγνοεῖ εἰς μέλλω ποιεῖν;

Φίλος, οὐκ ἐχθρὸς δεῖ εἶναι,  
ὁ μέλλει εὐμαχῶς εἶναι,  
καὶ μὴτε εἰς ἡγεμόνα  
φθόνου, καὶ μὴτε ἐν ἐκείνῳ  
πρεσβυτέρου.

Ἐν ἡ Κρέσφοντες, ἡ Με-  
τροπὴ μέλλω ἡ υἱὸς ἀποκτε-  
νεῖν, ἀποκτενεῖ δὲ οὐ, ἀλλὰ  
ἀπογνωρίζω καὶ ἐν ἡ Ἑλ-  
λῆ, ἡ υἱὸς, ἡ μητέρα ἐκδίδω.  
με μέλλω, ἀπογνωρίζω.

## CHAP. XLVI.

The time when it is commonly put in the genitive, sometimes in the dative; how long in the accusative.

1. But the Greeks, having gone forth each day with their beasts of burden and slaves, brought away without fear, wheat, barley, wine, figs.

2. For, on the preceding day, sending, he entered us to deliver up our arms.

3. On the following day, sailing thence with a favourable wind, they coasted along for two days.

4. For we indeed thought that you intended to attack the enemy by night.

5. This then was the termination of affairs on this night, but

Ὁ δὲ Ἕλληες ἕξασιν ἡμέ-  
ρας ἡμέρας ἐν ἡ ὑπερβύσσῳ  
καὶ ἡ ἀνδραπόδων, φέρουσιν  
ἀδύσως σῦρος, κριθῶν, οἴνου,  
φυτῶν.

Ὁ μὲν γὰρ προέβη ἡμέ-  
ρα, ἐπέμπε ἡ ἕλπον παρα-  
δίδωμεν κειλεῖται.

Ἐνεσθῆεν ἡ ἰσχυρῶς (ἡμέ-  
ρα) ἀναγνῶσθαι ἐπιπλοῦς καλῶς,  
πλοῦς ἡμέρας δύο πέρα γῆ.

Ἐγὼ μὲν γὰρ ἡμῶν εἰς  
ἡ νύξῃ ἡμῶν εἰς ἡ ἐπιπλοῦς.

Ὁ μὲν οὖν νύξῃ εἰς εἰς εἰς  
ἡ τέλος γῆμῶν ἡ δὲ ἰσχυ-  
ρῶς.

on the following day they brought them to the army.

6. And, having stationed watches, they slept during the night.

7. Having said these things, he was not guilty of a falsehood; for the young man, becoming delighted with wine, ceased not drinking either by night or by day.

8. I wish to inform some, and to remind others of you, that of those advancing against us, they who occupy the right wing, are the same whom you, on the fifth day (preceding this), having routed, pursued.

9. Thence they proceeded, during all the succeeding day, through snow.

10. Xenophon, having taken with him Polycrates, went by night to the army of Scythæ.

11. In this month ye sent away Charidemus, having ten empty ships, and five talents of silver.

12. But the generals and captains, having come from Aristarchus, brought back intelligence, that at present indeed he requests them to depart, but to come at evening.

13. ¶ And they come to the sacred mountain on the fifth day: the mountain's name was Thebes. But when the foremost came upon the mountain and beheld the sea, a great cry arose.

14. Thus many lay, as if a rout had taken place, and the despondency was great. On the following day, however, no one died, but almost about the same hour they recovered their senses, and

φατος (ἡμῶν) προσάγει ἄν-  
τες ως ἰσχυροτάτω.

Και ὁ μὲν νῆξ, φυλακῆ  
εἶπε, καὶ ἀποβῆ.

Οὗτος εἶπε, ὡς φησὶν, καὶ  
ἀλλὰ ὁ νεανίας ἔδωκεν  
αὐτῷ, καὶ νῆξ, καὶ ἐν τῇ ἡμέρᾳ  
εἶπε, καὶ εἶπε.

Ὁ μὲν διδάσκω, ἵνα ἴσῃ  
παρανοῶν ὅτι βουλομαι, ὅτι  
τοιαῦτα, ὅτι προσέτιμα, καὶ ὁ μὲν ἰ-  
δίως (αἰσῶν) ἔχων ἴσῃ  
ἡμῶν, σπαστοῦς ἐρεῖται  
ἐπινοῶ.

Ἐνταῦθα ἰσχυροτάτω ἡμέρᾳ  
ἄλλας πορεύσασθαι διὰ χιόνων.

Ὁ Σπυρίων παραλαβὼν  
νῆξ Πόλυκράτους ἰσχυροτάτω  
νῆξ εἰς τὴν Σκυθῶν στρατοῦμα.

Οὗτος ἰσχυροτάτω ἄλλα ναῖς  
ἀποπέμψων ἔχων Χαιρέδημον  
πέντε, καὶ πέντε ταλάντων  
ἀργυρίου.

Ὁ δὲ στρατηγὸς καὶ ἰσχυροτάτω  
λοχαγὸς ἔχων παρὰ ὁ Ἀρι-  
σταρχῶν, ἀπαγγέλλων ἵσῃ  
ὅτι μὲν αἰσῶν αὐτοὺς χιλιῶν  
ἵσῃ ἀλλὰ δὲ ἔχων.

Καὶ ἀπονοῦμαι εἰς ἰσχυροτάτω  
αὐτοὺς ἰσχυροτάτω ἡμῶν ὀνομα-  
σῶν ἡμῶν ὁ ὄρος Θεβῶν. Ἐντα-  
ῦθα δὲ ἰσχυροτάτω γινώσκων εἰς  
ἰσχυροτάτω, καὶ ἀποβῆ ἰσχυροτάτω  
τοῦ, ταλάντων ἀποβῆ γινώσκων.

Καὶ αὐτοὺς εἰς ταλάντων, ὡς  
εἶπε ἐρεῖται γινώσκων, καὶ  
εἰς ταλάντων ἡμῶν ὀνομα. Ὁ δὲ  
ὄρος αὐτοὺς ἀποβῆσθαι μὲν οὐ-  
δαίς, αὐτοὺς δὲ ἰσχυροτάτω  
ὄρος φησὶν, εἰς ταλάντων καὶ

on the third and fourth day arose, as if after a draught of medicine.

15. The man, having taken me with him, washed me for nine and twenty days, having begun with the moon.

16. Hail, Menippus! and whence hast thou come unto us? for thou hast not appeared this long time in the city.

17. The narrative of the Odyssey is long; a person being many years abroad, and watched by Neptune, and being alone.

18. I say that five hundred of these should be Athenians, of whatever age may appear to you to be right, serving an appointed time, not long, but as much as may seem to be right, in succession to each other.

19. If a law should be enacted, that persons not eating be not hungry, and not drinking be not thirsty, nor be cold in winter, nor warm in summer, no law could be able to bring it to pass that men obey as to these things.

20. Moreover even yet at the present day, every ninth year, the Delphians send boys of noble birth, and one from among themselves as an architheorus.

21. *Postidie* Tigranes ipse aderat.

22. Quam vero advenit finis a fato prestatutus, non oblivione inhonorati jacent, sed memoria per omne tempus hymnis celebrati florent.

23. Vestem indueris non modo vilem, sed eandem quoque *estatis et hyeme*.

εταυρας αυστου, <sup>αδ</sup> ωστε  
εα φορηακισθισαθ

Παραλαβωνθ' δε εγω ε  
ανεγ' ημερη εντα και ακι-  
ση, αρια ε Σελουη αρχω, <sup>αδ</sup>  
λαωθ.

Χαιρε, ω Μενιπυθ' και  
ποθη εγω αρκισθισαθ; ταλαθ  
γυθ' χροθθ ου φανωθ εθ ε  
ταλθθ.

Ο Οδυσηθ μακροθ ε λε-  
γηθ' εμθ, αποδημωθ εθ εθθ  
τολαθ, και παραφολαττω  
θου ε Πισθουθ, και μεθθ  
εμθ.

Οθθθθ δε Αθηναιοθ φημθ δεθ  
εμθ πιντακισθθ, εθ εθ ου εθθ  
εθ ηλασθ καλωθ εγωθ δεκαθ,  
χροθθθ εκαθθθ στρατωθ, <sup>αδ</sup>  
μη μακροθ εθθθ, αλλαθ θθθθ  
αν δεκαθ καλωθ εγωθ, εθ δεκα-  
δοχηθ αλληλαθ.

Εθ νομοθ εθθηθ <sup>αδ</sup> μη ιθθηθ  
μη τεινωθ, και μη τειωθ μη  
δεθθθθ, μηθθ θηθηθ ε χαμηθ,  
μηθθ θαλαθ <sup>αδ</sup> ε θεροθ, τωθθθ  
αν νομοθ θηναμθ <sup>αδ</sup> διαστρε-  
σηθ <sup>αδ</sup> αυθηρτοθ εθθθθ πη-  
θηθ.

Καιθ τειθ και αν τειθ θηνο-  
τεθ, ε Διδοφοθ τοιθ εθθθθθ  
τεινωθ και αρχιθεουθθθ εθ  
εθθθθ αυτεθ.

## CHAP. XLVII.

The question whether? is commonly answered by *τις* or *τις* with the accusative: where? by *τι* with the dative: whence? by *εκ* or *απο* with the genitive: and by *ο* through what place? by *δια* with the genitive.

Adverbs in *δε* and *επι* are used to signify at a place: *ου* *ου*, *επι*, or *επι*, to a place: and *ου* *ου* and *επι*, from a place: *ου* is also added to accusatives, to signify to a place.

The distance of one place from another, is put in the accusative.

1. Thence he advances three days' march, thirty parasangs, to the plain of Cayster.

2. Thus Cyrus spoke, and having done these things, went to the Persians.

3. After these things they proceeded to the Taoschi, five days' march, thirty parasangs; and their provisions failed.

4. Through this region, both through that which was hostile, and that which was friendly, the Greeks proceeded eight days' march, and come to the Chalcidæ.

5. An overthrow having happened to them at Leuctra.

6. Intelligence having come unto him, that in the battle at Corinth, eight of the Lacedæmonians lay dead.

7. Lyander, having drawn up on shore the ships at Ephesus, remained quiet.

8. He was enabled to say, that they alone of the Greeks, fought in aid of the king at Platæe.

9. But when there came to him twenty ships from Syracuse, and others came also from Ionis.

10. But when he had come, he

Ενταυθα εξηλθων τεταρταριον παρασάγγων, παρασάγγων τριακοντα ες Καυστερος πεδιον.

Επειδ' ουκ εις τας εταυρα, εταυρα δε ταυτα, ες Περσας περιηλθον.

Εκ εταυρας περιηλθον ες Ταοχισ, σταδισ πεντε, παρασάγγων τριακοντα, και η τροφη εληθη.

Δια εταυρας η χωρα η Ελληνικη, δια εταυρας η πολεμικη, και η φιλικη, περιηλθον εκτω σταδισ, και απροσβιαι ες Χαλκιδα.

Αυτους εν Λευκτρα επισημα γινωσκουσι.

Αγγελια ερχομαι αυτους, ος εν η εν Κορινθιας μαχη, εκτω Λακεδαιμονιος ενηκτου.

Ο Λυανδρος, ανελθων η εν η Εφεσος κειται, ησυχια ησυχια ησυχια.

Εχω λεγω, οτι μοις η Ελλην βασιλευς επιμαχουσι εν Πλαταιαι.

Εστι δε ερχομαι αυτους η εν τα Συρακουσαι κειται εκτω, ερχομαι δε και ατα Ιωνια.

Εστι δε ηκου, αυθις.

went up unto him, with the ambassadors from *Lacedæmon*.

11. Thence he advances through *Syria*, and comes to the river *Araxes*.

12. Thence the Greeks proceeded through the *Macrones*; but on the first day they came to the river which separated both the territory of the *Macrones*, and that of the *Scythini*.

13. But the soldiers, having sold the corn which they had collected together, and the other things which they had taken, proceeded thence through the *Bithyni*.

14. They spent the winter being occupied with these things; but at the opening of the spring, *Pharnabazus* having manned many ships, and having hired in addition a mercenary force, sailed, and *Cornon* along with him, through the islands, to *Melos*.

15. The insolence of the slaves and strangers at *Athens* is very great; and it is neither allowed there to strike a blow, nor will a slave give way for thee.

16. *Pausanias*, having received this letter, though being even before held in great estimation by the Greeks on account of the chief command at *Platææ*, was then much more elated.

17. But the bees were numerous there, and as many of the soldiers as ate of the honey-combs, became all deprived of their senses.

18. What is many therefore and other instances is fully apparent, that there is not a firmer band, than when it is composed of friendly fellow-combatants, is in this instance also made manifest.

εργς αυτος εν ε εκ Αλαξ-  
δαμων πρεσβηρ.

Ενταυθα εξελθων οια ε  
Συρια, και αρχινομενη εργς  
ε Αραξος ποταμος.

Ενταυθα πορευθε<sup>ν</sup> ε Ήλ-  
λων οια Μακρων ε πρωτος  
δε ημερα αρροστησεν και ε  
ποταμος, ες οραζω<sup>ν</sup> ε εν ε  
Μακρων χωρα, και ε ε Σκυ-  
θων.

Ο δε στρατωτης, διαπε-  
ρα<sup>ν</sup> ε σιτας, ες ομα<sup>ν</sup> συγ-  
κραζω<sup>ν</sup> και ε αλλας ες  
λαμβανω<sup>ν</sup>, ταπεινω<sup>ν</sup> οια  
ε Βιθυνω.

Ο μιν χωρον εν εοσις  
επι διαγω<sup>ν</sup> ημα δε ε εαρ-  
νικς πωλις συμπληρω<sup>ν</sup>,  
και ημεω<sup>ν</sup> στρατωται<sup>ν</sup>,  
ελλα<sup>ν</sup> ε Φαρναβαζω<sup>ν</sup> εν, και  
ε Κορνον μετ' αυτου, οια  
νερω εν Μελω.

Ο θυλις και ε μετωικς  
πωλις ημα Αθηνην αναλα-  
τω, και ουκ παροσσω<sup>ν</sup> εβ-  
τιστην ανωδη, ουκ εταπεινω-  
με<sup>ν</sup> συ θυλις.

Ολιτω<sup>ν</sup> λαμβανω<sup>ν</sup> ε Παι-  
σανω<sup>ν</sup> ε γραμμα<sup>ν</sup> ημα και  
πρωτην εν μεγας ηξιωμα  
ετα ε Ήλλον οια ε Πλα-  
ταειων ηγεμονικα, πωλις  
ετα μαλλον ανω<sup>ν</sup>.

Ο δε σμητις πωλις ημα  
αυτωδη, και ε ανωικς εως  
φαγω<sup>ν</sup> ε στρατωται<sup>ν</sup>, τω<sup>ν</sup>  
αρω<sup>ν</sup> γυγνω<sup>ν</sup>.

Πολλω<sup>ν</sup> αχθ<sup>ν</sup> μιν εν και  
αλλαδη θυλις, ενι ουκ ημα  
εσχυρις φαλαγγ<sup>η</sup>, η εσαν εν  
πωλις συμμαχο<sup>ν</sup> αβρωζω<sup>ν</sup>,  
και εν εοσις οηλων.

19. If thou come to any of the nearest cities, either to Thebes or to Megara, (for they are each governed by good laws,) thou wilt come as an enemy to the government of these.

20. And they decreed that they cease those to cease from their authority, and choose others without delay; and they chose ten, one from each tribe, and the thirty withdrew to Eleusis.

21. But he went to Lycia under the safe guidance of the gods.

22. Bring thou forward another; or rather those two; that laughing man who is from Abdera, and that weeping one who is from Epeirus; for they themselves wish to be sold together.

23. And he, having taken in addition from Athens both other ships and heavy-armed troops, sailed away.

24. They selected Dracontius, a Spartan; who, when a boy, fled from home, having unintentionally slain a boy, having struck him with a Spartan sword.

25. They went each of them home.

26. The storm carried them to sea.

27. The Greeks thereupon were in great perplexity, reflecting that they were distant from Greece more than ten thousand stadia.

28. But when the Greeks, having crossed over, were distant from the ravine as much as eight stadia, Mithridates also crossed over, having his force.

29. Some distant a journey of

Επι εις ἐγγυσιον εις  
ειλας τερχομαι, ἢ Θηβαζι,  
τ Μεγαροαδε, (εινομιω γαρ  
αριστοιτασ,) τελλεμασ ἰαυ ἰ  
ειτασ τελατασ.

Και ψηφισαμειν  
μειν καταστωμειν, ἄλλασ δε  
αίρωμειν και αιρωμειν ὄτασ, εις  
ασι φυλασ και ἰ ερακιοντα  
Ελευσινασ απερχομαι.

Αυτοσ ἰ βασιω Λικιασ  
ειτασ ὄτ' αριμων τεμασ.

Αλλασ τερχομαι, ἢ μιλλον  
δε ἰ ὄτασ οὐτασ ἰ γυλασ ἰ  
Αβδηρασιν, και ἰ κλασ ἰ εφ  
Επειρωσ ὄτασ γαρ ασιτασ τε  
ερχομαι βουλαμειν.

Προσλαμβασιμειν δε Αθη  
νητασ αλλασ τεσ νηασ και  
ἰσχυρασ, απελαμειν.

Αιρωμειν Δρακοντιωσ Σπαρ  
ταντωσ, ἰσ φυγωμειν ειασ εμειν  
εκειδιν, ασισ αικω κατακτιναι  
τωσ, ἔσθηλη καταστωμειν.

Ὀ μειν βασιωσ εικειδιν  
εασιτασ.

Ὀ φερωμειν σπειναισ δεσλ  
λασ.

Εν σολασ ὄτασ ασιτασ εμειν ἰ  
Ἐλλησ, εμειναιμειν ὄτασ απε  
χωμειν ἰ Ἐλλησ ελλασ η μω  
ρησ σταδιωσ.

Επι δε ἰ Ἐλλησ ὄτασ εμειν  
νωσ απεχωμειν ἰ χαρσδρα ἰσασ  
εικω σταδιωσ, διαστανωμειν και  
ἰ Μιθριδατασ, εχμ ἰ ὄτασ  
μειν.

Ὀσμειν απεχωμειν εμειν

many days, and others even of many months.

30. ¶ Thence they proceeded through *Troas*, and having crossed over *Isla*, they come first to *Antandros*, then, passing by the sea-coast of *Lydia*, to the plain of *Thebe*. Thence, having come through *Adramyttium* and *Cerinthium* by *Atarnens* to the plain of *Caycus*, they reach *Pergamus* of *Mysia*.

31. After these things, *Xerophon* negotiated for vessels, in order that they might cross over as soon as possible into *Asia*; but during this time, *Aristarchus* the profect from *Byzantium* having arrived, having two thousand, told the soldiers not to cross over into *Asia*.

32. *Aristarchus* meets at *Cyrcus* *Anaxitius* sailing away from *Byzantium*, and *Anaxitius* enjoins upon *Aristarchus* to sell into slavery as many of the soldiers of *Cyrus* as he should find left at *Byzantium*.

33. I advised both thy father and my brother *Darius*, not to go on an expedition against the *Scythians*, men inhabiting a city no where.

34. If moreover it behoves to make mention also of minor matters, they first, through their command of the sea, discovered new modes of feasting; whatever was agreeable in *Sicily*, or in *Italy*, or in *Cyprus*, or in *Egypt*, or in *Lydia*, or in *Peisponneria*, or any where else, all these things were collected

επισης ημερα εως, ε δε και μην.

Επειτα δε παρην<sup>ος</sup> δια ε Τρωας, και διαβησαν<sup>τες</sup> ε Ιση, ως Αντανδρος ακονομαι ερχομεν, τον ποτα θαλασσα παρην<sup>ος</sup> ε Λυδια, ως Θηβε πεδιον. Επειτα δε Αδραμυττιον και Κερθινειον παρ Αταρνης ως Καϊκος πεδιον ερχομαι, Περγαμος κατωλαβησαν ε Μυσια.

Μετα εως Ξερονος μιν πρην<sup>ος</sup> εως πλοια, εως ενταχιστα αναβαιν<sup>ου</sup>ς ες ε Ασια, εν δε εως αρνησαν<sup>τες</sup> Αρισταρχος ε Βοζαντιον ηρμυστας, εχω δυο χιλιαι, ου<sup>ς</sup> ε σερατωτας μη παρην<sup>ος</sup> ες ε Ασια.

Αρισταρχος δε Αναξιθιος ε Βοζαντιον συνεισεναι Αρισταρχος εν Κυρκιος, και ε Αναξιθιος σεισαδω ε μιν Αρισταρχος, εως αν εμειν<sup>ου</sup>ς ε Βοζαντιον ε Κυρκος σερατωτας ενταλαι<sup>ων</sup> αυδωμεν<sup>ου</sup>.

Εγω δε και πατερ<sup>ος</sup> ε εως, αδελφους δε εως, Δαριους, ηρμυστας μη στρατιω<sup>ων</sup> και Σκυθας, ουκ εδοκωμ<sup>ου</sup> αυτω νησ<sup>ου</sup>.

Εν δε δε και μακροτερς μιναι<sup>ων</sup> δια ε αρχη ε θαλασσα πρην<sup>ος</sup> μιν εριστος ευρησ<sup>αν</sup>τες εως εως εν Σικελια εως, η εν Ιταλια, η εν Κυπρος, η εν Αιγυπτος, η εν Λυδια, η εν ε Πεποννησος, η εν Παλαρονησος, η αλλαθι ου, εως τος ως

into one, by reason of their command of the sea.

35. But the soldiers of Iphicrates, having made incursions into many parts of Arcadia also, both earned away plunder and attacked the walled cities.

36. But let us see Gniphio the usurer, if it appear good to thee; he does not live *far off*, and his door itself is open to us.

37. Do not thou hesitate to go a great distance to those who promise to teach any thing useful.

38. Sed mihi neque domo exenti mano, dei signum adversatum est, neque quando hic ascendebam.

39. Descenditque post finem annorum ad Achab in Samariam.

40. Laudaverit jure aliquis illum Athenis legislatorem, qui restituit parentem a filio ali, quem nullam artem odocuisset.

εις αβριζω,<sup>1</sup> δια τ̄ αρχη̄ τ̄ θαλασση.

Ὁ δὲ περι τ̄ Ιφικρατης σολδατοις και τ̄ Αρκαδία τριβαλλω,<sup>2</sup> λαμπροτω<sup>3</sup> τα, και περιβαλλω<sup>4</sup> προς τ̄ τειχις.

Εγω δὲ, τι δεικ, Γνιφιω τ̄ δανιστες εδω,<sup>5</sup> το μακρης (ιδως) δὲ και εἶτος οατω, ανογω<sup>6</sup> αυτες εγω τ̄ θυρα.

Μη κατιστω μακρης ιδως περιτω,<sup>7</sup> προς τ̄ οδιστω εις χηρισμωσ επηγγελω<sup>8</sup>.

## CHAP. XLVIII.

*Verbal adjectives, governing a dative of the agent and the case of their own verbs, are used to signify necessity.*

1. Thus saying, Know thyself, means, if thou knowest thine own circumstances and what thou must do.

2. Both all who speak and ye who hear, must prefer things which are best, and will be salutary.

3. If they were to have done any thing base, thou shouldst have chosen death rather than it.

4. If it be not consistent with what is honourable to be saved, we must choose death.

Ὁ Γνωστω<sup>1</sup> σουτω ετω, αν τ̄ πραγμα εδω<sup>2</sup> τ̄ σουτω, και τας εν τειτωτω.

Και τ̄ λεγω<sup>3</sup> αυτες, και τ̄ ακουω εν, τ̄ βελτιστες και τ̄ σωζω<sup>4</sup> περισιστες.

Ει μελλω<sup>5</sup> αυχρησ τας ερησοζωμαι, εδωκωτες εν αυτ αυτες περισιστες ετω.<sup>6</sup>

Αν μη τιμω<sup>7</sup> προς τ̄ καλος σωζω, θανατες εγω αλφιστες ετω.



5. *We must show that we have been educated better than others, and instructed in the way to virtue.*

6. *We must not overcome women by strength.*

7. *The wise man ought to avoid being for fame, and regarding things pleasing to the multitude, without making right reason the ruler of his life.*

8. *But this must first be considered by us, whether there be any art of sublimity or depth; for some persons think that they are quite mistaken who refer such things as these to precepts of art.*

9. *If thou wishest that the gods be propitious to thee, thou must worship the gods; or if thou wishest to be beloved by thy friends, thou must do good to thy friends; or if thou desirest to be honoured by any state, thou must assist that state.*

10. *I think that a person should captivate those whom he would wish to make willing assistants in the works of war, by all good words and deeds.*

11. *I say then that you ought to give aid to these things in two manners; first, in saving their cities for the Olynthians, and sending the soldiers who will do this; and secondly, in injuring this country by ships and by other soldiers.*

12. *Si quis, quum tibicen bonus non sit, videri velit, quid ei faciendum sit? An non imitandi boni tibicines in his que sunt extra artem? Ac primum quidem, quum illi instrumenta pulchra habeant, multosque pedasequos circumducant, etiam ipsi hæc faciendæ.*

Ἐγὼ πεποιθότες εἰμι, ὅτι  
ἢ ἄλλος ἀμείνων ἐγίγνω, καὶ  
καί ποτε εὖ ἐπὶ ἀρετῆ.

Οὐ δύναμις ἀνθρώπων (ἐγὼ)  
γυνή.

Φησὶν ὁ ἀσπασίαν, ὅτι  
ἰσὺς ἐπὶ δόξῃ ζῆται, καὶ ἢ  
ἢ πάλος δόξα ἐπισημασθῆναι,  
καὶ μὴ ἢ ἀρετῆς λόγος ἔχει  
μὴ καὶ ἢ βίος.

Ἐγὼ δὲ τίνας διακρί-  
σεις ἐν ἀρχῇ, ἢ ἐν τῷ ἔργῳ  
εἰς τὴν βαθεῖαν τέχνην ἐπι-  
θῆναι ἐπισημασθῆναι, ἢ  
ἢ ἐπισημασθῆναι ἀγῶν ἐν τέχνῃ  
καταγγέλλω.

Εἰ ἢ εἰς θεῶν τιμὴν ἐν  
βουλήν, ἀσπασίαν (ἐν)  
ἢ εἰς ἀρετῆν ὅσοι φίλοι ἐπι-  
θῆναι ἀγαθῶν, ἢ φίλοι (ἐν)  
καταγγέλλω, ἢ εἰς πάλος  
ἐπισημασθῆναι τιμῆν, ἢ πάλος  
καταγγέλλω.

Ὅτι ἢ ἢ πάλος ἐργῶν  
τιμῆν ἐν βουλήν ἐπισημασθῆναι  
καταγγέλλω, εἰς ἀρετῆν ἐπισημασθῆναι,  
ἐγὼ γὰρ δόξα, ἀγαθῶν ἐπισημασθῆναι  
εἰς ἀρετῆν, καὶ λόγος καὶ ἐργῶν.

Φησὶν ὁ ἀσπασίαν, ὅτι  
ἢ ἐπισημασθῆναι ἐν, ἢ ἐν  
πάλος ἢ Οὐλοῦντος ἐπισημασθῆναι,  
καὶ ἢ ἐν ἐπισημασθῆναι  
καταγγέλλω, καὶ ἢ ἐν ἐπισημασθῆναι  
καταγγέλλω, καὶ ἐπισημασθῆναι ἐπισημασθῆναι.

## CHAP. XLIX.

The infinitive mood, or a participle, is used to supply the place of gerunds and supines.

## INFINITIVE.

1. THE first of the Athenians, most powerful in speaking and acting. Πρωτος Αθηνας, λεγων και τραπτω δυνατος
2. The Cretans are skilful in using the bow. Κρης τιμ τιξτω αγαθος.
3. He will be hard to make war against. Χαλσπος τιμ ερος ε<sup>ο</sup> ταλμω.
4. Thou wert going to leave this deserted house to others, to be plundered. Αλλος ομας λετω<sup>3</sup> μελω ερνας διατραζω.<sup>2</sup>
5. Do thou refrain entirely from shouting, and from laughing at any thing. Βου, και ε<sup>ο</sup> επηγλω ες<sup>4</sup> παντωως απεχω.<sup>3</sup>
6. He spent the greatest part of his time in enquiring, and considering, and consulting. Εν ε<sup>ο</sup> ζητω, και φρεντιζω, και βουλωω,<sup>3</sup> ε πολως χρενος διατριβω.<sup>2</sup>
7. It is time for thee to depart from fighting. Καιρος συ ε<sup>ο</sup> απημ<sup>6</sup> απι ε<sup>ο</sup> μαχουαι.
8. Such wert thou to be looked at. Εμ πω<sup>6</sup> ευωτος.
9. What went ye out to behold? Τις εξερχουαι<sup>6</sup> θαυμαζ<sup>6</sup> Στυγιος γαρ ηραω τιμ.
10. For he was stern to behold. Και εν ε<sup>ο</sup> οστος ε πολις αθιος τιμ θαυμαζω, και ενι εν αλλες γουωαι.
11. It happens that our state is worthy to be admired, both in these respects, and besides in others. Ει οη τι συ απεξ εσσεαζω<sup>7</sup> μενος ης, οιος κεινος τιμ τελω<sup>7</sup> εργον εν εας εε.
12. If indeed the valiant spirit of thy father has been instilled into thee, such a one as he was to perform both a deed and a word. Και ε<sup>ο</sup> ε κεινος χωρα κωως πωω, και ερηης και στρατωτες εερος.
13. And by injuring his country both with ships and other troops.

## PARTICIPLE.

14. I myself acquired them by conferring favours. Ευεργου<sup>8</sup> αυτος κωωμαι.<sup>2</sup>

## L

15. Thou dost endeavour to deceive me, by purposely speaking things contrary to those on which we were just now agreed.

16. We gain friends, not by receiving, but by conferring favours.

17. I have spent my own property in doing nothing else than honouring and bestowing gifts, whenever I admitted any of the soldiers.

