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ΛΟΥΚΙΑΝΟΥ ΣΑΜΟΣΑΤΕΩΣ
ΑΝΑΛΕΚΤΑ.

SELECTIONS FROM
LUCIAN,

WITH

ENGLISH NOTES:

TO

WHICH ARE SUBJOINED A MYTHOLOGICAL INDEX,

AND A

LEXICON ADAPTED TO THE WORK.

COMPILED FOR THE USE OF SCHOOLS,

By JOHN WALKER,

FORMERLY FELLOW OF DUBLIN COLLEGE.

SHREWSBURY SCHOOL.

Third Edition, Corrected and Improved.

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PREFACE

OF THE EDITOR.

THE following Work is designed for the use of the Classical Schools in Ireland, where LUCIAN has long been one of the first Greek authors to whom boys are introduced:—a rank to which he is justly entitled from the purity and simplicity of his style, as well as from the vein of elegant humour, in which, perhaps, he excels all the ancients. I have engaged in it under the sanction of the Heads of our University; and have not spared either pains or expense in preparing it.

The Collection by Mr. MURPHY, hitherto employed in this country for the same purpose, came from an Editor grossly deficient in learning and in taste. In many successive editions, also, typographical errors had so enormously accumulated, that the book had become almost illegible. The pretensions, therefore, of the present work are very humble, in being offered to the public as superior to that, which it is intended to supersede.

I have retained all the larger pieces in the former collection, and have inserted a new Dialogue, the *Κατάσλους*, but have retrenched the number of the shorter Dialogues; thus leaving the quantity of Greek text nearly the same as before.

The edition of Lucian's Works by REITZIUS and HEMSTERHUIS—(would that the learned labours of the latter had been continued throughout it!)—I have taken as the basis of this; seldom departing from their text, and never without apprizing the reader; unless in a few passages of such a character as ought not to meet the eye of those, to whom even a heathen satirist has justly observed that—*maxima debetur reverentia.*

The Latin translation also of that edition I have generally retained, though with occasional corrections; not that I think it good, or conformable to the ease and simplicity of Lucian's style; but that I conceive the student is furnished with other aids for interpreting the original, far more important than any translation.

Among those aids I reckon the LEXICON which I have subjoined; a part of the work which, small as it appears, has cost me no little labour. My first intention was only to have added an INDEX GRÆCITATIS to some of the words and phrases, which the common Lexicons either wholly omit, or most imperfectly interpret. But the more I examined them, the more I found their deficiencies and errors so great, even in words of the most frequent occurrence, that I thought it would be an acceptable and no unuseful service, to compose a Lexicon adapted to the entire work. Similar considerations have induced me to annex the *Historical and Mythological* INDEX: so that in

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To the friends of Domestic Education Mr. WALKER takes the present opportunity of announcing, that he is willing to receive into his family, on liberal terms, two or three young Gentlemen, whom he will undertake either to prepare for the Universities, or to instruct in a course of polite Literature and Science as comprehensive as the Universities generally afford. Mr. W.'s present residence is in an airy, retired, and healthful situation; while its immediate neighbourhood to the Metropolis affords every facility for obtaining the best Masters in all polite Accomplishments.

8, Camden-Street, Camden-Town, London.

the one Volume, the young student will possess a full apparatus for the better understanding of the Author.

If the work should meet the eye of any more advanced Scholar, I wish him to recollect that it has been designed solely for the use of the youngest Tiros in the language; that I have been obliged throughout to study brevity; and that it is often harder to condense and simplify useful information, than to make a large display of multifarious learning.

The greatest pains have been employed to obtain typographical accuracy, which I reckon peculiarly important in *School editions* of the Classics. In this I have been materially aided by the attention and skill of the Printers, to which I am happy in bearing the amplest testimony, and which have greatly lessened the disadvantage of my distance from the press.

The Student will observe that every fifth line of the Greek text is marked with a Roman letter in the margin; and that in the *Lexicon* the Arabic numerals refer to the page, and the following Roman letter to the line, in which—or in some of the four preceding lines—the passage will be found.—An obelisk (†) prefixed to a Greek word refers the Student to the *Lexicon*.

Let me be allowed to add, that I know not one

of the Classics used in our Schools, which does not need to be re-edited with similar care. It is a labour which I would gladly undertake, if my other necessary avocations allowed it. I have elsewhere expressed my opinion of the decline of CLASSICAL LITERATURE in Europe; have marked some of its causes, as well as its formidable effects; and have pointed out the obvious and easy means of arresting the progress of the evil. The appeal which I made to those, within whose reach the application of the remedy lies, had, perhaps, sufficient intrinsic weakness to account for its inefficacy. Yet I cannot but consider their continued neglect of the evil as an additional evidence of its existence.

Dublin, April 12th, 1816.

ADVERTISEMENT TO THE SECOND EDITION.

IN this new Edition, besides correcting some inaccuracies of the former, and supplying other deficiencies, I have marked the *quantity* of numerous doubtful vowels in the Lexicon. It is hoped this will prove an acceptable and useful addition to the work. It is an aid which the commonest *Latin* Lexicons have long afforded to the youthful Student; but of which he has been left destitute, till lately, in a language which requires it much more. Dr. MALTBY'S valuable Edition of MORELL'S *Thesaurus* forms, in this view, one of the most important acces-

sions to Greek Literature, which have been made for many years: but the size and costliness of the work place it beyond the necessary limits of School-books.

These Selections from Lucian were originally calculated, almost exclusively, for the Schools of IRELAND: but I am flattered by finding that the work has been introduced into some Classical Seminaries in this country, to which I have removed my residence. With a confidence somewhat increased by the acceptance it has already met with, I now submit its pretensions as a useful School-book to the candid attention of the literary public.

London, July 2d, 1821.

ADVERTISEMENT TO THE THIRD EDITION.

IN this third Edition, beside supplying some omissions in the Lexicon, &c. I have ordered one moiety of the impression to be taken off *without the Latin Version*: which necessarily occasions in those Copies an apparent chasm in the numeration of the pages, from 140 to 231. In making this change, I comply with the wishes intimated by the Heads of some most respectable classical Seminaries; whose opinion indeed on the injuriousness of translations in Schools perfectly accords with my own judgment.

London, July, 1823.

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α΄.

ΘΕΩΝ ΔΙΑΛΟΓΟΙ.

ΔΙΟΣ, ΑΣΚΛΗΠΙΟΥ, ΚΑΙ ΉΡΑΚΛΕΟΥΣ.

ΖΕΥΣ. ΠΑΤΕΛΣΘΕ, ὦ Ἀσκληπιέ καὶ Ἡράκλεις, ἐρίζοντες πρὸς ἀλλήλους ὥσπερ ἄνθρωποι. ἀπρεπῆ γὰρ ταῦτα, καὶ ἀλλότρια τοῦ συμποσίου τῶν θεῶν.

ΗΡΑ. Ἀλλὰ ἐθέλεις, ὦ Ζεῦ, τουτοῖ τὸν φαρμακεία προκατακλίνεσθαί μου; ΑΣΚ. Νὴ Δία, καὶ ἀμείνων γὰρ εἶμι. ΗΡΑ. Κατὰ τί, ὦ ἐμβρόντητε; ἢ διότι σε ὁ Ζεὺς ἐκεραύνωσεν, ἃ μὴ θέμις ποιῶντα, νῦν δὲ κατ' ἔλεον αὐθις ἀθανασίας μετείληφας; ΑΣΚ. Ἐπιέλῃσαι γὰρ καὶ σὺ, ὦ Ἡρακλες, ἐν τῇ Οἴτῃ καταφλεγείς, ὅτι μοι ὄνειδίζεις τὸ πῦρ; ΗΡΑ. Οὐκ-
ουν ἴσα καὶ ὅμοια βεβίωται ἡμῖν ὅς Διὸς μὲν υἱὸς εἶμι, τοσαῦτα δὲ πεπόνηκα, ἐκκαθαίρων τὸν βίον, θηρία καταγωγιζόμενος, καὶ ἀνθρώπους ὑβριστὰς τιμωρούμενος. σὺ δὲ ῥιζοτόμος εἶ, καὶ ἀγύρτης, νοσοῦσι μὲν ἴσως ἀνθρώποις χρήσιμος ἐπιθήσειν τῶν φαρμάκων, c ἀνδρῶδες δὲ οὐδὲν ἐπιδεδειγμένος. ΑΣΚ. Εὖ λέγεις, ὅτι σου τὰ ἐγκαύματα ἰασάμην, ὅτε πρῶτον ἀνήλθες ἡμίφλεκτος, ὑπ' ἀμφοῖν διεφθαρμένος τῷ σώματι, τοῦ χιτῶνος, καὶ μετὰ τοῦτο, τοῦ πυρός. ἐγὼ δὲ, εἰ καὶ μηδὲν ἄλλο, οὔτε ἐδούλευσα ὥσπερ σὺ, οὔτε ἔξαινον d

ἔρια ἐν Λυδία, πορφυρίδα ἐνδεδυκώς, καὶ παιόμενος
 ὑπὸ τῆς Ὀμφάλῃς χρυσῶ σανδάλῳ, ἀλλ' οὐδὲ μελαγ-
 χολήσας ἀπέκτεινα τὰ τέκνα καὶ τὴν γυναῖκα. ΗΡΑ.
 Εἰ μὴ παύσῃ λοιδορούμενός μοι, αὐτίκα μάλα εἶσῃ,
^a ὥς οὐ πολὺ σε ὀνήσε ἡ ἄθανασία, ἐπεὶ ἀράμενός σε,
 ῥίψω ἐπὶ κεφαλὴν ἐκ τοῦ οὐρανοῦ, ὥστε μὴδὲ τὸν
 Παιήονα ἰάσασθαί σε, τὸ κρανίον συντριβέντα. ΖΕΥΣ.
 Παύσασθέ, φημι, καὶ μὴ ἐπιταράττετε ἡμῖν τὴν ξυ-
 ουσίαν, ἢ ἀμφοτέρους ἀποπέμψομαι ὑμᾶς τοῦ συμ-
^b ποσίου καίτοι εὐγνωμον, ὧ Ἡρακλῆς, προκατακλίνεσ-
 θαί σου τὸν Ἀσκληπιόν, ἅτε καὶ πρότερον ἀποθανόντα.

6'.

ΕΡΜΟΥ ΚΑΙ ΜΑΙΑΣ.

ΕΡΜ. Ἔστι γάρ τις, ὧ μῆτερ, ἐν οὐρανόθι θεὸς ἀθλιώ-
 τερος ἐμοῦ; ΜΑΙ. Μὴ λέγε, ὧ Ἐρμῆ, τοιοῦτον μὴδέν.

ΕΡΜ. Τί μὴ λέγω, ὅς τοσαῦτα πράγματα ἔχω, μό-
^c νος κάμνων, καὶ πρὸς τοσαύτας ὑπηρεσίας διασπώμενος;
 ἔωθεν μὲν γὰρ ἐξαναστάντα σαίρειν τὸ συμπόσιον δεῖ
 καὶ διαστρώσαντα τὴν ἐκκλησίαν, εἶτα εὐθετήσαντα
 ἕκαστα, παρεστάναι τῷ Διὶ, καὶ διαφέρειν τὰς ἀγ-
 γελίας τὰς παρ' αὐτοῦ ἄνω καὶ κάτω ἡμεροδρομοῦντα·
^d καὶ ἐπανελθόντα ἔτι κεκονιμένον παρατιθέναι τὴν ἀμ-
 βροσίαν. πρὶν δὲ τὸν νεώνητον τοῦτον οἰνοχόον ἔκειν, καὶ
 τὸ νέκταρ ἐγὼ ἐνέχεον. τὸ δὲ πάντων θεινότατον, ὅτι
 μὴδὲ νυκτὸς καθεύδω μόνος τῶν ἄλλων, ἀλλὰ δεῖ με
 καὶ τότε τῷ Πλούτῳ ψυχαγωγεῖν, καὶ νεκροπομπὸν
^e εἶναι, καὶ παρεστάναι τῷ δικαστηρίῳ. οὐ γὰρ ἰκανά
 μοι τὰ τῆς ἡμέρας ἔργα, ἐν παλαιίστραις εἶναι, κἄν
 ταῖς ἐκκλησίαις κηρύττειν, καὶ ῥήτορας ἐκδιδάσκειν,
 ἀλλ' ἔτι καὶ νεκρικὰ συνδιαπράττειν μεμερισμένον.
 Καίτοι τὰ μὲν τῆς Λήδας τέκνα παρ' ἡμέραν ἐκάτερος
 ἐν οὐρανόθι καὶ ἐν ἄδου εἰσίν. ἐμοὶ δὲ καθ' ἑκάστην ἡμέ-
 ραν καὶ ταῦτα κάκεινα ποιεῖν ἀναγκαῖον. καὶ οἱ μὲν

Ἄλκμήνης καὶ Σεμέλης υἱοί, ἐκ γυναικῶν δυστήνων γενόμενοι, εὐαρχοῦνται ἀφρόντιδες· ὁ δὲ Μαίᾶς τῆς Ἄτλαντος διακονοῦμαι αὐτοῖς. καὶ νῦν ἄρτι ἤκοντά με ἀπὸ Σιδῶνος παρὰ τῆς Κάδμου θυγατρὸς, ἐφ' ἣν πέπομφέ με ὑψόμενον ὄ, τι πράττει ἢ παῖς, μηδὲ ἀναπνεύσαντα, πέπομφεν αὐθις ἐς τὸ Ἄργος ἐπισκεψόμενον τὴν Δανάην· εἴτ' ἐκείθεν ἐς Βοιωτίαν, φησὶν, ἐλθὼν, ἐν παρόδῳ τὴν Ἀντιόπην ἰδέ. καὶ ὅπως ἀπηγόρευκα ἤδη, εἰ γοῦν μοι δυνατὸν ἦν, ἠδέως ἂν ἠξίωσα πεπραῶσθαι, ὥσπερ οἱ ἐν γῆ κακῶς δουλεύοντες. ΜΑΙ. b
Ἔα ταῦτα, ὦ τέκνον. χρὴ γὰρ πάντα ὑπηρετεῖν τῷ πατρὶ, νεανίαν ὄντα. καὶ νῦν ὥσπερ ἐπέμφθης, σόξει ἐς Ἄργος, εἴτα ἐς τὴν Βοιωτίαν, μὴ καὶ πληγὰς βραδύων λάβῃς· ὀξύχολοι γὰρ οἱ ἐρῶντες.

γ.

ΑΦΡΟΔΙΤΗΣ ΚΑΙ ΕΡΩΤΟΣ.

ΑΦΡ. Τί δήποτε, ὦ Ἔρως, τοὺς μὲν ἄλλους θεοὺς c κατηγωνίσω ἅπαντας, τὸν Δία, τὸν Ποσειδῶν, τὸν Ἀπόλλων, τὴν Ἑραν, ἐμὲ τὴν μητέρα· μόνης δὲ ἀπέχρη τῆς Ἀθηναῖς, καὶ ἐπ' ἐκείνης ἄπυρος μὲν σοι ἡ δὰς, κενὴ δ' οἰστῶν ἢ φαρέτρα, σὺ δὲ ἄτοξος εἶ, καὶ ἄστοχος; ΕΡ.
Δέδια, ὦ μητὲρ, αὐτὴν φοβερά γάρ ἐστι, καὶ χαροπὴ, d καὶ δεινῶς ἀνδρική. ὅποταν οὖν ἐντεινόμενος τὸ τόξον ἴω ἐπ' αὐτὴν, ἐπισείουσα τὸν λόφον ἐκπλήττει με, καὶ ὑπότερομος γίνομαι, καὶ ἀπορρεῖ μου τὰ τοξεύματα ἐκ τῶν χειρῶν. ΑΦΡ. Ὁ Ἄρης γὰρ οὐ φοβερώτερος ἦν; καὶ ὅμως ἀφάπλισας αὐτὸν, καὶ νενίκηκας. ΕΡ. e
Ἄλλ' ἐκεῖνος ἐκὼν προσίεται με, καὶ προσκαλεῖται ἢ Ἀθηναῖα δὲ ὑφορᾶται αἰεὶ. καὶ ποτε ἐγὼ μὲν ἄλλως παρέπτῃν, πλησίον ἔχων τὴν λαμπάδα· ἢ δὲ, εἴ μοι πρόσσει, φησὶ, νῆ τὸν πατέρα, τῷ δορατίῳ σε διαπείρασα, ἢ τοῦ ποδὸς λαβομένη, καὶ ἐς τὸν Τάρταρον ἐμβαλοῦσα, f ἢ αὐτὴ διασπασαμένη, διαφθερῶ. πολλὰ τωαῦτα ἠπέ-

λησε· καὶ ὄρα δὲ δριμύ, καὶ ἐπὶ τοῦ στήθους ἔχει προσ-
 ωπὸν τι φοβερόν, ἐχιδναίς κατάκομον, ὅπερ ἐγὼ μά-
 λιστα δέδια· μορμολύττεται γάρ με, καὶ φεύγω ὅταν
 ἴδω αὐτό. ΑΦΡ. Ἀλλὰ τὴν μὲν Ἀθηναῖν δέδιας, ὡς
 a φῆς, καὶ τὴν Γοργόνα· καὶ ταῦτα, μὴ φοβηθεῖς τὸν κε-
 ραιυτὸν τοῦ Διός. αἱ δὲ Μοῦσαι διὰ τί σοι ἄτρωτοι, καὶ
 ἔξω βελῶν εἰσιν; ἢ κακείναι λόφους ἐπισείουσι, καὶ
 Γοργόνας προφαίνουτιν; ΕΡ. Αἰδοῦμαι αὐτάς, ὧ μῆ-
 τερ· σεμναὶ γάρ εἰσι, καὶ αἰεὶ τι φροντίζουσι, καὶ περὶ
 b ἄδῃν ἔχουσι, καὶ ἐγὼ παρίσταμαι πολλάκις αὐταῖς, κη-
 λούμενος ὑπὸ τοῦ μέλους. ΑΦΡ. Ἔα καὶ ταύτας,
 ὅτι σεμναί· τὴν δὲ Ἄρτεμιν τίνος ἔνεκα οὐ τιτρώσκεις;
 ΕΡ. Τὸ μὲν ὄλον, οὐδὲ καταλαθεῖν αὐτὴν οἶόντε, φεύ-
 γουσαν αἰεὶ διὰ τῶν ὄρων· εἶτα καὶ ἰδίον τινα ἔρωτα ἦδη
 c ἔρα. ΑΦΡ. Τίνος, ὧ τέκνον; ΕΡ. Θήρας, καὶ ἐ-
 λάφων, καὶ νεβρῶν, αἰρεῖν τε διώκουσα, καὶ κατατοξεύ-
 ει, καὶ ὅλως πρὸς τῷ τοιούτῳ ἐστίν. ἐπεὶ τὸν γε ἀδελ-
 φὸν αὐτῆς, καίτοι τοξότην καὶ αὐτὸν ὄντα, καὶ ἐκηκό-
 λον—ΑΦΡ. Οἶδα, ὧ τέκνον, πολλὰ ἐκείνον ἐτόξευσας.