18. He made those who associated with him, entertain the hope, that they by imitating him would become such.

19. The accuser said, that he, by selecting also the worst passages of the most celebrated poets, and using these as proofs, taught those who associated with him to be evil-doers and tyrannical.

20. He observed moreover, with an air of pleasantry, that he thought that Circe made (men) swine, by entertaining them with many such things.

21. I went to thee, in order to see how thou art.

22. And thou never growest weary in contriving how these things may be to thy friends.

Επιχειρῶ ἐγὼ ἐξαπα-  
ταῖν, τειρηθεὶς ἰσχυρῶς λέ-  
γει ἕως ἀρετῆ ἰσχυροῦ.

Ὁν παύσω ἐν, ἀλλὰ  
δραμ, κταίμαι ἢ φίλος.

Ὁ ἴδιος χρεῖμα ἀναδύ-  
κω, εὐδὲς ἄλλος τιμῶν, ἢ τι-  
μαι, καὶ χαρίζομαι, ὅταν  
εἰς ἀγαθῶν ἢ ἐργαῶν.

Ἐλπίζω τιμῶν ἢ τι-  
μηδοτήτων ἰσχυρῶς, μισθῶν  
εὐδὲς, τισὶν ἡγομαι.

Φρασι δ' αὐτοῖς ἢ κατη-  
γίρις καὶ ἢ ἐπιδοξίαις τιμητικῶν  
ἐκλογῶν ἢ ἐπιδοξίαις (μισθῶν),  
καὶ εὐδὲς μισθῶν χρεῖμα,  
δύναται ἢ συνήκει ἀκατα-  
γίρις ἐπι καὶ τυραννικῶν.

Ὀνομαί ὅτι φρασι ἐπι-  
κωστῶν ἢ Κίρκη ἕως σκῆμα,  
εὐδὲς εὐδὲς δὲ τιμῶν.

Ἐγὼ εἰς σε ἐπι,  
εὐδὲς ἐπιδοξίαις εἰς ἐπι.

Ὅτις τίς εὐδὲς γίγνεται  
ἢ φίλος οὐκ ἀπαρῶν μα-  
χαλαίται.

#### FROM MISCELLANEOUS.

23. In living indolently and in leaving satiety, pains quickly cling to pleasures.

24. This is the way leading to true learning, and it is very difficult in appearance.

25. Do thou piously reverence

Ἐν ὁμοίᾳ ἡδονῇ καὶ ἢ  
ἐπιδοξίαις ἀγαθῶν, εὐδὲς  
ἢ λυσιπείθῃ ἢ ἡδονῇ παρῶν ἡ-  
μεῶν.

Ὅτις ἐπι ἢ ἴδιος, ἢ ἀγα-  
θῶν ἢ ἀληθινῶν παιδεία,  
καὶ μάλα γὰρ χαλεπῶς ἐπι-  
δοξίαις.

Εὐσεβεῖν ἢ εἰς ἢ δεῖ

the things which appertain unto the gods, not only *by sacrificing*, but also in *obiding* by thy oaths.

26. Who are given to change, and quick in *reflecting* and is actually *performing* whatever they may have devised.

27. But if battles are decided even now as formerly, by those that fight well, thou wouldest not do wrong in *taking heart*.

28. For a faithful friend in adversity is more pleasant to behold than a calm to mariners.

29. It is not easy to be told, how much pleasure they feel in having put their enemies to flight, how much also in *pressing*, and how much in *slaying* their enemies.

30. He had soon destroyed the wild beasts in the park, by *persuing*, and *striking* and *killing* them.

31. And leave no pretence to your general of *sailing* to another place, or of *doing* something else.

32. Having said these things, he showed some valuables both numerous and beautiful, and told them of others, so situated that they were not easy to be seen.

33. I wish, O king, rather to fail by *acting* honourably, than to succeed by *deceiving*.

34. And what decrees have been passed against the rich, which, by Cerberus, they have no means of *escaping*.

35. *By dying* I shall afford laughter to my enemies.

36. A person may know the

μη μόνον θύει, ἀλλὰ καὶ ἱερὰς ἀφαιρῶν.

Ὅς μὲν γὰρ νεωτέρους, καὶ ταχέως ἔξει, καὶ ταχέως ἔργων ἕς τὴν γυναικῶν.

Εἰ μὲντοι, ὥστερ' εἰσὶν, οὐκ ἔστιν ἐν μάχῃ κέρως, εἰ καὶ νῦν ἡ μάχη κέρως, εἰρήνη αὐδῶν ἂν ἐφάλλω.

Πίστις γὰρ τῶ ἀπείρῳ ἀντὶ κέρους γαλαχὴ ναυτίλος ἀσφάλεια.

Οὐ ζῆλος σου, ὅστις μὲν ἔδωκε ἔγωγε ἐν ἰσῶν τρεῖς, καὶ ἡ πικρὸς, ὅστις δὲ ἐν ἰσῶν ἔδωκε, ἵσως δὲ ἐν ἰσῶν πενήτην ἢ πέντην.

Ταχὺ ἢ ἐν ἡ παραδίδως ἔργον ἀελατῶν, δάκρυ, καὶ βάλλω, καὶ κατακίω.

Καὶ μηδὲν παραφασίῃς ἰσῶν εἰπω ἀλλὰτι, ἢ εἰρητῶν ἄλλος τις ἢ στρατηγὸς καταλάττω.

Οὐκ εἶπες σου, ὃ μὲν δέκω, ὅστις εἶπες ἐν καὶ καλῶς εἴρηκα, ἢ δὲ κέρως ὡς μὴ ζῆλος οὐκ εἶπες.

Βούλομαι δ' ἀναξ, καλῶς ἔργω ἐξαμάρτανω, μάλλιν ἢ νῦν κακῶς.

Καὶ εἰς χερσίνω ἢ φερσίνω κατὰ ἢ εἰρητῶν, ἢ, μὴ ἢ Κερβέρως, αὐδῶν μάχῃ ἰσῶν ἀφαιρῶν αὐτῶν.

Θνητῶν τῶν ἢ εἰς ἐχθρῶν γέλωτος.

Μῦθοντα ἔδωκε δαίμων.

age of bees in this manner: those which are but a year old, are glossy, and resemble oil, in colour; but the elder ones are rough both to look at and to touch, and appear wrinkled by their age.

37. For thou shalt never by weeping bring up the dead from below.

38. When he was prevented from discharging public duties himself, by being employed about greater things, he called to him for this purpose, Archiadas, a religious man.

39. De rebus incertis vero, oracula consultum mittebat suos, an suscipienda essent.

40. At iste certe pater tuus aptior est ad docendum minus quam plus habere.

κατα<sup>40</sup> τις αυ, ἡ εἶς<sup>40</sup> αἰς· ἡ μὲν αὐτῆς εὐλα-  
στος τε εἶμι, καὶ ἰκν<sup>40</sup>  
ελασθ, ἡ χροῖα<sup>40</sup> ἡ δὲ εἶς-  
τος εἶς<sup>40</sup> καὶ εὐλα<sup>40</sup> καὶ  
ἰκν<sup>40</sup> γομαι, ἡ δὲ δὲ  
εἶς<sup>40</sup> δὲ ἡ γομαι.

Οὐ γὰρ κλαίω ποτε  
εὐρῆτε κλαίω ἡ φέρων  
αὐτοῦ.

Εὐλαῖα εἶς<sup>40</sup> αὐτοῦ  
καὶ εὐλα<sup>40</sup> ἡ πολιτικῶν,<sup>40</sup> εἶς<sup>40</sup>  
ἡ εἶς<sup>40</sup> μέγας ἀσχαλασθ<sup>40</sup>,  
Αρχιάδας, ἡ εἶς<sup>40</sup> φάλα,  
εἶς<sup>40</sup> εἶς<sup>40</sup> παρακαλεῖ.<sup>40</sup>

## CHAP. L.

*Two or more negatives strengthen the negation.*

*But if the two negatives belong to two different verbs, they form an affirmative.*

1. Now did any other one of the Greeks suffer any thing in this battle.

Οὐδε ἄλλος δὲ ἢ Ἕλληνας  
εἶς<sup>40</sup> ἡ μάχη πασχ<sup>40</sup>  
οὐδε οὐδε.

2. That is, not only not to have prejudged any thing.

Οὐτε εἶμι, οὐ μόνον ἡ  
μη εἶς<sup>40</sup> μα-  
οἶς.

3. A mean nature never does any thing great unto another, either unto an individual or a state.

Σμικρὸς οὐτε οὐδε μὲν  
γὰρ εὐδε ποτε οὐδε, οὐτε  
ἰδιώτης οὐτε πόλις εἶς<sup>40</sup>.

4. The other things have so where in no way any communion with any one of the things which are not.

Ἄλλος ἢ μη εἶς<sup>40</sup> οὐ-  
οἶς οὐδὲ οὐδὲ οὐδε  
καὶ οὐδε εἶς<sup>40</sup>.

5. I will not omit to ascertain by inquiry the whole truth respecting these.

6. It is disgraceful to deny that he who both labours, and benefits the state most, is not deserving even of the greatest rewards.

7. We were compelled to change to the opinion, that the ruling of men was neither among impossible nor difficult things.

8. They said that they would not march forth on the ninth day, if the moon were not at the full.

9. Cities many in number and difficult to take, if (they are) not (taken) by a long siege.

10. I would not pay even an obolus to any person.

11. Thus there is not even one wise person.

12. Miserable art thou, in reproaching me with these things, which every one of these will reproach thee with.

13. If thou wishest thus to interrogate any one of those here present, every one will laugh.

14. Both infantry and ships and every thing perished.

15. He certainly will attack us.

16. Thou art certainly a generous man.

17. ¶ For the then Athenians did not seek for an orator or general through whom they might enjoy a happy slavery.

18. That he thought, therefore, that command became no one who was not superior to those govern-

Οὐδὲν ἐλλείπειν ἴσθι μὴ  
εὐ πᾶσι συνδραμαίᾳ περὶ ὅδε  
ἀληθῆτα.

Αἰσχρὸν εἶμι ἀντιλεγειν,  
μὴ οὐχὶ ὁ πολὺς καὶ πῶτος  
καὶ ὠφελῆν ἰ κείνῳ, εἴτερος  
καὶ μέγας ἀξίῳ.

Ἀναγκαζῶμαι μεταστῆναι, μὴ  
ὡς ἰ ἀδύνατος ὡς ἰ χα-  
λεπὸς ἐργῶν εἶμι ἴσθι ἀδύνα-  
τος ἀρχῶν.

Ἐσπῆτες δὲ οὐκ ἐξέρχου-  
μαι φῆμα, μὴ εὐ πᾶσης  
ἡμῶν ὁ κυλάς.

Πολλὰς πόλεις καὶ χαλε-  
πὰς λαμβάνου, μὴ εὐ χρο-  
νῶν καὶ πολυῶν (λαμβά-  
νῳ, ἴσθι)

Οὐκ εὐ ἀποδοῦμαι εὐ-  
δὲ εὐ εἰδὸς εὐδὲς.

Ὅτως οὐκ εἶμι σοφὸς  
εὐδὲ εἶς.

Σὺ δ' ἀθλίος γὰρ, εἴτερος  
ἐπιτιθεῖν, ἴσθι σὺ εὐδὲς (εἶ-  
μι) ἴσθι οὐχὶ ὅδε ἐπιτιθεῖν τα-  
χα.

Ἐὰν εἰδῶν εἴτερος ἐρη-  
μαι ὁ ἐπὶ αὐτῷ, εὐδὲς (εἶμι)  
ἴσθι εὐ γελῶν.

Καὶ πῆζες καὶ νηὺς, καὶ  
εὐδὲς (εἶμι) ἴσθι οὐκ ἀπὸ  
λαμῶν.

Οὐκ εἶμι ἴσθι οὐκ ἀπὸ  
εὐδὲς ἴσθι.

Οὐκ εἶμι ἴσθι οὐκ εἶμι εὐ  
γενναῖος ἀνὴρ.

Οὐ γὰρ ζήτησθι ἰ εὐτε  
Ἀθηναῖος οὐτε ζήτησθι, ὡς  
στρατηγὸς ὄντα ἴσθι δου-  
λεύσθι τυτυχῶν.

Ὅτι μὲν οὐκ εἶμι ἴσθι  
ἐπισηκῶ εὐδὲς ἀρχῆς, ἴσθι  
μὴ βέλτερον εἶμι ἰ ἀρ-

ed, is evident to all, even in the things already mentioned.

19. I again asked thee to give me a thing, than which I know that thou hadst nothing of less value to give me; nor any thing easier to be commanded.

20. He does not therefore hold in estimation praise from such persons as these, who do not even please themselves.

21. When he saw him unable to bear the spear, he gave him the other things, and did not fear that he would not be able to bear them.

22. They who are most hostile in the play having become friends at last, go out, and no one is killed by any person.

23. Since he affords himself to him of the Greeks who wishes to ask whatsoever thing any one may wish, and gives an answer to every one.

24. But since thou dost call those things which are many, by one single name, and dost say that every one of them is a form.

25. He subdued to tears every one of those present, except Socrates himself.

26. *Dixerim ego quædam, nonnulli nullum esse institutionem ab illo qui non placeat.*

27. *Nemo minus pugnat tecum.*

28. *Nemo non faciet.*

29. *Nulli non placet.*

χμ,<sup>ρ</sup> και ἡ κρηται<sup>ρ</sup> τας θε-  
λας.

Παλιν αιτω<sup>ρ</sup> σο, ἵς η-  
δου<sup>ρ</sup> αυτε συ μακρως αραι<sup>ρ</sup> δι-  
δουμ<sup>ρ</sup> εγω ουδεις αυτε ῥαυδης  
πειρασου<sup>ρ</sup> φουδης.

Ου τιμιν ουδε τιμην ἡ  
τιμωτας τιμωτας εἰ λογως  
τιμωται,<sup>ρ</sup> ἵς γυρ ουδε αυτος  
ἱκωται<sup>ρ</sup> κρηται<sup>ρ</sup>.

Ὃς ἱκω<sup>ρ</sup> αυτος ου δυ-  
ναμαι βασταζω<sup>ρ</sup> ἡ δερυ, ἡ  
αλλης ἰδουμαι,<sup>ρ</sup> και ουκ φο-  
βου<sup>ρ</sup> μη ου δυναμου<sup>ρ</sup> ρερω  
αυτος.

Ὁ εχθρος ημω<sup>ρ</sup> τε ἡ μι-  
λος, ριλος γωμωται<sup>ρ</sup> οτι τε-  
λευτη<sup>ρ</sup>, εχθρομωται, και κρι-  
θηται<sup>ρ</sup> ουδεις οτι ουδεις.

Ἄρει αυτος<sup>ρ</sup> περιχρ<sup>ρ</sup>  
αἰτω κρηται<sup>ρ</sup> ἡ Ἑλλη<sup>ρ</sup> ἡ  
βουλωμαι<sup>ρ</sup> ἵς τις αἰ τις  
βουλωμαι, και ουδεις ἵς τις  
ουκ ατηρηται<sup>ρ</sup>.

Αλλ' ἵς τις ἡ τιμωτας ου-  
δεις ἵς τις περιπαρηται<sup>ρ</sup>  
τιμωται, και φημι ουδεις αυ-  
τος (ημω<sup>ρ</sup>) ἵς τις ου εχθρομω-  
ται.

Ουδεις (αμω<sup>ρ</sup>) ἵς τις ου κα-  
ταλωμαι<sup>ρ</sup> ἡ κρηται<sup>ρ</sup>, ἡ σλην  
γυρ αυτος Σωκρατης.

## CHAP. LI.

The article is used to mark a distinction or emphasis. With the infinitive it supplies the place of nouns, gerunds, and supines. With the participle it is translated by the relative and indicative. With *μεν* and *δε*, it signifies partly; and it is often used for ornament sake.

1. The celebrated Socrates seeing the famous Alcibiades.

2. The famous Leonidas, he of Lacedæmon.

3. In the beginning, the mighty God created the heaven and the earth.

4. And after the seven days, the water of the deluge came upon the earth.

5. They lead away the Euphrates (I was mentioning) to prison.

6. The Iemenians (of whom we are speaking) said to him, conduct me in.

7. For a person to conquer himself, is the chief and best of all victories; but for any one to be overcome by himself, is the basest and worst of all things.

8. To injure is nothing difficult, but is in the power of every man: but to benefit, is by no means in the power of every one.

9. To know how to govern others, this appears to us to be surprising.

10. It is honourable even for one who is growing old to learn.

11. It is better to be dead than to live miserably.

12. Death is frequently more eligible than life.

13. Towards the accomplishing of those things which he might

ὄραω ὁ Σωκράτης ὁ Ἀλκιβιάδης.

Ὁ Λεωνίδης ὁ Λακεδαιμόνιος.

Ἐν ἀρχῇ, εὐσεβῶς ὁ Θεὸς ὁ οὐρανὸς καὶ ἡ γῆ.

Καὶ μετὰ ἡ ἑπτὰ ἡμέρας ὁ ὕδαρ ὁ κατακλυσμὸς ἦν ἐπὶ τῆ γῆ.

Ἀπαγωγὴ ὁ Εὐφράτης ἕως ὁσπίτου.

Ὁ Ἰμενίαιος, ἀγὼ ἐγὼ, εἰμὶ.

Ὅτι νικᾷ αὐτὸς αἰετὸν, εὖς ἡκὴ πρώτης τῆ καὶ ἀριστερῆ ἰσοῦς ὅτι ἡττησάμην αὐτὸς ἐφ' ἑαυτοῦ, εὖς ἀίχλης τῆ ὕμης καὶ κακῆς.

Ὅτι μὲν βλάπτω, εὐδὸς χαλεπὸς, ἀλλ' ἀνθρώπος εὖς ὅτι ἐπιμελῶ, εὐδὸς ἀποδῶ.

Ὅτι ἐπιστάμην ἀνθρώπων ἄλλους ἐπιμελῶμαι, εὐδὸς ἐπιμελῶμαι ἐγὼ εἰμὶ.

Καλὸς καὶ γηραιὸς ἰσοῦς μαθεῖν.

Καλὸς ἰσοῦς μὴ ζῶν εἰμὶ, ἢ ζῶν ἄδελος.

Θάνατος εἰμὶ πολλὰς ἰσοῦς ἀποθνήσκω ἰσοῦς ζῶν.

Ἐπὶ ἰσοῦς καταργησάμην ἕς ἐπιμελῶ, εὐδὸς ὕδης



desire, he thought that the shortest route lay through both *perjury*, and *falsehood*, and *deceit*.

14. He contrived the rendering his soldiers obedient, from his joining with them in committing injustice.

15. Since he wishes to be victorious in the pancestrum, having considered with these, he will associate with this one, whosoever may appear to him to be the fittest for his practising these things.

16. We notwithstanding announce, by our having always granted permission to him of the Athenians who has wished it.

17. We spend the time of acting in making ourselves ready.

18. Upon this, Xenophon took counsel with the rest, what it behoves them to do about their going up any farther on the expedition.

19. A sower went out to sow, and in sowing, some seeds fell by the way side, and the birds came and ate them up.

20. Woe, woe, woe to those who dwell upon the earth, from the remaining blasts of the trumpet of the three angels who are about to sound.

21. But when they had supped, and it was night, they who were ordered went and seize upon the mountain.

22. Chrisophus having inspected the entrails, led (his force) along the road, while they who had seized

αυται<sup>1</sup> ημιν δια ιδου<sup>2</sup> στρατηγικω<sup>3</sup> ει, και ψευδω<sup>4</sup>, και εξαπατω<sup>5</sup>.

Οσο<sup>6</sup> επιθυμω<sup>7</sup> στρατιωτικω<sup>8</sup> στρατηγικω<sup>9</sup>, τα ιδου<sup>10</sup> συναιδου<sup>11</sup> αυτω<sup>12</sup> μηχανασμαι<sup>13</sup>.

Επει<sup>14</sup> υποθυμω<sup>15</sup> βουλομαι<sup>16</sup> ε παγκρατιω<sup>17</sup> γυμνασι<sup>18</sup>, εν τω αυτω<sup>19</sup>, ες εν δευτε<sup>20</sup> αυτω<sup>21</sup> ικανω<sup>22</sup> ημιν εν ιδου<sup>23</sup> αιδω<sup>24</sup> στρατηγικω<sup>25</sup>, οτω<sup>26</sup> συναιδω<sup>27</sup>.

Ομως<sup>28</sup> προαγγελω<sup>29</sup>, ιδου<sup>30</sup> επιθυμω<sup>31</sup> αυτω<sup>32</sup> Αθηναιω<sup>33</sup> ε βουλομαι<sup>34</sup>.

Ο ιδου<sup>35</sup> στρατηγικω<sup>36</sup> χρονω<sup>37</sup> εν ιδου<sup>38</sup> παρασκευαζω<sup>39</sup> αυτω<sup>40</sup>.

Εκ οτω<sup>41</sup> ε μεν Ηνω<sup>42</sup> βουλομαι<sup>43</sup>, εν τω χρονω<sup>44</sup> αυτω<sup>45</sup>, επι ιδου<sup>46</sup> ει αυτω<sup>47</sup> στρατηγικω<sup>48</sup>.

Εξστρατηγικω<sup>49</sup> ε σπυριω<sup>50</sup> εν σπυριω<sup>51</sup> και εν ιδου<sup>52</sup> σπυριω<sup>53</sup> αυτω<sup>54</sup>, εν τω μεν σπυριω<sup>55</sup> αυτω<sup>56</sup> ε ιδου<sup>57</sup>, και εξστρατηγικω<sup>58</sup> ε σπυριω<sup>59</sup>, και καταφαγω<sup>60</sup> αυτω<sup>61</sup>.

Ουαι, ουαι, ουαι ε καταφαγω<sup>62</sup> εν τω γη<sup>63</sup>, τα ε λιπω<sup>64</sup> αυτω<sup>65</sup> ε σαλαγγω<sup>66</sup> ε εριω<sup>67</sup> αυτω<sup>68</sup> ε μελλω<sup>69</sup> σαλαγγω<sup>70</sup>.

Επει<sup>71</sup> δε δευτε<sup>72</sup> και εν τω γυμνασι<sup>73</sup> ε μεν αυτω<sup>74</sup> αυτω<sup>75</sup>, και κατασκευαζω<sup>76</sup> ε αυτω<sup>77</sup>.

Χριστοφω<sup>78</sup> μεν δευτε<sup>79</sup> αυτω<sup>80</sup> (ε στρατηγικω<sup>81</sup>) αυτω<sup>82</sup> ε ιδου<sup>83</sup> ε ιδου<sup>84</sup>, ε αυτω<sup>85</sup> κατα-

upon the mountain and the height advanced.

23. But their king, who was in the wooden tower which was built upon the height, would not come out, nor those who were in the place which was first taken.

24. How then? said Gobryas. Because, replied he, it behoves us to display these things as injuring men, but these as benefitting.

25. It appears to me, to be a more difficult thing to find a man supporting prosperity in a becoming manner, than adversity; for the former gives rise to insolence in most persons, the latter to moderation in all.

26. Those with the king also died; one, while opposing something; another, while fleeing; and a third, while striving to protect himself with whatever he could.

27. Having adopted this principle, he has conquered and possesses all things; partly as one would possess, having taken them in war, and partly, having made them friends and auxiliaries to himself.

28. Come then, what sayest thou is the number of thy force? There are, said he, Median horsemen more than ten thousand.

29. For one man is better than ten, by working in season.

30. ¶ But after the second irruption of the Peloponnesians, the Athenians, since both their territory was ravaged the second time, and the plague as well as the war afflicted them, altered their senti-

λαμβάνω<sup>8</sup> και ἰσχυρῶν, ἐπι-  
μι.<sup>8</sup>

Ὁ δὲ βασιλεὺς αὐτῶν, ὁ  
(αὐτῶν) ἐν τῷ μύθῳ ὁ πρῶτος  
ἐκείνου, καὶ δὲ δὲ τῶν ἐξῆς  
χρησάσθαι, εὐδὲ ὁ ἐν τῷ πρῶτῳ  
αὐτῶν χωρῶν.

Πῶς δὲ; φησὶ ὁ Γο-  
βρύας· ὅτι, φησὶ, ὁ μὲν  
κακῶς τιμῶν ἀνθρώπων ὡς  
ἐπιλαμπρῶν, ὁ δὲ οὐ.

Διότι ἐγὼ χαλῶτερος ἐ-  
μι εὐφραδῶς πλεονεξίας ἢ ἀγα-  
θῶν καλῶς φέρω, ἢ ὁ κα-  
κῶς ὁ μὲν γὰρ ἰσχυρῶς ἢ πα-  
λῶς, ὁ δὲ σωφροσύνης ἢ τῶν  
ἐπισημῶν.

Και ἰσχυρῶν βασιλεὺς ὡς  
ἀπειθεύσας, ὁ μὲν ἐπιλαμ-  
βάνων τις, ὁ δὲ φεύγων, ὁ δὲ  
γὰρ, καὶ ἀμυνῶν ὅστις δυνα-  
μῶν.

Ὅπως χρῆμασθαι ὁ γυν-  
μῶ τῶν ἀκαταστάτων, καὶ  
ἐχῶν ὡς μὲν, ὡς ἀνὰ ἀλ-  
γεῖν τις ἐχῶν πάλῳ, ὁ  
δὲ, συμμαχῶν καὶ φίλων  
τιμῶν.

Ἄγω δὲ, ὁ σὺς ὁφθαλμοὺς  
τῶν ἀληθῶν φησὶ τῶν; εὐμ-  
φῶν, Μήδων ἰσχυρῶν μὲν  
πάλῳ ὁ μὲν.

Εἰς γὰρ αὐτῶν τῶν ἰσχυρῶν  
ὅσα διαφύγει ὁ πρῶτος ἐπὶ  
γὰρ φησὶ.

Μετὰ δὲ ὁ δεύτερος ἐπὶ  
ἐπὶ ὁ Πηλοποννησίων, ὁ  
Ἀθηναίων, ὡς ὁ πρῶτος αὐτῶν  
ἐπιλαμῶν ὁ δεύτερος, καὶ ὁ  
νεότερος ἀμυνῶν ὅσα καὶ ὁ  
πάλῳ, ἀλλοτῶν ὁ γυν-  
μῶ.

31. What does *the* in other respects divine Plato? wishing to speak of the tablets of laws, "having written," says he, "they will lay up in their temples *the* cypress memorials."

32. In this way also the famous lawgiver of the Jews, no common man *he*, when he had formed a just conception of the power of *the* Deity, even expressed it.

33. To succeed well beyond besert, is to the imprudent the occasion of thinking wrong: wherefore to have preserved good things, often seems to be more difficult than to have acquired them.

34. Pythagoras said, that these two things were given from the gods to men as the best, *viz.* to speak truth, and to do good.

35. But if ever there be any suspicion of a scarcity of those things whence these are to arise, there is no fear lest I lead thee to the attainment of these things, by thy labours and undergoing privations in body and in mind.

36. That man, I think, who, in opposition to these things, is temperate in relation to corporeal gratifications, adheres also to his oath, and happens to be an easy person to have dealings with, and fond of striving with regard to the not being inferior in benefiting those who do him a good turn.

37. Thinking, therefore, that the contempt of enemies gives rise to a certain confidence for engaging, he previously instructed the cryers to sell naked those of the barbarians who were taken by the robbers.

Τῆς καὶ ἡ τ' ἄλλως ἔτις  
Πλάτων; ἡ δὲ δὲ λειψὶς  
εὖτα,<sup>1</sup> γὰρ οὕτως, ἡ δὲ  
ἡ δὲ ἡ δὲ τῶν καὶ καταρτιστικῶν  
μεμνημένην.

Οὕτως καὶ ἡ ἡ ἡ ἡ ἡ ἡ  
ἡ δὲ δὲ δὲ δὲ δὲ δὲ  
ἡ δὲ δὲ δὲ δὲ δὲ δὲ δὲ  
ἡ δὲ δὲ δὲ δὲ δὲ δὲ δὲ  
ἡ δὲ δὲ δὲ δὲ δὲ δὲ δὲ

Ὅσον ἐν πράξει ταῦτα ἡ  
εὖτα,<sup>2</sup> ἀρραγή ἡ κακίᾳ  
εὖτα ἡ ἀνοικτός γινώσκων  
ἀνοικτός πολλοὺς δὲ αὐτοῦ ἡ  
εὖτα εὖτα ἡ ἀγαθὸς, ἡ  
ἀνοικτός χαλκίος ἀντι.

Πυθαγόρας λεγόμενος ἡ  
εὖτα ἡ ἡ ἡ ἡ ἡ ἡ ἡ  
ἡ δὲ δὲ δὲ δὲ δὲ δὲ δὲ  
ἡ δὲ δὲ δὲ δὲ δὲ δὲ δὲ  
ἡ δὲ δὲ δὲ δὲ δὲ δὲ δὲ

Εὖτα ἡ εὖτα γινώσκων εὖτα  
ἡ δὲ δὲ δὲ δὲ δὲ δὲ δὲ  
εὖτα, ἡ εὖτα, ἡ δὲ οὐκ ἂν  
εὖτα ἡ εὖτα καὶ εὖτα εὖτα  
ἡ δὲ εὖτα καὶ ἡ εὖτα,  
εὖτα εὖτα.

(Ἐπίσης) ἡ δὲ δὲ δὲ δὲ δὲ δὲ δὲ  
ἡ δὲ δὲ δὲ δὲ δὲ δὲ δὲ  
ἡ δὲ δὲ δὲ δὲ δὲ δὲ δὲ  
ἡ δὲ δὲ δὲ δὲ δὲ δὲ δὲ  
ἡ δὲ δὲ δὲ δὲ δὲ δὲ δὲ  
ἡ δὲ δὲ δὲ δὲ δὲ δὲ δὲ

Ἠγούμαι ἡ ἡ ἡ ἡ  
εὖτα ἡ εὖτα εὖτα εὖτα  
εὖτα εὖτα εὖτα εὖτα  
εὖτα, εὖτα ἡ εὖτα, ἡ ἡ  
ἡ δὲ δὲ δὲ δὲ δὲ δὲ δὲ  
ἡ δὲ δὲ δὲ δὲ δὲ δὲ δὲ

38. There may be great excess in all the things which we have mentioned; *the one*, drawing us to extravagance; *the other*, driving us to baseness.

39. The expression "man," or "white," does not denote the time when; but *this*, "he walks," or "he has walked;" *the former* denotes the present, *the latter* the past.

40. Horum minime est, qui prudentiam exercent, vim inferre; sed illorum est, qui vires habent absque consilio, tale facere.

41. Quo autem modo mihi visus sit familiaribus suis prolesse, partim opere semetipsum demonstrans, qualis esset, partim colloquii usus, scribam.

Γνωμοῦ<sup>α</sup> ἀν τῆς σῆς, ἵς<sup>α</sup> σῶ, ἀμετρία πολὺς ἱς μεν, πρὸς ἰ πολυτελες εἰσ-αγω, ἵ' ὄς, πρὸς ἰ ἕκαστος συνάδου.

Ὅ<sup>α</sup> μεν, ἀδρῶτος, ἡ λῆκος, εἰ προσήματω ἵ<sup>α</sup> σῆς ἵ<sup>α</sup> ὄς, βαδίζω, ἡ βα-δίζω, ἵ<sup>α</sup> μεν ἰ ταρῆμι χρῆ-νός, ἵ ὄς ἰ ταρῆμιχῶμαι.<sup>α</sup>

## METAPHRASIS.

- \* Verbum aliquod poeticum cum per alterum prosaicum ejusdem linguae interpretetur tyro, cognitionem vocabulorum duplo augebit atque adeo majores solito profectus faciet. Eisdem quoque operâ maturius videbit, quid differant vocabula antiquissimæ Græciæ et recentioris, ac quid poeticæ notæ nomina et prosaicæ. Vim porro particularum, quæ Græco interprete aliis redduntur, discernere advenescet."

BURGESS (*Episcopi Menevensis*) *Initia Homericæ*,  
Præf. vi.

## SIMILITUDINUM SERIES EX ILIADE COLLECTARUM

Z. 146—149.

Ὅλη περὶ φύλλον γενεῆ, τυχὸν καὶ ἀνδρῶν.  
Φύλλα εἴ μιν εἴ ἀνεμος χαμαὶ ῥίπτῃ, ἀλλὰ θεὸς ὅς ὄλη  
Τηλεδάωσα φύσι, κερὸς δ' ἐπιγγυνομένη ἔρῃ  
Ὡς ἀνδρῶν γενεῆ, ἣ μὲν φύσι, ἣ δ' ἀπαληγῆ.

"As is the generation of leaves, so is also that of men. Some leaves the wind scatters upon the ground, while others the budding wood produces, and they bloom in the season of spring. Thus the generation of men—one springs up, another ends."

Ὅστις ἰ ἐ φύλλον φύσις, τυχόντι καὶ ἰ ἀντρ. Ὁ φύλλον ἰ μιν  
ἰ ἀνεμος χαμαὶ ῥίπτῃ ὄστις θεὸς ἰ ὄλη ἰ ευδαλῆς βλαστῶν· εἰ ἰ ἰ  
περὶ γένουσι κερὸς· οὕτως ἰ ἀντρ ἰ γένος, ὅτι μιν βλαστῶν, εἰτι  
θε φέρῃ. \*

## I. 323—327.

Ὡς δ' ἄρτις ἀστῆρι νεοσσῶσι προέρρηθι  
 Μαστίχα, ἐπι κί λαβῆσι, κακῶς δὲ τί εἰ πέλει πύθη  
 Ὡς καὶ ἐγὼ πάλλας μὲν ἀβέντις νύκτας ἴκων,  
 Ἴματα δ' αἱματισμένα διατρέξον πολέμοιο,  
 Ἀνδράσι μαρνομένης, ἄρτων ἴνικα σφόνδραων.

"As a bird brings food to her unfledged young, when she hath found it, and yet it is badly with herself; so I also have spent many sleepless nights, and gone through bloody days in combat, fighting with heroes, for the sake of their wives."

Ὡς δὲ ἄρτις ἡ Ἰστάραι μὴ δύναμαι νεοσσὸς προέρρω τροφή, στίβαν λαβῆσιν, κακῶς δὲ καὶ αἰτῶ ὑπαρχῶ· εἰσω ἐγὼ πάλλας μὲν ἀβέντις νύξ διαγῶ, ἴματα δὲ αἱματισμῶ διατρέξω πολέμοιο ἀνδράσι μαρνομένης ἴνικα αὐτοῦ.

## O. 360—364.

Τῆ δ' ὄγῃ προέχοντες φελαγγηδῶν, ἐπε δ' Ἀπόλλων,  
 Ἀγχιῷ ἔχων ἔπιπρον ἔπειθε δὲ ἐπιχῶς Ἀχαιοῖ  
 Ἴστα μάλ', ὡς ὅτε τις φάρμας σπασ ἀγχι βαλασῶς  
 Ὅσῃ ἐσσι ἄν σπασῶ ἀδερμάτα νηπιχῶν,  
 Ἀφ' αἰτίς συνέχῃσι ποδῶν καὶ χερῶν, ἀδρῶν.

"Along this way then they poured forward in troops, and Apollo before them, holding the awful *Aegis*. But he destroyed the wall of the Greeks very easily, as when a boy would the sand near the sea; who, when with childish inclination he may have formed play-things, again overturns them with his feet and hands, sporting."

Διὰ οὕτως ὡς οὕτως ἀδερμάτα φελαγγηδῶν· ἐπιπρόντων δὲ ἡ Ἀπόλλων Ἀγχιῷ ἐπιπρον ἡ μεγαλειότης· καταβλήτω δὲ ἡ ἐπιχῶς ἡ Ἑλλῶν ἀπὸ τῶν λαῶν, ὡς ὅτε τις κατα ἡ φάρμας σπασ ἀγχι ἡ βαλασῶς ὡς οὕτως ἐσσι ἄν σπασῶ ἀδερμάτα νηπιχῶν ἡ ἀδρῶν, ἀφ' αἰτίς ἐσσι καὶ ἡ χερῶν, σπασῶ.

## II. 257—265.

Οἱ δ' ἅμα Πατρόκλη μεγαλήτορες δουρηχέτας  
 ἔστειχον, ἀρχ' ἐν Τρώϊ μάγα φρονέοντες ἔριδον.  
 Λαοῖα δὲ σφραγίσαν τιμωτὴς ἔστειχοντες  
 Ἐνοδίας, εἰς κείδης ἀνάμασσιν αἰετῆς,  
 Αἰα κερταμένοντες, ὄδῳ τετι καὶ ἔχοντες,  
 Νηπιαχῶ ξίαντες δὲ κακῶν παλαίσσιν εἰδῶσι.  
 Τῶς δ' αἰ παρ' αὐτὰ εἰς τε κίων ἀδρυτῆς αἰετῆς  
 Κρητῆσιν ἀκκῶν, εἰ δ' ἀλαίμων ἦτορ ἔχοντες  
 Πηροῖσιν τῶς τετιόω, καὶ ἀμῶν εἰς τετιόω.

Those, however, who were armed along with the magnanimous Patroclus, marched in good order, till, full of courage, they rushed upon the Trojans. Immediately they poured out like to wasps dwelling by the road, which foolish boys, according to custom, imitate, constantly vexing them maintaining their habitations on the road; and cause a common evil unto many. For if perchance any way-faring man, travelling there, disturb these unintentionally, then they, possessing a courageous heart, all, to an insect, fly forth and defend their young."

Οἷος δὲ ἅμα Πατρόκλης ἡ μεγαλήτορος δουρηχέτας, ἔως εἰς ἐν Τρώϊ μάγα φρονέοντες ἔριδον. Ἐνοδίας δὲ σφραγίσαν τιμωτὴς εἰς κείδης ἀνάμασσιν αἰετῆς, αἰα κερταμένοντες, ὄδῳ τετι καὶ ἔχοντες, Νηπιαχῶ ξίαντες δὲ κακῶν παλαίσσιν εἰδῶσι. Τῶς δὲ αἰ παρ' αὐτὰ εἰς τε κίων ἀδρυτῆς αἰετῆς, Κρητῆσιν ἀκκῶν, εἰ δ' ἀλαίμων ἦτορ ἔχοντες Πηροῖσιν τῶς τετιόω, καὶ ἀμῶν εἰς τετιόω.

## II. 297—300.

Ὡς δ' ἔσ' ἀπ' ὑψηλῆς κορυφῆς ἕως μεγάλης  
 Κρητῆσιν τιμῶν ἀνάμασσιν ἀδρυτῆς αἰετῆς,  
 Ἐκ τ' ἔρπον παταῖσιν ἀκκῶν καὶ σφραγίσαντι,  
 Καὶ αἰα, ἀμῶν δ' ἀπ' ὑψηλῆς ἀστῆς αἰετῆς.

"As when from the lofty summit of a vast mountain, Jove, who collects the lightning, shall remove a thick cloud, forth in an instant appear all the rocks, and high ridges, and forests, while from the heavens, immeasurable æther thereupon bursts forth upon the view."

'Ὅσπερ δὲ ἐκ' ἑρ' ὑψέλας κερυρη εὖρος μέγας κίονα παχὺς νεβίλη  
 ἰὲ ἀστράτη ἀγνήν· Ζεὺς, ἐκρυβήσθ' ἔκ σφας ἰ σκουπία καὶ ἰ ἐξοχίος  
 ἰ ἀκρυ, καὶ ἰ σφαιρῆτος τῆτος, ἐγκυβήδιν δὲ δὴ ἐκλαμπῶν ἰ ἀμπερῆτος  
 ἀδῶρ.

## Δ. 127—131.

Οὐδὲ εἶδεν, Μενέλαε, θεῖν μακαρῆς λαλοδοῦντο  
 Ἀδανίτῃ, πρῶτη δὲ Διὸς θυγάτηρ ἀγάθη,  
 Ἥ τῃ προσθὲν σταστὴ βίβλος ἔχρεσσις ἠμονῆν·  
 Ἥ δὲ τοῖον μὲν ἔργον ἀπὸ χροῖας, ὡς ἴτε μητρὸς  
 Παιδὸς ἔργῳ μῦκῃ, εὖ' ἴδεν λῆξῃσι ἴσταν.

"Nor were the blessed immortal gods forgetful of thee, Menelaus, and first the plundering daughter of Jove, who, standing before thee, averted the deadly arrow. She repelled it from his body, as much as when a mother drives away a fly from her son, when he reclines in sweet sleep."

Οὐδὲ σὺ, ὦ Μενέλαε, ἰ δὲος ἰ μακαρῆς ἐπιλανθάνομαι ἰ ἀόκμας,  
 πρῶτος δὲ ἰ Ζεὺς ἰ θυγάτηρ ἰ ἀγάθης, ἴσταν σὺ ἐμπροσθὲν ἴσταν ἰ  
 βίβλος ἰ σφαιρῆτος ἀπὸ χροῖας, ὡς ἴτε μητρὸς ἀπὸ ἰ σκουπία,  
 καλῶτερ μῦκῃ ἐκ σφας κωλυ μῦκῃ, ἴτε γλαυκῆς κερυβήσθ' ἴσταν.

## Γ. 10—14

Ἐστ' εὖρος κερυρηθὴ Νότις κροεχθῆν ἀμχλην,  
 Παισῆν ἐπὶ φάλαξ, ἀλῆστη δὲ εἰ νικίος ἠμῖον,  
 Τισσῆν τῆς ε' ἐπίδρασθῃ, ἴσταν ε' ἐπὶ λακῆ ἴσταν·  
 Ἦς ἀρα τῶν ἴτε παρῆν κροεχθῆν ὠρῆν' ἀλλῆς  
 Ἐρχοῦσθῃν μάλῃ δ' ἰνα διατρεσθῆν εἶδαν.

"As when the south wind has poured down a mist upon the brow of a mountain, by no means agreeable to the shepherd, but to the thief better than night, and one sees as far as he casts a stone, thus the excited dust rose from beneath their feet as they advanced, and they crossed the plain with great rapidity."

Καλῶτερ δὴ τῇ ἰ κερυρη εὖρος ἰ Νότις ἰ ἀμχλη κροεχθῆν, ἰ σφαιρῆ  
 οὐδανῶς ἐκρυβήσθ' ἰ ἀλῆστη δὲ ἰ νικίος ἠμῖον, καὶ τοῖον τῆς ἐπὶ  
 φάλαξ, ἐπ' ἴσταν λακῆς ἀρα τῶν ἴτε παρῆν ἴσταν ἰ σκουπία  
 κροεχθῆν ὠρῆν' ἀλλῆς, ἰνα δὲ ἐκρυβήσθ' ἰνα δὲ ἐκρυβήσθ' ἰνα  
 διατρεσθῆν μάλῃ δ' ἰνα διατρεσθῆν εἶδαν.



## Γ. 23—29.

Ἦσεν λην ἔχρη μεγάλην τετιμαμένην κρέσας,  
 Ἐῖρον κ' ἑλαφὸν κίρκην, κ' ἄγριον αἶγρον,  
 Πανικῶν μάλᾳ γὰρ τι κατεσθίει, ἵσταν ἢ αὐτῷ  
 Σπῶνται ἑσχέας τε κύνες, ἑδάρα δ' αἰδέει·  
 ὣς ἔχρη Μενέλαος Ἀλιξάνδρον ἐπιείδων  
 Ὀφθαλμοῖσιν ἴδων· ῥατὶ γὰρ τίθεσθαι αἰσῆτα.

"He rejoiced like a lion having lighted, when hungry, upon a huge carcase, having found either a horned stag or wild goat; for he greedily devours it, although swift dogs and blooming youths stir themselves in pursuit of him. Thus rejoiced Menelaus, when he beheld with his eyes the handsome Paris; for he conceived that he would chastise the guilty one."

Καθῶστε λην χερσὶν<sup>α</sup> μεγάλῃ σῶμα ἐπιτοχχασῶν,<sup>β</sup> εἰρήσων<sup>γ</sup> κ' ἑλαφὸς κίρκησιν, κ' ἄγριος αἶξ<sup>δ</sup> πικρῶν, λην γὰρ κατεσθίω, ἵσταν<sup>ε</sup> αὐτῷ σπῶνται ἑσχέας τε κύνες, καὶ ἐδάρας εἰς. Οὕτως χερσὶν<sup>α</sup> ὁ Μενέλαος Ἀλιξάνδρος ἐπιείδων ὁ ἕμμα ἑσπασῶν<sup>β</sup> ἐπὶ γὰρ ἐπιείδων<sup>γ</sup> ὁ ἁμαρτωλός.

## P. 1—6

Οὐδ' ἔλαθ' Ἀτρεΐδης υἱεὶ, κρηϊφίλων Μενέλαον,  
 Πατρίωνος Τρωσῶν ἄμαρτι ἐκ δειροσῆτι.  
 Βῆ δὲ διὰ στραχίον κτεροδύματος αἰσῆτι χαλαρῷ  
 Ἄμφι δ' ἄρ' αὐτῷ βῶν', ὡς τίς περὶ πρῆσται μαστῆ,  
 Πρῶτιστος, κούρη, ἢ περὶ αἰδῶν ἑταῖο,  
 ὣς περὶ Πατρίωνος βῶνι ζῆσῆς Μενέλαος.

"Nor did Patroclus, subdued in battle by the Trojans, elude the observation of the son of Atreus, the warlike Menelaus; but he advanced through the foremost combatants, armed in shining brass. Round him then he stalked, like any dam round its young, having brought forth for the first time, moaning, not being before acquainted with parturition: so stalked the yellow-haired Menelaus round Patroclus."

Οὐκ ἔλαθων<sup>α</sup> δὲ ὁ ἰὸς Ἀτρεΐδης υἱὸς ὁ κρηϊφίλωνος Μενέλαος ὁ Πατρίωνος υἱὸς ὁ Τρῶν φωνῶν<sup>β</sup> ἐκ ὁ μαχῆ. Πρῶτον<sup>γ</sup> δὲ διὰ ὁ στραχίονος κτεροδύμωνος αἰσῆτι χαλαρῶν<sup>δ</sup> περὶ δὲ ὡς αὐτῷ μαστῆσιν<sup>ε</sup> ὡσπερ περὶ ἄμαρτι μαστῆσιν<sup>β</sup> πρῶτιστος, κούρη, ἢ περὶ αἰδῶν ἑταῖοσιν<sup>γ</sup> ὡς ὁ αὐτῷ<sup>δ</sup> ὡσπερ περὶ ὁ Πατρίωνος μαστῆσιν<sup>ε</sup> ζῆσῆς Μενέλαος.

# EXCERPTA

E DUOBUS

GRÆCIS HOMERI PROSAICIS VERSIONIBUS,

*ἑτέρῃ Παραφρασί, αἰτιῇ Μεταφράσει,*

UÆ EXTANT IN MSS. BODLEIANIS APUD OXONIENSES,

COLLATA CUM

PLATONIS

EJUSDEM LOCI ENARRATIONE.

ILIADIS LIBRI PRIMI

LOCUS, QUI INCIPIT A VERSU OCTODECIMO.

## L

Ἀγροδοί τε καὶ ἄλλαι θύονημιδες Ἀχαιοί,  
Ἵμιν μὲν θεοὶ δοῖεν, εὐλαστία δόματα ἔχοντες,  
Ἐκτίρσας Πρωτομῶν τεύχεα, εὖ δ' ἑκάδ' ἰατῆσαι  
Παιδά δέ μοι λίσσασθε φίλων, τὰ δ' ἄστυα δεχσθε,  
'Αῤῥωμένοι Διὸς υἱὸν ἱερῆιδαν Ἀπαλλωνα. 5  
Ἐνδ' ἄλλοι μὲν πάντες ἐπισημηθεὶς Ἀχαιοί,  
Ἀδίσσασθε δ' ἱέρηα, καὶ πύλας δεχθῆαι ἄστυα·  
Ἄλλ' οὐκ Ἀγροδῆ Ἀγαμέμνονι ἕδονε θυμῷ·  
Ἄλλα κακῶς ἄρτι, κρατίτερον δ' ἐστὶ μῦθον εἰπὼν·  
Μὴ σέ, γέρον, κωλύσει ἔγωγε παρὰ νεοῖσι κούρῃσι, 10  
Ἡ καὶ δόδονον, ἢ ἴσθιτερον αὐτῆς ἰούτα,  
Μὴ τοῦ ἐμὸν χρῆσθαι ἄσπετον καὶ στήμα θύον.  
Τῶν δ' ἔγωγε ὠλύσω, πρὶν μὲν καὶ γῆρας ἐπιείην,  
'Ἡρώτερον ἐν ἡμῶν, ἐν Ἀργεῖσι ἐπὶ τοῖσι πατρῶσι,  
'Ἰσον ἐπισημηθεὶς, καὶ ἴσον λόγος ἀντιπῶσαν. 15  
Ἄλλ' ἴθι, μὴ μ' ἐπιβόησθαι, σωτήριος ὡς κὶ νεοῖσι.  
'Ὅτις ἔραρ'· εἰδέναι δ' ἢ γέρον, καὶ ἐπιείηται μῦθῳ.  
Βῆ δ' ἄκων παρὰ θεῶν πύλας ἀλυσσῶν δαδασσῶν.  
Πάλλα δ' ἐπέη ἄστυαυδὸν κῶν ἔραρ δ' ἢ γέρονος

M 2

Ἀπῶλλωι κρηναί, εὖν κρηνας τῆς Ἀργεῖ.  
 Κλυθί μοι, Ἀργυροεξ', ἰς Χρυσὴν οὐρανὸδέρας,  
 Κίλλαν τε Ζαθέην, Τηέδοιαι εἰ καὶ ἀπασίας,  
 Σπείδον· τίποτις τὰ χαρίζεται' αἰεὶ κενε κρηναί,  
 Ἡ ἢ δὴ παρὶς σὺ κατὰ τινα μοῖρ' ἔσται  
 Ταυρῶν ἐδ' ἀργῶν, τολί μοι κρητῶν ἐλάδωρ  
 Τῆσιν Δαναῶν τῶν δακρυῶν σὺσι βέλαιον.

"Ye sons of Atreus, and ye other well-armed Greeks, may the gods, who possess the Olympic mansions, grant that ye may destroy the city of Priam, and return in safety to your homes. But give freedom to my beloved daughter, and receive these ransoms, reverencing the son of Jove, the far-darting Apollo." Then all the other Greeks assented to respect the priest, and to accept the rich ransoms. But it pleased not the mind of Agamemnon, the son of Atreus, but he dismissed him with disgrace, and added a threatening speech. "Let me not find thee, old man, either now loitering at the hollow ships, or again returning, lest perhaps the sceptre and garland of the god avail thee not. For this female I will not free, old age shall first come upon her, in my home in Argolis, far from her native land, plying the web, and sharing my bed. But begone and irritate me not, in order that thou mayest depart in safety." Thus he spoke, and the old man was afraid, and obeyed his order. He walked in silence along the shore of the loud-roaring sea, and having gone apart, the old man then poured forth an earnest prayer to king Apollo, whom the fair-haired Latona bore: "Hear me, O god of the silver bow, thou who protectest Chrysa and the glorious Cilla, and rulest bravely over Tenedos, O Scamthian god, if ever I decorated with garlands thy beautiful temple for thee, or if ever I consumed in honour of thee fat thighs of bulls or of goats, accomplish this desire for me; May the Greeks, with thy arrows, render a speedy atonement for my tears."

## II.

## PARAPHRASIS.

Ὁ Ἀργεῖδος εἰ καὶ ἄλλοις Ἀχαιοῖς κλημαίεσσι· σὺ μὲν πρὸς δίδωμι<sup>αδ</sup> ἰ  
 ὅτις ὁ πατὴρ ἡ ἐπιπέτης τικηται, ἐκπερθεῖ<sup>β</sup> μὲν ἰ σάλαις ἰ Πηλεΐας, κλημαί  
 ὁ δὲ ἀπερχομαί<sup>γ</sup> ἐξ ἰ ἰαυτοῦ αἰεὶς ἰκασις· σὺ δὲ ἰ σπας ἰ οὐλὸς λαοί,<sup>δ</sup>  
 αἰεὶς ὁ δὲ σπασιν ὄσχημα,<sup>ε</sup> ἐλαδῶνται ἰ νῆς ἰ Ζεὺς, σπῆμαίς τῆσιν  
 Ἀπῶλλωι, ἰς ἰαυτοῦ σὺμ. (δ) Τὰς ἰ ἄλλοις μὲν τὰς Ἀχαιοῖς σπῆμαί<sup>δ</sup>



εἶδω, ὡ Ἰσθμίου· εἰν σὺ σοὶ τυχεροῦ<sup>α</sup> καὶ ἀλαστοῦ<sup>α</sup> εἶν ἡ κατὰ  
 ἐστρατιῶν,<sup>β</sup> ἢ τίττε σοὶ σὺ λυσιπυροῦ καὶ μαριπυροῦ εἶναι κωμῶ<sup>γ</sup> εὐπυροῦ  
 ἢ καὶ παρ' αὐτοῦ εὐπυροῦ εὐπυροῦ εὐπυροῦ εὐπυροῦ εὐπυροῦ εὐπυροῦ  
 εἶναι ἡ εὐπυροῦ εὐπυροῦ εὐπυροῦ εὐπυροῦ εὐπυροῦ εὐπυροῦ.

## IV.

## PLATONIS ENARRATIO.

Ερχομαι<sup>α</sup> εἰς ἡσθεῖς τυχεροῦ<sup>β</sup> εὐπυροῦ<sup>γ</sup> μὲν ἡ εὐπυροῦ<sup>δ</sup> εὐπυροῦ<sup>ε</sup> εὐπυροῦ<sup>ς</sup>  
 ἡ Τροία, ποιεῖς δὲ σωζω<sup>α</sup> ἡ εἰς εὐπυροῦ<sup>β</sup> εὐπυροῦ<sup>γ</sup> εὐπυροῦ<sup>δ</sup> εὐπυροῦ<sup>ε</sup>  
 εὐπυροῦ, καὶ ἡ εὐπυροῦ<sup>α</sup> εὐπυροῦ<sup>β</sup> (5) Τυχεροῦ<sup>γ</sup> εὐπυροῦ<sup>δ</sup> εὐπυροῦ<sup>ε</sup> ἡ μὲν  
 ἀλλὰς εὐπυροῦ<sup>α</sup> καὶ εὐπυροῦ<sup>β</sup> ἡ εἰς εὐπυροῦ<sup>γ</sup> εὐπυροῦ<sup>δ</sup> εὐπυροῦ<sup>ε</sup>  
 μὲν εἰς εὐπυροῦ<sup>α</sup> (10) καὶ εὐπυροῦ<sup>β</sup> μὲν εὐπυροῦ<sup>γ</sup> μὲν εὐπυροῦ<sup>δ</sup> εὐπυροῦ<sup>ε</sup>  
 εὐπυροῦ καὶ ἡ εὐπυροῦ<sup>α</sup> εὐπυροῦ<sup>β</sup> εὐπυροῦ<sup>γ</sup> εὐπυροῦ<sup>δ</sup> εὐπυροῦ<sup>ε</sup> εὐπυροῦ<sup>ς</sup>  
 εὐπυροῦ, εὐπυροῦ<sup>α</sup> εὐπυροῦ<sup>β</sup> εὐπυροῦ<sup>γ</sup> εὐπυροῦ<sup>δ</sup> εὐπυροῦ<sup>ε</sup> εὐπυροῦ<sup>ς</sup>  
 καὶ μὲν εὐπυροῦ<sup>α</sup> εὐπυροῦ<sup>β</sup> εὐπυροῦ<sup>γ</sup> εὐπυροῦ<sup>δ</sup> εὐπυροῦ<sup>ε</sup> εὐπυροῦ<sup>ς</sup>  
 εὐπυροῦ εὐπυροῦ<sup>α</sup> καὶ εὐπυροῦ<sup>β</sup> εὐπυροῦ<sup>γ</sup> εὐπυροῦ<sup>δ</sup> εὐπυροῦ<sup>ε</sup> εὐπυροῦ<sup>ς</sup>  
 ἡ εὐπυροῦ<sup>α</sup> εὐπυροῦ<sup>β</sup> εὐπυροῦ<sup>γ</sup> εὐπυροῦ<sup>δ</sup> εὐπυροῦ<sup>ε</sup> εὐπυροῦ<sup>ς</sup> καὶ  
 εὐπυροῦ<sup>α</sup> εὐπυροῦ<sup>β</sup> εὐπυροῦ<sup>γ</sup> εὐπυροῦ<sup>δ</sup> εὐπυροῦ<sup>ε</sup> εὐπυροῦ<sup>ς</sup> καὶ  
 εὐπυροῦ<sup>α</sup> εὐπυροῦ<sup>β</sup> εὐπυροῦ<sup>γ</sup> εὐπυροῦ<sup>δ</sup> εὐπυροῦ<sup>ε</sup> εὐπυροῦ<sup>ς</sup> ἡ  
 εὐπυροῦ<sup>α</sup> εὐπυροῦ<sup>β</sup> εὐπυροῦ<sup>γ</sup> εὐπυροῦ<sup>δ</sup> εὐπυροῦ<sup>ε</sup> εὐπυροῦ<sup>ς</sup> καὶ  
 εὐπυροῦ<sup>α</sup> εὐπυροῦ<sup>β</sup> εὐπυροῦ<sup>γ</sup> εὐπυροῦ<sup>δ</sup> εὐπυροῦ<sup>ε</sup> εὐπυροῦ<sup>ς</sup> εὐπυροῦ<sup>α</sup>  
 εὐπυροῦ<sup>β</sup> εὐπυροῦ<sup>γ</sup> εὐπυροῦ<sup>δ</sup> εὐπυροῦ<sup>ε</sup> εὐπυροῦ<sup>ς</sup> εὐπυροῦ<sup>α</sup> εὐπυροῦ<sup>β</sup>

REMARKS  
ON THE  
GREEK DIALECTS.<sup>1</sup>

I.

"THE Greek language, like every modern one, was not in ancient times spoken and written in the same manner in all parts of Greece; but almost every place had its peculiarities of dialect, both with respect to the use of single letters, and of single words, forms of words, inflections and expressions. Of these dialects there are four principal ones, the *Æolic*, the *Doric*, the *Ionic*, and the *Attic*. Originally, however, there was but one common language,<sup>2</sup> and this was the *Doric*; not indeed the *Doric* of later times, but a language spoken by the Dorians, from which were derived the *Æolic* and *Ionic* varieties, after the colonization of the coasts of Asia Minor. It was not till the Greeks colonized Asia Minor, that their language began to assume both con-

<sup>1</sup> Matthiæ's Greek Grammar, vol. i. § 1. et seqq. (Blomfield's translation.)