δ.

ΗΦΑΙΣΤΟΥ ΚΑΙ ΔΙΟΣ.

d ΗΦΑΙ. Τί με, ὧ Ζεῦ, δεῖ ποιεῖν; ἦκω γὰρ, ὡς ἐ-
 κέλευσας, ἔχων τὸν πέλεκυν ὀξύτατον, εἰ καὶ λίθους
 θεοὶ μιᾷ πληγῇ διατεμεῖν. ΖΕΥΣ. Εὖγε, ὧ Ἡ-
 φαιστε· ἀλλὰ διέλε μου τὴν κεφαλὴν εἰς δύο κατενεγ-
 κών. ΗΦΑΙ. Πειρᾶ μου, εἰ μέμνηνα; πρόσταττε δ'
 e οὖν τὰληθές, ὅπερ θέλεις σοι γενέσθαι. ΖΕΥΣ. Δι-
 αιρεθῆναί μοι τὸ κρανίον· εἰ δὲ ἀπειθήσεις, οὐ νῦν πρῶ-
 τον ὀργιζομένου πειράσῃ μου· ἀλλὰ χρῆ καδικνεῖσθαι
 παντὶ τῷ θυμῷ, μηδὲ μέλλειν ἀπόλλυμαι γὰρ ὑπο
 τῶν ἀδίωνων, αἱ μου τὸν ἐγκέφαλον ἀναστρέφουσι.
 f ΗΦΑΙ. Ὅρα, ὧ Ζεῦ, μὴ κακὸν τι ποιήσωμεν· ὀξύς
 γὰρ ὁ πέλεκυς ἐστί, καὶ οὐκ ἀναμωτὶ, οὐδὲ κατὰ τὴν

εἰ μὴ γε ὁ Ζεὺς διέστησεν αὐτὸς, καὶ ἄχρι χειρῶν πρού-
 χώρησε τὸ πρᾶγμα. ἀλλ' ἐκεῖνος, αὐτὸς μὲν οὐ κρινῶ,
 Φησι, περὶ τούτου, (καίτοι ἐκεῖναι αὐτὸν δικάσαι ἤξιον)
 ἄπιτε δὲ εἰς τὴν Ἴδην παρὰ τὸν Πριάμου παῖδα· ὅς οἶδέ
 τε διαγινῶναι τὴν καλλίονα, Φιλόκαλος ἂν, καὶ οὐκ ἂν α
 ἐκεῖνος κρίναι κακῶς. ΓΑΛ. Τί οὖν αἱ θεαί, ὦ Πα-
 νόπη; ΠΑΝ. Τήμερον, οἶμαι, ἀπίασι πρὸς τὴν Ἴδην.
 καὶ τις ἤξει μετὰ μικρὸν ἀπαγγέλλων ἡμῖν τὴν κρα-
 τοῦσαν. ΓΑΛ. Ἦδη σοι φημί, οὐκ ἄλλη κρατήσῃ,
 τῆς Ἀφροδίτης ἀγωνίζομένης, ἣν μὴ τι πάνυ ὁ δαιτη-
 τῆς ἀμβλυώττη.

ἦ.

ΠΟΣΕΙΔΩΝΟΣ ΚΑΙ ΔΕΛΦΙΝΩΝ.

ΠΟΣ. Εὖγε, ὦ Δελφῖνες, ὅτι αἰεὶ φιλόανθρωποι ἐστε·
 καὶ πάλαι μὲν τὸ τῆς Ἰουῦ παιδίον ἐπὶ τὸν Ἴσθμὸν
 ἐκομίσατε, ὑποδεξάμενοι ἀπὸ τῶν Σκιρανίδων μετὰ τῆς
 μητρὸς ἐμπεσόν· καὶ νῦν σὺ τὸν κιθαρωδὸν τοῦτον τὸν c
 ἐκ Μηθύμνης ἀναλαβῶν, ἐξενήξω εἰς Ταίναρον αὐτῆ
 σκευῆ, καὶ κιθάρα· οὐδὲ περιεῖδες κακῶς ὑπὸ τῶν ναυ-
 τῶν ἀπολλύμενον. ΔΕΛΦ. Μὴ θαυμάσης, ὦ Πό-
 σειδον, εἰ τοὺς ἀνθρώπους εὖ ποιοῦμεν, ἐξ ἀνθρώπων γε
 καὶ αὐτοὶ ἰχθύες γενόμενοι. ΠΟΣ. Καὶ μέμφομαί d
 γε τῷ Διονύσῳ, ὅτι ὑμᾶς καταναυμαχῆσας μετέβαλε,
 δεῖον χειρώσασθαι μόνον, ὥσπερ τοὺς ἄλλους ὑπηγάγε-
 το. πῶς δ' οὖν τὰ κατὰ τὸν Ἀρίονα τοῦτον ἐγένετο,
 ὦ Δελφίν; ΔΕΛΦ. Ὁ Περίανδρος, οἶμαι, ἔχαιρεν
 αὐτῶ, καὶ πολλάκις μετέπέμπετο αὐτὸν ἐπὶ τῆ τέχνη. e
 ὁ δὲ πλουτήσας παρὰ τοῦ τυράννου ἐπεθύμησε, πλεύσας
 οἰκαδε εἰς τὴν Μήθυμναν, ἐπιδειξάσθαι τὸν πλοῦτον·
 καὶ ἐπιβάς πορθμείου τινὸς κακούργων ἀνδρῶν, ὡς † ἔ-
 δειξε πολὺν ἄγων χρυσὸν, καὶ ἄργυρον, ἐπεὶ κατὰ
 μέσον τὸ Αἰγαῖον ἐγένοντο, ἐπιβουλεύουσιν αὐτῷ οἱ f
 ναῦται· ὁ δὲ (ἠκροώμην γὰρ ἅπαντα παρανέων τῷ

σκάψει) ἐπεὶ ταῦτα ὑμῖν δέδοκται, ἔφη, ἀλλὰ τὴν σκευὴν ἀναλαμβάντά με, καὶ ἄσπαντα θρηῆνόν τινα ἐπ' ἐμαυτῶ, ἐκόντα ἐάσατε ρίψαι ἐμαυτόν. ἐπέτρεψαν οἱ ναῦται, καὶ ἀνέλαβε τὴν σκευὴν, καὶ ἦσε πάνυ λιγυρῶς καὶ ἔπεσεν εἰς τὴν θάλατταν, ὡς αὐτίκα πάντως ἀποθανοῦμενος. ἐγὼ δὲ ὑπολαβὰν, καὶ ἀναθέμενος αὐτόν, ἐξενηξάμην ἔχων εἰς Ταίναρον. ΠΟΣ. Ἐπαινῶ σε τῆς φιλομουσίας· ἄξιον γὰρ τὸν μισθὸν ἀποδέδωκας αὐτῶ τῆς ἀκροάσεως.

θ.

ΖΕΦΥΡΟΥ ΚΑΙ ΝΟΤΟΥ.

b ΖΕΦ. Οὐ πάποτε πομπὴν ἐγὼ μεγαλοπρεπεστέρην εἶδον ἐν τῇ θαλάττῃ, ἀφ' οὗ εἰμι, καὶ πνέω. σὺ δὲ οὐκ εἶδες, ὦ Νότε; **ΝΟΤ.** Τίνα ταύτην λέγεις, ὦ Ζέφυρε, τὴν πομπήν; ἢ τίνες οἱ πέμποντες ἦσαν; **ΖΕΦ.** Ἡδίστου θεάματος ἀπελείφθης, οἶόν οὐκ ἄλλο ἴδοις ἔτι.

c **ΝΟΤ.** Παρὰ τὴν Ἐρυθρὰν γὰρ θάλασσαν ἐργαζόμεν· ἐπέπνευσα δέ τι καὶ μέρος τῆς Ἰνδικῆς, ὅσα παρὰ τὴν χώραν οὐδὲν οὖν οἶδα, ὧν λέγεις. **ΖΕΦ.** Ἀλλὰ τὸν Σιδώνιον Ἀγήνορα εἶδες; **ΝΟΤ.** Ναί· τὸν τῆς Εὐρώπης πατέρα. τί μὲν; **ΖΕΦ.** Περὶ αὐτῆς

d ἐκείνης διηγήσομαί σοι. **ΝΟΤ.** Μῶν ὅτι ὁ Ζεὺς ἐραστῆς ἐκ πολλοῦ τῆς παιδός; τοῦτο γὰρ καὶ πάλαι ἠπιστάμην. **ΖΕΦ.** Οὐκοῦν τὸν μὲν ἔρωτα οἶσθα· τὰ μετὰ ταῦτα δὲ ἤδη ἄκουσον. Ἡ μὲν Εὐρώπη κατεληλύθει ἐπὶ τὴν ἡίονα παίζουσα, τὰς ἠλικιώτιδας παραλαβοῦσα·

e ὁ Ζεὺς δὲ, ταύρῳ εἰκάσας ἑαυτόν, συνέπαιζεν αὐταῖς, κάλλιστος φαινόμενος· λευκός τε γὰρ ἦν ἀκριβῶς, καὶ τὰ κέρατα εὐκαμπῆς, καὶ τὸ βλέμμα ἡμερος. ἐσκίετα οὖν καὶ αὐτὸς ἐπὶ τῆς ἡίονος, καὶ ἐμυκᾶτο ἡδιστον, ὥστε τὴν Εὐρώπην τολμῆσαι καὶ ἀναβῆναι αὐτόν. ὡς

f δὲ τοῦτ' ἐγένετο, δραμαῖος μὲν ὁ Ζεὺς ὤρμησεν ἐπὶ τὴν θάλατταν φέρων αὐτήν, καὶ ἐνήχετο ἐμπεισῶν· ἡ δὲ πάλαι

νυ ἐκπλαγεῖσα τῷ πράγματι, τῇ λαιᾷ μὲν εἶχετο τοῦ
 κέρατος, ὡς μὴ ἀπολισθάνοι· τῇ ἐτέρᾳ δὲ ἠνεμαμένον
 τὸν πέπλον ξυνεῖχε. NOT. Ἦδὺ τοῦτο θεάμα, ὃ
 Ζέφυρε, εἶδες καὶ ἐρωτικόν, νηχόμενον τὸν Δία, φέροντα
 τὴν ἀγαπωμένην. ΖΕΦ. Καὶ μὴν τὰ μετὰ ταῦτα a
 ἠδία παραπολὺ, ὃ Νότε ἢ τε γὰρ θάλαττα εὐθὺς
 ἀκύμων ἐγένετο, καὶ τὴν γαλήνην ἐπισπασαμένη λείαν
 παρεῖχεν ἑαυτῇ. ἡμεῖς δὲ πάντες ἡσυχίαν ἄγοντες, οὐ-
 δὲν ἄλλο ἢ θεαταὶ μόνον τῶν γιγνομένων, παρηκολου-
 θοῦμεν· ἔρωτες δὲ παραπετάμενοι μικρὸν ὑπὲρ τὴν θά- b
 λατταν, ὡς ἐνίοτε ἄκροις τοῖς ποσὶν ἐπιψαύειν τοῦ ὕδα-
 τος, ἡμένας τὰς δᾶδας φέροντες, ἦδον ἅμα τὸν ὑμέ-
 ναιον. αἱ Νηρηίδες δὲ ἀναδῦσαι παρίππευον ἐπὶ τῶν
 δελφίνων, ἐπικροτοῦσαι, ἡμίγυμνοι αἱ πολλαί. τό, τε
 τῶν Τριτῶνων γένος, καὶ εἴ τι ἄλλο μὴ φοβερὸν ἰδεῖν c
 τῶν θαλαττίων, ἅπαντα περιεχόρευε τὴν παιδα· ὁ μὲν
 γὰρ Ποσειδῶν ἐπιβεβηκὼς ἄρματος, παροχουμένην τε
 καὶ τὴν Ἀμφιτρίτην ἔχων, προῆγε γεγηθῶς, προδοιοπο-
 ρῶν νηχομένῳ τῷ ἀδελφῷ. ἐπὶ πᾶσι δὲ τὴν Ἀφροδίτην
 δύο Τρίτῶνες ἔφερον, ἐπὶ κόγχῃς κατακειμένην, ἀνθη d
 παντοῖα ἐπιπάττουσαν τῇ νύμφῃ. Ταῦτα ἐκ Φοινί-
 κης ἄχρι τῆς Κρήτης ἐγένετο· ἐπεὶ δὲ ἐπέβη τῇ νήσῳ, ὁ
 μὲν ταῦρος οὐκ ἔτι ἐφαίνετο· ἐπιλαβόμενος δὲ τῆς χει-
 ρὸς ὁ Ζεὺς ἀπῆγε τὴν Εὐρώπην εἰς τὸ Δίκταιον ἄντρον,
 ἐρυθριῶσαν, καὶ κάτω ὄρωσαν· ἠπίστατο γὰρ ἦδη, ἐφ' ὃ, e
 τι ἄγοιτο. ἡμεῖς δ' ἐμπεσόντες, ἄλλος ἄλλο τοῦ πελά-
 γους μέρος διεκυμαίνομεν. NOT. Ὡ μακάριε Ζέ-
 φυρε τῆς θεᾶς. ἐγὼ δὲ γρύπας, καὶ ἐλέφαντας, καὶ μέ-
 λαντας ἀνθρώπους εἶδον.

ΝΕΚΡΙΚΟΙ ΔΙΑΛΟΓΟΙ.

1.

ΜΕΝΙΠΠΟΥ, ΑΜΦΙΛΟΧΟΥ ΚΑΙ ΤΡΟΦΩΝΙΟΥ.

ΜΕΝ. Σφά μέντοι, ὦ Τροφάνιε, καὶ Ἀμφίλοχε, νεκροὶ ὄντες, οὐκ οἶδ' ὅπως ναῶν κατηξιώθητε, καὶ μάντις δοκεῖτε· καὶ οἱ μάταιοι τῶν ἀνθρώπων θεοὺς ὑμᾶς ὑπειλήφασιν εἶναι. ΑΜΦ. Τί οὖν ἡμεῖς αἴτιοι, εἰ ἄν' ἀνοίας ἐκείνοι τοιαῦτα περὶ νεκρῶν δοξάζουσιν;

ΜΕΝ. Ἄλλ' οὐκ ἂν ἐδόξαζον, εἰ μὴ ζῶντες καὶ ὑμεῖς τοιαῦτα ἑτερατεύεσθε, ὡς τὰ μέλλοντα προειδότες, καὶ προειπεῖν δυνάμενοι τοῖς ἐρομένοις. ΤΡΟΦ. ὦ Μένιππε, Ἀμφίλοχος μὲν οὗτος ἂν εἰδεῖη, ὅ, τι αὐτῷ ἄποκριτέον ὑπὲρ αὐτοῦ· ἐγὼ δὲ ἤρωσ εἰμὶ, καὶ μαντεύομαι, ἣν τις κατέλθῃ παρ' ἐμέ. σύ δ' εἰκας οὐκ ἐπιδημηκέναί Λεβαδεῖα τοπαράπαν· οὐ γὰρ ἠπίστεις σὺ τούτοις. ΜΕΝ. Τί φῆς; εἰ μὴ ἐς Λεβαδεῖαν γὰρ παρῆλθω, καὶ ἐσταλμένος ταῖς ὀθόλαις γελοῖως, μάζαν ἐν ταῖν χερσῶν ἔχων ἐσερπύσω διὰ τοῦ στομίου, ταπεινοῦ ὄντος, ἐς τὸ σπήλαιον, οὐκ ἂν ἐδυνάμην εἰδέναι ὅτι νεκρὸς εἶ, ὥσπερ ἡμεῖς, μόνῃ τῇ γοητεία διαφέρων; ἀλλὰ πρὸς τῆς μαντικῆς, τί δὲ ὁ ἤρωσ ἐστίν; ἀγνοῶ γάρ.

ΤΡΟΦ. Ἐξ ἀνθρώπου τι καὶ θεοῦ σύνθετον. ΜΕΝ. Ὁ μῆτε ἀνθρωπὸς ἐστίν, ὡς φῆς, μῆτε θεός· καὶ συναμφοτέρον ἐστί. νῦν οὖν ποῦ σου τὸ θεοῦ ἐκεῖνο ἡμίτομον ἀπελήλυθε; ΤΡΟΦ. Χρᾶ, ὦ Μένιππε, ἐν Βοιωτία. ΜΕΝ. Οὐκ οἶδα, ὦ Τροφάνιε, ὅ, τι καὶ λέγεις· ὅτι μέντοι ὅλος εἶ νεκρὸς, ἀκριβῶς ὁρῶ.

13.

ΧΑΡΩΝΟΣ, ΚΑΙ ΕΡΜΟΥ, ΚΑΙ ΝΕΚΡΩΝ
ΔΙΑΦΟΡΩΝ.

ΧΑΡ. Ἀκούσατε, ὡς ἔχει ἡμῖν τὰ πράγματα· μικρὸν μὲν ὑμῖν, ὡς ὕρατε, τὸ σκαφίδιον καὶ ὑπόσαθρόν ἐστι, καὶ διαρρεῖ τὰ πολλὰ, καὶ ἦν τραπῆ ἐπὶ θάτερα, † οἰχῆσεται περιτραπέν· ὑμεῖς δὲ τοσοῦτοι ἅμα ἤκετε, πολλὰ ἐπιφερόμενοι ἕκαστος· ἦν οὖν μετὰ τούτων ἐμ-
 α βῆτε, δέδια μὴ ὕστερον μετανοήσετε· καὶ μάλιστα ὅπο-
 σοι νεῖν οὐκ ἐπίστασθε. ΝΕΚ. Πῶς οὖν ποιήσαντες εὐπλοήσομεν; ΧΑΡ. Ἐγὼ ὑμῖν φράσω. γυμνοὺς ἐπι-
 βαίνειν χρῆ, τὰ περιττὰ ταῦτα πάντα ἐπὶ τῆς ἡϊόνος καταλιπόντας. μύλις γὰρ ἂν καὶ οὕτω δέξαιτο ὑμᾶς b
 τὸ πορθμεῖον. σοὶ δὲ, ὦ Ἐρμῆ, μελήσει, τὸ ἀπὸ τούτου, μηδένα παραδέχασθαι αὐτῶν, ὅς ἂν μὴ ψιλὸς ᾖ, καὶ τὰ ἐπιπλα, ὥσπερ ἔφην, ἀποβαλόν. παρὰ δὲ τὴν ἀπο-
 βάθραν ἐστάς διαγίνωσκε αὐτούς, καὶ ἀναλάμβανε, γυμνοὺς ἐπιβαίνειν ἀναγκάζων. ΕΡΜ. Εὖ λέγεις· c
 καὶ οὕτω ποιήσωμεν. Οὐτοσί τις ὁ πρῶτός ἐστι; ΜΕΝ. Μένιππος ἔγωγε. ἀλλ' ἰδοὺ ἡ πήρα μοι, ὦ Ἐρμῆ, καὶ τὸ βιάκτρον, ἐς τὴν λίμνην ἀπερρίφθων. τὸν τρίβωνα δὲ οὐδ' ἐκόμισα, εὖ ποιῶν. ΕΡΜ. Ἐμβαινε, ὦ Μένιππε, ἀνδρῶν ἀριστε, καὶ τὴν προεδρίαν ἔχε παρὰ d
 τὸν κυβερνήτην ἐφ' ὑψηλοῦ, ὡς ἐπισκοπῆς ἅπαντας. Ὁ καλὸς δ' οὗτος, τίς ἐστι; ΧΑΡΜ. Χαρμόλεως ὁ Μεγαρικὸς, ἐπέραστος· οὗ τὸ φίλημα διτάλαντον ἦν. ΕΡΜ. Ἀπόδυθι τοιγαροῦν τὸ κάλλος, καὶ τὰ χεῖλη e
 αὐτοῖς φίλημασι, καὶ τὴν κόμην τὴν βαθειαν, καὶ τὸ ἐπὶ τῶν παρειῶν ἐρύθημα, καὶ τὸ δέσμα ὄλον. ἔχει κα-
 λῶς, εὐζωνος εἶ· ἐπίβαινε ἦδη. Ὁ δὲ τὴν πορφυρίδα οὐ-
 τοσί, καὶ τὸ διάδημα, ὁ βλοσυρὸς, τίς ἂν τυγχάνεις; ΛΑΜΠ. Λάμπιγχος, Γελῶν τύραννος. ΕΡΜ. Τί οὖν, ὦ Λάμπιγχε, τοσαῦτα ἔχων πάρει; ΛΑΜΠ. Τί f
 οὖν; ἔχρην, ὦ Ἐρμῆ, γυμνὸν ἤκειν τύραννον ἀνδρα;

ΕΡΜ. Τύραννον μὲν οὐδαμῶς, νεκρὸν δὲ μάλα· ὥστε ἀπόθου ταῦτα. ΛΑΜΠ. Ἴδού σοι ὁ πλοῦτος ἀπέρριπται. ΕΡΜ. Καὶ τὸν τύφον ἀπόρριψον, ᾧ Λάμπιχε, καὶ τὴν ὑπεροψίαν· βαρῆσει γὰρ τὸ προξυμῆιον ^a συνεμπεσόντα. ΛΑΜΠ. Οὐκοῦν ἀλλὰ τὸ διάδημα ἔασόν με ἔχειν, καὶ τὴν ἐφεστρίδα. ΕΡΜ. Οὐδαμῶς· ἀλλὰ καὶ ταῦτα ἄφες. ΛΑΜΠ. Εἶεν· τί ἔτι; πάντα γὰρ ἀφῆκα, ὡς ὄρᾳς. ΕΡΜ. Καὶ τὴν ἀμότητα, καὶ τὴν ἀνοϊαν, καὶ τὴν ὕβριν, καὶ τὴν ὀργὴν, καὶ ταῦτα ^b ἄφες. ΛΑΜΠ. Ἴδού σοι φίλος εἰμι. ΕΡΜ. Ἐμβαίνει ἤδη. Σὺ δὲ ὁ παχὺς, ὁ πολύσαρκος, τίς εἶ; ΔΑΜ. Δαμασίας ὁ ἀθλητής. ΕΡΜ. Ναί, ἔοικας· οἶδα γὰρ σε, πολλάκις ἐν ταῖς παλαιίστραις ἰδῶν. ΔΑΜ. Ναί, ᾧ Ἐρμῆ· ἀλλὰ παραδέξαι με γυμνὸν ^c ὄντα. ΕΡΜ. Οὐ γυμνὸν, ᾧ βέλτιστε, τσοαύτας σάρκας περιβεβλημένον· ὥστε ἀπόδυθι αὐτάς, ἐπεὶ καταδύσεις τὸ σκάφος, τὸν ἕτερον πόδα ὑπερθείς μόνον· ἀλλὰ καὶ τοὺς στεφάνους τούτους ἀπόρριψον, καὶ τὰ κηρύγματα. ΔΑΜ. Ἴδού σοι γυμνός, ὡς ὄρᾳς, ἀληθῶς ^d εἰμι, καὶ ἰσοστάσιος τοῖς ἄλλοις νεκροῖς. ΕΡΜ. Οὕτως ἄμεινον ἀβαρῆ εἶναι, ὥστε ἔμβαίνει. Καὶ σὺ δὲ τὸν πλοῦτον ἀποθέμενος, ᾧ Κράτων, καὶ τὴν μαλακίαν δὲ προσέτι, καὶ τὴν τρυφήν, μηδὲ τὰ ἐντάφια κόμιζε, μηδὲ τὰ τῶν προγόνων ἀξιώματα· κατάλιπε δὲ ^e καὶ γένος, καὶ δόξαν, καὶ εἴ ποτέ σε ἡ πόλις ἀνεκήρυξεν εὐεργέτην δηλονότι, καὶ τὰς τῶν ἀνδριάντων ἐπιγραφάς, μηδὲ, ὅτι μέγαν τάφον ἐπὶ σοὶ ἔχωσαν, λέγε· βαρύνει γὰρ καὶ ταῦτα μνημονεύόμενα. ΚΡΑΤ. Οὐχ ἔκων μὲν, ἀπορρίψω δέ· τί γὰρ ἂν καὶ † πάθοιμι; ΕΡΜ. ^f Βαβαί· σὺ δὲ ὁ ἔνοπλος, τί βούλεις; ἢ τί τὸ τρόπαιον τοῦτο φέρεις; ΣΤΡΑΤ. Ὅτι ἐνίκησα, ᾧ Ἐρμῆ, καὶ ἡρίστευσα, καὶ ἡ πόλις ἐτίμησέ με. ΕΡΜ. Ἄφες ἐν γῆ τὸ τρόπαιον· ἐν ἄδου γὰρ εἰρήνη, καὶ οὐδὲν ὄπλων δέησει. Ὁ σεμνὸς δὲ οὗτος ἀπό γε τοῦ σχήματος, καὶ ^g βρενθυόμενος, ὁ τὰς ὀφρῦς ἐπηρεκῶς, ὁ ἐπὶ τῶν φροντίδων,

τίς ἐστίν, ὁ τὸν βαθὺν πάγωνα καθεμμένος; ΜΕΝ.
 Φιλόσοφος τις, ὦ Ἑρμῆ, μᾶλλον δὲ γόης, καὶ τερα-
 τείας μεστός· ὥστε ἀπόδυσον καὶ τοῦτον. ὄφει γὰρ
 πολλὰ καὶ γελοῖα ὑπὸ τῶ ἱματίῳ κρυπτόμενα. ΕΡΜ.
 Κατάθου σὺ τὸ σχῆμα πρῶτον· εἶτα καὶ ταυτὶ πάντα. a
 ὦ Ζεῦ, ὅσῃ μὲν τὴν ἀλαζονείαν κομίζει, ὅσῃ δὲ ἀμα-
 θίαν, καὶ ἔριν, καὶ κενοδοξίαν, καὶ ἐρωτήσεις ἀπόρους,
 καὶ λόγους ἀκανθώδεις, καὶ ἐννοίας πολυπλόκους, ἀλλὰ
 καὶ ματαιοπονίαν μάλα πολλήν, καὶ λῆρον οὐκ ὀλίγον,
 καὶ ὕθλους, καὶ μικρολογίαν· νῆ Δία καὶ χρυσίον γε b
 τουτὶ, καὶ ἡδυπάθειαν δὲ, καὶ ἀναισχυντίαν, καὶ ὄργην,
 καὶ τρυφήν, καὶ μαλακίαν· οὐ λέληθε γάρ με, εἰ καὶ
 μάλα περικρύπτεις αὐτά. καὶ τὸ ψεῦδος δὲ ἀπόθου,
 καὶ τὸν τύφον, καὶ τὸ οἶσθαι ἀμείνω εἶναι τῶν ἄλλων.
 ὡς εἶγε πάντα ταῦτα ἔχων ἐμβαίνοις, ποία πεντηκόν- c
 τορος δέξαιτο ἄν σε; ΦΙΛ. Ἀποτίθεμαι τοίνυν αὐ-
 τὰ, ἐπεὶπερ οὕτω κελύεις. ΜΕΝ. Ἀλλὰ καὶ τὸν
 πάγωνα τοῦτον ἀποδέσσω, ὦ Ἑρμῆ, βαρύν τε ὄντα,
 καὶ λάσιον, ὡς ὄρῃς· πέντε μῶν τρίχες εἰσὶ τοῦλάχισ-
 τον. ΕΡΜ. Εὐ λέγεις· ἀπόθου καὶ τοῦτον. ΦΙΛ. d
 Καὶ τίς ὁ ἀποκείρων ἔσται; ΕΡΜ. Μένιππος οὐτο-
 σί, λαβὰν πέλεκυν τῶν ναυπηγικῶν, ἀποκόψει αὐτὸν,
 ἐπικόπη τῆ ἀναβάθρα χρησάμενος. ΜΕΝ. Οὐκ, ὦ
 Ἑρμῆ, ἀλλὰ πρίονά μοι ἀνάδος. γελοϊότερον γὰρ τοῦ-
 το. ΕΡΜ. Ὁ πέλεκυς ἰκανός. Εὐγε· ἀνθρωπινώτε- e
 ρος γὰρ νῦν ἀναπέφηνας, ἀποθέμενος αὐτοῦ τὴν κι-
 νάβραν. ΜΕΝ. Βούλει μικρὸν ἀφέλωμαι καὶ τῶν
 ὄφρων; ΕΡΜ. Μάλιστα· ὑπὲρ τὸ μέτωπον γὰρ καὶ
 ταύτας ἐπῆρκεν, οὐκ οἶδ' ἐφ' ὅτῳ ἀνατείναν ἑαυτὸν. τί
 τοῦτο; καὶ δακρύεις, ὦ κάθαρμα, καὶ πρὸς θάνατον f
 ἀποδειλιᾷς; ἔμῃθι δ' οὖν. ΜΕΝ. Ἐν ἔτι τὸ βαρύ-
 τατον ὑπὸ μάλης ἔχει. ΕΡΜ. Τί, ὦ Μένιππε;
 ΜΕΝ. Κολακειάν, ὦ Ἑρμῆ, πολλὰ ἐν τῶ βίῳ χρησι-
 μεύσασαν αὐτῶ. ΦΙΛ. Οὐκοῦν καὶ σὺ, ὦ Μένιππε,
 ἀπόθου τὴν ἐλευθερίαν, καὶ παρρήσιαν, καὶ τὸ ἄλυπον, g

καὶ τὸ γενναῖον, καὶ τὸν γέλωτα. μόνος γοῦν τῶν ἄλλων γελᾷς. ΕΡΜ. Μηδαμῶς· ἀλλὰ καὶ ἔχε ταῦτα, κοῦφά γε καὶ πάνυ εὐφορα ὄντα, καὶ πρὸς τὸν κατάπλουον χρήσιμα. Καὶ ὁ ῥήτωρ δὲ σὺ, ἀπόθου τῶν ῥημάτων τὴν τοσαύτην ἀπεραντολογίαν, καὶ ἀντιθέσεις, καὶ παρισώσεις, καὶ περιόδους, καὶ βαρβαρισμούς, καὶ τᾶλλα βάρη τῶν λόγων. ΡΗΤ. Ἦν ἰδοῦ, ἀποτίθεται. ΕΡΜ. Εὖ ἔχει. ὥστε λύε τὰ ἀπόγεια, τὴν ἀποβάθραν ἀνελώμεθα, τὸ ἀγκύριον ἀνεσπᾶσθω·
b πέτασον τὸ ἰστίον, εὐθύνε, ᾧ πορζιμεῦ, τὸ πηδάλιον· εὖ πάθωμεν. Τί οἰμῶζετε, ᾧ μάταιοι, καὶ μάλιστα ὁ φιλόσοφος σὺ, ὁ ἀρτίως τὸν πάγωνα δεδωμένος; ΦΙΛ. Ὅτι, ᾧ Ἐρμῆ, ἀθάνατον ἄμην τὴν ψυχὴν ὑπάρχειν. ΜΕΝ. Ψεύδεται· ἄλλα γὰρ
c ἔοικε λυπεῖν αὐτόν. ΕΡΜ. Τὰ ποῖα; ΜΕΝ. Ὅτι μηκέτι δειπνήσει πολυτελεῆ δεῖπνα, μηδὲ νύκτωρ ἐξίαν, ἀπαντας λαμβάνων, τῷ ἱματίῳ τὴν κεφαλὴν κατελήσας, περιείσιν ἐν κύκλῳ τὰ χαμαιτυπεῖα· καὶ ἔωθεν, ἐξαπατῶν τοὺς νέους, ἐπὶ τῇ σοφίᾳ ἀργύριον λήψεται. ταῦτα
d λυπεῖ αὐτόν. ΦΙΛ. Σὺ δὲ, ᾧ Μένιππε, οὐκ ἄχθῃ ἀποθανῶν; ΜΕΝ. Πῶς, ὃς ἔσπευσα ἐπὶ τὸν θάνατον, καλέσαντος μηδενός. Ἄλλὰ μεταξὺ λόγων, οὐ κραυγὴ τις ἀκούεται, ὥσπερ τινων ἀπὸ γῆς βοῶντων; ΕΡΜ. Ναί, ᾧ Μένιππε, οὐκ ἀφ' ἐνός γε χάρον· ἀλλ' † οἱ μὲν, ἐς τὴν
e ἐκκλησίαν συνελθόντες ἄσμενοι γελῶσι πάντες ἐπὶ τῷ Δαμπίχου θανάτῳ, καὶ ἡ γυνὴ αὐτοῦ συνέχεται πρὸς τῶν γυναικῶν, καὶ τὰ παιδία νεογνά ὄντα, ὁμοίως κἀκεῖνα ὑπὸ τῶν παίδων βάλλεται ἀφθόνοις τοῖς λίθοις· ἄλλοι δὲ Διόφαντον τὸν ῥήτορα ἐπαινοῦσιν ἐν Σικυῶνι
f ἐπιταφίους λόγους διεξιόντα ἐπὶ Κράτῳ τούτῳ. καὶ νῆ Δία γε, ἡ Δαμασίου μήτηρ κωκύουσα ἐξέρχεται τοῦ θρήνου σὺν γυναιξὶν ἐπὶ τῷ Δαμασίῳ. σὲ δὲ οὐδεὶς, ᾧ Μένιππε, δακρύει, καδ' ἡσυχίαν δὲ κεῖσαι μόνος. ΜΕΝ. Οὐδαμῶς, ἀλλ' ἀκούσῃ τῶν κυνῶν μετ' ὀλίγον
g ἄρρομένων οἰκτιστον ἐπ' ἐμοῖ, καὶ τῶν κοράκων τυπτο-

μένων τοῖς πτεροῖς, ὅποταν συνελθόντες θάπτωσί με.
 ΕΡΜ. Γεννάδας εἶ, ὦ Μένιππε. ἀλλ' ἐπεὶ καταπε-
 πλεύκαμεν ἡμεῖς, ὑμεῖς μὲν ἄπιτε πρὸς τὸ δικαστήριον,
 εὐθεῖαν ἐκείνην προϊόντες· ἐγὼ δὲ καὶ ὁ πορθμεὺς ἄλλους
 μετελευσόμεθα. ΜΕΝ. Εὐπλοεῖτε, ὦ Ἑρμῆ· προῖτα-
 μιν δὲ καὶ ἡμεῖς. τί οὖν ἔτι καὶ μέλλετε; πάντως δι-
 κασθῆναι δεήσει· καὶ τὰς καταδικὰς φασὶν εἶναι βα-
 ρείας, τροχούς, καὶ γύπας, καὶ λίθους, δειχθήσεται δὲ
 ὁ ἐκάστου βίος.