<sup>2</sup> "Ut omnium Græcarum urbium et nationum origo referenda est ad Thessaliam, Macedoniam, Epirum, et loca vicina, quoniam quæ ea loca primis temporibus incolebant, et antea *Γραικοί* vel *Πυλαγγοί* dicebantur, primum *Ἰωνοί* leguntur nominati fuisse ab Hellene, Deucalione filio, qui, ut Deucalion, in Phthiotide, Thessaliæ regione, regnasse traditur; et quoniam *Ἰθάκη* fuit urbs atque regio in Thessaliâ, cum nondum illa alia in terrarum orbe nota esset *Ἰθάκη*: ita linguam antiquissimam et primitivam Græcorum, quæ proprie dicebatur *Ἰθακική*, fuisse Thessalorum sive Macedonum propriam, sed ab initio, si quidem cum linguâ Græcorum, qualem in libris hodie exstantibus reperimus, impermixta cum Atticâ comparaveris, valde horridam et incultam, et barbaram potius quam Græcam, reliquarum tamen Græciæ dialectorum omnium fontem et originem statuendam esse, non verisimile modo, sed pene certum est." *Sturzius de Dialecto Macedonicâ et Alexand. § 2.*

istency and polish. The Ionians were the first who softened its asperities, and, by attention to euphony, laid aside by degrees, the broadness and harshness, which were retained by their Æolian neighbours on the one hand, and by the Dorians on the other. The rich soil of Ionia, and the harmonious temperature of its climate, combined with the more proximate causes of its vicinity to Lydia, and its commercial prosperity, will account for this change of language. It was from the colonies that the mother country first adopted any improvements in her own dialects."

## II.

"It seems probable that all the Greek colonists in Asia Minor spoke at first a common language. One of the most remarkable features in the change which originated with the Ionians, was the gradual disuse of the digamma. This letter the Dorians laid aside at a later period. The Æolians, on the contrary, always retained it; whence its appellation of *Æolic*. The first change which the inhabitants of Attica made, was to modify their old Doric to the more elegant dialect of their richer and more polished colonists; so that, if we recur to the period of about 1000 years B. C., we may conclude, that the language of Attica was nearly the same as that in which the *Iliad* was composed. Subsequently, however, as the people of Attica embarked in a more extended commerce, the form of their dialect was materially altered, and many changes were introduced from foreign idioms."

## III.

"The *ÆOLIC DIALECT* prevailed on the northern side of the Isthmus of Corinth, (except in Megaris, Attica, and Doris), as well as in the Æolic colonies in Asia Minor, and in some northern islands of the Ægean Sea; and was chiefly cultivated by the lyric poets in Lesbos, as Alceus and Sappho; and in Bœotia, by Corinna. It retained the most numerous traces of the ancient Greek; hence also the Latin coincides more with this than with the other Greek dialects. It is peculiarly distinguished by retaining the old digamma, called from this circumstance the *Æolic digamma*. Alceus is considered as the model of this dialect."

## IV.

"The *DORIC DIALECT*, as being the language of men, who were most of them originally mountaineers, was

hard, rough, and broad, particularly from the frequent use of  $\alpha$  for  $\eta$  and  $\omega$ ; as for instance,  $\acute{\alpha}$   $\lambda\alpha\iota\alpha$ ,  $\epsilon\tilde{\omega}$   $\kappa\epsilon\tilde{\omega}$ , for  $\eta$   $\lambda\eta\eta$ ,  $\epsilon\tilde{\omega}$   $\kappa\epsilon\tilde{\omega}$ ; and from the use of two consonants, where the other Greeks employed the double consonant; as for instance,  $\epsilon\tilde{\omega}$  for  $\zeta$ , as  $\mu\epsilon\lambda\iota\sigma\delta\acute{\iota}\tau\alpha$ , &c. The Doric tribe was the largest, and the parent of the greatest number of colonies. Hence the Doric dialect was spoken throughout the Peloponnese, in the Doric *Tetrapolis*, in the Doric colonies of Magna Græcia and Sicily, and in Doria in Asia Minor. It is divided by the grammarians into the old and new Doric dialects. In the old, the comic writer Epicharmus, and Sophron, author of the *Mimes*, were the principal writers. In the new, which approached nearer the softness of the Ionic, Theocritus is the chief writer. Besides these, the first Pythagorean philosophers wrote Doric, fragments of whose works are still remaining; for instance, Timæus, Archytas, (who is considered as the standard of this dialect,) and Archimedes. Pindar, Stesichorus, Simonides of Ceos, (who probably, however, used the Doric only when he was writing for Doric employers,) and Bacchylides, use in general the Doric dialect, but softened it by an approximation to the others, and to the common one. Many instances of the dialect of the Lacedæmonians and Megarensians occur in Aristophanes. Besides these, the Doric dialect is found in decrees and treaties in the historians and orators, and in inscriptions. This dialect was spoken in its greatest purity by the Messenians.<sup>2</sup>

## V.

<sup>2</sup> The IONIC DIALECT was the softest of all, on account of the frequent meeting of vowels and the deficiency of aspirates. It was spoken chiefly in the colonies of Asia Minor, and in the islands of the Archipelago. It was divided into old and new. In the former Homer and Hesiod wrote, and it was originally very little, if at all different from the ancient Attic. The new arose when the Ionians began to mix in commerce and send out colonies. The writers in this were Anacreon, Herodotus, and Hippocrates.<sup>3</sup> The

<sup>3</sup> <sup>4</sup> The student is to attribute to Anacreon only the fragments which were collected by F. Usinius, and a few additional ones; and not those poems which commonly go under his name, a few only excepted. As Anacreon lived more than 100 years before Herodotus, his dialect was probably different. With respect to Herodotus, it is to be observed that he adopted the Ionic for his history, being himself a Dorian, consequent-



principal residence of the Ionic tribe in the earliest times was Attica. From this region they sent forth their colonies to the shores of Asia Minor. As these colonies began earlier than the mother country the march of cultivation and refinement, the terms, *Ionia*, *Ionians*, and *Ionic*, were used by way of eminence, to denote their new settlements, themselves, and their dialect, and finally were exclusively appropriated to them. The original Ionians at home were now called *Attics*, *Athenians*, and their country, laying aside its primitive name of *Ionia*, took that of *Attica*.<sup>41</sup>

## VI.

\* The ATTIC DIALECT underwent three changes. The old Attic was scarcely different from the old Ionic, as Attica was the original country of the Ionians; and hence we find in Homer many forms of words, which were otherwise peculiar to the Attics. In this dialect Solon wrote his laws. Through the proximity of the original Æolic and Doric in Beotia and Megaris, the frequent intercourse with the Dorians in Peloponnesus, and with other Greeks and foreign nations, it was gradually intermixed with words which were not Ionic, and departed farther from the Ionic in many respects, and particularly in using the long  $\alpha$  where the Ionians employed the  $\eta$ , after a vowel, or the letter  $\lambda$ ; in avoiding the collision of several vowels in two different words, by contracting them into a diphthong, or long vowel; in preferring the consonants with an aspirate, whilst the Ionians used the *tenues*; &c. Thus arose the middle Attic, in which Gorgias of Leontium was the first who wrote. The writers in this dialect are, besides the one just mentioned, Thucydides, the tragedians, Aristophanes, and others. The new Attic is dated from Demosthenes and Æschines, although Plato, Xenophon, Aristophanes, Lysias, and Isocrates, have many of its peculiarities. It differed chiefly from the foregoing, in preferring the softer forms; for instance, the 2d Aor.  $\sigma\alpha\lambda\lambda\alpha\gamma\epsilon\upsilon\varsigma$ ,  $\alpha\sigma\alpha\lambda\lambda\alpha\gamma\epsilon\upsilon\varsigma$ , instead of the ancient Attic and Ionic,  $\sigma\alpha\lambda\lambda\alpha\chi\epsilon\upsilon\varsigma$ ,  $\alpha\sigma\alpha\lambda\lambda\alpha\chi\epsilon\upsilon\varsigma$ ; the double  $\xi\xi$  instead of the old  $\sigma\sigma$ , which the old Attic had in common with the

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by he is not always consistent in his usages, and perhaps is more Ionic than a real Ionian would have been. His dialect is certainly different from that of Hippocrates." *Blomfield, Remarks on Matthiæ's Gr. Gr.* p. xxiii.

\* In the age of Homer the Attics were still called Ionians.

Ionic, Doric, and Æolic; the double *er* instead of the hissing *ss*. They said also, *ελαμωσ, γωμτος, for ενωμωσ, ωμτος, and τωσ* instead of the old *ξωσ*."

## VII.

"Athens having attained an important political elevation, and exercising a species of general government over Greece, became at the same time the centre of literary improvement. Greeks from all the tribes went to Athens for their education, and the Attic works became models in every department of literature. The consequence was, that when Greece soon after, under the Macedonian monarchy, assumed a political unity, the Attic dialect, having taken rank of the others, became the language of the court and of literature, in which the prose writers of all the tribes, and of whatever region, henceforth almost exclusively wrote. The central point of this later Greek literature, was established under the Ptolemæus at Alexandria in Egypt."

## VIII.

"With the universality of the Attic dialect, began its degeneracy. Writers introduced peculiarities of their provincial dialects; or in place of anomalies peculiar to the Athenians, or of phrases that seemed artificial, made use of the more regular or natural forms; or instead of a simple phrase, which had become more or less obsolete, introduced a more popular derivative form, as *εγκισθησ* for *ενω, to swim*, and *αφερωσ* for *αφωσ, to plough*. Against this, however, the grammarians often pedantically and unreasonably struggled; and, in their treatises, placed by the side of these offensive or inelegant modernisms, the true forms from the old Attic writers. Hence it became usual to understand by *Attic*, only that which was found in the ancient classics, and to give to the common language of literature, formed in the manner indicated, the name of *κωωσ*, 'the vulgar,' or *δωλλωωσ*, 'the Greek,' i. e. 'the vulgar Greek.' This *κωωσ δωλλωωσ* after all, however, remained essentially *Attic*, and of course every common Greek grammar assumes the Attic dialect as its basis."

\* *Battmann's Greek Grammar*, p. 2. (Everett's translation.)

## IX.

"To the universality, however, of the Attic dialect, an exception was made in poetry. In this department the Attics remained the models only in one branch, the dramatic. For the other sorts of poetry, Homer and the other elder Ionic bards, who continued to be read in the schools, remained the models. The *Doric dialect*, however, even in later days, was not excluded from poetry; on the contrary, it sustained itself in some of the subordinate branches of the art, particularly in the pastoral and humorous. When, however, the language which prevails in the lyrical portions of the drama, that is, in the choruses and passionate speeches, is called Doric, it is to be remembered that the *Doricism* consists in little else than the predominance of the long  $\alpha$  particularly in the place of  $\epsilon$ , which was a feature of the ancient language in general, and retained itself for its dignity in sublime poetry, while in common life it remained in use only among the Dorians."

## X.\*

"The Macedonian dialect must be especially regarded among those which were in various degrees incorporated with the later Greek. The Macedonians were allied to the Greeks, and numbered themselves with the Dorians. They introduced, as conquerors, the Greek cultivation and refinement among the conquered barbarians. Here also the Greek was spoken and written, not however without some peculiarities of form, which the grammarians denominated *Macedonian*. As Egypt, and its capital city Alexandria, became the principal seat of the later Greek culture, these forms were comprehended under the name of the *Alexandrian dialect*. The natives also of these conquered countries began to speak the Greek ( $\text{Ἰαλιεῖς}$ ), and such an Asiatic Greek was denominated  $\text{Ἰαλιεῖς}$ . Hence the style of the writers of this class, with which were incorporated many forms not Greek, and many oriental turns of expression, was denominated *Hellenistic*. It need scarcely be observed, that this dialect is contained in the Jewish and Christian monuments of those times, especially in the Septuagint and in the New Testament, whence it passed more or less into the works of the Fathers. New barbarisms of every kind were introduced

\* Patten's translation of Buttmann's account of the Greek Dialects, (appended to Thiersch's Greek tables.) Note 12

during the middle ages, when Constantinople, the ancient Byzantium, became the seat of the Greek empire and centre of literary cultivation. Out of this arose the dialect of the Byzantine writers, and finally, the yet living language of the modern Greeks."

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EXERCISES ON THE DIALECTS.

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ÆOLIC GREEK TO BE RENDERED INTO ATTIC.

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SAPPHONIS FRAGMENTA.

I.

Εἰς Ἀρρῆδονα.<sup>1</sup>

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Πισυλαρρον, πόσιον Ἀρρῆδιον,  
 Παι δὲος ὀλοσλευε, λαδῆμοι νε  
 Μη μ' αἰσιδι, μεθ' αἰσιδι ὀμοια,  
 Πισυια, ὄμιον  
 Ἀλλη τιδ' οἶδ', αἰ ποτα κίετρωτα  
 Τωε εμαε κίετρω αἰσιδι τιλλωε  
 Εκλιεε, κίετρωε νε ὄμιον λαπεια  
 Χρῆσιον, κίετρωε,  
 Αρμ' ὑπεδῶμασαα' κολαι ὄε ε' αγω  
 Πίετρωε στρωδω, κίετρωε μέλαστωε  
 Πισυια ὀμοιωνεεεεεεεεεεεεεεεεεε  
 ρίετρωε ὄμα μέσσω.  
 Αἰσιδι δ' ἐκίετρωε νε ὄμ', α μακίετρωε,  
 Μισυλαρρον' αἰσιδι κίετρωε  
 Ηρῆε νεττι ε' ην, νε κίετρωε, κίετρωε  
 Δη εἰ κίετρωε,

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<sup>1</sup> The readings here followed, are those given in the "Cambridge Classical Researches," vol. i. p. 3. et seq.

Κόρει μου μαλίστ' ἰδέλω γυναικῶν  
 Μαιεῖλα θυμῷ—τοῖς αἰ το στίβω  
 Μάστι συγκρούσας φιλοκίτα; εἰς τ', ὦ  
 Σατφ', ἀδίκη;

Και γὰρ αἰ φεῖγα, ταχέως δέξου,  
 Αἰ δὲ δῶμα μὴ ἄχρητ', ἀλλὰ δῶμα,  
 Αἰ δὲ μὴ φίλη, ταχέως φίλαται  
 Κεῖα ἰδέλαιται.

Εἶδε μου καὶ νῦν, χαλαρῶς ἐν λῦτον  
 Ἐκ μερμηῶν ἔστα δ' ἐμοὶ εἰλησῆθαι  
 Θυμῶν ἀμείβη, εἰλησῆθαι, ἐν δ' ἀπὸ  
 Σαρμαχῶν ἔσται.

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 TO VENUS.
 

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O artful-minded, immortal *Venus*, wily daughter of *Jove*, do not, I entreat thee, O revered one, subdue me with troubles, nor my spirit with woes. But come hither, if ever even before this, hearing my earnest supplications, thou gavest an assent to my prayer, and having left the golden home of thy father, came, having harnessed thy car: while thy beautiful swift sparrows moving their rapid pinions, bore thee along from heaven over the black earth amid the blaze of noon. Quickly they came; but thou, O blessed one, having smiled with thy heavenly countenance, inquired what it was that I suffered, and why I now call thee, and what in particular I wish to happen to my raging breast—whose love do you again fruitlessly seek to enslave by your persuasive art, who, O *Sappho*, slightest you? For if now he even flee, soon will he pursue; and if now he receive not gifts, yet will he soon bestow them; and if now he love not, soon will he love thee, even though unwilling to make a return.—Come thou unto me now also, and free me from cruel cares; and do thou accomplish for me whatsoever things my bosom desires to be accomplished, and be thyself my ally.

## II.

## Εἰς Ἐρωμένην.\*

Φανέται μοι κρηρὸς ὡς θεοῖσιν  
 Ἐμοῖσι' ὄνεις, ὅστις σιωπῆς ἐν  
 Ἰθάκῃ, καὶ εὐλαβῆται ἄδῃ φωνῆ-  
 σαὶ ὑποκίπται

Καὶ γλαυκὸς ἡμέτερον. Τὸ μοι ἄμπε  
 Καρδίῃσι ἐστράβησιν ἐκτασθῆναι·  
 Ἦξ' εἰ γὰρ εἶδῃ, βραχίως μὲ φωνῆσ  
 Οὐδὲν εἴ' αἶα·

Ἀλλὰ κίμαρτι γλαυκῶσιν εἴνευγε, λῶπτεν δ'  
 Αὐτίκα χροὺ σὺν ὑπεδιδρομακῇ,  
 Ὅσπερ ἔστι δ' αὖθις ἀφῆμι, βραβύ-  
 σιν δ' ἀκούει μοι.

Καὶδ' ὄρωσ' ἐπιχρῆσ' χίττα, τρημαὸς δὲ  
 Πᾶσαι ἀγρῆ· χλωροτέρῃ δὲ σπῆξι  
 Ἐμφ' εἰδῶσθε δ' εὐλγῶν ἐπιφύσθην  
 Φαπέραι σπῆξι.

## TO A BELOVED ONE.

That man seems to me to be equal with the gods, who sits facing thee, and in deep silence hears thee sweetly speaking, and laughing in love-inspiring accents. This always causes my heart to throb in my bosom, for when I behold thee, in an instant no portion of my voice any longer comes: but my tongue falters, a subtle fire immediately runs beneath my skin, I see nothing with my eyes, my ears tingle, a cold sweat pours down, a trembling seizes my whole frame, I become paler than the grass, and, breathless, seem to want but little of death.

\* \* In this ode, the readings given in the "Cambridge Classical Researches," vol. i. p. 7, are principally followed. A few are adopted from Weiske's edition of Longinus.

## DORIC GREEK TO BE RENDERED INTO ATTIC.

## I

## CORINNÆ FRAGMENTUM.

*Ex Apollonio Dyscolis.*

Μεμφεμαι κενυα τω λυγιζων Μορτυδα, τω βανω φουδα τω  
Ποδαρω κωτ' ερω.

"I blame the melodious Myrtis, because, being a woman,  
she engaged in a contest with Pindar."

## II

## LACONUM LEGATUS.

*Ex Aristophanis Lysistrati, v. 1217—1272, ed. Brunck.*

## 'Ορατω

Τω κερθωω, ω Μωμοδωω,  
 Τω ε' εμω μωω, ετω  
 Οιδω ωμω, τω ε' Ατωωω  
 'Οωω τω μω ω' Αρωωωω  
 Πρωωωω ωωωω  
 Πωωω ωωω, τωω Μωωω ε' ωωω  
 Αμω δ' ωω Ατωωω  
 Αγω, ετω τωω κωωω  
 Θωωωωωωωωωω. Πολωω δ'  
 Αμωωωωωωωωωωωωωωωωωω,  
 Πολωωω δ' ωωω  
 Κωωωωωωωωωωωωωωωωωω.  
 Ηωωωωωωωωωωωωωωωωωω  
 Τωωωωωωωωωωωωωωωωωω  
 Αγωωωωωωωωωωωωωωωωωω  
 Μωωωωωωωωωωωωωωωωωω  
 Πωωωωωωωωωωωωωωωωωω  
 Σωωωωωωωωωωωωωωωωωω  
 Νωωωωωωωωωωωωωωωωωω  
 Φωωωωωωωωωωωωωωωωωω

Ταῖς θούραυ·  
 Καὶ εὖν ἀϊολῶν ἀλυσταῖν  
 Παισιμαῖδ'· ὦ  
 Διὸς' ἠὲ, Διὸς', ὦ  
 Κωνυγὶ παρσίει.

Attose these youths, O Mnemosyne, and my muse, which knows us and the Athenians; when the latter at Artemisium, like gods made an attack upon the vessels of the foe, and vanquished the Medes; while on the other hand, Leonidas led us whetting the tusk like wild boars. Much foam frothed around our mouths, and much at the same time flowed down even to our legs. For our opponents the Persians were not fewer in number than the sand. O Diana, who presideest over the groves, destroyer of savage beasts, come hither, virgin goddess, to our league, in order that thou mayest unite us long in friendship: now again let there always be unbroken amity to our agreements, and may we cease without delay from the craft of foxes. O come hither, come, O virgin huntress.

## III.

## CHORUS LACONUM.

*Ex Aristophanis Lysistratῶ, v. 1297—1323.*

Τηῖστειν αὐτ' ἔρωτον ἐλίστα Μῶα  
 Μῆλα Λακωνῶν, ἔρσται ἄραι  
 Κλῆτα τῶν Ἀρκάδων σῶν,  
 Καὶ χαλκίαιον Ἀσῶν,  
 Τυνδαρίδωσ' ἔ' ἀγαθῶσ,  
 Τῶ δὲ ταῖ' Ἐρωτων ζῶσῶδωνι.  
 Ἔτα μάλ' ἠεῖθ,  
 Πῶα κωρα παλλῶν,  
 Ἐῖς Σπάρταν ἠμῶμασ,  
 Τῶ σῶν χῆρα μῆλωνι,  
 Καὶ σῶδω κῆρασ'  
 Ἄγε σῶδω δ' αἰ κῆρα  
 Παρ' τῶν Ἐρωτων  
 Ἀμπαλλωνι σῶκα σῶδω  
 Ἐγκῶμασ'  
 Τῶ δὲ κῆρα σῶνδ', ἔπτε Βαρχῶσ



Θορταδῶναι καὶ παιδῶν  
 Ἄγεται δ' ἄ Λαῖος εὐαῖς  
 Ἄγνα χερσῶν ἐπιρραε.  
 Ἀλλ' ἄγε, κίρην παρορμασθεῖς εἰ  
 Χίρ, ποδῶν εἰ ταῦθ, ταῦθ,  
 Ἄ τῆς θλαρῶς κρῖται δ' ἄμα τῆ-  
 ῖ χερσῶν ἄλλῃ  
 Καὶ τῶν σῶν δ' οὐ τῶν κρῖταισθαι  
 Χαλακῶν ἴρῃ,  
 Τῶν παρμαχῶν.

Come again, O Laconian muse, having left lovely Taygetus, celebrating for us the revered god of Amyclæ, and the Chalcidæan Minerva, and the valiant sons of Tyndarus, who sport along the Eurotas: Come, enter with spirit upon the task, shaking the light borders of thy garment, that we may sing the praises of Sparta, to which the choirs of the gods are a care, and the noise of feet: since the damocle, like young colts, leap up along the Eurotas, hastening onwards with the frequent beating of their feet. Their tresses stream in the air, like those of female Bacchantians, wielding the thyrsis and sporting. The chaste daughter of Leda leads the way, the beauteous leader of the band. But come, with thy hand confine thy hair under a fillet, and leap with thy feet, leap like a stag; and make at the same time a loud clapping serviceable to the chorus, and celebrate again in song the Chalcidæan, the most powerful of the goddesses, who contends with every foe.

## III.

## SPARTANORUM DECRETUM CONTRA TIMOTHEUM.\*

Cum Salmasii Versione.

## DECRETUM.

Ἐπειδὴ Τιμόθεος ὁ Μιλήσιος  
 παρρησιασθεὶς ἔστιν ἀπέστειλεν  
 πάλιν, καὶ πάλιν μάλιν ἀτι-  
 μαζῶν, καὶ τὴν ἑὰν ἐστὶν  
 χειρῶν ἀδαρῆν ἀποστρεφά-  
 νης πολυρυσίαν ἱσχυρίαν λαμπ-  
 νίται τὰς ἀκίας τῶν υἱῶν, ὅτι  
 εἰ τῆς πολυχρησίας καὶ τῆς ἀπ-  
 νογίας τῶν μάλιν ἀγνόνια καὶ  
 πικρῶν ἀντι ἄπλος καὶ ἐπ-  
 ταγμῶν ἀφαινοῦται τὸν μόνον,  
 οἱ χρεμῶτες εὐδοτῶνται τὰς  
 τῶν μάλιν ὄψιν ἀντι τῆς πορ-  
 ρίμου πῆρας ἀποστρεφῶν ἀμ-  
 βῶν, παρακλήσας δὲ καὶ ἐστὶν  
 ὁμοῖα τῆς Ἑλλήσμιος Δαρη-  
 τῆς ἀφροσῆ ὀψίματα τῶν τῶ  
 μόνον ὀψίματα, καὶ τῆς Σπυ-  
 λῆς ὀψίμας οὐκ ἐνόησεν τῶν υἱῶν  
 ὀψίματα, ὀψίματα τῶν ἀφ-  
 ροσῆ τῶν βασιλέων τῶν Ἑλ-  
 λῆς μὴ-φασσῶν Τιμόθειν, ἐπα-  
 κωχῶνται δὲ καὶ τῶν ἰνδῶν χρε-  
 ῶν ἰκαρῶντα τῆς ἐπὶ τῆς  
 ὀψίμας μόνον τῶν ἐστὶν, ἵνα  
 ἰκαρῶν τὸ τῆς πάλιν βαρῆ  
 ἵνα ἰκαρῶνται ἵνα Σπυρῶν  
 ἐπὶ τῆς τῶν υἱῶν μὴ ποτὶ τῆς  
 ἀφροσῆς κλῆς ὁμοῖων.

## SALMASII VERSIO.

Ἐπειδὴ Τιμόθεος ὁ Μιλήσιος  
 παρρησιασθεὶς εἰς τὴν ἑμῶν  
 πάλιν, τὴν πάλιν μάλιν ἀτι-  
 μαζῶν, καὶ τὴν ἑὰν ἐστὶν  
 χειρῶν ἀδαρῆν ἀποστρεφά-  
 νης πολυρυσίαν ἱσχυρίαν λαμπ-  
 νίται τὰς ἀκίας τῶν υἱῶν, ὅτι  
 εἰ τῆς πολυχρησίας καὶ τῆς ἀπ-  
 νογίας τῶν μάλιν ἀγνόνια καὶ  
 πικρῶν ἀντι ἄπλος καὶ ἐπ-  
 ταγμῶν ἀφαινοῦται τὴν μόνον,  
 οἱ χρεμῶτες εὐδοτῶνται τὰς  
 τῶν μάλιν ὄψιν ἀντι τῆς πορ-  
 ρίμου πῆρας ἀποστρεφῶν ἀμ-  
 βῶν, παρακλήσας δὲ καὶ ἐστὶν  
 ὁμοῖα τῆς Ἑλλήσμιος Δαρη-  
 τῆς ἀφροσῆ ὀψίματα τῶν τῶ  
 μόνον ὀψίματα, τῆς τῆς Σπυ-  
 λῆς ὀψίμας οὐκ ἐνόησεν τῶν υἱῶν  
 ὀψίματα, ὀψίματα τῶν ἀφ-  
 ροσῆ τῶν βασιλέων τῶν Ἑλ-  
 λῆς μὴ-φασσῶν Τιμόθειν, ἐπα-  
 κωχῶνται δὲ καὶ τῶν ἰνδῶν χρε-  
 ῶν ἰκαρῶντα τῆς ἐπὶ τῆς  
 ὀψίμας μόνον τῶν ἐστὶν, ἵνα  
 ἰκαρῶν τὸ τῆς πάλιν βαρῆ  
 ἵνα ἰκαρῶνται ἵνα Σπυρῶν  
 ἐπὶ τῆς τῶν υἱῶν μὴ πρὸς τῆς  
 ἀφροσῆς κλῆς ὁμοῖων.

\* This decree has come down to us in Boethius, "de Musica," l. i. p. 137d, ed. Basil. 1570, fol. It is given in the notes to Scaliger's edition of Manilius; in Cassiodorus's Comments on Athenæus, (8. p. 352. a.) and in Salmasius, "de Hellenicis." It is here presented to the student, not as an exercise, but as a species of classical curiosity. It furnishes a strong proof, if such indeed were wanting, of the attachment of the ancient

## IONIC GREEK TO BE RENDERED INTO ATTIC.

## I.

*Ex Herodoti Historiâ.*

CLIO. c. 178, 179.

Βαβυλων κηται τε πένω μεγάλη, μεγάλης τούτα μέτρον ἑκατ-  
ων, ἑκασι καὶ ἑκατὸν σταδίων, οὐκ ἐτετραγώνου ἀλλὰ σταδίου τῆς  
εἰρηδῶ τῆς πόλεως γίνεται θανάτωντε ὀρθογώνου καὶ τετραγώνου.  
Τὰ μὲν οὖν μεγάλης τούτου ἴσθι τοῦ ἀσπίος τοῦ Βαβυλωνίου. Εὐ-  
κέρταται δὲ ὡς εὐδὲν ἀλλὰ εὐλατρία τῶν ἰσθῶν ἔσαν τὰρξες αὐν πρῶ-  
τα μὲν βαθεῖα εἰ καὶ οὐρα καὶ ἄλλη ἴσθητες ἐπέδωκεν μετὰ δὲ, ἐπιχῶς  
ἐπέτρηντα μὲν τεχνῶν βασιλείων οὐ τοῦ τέρξος, ἔψες δὲ ἐπερῶσαν  
ἐπιχῶν. Ὁ δὲ βασιλεὺς ἐπιχῶς τοῦ μέτρου ἴσθι τεχνῶν μάζων  
ἐπιχῶν ἄκαυλαῖα. Διὰ δὲ με πρῶς τούτου ἐπιχῶσαι, ἡν εἰ τε τῆς  
ἐπιχῶς ἢ γὰρ ἀκαυλαῖα, καὶ τοῦ ἐπιχῶς ἴσθητες ἐπέδωκεν. Οὐκ  
ἔσθητες ἄμα τῶν τέρξων, ἐπέδωκεν τῆς γὰρ τῆς εἰ τοῦ ἀργήματος  
ἐπερῶσαν. Ἐπερῶσαν δὲ ἐπέδωκεν ἴσθητες, ὡς τῶν αὐτῶν τε καὶ  
καὶ μετὰ δὲ, ἐπέδωκεν χερῶν ἀκαυλαῖα ἐπέδωκεν, καὶ δὲ ἐπέδωκεν  
δὲ μετὰ ἐπέδωκεν τῶν ἀκαυλαῖα ἐπέδωκεν, ἴσθητες τῶν μὲν  
τῆς ἐπιχῶς τὰ χερῶν δὲ μετὰ τε τῶν τῆς αὐτῶν τῶν.