16.

ΚΡΑΤΗΤΟΣ ΚΑΙ ΔΙΟΓΕΝΟΥΣ.

ΚΡΑΤ. Μοίριχον τὸν πλούσιον ἐγίνωσκες, ὦ Διόγενες, b
 τὸν πάνυ πλούσιον, τὸν ἐκ Κορίνθου, τὸν τὰς πολλὰς
 ὀλκάδας ἔχοντα; οὐκ ἀνεψιὸς Ἀριστέας, πλούσιος καὶ
 αὐτὸς ὢν, τὸ Ὀμηρικὸν ἐκεῖνο εἰώθει ἐπιλέγειν, "Ἡ μ'
 ἀνάειρ", ἢ ἐγὼ σε. ΔΙΟΓ. Τίνος ἕνεκα, ὦ Κράτης,
 ἐθεράπευον ἀλλήλους; ΚΡΑΤ. Τοῦ κλήρου ἕνεκα ἐκά- c
 τερος, ἠλικιωῦνται ὄντες· καὶ τὰς διαθήκας ἐς τὸ φανερὸν
 ἐτίθεντο, Ἀριστέαν μὲν ὁ Μοίριχος, εἰ προαποθάνοι,
 δεσπότην ἀφιεῖς τῶν ἑαυτοῦ πάντων, Μοίριχον δὲ ὁ
 Ἀριστέας, εἰ προαπέλθοι αὐτοῦ. ταῦτα μὲν ἐγγέγραπ-
 το. οἱ δὲ ἐθεράπευον ἀλλήλους ὑπερβαλλόμενοι τῇ κο- d
 λακείᾳ. καὶ οἱ μάντιες, εἴτε ἀπὸ τῶν ἄστρον τεκμαι-
 ρόμενοι τὸ μέλλον, εἴτε ἀπὸ τῶν ὀνειράτων, ὥσπερ Χαλ-
 δαίων παῖδες, ἀλλὰ καὶ ὁ Πύθιος αὐτὸς, ἄρτι μὲν
 Ἀριστεῖ παρεῖχε τὸ κράτος, ἄρτι δὲ Μοιρίχῳ. καὶ τὰ
 τάλαντα ποτὲ μὲν ἐπὶ τοῦτον, νῦν δ' ἐπ' ἐκεῖνον ἔρρεπε. e
 ΔΙΟΓ. Τί οὖν πέρας ἐγένετο, ὦ Κράτης; ἀκοῦσαι
 γὰρ ἄξιον. ΚΡΑΤ. Ἀμφω τεθναῖσιν ἐπὶ μιᾷς ἡμέ-
 ρας· οἱ δὲ κληροὶ ἐς Εὐνόμιον καὶ Θρασυκλέα περιῆλ-
 θον, ἀμφω συγγενεῖς ὄντας, οὐδὲ πώποτε προμαντευο-
 μένους οὕτω γενέσθαι ταῦτα. διαπλέοντες γὰρ ἀπὸ
 Σικυῶνος ἐς Κιρράν, κατὰ μέσον τὸν πόρον πλαγίῳ

περιπεσόντες τῷ Ἰάπυγι, ἀνετράπησαν. ΔΙΟΓ. Εὖ ἐποίησαν. Ἡμεῖς δὲ, ὅποτε ἐν τῷ βίῳ ἤμεν, οὐδὲν τοιοῦτον ἐνενοοῦμεν περὶ ἀλλήλων· οὔτε πώποτε εὐξάμην Ἀντισθένην ἀποθανεῖν, ὡς κληρονομήσαιμι τῆς βακτηρίας αὐτοῦ· (εἶχε δὲ πάνυ καρτερὰν ἐκ κοτίνου ποιησάμενος) οὔτε, οἶμαι, σὺ, ᾧ Κράτης, ἐπεθύμεις κληρονομεῖν ἀποθανόντος ἐμοῦ τὰ κτήματα, καὶ τὸν πίθον, καὶ τὴν πήραν χοίρικας δύο θέρμων ἔχουσαν. ΚΡΑΤ. Οὐδὲν γὰρ μοι τούτων ἔδει· ἀλλ' οὐδὲ σοὶ, ᾧ Διόγενης.

b ἂ γὰρ ἐχρῆν, σύ τε Ἀντισθένους ἐκληρονόμησας, καὶ ἐγὼ σοῦ, πολλῶ μείζω καὶ σεμνότερα τῆς Περσῶν ἀρχῆς. ΔΙΟΓ. Τίνα ταῦτα φῆς; ΚΡΑΤ. Σοφίαν, αὐτάρχειαν, ἀλήθειαν, παρρησίαν, ἐλευθερίαν. ΔΙΟΓ. Νῆ Δία, μέμνημαι τοῦτον διαδεξάμενος τὸν πλοῦτον παρ'

c Ἀντισθένους, καὶ σοὶ ἔτι πλείω καταλιπών. ΚΡΑΤ. Ἄλλ' οἱ ἄλλοι ἡμέλουν τῶν τοιούτων κτημάτων, καὶ οὐδεὶς ἐθεράπευεν ἡμᾶς, κληρονομήσειν προσδοκῶν. ἐς δὲ τὸ χρυσίον πάντες ἔβλεπον. ΔΙΟΓ. Εἰκότως· οὐ γὰρ εἶχον, ἐνθα δέξαιντο τὰ τοιαῦτα παρ' ἡμῶν, διεφθαρμένοι ὑπὸ τῆς τρυφῆς, καθάπερ τὰ σαθρὰ τῶν βαλαντίων. ὥστε εἴ ποτε καὶ ἐμβάλλοι τις ἐς αὐτοὺς ἢ σοφίαν, ἢ παρρησίαν, ἢ ἀλήθειαν, ἐξέπιπτεν εὐθύς, καὶ διέρρει, τοῦ πυθμένου στέγειν οὐ δυναμένου· οἷον τι πάσχουσιν αἱ τοῦ Δαναοῦ αὐταὶ παρθέναι, ἐς τὸν ετετρυπημένον πίθον ἐπαντλοῦσαι. τὸ δὲ χρυσίον ὀδοῦσι, καὶ ὄνου, καὶ πάσῃ μηχανῇ ἐφύλαττον. ΚΡΑΤ. Οὐκοῦν ἡμεῖς μὲν ἔξομεν κἀνταῦθα τὸν πλοῦτον· οἱ δὲ ὀβολὸν ἤξουσι κομίζοντες· καὶ τοῦτον ἄχρι τοῦ πορθμῆως.

17.

ΖΗΝΟΦΑΝΤΟΥ ΚΑΙ ΚΑΛΛΙΔΗΜΙΔΟΥ.

ΖΗΝ. Σὺ δὲ, ὦ Καλλιδημίδη, πῶς ἀπέθανες; ἐγὼ μὲν γὰρ ὅτι, παράσιτος ἂν Δεινίου, πλέον τοῦ ἱκανοῦ ἐμφαγῶν, ἀπεπνίγην, οἶσθα· παρῆς γὰρ ἀποθνήσκοντι μοι. ΚΑΛ. Παρῆν, ὦ Ζηνόφαντες. τὸ δ' ἐμὸν παράδοξόν τι ἐγένετο· οἶσθα γὰρ καὶ σύ που Πτοιόδωρον α τὸν γέροντα. ΖΗΝ. Τὸν ἄτεκνον, τὸν πλούσιον, ὃ σε τὰ πολλὰ ἤδειν συνόντα; ΚΑΛ. Ἐκεῖνον αὐτὸν αἰεὶ ἐθεράπευον, ὑπισχνούμενον ἐπ' ἐμοὶ τεθνήξεται. ἐπεὶ δὲ τὸ πρᾶγμα ἐς μήκιστον ἐπεγίνετο, καὶ ὑπὲρ τὸν Τιθωνὸν ὁ γέρον ἐζῆ, ἐπίτομόν τινα ὁδὸν ἐπὶ τὸν κλῆρον β ἐξεῦρον· πριάμενος γὰρ φάρμακον ἀνέπεισα τὸν οἶναχοον, ἐπειδὴν τάχιστα ὁ Πτοιόδωρος αἰτήσῃ πιεῖν, (πίνει δ' ἐπιεικῶς ζωρότερον) ἐμβαλόντα ἐς κύλικα, ἔτοιμον ἔχειν αὐτὸ καὶ ἐπιδοῦναι αὐτῷ· εἰ δὲ τοῦτο ποιήσῃ, ἐλεύθερον ἐπωμοσάμην ἀφήσειν αὐτόν. ΖΗΝ. Τί οὖν ἐγένετο; πάνυ γὰρ τι παράδοξον ἐρεῖν ἔοικας. ΚΑΛ. Ἐπεὶ τοίνυν λουσάμενοι ἤκομεν, δύο ἤδη ὁ μειρακίσκος κύλικας ἑτοίμους ἔχων, τὴν μὲν τῷ Πτοιόδωρῳ, τὴν ἔχουσαν τὸ φάρμακον, τὴν δ' ἑτέραν ἐμοί, σφαλεῖς οὐκ οἶδ' ὅπως, ἐμοὶ μὲν τὸ φάρμακον, Πτοιόδωρῳ δὲ τὸ δ ἀφάρμακτον ἐπέδωκεν· εἶτα ὁ μὲν ἔπινεν, ἐγὼ δὲ αὐτίκα μάλα ἐκτάδην ἐκείμην, ὑποβολιμαῖος ἀντ' ἐκείνου νεκρός. τί τοῦτο; γελαῖς, ὦ Ζηνόφαντες; καὶ μὴν οὐκ ἔδει γε ἐταίρῳ ἀνδρὶ ἐπιγελαῖν. ΖΗΝ. Ἀστεῖα γὰρ, ὦ Καλλιδημίδη, πέπονθας. ὁ γέρον δὲ τί πρὸς ταῦτα; e ΚΑΛ. Πρῶτον μὲν ὑπεταράχθη πρὸς τὸ αἰφνίδιον· εἶτα συνεῖς, οἶμαι, τὸ γεγεννημένον, ἐγέλα καὶ αὐτός, οἷά γε ὁ οἰνοχόος εἰργασται. ΖΗΝ. Πλὴν ἀλλ' οὐδὲ σὲ τὴν ἐπίτομον ἐχεῖν τραπέσθαι· ἤκε γὰρ ἂν σοι διὰ τῆς λεωφόρου ἀσφαλέστερον, εἰ καὶ ὀλίγῳ βραδύτε- f ρος ἦν.

ιδ'.

ΑΛΕΞΑΝΔΡΟΥ, ΑΝΝΙΒΟΥ, ΜΙΝΩΟΣ,
ΚΑΙ ΣΚΗΠΙΩΝΟΣ.

ΑΛΕΞ. Ἐμὲ δεῖ προκεκρίσθαι σου, ὦ Λίβυ· ἀμείνων γὰρ εἰμι. ΑΝ. Οὐ μένου, ἀλλ' ἐμέ. ΑΛΕΞ. Οὐκοῦν ὁ Μίνως δικασάτω. ΜΙΝ. Τίνες δ' ἐστέ; ΑΛΕΞ. Οὗτος μὲν Ἀννίβας ὁ Καρχηδόσιος· ἐγὼ δὲ ^a Ἀλέξανδρος, ὁ Φιλίππου. ΜΙΝ. Νῆ Δία ἐνδοξοί γε ἀμφότεροι. Ἄλλὰ περὶ τίνος ὑμῶν ἡ ἔρις; ΑΛΕΞ. Περὶ προεδρίας. Φησί γὰρ οὗτος ἀμείνων γεγενῆσθαι στρατηγὸς ἐμοῦ· ἐγὼ δὲ, ὥσπερ ἅπαντες ἴσασι, οὐχὶ τούτου μόνον, ἀλλὰ πάντων σχεδὸν τῶν πρὸ ἐμοῦ φημί διε- ^b νεγκεῖν τὰ πολέμια. ΜΙΝ. Οὐκοῦν ἐν μέρει ἐκάτερος εἰπάτω. σὺ δὲ πρῶτος ὁ Λίβυς λέγε. ΑΝ. Ἐν μὲν τούτῳ, ὦ Μίνως, ἀνάμην, ὅτι ἐνταῦθα καὶ τὴν Ἑλλάδα φωνὴν ἐξέμαθον· ὥστε οὐδὲ ταύτη πλέον οὗτος ἐνεγκαιτό μου. Φημί δὲ τούτους μάλιστα ἐπαίνου ἀξίους ^c εἶναι, ὅσοι τὸ μηδὲν ἐξ ἀρχῆς ὄντες, ὅμως ἐπὶ μέγα προεχώρησαν, δι' αὐτῶν δυνάμιν τε περιβαλλόμενοι, καὶ ἀξιοὶ δόξαντες ἀρχῆς. Ἐγὼ γοῦν μετ' ὀλίγων ἐξορμήσας ἐς τὴν Ἰεθρίαν, τὸ πρῶτον ὑπαρχὸς ὢν τῶ ἀδελφῶ, μεγίστων ἠξιώθην, ἄριστος κριθεῖς· καὶ τοὺς γε Κελτί- ^d εθρας εἶλον, καὶ Γαλατῶν ἐκράτησα τῶν Ἑσπερίων. καὶ τὰ μεγάλα ὄρη ὑπερβὰς, τὰ περὶ τὸν Ἡριδανὸν ἅπαντα κατέδραμον, καὶ ἀναστάτους ἐποίησα τοσαύτας πόλεις, καὶ τὴν πεδινὴν Ἰταλίαν ἐχειρωσάμην, καὶ μέχρι τῶν προαστείων τῆς προύχουσας πόλεως ἦλθον· καὶ το- ^e σούτους ἀπέκτεινα μιᾶς ἡμέρας, ὥστε τοὺς δακτυλίους αὐτῶν μεδίμνοις ἀπομετρηῆσαι, καὶ τοὺς ποταμοὺς γεφυρῶσαι νεκροῖς. Καὶ ταῦτα πάντα ἐπραξα, οὔτε Ἀμμωνος υἱὸς ὀνομαζόμενος, οὔτε θεὸς εἶναι προσποιούμενος, ἢ ἐνύπνια τῆς μητρὸς διεξιῶν, ἀλλ' ἄνθρωπος ^f εἶναι ὁμολογῶν, στρατηγοῖς τε τοῖς συνετωτάτοις ἀντιξεταζόμενος, καὶ στρατιώταις τοῖς μαχιμωτάτοις συμ-

πλερόμενος· οὐ Μήδους καὶ Ἀρμενίους καταγωνιζόμενος, ὑποφεύγοντας πρὶν διώκειν τινὰ, καὶ τῶ τολμήσαντι παραδιδόντας εὐθὺ τὴν νίκην. Ἀλέξανδρος δὲ πατρῶαν ἀρχὴν παραλαβὼν ἠύξησε, καὶ παραπολὺ ἐξέτεινε, χρῆσάμενος τῇ τῆς τύχης ὀρμῇ. ἐπεὶ οὖν ἐνίκησέ α τε, καὶ τὸν ὄλεθρον ἐκείνον Δαρεῖον ἐν Ἰσῶ τε καὶ Ἀρβήλοις ἐκράτησεν, ἀποστὰς τῶν πατρῶων, προσκυνεῖσθαι ἤξικ, καὶ ἐς δίαίταν τὴν Μηδικὴν μετεδιήτησεν ἑαυτὸν, καὶ ἐμιαυφόνει ἐν τοῖς συμποσίοις τοὺς φίλους, καὶ συνελάμβανεν ἐπὶ θανάτῳ. Ἐγὼ δὲ ἤρξα ἐπίσης τῆς πα- b τριδος, καὶ ἐπειδὴ μετεπέμπετο, τῶν πολεμίων μεγάλῳ στόλῳ ἐπιπλευσάντων τῇ Λιβύῃ, ταχέως ὑπήκυσσα, καὶ ἰδιώτην ἑμαυτὸν παρέσχον, καὶ καταδικασθεὶς ἤνευκα εὐγνωμόνως τὸ πρᾶγμα. Καὶ ταῦτ' ἔπραξα, βάρβαρος ὢν, καὶ ἀπαιδευτος παιδείας τῆς Ἑλληνικῆς, καὶ ο ἔτε' Ὀμηρον, ὥσπερ ἔτος, ῥαψωδῶν, ἔτε ὑπ' Ἀριστοτέλει τῶ σοφιστῇ παιδευθεὶς, μόνῃ δὲ τῇ φύσει ἀγαθῇ χρῆσάμενος. Ταῦτά ἐστιν, ἃ ἐγὼ Ἀλεξάνδρῳ ἀμείνων φημὶ εἶναι. εἰ δ' ἔστι καλλίων οὗτος, διότι διαδήματι τὴν κεφαλὴν διεδέδετο, Μακεδόσι μὲν ἴσως καὶ ταῦτα σεμνὰ· οὐ μὲν d διὰ τῆτ' ἀμείνων δοξοῖεν ἂν γενναίς, καὶ στρατηγικῆ ἀνδρός, τῇ γνώμῃ πλέον ἢ περὶ τῇ τύχῃ κεχρημένου. ΜΙΝ. Ὁ μὲν εἰσηκεν ἐκ ἀγεννῆ τὸν λόγον, ἐδ' ὡς Λίβυον εἰκὸς ἦν, ὑπὲρ αὐτῆ. σὺ δὲ, ὦ Ἀλέξανδρε, τί πρὸς ταῦτα φῆς; ΑΛΕΞ. Ἐχρῆν μὲν, ὦ Μίνως, μηδὲν πρὸς e ἀνδρᾶ ἔτω θρασύν· ἰκανὴ γὰρ ἡ φήμη διδάξαι σε, οἷος μὲν ἐγὼ βασιλεὺς, οἷος δὲ ἔτος ληστής ἐγένετο. Ὅμως δ' ὄρα εἰ κατ' ὀλίγον αὐτοῦ δῖνευκα, ὅς νέος ὢν ἔτι παρελθῶν ἐπὶ τὰ πράγματα, καὶ τὴν ἀρχὴν τεταραγμένην κατέσχον, καὶ τῆς φονέας τοῦ πατρὸς μετῆλθον. f καταφοβήσας τε τὴν Ἑλλάδα τῇ Θεβαίων ἀπαιθείᾳ, στρατηγὸς ὑπ' αὐτῶν χειροτονηθεὶς, ἐκ ἡξίωσα, τὴν Μακεδόνων ἀρχὴν περιέπων, ἀγαπᾶν ἀρχεῖν ὀπίσσω ὁ πατρῆς κατέλιπεν, ἀλλὰ πᾶσαν ἐπινοήσας τὴν γῆν, καὶ δεινὸν ἠγησάμενος, εἰ μὴ ἀπάντων κρατήσαιμι, ὀλίγως g