Babylon lies in a large plain, and is in size each way a hundred and twenty stadia, being a square. These stadia of the city's circuit amount in all to four hundred and eighty. So great then is the size of the Babylonian city. It was embellished moreover, such as no other city of those which we know. In the first place, a ditch encompasses it, deep and broad, and full of water; next, a wall, which is in breadth fifty royal cubits, and in height two hundred cubits. The royal cubit is greater than the common one by three digits. I ought, in addition to these particulars, to mention, to what use the earth from the ditch was applied, and in what way the wall was built. At the same time that they were digging

Spartans in the *ἰσθητες* (*istheta*), The *Ἐπερῶσαν* tribes were all fond of the use of this letter, and still *ἰσθητες*, τῶν, αἰσθ, ἄσθ, for ἰσθητες, τῶν, ἄσθ, ἄσθ, also *αἰσθ* for *αἰσθ*, whence the Latin *paer*. The double Latin termination in *er* and *or*, as *lunar*, *lunar*; *labor*, *laber*; may thus be easily accounted for. The former is the more ancient form.

the ditch, they formed into bricks the earth which was brought out of the excavation. When they had weighed a sufficient number of bricks, they baked them in furnaces. After this, using for cement heated bitumen, and between every thirtieth course of brick placing a frame-work of reeds, they first built the sides of the ditch, and next, the wall itself in the same way.

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 II.

*Ex eisdem.*

EUTERPE. c. 23.

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Ταῦτα μὲν νῦν ἴδω ὡς ἴδαι εἶ καὶ ὡς πρὸς ἔγχετα. Τῶ δὲ Νείῳ τὰς πηγὰς οὐκ Ἀγυπτίαι, οὐκ Λίβυαι, οὐκ Ἕλληνας τῶν ἐμῶν ἀκουσάμενος ἐξ ἰσχυρῶν, οὐδὲν ἰσχυρῶτα ἀδώναι, τὰ μὲν ἐν Ἀγυπτῷ ἐν Σαί τεταὶ ἡ γραμματικώτερος τῶν ἱερῶν χρισμάτων τῆς Διὸς κούρης. Οὐτὸς δ' ἄρα γὰρ ταῖσιν εἰπέαι, κορυφῶν ἀδῶναι πηγῶν. Ἐλαγὸν δὲ ὡδὴ. "Ἐσὶν δὲ κορυφαὶ ἐξ ἑξῆς τῶν κορυφῶν ἀγυπτιαῖα, μεταξὺ Συήνης ἐπὶ πύλας ταύτης τῆς Θεβαϊκῆς, καὶ Ἐλεφαντινῆς κορυφαὶ δὲ εἰσὶν ἐπιπύλας, ἐπὶ μὲν, Κροφί, τῶ δὲ, Μοφί. Τῶν αὖ δὲ πηγῶν τοῦ Νείου, οὐδὲν ἀδῶναι, ἐκ τοῦ μύθου τῶν κορυφῶν ταύτων ἴδαι καὶ τὰ μὲν ἱερῶν τοῦ ἱερέως, ἐπὶ Ἀγυπτῶν ἴδαι καὶ πρὸς Βεβύλην ἀκούσαν· ἐπὶ δ' ἑτέρον ἱερῶν, ἐπὶ Ἀιθιοπίας ἐπὶ καὶ νοτίῳ. Ἦξ δὲ ἀδῶναι ἐπὶ αἱ πηγῶν, ἐξ ἀδῶναι τῶν ταύτων Ἐλεφαντινῆς Ἀγυπτῶν βασιλεῦσιν ἀκουσάμενος. Πᾶσι δὲ γὰρ αὐτῶν χρισμάτων ἀγυπτιαῖα ἐλαγῶναι ἀκούσαν, ἀκουσάμενος, καὶ αὐτὸν ἱερῶν ἐξ ἀδῶναι.

Be these things then both as they are, and as they have been from the beginning. But of the sources of the Nile, no one either of the Egyptians, or Libyans, or Greeks, who conversed with me, professed to have any knowledge, except in Egypt, in the city of Sais, the scribe of the sacred treasures of Minerva. This person appeared to me indeed to be jesting, when he declared that he was very well acquainted with them. He expressed himself moreover in the following manner:—'That there are two mountains, whose summits terminate respectively in a sharp point, situate between Syene, a city of Thebais, and Elephantine; and that these mountains are named, the one Crophi, the other Mophi. That the sources of the Nile then, which are of unfathomable depth, flow from between these mountains; and that one half of the

water runs towards Egypt, and in a northern direction, and the other half towards Ethiopia and the south.' But to show that its sources were unfathomable, he stated, that Psammithus, king of Egypt, had ascertained this by actual trial: for that, having caused a rope of many thousand fathoms to be made, he let it down in this place, and did not reach bottom.

## III.

*Ex eisdem.*

## EUTERPE. c. 118, 119.

Ἡρώδου δὲ μὲν τοὺς ἰσθμῶς, καὶ μετὰ τὴν λέγουσι εἰ Ἕλλη-  
 κες τὰ περὶ Ἰλίον γινώσκουσιν, ἢ οὐ, προσὰν πρὸς ταῦτα εὐθεῖα, ἰσχυ-  
 ριστὶ φησὶν αἰετὶ περὶ αὐτοῦ Μενέλαου. Ἐθεὶ μὲν γὰρ, μετὰ  
 τοῦ Ἑλλήνων ἀρταγχοῦ, ἐξ τοῦ Τρωϊκοῦ γῆν Ἑλλήνων στρατὸν ἐπέ-  
 λησεν, βοηθῆσαν Μενέλαου· οὐκ ἴσθαι δὲ ἐξ ἑσθῆ καὶ ἰσθμῶν τοῦ  
 ἑσθῆτος, εἰρησὶν ἐξ τοῦ Ἰλίον ὑψηλοῦς· εὐθὺς δὲ περὶ αὐτοῦ καὶ αὐτοῦ  
 Μενέλαου· τοὺς δ' αὖτε ἐπὶ ἐσθῆτος ἐξ τοῦ εὐσθῆτος, ἀπαιετὸν Ἑλλήνων  
 εἰ καὶ τὰ χρησασα εἰ εἰσθῆτος ἀλλήλων Ἀλεξάνδρου, τὸν ἐπὶ ἀδιν-  
 ματωσὶ δίκας περὶ τοῦ εὐσθῆτος ἐπὶ αὐτοῦ λέγουσιν λέγουσιν εὐθεῖα  
 καὶ μετὰ τὴν, καὶ εὐθεῖα καὶ εὐθεῖα, μὴ μὲν εὐθεῖα Ἑλλήνων,  
 μὴδὲ τὰ ἐπισημασμένα χρησασα, ἀλλ' ἰσθῆτος αὐτοῦ εὐθεῖα ἐν Ἀργυ-  
 εῶν καὶ καὶ ἐπὶ αὐτοῦ αὐτοῦ δίκας ἀρταγχοῦ, ἢ Ἡρώδης ἢ Ἀργυρεῶν  
 βασιλεὺς εὐθεῖα. Οἱ δὲ Ἑλλήνων καταγεγραμμένους δίκας εὐθεῖα ἐπὶ  
 εὐθεῖα, εὐθεῖα ἢ ἐπισημασμένα, ἐξ ἢ ἐπὶ αὐτοῦ. Ἑλλήνων δὲ ἐπὶ εὐθεῖα  
 εὐθεῖα ἢ Ἑλλήνων, ἀλλὰ ἐπὶ αὐτοῦ λέγουσιν τὴν περὶ τὴν ἐπισημασμένα,  
 εὐθεῖα ἢ ἐπισημασμένα ἐπὶ λέγουσιν ἐπὶ εὐθεῖα ἢ Ἑλλήνων αὐτοῦ Μενέ-  
 λαου ἀπαιετὸν αὐτοῦ περὶ Ἡρώδου, Ἀπαιετὸν ἐπὶ Μενέλαου ἐξ τοῦ  
 Ἀργυρεῶν, καὶ ἀπαιετὸν ἐξ τοῦ Μενέλαου, οὐκ ἴσθαι τὸν ἀλλήλων ἐπὶ  
 ἀπαιετὸν, καὶ ἰσθῆτος περὶ ἀπαιετὸν, καὶ Ἑλλήνων αὐτοῦ ἀπαιετὸν  
 ἀπαιετὸν· πρὸς δὲ αὐτοῦ τὰ ἰσθῆτος χρησασα.

Upon my asking the priests, whether the Greeks relate an idle tale respecting the occurrences at Troy, or not; they, in answer to these things, mentioned the following particulars, having assured me that they had learnt them by actual inquiry from Menelaus himself. That after the abduction of Helen, a numerous army of Greeks came to the Trojan land, to assist Menelaus. That when the army had disembarked and pitched their camp, they sent ambassadors to Troy, and

that along with them went Menelaus himself. That these, when they entered within the walls, demanded back Helen, and the wealth which Paris had stolen along with her person; and also claimed satisfaction for the injuries inflicted. That the Trojans, however, made the same statement then which they afterwards did both under oath and not, that they had not Helen, nor the wealth which was made the subject of accusation, but that these were all in Egypt, and that it was not just for them to render satisfaction for things which Proteus the Egyptian king had. But the Greeks thinking that they were trifled with by them, for this reason laid siege to the city, until they took it. When, however, Helen did not make her appearance on their having taken the city, but they received the same statement as the former one in answer to their inquiries, upon this then the Greeks credited the assertion first made, and send Menelaus himself to Proteus. And when Menelaus had arrived in Egypt, and had sailed up to Memphis, having stated the true circumstances of the case, he both received splendid gifts of hospitality, and obtained Helen back uninjured.

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 IV.

*Ex eadem.*

CLIO. c. 26.

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Εν δὲ τῷ αὐτῷ χρόνῳ τούτῳ, ἐν τῷ Μυσίῳ Οὐλύμπῳ, εἰς χροῖα γινώσκει μέγα ἰεραματῆρος δὲ οὐκ ἐκ τοῦ αἵματος τούτου, τὰ ἐν Μυσίῳ ἐργα διατρέφεται. Πολλὰ δὲ οἱ Μῆσι τε' αὐτὸν ἐξιδέοντες, ἐπιστάντες μὲν οὐδὲν κακόν, ἐπιστῆναι δὲ πρὸς αὐτῷ. Τίλος δὲ, ἀνελθὼν παρὰ τὸν Κρυβίον ἐν Μυσίῳ ἀγγεῖλαι, εἶπεν ταῦτα "Ὁ βασιλεῦ, ὡς χροῖα μέγιστον ἀκέραια ἔστι ἐν τῇ χώρῃ, ἐς τὰ ἐργα διατρέφεται· τούτων προδραματῆρι ἴλιον, οὐ δυνάμεθα' ἢν ἢν πρὸς δόξα σου, ἐν ταῖς καὶ λεγοῦσας νενομίας καὶ κινῶν συμπελάσαι ἔστιν, ὡς ἂν μὴ ἐξιδώμεν ἐκ τῆς χώρας." Οἱ μὲν δὲ τούτων ἰδέοντες. Κρυβίος δὲ μετακίτων ἐν αἵματι ταῦτα εἶπεν, εἶπεν δὲ ταῦτα, "Παῖδες μὲν πρὸς τῷ ἔμῳ μὴ μετῴδατε ἐν' ἐν γὰρ ἂν ἴαν συμπελάσαι νενομίας ἐν γὰρ εἶπεν, καὶ ταῦτα οἱ ἢν μέλαι, Αὐτῶν, μόντοι, λεγοῦσας καὶ ἐκ κληρονομίας τῶν συμπελάσαι καὶ διακλινοῦσας ἐκείνῳ μορῆ, ἐκείνῳ ὡς προδραματῆρι, ἐκείνῳ ἴλιον ἔστιν τὸ θεῖον ἐκ τῆς χώρας." Ταῦτα ἀμείψατο.

At this same time, there is a large monster of a bear in the Mysian Olympus, and this bear rushing from this moun-

tain, was accustomed to destroy the agricultural labours of the Mysians. The Mysians, although they often went forth against him, did him no injury, but suffered from him. At last, however, messengers of the Mysians came to Cræsus, and said these things: "O king, a very large monster of a bear is in the habit of appearing in our country, which destroys our labours. Although desirous of taking this bear, we are not able to do so. Now then, we request of thee, in addition to other favours, to send thy son, and chosen young men, and dogs, along with us, that we may drive him out of the country." They then made this request. Cræsus, however, remembering the words of the dream, spoke thus to them: "Do not make mention any longer respecting my son, for he is both newly married, and these things now occupy his attention. I will send chosen young men however, and dogs, and every thing belonging to the hunt; and I will order those who go, to be as active as possible in aiding to drive the wild beast out of your country." Thus he answered.

# EXERCISES IN PROSODY.

DIFFERENT KINDS OF VERSE REDUCED TO PROSAIC  
ORDER, TO BE RETURNED INTO METRE.<sup>1</sup>

## HEXAMETERS.

### 1.

- Εν μὲν ἄρτιξ γαίην, τε δ' οὐρανόν, τε δὲ θαλάσσης,  
(s) Ἀκαμάτω τ' ἑλίην, εὐφρόντων τε σίλικον.  
Εν δὲ πάντα τὰ τέσσαρ' ἐκ τούτων τ' ἐπισημασμέναι,  
(s) Πληιάδας δ', Ἰσίδας τε, τε σθένος τε Πριωνες,  
Ἄρκτου δ', ἣν καὶ ἐπικληθεὶς καλεῖσθαι ἄμαξον,  
'Ἡ τ' ἀστέρων αὐτοῦ, καὶ ὄψεσθαι τ' Ἰβήωνα·  
Οἷη δ' ἔσται ἀμάρτος Ὀκεανῶν Ἰαστρῶν.

In it he formed the earth, and the sky, and the sea, the unwearied sun, and the full moon. In it also, all the constellations, with which the heaven is crowned, the Pleiades, the Hyades, and the strength of Orion, and the Bear, which they likewise call by the appellation of the Wain, which is there turned round, and watches Orion; and it alone is deprived of the baths of Oceanus.

### 2.

Εν δ' οὐραὶ ἀλῶν μετὰ βροχέων σφαυροῦρα,  
Καλῆν, χροστικὴν βοτρῆος δ' ἑλίαντες ἦσαν ἀνα·  
'Ἐστῆκεν δὲ δειπτικὴν ἀγροστῆσιν καμαξί.

<sup>1</sup> The student will observe, that each line is separately reduced to prosaic order, and must be separately returned into metre.—Those lines which are marked thus (s), are *significatæ*.



Ἀμφὶ δέ, ἐλάσσει κισσέων κισσῶτες, περὶ δ' ἴριος  
 Κισσίτερν'· μίαν δ' ἀπορριπτός τις αἶψ' αὐτῆς,  
 Τῆ φάρμακ' ἕκαστον, ὅτε ἀλυσὶ τρυγγαίᾳ  
 Παρθένοιαι δὲ καὶ κῆδαι, φρονιόντες ἀγαλα,  
 Φέρων μολυβδία κέρων ἐν ἄλυσιν ταλαίρῃσι.  
 Δ' ἐν μέσσοις ταῖς αἰῶν ἄλυσιν φεραγγίᾳ  
 Κιβηρῆζε ἡμέρον· δ' ὅτε καλῶν αἰσῶν λανθῶν  
 Φωνῆ λατταλέου· τῶν δὲ ἡμέρον ἡρσένων  
 Μελισσῆ τ' ἄγραψ' εἰ, ἵσταντα ἀκασίοντες ποδῶ.

On it he likewise placed a vineyard very heavy with grapes, beautiful, golden; but the clusters throughout it were black; and the vineyard (i. e. the vines) stood against silver poles, placed in order. Round he drew an azure ditch, and around this, an hedge of tin; but one path alone was upon it, by which the carriers went when they gathered the vintage. Young girls and youths of tender minds, bore the luscious fruit in twisted baskets, and in the midst of these a boy sweetly played upon a shrill lyre, and with a soft voice sang beautifully to the string; whilst they, beating the earth at the same time, with singing and shouts of joy, followed, skipping with their feet.

## 3.

Κύμα δ' ἄρα· Ἀχιλλῆα ἵστατα δῆμι κισσῶτες,  
 'Ροῦς δ' ἐν σπῆσι σπῆσι ὡδῶ, ὡδῶ ταδίσσῃ  
 Σπῆσιζῆσαι αἶψ' ἢ δὲ ἴλι· χεῖρῶν πεδῆλα  
 Εὐφροῖα, μεγαλῶν ἢ δ' ἐρῆσιζῆσαι ἐκ ἡζῶν  
 Διῶδῶν ὅσῃσι κηρῶν, ἐρῆσιζῆσαι ἐκ ἡζῶν  
 Πικρῶν ἡζῶν· μίαν αὐτῶν δὲ γυρῆσιζῆσαι,  
 Ερῆσιζῆσαι ἐκ ἡζῶν· ἢ δ' αὖ· ἀντῆσιζῆσαι ἐκ λανθῶν,  
 Πῆσιζῆσαι κηρῶν· μίαν αὐτῶν δὲ γυρῆσιζῆσαι,  
 Διῶδῶν· ὡδῶ· μίαν αὐτῶν δὲ γυρῆσιζῆσαι,  
 Ἀχρῆσιζῆσαι, ἵσταντα μίαν αὐτῶν  
 Ἀχιλλῆα ὡν, ἀλυσὶ δὲ λανθῶν Τρυγγῆσι.  
 Ἀπορριπτός τις αἶψ' αὐτῆς ὅσον ἐρῆσιζῆσαι,  
 (a) Ἐχων ἡμέρον· μίαν αὐτῶν δὲ γυρῆσιζῆσαι,  
 'Ος δ' ὅμα σπῆσιζῆσαι κηρῶν· μίαν αὐτῶν δὲ γυρῆσιζῆσαι.  
 Εὐφροῖα ἐκ ἡζῶν· χαλκῶν δὲ ἵσταντα μίαν αὐτῶν  
 Κηρῶν· μίαν αὐτῶν δὲ γυρῆσιζῆσαι, ἵσταντα μίαν αὐτῶν  
 Φωνῆ, ἢ δ' ὅτε μίαν αὐτῶν δὲ γυρῆσιζῆσαι, ἵσταντα μίαν αὐτῶν  
 'Οσῶν δ' ἡμέρον· μίαν αὐτῶν δὲ γυρῆσιζῆσαι, ἵσταντα μίαν αὐτῶν  
 Εὐφροῖα ἐκ ἡζῶν, καὶ γυρῆσιζῆσαι, ἵσταντα μίαν αὐτῶν

Φεβτασι ἀδανασσι, σὺ γ' ἔχουσι κύρον ὄρσαντι,  
 Μῆγα κύρα δὴσσας ἐσάμασι τούσασσι μὲν  
 Καδούρδον ἐλαζ' ἰμασ' ἰ δ' ἐσάδα ἴψασσι ποσσῶν,  
 Ἀναζῶν ἑμῶ· ποταμὸς δ' ἴσα ἰδασσα γυνασ'  
 Λαδρῶν, βίμα ὑπασσα, ἰταρῶν δ' κούσι ποσσῶν.

Terrible round Achilles stood the swollen water, while the  
 wave, falling upon his shield, pushed him along, nor could he  
 steady himself on his feet. He seized with his hands a bloom-  
 ing large elm; it, however, falling from its roots, threw down  
 the whole bank, and checked the beautiful stream with its  
 thick branches, and made a bridge over the river, falling en-  
 tirely in. Then having leaped up from the gulf, he hastened  
 to flee with rapid feet towards the plain, filled with terror.  
 Not yet, however, did the mighty god desist, but rose to rush  
 after him, blackening over the surface, that he might cause  
 the noble Achilles to cease from warlike toil, and avert de-  
 struction from the Trojans. But Pelides leaped back as far  
 as a spear-cast, having the force of a dark eagle, the hunter-  
 bird, which is at once the strongest and fleetest of the winged  
 race. Like to this he rushed, and the brass rung dreadfully  
 upon his breast; but bending obliquely, he fled from it, while  
 it, flowing behind, followed with a mighty noise. As often as  
 the swift-footed noble Achilles attempted to stand against it,  
 and to know whether all the immortals who possess the wide  
 heaven put him to flight, so often did a vast billow of the river  
 flowing from Jove wash his shoulders from above: whilst he  
 leaped high with his feet, sorrowful in his mind, and the rapid  
 stream subdued his knees under him, and forced away the  
 sand from beneath his feet.

## 4.

Κυλλασσῶν, ἄμα τῶν, εἴθε, ἀνα γὰρ σῶν  
 Ηἰσάμασι δὴσσασσι Πασσῶν ἰμασ' ἰμασ'  
 Ἀλλ' ἐσάσασσι τούσασσι, καλλῶν δὲ φλόγα σπασσῶν.  
 Ἐγὼ πύρα Ζαδρῶν καὶ Νετῶν ἀργασσῶν,  
 Ἐσάμασι εἴθεσσα χαλῶν ἐσάσασσι εἴθεσσα,  
 Ἦ σπασσῶν καὶ ἐσάσασσι Τρῶν καὶ σπασσῶν,  
 Φασσῶν καὶ σπασσῶν ἐσάσασσι ἐσάσασσι Πασσῶν  
 Καὶ δὴσσῶν, ἐσάσασσι ἴσα σπασσῶν καὶ σπασσῶν  
 Ἀσπασσῶν καὶ σπασσῶν ἐσάσασσι, καὶ σπασσῶν  
 Μῆγα τῶν καὶ σπασσῶν ἐσάσασσι ἐσάσασσι

Ἐγὼν ἀγχοῦσα φλόγῳ, τὰς τῶν ἀκαμάτων σχῆν.  
 ὣς εἶπας· τῶν δὲ διαπίπας εἰπέσασα Ἡρακλῆα.  
 Πρῶτα μὲν πῶς θάσσειν τε σῆμα, κερκὸς δὲ κίαι  
 Πάλλας, εἰ ἴα σπᾶν ἄλας κερ' αὐτῶν, εἰς Ἀχιλλεὺς κίαι·  
 Πόδων σπᾶν δ' ἐξεραιθε, ἴδμεν δ' ἄγλαον σχῆτα.  
 ὣς δ' ἔτ' ἀλαίη νεμερῆς Βασίλῃς στυμίας  
 Ἐρμῆα κελ' αὐ, ἴστας δὲ εἴδμεν μὴ χεῖρα·  
 ὣς εἶπας πῶδων ἐξεραιθε, κελ' ἄ κερκὸς κίαι  
 Κηρ, ἡ δὲ ἐπαρρησάσασα φλόγα τρέψε εἰς ποταμῶν.  
 Πηλῆϊσι εἰ, καὶ σῆμα, ἡδὲ μὲν κίαι, κίαισι,  
 Ἀκταὶ δὲ τ' ἀκταί, ἡδὲ θύραι, ἡδὲ κερκίαι,  
 Τα στροφαὶ ἄλας κερ' ἀλά βλάστη στυμίας·  
 Ἐγγυθῆσι εἰ, καὶ γυθῆσι εἰπέσασα, εἰ κίαι θύραι,  
 Οἱ εἶδα καὶ ἴδμεν κίαισι κίαι βλάστη κίαι  
 (5) Τηρῆασι κίαισι Ἡρακλῆα πολυκίαισι.

Arise, Vulcan, my son; for against thee do we deem ed-  
 dying Xanthus to be a fit opponent in fight: but assist with  
 all haste, and show forth abundant flame. In the mean while  
 I will go to excite a severe storm of the west wind and raged  
 south from the sea, which, bringing a destructive conflagra-  
 tion, may consume the heads and armour of the Trojans.  
 Burn thou, however, the trees along the banks of Xanthus,  
 and send thy fire against himself; nor let him at all turn thee  
 away with kind words, or threatening: neither do thou pre-  
 viously restrain thy violence; but when I, shouting, shall  
 give the signal, then check thy unwearied fire. Thus she  
 spake; and Vulcan darted forth his fierce-burning fire. First  
 of all he lighted a fire in the plain, and burned up the nume-  
 rous dead, whom Achilles slew, which were in it in vast num-  
 bers, and the whole plain was dried up, and the limpid water  
 restrained. As when an autumnal north wind immediately  
 dries a newly-wet garden, while he rejoices, whosoever culti-  
 vates it; so was the whole plain dried up, and he consumed  
 the dead: whereupon he turned his shining flame against the  
 river. The elms were burned up, and willows, and tamarisks;  
 the lotus was consumed, and rushes and reeds, which grew in  
 great abundance around the beautiful streams of the river.  
 The eels and the fishes, which through the whirlpools, which  
 through the fair streams dived here and there, were fatigued,  
 wearied out by the breath of the various-artificer Vulcan.

## HEXAMETERS AND PENTAMETERS.

## 1.

Τα δροσιντα εα ῥοδοι, και παση ἡ κατασκινος  
 Ἐσθλας τοις Ἑλικωνιαδαι σπται,  
 Τηι δὲ θαρκει μελαμφόλλοι σι, Παιον Πηδαι  
 Ἐσθ σπτα Διδαισ αγλαισι σπται σι.  
 Οἰσος θ' ἡ μαλος κερως τραγος αρμαξη βωμο  
 Τρωγων σπχασιν αρσπμωσ Τερμινδοι.

Those dewy roses, and that thick wild-thyme, are sacred to the Muses of Helicon: but the dark-leaved laurels, to thee, O Pythian Apollo; for the Delphian rock adorns thee with these. That white horned he-goat, which crops the lowest twig of the turpentine tree, shall stain the altar with his blood.

## 2.

Α Θερη δειλαι εν τῃ ελαιν τῃ, η κατασκινος  
 Δεγλησως σπας δεκρῃσι εδωρμωσ;  
 Ἄ χαμης σπχασι, τῃ σπας κελαι, ες Ἄδαν σπχαι.  
 Αισος γαρ τραγος αρμαξησι χαλαισ.  
 Ελαγγρῃσσι δὲ αἱ κινῃσ τῃ κελαι τῃ, εἰσκα τρωσ  
 Οσπμωσ κωδ λαισταισ σπτρων σπρῃσ;

Al! wretched thou, O Thyrsis! what will it avail thee, if mourning thou waste away both thy eyes with tears? The young she-goat, beautiful offspring, is gone to the shades; for a fierce wolf seized her with his fangs. The dogs are barking; but what will it avail thee, since there is not even left thee the ashes of her bones?

## 3.

Περ' εν αλωη εφιδας τρωγων σπσσι αγρις  
 Ἐλαψε σπστος τρωσ ἡσπλαισ κωιδῃσ σπσσ.  
 Τρωσ σπσσ σπσ τῃ εν γησῃσ κωιδῃσ, κωιδῃσ,  
 Ἠσπτρῃσ τῃ κερτρῃσ εν αλωη γρωδῃσ.  
 Γαρ ῥῃσ κωιδῃσ κωιδῃσ γλωσ κωιδῃσ σπλαι σπσσ,  
 Ὀσπσ σι, τραγῃ, δεμωσ σπσσταισ.

Once in a vineyard, the wanton, well bearded husband of the she-goat, devoured all the tender branches of the vine.

This cry issued forth unto him from the earth: "Gnaw, O vilest animal, our fruitful branch; for the root remaining vigorous, shall again yield sweet nectar, sufficient, O goat, for a libation at thy sacrifice.

## 4.

Με στυγιστέρην σπείρα, γχόντα ἀκρόαθ ἄμων  
 Ἡρώασι νεότητις Ἰλίδας, Καλλιμαχίην.  
 Ἀλλὰ μὴ ἀλαίης με μετῖσθον γὰρ καὶ βίωται  
 Πάσων, καὶ τῶν βίωται κακῶν σπορῶν.

Cruel death carried off me Callimachus, when a boy five years old, possessing a mind as yet undisturbed by cares. Do not weep for me; for I participated in little of life, and in few of the evils of existence.

## IAMBIC DIMETER CATALECTIC VERSE.

## 1

Τὰ θεῶν σὺ λέγεις μὲν  
 Δ' ἄσ' ἰ Φρυγίῳ αἶψας,  
 Ἄλαστοι δ' ἔμας ἐγώ.  
 Μὴ ὠλεσθῶ ἰσχύ' ἴππεις,  
 Οὐ σιζῶς, νεῖς ἰσσι.  
 Ἄλλος δὲ καπὸς στρατός  
 Μὴ πρ' ἔματιν βάλων.

Thou indeed dost tell of the wars of Thebes, and he, on the other hand, of the loud shouts of the Phrygians; I, however, of my own captivity. No horse, nor foot soldiery, nor fleet destroy me; but another new host, wounding me from the eyes of the fair.

## 2.

Πῶσ' ἢ μέλαρα γῆ,  
 Αἰγῆ δὲ πῶσι δινός;  
 Αἰγῆ δ' ἑλαστῶτα σπῆ,  
 Θαλαττῶν δ' ἰ ἥλιος,  
 Σίλητος δ' ἐπὶ ἔλαιον.  
 Τί, σπῆρι, μαχισθ' μὲν;  
 Πῶσ' ἄλλαντι κ' αἰσῶ;

The black earth drinks, and the trees drink it; the sea also drinks the breezes, and the sun the sea; and the moon the sun. Why do you contend with me, O companions! when I myself have also a mind to drink?

3<sup>1</sup>

Ὡ γυναικες, δεσ', δεσ' μοι,  
 Αρωστε κειν βρομιον  
 Πιδε γαρ ὡς κλιμακας  
 Αρωσεναζω στροπιδας.  
 Δ' εικων δεσ' κιδων  
 Δ' ως πακαζω στεφανος  
 Τικω μοι τα μετωπα  
 Τις δε ερωτων τα ανηρα,  
 Τις εαυτω, κροδις;

Give me, give, O women! to drink copiously of Bacchus; for now exhausted by sultry heat, I pant: and give me of those flowers, for my forehead scorches the garlands which I wear: but, O heart! with what shall I screen thee from the ardour of love?

## 4.

Ὀναρ ερεχλαζιν εδωκων  
 Εκ' ωρια φερων περιγυας  
 'Ο δ' Ερωσ μαλακιδων εχωσ  
 Περι τιασ ποδιδικασ κιδιασ  
 Εδωκα, και κιδων.  
 Τι γ' οναρ ταδ' εδωκα μοι;  
 Δ' ερωγε παλλιασ δεκτω  
 Με σλακτινα τε ερωσι,  
 Εν αλλιασ οιδασθαιων,  
 Συνδιδικων εν τιροδ.

I seemed in a dream to run with speed, bearing wings upon my shoulders; but Love, having lead round his beautiful little feet, yet pursued and overtook me. What does this vision mean? I think indeed, that I, being involved in many loves, shall escape from the rest, to be ensnared by this one alone.

<sup>1</sup> In this and the following ode, the first foot of the measure is an anapaest.

## IAMBIC TRIMETER ACATALECTIC VERSE.

## 1.

Ω παῖ Λαέρτιο, ἀπὸ μὲν ὀπίσσω σε  
 Θεωροῦμαι ἀρπάζει τιν' ἐπίην εὐχόμεν'  
 Καὶ νῦν ἴδω σε ἐπὶ δαίμοσι ναυτικαῖς  
 Λιανταῖς, εἶδα γὰρ εὐχόμεν' ἔταξαι,  
 Κινησύνουσα ἑσάλοισι καὶ μετρητοῖσι  
<sup>1</sup> Τα νιχαραχθ' ἔχου κλισίῃ, ὅπως εἶδες,  
 Ἐρ' εἶδόν, ἢτ' ἴω εἶδόν. Ἐὰ δὲ ἐκέρχῃ σ'  
 ὄψις τις ἰσχυρῆς βλάται Δακρυόεντος κλισίῃ.  
 Ἀντὶ γὰρ εὐχόμεν' ἔστι εἶδόν, κλισίῃ  
 Καὶ βροχαιοῦσι χερσὶ ἰδρῶσι σταγύλαι.  
 Καὶ σπαστοῖσι σ' αἴτω τέρπει πάλαι εἶδόν  
 Ἐγὼ σ' ἴδον, ὃ' ἴδοντι, χερσὶ ἰσχυρῆς  
 Ἐδὼ κτηδ' ἰσχυρῆς, ὡς μῦθος ἐστὶ εἶδοντι.

On every occasion, O son of Laertes, have I beheld thee watching to seize some opportunity against thy foes, and now do I perceive thee at the naval tents of Ajax, where he occupies the last station, ranging for a long time back, and exploring with thine eye the fresh impressions of his steps, in order that thou mayest see whether he be within or absent. In good season, doth as it were some sagacious movement of a Spartan hound lead thee forth to the object of thy search, for the warrior chances at present to be within, dripping with sweat as to his head and murderous hands. It is needless for thee any longer to be looking within this entrance; but declare why thou didst undertake this toilsome task, that thou mayest learn from her who knows all things.

## 2.

Ω τῷ πατρὶ ἐν Τροίᾳ ἀρπυγγοῦσσι  
<sup>2</sup> Πᾶσι Ἀργεομυνοῖσι, νῦν εἴδεται σε τῶν  
 Παρῶντι λίσσῃσι, ὡς αἰὶ κατ' ἔταξαι.  
 Τὸς γὰρ τοὺς πάλαι Ἀργεοῖσι εἶδοντι.

<sup>1</sup> A Dactyl in the third place.

<sup>2</sup> An Anapaest in the first place.

- Ἄλλος τις ἀστέρων ἀγῶνος κίρκης Ἰαχίων  
 Αὐτὴ δ', Ορέστη, τῷ θεῷ λικιστάτω  
 \* Λικίας ἀγῶνα ἴδι δ' ὡς ἀστέρων,  
 Ὅ κλησὶς ὡς Ἑρῆς αἰ δ' ἰακίμων,  
 φαταῖν ἴεν τὰς πολυχρῆστους Μικηίας,  
 \* Τὸς τε σιλοφόρον ὄμα Πηλοπίδω,  
 Ὅσον τε φωνῶν πάρος ἐγὼ πατὴρ σε  
 Πύργω, κηξίσιδα, κηξίσιδα φωνῶ  
 Ἐξ εἰδῶν ἤσας, σιωπῶν σιωπῶν σου.  
 Νῦν κεν, Ορέστη, ἀπὸ τοῦ ζῆλων φίλοσσι  
 \* Πυλάδῃ, βουλόμετος ἐν ταχὺ ἐν χρεὶ ὄραν  
 Ὅτι τῆς λαμπρῆς σέλας ἔλαυ ἔμαι  
 Σαρὴ κεν ἐστὶ φέγγυος ἄριστα,  
 Ευφρονη εἴ μιλῶσα ἀστέρων ἀλλοιῶται.  
 Πρὶν κεν ἐξῆδομαι ἀόρων τὸν στέγης,  
 Ἀγῶσιν ξυμπτότων ὡς ἐμαί νῦν αἰδέ',  
 Ἴν' οὐκ εἴ κίρκος οὐκί, ἀλλ' ἀμαί εἴργω.

O son of the Agamemnon who once led our forces at Troy, it is now permitted thee to behold in person those things which thou wast always desirous to view: for this is the ancient Argos, after which thou longest, the grove of the gadfly-smitten daughter of Iachmus, and this, Orestes, the Lycran forum of the wolf-slaying god; while that edifice on the left hand is the celebrated temple of Juno. But as regards the place to which we have come, say that thou beholdest the rich Mycenæ, and the blood-stained abode of the descendants of Pelops, whence in former days, after thy father's murder, having received thee from her who was of the same blood with thee, and thine own sister, I bore away, and saved, and nurtured thee, for an avenger of the murder of thy father. Now then, Orestes, and thou, Pylades, dearest of strangers, quickly must you deliberate what plan you should pursue, since already the bright beam of the sun calls forth in clear strains for us the matin songs of the hills, and the gloomy night arrayed in stars hath departed. Before then any one of the inhabitants come forth from beneath his roof, arrange together your plans, since we are here, where there is no time for delay, but instant action is demanded.

\* An Anapest in the first place.

\* A Trisbrach in the fourth place.

\* An Anapest in the first place.



## 3.

- Οὐ φέβω γ' ἄν εὐρεῖσθε μὲν· εἰ γὰρ οἶα μὲ;  
 Ἄ δ' ἱμαρτηεῖς ἐγὼ, τιμωρήσεσθε  
 Ἐν τοῦτ' ἡμέρα Ἴππολύτου· εἰς πολλὰ δὲ  
 Πειλοφάτ' ἄλλου, τοῦ οἶα μὲ πολλοῦ σοφου.  
 Νῦν γὰρ ποτ' εἰδέναι τε δοῦμαι Πιστεύς,  
 Ἐξ οὖν καὶ τίλη σήμερον μωστύχην,  
 Γεν Παιδῶν, εὐγενὲς ὄμμαρ πατρὸς  
 Φαίδρα ἰδούσα, κατεσχεῖτο χερσῶν  
 Διῶν ἔρση, τοῖς βινύλοισσι ἑμῶν.  
 Καὶ τῶν εἰδέν μὲν τοῖσδε Τρωζῶνιν γὰρ  
 Παρ' αὐτῆς πέτρην Παλλὰδος, κατεφάν  
 Τροῖς γὰρ, ἐγκλιθεῖσθαι καὶ Κυρῆδος  
 Ἐδόμεν ἔρωτ' ἔρωτ'· εἰ δ' Ἴππολύτῳ  
 Τολοπὸν ἦσαν ἰδούσθαι ἱμαρῶσιν.  
 Ἐκὴ δὲ θεῶσδε λαιπὴ Κτεροσῶν χόου,  
 Φαίγῳ μίαιμα αἵματος Παλλαντιῶν,  
 Καὶ σὺν ὀφθαλμοῖσιν αὐτῶν τῶν χόου,  
 Ἀσπὴσ τελευτῶν ἐδόμεν φαίγῳ  
 Στενοῦσα δὲ νεκρῶν, κίκαροσλεγγυμῆ  
 Ἐρωτὸς κέντρῶν, ἀπὸλλοσθαι ἢ τολοπῶν  
 Σὺγγ' αὐτῆ δ' αὐτῶν ξυνοῖσ νοσῶν.  
 Ἀλλ' αὐτῆ χρεῖ τοῦτ' ἔρση ταυτῆ ποσῶν·  
 Πραγμα δὲ θεῶσιν οὐξ, κίκαροσλεγγυμῆ.  
 Καὶ τῶν μὲν ἐπὶ τοῖσδε τολοπῶν ἡμῶν  
 Παστῶν ἔρσησιν αὐτῶν, ἐξ ἡ σπαστῶν  
 Ἀναξ Παστῶν θεῶσιν γὰρ ὄφθαλμοσιν,  
 Ἐξασθῶν ἐξ τῶν δὲ μὲν ὄφθαλμοσιν.

I feel no envy, however, on account of these things—why should I? But I will punish Hippolytus this day, for the offences which he has committed against me. As I long ago brought the most of these my plans to maturity, there is no need now of much remaining labour. For Phædra formerly, the illustrious wife of his father, having seen him when he came from the abode of Pitheus to behold and celebrate

- 1 A Dactyl in the first place.  
 2 A Dactyl in the third place.  
 3 An Anapaest in the fifth place.  
 4 A Dactyl in the third place.  
 5 An Anapaest in the first place.  
 6 A Dactyl in the third place.

the sacred mysteries, was seized in heart with violent love, in accordance with my decrees. And ere she came to this Troezenian land, cherishing a passion for an absent one, she founded near the very rock of Minerva, a temple of Venus, obvious to the view of this land; and for the time to come they shall record in song that the temple of the goddess was founded on account of Hippolytus. But when Theseus leaves the Cecropian land, flying from the pollution occasioned by the blood of the Pallantides, and with his wife, sails to this country, submitting for the space of a year to a voluntary exile in a foreign land, here then, deeply groaning and wounded with the stings of love, the wretched woman pines away in silence, nor does any of her attendants know the cause. This love, however, shall not thus be in vain. I will disclose the affair to Theseus, and it shall openly display itself. The father shall destroy the son become hostile to me, by the imprecations which Neptune, monarch of the main, bestowed as a gift upon Theseus, that he should not thrice fruitlessly ask a favour of the god.

DOCTRINE  
OF  
THE MIDDLE VOICE.

Τα κατωτέρω μιστάχαι βιβλία συντάχθησι κατέχθησιν αγγλιστικῆς καὶ καθολικῆς  
ἀκαδημίας.

Apoth. lib. III. c. 7.

1.

THE Middle Voice in Greek is so called, because it has a middle signification between the Active and Passive Voices, implying neither action nor passion simply, but an union in some degree of both.

2.

Middle Verbs may be divided into *Five Classes*.

3.

In middle verbs of the **FIRST CLASS**, the action of the verb is reflected immediately back upon the agent, and hence verbs of this class are exactly equivalent to the active voice joined with the accusative of the reflexive pronoun; e. g. λούω, "I wash another," λούομαι, (i. q. λούω ἑαυτῶν) "I wash myself."

4.

In middle verbs of the **SECOND CLASS**, the agent is the remote object of the action of the verb, with reference to whom it takes place; so that middle verbs of this class are equivalent to the active voice, with the *desire* of the reflexive pronoun, ἑαυτοῦ, ἑαυτῶν, ἑαυτῆς: e. g. αἶψα, "to take up any thing for another, in order to transfer it to another,"

*αἰσθάνομαι*, "to take up in order to keep it one's self—to transfer to one's self;" *ἀφαιρῶ*, "to take any thing from another," without any reference to one's own advantage; *ἀφαιρῶνός*, "to take any thing from another, for one's self, in order to retain or use it."

## 5.

Middle verbs of the **THIRD CLASS**, express an action which took place at the command of the agent, or with regard to it; which is expressed in English by, "to cause." In other words, this class may be said to signify, "to cause any thing to be done;" e. g. *γράφω*, "I write;" *γράφωμαι*, "I cause to be written, I cause the name, as of an accused person, to be taken down in writing by the magistrate before whom the process is carried; or simply, "I accuse."

## 6.

The **FOURTH CLASS** of middle verbs, includes those which denote a reciprocal or mutual action: e. g. *συνδίδωμι*, "to make libations along with another, to make mutual libations, i. e. to make a league;" *διαλύομαι*, "to dissolve along with another, i. e. to dissolve by mutual agreement."—To this class belong verbs signifying to contract, quarrel, contend, be reconciled, &c.

## 7.

The **FIFTH CLASS**, comprehends middle verbs of the first class, when followed by an accusative or some other case; in other words, it embraces all those middle verbs which denote an action reflected back on the agent himself, and are at the same time followed by an accusative or other case, which that action farther regards; e. g.

ἑλπίσας ἑαυτοὺς  
ἑλπίσας ἑαυτοὺς ἑλπίσας, κ. τ. λ.

Ἠσάμ. Γ. 25.

Although fleet dogs bite themselves in pursuit of him.

<sup>1</sup> This class of middle verbs is in fact only a branch of the second. Thus *ἑλπίσας*, "to accuse," implies for one's self, i. e. to gratify one's love of justice, or one's desire of reparation for injuries received; *κατασκευάζω*, "to cause to be done (for one's self);" *ἐκτρέφω*, "to cause to be instructed, (for one's self, as a father his son, to gratify his parental feelings)."

E.

EXAMPLES OF THE FIRST CLASS OF MIDDLE VERBS.<sup>1</sup>

ACTIVE VOICE.		MIDDLE VOICE.	
Αἰσχύνω,	I cause another to feel shame.	Αἰσχρῶμαι,	I cause myself to feel shame, I feel shame, I blush.
Αἰσχύνομαι,	I avenge myself.	Αἰσχύνομαι,	I avenge myself.
Αἰσχύνομαι,	I ward off danger from another; I defend, protect, another.	Αἰσχύνομαι,	I ward off danger from myself; I defend myself; I avenge, retaliate.
Αἰσχύνομαι,	"	Αἰσχύνομαι,	"
Αἰσχύνομαι,	I remind another.	Αἰσχύνομαι,	I remind myself, I remember.
Αἰσχύνομαι,	I place another upright, I raise	Αἰσχύνομαι,	I place myself upright, I rise.
Αἰσχύνομαι,	I array another in opposition.	Αἰσχύνομαι,	I array myself in opposition, I oppose, I resist.
Αἰσχύνομαι,	I strangle or choke another.	Αἰσχύνομαι,	I strangle or choke myself, I hang myself.

<sup>1</sup> The student will be careful not to confound the verbs of this class which have the signification, "to cause," in the active voice, with the third class of middle verbs. These last only have that meaning in the middle voice, whereas in the former it is a part of the natural signification of the verb, and accompanies it in both voices.

## ACTIVE VOICE.

Ἀπολλᾶσαι,	I send away another.
Ἀσχεῖν,	I withhold or restrain another.
Ἀγγεῖλαι,	I register or enroll another.
Ἀπεξῆσαι,	I separate another from.
Ἀπολλοῦν,	I destroy, ruin another.
Γεῖναι,	I cause another to taste.
Ἐγγυῶσαι,	I give something to another as a pledge.
Ἐγῆσαι,	I raise up another.
Ἐπιγῆσαι,	I urge or drive on another.
Ἴζεσθαι,	I cause another to sit.
Ἴστῆσαι,	I place another.
Καθῆζεσθαι,	I cause another to sit down.
Κατασκευάζειν,	I furnish or equip another.
Κτείνειν,	I cut another.
Μένειν,	(See Ἀναμῆναι.)
Ὄψῆσαι,	I stretch or extend another towards an object.

## MIDDLE VOICE.

Ἀπολλᾶσθαι,	I send myself away, I d.
Ἀσχεῖσθαι,	I withhold or restrain myself, I am free from, I abstain from.
Ἀγγεῖσθαι,	I register or enroll myself.
Ἀπεξῆσθαι,	I separate myself from; I answer, I reply after deliberating.
Ἀπολλοῦμαι,	I destroy, ruin myself; I perish.
Γεῖσθαι,	I cause myself to taste, I taste.
Ἐγγυῶσθαι,	I give myself to another as a pledge, I pledge myself, I engage.
Ἐγῆσθαι,	I raise up myself, I arise, I awake.
Ἐπιγῆσθαι,	I urge or drive on myself, I hasten.
Ἴζεσθαι,	I cause myself to sit, I sit.
Ἴστῆσθαι,	I place myself, I stand.
Καθῆζεσθαι,	I cause myself to sit down, I sit down.
Κατασκευάζομαι,	I furnish or equip myself.
Κτενέομαι,	I cut myself, I mourn.
Ὄψῆσθαι,*	I stretch myself towards an object, I desire, I aim at it.

\* *Perrectis manibus appeto.*

## ACTIVE VOICE.

Παραρτίω,	I place another in battle array, by the side of the enemy.
Πείσο,	I cause another to cease.
Πείθο,	I persuade another.
Περισσο,	I convey another over.
Πλανω,	I cause another to wander.
Προσπο,	I cause another to go.
Στεφανω,	I crown another.
Σταλλω,	I deceive, supplant, cause another to stumble.
Τρωω,	I avenge another.
Φανω,	I show another.
Φοβω,	I terrify another.
Φυλασσο,	I guard another.
Ψεδο,	I deceive another.

## MIDDLE VOICE.

Παραρτίομαι,	I place myself in battle array by the side of the enemy.
Πείσομαι,	I cause myself to cease, I cease.
Πείθομαι,	I persuade myself, I acquiesce, I submit to advice, I obey.
Περισσομαι,	I convey myself over, I cross.
Πλανομαι,	I cause myself to wander, I wander.
Προσπομαι,	I cause myself to go, I go.
Στεφανομαι,	I crown myself.
Σταλλομαι,	I deceive, supplant, cause myself to stumble; I stumble, I fall.
Τρωομαι,	I avenge myself, I chastise.
Φανομαι,	I show myself, I appear.
Φοβομαι,	I terrify myself, I fear.
Φυλασσομαι,	I guard myself against a thing, I am on my guard, I beware.
Ψεδομαι,	I deceive myself, I utter a falsehood.

3 Vid. Examples of the fifth Class of Middle Verbs, (επιρρησιας ενεργησ.)

9.  
EXAMPLES OF THE SECOND CLASS OF MIDDLE VERBS.

## ACTIVE VOICE.

Ἄγω γυναικάν, I lead, conduct, or escort a female for another.

Ἄγω, I take up for another.

## MIDDLE VOICE.

Ἄγωμαι γυναικάν, I lead, conduct, or escort a female for myself; I lend her to my abode, I take a wife.<sup>2</sup>

Ἄγωμαι, I take up for myself.

<sup>1</sup> This class being by far the most extensive, it has been deemed advisable to select only a few of the most striking instances, and leave the student to the exercise of his own ingenuity in discovering the rest. He will bear in mind, that the phrase, *for one's self*, which forms the distinctive feature of this class, is susceptible of a very wide interpretation, and denotes, as the case may require, for one's own benefit, to gratify one's own feelings, to further one's own designs, &c.

<sup>2</sup> *Ερωτην (domans) dico.* In Herodotus, the phrase, *εγωαυτὸν γυναικάν*, occurs. The historian is speaking of Croesus, who procures a wife for his son, in order to make him a domestic man, and by detaching him from wars, frustrate, if possible, the oracle which predicted unto him a violent death. This verb *εγωαυτὸν* in this passage, implies that Croesus obtains a wife for his son, in order to spare his own parental feelings of alarm, but his son should perish by a violent death. But how do we know this to be the meaning of the verb?—undoubtedly from the term *ωαυτὸν*, which is essential to the sense; *εγωαυτὸν* almost would mean that Croesus obtained a wife for himself, not for his son.



## ACTIVE VOICE.

ἄρχω,	I begin for another, i. e. I begin, or lead the way, while another follows after me; I am a leader, I command, I rule.
ἑωμαι,	I sacrifice for another, i. e. I sacrifice for, or in honour of some deity; or simply, I sacrifice I make offerings.
κλῆρω,	I draw lots for another.
κταμαι,	I acquire for another.
ποιῶμαι,	I do or make for another.
προσβῶμαι,	I afford to or procure for another.
προσθεῖμαι,	I acquire in addition for another.

## MIDDLE VOICE.

ἄρχομαι,	I begin for myself, i. e. simply, I begin, no one following after.
ἑωμαι,	I sacrifice for myself, i. e. in order to ascertain whether good or evil is to befall me; hence simply, I inspect the entrails of the victim.
κλῆρομαι,	I draw lots for myself; or simply, I draw lots.
κταμαι,	I acquire for myself.
ποιῶμαι,	I do or make for myself.
προσβῶμαι,	I afford to or procure for myself.
προσθεῖμαι,	I acquire in addition for myself, I claim in addition for myself, I arrogate, I affect, I pretend.

## EXAMPLES OF THE THIRD CLASS OF MIDDLE VERBS.

## ACTIVE VOICE.

Γάμοσ,	I marry, (is said of the husband, <i>αὐτὸν γάμοσ</i> .)	Γάμοσασ,	I suffer, permit, cause myself to be taken in marriage, (is said of the female, <i>αὐτὴν</i> .)
Γράφοσ,	I write.	Γράφομαι,	I cause the magistrate with whom the complaint is lodged, to take down the name as of an accused person; or simply, I accuse.
Δανίζομαι, Δανίζομαι,	I lend to another. I dispense justice to another.	Δανίζομαι, Δανίζομαι,	I cause to be lent to myself, I borrow. I cause justice to be dispensed to myself, I go to law, I litigate.
Μιθεῖοσ, Ψηφίζομαι,	I let out to another. I collect the votes of others.	Μιθεῖοσ, Ψηφίζομαι,	I cause to be let out to myself, I hire. I cause my own vote to be collected, I give my vote, I express my opinion; I decide, determine, or decree.
Χρῆμοσ,	I give to another to make use of.	Χρῆμοσ,	I cause to be given to myself to make use of; or simply, I use.

## MIDDLE VOICE.

Γάμοσ,	I marry, (is said of the husband, <i>αὐτὸν γάμοσ</i> .)	Γάμοσασ,	I suffer, permit, cause myself to be taken in marriage, (is said of the female, <i>αὐτὴν</i> .)
Γράφοσ,	I write.	Γράφομαι,	I cause the magistrate with whom the complaint is lodged, to take down the name as of an accused person; or simply, I accuse.
Δανίζομαι, Δανίζομαι,	I lend to another. I dispense justice to another.	Δανίζομαι, Δανίζομαι,	I cause to be lent to myself, I borrow. I cause justice to be dispensed to myself, I go to law, I litigate.
Μιθεῖοσ, Ψηφίζομαι,	I let out to another. I collect the votes of others.	Μιθεῖοσ, Ψηφίζομαι,	I cause to be let out to myself, I hire. I cause my own vote to be collected, I give my vote, I express my opinion; I decide, determine, or decree.
Χρῆμοσ,	I give to another to make use of.	Χρῆμοσ,	I cause to be given to myself to make use of; or simply, I use.

## 11.

EXAMPLES OF THE FOURTH CLASS OF  
MIDDLE VERBS.

Ἀγωνίζεσθαι,	To contend together.
Ἀκροπολιζέσθαι,	To skirmish together.
Ἀμύλλασθαι,	To contend together.
Βουλευέσθαι,	To deliberate together with another or with one's own self.
Διακοντιζέσθαι,	To throw darts at one another.
Διαλεγέσθαι,	To converse together.
Διαλλαττεέσθαι,	To become reconciled with one an- other.
Διαλύεσθαι,	To dissolve a contest between one an- other, to become reconciled toge- ther.
Διαξυριζέσθαι,	To combat together with the sword.
Διασπλαγχιζέσθαι,	To smite one another.
<sup>1</sup> Διαστίνεσθαι,	To stretch across together, to contend together.
Διατιξέσθαι,	To contend together in using the bow.
Ενθυμιέσθαι,	To reflect together with one's self, to ponder in one's own mind.
Επιδημιέσθαι,	To deposit with another.
Καταλύεσθαι,	To dissolve a contest between one an- other, to become reconciled toge- ther.
Κοινωλύεσθαι,	To commune together.
<sup>2</sup> Κριπέσθαι,	To contend together.
Λυγίζεσθαι,	To reflect together with one's self, to deliberate in one's own mind.

<sup>1</sup> This verb is more frequently found with the signification of the first class, as *καταστίνεσθαι*, to exert one's self, to urge.

<sup>2</sup> The various meanings of this verb, and the connection subsisting between them, are worthy of the student's notice. Thus, *κρίνω*, I separate, I separate the various particulars of a case, I consider them separately, I pass an opinion upon them, I judge, I condemn; *κρίνομαι*, I separate myself, I separate myself in battle from others, (for example), I distinguish myself in battle, i. e. I fight strenuously, &c. Vid. *κρίνομαι*, in the examples of the first class of middle verbs.

Λαδερῖσθαι,	To revile one another.
Μαριῖσθαι,	To contend together.
Μαχεῖσθαι,	" " " "
<sup>2</sup> Παισιῖσθαι (εἰρήνην),	To make (peace) together.
Σπυδοῖσθαι,	To make libations together, to make a mutual treaty.
Συνδοσεύεσθαι,	" " " "
Συνδοσεύειν,	To agree together.

## 12.

## EXAMPLES OF THE FIFTH CLASS OF MIDDLE VERBS.

Αναμνησθῆναι τι,	To recall any thing to one's own recollection.
Αεθίσθαι τι,	To strip any thing off one's self.
Απωμυρῖσθαι χεῖρας,	To wash one's own hands.
Ενδύεσθαι τι,	To put any thing on one's self.
Κατῆσθαι κεφαλήν,	To cut one's own hair.
Καταρῖσθαι τινα,	To mourn for a person.
Λαύεσθαι εἶμα,	To wash one's own body.
Λυτῖσθαι ζώνην,	To loosen one's own girdle.
Μυθεῖσθαι τι,	(See αναμνησθῆναι.)
Νεμεσθῖσθαι χεῖρας,	(See απωμυρῖσθαι.)
Ορεῖσθαι τι,	To desire any thing.
Πηροῦναι εἶνα ποταμῶν,	To ferry one's self across a river, to cross a river.
Στεφανίσθαι κεφαλήν,	To crown one's own head.
Στασιάζεσθαι κεφαλήν,	" " " "
Φεβησθῆναι τι,	To fear any thing.
Φυλακισθῆναι τι,	To guard one's self against any thing, to be on one's guard against any thing.

<sup>2</sup> This verb is very rarely found with the signification of this class of middle verbs, but almost always with that of the second.

## REMARKS

ON THE

## TENSES OF THE MIDDLE VOICE.

## 1.

THE proper signification of the Middle Voice is most apparent, as has been remarked, in the Aorists, especially the first. In the present and imperfect the distinction between the passive and middle voices is often indeterminate, as the form in both is exactly the same.

## 2.

The future middle has usually the sense of the active, also sometimes of the passive. The future passive, on the contrary, has seldom if ever the signification of the middle.

## 3.

In many verbs the aorist passive has also a middle signification; as *καταδασθεῖν*, Mid. *to lay one's self down*; *καταδασθῆναι*, *I laid myself down*; *απαλλασθεῖν*, Mid. *to depart*, (*send one's self away*): *απαλλασθῆναι*, *I departed*. The same holds good in *στραταῖναι*, *φιλοῖναι*, *παθεῖναι*, *κομᾶναι*, *εργαῖναι*, *απειραῖναι*, *ἀσθεῖναι*, &c.

## 4.

In such verbs as those, where the aorist passive has a middle signification, the aorist middle is generally obsolete or rare. Sometimes, however, it has one of the significations of the verb appropriated to itself, and the passive aorist another. Thus, the aorist passive *στραταῖναι*, is attached with the medial signification to *στραταῖσθαι*, *to journey*; whereas *στρατασθεῖναι*, the proper aorist middle, belongs only to *στρατασθεῖναι*, *to clothe one's self, or send for*.

## 5.

The perfect middle is called by the grammarians of the present day, the second perfect active. They maintain that it never has the signification of the middle, but always that of the active voice; and that this signification is an intransi-

tive one. This doctrine does not appear to be well founded. That in some verbs we find the perfect middle supplying the place of the perfect active, is readily admitted; as, *σπασα*, *απερα*, *σπασα*, *λαλασα*, *επερα*, *ωσα*, *επειδα*, *επεισα*, *επειγα*. In these verbs, however, the perfect active is obsolete on account of euphony, and therefore, it is conceived, no argument whatever can be deduced from the use of these middle perfects, which can have a bearing on the present question. In the case of other verbs, the peculiar meaning of the perfect middle may easily be recognized. The following examples will serve to illustrate this remark: to understand the mode in which the last meaning is obtained, the student must bear in mind merely the peculiar force of the perfect tense of the verb, in all the voices; viz. its reference to an action already done, but continued in its relations and consequences to the present time, in other words, its reference to continued action.

## EXAMPLES.

- Αγνοησθε*, I break. Perf. middle, *σασα*, I have caused myself to be broken, (by not offering, for example, sufficient resistance,) and I continue broken, i. e. *I am broken*.
- Απερα*, I open. Perf. middle, *απερα*, I have caused myself to be stood open, (speaking, for example, of a door which does not offer sufficient resistance in remaining shut,) and I continue open, i. e. *I stand open*.
- Εγρησε*, I waken. Perf. middle, *εγρησε*, I have wakened myself and continue awake, i. e. *I am awake*.
- Εδωκε*, I give hope. Perf. middle, *εδωκε*, I have given myself hopes, and I continue in hopes, i. e. *I hope*.
- Οδωσα*, I destroy. Perf. middle, *οδωσα*, I have destroyed, ruined myself, and I continue ruined, i. e. *I am ruined*.
- Πεισα*, I persuade. Perf. middle, *πεισα*, I have persuaded myself and I continue persuaded, i. e. *I rely upon, trust, confide, (in*

- another, for example, in whose arguments or assertions I have persuaded myself to acquiesce, or whose wishes or commands I have persuaded myself to obey.)
- Πεγνῶμι, I fix. Perf. middle, στεγῶσα, I have fixed myself and continue fixed, i. e. I am fixed.
- Πεποιῶ, I do. Perf. middle, επεποιῶ, I have caused myself to do, I have acted in such a way as to do; επεποιῶν καλά, I have caused myself to do well, I have acted in such a way as to do well, and I continue doing well, i. e. I do well, I am fortunate, or prosperous.
- Φανῶ, I show. Perf. middle, επεφῶ, I have shown myself and continue shown, i. e. I appear.
- Μεῖνω, I remain. Perf. middle, μεμῶνα, I have caused myself to remain, and I continue remaining, i. e. I persevere—(stronger in its meaning than the perfect active, μεμῶνας, which signifies simply, I have remained.)