ἄγων ἐσέβαλον ἐς τὴν Ἀσίαν, καὶ ἐπὶ τε Γρανικῷ ἐκ-
 κράτησα μεγάλη μάχη· καὶ τὴν Λυδίαν λαβὼν, καὶ
 Ἰωνίαν, καὶ Φρυγίαν, καὶ ὅλως τὰ ἐν ποσὶν αἰεὶ χειρού-
 μενος, ἤλθον ἐπὶ Ἰσσόν, ἔνθα Δαρειῖος ὑπέμεινε, μυριά-
 a δας πολλὰς στρατοῦ ἄγων. Καὶ τὸ ἀπὸ τούτου, ὦ Μί-
 νως, ὑμεῖς ἴστε ὅσους ὑμῖν νεκροὺς ἐπὶ μιᾷς ἡμέρας κα-
 τέπεμψα. φησὶ γοῦν ὁ πορθμεὺς μὴ διαρκέσαι αὐτοῖς
 τότε τὸ σκάφος, ἀλλὰ σχεδίας διαπηξαμένους τοὺς πολ-
 λούς αὐτῶν διαπλεῦσαι. Καὶ ταῦτα δὲ ἔπραττον αὐ-
 b τὸς προκινδυνεύων, καὶ τιτρώσκεσθαι ἄξιῶν. Καὶ ἵνα
 σοι μὴ τὰ ἐν Τύρῳ, μηδὲ τὰ ἐν Ἀρβήλοις διηγῆσωμαι,
 ἀλλὰ καὶ μέχρις Ἰνδῶν ἤλθον, καὶ τὸν Ὠκεανὸν ὄρον
 ἐποίησάμην τῆς ἀρχῆς, καὶ τοὺς ἐλέφαντας αὐτῶν εἶλον,
 καὶ Πῶρον ἐχειρῶσάμην. καὶ Σκύθας δὲ, οὐκ εὐκατα-
 c φρονήτους ἀνδρας, ὑπερβάς τὸν Τάναϊν, ἐνίκησα μεγάλη
 ἵππομαχίᾳ. Καὶ τοὺς φίλους εὖ ἐποίησα, καὶ τοὺς ἐχ-
 θροὺς ἡμυνάμην. Εἰ δὲ καὶ θεοὶ ἐδόκουν τοῖς ἀνδρά-
 ποις, συγγνωστοὶ ἐκεῖνοι, παρὰ τὸ μέγεθος τῶν πραγμά-
 των καὶ τοιοῦτόν τι πιστεύσαντες περὶ ἐμοῦ. Τὸ δ' οὖν
 d τελευταῖον, ἐγὼ μὲν βασιλεύων ἀπέθανον· οὗτος δὲ ἐν
 φυγῇ ἦν παρὰ Προυσίᾳ τῷ Βιθυνῷ, καθάπερ ἄξιον
 ἦν, πανουργότατον καὶ ἀμότατον ὄντα. ὡς γὰρ δὴ
 ἐκράτησε τῶν Ἰταλῶν, ἐὼ λέγειν, ὅτι οὐκ ἰσχύει, ἀλ-
 λα πονηρία, καὶ ἀπιστία, καὶ δόλοισι νόμιμον δὲ, ἢ
 e προφανές, οὐδέν. Ἐπεὶ δὲ μοι ἀνείδισε τὴν τρυφήν, ἐκ-
 κλησθαί μοι δοκεῖ, οἷα ἐποίει ἐν Καπύῃ, ἑταίραις συ-
 νῶν, καὶ τοὺς τοῦ πολέμου καιροὺς ὁ Δαυμάσιος καθη-
 δυπαθῶν. Ἐγὼ δὲ, εἰ μὴ, μικρὰ τὰ Ἐσπέρια δόξας,
 ἐπὶ τὴν ἑὼ μᾶλλον ἄρρησα, τί ἂν μέγα ἔπραξα, Ἰτα-
 f λίαν ἀναιματὶ λαβὼν, καὶ Λιβύην, καὶ τὰ μέχρι
 Γαδείρων ὑπαγόμενος; ἀλλ' οὐκ ἀξίωμα χα εἶδοξέ μοι
 ἐκεῖνα, ὑποπτήσονται ἤδη, καὶ δεσπότην ὁμολογοῦντα.
 Εἴρηκα. σὺ δὲ, ὦ Μίνως, δίκαιζε· ἱκανὰ γὰρ ἀπὸ πολ-
 λῶν καὶ ταῦτα. ΣΚΗΠ. Μὴ πρότερον, ἢ μὴ καὶ
 g ἐμοῦ ἀκούσης. ΜΙΝ. Τίς γὰρ εἰ, ὦ βέλτιστε; ἢ πόθεν

ἄν ἕρεϊς; ΣΚΗΠ. Ἰταλιώτης Σκηπίων, στρατηγός, ὁ
καδεῶν Καρχηδόνα, καὶ κρατήσας Λιβύων μεγά-
λαις μάχαις. ΜΙΝ. Τί οὖν καὶ σὺ ἕρεϊς; ΣΚΗΠ.
Ἀλεξάνδρου μὲν ἦτταν εἶναι, τοῦδ' Ἀννίβου ἀμείνων· ὃς
ἐδίωξα νικήσας αὐτὸν, καὶ φυγεῖν καταναγκάσας ἀτί-α
μως. Πῶς οὖν οὐκ ἀναίσχυτος οὗτος, ὃς πρὸς Ἀλέ-
ξανδρον ἀμιλλᾶται, ᾧ οὐδὲ Σκηπίων ἐγώ, ὁ νενικηκώς
αὐτὸν, παραβάλλεσθαι ἀξιῶ; ΜΙΝ. Νῆ Δί' εὐγνώ-
μονα φῆς, ᾧ Σκηπίων. Ὡστε πρῶτος μὲν κεκρίσθω
Ἀλέξανδρος, μετ' αὐτὸν δὲ, σύ· εἶτα, εἰ δοκεῖ, τρίτος b
Ἀννίβας, οὐδὲ οὗτος εὐκαταφρόνητος ἄν.

ΙΕ΄.

ΔΙΟΓΕΝΟΥΣ ΚΑΙ ΑΛΕΞΑΝΔΡΟΥ.

ΔΙΟΓ. Τί τοῦτο, ᾧ Ἀλέξανδρε; καὶ σὺ τέθνηκας,
ᾧσπερ καὶ ἡμεῖς ἅπαντες; ΑΛΕΞ. Ὁραῖς, ᾧ Διόγετες·
οὐ παράδοξον δὲ, εἰ ἄνθρωπος ἄν, ἀπέθανον. ΔΙΟΓ.
Οὐκοῦν ὁ Ἄμμων ἐψεύδετο, λέγων ἑαυτοῦ σε εἶναι υἱόν· c
σὺ δὲ Φιλίππου ἄρα ἦσθα; ΑΛΕΞ. Φιλίππου δηλαδὴ·
οὐ γὰρ ἂν ἐτεθνήκειν Ἄμμωνος ἄν. ΔΙΟΓ. Καὶ μὴν
καὶ περὶ τῆς Ὀλυμπιάδος ὅμοια ἐλέγοντο, δρᾶκοντα
ὁμιλεῖν αὐτῇ, καὶ βλέπεσθαι ἐν τῇ εὐνῇ· εἶτα οὕτω
σε τεχθῆναι· τὸν δὲ Φίλιππον ἐξηπατήσθαι, οἴομενον d
πατέρα σου εἶναι. ΑΛΕΞ. Καὶ γὰρ ταῦτα ἤκουον,
ᾧσπερ σύ· νῦν δὲ ὄρω, ὅτι οὐδὲν ὑγιές οὔτε ἡ μήτηρ,
οὔτε οἱ τῶν Ἄμμωνίων προφῆται ἔλεγον. ΔΙΟΓ.
Ἀλλὰ τὸ ψεῦδος αὐτῶν οὐκ ἀχρηστόν σοι, ᾧ Ἀλέξ-
ανδρε, πρὸς τὰ πράγματα ἐγένετο· πολλοὶ γὰρ ὑπέπ- e
τησσαν, θεὸν εἶναί σε νομίζοντες. Ἀτὰρ εἰπέ μοι, τίνι
τὴν τοσαύτην ἀρχὴν καταλέλοιπας; ΑΛΕΞ. Οὐκ
οἶδα, ᾧ Διόγετες· οὐ γὰρ ἔφθασα ἐπισκῆψαί τι περὶ
αὐτῆς· ἢ τοῦτο μόνον, ὅτι ἀποθνήσκων Περδίκκα τὸν
δακτύλιον ἐπέδωκα. πλὴν ἀλλὰ τί γελᾷς, ᾧ Διόγετες; f
ΔΙΟΓ. Τί γὰρ ἄλλο, ἢ ἀνεμνήσθην, οἷα ἐποίει ἡ

Ἑλλάς, ἄρτι σε παρειληφότα τὴν ἀρχὴν κολακεύοντες-
καὶ προστάτην αἰρούμενοι, καὶ στρατηγὸν ἐπὶ τοὺς βαρ-
βάρους· ἔτιοι δὲ καὶ τοῖς δώδεκα θεοῖς προστιθέντες,
καὶ νεῶς οἰκοδομούμενοι, καὶ θύοντες ὡς δράκοντος
αυῶν. Ἄλλ' εἰπέ μοι, ποῦ σε οἱ Μακεδόνες ἔβαψαν;
ΑΛΕΞ. Ἔτι ἐν Βαβυλῶνι κεῖμαι τρίτην ταύτην
ἡμέραν. ὑπισχεῖται δὲ Πτολεμαῖος ὁ ὑπασπιστής, ἦν
ποτε ἀγάγη σχολὴν ἀπὸ τῶν θορύβων τῶν ἐν ποσίν, εἰς
Αἴγυπτον ἀπαγαγὼν με θάψειν ἐκεῖ, ὡς γενοίμην εἰς
b τῶν Αἰγυπτίων θεῶν. **ΔΙΟΓ.** Μὴ γελάσω, ὦ Ἀλέξ-
ανδρὲ, ὄρων καὶ ἐν ἄδου ἔτι σε μωραίνοντα, καὶ ἐλπίζον-
τα Ἄνουβιν, ἢ Ὅσιριν γενέσθαι; πλὴν ἀλλὰ ταῦτα
μὲν, ὦ θεϊότατε, μὴ ἐλπίσης· οὐ γὰρ θέμις ἀνελθεῖν
τινα τῶν ἀπαξ διαπλευσάντων τὴν λίμνην, καὶ εἰς τὸ
c εἶσω τοῦ στομίου παρελθόντων· οὐ γὰρ ἀμελής ὁ Αἴα-
κὸς, οὐδ' ὁ Κέρβερος εὐκαταφρόνητος. Ἐκεῖνα δὲ ἠδέ-
ως ἂν μάθοιμι παρὰ σοῦ, πῶς φέρεις, ὅπότ' ἂν ἐννοήσης
ὄσῃν εὐδαιμονίαν ὑπὲρ γῆς ἀπολιπὼν ἀφίξαι, σωματο-
φύλακας, καὶ ὑπασπιστάς, καὶ σατράπας, καὶ χρυσὸν
d τοσοῦτον, καὶ ἔθνη προσκυνούντα, καὶ Βαβυλῶνα, καὶ
Βάκτρα, καὶ τὰ μεγάλα θηρία, καὶ τιμὴν, καὶ δόξαν·
καὶ τὸ ἐπίσημον εἶναι ἐλαύνοντα, διαδεδεμένον ταινίᾳ
λευκῇ τὴν κεφαλὴν, πορφυρίδα ἐμπεπορπημένον οὐ
λυπεῖ ταυτά σε ὑπὸ τὴν μνήμην ἰόντα; τί δακρύεις, ὦ
e ἐμάταιε; οὐδὲ ταυτά σε ὁ σοφὸς Ἀριστοτέλης ἐπαιδεύ-
σε μὴ οἶσθαι βέβαια εἶναι τὰ παρὰ τῆς τύχης;
ΑΛΕΞ. Σοφὸς ἀπάντων ἐκεῖνος κολάκων ἐπιτριπτό-
τατος ἂν; ἐμὲ μόνον ἔασον τὰ Ἀριστοτέλους εἰδέναι,
ὅσα μὲν ἤτησε παρ' ἐμοῦ, οἷα δὲ ἐπέστελλεν, ὡς δὲ κα-
f στεργητό μου τῇ περὶ παιδείαν φιλοτιμίᾳ, θωπεύων, καὶ
ἐπαινῶν ἄρτι μὲν εἰς τὸ κάλλος, ὡς καὶ τοῦτο μέρος ὄν
τάγαθου, ἄρτι δ' εἰς τὰς πράξεις, καὶ τὸν πλοῦτον. καὶ
γὰρ αὐτὸ καὶ τοῦτ' ἀγαθὸν ἠγεῖτ' εἶναι, ὡς μὴ αἰσχύνοιτο
καὶ αὐτὸς λαμβάνων. γόης, ὦ Διόγενες, ἄνθρωπος, καὶ
g τεχνίτης. πλὴν ἀλλὰ τοῦτό γε ἀπολέλαυκα αὐτοῦ τῆς

σοφίας, τὸ λυπεῖσθαι ὡς ἐπὶ μεγίστοις ἀγαθοῖς ἐκείνοις, ἃ κατηριθμήσω μικρῶν γε ἔμπροσθεν. ΔΙΟΓ. Ἄλλ' οἶσθα ὃ δράσεις; ἄκος γάρ σοι τῆς λύπης ὑποθήσομαι· ἐπεὶ ἐνταῦθά γε ἐλλέβορος οὐ φύεται, σὺ δὲ καὶ τὸ Λήθης ὕδωρ χανθὸν ἐπισπασάμενος πίε' καὶ αὐθις πίε, a καὶ πολλακίς. οὕτω γὰρ ἂν παύσῃ ἐπὶ τοῖς Ἀριστοτέλους ἀγαθοῖς ἀνιώμενος. καὶ γὰρ καὶ Κλειῖτον ἐκείνον ὄρω, καὶ Καλλισθένη, καὶ ἄλλους πολλοὺς ἐπὶ σὲ ὀρμῶντας, ὡς διασπάσαιντο, καὶ ἀμύναιντό σε, ἂν ἔδρασας αὐτούς. ὥστε τὴν ἑτέραν σὺ ταύτην βιάδιζε, καὶ πῖνε b πολλακίς, ὡς ἔφην.

15.

ΑΛΕΞΑΝΔΡΟΥ ΚΑΙ ΦΙΛΙΠΠΟΥ.