The list might be still farther extended, but a sufficient number of examples have been cited, it is conceived, to show that the perfect middle, in numerous instances, has the true signification of its voice; and to make it fully apparent, how very unphilosophical it is, and how much at variance with the principles of the language, to maintain that the perfect middle is merely neuter in its signification, when that very neuter meaning can only be deduced from, and is in fact based upon the peculiar meaning of the middle voice.

## 6.

The perfect and pluperfect passive are sometimes used in a middle sense. This is the case when the corresponding middle tenses are either obsolete or used for those of the active voice. *Vid.* page 181.

# STATEMENT OF SOME OPINIONS

RESPECTING THE

## GREEK ACCENT.

(From the *Museum Criticum*, No. 5, pp. 65—69.)

THE question respecting the pronunciation of the Greek language has divided itself into two distinct parts; one relating to the sound of the vowels, diphthongs, and consonants; the other referring to the manner which should be adopted in the prolation of words with a proper regard to accent. In the controversy which arose on the former part of the subject, many scholars of the continent were engaged: among our own countrymen, Bishop Gardiner, Professor Cheke, and Sir T. Smith, took the most active part. The diversity of opinion which has been entertained on the expediency or inutility of attending to the information pointed out by the Greek accents, has produced many treatises. The works of Primatt, Gally, Foeter, Horsley, and Mitford, are those of our own country, which contain the most detailed information on the subject.

It is probable, that on neither one nor the other of these questions will the learned world ever come to an entire agreement; accents will still be considered by many, "mute and unmeaning marks"—(Gibbon): nor will the most strenuous advocates for the use of them either understand clearly, or be able to explain to others satisfactorily, "that secret power of harmony and tone,"<sup>1</sup> which was so pleasing to the ear of a Greek. With respect to the pronunciation of the letters of the language, the various nations of Europe differ from each other,

<sup>1</sup> Milton.



and all differ in a greater or less degree from the right mode. In England, we are almost singular in the erroneous and vitiated pronunciation of some letters: "We Englishmen," says Milton, in his Tractate on Education, "being northerly do not open our mouth in the cold air wide enough to grace a southern tongue."—Scaliger was once complimented by an Irishman in Latin, but the sound of the words was so unlike any thing to which the ears of that scholar had been accustomed, that he supposed the stranger was addressing him in his native idiom; and in answer to his address, he replied—*Damne, non intellige Islandice*. If it could be possible to cite the best scholars in Europe before the Hæmæ at Athens, or the assembled senate of Rome, we suspect that few entire sentences of a pleading of Isæus, or a Verrine oration, would be so spoken by them, as to be comprehended by their audience.—These questions must, from the nature of them, continue to be involved in doubt and obscurity; and although some light may be thrown upon them from what we find in Dionysius of Halicarnassus, and grammarians and scholiasts, yet there will be many things, which, to use the words of Sanctius, *fugient nostras auris*.

The first opponent of the propriety of accents was Isaac Vossius; for it does not appear that Scaliger doubted whether these *sigla* were properly placed, as we find them; he observed only, that if the nice tonical pronunciation of the ancients could be expressed by a modern, it would be disagreeable to our ears—(Foster). But Vossius questioned their situation upon the words, and thinking them inconsistent with the short syllables, he removed them to those which were long.

It has been remarked, that in examining the question concerning the use of accents, we ought to attend to the testimonies which the ancients themselves afford, for they alone are competent to give proper evidence on the subject. Did they, then, consider them as opposed to quantity? The defenders of the accents answer in the negative; for quantity is the foundation on which the accentual system stands; it is the circumstance which the most general rules for the seat, or species of accent, regard—(Hort. 39). "The ancient Attics, says Eustathius, (Od. H. p. 284), made the final *α* of such words long; therefore they acuted their penultima, and said *ἀγών*"—(Foster, 339).

The opponents of the accents say, that in the time of Aristophanes the grammarian, and his immediate successors,

they were placed according to quantity; but that afterwards, the grammarians departed from that system, used them in a different manner, and assigned to them their actual position. Vossius contended, that until the time of Antoninus and Commodus, and indeed to the seventh century, accents and quantity agreed; and that the marks were employed for instruction in metre. But the observations of Ælius Dionysius, Apollonius, Herodian, and other critics of the time of Hadrian, show that they read *their* copies of the ancient writers by the same visible notation of accent which was used by the grammarians of Alexandria; and the scholiasts and commentators of subsequent ages to the times of Eustathius, Lascaris, Gaza, agree with those who preceded them. The chain of evidence on this part of the subject is unbroken.

Bishop Horsley endeavoured to show, that the accentual system, as handed down to us, was not phonetical merely, before the time of Aristophanes, but was a written notation used in Greece. The decision of this point does not appear very important. If it be asked why accents were not used in writing, as in pronunciation, before the time of the Alexandrian critics, a visible notation, it is answered, was not wanted: this was necessary at Alexandria, not at Athens; it was of use to strangers and the children of strangers learning Greek, but not to those who were acquainted with it as a vernacular idiom. Mr. Blomfield has observed, that in the Venetian Scholia, when mention is made of the grammarians who succeeded Aristophanes, they are said to use the accentual marks; but that nothing of the kind is stated, when the names of those who lived before him are referred to: and this, he adds, is a strong presumptive proof in favour of the common opinion, which ascribes the first introduction of them to that grammarian.

But accent (*ᾠδὴ*), it is said, had a reference to music only: it is defined, *ῥίθμος ἐπὶ τῷ ᾄδειν*.—This, it was replied, is only one part of the definition; the other adds, *καὶ τοῦ λόγου ἐπιφρασίᾳ*, which extends it to reading and speaking.<sup>2</sup> Dionysius also, when he mentions the constituent parts of perfect writing or speaking, uses the words, *ῥίθμος φωνῆς, ἢ καλεῖσθαι, ᾠδὴν, ἔμφρασην*, "different tones of voice that are called accents."—They were musical marks.—*Ans.* This is not true; music had its own marks, namely, characters

<sup>2</sup> Foster, p. 6.

formed from alphabetical letters. (Hors. 37).—They were metrical marks.—*See*. Quantity had its own separate marks.

The literary researches which are now actively carried on at Naples, will inform the learned world whether the virgule are observable in the Herculanean MSS. Villoison,<sup>2</sup> on the authority of Winkelmann, quotes the word ΟΥΚΟΥΝ, from the treatise of Philodemus on Rhetoric, as having accents. They have been seen on no inscription of the cursive character, of old date; for that which was said to have been discovered on a wall at Herculaneum, is now considered by the best scholars on the continent as spurious. In the following words, which we give from Gruter, we find a rare instance of an accented inscription in uncial letters:—

ΑΙΔΗΜΕΝ

ΠΡΟΜΟΙΡΟΣ

ΝΟΣΑΣ.

*Variarum Corrigenda, cccxlvii.*

That the want of a visible notation of them might sometimes lead to a misapprehension of a passage in the ancient writers, is evident from the instances quoted by H. Stephanus, of the confusion of *δασυλάων*, *δασυλάω*, *δασυλάω*, in a passage of Plato—(Foster, 341). Origen, we are told, read the words ΟΥΑΙΣΟΙΧΩΡΑΖΙΝ as if they meant, "Woe to thee, land of Zan," instead of "Woe to thee, Chorasin." We may add, that Jerome confounded *ἄγνε* and *ἄγνε*, and understood by ΚΑΘΑΙΠΕΙ, *subvertit*, (*καταίρει*), when the meaning of the passage requires *καταίρει*, *consumit*.—(G. Vossius, De A. G. L. 2. c. 8).

It was contended by those who asserted that accent affected the syllable over which it was placed, that the scholiast on Hephaestion quotes this line of Homer in the 12th Iliad, and adds, that the acute in *ἔρω* lengthens the first syllable.

Τρῶες δ' ἠπὸ γῆρας, *ἔσι* Ἴδω αἰδω ἔρω—

and that Eustathius, on the line (Od. K. v. 60), *ἔρω* εἰς Αἰδω κλαυά δάματα, *εἰρω*, there is a violation of the metre, of which the acute in *Αἰδω* is to be the *διφραξία*, the *restorative re-*

<sup>2</sup> Proleg. p. 11.

medy. (Foster's Reply, 38).—*But*. The scholiast's explanation is wrong, upon this principle; that if accent had made any part of the doctrine of quantity, it is strange that Hephæstion, professing to treat on the latter, should not have mentioned the former in the course of his work—(Horsley, 137). With respect to Eustathius, it appears, says Foster, that he was far from being satisfied with his own explanation. The two words were probably pronounced *ἔρα, Αἰνίλα*. The reader will find in Mr. Gaisford's Hephæstion, two passages, cited from Eustathius and Scaliger, respecting the first of these words—(pp. 181, 182).

In examining the work of Dr. Gally we may remark, that a great part of it is irrelevant to the discussion of the question between himself and Dr. Foster; for he observes towards the end of it, that his chief object was to show, "that the Greek language cannot be pronounced according to accent, i. e. according to that acute accent which we use, without spoiling the quantity." This would be readily conceded by every one who has attended to the first principles of the question; because, in our own language, quantity and accents usually go together; "the longest syllable is almost every word, being that on which the accent falls." (*Hera* p. 4). Dr. Gally should have shown that they were not separated, nor separable in the Greek language.—If, as he asserted, elevation necessarily implied prolongation, some one of the syllables in *λέγε, λέγεις, λέγεσθε*, must be long; the acute must be placed on one of them; but which would be lengthened?—(Foster, 265).

The prejudice against the Greek accents (the defenders of them remark) seems to have arisen from supposing that, because in most modern languages, a long time is commonly connected with elevation of voice, they were necessarily connected in the languages of Greece and Rome. "You are deceived," says Melancthon, "if you say that acute and long, or grave and short, are the same. The generality of grammarians are apt to blunder wretchedly in this affair. All long syllables are not accented: in *Vergilius*, *Fir* is long, but not accented; nor are all accented syllables long; in *Vergilius*, *gi* is accented, though short."—(Foster, 129). The distinction between accent and quantity, in Greek, as well as their use in ordinary pronunciation and discourse, are pointed out by Dionysius in the following passage:—"When we are taught our letters, we first learn their names, then their forms and powers:—after this," he

adds, "we proceed to whole words, with their particular modes and qualities: I mean the length and shortness of them, and their accents.—(Foster, 160).

In answer to a question asked by Dr. G., whether an acute accent may be sounded in such a manner, as will not make the short syllable on which it is laid appear long?—Dr. F. replied, that he would elevate and shorten the penultimate of *αἴθε* in the judgment of any ear that can distinguish a high from a low tone, in as easy and discernible a manner as he could shorten the grave penultima of *μαίμα*. He quoted Cheke's words, who said that many of his Greek scholars were capable of expressing the true sound of the letters, their quantity, their accent, with great ease. He had already referred to the words of Michaelis, who approved of the opinion of Gester, "that the accents do not at all determine which syllable is to be pronounced longest; that the accent for instance of *ἀέπειρις* being placed on the first syllable, doth not oblige us to pronounce the word as a dactyl: thus, as the Greeks spoke somewhat more musically than we, they pronounced some syllables more distinctly than others; they raised their tone and dropped it; and the accents are evidences of this." The learned translator of Michaelis was informed by Professor Reiz, that he had frequently heard Eugenius, a Greek priest, afterwards Archbishop of Cherson, read Greek verse, and that he marked by his pronunciation both accent and quantity.—*Marsh's Mich.*, vol. 2, p. 901.

It is to be regretted that some of those eminent scholars who were well qualified to treat this subject with great accuracy and clearness, have only left us a few remarks upon it. Bentley uses the words, *Ratio hæc præpostera stygæ perversæ Græcorum accentuum*.—(Ejusd. ad Millium, p. 52). He seems to have thought with Dewar, that the use of them now would be wrong, because it would be difficult to apply them without vitiating the quantity of the syllables. But whatever was his opinion in the passage we have cited, in a later work, as Foster remarks, written expressly on *Metro and Rhythm*, (*de Tract. metri*), he considers the Greek accents as differing from the Latin, without hinting the least suspicion of their present visible system being vicious or corrupted.

Valkkenær allowed that they were to be used, as being necessary to "determine a diversity of signification in words," but was of opinion that no one verse of a poet, or sentence

of an orator, should be read according to them.—*Vid. Devec. Misc. Crit. edit. Burgess. p. 369.*

D'Orville thought they were formerly used, *non quantitatis indicanda causa, sed ad pronuntiatiōnem et rythmum regendum.* *Crit. Fann. p. 333.*

The remarks of Gerard Vossius (c. 10, l. 2, de A. G.) show that he thought the Romans shortened and sharpened the penultimate of *caesura*, *trifacis*, saying *καλιράας, τειτίρας*, but that the moderns either pronounce *καλιράας, τειτίρας*, or *καλίραας, τειτίραας*; similar errors, he says, pervade our pronunciation of Greek. *Hodie quicquid Poete alicujus versus recitat, aut accutus tantum rationem habet, aut solam quantitatis. Veteres, ne judice, longe aliter, qui utriusque rationem habebant.*

Mackland, in a letter to Dr. Taylor, thinks they were designed by those who left Greece to settle in a nation of a different tongue, and were desirous that their children or successors should continue in the knowledge or use of speaking the Greek language.

Those who have directed their attention to the subject of accent, cannot have forgotten the two remarks made by one of the most judicious and accurate scholars of modern times:—*Ος*, the negative particle, was pronounced, in the age of Aristotle, *ἔσριον*, but we never find it acuted in the middle of a sentence: again, the same particle *ε*, and the adverb *εἰ*, asperate and circumflexed, were confounded in pronunciation in Aristotle's time.—(*Tyrwhitt in Aristot. Poet. sec. 46*). As nothing can be collected from the treatises on accent which we have examined, we should be glad to see some solution of these difficulties.

If, after all that has been written, we might venture to offer an opinion, we should say that the pronunciation, according to the marks invented by Aristophanes, was attended to by the Alexandrians and their successors; that a gradual abuse of the power of the acute was introduced, and at last prevailed to a great degree. Part of the evidence which we should bring to prove this, would be taken from many verses in Greek, in which we find the acute lengthening the syllable over which it is placed. That this tone, in the days of the scholiast on Hephæstion, and of Eustathius, was considered by some as affecting the metre, is evident from the passages we have referred to. We have no doubt, that if we were to attempt to use the accents, the same erroneous pronunciation would be adopted, which has been established among the Greeks for many centuries. If a modern Greek was to recite

the following verse of Archilochus, it would be impossible to discover the second and fourth iambic feet: *εραγαστος εστιν εστις*. *In alterutra vitiosa incidebant omnes, qui, ore audiente, accentuum non in Græcæ linguæ pronunciatione exprimere conati sunt; aut enim, voce sublata et rano intentiore vocalem producebant; aut lethi vel impetu quodam vehementiore articulandi, consonantem secutæ confundebant*—(Knight, Proleg. 88.)

The abuse of the accents in their poetical compositions, is one of long standing among the Greeks, and must have arisen from a wrong application of them in common discourse. Mr. Mitford remarks, "that we are no way positively assured whether the Greek restorers of Grecian learning in the West, expressed exactly the ancient quantities of syllables; but we know that in poetical composition they were justly attentive to them." We cannot agree with him in this observation, because instances of metrical inaccuracy may be found not only in the writings of C. Lascaris and Philephus, but in the works of Greeks who preceded them more than a thousand years.

R. W.

# APPENDIX.

## REMARKS ON THE GREEK SYNTAX.

### 1. GENTIVE.

THE Greek language takes a much wider range in its use of the genitive case than the Latin. In Greek, words of all kinds may be followed by other words in the genitive, when the latter class limit and show in what respect the meaning of the former is to be taken.

In the case of *Verbs*: as Ἀθηναῖοι, ὡς εὐλοῖτο ἵππον, ἐβόησαν, "the Athenians brought relief, as they had themselves with respect to their feet," i. e. "as fast as they could run;" καλὰς εἶχε μίθεσ, "to have one's self well with respect to intoxication," i. e. "to be pretty drunk;" ὡς ἑκάστῃς τὰς σπουδῶν ἢ μνημὸς εἶχε, "as each one had himself with respect to favour or remembrance," i. e. "as each one wished well to a party, or remembered the past;" οὐ ἔχει τοὺς βίον, "to have come on well with respect to the means of subsistence," i. e. "to be in prosperous circumstances;" παρορθεῖν ἄγρον, "to urge one's self on with respect to the fight," i. e. "to be eager for the fight;" ἀκούειν τὰς ἐπιόδου, "to slacken with respect to one's approach," i. e. "to slacken in one's approach;" παραλίσσασθαι ἐλπίδος, "to be deceived with respect to hope," i. e. "to be deceived in one's hope;" κενταυρὰ τὰς κεφαλῶν, "I am broken with respect to my head," i. e. "I have broken my head."

In the case of *Adjectives*: as συγγνωμῶν τῶν ἀνθρώπων ἁμαρτημάτων, "forgiving with respect to human errors;" ἀσπυρὸς γένου, "childless with respect to male offspring;"



τιμῶν ἀτιμῶν πάντας ἀφ' ἑαυτοῦ, "let him be unhonoured with respect to all honours," i. e. "let all respect be denied him;" ἕγγυς τῆς πόλεως, "near with respect to the city," i. e. "near the city;" ἐπέπεσον εἰς εὐρα ἀνάγκης, "they fell into this with respect to necessity," i. e. "they fell into such necessity;" εἰς εὐρα μίσους ἑλλένων, "they came to so much with respect to hatred," i. e. "they fell into so much hatred;" ἐν εὐρῇ ἐπισκευάζοντες ἑαυτοὺς, "they were in this state with respect to preparation," i. e. "they were in this state of preparation;" γῆν ἐλατὴν ἀκακίαι, "a land full with respect to evils," i. e. "full of evils;" ἄρμα κενὸν ἡντιχίου, "a chariot empty with respect to a driver," i. e. "without a driver;" μετ' αὐτῶν πατέρα, "greater with respect to his father," i. e. "greater than his father."

The principles to be deduced from all this, are easy and natural.

1. That all words which represent a situation or operation of the mind, which is directed to an object, but without affecting it, are followed by a genitive; such are, the verbs "to remember," "to forget," "to concern one's self about any thing," "to neglect," "to consider," "to reflect," "to understand," "to be desirous of," &c.; the adjectives "experienced," "ignorant," "remembering," "desirous," &c.

2. All words which indicate fulness, to be full, defect, emptiness, are followed by a genitive; because the word which expresses of what any thing is full, or empty, indicates the respect in which the signification of the governing word is taken. Under this head fall the adjectives "full," "rich," "abounding in," "empty," "deprived of," "destitute of;" the verbs "to fill," "to want," "to bereave," "to deliver," "to desist from," "to cease from;" adverbs denoting abundance, want, sufficiency, deprivation, &c.

3. The same original signification of the genitive appears to be the basis of the construction of the comparative with the genitive: thus μετ' αὐτῶν πατέρα signified, "greater with respect to his father." From this construction, all words which involved a comparison, took the object of this comparison in the genitive: such are verbs which signify "to surpass," or the contrary, "to be surpassed," "to be inferior to another;" as ἐπεργασάμην, ἤττησάμην, &c.; those also

which signify "to rule," or the opposite, together with many verbs which are derived from substantives, and are equivalent to the primitive with the substantive verb; as κυβερνᾶν, (κυβερᾶς κυβᾶν); κερταίνω, (κερταίνω κερταίνω); αρχίζω, (αρχίζω αρχίζω);—such again are adjectives and substantives in which the same idea of governing is implied; as ἑκταυρῆς ἑδόνος, "master over pleasure;" ἑταυρῆς ἑδόνος, "a slave to pleasure;" ἡττα τοῦ ἐπαινοῦ, "defeat by means of drinking," i. e. "intemperance in drinking;" ἑκταυρῆς ἐργασίας, "mastery over labour."

To this same head must be referred all words which imply a comparison with respect to value, or require a definition of value; as ἄξιος, which properly signifies "equivalent," "equal in value," so that ἄξιον ταῦτων, which we commonly render "worthy of this," strictly rendered would be, "equal in value with respect to this." Hence too the adjective ἰσότης, and the adverbial forms ἰσότης and ἰσότης take the genitive; and hence moreover this case is joined with all words in which a determination of value is contained; as, for example, verbs signifying "to buy," "to sell," "to exchange," &c. On this is founded the general rule—"The price of a thing is put in the genitive."

And lastly, to this head belong all words which express a difference, and in which, of course, a comparison is implied, ἕτερος, ἄλλος, ἄλλω, ἄλλω, ἄλλω: as ἕτερον ταῦτων, "different with respect to this," i. e. "different from this;" ἄλλω ταῦτων, "other with respect to this," i. e. "other than this."

4. From the meaning of the genitive "with respect to," we deduce also the general meaning of the cause of any thing's being done, in which case the genitive is to be rendered by "on account of." Thus with verbs: Δαναῶν χυλάμενος, "enraged on account of the Greeks," i. e. "with the Greeks;" ἀνδρῶν χυλάμενος τοῦ ἀδελφοῦ ἐπινοήσεως, "melancholy on account of the death of her brother;" ἐβόωντο τῶν σοφῶν, "to envy any one on account of wisdom;" ἐπαινεῖν τὸ θεὸν ταῦτων, "to upbraid the god on account of these things." Hence the genitive is found with verbs signifying "to accuse," "to criminate," with verbs of praying, with verbs of beginning, the genitive being that of the person or thing, on account of which the accusation is made, the prayer offered up, or the affair begun. So too the genitive stands alone in exclamations with and without an interjection, or a word

that expresses admiration, indignation, compassion, &c.; as Ἀελλας, τοῦ χαλαραυτοῦ, "Apollo! what a swallow!" ὦ Ζεὺ Βασιλεῦ, εἰς ἀκραιτέρας τῶν φρένων, "O king Jupiter! the acuteness of his mind!" Τὸς τυχῶν, "the misfortune!" In all the instances above enumerated under this head, however, and in others of a similar nature, the grammarians supply *idea*, or some equivalent term.

## II.

The second principal relation which is expressed by the genitive, is that of the proportion of a whole to its parts, in other words, the genitive is put *partitively*. This use is common to the Greek, the Latin, and other languages, except that in Greek it has a much more extensive range. Thus in the latter language the genitive is put with verbs of all kinds, even with those which govern the accusative, when the action does not refer to the whole object, but only to a part. This is expressed in English by the omission of the article in the singular, or by the word "some," as εὐστός δ' ἄλας, "he sprinkled salt over it;" σκεψάτω κρέας, "to roast some of the flesh;" εἶπα οἷα τὰς αἰῶν ἕλιμικω, "I know some of those of the same age with myself;" σπείρω τὰς κοίνας τοὺς Σωκράτη, "to bind Socrates with some of the fillets;" τὰς γὰρ σπείρω, "they laid waste a part of the land." On the like principle the genitive is put with many other verbs which signify participation, or in which at least this idea is implied: such are the verbs μετέχειν, ἀκούειν, ἐλλαμβάνειν, μερίζειν, ὑστέρησιν, ἀναυθίζωσιν, ἀναλάσκειν, &c.

Upon this principle of the reference to a part, is founded the construction by which, with the verbs "to take," "to seize," "to touch," "to carry," &c. the *part* by which any thing is taken is put in the genitive, while the *whole* is put in the accusative; as ἐλάβωτο εἰς ζώνης τῷ Οὐρανῷ, "they took Orontes by the girdle." The same construction is retained also with the verbs which signify the opposite of to take, or to seize, viz. "to let go," "to loose," "not to obtain any thing," "to miss," &c.; as ἀπέτατο τὸ δόρυ, "he lets go the spear;" while ἀπέτατο τὸ δόρυ, in the accusative, would signify, "he hurle the spear;" in the first, reference being made to a *part*—in the latter, to the *whole*.

Upon this principle also arises the construction of the *superlative* with the genitive, that substantive being put in this case which marks the class from which the superlative takes the *chiefest* as a *part*.

## III.

The genitive is used also to mark the person or thing to which any thing *belongs*, whether it be a property or quality, habit, duty, &c.; and those also from which any thing *arises*. Probably here also an obscure idea of the relation of this quality, duty, &c. to that which possesses it, as of a part to the whole, is the basis of the construction. Hence the common rules, that "verbs denoting possession, property, duty, &c. govern the genitive," and that the "material of which any thing is made is put in the genitive."

## IV.

The genitive is also put with verbs compounded with prepositions which govern the genitive, that is to say, when these prepositions may be separated from the verb, and placed immediately before the case, without altering the signification of the verb; as *ἀποταρχῶναι τι τινος*, for *ἐπιταρχῶναι τι ἀπὸ τινος*; *ἀποταρχῶναι ἄριστος*, for *ἐπιταρχῶναι ἀπὸ ἀριστοῦ*; *ἐπιταρχῶναι ἄριστος*, for *ταρχῶναι ἐπὶ ἀριστοῦ*: not, however, *ἀποταρχῶναι τινος*, "to contradict any one," for *τινα*, because *λάλησαι ἀπὸ τινος* would give an entirely different sense, "to speak in the place of any one."

## V.

The genitive serves also to determine place and time, in answer to the questions, "where?" "when?" &c. Hence the adverbs *εἰς, ἐν, ὅπου*, *where?* which are in fact old genitives.

## 2. DATIVE.

THE Dative in Greek expresses two senses, one that of the dative in other languages, answering to the question, "to whom?" and one that of the Latin ablative.

1. The dative expresses the distant object of a transitive or intransitive action, with reference to which this action takes place. It answers thus in most cases, as in Latin and English, to the question "to whom?" as *δοῦναι τι τινι*, "to give any thing to any one;" *ὑπακούειν τινι*, "to obey any one." Thus also with adjectives: *εὐδαίμων τινι*, *εὐχάριστος τινι*, *εὐνοεῖς τινι*, &c. A larger proportion of verbs, however, are joined with the dative in Greek than in Latin.

## II.

The Greek dative also supplies the place of the Latin ablative, and in this case expresses the relation of the connection or companionship to the questions "wherewith?" of an instrument or mean to the question "whereby?" of an impulse or excitement, "from what?" of an external cause, "by what means?" "on what account?" "for what?" &c.

## III.

The dative expresses the relation of the *measure, degree, &c.* with the comparative. Hence the datives  $\epsilon\upsilon\lambda\lambda\eta\varsigma$ ,  $\acute{\alpha}\lambda\eta\theta\epsilon\varsigma$ ,  $\beta\epsilon\lambda\lambda\eta\varsigma$ , with the comparative.

## IV.

It is put in definitions of time and place, in answer to the question "when?" and "where?"

## 3. ACCUSATIVE.

THE accusative, as in other languages, marks the person or thing which is affected by the action of the accompanying verb, i. e. which suffers a change of any kind. The verbs which govern an accusative are hence called *verbs actives* or *transitives*, i. e. which show an action passing on to an object, and affecting and determining it in any actual manner. There are, however, other verbs not properly transitive, which yet govern an accusative in Greek; this is particularly the case in those verbs which do not mark the *passive* object of the action, but the object to which an action has only generally an immediate reference; as  $\pi\rho\sigma\epsilon\lambda\theta\epsilon\iota\varsigma$ ,  $\delta\epsilon\lambda\tau\epsilon\upsilon\epsilon\iota\varsigma$ ,  $\epsilon\lambda\lambda\epsilon\iota\varsigma$ ,  $\epsilon\pi\epsilon\sigma\tau\epsilon\lambda\chi\epsilon\iota\varsigma$ ,  $\epsilon\lambda\theta\epsilon\iota\varsigma$ ,  $\epsilon\pi\iota\sigma\tau\epsilon\phi\epsilon\iota\varsigma$ ,  $\epsilon\pi\iota\lambda\alpha\beta\epsilon\iota\varsigma$ , &c. In these and others of a similar nature, the construction with the dative would appear to be the most natural one.

## II.

Many verbs which signify an emotion, a feeling, with regard to an object, as, "to be ashamed," "afraid," "to compassionate any one," are accompanied by an accusative, which expresses the object, and at the same time the effective cause of this emotion; as,  $\mu\epsilon\chi\alpha\lambda\iota\sigma\tau\alpha\iota\ \tau\omicron\varsigma\ \Theta\epsilon\omega\varsigma$ , "I revere the Deity;"  $\alpha\iota\delta\omicron\sigma\theta\alpha\iota\ \tau\omicron\varsigma\ \epsilon\gamma\chi\epsilon\iota\tau\alpha\varsigma$ , "to respect rulers;"  $\sigma\tau\epsilon\phi\alpha\iota$

εὐφραίνω αὐτόν, "I compassionate him;" ἔμαζ ἐλεῶ, "I pity you." The same takes place with some neuter verbs which express an emotion, although, even without indicating the object, they convey a perfect idea; such are ἀγαθόν, γυῖόν, στεχνάζω, &c.

Many verbs have the accusative not only of the nearer and more immediate object of the action, but also of the more remote object of it, i. e. the person or thing to which the action with its immediate object passes, which in English is generally expressed by a dative; as εὖ or κακῶς ποιεῖν τινά, "to do good or harm to any one;" εὖ or κακῶς λαλεῖν τινά, "to speak well or ill of any one." Hence these verbs often take two accusatives at the same time: such are ποιεῖν, στρατεύειν, ἔργον, ἐρόειν, "to do;" λαλεῖν, κεινῶν, ἀγνοεῖν, "to speak of or against;" ἐρωτᾶν, "to ask;" ἀπειτεῖν, "to ask;" "to require," "to desire;" ἀρπάζειν, ἀφαιρῆσαι, &c. "to take away," "to deprive of a thing;" διδάσκειν, "to teach;" ἀποβάλλει, ἐπιβάλλει, "to put off" or "on," &c.