ΦΙΛ. Νῦν μὲν, ὦ Ἀλέξανδρε, οὐκ ἂν ἔξαρκος γένοιο, μὴ οὐκ ἐμὸς υἱὸς εἶναι· οὐ γὰρ ἂν ἐτεθνήκεις, Ἄμμωνος γε ὢν. ΑΛΕΞ. Οὐδ' αὐτὸς ἠγγόουν, ὦ πάτερ, ὡς Φιλίππου τοῦ Ἀμύντου υἱὸς εἶμι· ἄλλ' ἔδεξά c μην τὸ μάντευμα, ὡς χρήσιμον ἐς τὰ πράγματα οἴομενος εἶναι. ΦΙΛ. Πῶς λέγεις; χρήσιμον ἔδοκει σοι τὸ παρέχειν σεαυτὸν ἔξαπατηθησόμενον ὑπὸ τῶν προφητῶν; ΑΛΕΞ. Οὐ τοῦτο· ἀλλ' οἱ βάρβαροι κατεπλάγησάν με, καὶ οὐδεὶς ἔτι ἀνθίστατο, σίόμενοι θεῶν d μάχεσθαι ὥστε ῥᾶον ἐκράτουν αὐτῶν. ΦΙΛ. Τίνων ἐκράτησας σὺ γε ἀξιωμαχῶν ἀνδρῶν, ὃς δειλοῖς ἀεὶ συνῆνέχθης, τοξάρια, καὶ πελτάρια, καὶ γέρρα οἰσύνειν προβεβλημένοις; Ἑλλήνων κρατεῖν ἔργον ἦν, Βοιωτῶν καὶ Φωκίων καὶ Ἀθηναίων· καὶ τὸ Ἀρκάδων ὀπλι e τικόν, καὶ τὴν Θετταλὴν † ἵππον, καὶ τοὺς Ἠλείων ἀκοντιστάς, καὶ τὸ Μαντινέων πελταστικόν, ἢ Θρακίας, ἢ Ἰλλυριοῦς, ἢ καὶ Παίονας χειρῶσασθαι, ταῦτα μεγάλα. Μήδων δὲ, καὶ Περσῶν, καὶ Χαλδαίων, χρυσοφόρων ἀνθρώπων καὶ ἀβρῶν, οὐκ οἶσθα, ὡς πρὸ σου f υἱοὶ μετὰ Κλεάρχου ἀνελθόντες ἐκράτησαν, οὐδ' εἰς

χεῖρας ὑπομεινάντων ἐλθεῖν ἐκείνων, ἀλλὰ πρὶν ἢ τόξου-
 μα ἐξικνεῖσθαι φυγόντων. ΑΛΕΞ. Ἄλλ' οἱ Σκύθαι
 γε, ὧ πάτερ, καὶ οἱ Ἰνδῶν ἐλέφαντες οὐκ εὐκαταφρόνη-
 τόν τι ἔργον. καὶ ὅμως οὐ διαστήσας αὐτούς, οὐδὲ προ-
 a δοσίαις ἀνούμενος τὰς νίκας, ἐκράτουσιν αὐτῶν· οὐδ' ἐπι-
 ὤρησα πώποτε, ἢ ὑποσχόμενος ἐψευσάμην, ἢ ἄπιστον
 ἔπραξά τι τοῦ νικᾶν ἕνεκα. καὶ τοὺς Ἕλληνας δὲ, τοὺς
 μὲν ἀναιματωτὶ παρέλαβον· Θηβαίους δὲ ἴσως ἀκούεις ὅπως
 μετῆλθον. ΦΙΛ. Οἶδα ταῦτα πάντα. Κλεῖτος γὰρ
 b ἀπήγγειλέ μοι, ὃν σὺ τῷ δορατίῳ διελάσας μεταξὺ δειπ-
 νοῦντα ἐφόνευσας, ὅτι με πρὸς τὰς σὰς πράξεις ἐπαι-
 νέσαι ἐτόλμησε. Σὺ δὲ καὶ τὴν Μακεδονικὴν χλαμύδα
 καταβαλὼν, κἀνδυν, ὡς φασί, μετενέδυσ, καὶ τιάραν
 ὀρθὴν ἐπέθευ, καὶ προσκυνεῖσθαι ὑπὸ Μακεδόνων, ὑπ'
 c ἐλευθέρων ἀνδρῶν ἡξίους· καὶ, τὸ πάντων γελοϊότατον,
 ἐμιμοῦ τὰ τῶν νεικημένων. ἐῷ γὰρ λέγειν ὅσα ἄλλα
 ἔπραξας, λέουσι συγκατακλείων πεπαιδευμένους ἀν-
 δρας, καὶ γάμους τοιούτους γαμῶν, καὶ Ἐφαιστιῶνα
 ὑπεραγαπῶν. ἐν ἐπήνεσα μόνον ἀκούσας, ὅτι ἀπέσχου
 d τῆς τοῦ Δαρείου γυναικὸς καλῆς οὔσης, καὶ τῆς μη-
 τρὸς αὐτοῦ καὶ τῶν θυγατέρων ἐπεμελήθης· βασιλικὰ
 γὰρ ταῦτα. ΑΛΕΞ. Τὸ φιλοκίνδυνον δὲ, ὧ πάτερ,
 οὐκ ἐπαινεῖς, καὶ τὸ ἐν Ὀξυδράκαις πρῶτον καθάλασ-
 δαι εἰς τὸ ἐντὸς τοῦ τείχους, καὶ τοσαῦτα λαβεῖν τραύ-
 e ματα; ΦΙΛ. Οὐκ ἐπαινῶ τοῦτο, ὧ Ἀλέξανδρε· οὐχ
 ὅτι μὴ καλὸν εἶναι οἶμαι καὶ τιτρώσκεισθαι ποτὲ τὸν
 βασιλέα, καὶ προκινδυνεύειν τοῦ στρατοῦ· ἀλλ' ὅτι σοι
 τοιοῦτο ἥκιστα συνέφερε· θεὸς γὰρ εἶναι δοκῶν, εἴ ποτε
 τραθείης, καὶ βλέποίεν σε φορὰδην τοῦ πολέμου ἐκκο-
 f μιζόμενον, αἷματι ρέομενον, οἰμῶζοντα ἐπὶ τῷ τραύμα-
 τι, ταῦτα γέλωσ ἦν τοῖς ὀρώσι· καὶ ὁ Ἄμμων γόης καὶ
 ψευδόμαντις ἠλέγχετο, καὶ οἱ προφῆται κόλακες. ἢ τίς
 οὐκ ἂν ἐγέλασεν ὀρῶν τὸν τοῦ Διὸς υἱὸν λειποψυχοῦντα,
 δεόμενον τῶν ἰατρῶν βοθεῖν; νῦν μὲν γὰρ, ὅποτε ἦδη
 g τέθνηκας, οὐκ οἶμι πολλοὺς εἶναι τοὺς τὴν προσποίησιν

ἐκείνην ἐπικερτομοῦντας, ὄρῳντας τὸν νεκρὸν τοῦ Θεοῦ ἐκτάδην κείμενον, μυδῶντα ἤδη καὶ ἐξαδηκότα κατὰ νόμον σωμάτων ἀπάντων; ἄλλως τε καὶ τὸ χρήσιμον, ὃ ἔφησ, Ἄλέξανδρε, τὸ διὰ τοῦτο κρατεῖν ῥαδίως, πολὺ σε τῆς δόξης ἀφηρεῖτο τῶν κατορθουμένων· πᾶν γὰρ ἐδόκει ἐνδεὲς ὑπὸ Θεοῦ γίνεσθαι δοκοῦν. ΑΛΕΞ. Οὐ ταῦτα φρονοῦσιν οἱ ἄνθρωποι περὶ ἐμοῦ, ἀλλ' Ἑρακλεῖ καὶ Διονύσῳ ἐνάμιλλον τιθέασί με. καίτοι τὴν Ἄορνον ἐκείνην, οὐθ' ἐτέρου ἐκείνων λαβόντος, ἐγὼ μόνος ἐχειρῶσαμην. ΦΙΛ. Ὅρας ὅτι ταῦτα ὡς υἱὸς Ἄμμωνος λέγεις, ὃς Ἑρακλεῖ καὶ Διονύσῳ παραβάλλεις σεαυτὸν; καὶ οὐκ αἰσχύνῃ, ὦ Ἄλέξανδρε, οὐδὲ τὸν τύφον ἀπομαθήσῃ, καὶ γνώσῃ σεαυτὸν, καὶ συνῆς ἤδη νεκρὸς ὢν;

15.

ΜΕΝΙΠΠΟΥ ΚΑΙ ΚΕΡΒΕΡΟΥ.

MEN. ὦ Κέρβερε, συγγενὴς γὰρ εἰμί σοι, κύων καὶ αὐτὸς ὢν, εἰπέ μοι πρὸς τῆς Στυγὸς, οἷος ἦν ὁ Σωκράτης, ὁπότε κατῆι πρὸς ὑμᾶς· εἰκὸς δέ σε Θεὸν ὄντα μὴ ὑλακτεῖν μόνον, ἀλλὰ καὶ ἀνθρωπικῶς φθέγγεσθαι, ὁπότε ἔβελους. ΚΕΡΒ. Πόρρωθεν μὲν, ὦ Μένιππε, παντάπασιν ἐδόκει ἀτρέπτω τῷ προσώπῳ προσιέναι, καὶ οὐ πάνυ δεδιέναι τὸν θάνατον δοκῶν· καὶ τοῦτ' ἐμφῆναι τοῖς ἔξω τοῦ στομίου ἐστῶσιν ἐβέλων. ἐπεὶ δὲ κατέκυψεν εἰσω τοῦ χάσματος, καὶ εἶδε τὸν Ζόφον, καὶ γὰρ ἔτι διαμέλλοντα αὐτὸν δακὰν τῷ κωνεῖῳ κατέσπασα τοῦ ποδός, ὡσπερ τὰ βρέφη ἐκώκυε, καὶ τὰ ἑαυτοῦ παιδία ὠδύρετο, καὶ παντοῖος ἐγένετο. MEN. Οὐκοῦν σοφιστῆς ὁ ἄνθρωπος ἦν, καὶ οὐκ ἀληθῶς κατεφρόνει τοῦ πράγματος; ΚΕΡΒ. Οὐκ· ἀλλ' ἐπειπερ ἀναγκαῖον αὐτὸ εἶρα, κατεθρασύνετο, ὡς δῆθεν οὐκ ἄκων πεισόμενος, ὃ πάντως ἔδει παθεῖν, ὡς θαυμάσανται οἱ Θεαταί. καὶ ὅλως, περὶ πάντων γε τῶν τοιούτων εἰπεῖν ἂν ἔχοιμι, ἕως τοῦ στομίου τολμηροί, καὶ ἀνδρείοι· τὰδ'

ἔνδοθεν ἔλεγχος ἀκριβής. ΜΕΝ. Ἐγὼ δὲ πῶς σοι κατε-
ληλυθέναι ἔδοξα; ΚΕΡΒ. Μόνος, ὦ Μένιππε, ἀξίως
τοῦ γένους, καὶ Διογένους πρὸ σοῦ· ὅτι μὴ ἀναγκαζό-
μενοι ἐσήμετε, μηδ' ὠθούμενοι, ἀλλ' ἐβελούσιοι, γελῶντες,
a οἰμώζειν παραγγείλαντες ἅπασιν.

ιη΄.

ΕΡΜΟΥ, ΧΑΡΩΝΟΣ, ΚΑΙ ΜΕΝΙΠΠΟΥ.

ΧΑΡ. Ἀπόδος, ὦ κατάρατε, τὰ πορθμῖα. ΜΕΝ.
Βόα, εἰ τοῦτό σοι ἥδιον, ὦ Χάρων. ΧΑΡ. Ἀπόδος
φημί, ἀνθ' ὧν σε διεπορθμευσάμην. ΜΕΝ. Οὐκ ἂν
λάβοις παρὰ τοῦ μὴ ἔχοντος. ΧΑΡ. Ἔστι δέ τις
b ὄβολόν μὴ ἔχων; ΜΕΝ. Εἰ μὲν καὶ ἄλλός τις, οὐκ
οἶδα· ἐγὼ δὲ οὐκ ἔχω. ΧΑΡ. Καὶ μὴν ἄγξω σε νῆ-
τὸν Πλούτωνα, ὦ μιαρὲ, ἣν μὴ ἀποδώς. ΜΕΝ. Κά-
γὰ τῶ ξύλῳ σου πατάξας διαλύσω τὸ κρανίον. ΧΑΡ.
Μάτην οὖν ἔση πεπλευκῶς τοσοῦτον πλοῦν. ΜΕΝ. Ὅ
c Ἐρμῆς ὑπὲρ ἐμοῦ σοι ἀποδώτω, ὅς με παρέδωκέ
σοι. ΕΡΜ. Νῆ Δία ὀναίμην, εἰ μέλλω γε καὶ ὑπερ-
εκτίνειν τῶν νεκρῶν. ΧΑΡ. Οὐκ ἀποστήσομαί σου.
ΜΕΝ. Τούτου γε ἔνεκα, νεαλκήσας τὸ πορθμεῖον πα-
ράμμενε· πλην ἄλλ' ὅ, γε μὴ ἔχω, πῶς ἂν λάβοις;
d ΧΑΡ. Σὺ δ' οὐκ ἦδεις ὡς κομίζειν δέον; ΜΕΝ.
Ἦδειν μὲν, οὐκ εἶχον δέ. τί οὖν; ἐχρῆν διὰ τοῦτο μὴ
ἀποθανεῖν; ΧΑΡ. Μόνος οὖν αὐχῆσεις προῖκα πε-
πλευκέσαι; ΜΕΝ. Οὐ προῖκα, ὦ βέλτιστε· καὶ γὰρ
ἦντλησα, καὶ τῆς κώπης ἐπελαβόμην, καὶ οὐκ ἔκλαιον
e μόνος τῶν ἄλλων ἐπιβατῶν. ΧΑΡ. Οὐδὲν ταῦτα
πρὸς τὰ πορθμῖα· τὸν ὄβολόν ἀποδοῦναί σε δεῖ· οὐ γὰρ
δέμεις ἄλλως γενέσθαι. ΜΕΝ. Οὐκοῦν ἀπάγαγέ
με αὐθις ἐς τὸν βίον. ΧΑΡ. Χαρίεν λέγεις, ἵνα καὶ
πληγὰς ἐπὶ τούτῳ παρὰ τοῦ Αἰακοῦ προσλάβω.
f ΜΕΝ. Μὴ ἐνόχλει οὖν. ΧΑΡ. Δείξον τί ἐν τῇ
πήρᾳ ἔχεις. ΜΕΝ. Θέρμους, εἰ θέλεις, καὶ τῆς

Ἐκάτης τὸ δεῖπνον. ΧΑΡ. Πόθεν τοῦτον ἡμῖν, ὦ Ἐρμῆ, τὸν κύνα ἤγαγες; οἷα δὲ καὶ ἐλάλει παρὰ τὸν πλοῦν, τῶν ἐπιβατῶν ἀπάντων καταγελῶν, καὶ ἐπισκώπτων, καὶ μόνος ἄδων, οἰμωζόντων ἐκείνων. ΕΡΜ. Ἄγνοεῖς, ὦ Χάριον, ὁποῖον ἄνδρα διεπρόβημευσας; ἐλεύθερον ἀκριβῶς, κούδενός αὐτῷ μέλει. οὗτός ἐστιν ὁ Μένιππος. ΧΑΡ. Καὶ μὴν ἂν σε λάβω ποτέ. ΜΕΝ. Ἄν λάβῃς, ὦ βέλτιστε· δις δὲ οὐκ ἂν λάβοις.

18.

ΔΙΟΓΕΝΟΥΣ, ΑΝΤΙΣΘΕΝΟΥΣ, ΚΑΙ ΚΡΑΤΗΤΟΣ.

ΔΙΟΓ. Ἄντίσθενες, καὶ Κράτης, σχολὴν ἀγομεν ὥστε τί οὐκ ἄπιμεν † εὐθὺ τῆς καθόδου περιπατήσον-
τες, ὁφόμενοι τοὺς κατιόντας, οἷοί τινές εἰσι, καὶ τί
ἕκαστος αὐτῶν ποιεῖ; ΑΝΤ. Ἀπίωμεν, ὦ Διόγενες.
καὶ γὰρ ἂν τὸ θάναμα ἡδὺ γένοιτο, τοὺς μὲν δακρύνοντας
αὐτῶν ὄραν, τοὺς δὲ ἰκετεύοντας ἀφεθῆναι ἐπίουσι δὲ
μόλις κατιόντας, καὶ ἐπὶ τράχηλον ἄθουντος τοῦ Ἐρ-
μου ὄμως ἀντιβαίνοντας, καὶ ὑπτίους ἀντερείδοντας,
οὐδὲν δέον. ΚΡΑΤ. Ἐγὼ γοῦν καὶ διηγῆσομαι ὑμῖν
ἃ εἶδον, ὁπότε κατήειν, κατὰ τὴν ὁδόν. ΔΙΟΓ. Δι-
ήγησαι, ὦ Κράτης· ἔοικας γὰρ τινα παγγέλοια ἔρεῖν.
ΚΡΑΤ. Καὶ ἄλλοι μὲν πολλοὶ συγκατέβαινον ἡμῖν·
ἐν αὐτοῖς δ' ἐπίσημοι, Ἰσμηνόδαρος τε ὁ πλούσιος ὁ
ἡμέτερος, καὶ Ἀρσάκης ὁ Μηδίας ὑπαρχος, καὶ Ὀροί-
της ὁ Ἀρμένιος. ὁ μὲν οὖν Ἰσμηνόδαρος, ἐπεφόνευτο γὰρ
ὑπὸ ληστῶν παρὰ τὸν Κιθαιρῶνα, εἰς Ἐλευσίνα, οἶμαι,
βαδίζων, ἔστενέ τε, καὶ τὸ τραῦμα ἐν ταῖν χερσῶν εἶχε·
καὶ τὰ παιδία τὰ νεογνά, ἃ κατελελοίπει, ἀνεκαλεῖτο,
καὶ ἑαυτῷ ἐπεμέμφετο τῆς τόλμης, ὅς Κιθαιρῶνα ὑπερ-
βάλλων, καὶ τὰ περὶ τὰς Ἐλευθερὰς χωρῖα, πανέρημα
ὄντα ὑπὸ τῶν πολέμων, διοδεύων, δύο μόνους οἰκέτας

ἐπήγετο· καὶ ταῦτα, Φιάλας πέντε χρυσᾶς, καὶ κυμβία τέτταρα μεθ' ἑαυτοῦ ἔχων. Ὁ δ' Ἀρσάκης, γηραιὸς γὰρ ἦδη, καὶ νῆ Δί' οὐκ ἄσειμνος τὴν ὄψιν, ἐς τὸ βαρβαρικὸν ἤχθετο, καὶ ἠγανάκτει πεζὸς βαδίζων,
^a καὶ ἡξίου τὸν ἵππον αὐτῷ προσαχθῆναι· καὶ γὰρ ὁ ἵππος αὐτῷ συνετεθνήκει, μιᾶ πληγῇ ἀμφοτέρω διαπαρέντες ὑπὸ Θραξὸς τινος πελταστοῦ, ἐν τῇ ἐπὶ τῷ Ἀρᾶξῃ πρὸς τὸν Καππαδόκην συμπλοκῇ. ὁ μὲν γὰρ Ἀρσάκης ἐπήλαυνεν, ὡς διηγείτο, πολὺ τῶν ἄλλων
^b προὔπεξορμήσας· ὑποστάς δὲ ὁ Θραξ, τῇ πέλτῃ μὲν ὑποδύς, ἀποσειέται τὸν Ἀρσάκου κοντόν· αὐτὸς δὲ ὑποθεὶς τὴν σάρισσαν αὐτόν τε διαπείρει, καὶ τὸν ἵππον. ANT. Πῶς † οἶόν τε, ὦ Κράτης, μιᾶ πληγῇ τοῦτο γενέσθαι; KRAT. Ῥᾶστα, ὦ Ἀντίσθενης· ὁ
^c μὲν γὰρ ἐπήλαυνεν εἰκοσάπηχύν τινα κοντόν προβεβλημένος· ὁ Θραξ δὲ, ἐπειδὴ τῇ πέλτῃ ἀπεκρούσατο τὴν προσβολὴν, καὶ παρῆλθεν αὐτόν ἢ ἄκωκῃ, ἐς γόνυ ὀκλάσας, δέχεται τῇ σαρίσσει τὴν ἐπέλασιν, καὶ τιτρώσκει τὸν ἵππον ὑπὸ τὸ στέρον, ὑπὸ θυμοῦ καὶ σφοδρότητος
^d ἑαυτὸν διαπείραντα· διελαύνεται δὲ καὶ ὁ Ἀρσάκης ἐς τὸν βουβῶνα διαμπαξ ἄχρις ὑπὸ τὴν πυγὴν. ὄρεᾶς οἶόν τι ἐγένετο; οὐ τοῦ ἀνδρὸς, ἀλλὰ τοῦ ἵππου μᾶλλον τὸ ἔργον. ἠγανάκτει δὲ ὅμως, ὁμότιμος ἂν τοῖς ἄλλοις, καὶ ἡξίου ἵππεὺς κατίεναι. Ὁ δὲ γε Ὀροίτης ὁ
^e ἰδιώτης καὶ πάνυ ἀπαλὸς ἦν τῷ πόδε, καὶ οὐδ' ἐστάναι χαμαὶ, οὐχ † ὅπως βαδίζειν ἐδύνατο. πάσχουσι δ' αὐτὸ ἀτεχνῶς Μῆδοι πάντες, ἐπὴν ἀποβῶσι τῶν ἵππων, ὡσπερ οἱ ἐπὶ τῶν ἀκανθῶν ἐπιβαίνοντες ἀκροποδητὶ μὲν βαδίζουσιν. ὥστε ἐπεὶ καταβαλὼν
^f ἑαυτὸν ἔκειτο, καὶ οὐδεμιᾶ μηχανῇ ἀνίστασθαι ἠθέλην, ὁ βέλτιστος Ἐρμῆς ἀράμενος αὐτὸν ἐκόμισεν ἄχρι πρὸς τὸ πορθμεῖον· ἐγὼ δὲ ἐγέλων. ANT. Καὶ γὰρ δὲ, ὅτε κατήειν, οὐδ' ἀνέμιξα ἑμαυτὸν τοῖς ἄλλοις· ἀλλ' ἀφείς οἰμῶζοντα αὐτούς, προσδραμὼν ἐπὶ τὸ πορθμεῖον,
^g προκατέλαβον χώραν, ὡς ἂν ἐπιτηδείως πλεύσαιμι.

παρὰ τὸν πλοῦν δὲ, οἱ μὲν ἐδάκρυόν τε καὶ ἐναυτίων
 ἐγὼ δὲ μάλα ἑτερπόμην ἐν αὐτοῖς. ΔΙΟΓ. Σὺ μὲν,
 ὦ Κράτης, καὶ Ἀντίσθενης, τοιοῦτων ἐτύχετε ξυνοδοι-
 πόρων· ἐμοὶ δὲ Βλεψίας τε ὁ δανειστής, ὁ ἐκ Πειραιῶς,
 καὶ Λάμπις ὁ Ἀκαρνὰν, ξεναγὸς ἄν, καὶ Δάμις ὁ **a**
 πλούσιος ἐκ Κορίνθου, συγκατήεσαν· ὁ μὲν Δάμις,
 ὑπὸ τοῦ παιδὸς ἐκ φαρμάκων ἀποθανών· ὁ δὲ Λάμπις,
 δι' ἔρωτα Μυρτίου τῆς ἑταίρας ἀποσφάξας ἑαυτὸν· ὁ
 δὲ Βλεψίας, λιμῶ ἄθλιος ἐλέγετο ἀπεσκληκέναι, καὶ
 ἐδήλου ὄχρὸς ἐς ὑπερβολὴν, καὶ λεπτὸς ἐς τὸ ἀκριβέσ- **b**
 τατον φαινόμενος· ἐγὼ δὲ, καίπερ εἰδῶς, ἀνέκρινον ὄν
 τρόπον ἀποθάνοι. εἶτα τῶ μὲν Δάμιδι αἰτιωμένῳ τὸν
 υἱὸν, οὐκ ἄδικα μέντοι ἔπαθες, ἔφη, ὑπ' αὐτοῦ, ὅς τά-
 λαντα ἔχων ὁμοῦ χίλια, καὶ τρυφῶν αὐτὸς, ἐννενηκον-
 ταέτης ἄν, ὀκτωκαιδεκαέτει νεανίσκῳ τέτταρας ὀβολοὺς **c**
 παρεῖχες. σὺ δὲ, ὦ Ἀκαρνὰν, (ἔστενε γὰρ καὶ κεῖνος, καὶ
 κατηρᾶτο τῇ Μυρτίῳ) τί αἰτία τὸν ἔρωτα, σαυτὸν δὲ
 οὐ; ὅς τοὺς μὲν πολεμίους οὐδὲ πώποτε ἔτρεσας, ἀλλὰ
 φιλοκινδύνως ἠγωνίζου πρὸ τῶν ἄλλων· ὑπὸ δὲ τοῦ
 τυχόντος παιδισκαρίου, καὶ δακρύων ἐπιπλάστων, καὶ **d**
 στεναγμῶν ἐάλως ὁ γενναῖος. ὁ μὲν γὰρ Βλεψίας αὐτὸς
 ἑαυτοῦ κατηγόρει φθάσας πολλὴν τὴν ἄνοιαν, ὅτι χρή-
 ματα ἐφύλαττε τοῖς μηδὲν προσήκουσι κληρονόμοις, εἰς
 αἰὲ βιώσεσθαι ὁ μάταιος νομίζων. πλὴν ἔμοιγε οὐ τὴν
 τυχοῦσαν τερπῶλὴν παρέσχον τότε στένοντες. Ἄλλ' **e**
 ἤδη μὲν ἐπὶ τῶ στομίῳ ἐσμέν ἀποβλέπειν χρῆ καὶ
 ἀποσκοπεῖν πόρρωθεν τοὺς ἀφικνουμένους. βαβαί
 πολλοί γε, καὶ ποικίλοι, καὶ πάντες δακρύοντες πλὴν
 τῶν νεογνῶν τούτων, καὶ νηπίων. ἀλλὰ καὶ οἱ πάνυ γε-
 γηρακότες ὀδύρονται. τί τοῦτο; ἄρα τὸ φίλτρον αὐτοὺς **f**
 ἔχει τοῦ βίου; Τοῦτον οὖν τὸν ὑπέργηρον ἔρεσθαι βού-
 λομαι. τί δακρύεις τηλικούτος ἀποθανών; τί ἀγανακ-
 τεῖς, ὦ βέλτιστε, καὶ ταῦτα γέρον ἀφιγμένος; ἤπου
 βασιλεὺς ἦσθα; ΠΤΩ. Οὐδαμῶς. ΔΙΟΓ. Ἄλλὰ
 σατράπης; ΠΤΩ. Οὐδὲ τοῦτο. ΔΙΟΓ. Ἄρα οὖν **g**

ἐπλούτεις, εἶτα ἀνιᾷ σε τὸ πολλὴν τρυφὴν ἀπολιπόντα
 τεθνάναι. ΠΤΩ. Οὐδὲν τοιοῦτον· ἀλλ' ἔτη μὲν ἐγε-
 γόνειν ἀμφὶ τὰ ἐννεήκοντα· βίον δὲ ἄπορον ἀπὸ κα-
 λάμου καὶ ὀρμιάς εἶχον, ἐς ὑπερβολὴν πτωχὸς ὢν,
 a ἄτεκνός τε, καὶ προσέτι χαλὸς, καὶ ἀμυδρὸν βλέπων.
 ΔΙΟΓ. Εἶτα τοιοῦτος ὢν ζῆν ἠθέλες; ΠΤΩ. Ναί·
 ἡδὺ γὰρ ἦν τὸ φῶς· καὶ τὸ τεθνάναι δεινὸν, καὶ φευκ-
 τέον. ΔΙΟΓ. Παραπαίεις, ὦ γέρον, καὶ μεираκιεύη
 πρὸς τὸ χρεῶν· καὶ ταῦτα ἡλικιώτης ὢν τοῦ πορθημέως.
 b τί οὖν ἂν τις ἔτι λέγοι περὶ τῶν νέων, ὅποτε οἱ τηλικού-
 τοι φιλόζωοι εἰσίν; οὓς ἐχρῆν διώκειν τὸν θάνατον, ὡς
 τῶν ἐν τῷ γῆρα κακῶν φάρμακον. ἀλλ' ἀπίωμεν, μὴ
 καὶ τις ἡμᾶς ὑπίδηται ὡς ἀπόδρασιν βουλεύοντας, ὄρων
 περὶ τὸ στόμον εἰλουμένους.

κ'.

ΧΑΡΩΝ Η ΕΠΙΣΚΟΠΟΥΝΤΕΣ.

ΕΡΜΗΣ ΚΑΙ ΧΑΡΩΝ.

c ΕΡΜ. Τί γελᾷς, ὦ Χάρων; ἢ τί τὸ πορθημεῖον ἀπολι-
 πῶν δεῦρο ἀνελήλυθας, ἐς τὴν παροῦσαν ἡμέραν οὐ πᾶν
 εἰωθῶς ἐπιχωριάζειν τοῖς ἄνω πράγμασιν; ΧΑΡ. Ἐπε-
 θύμησα, ὦ Ἐρμῆ, ἰδεῖν ὅποιά ἐστι τὰ ἐν τῷ βίῳ, καὶ ἃ
 πρᾶττουσιν οἱ ἄνθρωποι ἐν αὐτῷ, ἢ τίνων στερούμενοι
 d πάντες οἰμώζουσι κατιόντες παρ' ἡμᾶς· οὐδεὶς γὰρ
 αὐτῶν ἀδακρυτὶ διέπλευσεν. αἰτησάμενος οὖν παρὰ τοῦ
 "Αδου καὶ αὐτὸς, ὥσπερ καὶ ὁ Θέτταλος ἐκεῖνος νεα-
 νίσκος, μίαν ἡμέραν λειπόνεως γενέσθαι, ἀνελήλυθα ἐς
 τὸ φῶς· καὶ μοι δοκῶ ἐς θεὸν ἐντετυχηκέναι σοί· ξενά-
 c γῆσεις γὰρ εὖ οἶδ' ὅτι με ξυμπερινοστῶν, καὶ δείξεις
 ἕκαστα, ὡς ἂν εἰδῶς ἅπαντα. ΕΡΜ. Οὐ σχολή
 μοι, ὦ πορθημεῦ· ἀπέρχομαι γὰρ τι διακονησόμενος τῷ
 ἄνω Διὶ τῶν ἀνθρωπικῶν· ὁ δὲ ὀξύθυμός τέ ἐστι, καὶ
 δέδρα μὴ βραδύναντά με ὅλον ὑμέτερον ἐάσῃ εἶναι,

παραδούς τῷ Ζόφῳ ἢ, ὅπερ τὸν Ἡφαιστον πρῶτην ἐποίη-
 σε, ρίψῃ καὶ μέτεταγῶς τοῦ ποδὸς ἀπὸ τοῦ Δεσπεσίου
 βηλοῦ, ὡς ὑποσκάζων γέλωτα παρέχομαι καὶ αὐτὸς
 οἰνοχοῶν. ΧΑΡ. Περιόψει οὖν με ἄλλως πλανώμενον
 ὑπὲρ γῆς, καὶ ταῦτα ἑταῖρος, καὶ ξύμπλους, καὶ συν- a
 διάκτορος ἄν. καὶ μὴν καλῶς εἶχεν, ὃ καὶ Μαίαις,
 ἐκείνων † γοῦν σε μεμνησθαι, ὅτι μηδεπώποτε σε ἢ
 ἀντλεῖν ἐκέλευσα, ἢ πρόσκωπον εἶναι· ἀλλὰ σὺ μὲν
 ῥέγκεις ἐπὶ τοῦ καταστρώματος ἐκταθείς, ὤμους οὕτω
 καρτεροὺς ἔχων· ἢ εἴ τινα λάλον νεκρὸν εὔροις, ἐκείνω b
 παρ' ὄλον τὸν πλοῦν διαλέγῃ. ἐγὼ δὲ πρεσβύτης ἄν,
 τὴν δικαιοσύνην ἔλκων, ἐρέτω μόνος. ἀλλὰ πρὸς τοῦ
 πατρὸς, ὃ φίλτατον Ἐρμιῖδιον, μὴ καταλίπῃς με· πε-
 ριήγησαι δὲ τὰ ἐν τῷ βίῳ ἅπαντα, ὡς τι καὶ ἰδὼν
 ἐπανέλθοιμι· ὡς ἦν με σὺ ἀφῆς, οὐδὲν τῶν τυφλῶν c
 διοίσω· καθάπερ γὰρ ἐκεῖνοι σφάλονται διολισθαί-
 νοντες ἐν τῷ σκότῳ, οὕτω δὴ καὶ γὰρ σοὶ πάλιν ἀμ-
 βλυώτω πρὸς τὸ φῶς. ἀλλὰ δὸς, ὃ Κυλλήνιέ, μοι
 ἐς αἰὲ μεμνησομένην τὴν χάριν. ΕΡΜ. Τοῦτ' ἵ d
 πρᾶγμα πληγῶν αἴτιον καταστήσεται μοι. ὄρω γοῦν
 ἤδη τὸν μισθὸν τῆς περιηγήσεως οὐκ ἀκόνδουλον παν-
 τάπασιν ἡμῖν ἐσόμενον· ὑπουργητέον δὲ ὅμως· τί γὰρ ἂν
 καὶ † πάθοι τις, ὅποτε φίλος τις ἄν βιάζοιτο; πάντα
 μὲν οὖν σε ἰδεῖν καθ' ἕκαστον ἀκριβῶς ἀμήχανόν ἐστιν,
 ὃ πορθμεῦ· πολλῶν γὰρ ἂν ἐτῶν ἢ διατριβῆ γένοιτο. e
 εἶτα ἐμὲ μὲν κηρύττεσθαι δεήσει, καθάπερ ἀποδράντα,
 ὑπὸ τοῦ Διός· σὲ δὲ καὶ αὐτὸν κωλύσει ἐνεργεῖν τὰ
 τοῦ θανάτου ἔργα, καὶ τὴν Πλούτωνος ἀρχὴν ζημιοῦν,
 μὴ νεκραγωγοῦντα πολλοῦ τοῦ χρόνου· καὶ ὁ τελώνης
 Αἰακὸς ἀγανακτήσει, μὴδ' ὀβολὸν ἐμπολῶν. ὡς δὲ τὰ f
 κεφάλαια τῶν γιγνομένων ἴδῃς, τοῦτ' ἤδη σκεπτέον.
 ΧΑΡ. Αὐτὸς, ὃ Ἐρμιῆ, ἐπινόει τὸ βέλτιστον· ἐγὼ δὲ
 οὐδὲν οἶδα τῶν ὑπὲρ γῆς, ξένος ἄν. ΕΡΜ. Τὸ μὲν
 ὄλον, ὃ Χάρων, ὑψηλοῦ τινος ἡμῖν ἔδει χωρίου, ὡς ἀπ'
 ἐκείνου πάντ' ἴδοις· σοὶ δὲ εἴ μὲν ἐς τὸν οὐρανὸν ἀνελ- g

θεῖν δυνατὸν ἦν, οὐκ ἂν ἔκαμνον· ἐκ περιωπῆς γὰρ ἂν ἀκριβῶς ἄπαντα καθεώρας· ἐπεὶ δὲ οὐ θεμίς εἰδώλοις αἰεὶ ξυνόντα ἐπιβατεύειν τῶν βασιλείων τοῦ Διός, ἄρα ἡμῶν ὑψηλὸν τι ὄρος περισκοπεῖν. ΧΑΡ. Οἶσθα, ὦ Ἐρμῆ, ἄπερ εἴωθα λέγειν ἐγὼ πρὸς ὑμᾶς, ἐπειδὴν πλέωμεν; ὅποταν γὰρ τὸ πνεῦμα καταιγίσαν πλαγία τῇ ὀθόνη ἐμπέσῃ, καὶ τὸ κῦμα ὑψηλὸν ἀρθῆ, τότε ὑμεῖς μὲν ὑπ' ἀγνοίας κελεύετε τὴν ὀθόνην στείλαι, ἢ ἐνδοῦναι ὀλίγον τοῦ † ποδός, ἢ συνεκδραμεῖν τῷ πνεύματι· ἐγὼ δὲ τὴν ἡσυχίαν ἄγειν παρακελεύομαι ὑμῖν, αὐτὸς γὰρ εἰδέναι τὰ βελτίω. κατὰ ταυτὰ δὴ καὶ σὺ πράττε, ὅποσα καλῶς ἔχειν νομίζεις, κυβερνήτης νῦν γε ἂν· ἐγὼ δὲ, ὥσπερ ἐπιβάταις νόμος, σιωπῇ καθεδουῖμαι, πάντα πειθόμενος κελεύοντί σοι. ΕΡΜ. Ὁρθῶς λέγεις, αὐτὸς γὰρ εἰσομαι τί ποιητέον, ἀξευρήσω τὴν ἱκανὴν σκοπὴν. ἀρ' οὖν ὁ Καύκασος ἐπιτήδειος, ἢ ὁ Παρνασσὸς ὑψηλότερος, ἢ ἀμφοῖν ὁ Ὀλυμπος ἐκεινοσί; καίτοι οὐ φαῦλόν τι ἀνεμνήσθην ἐς τὸν Ὀλυμπον ἀπιδῶν· συγκαμεῖν δέ τι καὶ ὑπουργῆσαι καὶ σὲ δεῖ. ΧΑΡ. Πρόσταττε· ὑπουργῶ γὰρ ὅσα δυνατά. ΕΡΜ. Ὁμηρος ὁ ποιητὴς φησι τοὺς Ἀλώεας υἱέας, δύο καὶ αὐτοὺς ὄντας, ἔτι παῖδας, ἐθειλῆσαί ποτε τὴν Ὀσσαν ἐκ βάθρων ἀνασπᾶσαντας ἐπιθεῖναι τῷ Ὀλύμπῳ, εἶτα τὸ Πήλιον ἐπ' αὐτῇ, ἱκανὴν ταύτην κλίμακα ἔξιν οἰομένους καὶ πρόσβασιν ἐπὶ τὸν οὐρανόν. ἐκείνω μὲν οὖν τὰ μειρακίω, ἀτασθάλω γὰρ ἦσθην, δίκας ἐτισάτην. νῶ δὲ, (οὐ γὰρ ἐπὶ κακῷ τῶν θεῶν ταῦτα βουλευόμεν) τί οὐχὶ οἰκοδομοῦμεν καὶ αὐτοὶ κατὰ τὰ αὐτὰ ἐπικυλινδοῦντες ἐπάλληλα τὰ ὄρη, ὡς ἔχοιμεν ἀφ' ὑψηλοτέρου ἀκριβεστέραν τὴν σκοπὴν; ΧΑΡ. Καὶ δυνασόμεθα, ὦ Ἐρμῆ, δὴ ὄντες ἀναδέσσαι ἀράμενοι τὸ Πήλιον, ἢ τὴν Ὀσσαν; ΕΡΜ. Διατί δ' οὐκ ἂν, ὦ Χάρων; ἢ ἀξιοῖς ἡμᾶς ἀγενεστέρους εἶναι τοῖν βρεφυλλίοις ἐκείνοις, καὶ ταῦτα, θεοὺς ὑπάρχοντας; ΧΑΡ. Οὐκ· ἀλλὰ τὸ πρᾶγμα δοκεῖ μοι ἀπιδανόν τινα τὴν μεγαλουργίαν