Other uses of the accusative have been enumerated under the rules of syntax.

## APPENDIX II

### NOTES ON THE RULES OF SYNTAX

*Given in the Commencement of the Volume.*

THE object of the following Notes is merely to remove such little difficulties as might otherwise impede the progress of the learner. The doctrine of Ellipses, which was resorted to in almost every instance by Dr. Nelson, in the edition of his Exercises from which the first American impression was made, is here only retained in part. It appeared far more advisable to refer the student as often as possible to the principles of grammatical solution, which are laid down in Appendix I.

#### RULE I.

Κακῶς (εργαζάμενος) εἶπε εἰς (τοῦτο) μῦθος ἔχων.—Τα (χρησάμενος) εἶπε.—Εν τῷ φησὶν. It is from the infinitive, observes Harris, (*Hermes*, p. 164, n.) thus participating in the nature of a noun or substantive, that the best grammarians have called it sometimes *ὄνομα φησάμενον*, a verbal noun; sometimes *ὄνομα φησάσης*, the verb's noun. The reason of this appellation, he adds, is in Greek more evident from its taking the prepositional article before it in all cases. The same construction is not unknown in English: thus Spenser—

For not to have been dipped in Lethe lake,  
Could save the son of Thetis from to die."

Ἄρα εἶπε δάσας. In like manner we say, *He did it, to be rich*;

where we must supply by an ellipsis, the preposition *for*: *He did it for to be rich*, the same as if we had said, *He did it for gain*: in Greek, ἔπειτα τοῦ εὐδαίμονος, ἔπειτα τοῦ κέρτους, in French, pour s'enrichir. Even in such sentences as the following, *I choose to philosophize, rather than to be rich*, εἰ φιλοσοφῶν βέλτερον μάλλον ἢ εὐδαίμονος, the infinitives are in nature as much accusatives as if we were to say, *I choose philosophy rather than riches*, τὴν φιλοσοφίαν βέλτερον, μάλλον ἢ τοῦ εὐδαίμονος. Thus too Priscian, speaking of infinitives, observes: *Curtere enim est curatus; et scribere, scriptura; et legere, lectio; itaque frequenter et nominibus adiunguntur, et aliis casualibus, more nominum;* and soon after, "cum enim dicit, Bonum est legere, nihil aliud significat, nisi, Bonum est lectio." Lib. 48, p. 1130.

Ὁ (αὐθέντης) ἔρχεται. This may also be rendered more in accordance with the Greek idiom, by *the person coming*. In Latin, however, the relative and indicative are always required in such expressions; as, ὁ ἔρχομαι, qui veniat: ὁ τισιν, qui venierat.

Ἦ ἀδελφεὸς γυνὴ; εἰ μὲν (μερίῳ) ἀγαθὸν, εἰ δὲ (μερίῳ) φαῦλον. The student must understand by the term *merely*, as employed in the language of the rule, that a reference is always made in this use of the article to a *division*. Thus, ὁ μὲν, ὁ δὲ, *the one, the other, or the former, the latter*; and so of the plural, οἱ μὲν, οἱ δὲ. This construction is based upon the original pronominal meaning of the article; thus, ὁ μὲν ἀπελθὼν, ὁ δὲ ἔμεινεν; *the one departed, the other remained*; literally, *that one indeed departed, but this one remained*; as in the Latin *ille—hic*.

## 3.

Ὁρθε (χρημῶ) ἢ ἀληθία ἄν.—Ἡ εὐαγγελία εὐαγγελία (χρημῶ) βραβείον. This construction is often imitated by the Latin writers; as, *Triste lupus stabula, supply negotium—Furium et canibus sceler femina—Triste matris frugibus imbrēs—Dulce iudic humor, &c.*

## 4.

Ὁ σαρξ (εὐαγγ).—Ἡ ἔρση (ἰδός).—Τα ἡμα (χρημῶνα).

## 5.

Ἀβνη Δας πικρὸς (ἐὐαγγετ) περιτλιν.—Ω ψαχη (σιν) ἴς μεδ' ἴσθη. Such is the grammatical mode of supplying these



ellipsis. I am inclined to think, however, that in all such cases it is simpler to say, that the gender of the person, and not of the preceding noun, is considered.

## 6.

For *αγαθὸν αὐτὸν τὸν εὐφρανῆναι*, the nominative before the infinitive, there being no change of person.

## 8.

This idiom is more observed by the Attics, than by the older writers in the Ionic and Doric dialects. The latter often join the neuter plural with a plural verb; as, *οὐκ ἐν ταῖς ἰσθμῶσιν ἴσθμους*, *Il. χ.* 266—*ἀνεχόμενα ἴσθμῶν γυναικῶν*, *Il. λ.* 310. The scholiasts on these passages observe that they are constructed *εἰρηλίκως*. The Attics also sometimes join the verb in the plural with the neuter plural, especially in two cases; 1. When the neuter plural signifies living persons; 2. When the abstract is put for the concrete, and animate creatures, not things, are referred to. Perhaps the construction of neuters plural with singular verbs may be accounted for on the principle of the association of ideas; neuter and inanimate objects being considered generally, but animate agents individually.

## 12.

The construction of the nominative with the infinitive depends upon the principle of attraction, that is, upon the association of ideas.

## 15.

For *πρὸς τοὺς ἄλλους ἑσθλῶτα*—and *αἰεὶς ἔστω ἀδελφῶσι ἐν λέγουσιν*. With regard, however, to the antecedent's being attracted into the same case with the relative, it may be considered as nothing more than the full expression of what is commonly uttered elliptically; for the relative is in fact a species of adjective, having its substantive always understood, if not expressed; as *αἰεὶς ἔστω ἀδελφῶσι, ἐν ἀδελφῶσι λέγουσιν*. So also in the passage *αἰεὶς ἔστω ἐν ἀπετραπέσῃ ἰσθμῶν*, the full expression is, *αἰεὶς ἔστω ἰσθμῶν, ἐν ἰσθμῶν ἀπετραπέσῃ*.

## 18.

See the observations of Ernesti, Gesner, and Gilbert Wakefield, on the dual used as a plural, refuted by Dalsiel in the notes of the second volume of the *Coll. Majora*, pp. 36, 37.

## 19.

*Εἶς αἰσθητὰ (ἕνα αἰσθητὰ).—Τὰ δὲ αἰσθητὰ (τὰ αἰσθητὰ).* When two or more substantives are united by *καί*, or, which reciprocally exclude each other, the verb which is common to them is sometimes in the plural; as, *πῶς οὐ Πλάτων καὶ Δημοσθένης ἐψήσαν, καὶ οὐ Ἰσσην, Θεοκρίτους.* *Longin.* 14. So in Cicero, *Or.* 2. 4. 16. *ac Sulpitius—aut Cotta plus quam ego apud te valere videntur.*

## 20.

So in Latin; *leota circa fuga atque trepidatis fuit: Lic.* 21. 7.—*pigris et desperatis in omnium vultu eximerat.* *Id.* 21. 35.

## 22.

*Τὸ πᾶν αἰσθητὸν ἀποψήσαντο (ἐπὶ τῷ) ἑστῶ.*

## 24.

Similar to these are expressions both in our own and other languages; as, *sea-water, wine-glass, steam-boat.* The only difference between the English and the Greek languages in this respect is, that the former requires the qualifying noun immediately to precede that which it limits, and be joined to it by a hyphen, while the latter admits of their being unconnected, and even separated by other words. The principle on which this construction depends, however, is the same in all languages; and proceeds from the great law of the human mind, the association of ideas. The juxtaposition of two terms suggests that one of them is a quality of the other; and hence the former being its own independent meaning, assumes the dependent character of an adjective.

## 25.

The grammarians commonly make a noun to be understood in this construction, which governs the genitive: thus the examples under the rule, when the ellipse is thus supplied, become, *Τὸ λαεῖον (μαρτυρῶν) τοῦ ἱερατοῦ.—Τὸ κενεῖον (μαρτυρῶν) φιλοσοφίας.* A much more rational solution, however, is given in Appendix I, in the remarks on the genitive.

## 27.

Hence *Πατὴρ ἰσῶν* in our Lord's Prayer, not *Πατὴρ ἱερατοῦ.* This last would be emphatic, and convey a meaning which is not intended: it would signify, *our Father*, as if God were a Father of only a part of his creatures. *Πατὴρ ἰσῶν*, on

the contrary, expresses the true idea, Father of us, or, our Father, i. e. Father of us all.

## 28.

Διαρρηξέναι τα ἴμα (χρῆματα) τοῦ ἀκαθάρτου, for ἀρρηξέναι τα χρῆματα ἡμοῦ τοῦ ἀκαθάρτου.

## 29.

The grammarians supply the ellipsis as follows.—Ἐγγα (αὐτῶν) ἐλαίστου ἀξία.—Γραμματικὰ μᾶλλον (ἢ) ἀνδρῶν.—(Ἡμεῖς) ὡς ἐρῶμεν πρὸς αὐτὸν. See however Appendix I, Remarks on the Genitive.

## 30.

Ἀπειρος (αὐτῶν) ἀρρῆτοι.—Περὶστῶς (αὐτῶν) περιτόλαι. So the grammarians supply the ellipsis. See however Appendix I.

## 31.

Οἱ παλαιοὶ (τε) τῶν ποιητῶν.—Μῶς (τε) βίβηται.—Οἱ νεώτεροι (αὐτῶν) ἀδελφῶν; and so of the rest. It is somewhat surprising that they who framed these ellipses, did not think of others far simpler: thus, Οἱ παλαιοὶ (ποιητῶν) τῶν ποιητῶν.—Μῶς (βίβηται) βίβηται.—Οἱ νεώτεροι (ἀδελφῶν) ἀδελφῶν.—&c. That is, "The old poets among the poets."—"The only mortal among mortals"—&c. The true principle, however, is laid down in Appendix I.

## 32.

The preposition *αὐτῶν*, or *αὐτῶν*, is said to be understood, and to govern this genitive. See however Appendix I.

## 35, 36.

See Appendix I, Remarks on the Dative. The grammarians pretend, that with the dative of the measure of excess, *αὐτῶν*, or some preposition of equal force, is understood.

## 37.

Ὁ εἰρησώμενος ἴσχυο (αὐτῶν) γυναικῶν. See however Appendix I.

## 38, 39, 40, 41.

The principle on which each of these rules is based, has already been explained in Appendix I. The remarks there made, apply with peculiar force to verbs which indicate an operation of the external senses. Since the subject of them is not represented as affected by them, a genitive is *construed*.

quence follows. The use of the accusative after verbs of seeing, has been supposed to arise from this circumstance, that the Greeks considered the eye as deriving its images from its own operations on the presented objects, and not from the impressions of these objects upon itself. The objective noun therefore, as being thus an effect, is put in the accusative.

42, 43, 44.

See Appendix I, Remarks upon the Dative.

47.

In this construction, if the verb be an active transitive one, the government of the accusative is evident enough. If, however, it be an active intransitive or a neuter verb, we must resort to an ellipsis of *αρα*, or some equivalent preposition: such is the opinion of Perizonius, in his Notes on the Minerva of Sanctius, vol. ii. p. 21, ed. Bayer. Perizonius understands a preposition also in the corresponding Latin idiom, *visus riuam, currite cursum, &c.*

48, 49, 50, 51.

See Appendix I, Remarks on the Genitive and Dative. With regard to the double accusative which follows some verbs, Sanctius, Perizonius, and other grammarians, make one of them to be always governed by a preposition understood; maintaining that no verb can govern more than one accusative. According to this opinion, the following ellipses occur in the examples under the rule—*Χρησιν αρα εως δευτε* (*αρα* or *εως*) *εα εχουσα*.—*Αριστοι (εως) ες ε'αδελφου*.—*Αριστοι μω (αρα) εω χυμωρα*. This ellipsis will indeed answer extremely well, and in fact may be considered as necessary, in verbs of answering, using, dividing, and many others. It will not however suit all passages, but makes the expression in some cases stiff and awkward, especially in many of those, where, besides the proper object, another accusative, commonly that of a pronoun, is added, which indicates the whole, of which the proper object is a part. It is much more probable that in these a species of apposition takes place, by means of which the whole is more accurately defined by the addition of a part.

53.

*Τα πριυλα (εως) εινω εσποραιοα.*

## 54.

Many of the verbs which are called *impersonals*, that is, verbs belonging to no subject or person, are in strictness personal verbs, that is, have a real subject to which they belong. The peculiarity connected with them is, that the action to which they refer, whether expressed by an infinitive or other dependent clause, is their true object: thus, ἔξεσι μοι αὐτῶν, i. e. ἐς αὐτῶν ἔξεσι μοι, "the going away is lawful to me." So in the example under the rule; μέγιστος αὐτῷ ἐπέβη αὐτῷ, i. e. ἐς αὐτῶν μέγιστος ἐπέβη αὐτῷ, "his being greatest appeared to him." Of this kind are εἶναι, χεῖρ, ἀπειχεῖν, εἶρεναι, εὐλοχεῖν, &c.

## 57.

The infinitive is in fact a verbal noun, (see Remarks on Rule 1.) hence, when governed by verbs, participles, or adjectives, it is precisely the same construction as if a noun supplied its place, and were governed by them.

## 58.

Zeune, in his Notes on Viger, makes an ellipsis of some verb in these and similar constructions. When the particles which are joined with the infinitive in such cases, have the meaning of *after*, *when*, *before*, *until*, &c., he supposes εὐαδῶναι, or εὐαδῆν, or εὐαδῶν, or εὐαδῆν, (according as the context requires a present or a past tense, the optative or the subjunctive mood,) to be understood. When, however, the particle has the meaning of *as* or *so*, he understands ἔξεσι, εἶναι, εἶναι, ἔστιν, or some equivalent term. Thus, ὡς εἶπες αὐτῷ, is for ὡς ἔξεσι εἶπες αὐτῷ, (as it is allowed) *so to speak*: εἰν δέδωκε μοι, for εἶναι (εὐαδῶναι) δέδωκε μοι, *before (it happens that) it is evident*. So also, ὡς εἶπεν αὐτῷ, *when he saw him*, for ὡς (εὐαδῆν) εἶπεν αὐτῷ: εἶναι ἀλλοτρεῖα φωνῆσαι, *before the cock crows*, for εἶναι (εὐαδῆν) ἀλλοτρεῖα φωνῆσαι—&c.

## 59.

Matthiæ (Gr. Gr. vol. ii. p. 824) thinks that this use of the infinitive is probably a remnant of the ancient simplicity of the language, from which the action required was expressed by means of the verb *absolute*, or the mood of the verb which of itself indicates the action without any reference to other parts of speech. It seems much simpler, however, to resort to an ellipsis of a verb; as, ἄλλοι (ἵνα) ἐν κρητῶν μάχισθαι, (*Do thou see to*) *fight among the first*.

A similar usage, and it is presumed a similar ellipsis, occurs in the subjunctive; as *Μὴ ποιεῖς τούτο*, *Do not do this*, for (*Ὅτι*) *μὴ ποιεῖς τούτο*, (*See that thou*) *do not do this*; like the Latin *ne facias*, with *vide* or *cave* understood. The use of the infinitive as above mentioned, was very common in Ionic; see especially the Aphorisms of Hippocrates. An infinitive and imperative sometimes are coupled together in the same sentence, as in the beautiful prayer cited by Plato, *Alcib. 2*. *Ζεῦ βασιλεῦ, εἰ μὲν εὐδαιμονίᾳ καὶ εὐχαιμένῳ καὶ ἀσχετικῷ Ἄρμυ ἴδω· εἰ δὲ λυγρῶ καὶ εὐχαιμένων ἀπαλαξῆν.*

## 60.

Thus, *μέλλω γράψαι*, *scripturus sum*; *μέλλων γράψαι*, *scripturus eram*; *μέλλησθε γράψαι*, *scripturus estis*; *ἐμέλληθα γράψαι*, *scripturus fui*. In English this is expressed by *about to do any thing*, *intending to do*, &c. The student will observe that the Greeks joined *μέλλω* with all the tenses of the infinitive except the *perfect*, never with this. *Μέλλω*, together with *εὐγγισθῶ* and others mentioned in Rule 62, are of singular use and beauty in the Greek language. By associating *μέλλω* with the infinitive, and *εὐγγισθῶ*, *ἔπι*, &c. with the participles of other verbs, the time and circumstances of an action are most accurately defined. They may with propriety be called auxiliaries, and they bear a remarkable analogy to verbs of that kind in the English language. Instances of their peculiar use are here added; thus:—Inceptive present, *μέλλω γράψαι*, *scripturus sum*, *I am going to write*. Middle or extended present, *εὐγγισθῶ γράψαι*, *scribe*, *I am writing*. Inceptive past, *ἐμέλλων γράψαι*, *scripturus eram*, *I was beginning to write*. Middle or extended past, *εὐγγισθῶν* or *εὐγγισθῶν γράψαι*, *scribens*, *I was writing*. Inceptive future, *μέλλησθε γράψαι*, *scripturus estis*, *I shall be about to write*. Middle or extended future, *ἔπιμαί γράψαι*, *scribam*, *I shall be writing*. Completive future, *ἔπιμαί γράψαις*, *scripsero*, *I shall have done writing*.

## 61.

*Ἐγγισθῶ* answers to the Latin *forte*, *φάσω* to *pro*, *λαίωμαι* to *clam*. See also Remarks preceding.

## 62.

This construction constitutes a peculiar feature of the Greek syntax, and as it is of frequent occurrence, is well worthy of the student's notice. If a verb is governed by an-

other verb or an adjective, a double relation is established, according to which the use of the infinitive or certain particles is determined. Either the verb or adjective conveys in itself a perfect and independent idea; or it has no perfect idea, but expresses an action which first becomes perfect by the addition of its reference. Thus the verbs *I pray, I persuade, I will, &c.* always require an addition which expresses for what I pray, to what I persuade any one, what I will. Now when such an imperfect verb or adjective refers to a verb, this reference expresses either the consequence in view, the end, or merely the object of the first verb or adjective. Thus in the propositions, *I will write, I command you to write, I advise you to go, &c.* the English infinitive is the consequence in view of the first verb, and is in most cases expressed in Latin by *ut*. On the contrary, in the propositions, *I saw him fall, I heard him say—scio me esse mortuam, intelligo me errasse*, the infinitive is merely the object, not the end, of the verbs to see, to hear, &c.—Thus much having been premised, we deduce the following rules:—

1. When an imperfect verb or adjective is followed by a verb which expresses the object or the consequence of it, the latter in Greek is put in the infinitive; as *ὄψαιτο σο ὄντα, I expect thee to come; ἐπιμαρτυροῦμαι σο γράψαι, I exhort thee to write*. To this rule, however, there is a regular exception in *ἐπιμαρτυροῦμαι*, which is followed by *ὅτι*; and the finite verb.

2. When an imperfect verb is accompanied by another which marks merely the object of the former, the latter is put in the participle—sometimes where in Latin the participle is used, as *vidēs te corripentem, audio te decemem, ἴδω εἰς γράψοντα, ἀκούω σε διδάσκοντα*—sometimes after verbs which indicate a perception by means of the external senses, or the understanding, where in Latin the accusative with the infinitive is used, as *scio me esse mortuam, scitis te iratum esse, οὐκ ἴδμενος εἶν, ἀπὸλαύματι εἰ χαλῆσασοντα*.

3. The verbs to say, to announce, to mean, to think, to hope, constitute a regular exception to this rule, and take the infinitive. The first two also take *ὅτι* with the finite verb; *ἐλπίζω* however takes the participle.

4. If the former verb is of itself perfect, or be preceded by a proposition entirely perfect, then the object of it is expressed by means of the conjunctions *ὅτι, ἕως, ὅτι*; as *ἐμαρτυροῦμαι σο μάλιστ' ἔγραψα ὅτι ἐμαρτυρήσας γένοι;* but the consequence not immediately in view is expressed by *ὅτι* with the

infinitive; this takes place especially after εὐσεβούς, εὐσεβούς, εὐσεβούς.

## 65.

Εἰς τὴν στρατιωτικὴν συναγωγὰν, ad congregandum vel congregandos milites. Εὐεργετικῶν, benefaciendō. (Εἰς τὴν) εὐεργετικῶν αὐτοχρησίων, turpe facta.

## 66.

Γράψτε μὴ ἐπιτελεῖν, scribendum est mihi epistolam. Ἐπιμαρτυρεῖ σε ταῦτα, hoc tibi curandam est. So also ταῦτα σε επιτελεῖ, hoc tibi faciendū sunt.

## 67.

The preposition is often omitted, as Σωμῶν ἰσὺν ἀσκηματῶν ἡμεῶν, as to the sacred Σωμῶν; Ἀεθέρῳ ναιῶν, dwelling in the upper regions of the air.

## 69.

The adverbs in εἰ were originally datives plural from the Ionic dialect. After however that this εἰ was once considered merely as an adverbial termination, and no longer as a termination of the dative plural, it was annexed also to other names preceded by α; as Ὀλυμπιαῖα, Πλαταιαῖα, &c.

## 70.

Ἐφεσῶς ἀπὸ τοῦ (καὶ) ἰδὸν τῶν ἡμερῶν.

## 71.

The grammarians commonly understand εἰα to govern the genitive in this rule: see however Appendix I, Remarks on the Genitive. The other ellipses are, (α) ἡμερῶν μῶν; ἐγγὺς φιλοπονησῶν (κατ') ἰδὸν τοῦ ἡμερῶν χρόνου.

## 72, 73.

See Appendix I, Remarks on the Genitive.

## 74.

Τὰ (χρησάμενα) Πλαταιῶν. Ὀλυμπιαῖα (ἢ μακρῶν) Ἀλεξανδρῶν.

## 76.

The rule is given according to the usual mode of enunciating it, and the passages cited as examples stand thus when the ellipses are supplied:—Ἐπιμαρτυρεῖ σε (ἡμερῶν) ταῦτα φιλο-



μεσος.—Δαδαις (ἡμερα) του νεα.—(Εἰς) εστωε γινεο με.—Ημερα (εστωε) του στανου. The most rational explanation however has been given in Appendix I, Remarks on the Genitive

## 77.

Vid. Appendix I, Remarks on the Genitive.

## 81.

The grammarians understand by the term *absolute*, merely that there is no governing word *expressed*. They make the preposition *σε* to be understood with the genitive, *σε* or *σε* with the dative, and *κατα* or *μετα* with the accusative. Thus, (ἰσ') εγω εμπερος, upon my appearing; (σε) εστωε ημερα, together with the departed year; (μετα) οτα ἡμερα, after other things were suitable. The genitive absolute seems to have been in its original force an expression of time, and hence the use of the genitive case. When this duration of time is ascertained by an historical person, the preposition *σε* is often used with these genitives, as, *σε* Κυρω βασιλευσσε, in the reign of Cyrus. This circumstance no doubt led the grammarians to imagine, that wherever *σε* was not expressed with the genitive absolute, it was to be understood.

As regards the genitive absolute, the Greek language differs from the Latin: for where the Latin, in the use of the ablative absolute, is obliged, on account of the want of a participle in the perfect active, to turn the sentence, and to use the perfect participle passive; the Greek, on the other hand, whose principal tenses all have their own participles, can retain the active construction, and then their participle is referred to the subject of the principal proposition; as, *visu loco diffugerunt oves*, is in Greek, *σινετο το λαου, οι οτα υπεστυρε, οτα εστωε το λαου*. Thus too *causa evadit*, his evadit, and in all similar cases. The nearest approach which the Latin language can make to this construction, omitting the ablative absolute, is the use of a past participle of a dependent verb, when they have one to employ, or else of *quasi* or *cum* with the pluperfect subjunctive; as *conspicorū lupum*; *quasi haec evadit*. In Greek, this construction of the participle which we have just been mentioning, is universally admissible when the accompanying action, which is expressed by the participle, belongs definitively to the subject of the principal proposition; whereas the passive construction obtains where the action expressed by the participle does not refer, or does not refer entirely, to the subject of the principal proposition: thus,

των παλῶν ἐφύετο, εὖρος εἰ παλῆται, when they (not the citizens merely) saw the enemy, the citizens fled.

In the case of the nominative absolute, the grammarians in general consider the construction as an elliptical one; the finite verb, with some conjunction preceding, being understood; as, ('Ορας) εἰ ἡμέραι ἐρχόμεναι (εἶσας), when the days were come.—(Ἐπίση) εἰ στρατιώται κατὰ τὸ μέσση πεδίῳ (πευγχαίης) ἄντες, when the soldiers were in the middle of the plain, &c. It is certainly far simpler, however, to view these constructions as ἀνοικλάδισται, where the writer considers the thing which he is about to speak of, abstractedly or as a subject, but takes occasion, by means of a parenthesis, or in some other way, to change the construction. These ἀνοικλάδισται occur in the best writers in every language, and when used sparingly and with caution, give a pleasing variety and animation to plain narrative, or didactic style. Our absolute case in English is always a nominative; and in Latin the nominative absolute often occurs. Thus in Cicero, *de Fin.* 2. 33. "*Hæc leniora, potius, orationem cura aut scribis aut legis—signum, tabula, locus amoenus, ludii, venatio, villa Luculli (nam si tuam diceretis, latibram haberes; ad corpus diceretis pertinere) sed ea, quæ dixi, ad corpusne refers?*"

## 83, 84.

See Appendix I, Remarks on the Genitive.

## 85.

The writers on *clipsis* supply the verb *ἠντιμι* with the particles of swearing; as, *μᾶ* (*ἠντιμι*) *Δία*; *νῆ* (*ἠντιμι*) *Δία*. I cannot resist the temptation of making the student acquainted with another mode of resolving these constructions, which I have no doubt he will find exceedingly ingenious and plausible, though it must be confessed that the foundation on which it rests is none of the most stable. Hoogeveen first suggested, in his work on the Greek Particles, (c. 25, p. 630,) that *μᾶ* might be formed from *ἄμα*, as *ἦν* from *ἄνα*; and that the root of *ἄμα* might be the verb *ἄμαι*, whence comes *μᾶ*, *I desire with eagerness, I inquire, investigate*. Everard Scheide, the editor of Van Lennep's "*Etymologicon Linguae Græcæ*," seizes upon this hint, and supposes *μᾶ* to be the imperative, second person, contracted from *μαρ*; and hence the accusative *Δία*, for example, is governed by this imperative; and the expression, *μᾶ Δία*, is equivalent to, "*ask Jupiter*," i. e. "*ask Jupiter if I do not speak the truth*;" so *ναί μᾶ ἐν Ἀσπίλλωα*,

"*yez ! ask Apollo if I do not speak the truth.*" The same writer makes *vs* or *vñ* to be an old dative form from *ve*, *firmatio*, *stabilitio*; so that, according to him, *vs* *µα* *Διῶ*, or *vñ* *µα* *Διῶ*, or simply *vs* or *vñ* *Διῶ*, (*µα* being supposed to be understood,) will properly signify, "is confirmation," or, "as a strengthening of what I have said; ask Jupiter if I do not utter the truth." *Vid.* Valckenaer de Analogia, L. Gr. ed. Scheide, p. 250.

It is a matter of more importance for the student to know that the particle *µα* neither *affirms* nor *denies*, but only *strengthens* or adds intensity to what is affirmed or denied. Whether the oath taken be one in affirmation or denial of any thing, is to be ascertained from the context. In general, however, *vs* is added when an *affirmation* is intended to be conveyed, and *vñ*, or some other negative, or else adversative particle, when a *negation* is implied. *Vid.* Hoogerveen Doctrina Particularum L. G. ed. Schütz, p. 232.

## 86.

In Greek, after an entire proposition is negated, it is always customary to negative again all other definitions of a general nature which are to be attached; such as *any one*, *at any time*, *any where*, &c. Hence in this language two negatives do not, as in Latin and English, destroy, but, on the contrary, strengthen each other. We sometimes find on the part of the Latin writers, more especially the early ones, an imitation of the Greek idiom in this respect: thus—Ennius, (ap. Fest.) *Lapidem corde sunt multi, quos non miseret nemini.*—Plautus, *Mil.* 5. 1. 18. *Jura te non nocitura homini hac de re nemini.*—*Id.* *Bacch.* 4. 9. 114. *Neque ego haud committam ut faceres dicos.*—*Id.* *Epid.* 4. 1. 6. *Neque ea unquam uidei sit nescio.*—*Ibid.* 5. 1. 57. *Neque ille haud obiciet mihi.* And among later writers—Propertius, 2, 15, ult. *Abecenti nemo ne nocuisse velit.*—Ovid, *Pont.* 1, 1, 66. *Ne non peccurim, metis quoque non facit.*

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## 91.

Those prepositions which govern two cases, answer for the most part to the question *whence* with the accusative, and to the question *where* with the dative. The genitive admits of various significations, though more or less connected with the idea, *out of*, *from*. The limits of the present work forbid enlarging upon the meanings of the prepositions respectively; this falls more within the scope of grammatical treatises; to which the student is referred.

## 92.

This rule is retained *verbatim* from the former edition of this work. It may be as well to quote the words of Dr. Neilson;—"Περί and περί are joined, in this rule, for the sake of conciseness, as they may commonly be translated by the same words: yet there is a marked distinction in the ideas respectively expressed by them: περί in general implying *direction* or *possession*, and περί *contingency*." To this may be added, as a caution to the student, that the term *beside*, in the language of the rule, does not mean *besides*, or *in addition to*, (which is included in the meaning *with* for the dative,) but *by*, or *along side of*; and that this signification is confined exclusively to περί.

## 93.

The student must not confound μέν with the accent, which is compounded of μεν εν, with μέν, for μεν εν, which has no accentual mark.

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