ἔχειν. ΕΡΜ. Εικότως † ἰδιώτης γὰρ εἶ, ᾧ Χάρων, καὶ ἥκιστα ποιητικός· ὁ δὲ γεννάδας Ὅμηρος † ἀπὸ θυοῖν στιχοῖν αὐτίκα ἡμῖν ἀμβατὸν ἐποίησε τὸν οὐρανὸν, οὕτω ῥαδίως συντίθεις τὰ ὄρη. καὶ θαυμάζω, εἰ σοὶ ταῦτα τεράστια εἶναι δοκεῖ, τὸν Ἄτλαντα δηλαδὴ εἰδό- a
 τι, ὃς τὸν πόλον αὐτὸν, εἰς ἂν, φέρει, ἀνέχων ἡμᾶς ἅπαν-
 τας. ἀκούεις δὲ ἴσως καὶ τοῦ ἐμοῦ ἀδελφοῦ πέρι, τοῦ Ἑρακλέος, ὡς διαδέξαιτό ποτε αὐτὸν ἐκεῖνον τὸν Ἄτ-
 λαντα, καὶ ἀναπαύσειε πρὸς ὀλίγον τοῦ ἄχθους, ὑποθείς
 ἑαυτὸν τῷ φορτίῳ; ΧΑΡ. Ἀκούω καὶ ταῦτα· εἰ δὲ b
 ἀληθῆ ἐστι, σὺ ἂν, ᾧ Ἑρμῆ, καὶ οἱ ποιηταὶ εἰδῆτε.
 ΕΡΜ. Ἀληδέστατα, ᾧ Χάρων· ἢ τίνας γὰρ ἕνεκα
 σοφοὶ ἄνδρες ἐψεύθοντο ἂν; ὥστε ἀναμοχλεύωμεν τὴν
 Ὅσσαν πρῶτον, ὥσπερ ἡμῖν ὑφηγεῖται τὸ ἔπος, καὶ ὁ
 ἀρχιτέκτων Ὅμηρος, Αὐτὰρ ἐπ' Ὅσση Πήλιον εἰνοσί- c
 φυλλον. ὄρα, ὅπως ῥαδίως ἅμα καὶ ποιητικῶς ἐξεργα-
 σάμεθα; φέρε οὖν ἀναβὰς ἴδω, εἰ καὶ ταῦτα ἱκανά,
 ἢ ἐποικοδομεῖν ἔτι δεήσει. Παπαί, κάτω ἔτι ἐσμέν ἐν τῇ
 ὑπάρειά τοῦ οὐρανοῦ· ἀπὸ μὲν γὰρ τῶν εἰῶν μόγις Ἰω-
 νία, καὶ Λυδία φαίνεται· ἀπὸ δὲ τῆς ἐσπέρας οὐ πλέον d
 Ἰταλίας καὶ Σικελίας· ἀπὸ δὲ τῶν ἀρκτάων, τὰ ἐπὶ
 τὰδε τοῦ Ἰστρου μόνα· κἀκεῖθεν, ἢ Κρήτη οὐ πάνυ σα-
 φῶς. μετακινήτῃα ἡμῖν, ᾧ πορθμεῦ, καὶ ἡ Οἴτη, ὡς
 εἴοικεν· εἶτα ὁ Παρνασσὸς ἐπὶ πᾶσιν. ΧΑΡ. Οὕτω
 ποιῶμεν. ὄρα μόνον, μὴ λεπτότερον ἐξεργασάμεθα τὸ e
 ἔργον ἀπομηκύνοντες πέρα τοῦ πιθανοῦ· εἶτα συγκα-
 ταρρίφθεντες αὐτῷ πικρᾶς τῆς Ὀμήρου οἰκοδομητικῆς
 πειραδῶμεν, ξυντριβέντες τῶν κρανίων. ΕΡΜ. Θάρ-
 ρει· ἀσφαλῶς γὰρ ἔξει ἅπαντα. μετατίθει τὴν Οἴτην·
 ἐπικυλινδείσθω καὶ ὁ Παρνασσός. ἰδοῦ, ἐπάνεμι αὐθις· f
 εὖ ἔχει· πάντα ὄρῳ· ἀνάβαινε ἤδη καὶ σύ. ΧΑΡ.
 Ὅρεξον, ᾧ Ἑρμῆ, τὴν χεῖρα· οὐ γὰρ ἐπὶ μικρὰν με ταύ-
 τῃ τὴν μηχανὴν ἀναβιβάζεις. ΕΡΜ. Εἶγε καὶ
 ἰδεῖν ἐθέλεις, ᾧ Χάρων, ἅπαντα· οὐκ ἔνι δὲ ἄμφω, καὶ
 ἀσφαλῆ, καὶ φιλοθεάμονα εἶναι· ἀλλ' ἔχου μου τῆς g

δεξιᾶς, καὶ φείδου μὴ κατὰ τοῦ ὀλισθηροῦ πατεῖν.
 εὐγε, ἀνελήλυθας καὶ σύ· καὶ ἐπεὶ περ δικόρυμβος ὁ
 Παρνασσός ἐστι, μίαν ἐκάτερος ἄκρην ἐπιλαβόμενοι
 καθεζόμεθα. σὺ δέ μοι ἤδη ἐν κύκλῳ περιβλέπων ἐπι-
 α σκόπει ἅπαντα. ΧΑΡ. Ὁρῶ γῆν πολλήν, καὶ λίμνην
 τινὰ μεγάλην περιῖρεύουσαν, καὶ ὄρη, καὶ ποταμούς
 τοῦ Κωκυτοῦ καὶ Πυριφλεγέδοντος μείζονας· καὶ
 ἀνδρώπους πάνυ μικρούς, καὶ τινὰς Φωλεοὺς αὐτῶν.
 ΕΡΜ. Πόλεις ἐκεῖναί εἰσιν, οὓς Φωλεοὺς εἶναι νομί-
 β ζεις. ΧΑΡ. Οἶσθα, ὦ Ἐρμῆ, ὡς οὐδὲν ἡμῖν πέπρακ-
 ται; ἀλλὰ μάτην τὸν Παρνασσὸν αὐτῇ Κασταλία,
 καὶ τὴν Οἶτην, καὶ τὰ ἄλλα ὄρη μετεκινήσαμεν.
 ΕΡΜ. Ὅτι τί; ΧΑΡ. Οὐδὲν ἀκριβὲς ἔγωγε ἀπὸ τοῦ
 ὑψηλοῦ ὄρῳ· ἐβουλόμην δὲ οὐ πόλεις καὶ ὄρη αὐτὰ μόνον,
 c ὥσπερ ἐν γραφαῖς, ὄρῳ, ἀλλὰ τοὺς ἀνθρώπους αὐτοὺς,
 καὶ ἃ πράττουσι, καὶ οἷα λέγουσι· ὥσπερ ὅτε με το-
 πρῶτον ἐντυχῶν εἶδες γελῶντα, καὶ ἤρου με, ὅ, τι γελῶν·
 ἀκούσας γὰρ τινος ἤσθην ἐς ὑπερβολήν. ΕΡΜ. Τί
 δὲ τοῦτ' ἦν; ΧΑΡ. Ἐπὶ δεῖπνον, οἶμαι, κληθεὶς ὑπό
 d τινος τῶν φίλων ἐς τὴν ὑστεραίαν, μάλιστα ἤξω, ἔφη·
 καὶ μεταξὺ λέγοντος, ἀπὸ τοῦ τέγους κεραμῖς ἐπι-
 πεσοῦσα, οὐκ οἶδ' ὅτου κινήσαντος, ἀπέκτεινεν αὐτόν.
 ἐγέλασα οὖν, οὐκ ἐπιτελέσαντος τὴν ὑπόσχεσιν. ἔοικα δὲ
 καὶ νῦν ὑποκαταβήσεσθαι, ὡς μᾶλλον βλέποίμι, καὶ
 e ἀκούοιμι. ΕΡΜ. Ἐχ' ἀτρέμας· καὶ τοῦτο γὰρ ἐγὼ
 ἰάσομαί σοι, καὶ ὄξυδερκέστατον ἐν βραχεῖ ἀποφανῶ,
 παρ' Ὀμήρου τινὰ καὶ πρὸς τοῦτο ἐπαυθὴν λαβῶν·
 κάπειδ' αὖν εἶπω τὰ ἔπη, μέμνησο μηκέτι ἀμβλυώττειν,
 ἀλλὰ σαφῶς πάντα ὄρῳ. ΧΑΡ. Λέγε μόνον. ΕΡΜ.

f Ἀχλὺν δ' αὐ τοι ἀπ' ὀφθαλμῶν ἔλον ἢ πρὶν ἐπῆεν,

· Ὅφρ' εὖ γινώσκης ἡμῖν δεῖν, ἠδὲ καὶ ἄνδρα.

Τί ἐστίν; ἤδη ὄρῳ; ΧΑΡ. Ὑπερφυῶς γε τυφλὸς
 ὁ Λυγκεὺς ἐκεῖνος, ὡς πρὸς ἐμέ. ὥστε σὺ τὸ ἐπὶ τούτῳ

προδίδασκέ με, καὶ ἀποκρίνου ἐρωτῶντι. ἀλλὰ βούλει κατὰ τὸν Ὅμηρον κἀγὼ ἔρωμαί σε, ὡς μάθης οὐδ' αὐτὸν ἀμελέτητον ὄντα με τῶν Ὀμήρου; ΕΡΜ. Καὶ πόθεν σὺ ἔχεις τὶ τῶν ἐκείνου εἰδέναι, ναύτης αἰεὶ καὶ πρόσκωπος ὢν; ΧΑΡ. † Ὁρᾶς, ὄνειδιστικὸν τοῦτο ἐς α τὴν τέχνην. ἐγὼ δὲ, ὅποτε διεπόρθμευον αὐτὸν ἀποθανόντα, πολλὰ ραψωδοῦντος ἀκούσας, ἐνίῳν ἔτι μέμνημαι. καίτοι χειμῶν ἡμᾶς οὐ μικρὸς τότε κατέλαβεν. Ἐπεὶ γὰρ ἤρξατο ἄδειν οὐ πάνυ αἰσιόν τινα ᾠδὴν τοῖς πλέουσιν, (ὡς ὁ Ποσειδῶν συνήγαγε τὰς νεφέλας, καὶ ἐτάβραξε τὸν πόντον, ὥσπερ τορύνην τινὰ ἐμβαλὼν τὴν τρίαιναν, καὶ πάσας τὰς θυέλλας ὠρόθυνε, καὶ ἄλλα πολλά,) κυκῶν τὴν θάλασσαν ὑπὸ τῶν ἐπῶν, χειμῶν ἄφνω καὶ γνώφος ἐμπεσῶν ὀλίγου † δεῖν περιέτρειψεν ἡμῖν τὴν καῦν ὅτεπερ καὶ ναυτιάσας ἐκεῖνος ἀπήμεσε τῶν ραψω- c διῶν τὰς πολλὰς αὐτῇ Σκύλλῃ, καὶ Χαρύβδει, καὶ Κύκλωπι. ΕΡΜ. Οὐ χαλεπὸν οὖν ἦν ἐκ τοσοῦτου ἐμέτου ὀλίγα † γοῦν διαφυλάττειν. ΧΑΡ. Εἰπέ γάρ μοι·

Τίς γὰρ ὃδ' ἐστὶ πάχιστος ἀνῆρ, ἤδῃς τε, μέγας τε, d

Ἐξοχος ἀνδρῶπων κεφαλὴν καὶ εὐρέας ὤμους;

ΕΡΜ. Μίλων οὗτος ὁ ἐκ Κρότωνος ἀθλητῆς. ἐπικροτοῦσι δ' αὐτῶ οἱ Ἕλληες, ὅτι τὸν ταῦρον ἀράμενος φέρει διὰ τοῦ σταδίου μέσου. ΧΑΡ. Καὶ πόσω δικαιοτέρον ἂν ἐμὲ, ὦ Ἐρμῆ, ἐπαινοῖεν, ὅς αὐτόν σοι τὸν e Μίλωνα μετ' ὀλίγον ξυλλαβῶν ἐνθήσομαι ἐς τὸ σκαφίδιον, ὅποταν ἦκη πρὸς ἡμᾶς ὑπὸ τοῦ ἀμαχωτάτου τῶν ἀνταγωνιστῶν καταπαλαισθεῖς τοῦ θανάτου, μηδὲ ξυνεῖς, ὅπως αὐτὸν ὑποσκελίζει; κᾶτα οἰμῶζεται ἡμῖν δηλαδὴ, μεμνημένος τῶν στεφάνων τούτων, καὶ τοῦ κρό- f του· νῦν δὲ μέγα φρονεῖ, θουμαζόμενος ἐπὶ τῇ τοῦ ταύρου φορᾷ. τί οὖν; οἰθῶμεν ἄρα ἐλπίζειν αὐτόν καὶ τεθνήξουσθαί ποτε; ΕΡΜ. Πόθεν ἐκεῖνος θανάτου νῦν μνημονεύσειεν ἂν ἐν ἀκμῇ τοσαύτῃ; ΧΑΡ. Ἐα

- τοῦτον, οὐκ εἰς μακρὰν γέλωτα ἡμῖν παρεῖξοντα, ὅπότ' ἂν πλέῃ μῆδὲ ἐμπίδα, οὐχ ἄπασι ταῦρον, ἔτι ἄρασσαι δυνάμενος. Σὺ δέ μοι ἐκεῖνο εἶπέ, τίς τ' ἄρ' ὄδ' ἄλλος ὁ σεμνὸς ἀνὴρ; οὐχ Ἕλληνας, ὡς εἴκειν ἀπὸ τ' γοῦν τῆς α
στολῆς. ΕΡΜ. Κῦρος, ὦ Χάρα, ὁ Καμβύσου, ὅς, τὴν ἀρχὴν πάσαι Μήδων ἐχόντων, νῦν Περσῶν ἤδη ἐποίησεν εἶναι. καὶ Ἀσσυρίων ἐναγχος οὗτος ἐκράτησε, καὶ Βαβυλῶνα παρεστήσατο· καὶ νῦν ἐλασεῖοντι ἐπὶ Λυδίας εἴκειν, ὡς καθελάν τὸν Κροῖσον ἀρχοὶ ἀπάντων.
- b ΧΑΡ. Ὁ Κροῖσος δὲ ποῦ ποτε καὶ κεῖνός ἐστιν; ΕΡΜ. Ἐκεῖσε ἀπόβλεψον ἐς τὴν μεγάλην ἀκρόπολιν, τὴν τὸ τριπλοῦν τεῖχος· Σάρδεις ἐκεῖναι καὶ τὸν Κροῖσον αὐτὸν ὄρας ἤδη ἐπὶ κλίνης χρυσοῦς καθήμενον, Σόλωνι τῷ Ἀθηναίῳ διαλεγόμενον; βούλει ἀκούσωμεν α
αὐτῶν, ὅ, τι καὶ λέγουσι; ΧΑΡ. Πάνυ μὲν οὖν. ΚΡΟΙΣ. ὦ ξένη Ἀθηναῖε, εἶδες γάρ μου τὸν πλοῦτον, καὶ τοὺς Δησαυροὺς, καὶ ὅσος ἄσημος χρυσός ἐστιν ἡμῖν, καὶ τὴν ἄλλην πολυτέλειαν, εἶπέ μοι, τίνα ἡγῆ τῶν πάντων ἀνθρώπων εὐδαιμονέστατον εἶναι.
- d ΧΑΡ. Τί ἄρα ὁ Σόλων ἐρεῖ; ΕΡΜ. Θάρρει· οὐδὲν ἀγεννὲς, ὦ Χάρα. ΣΟΛ. ὦ Κροῖσε, ὀλίγοι μὲν οἱ εὐδαιμόνες· ἐγὼ δὲ, ἂν οἶδα, Κλέοβιν καὶ Βίτανα ἡγοῦμαι εὐδαιμονεστάτους γενέσθαι, τοὺς τῆς ἱερείας παιδας. ΧΑΡ. Τῆς Ἀργόθεν φησὶν οὗτος, τοὺς ἅμα e
πρώην ἀποθανόντας, ἐπεὶ τὴν μητέρα ὑποδύντες εἴλκυσαν ἐπὶ τῆς ἀπῆνης ἄχρι πρὸς τὸ ἱερόν. ΚΡΟΙΣ. Ἔστω· ἐχέτωσαν τὰ τ' πρώτα ἐκεῖνοι τῆς εὐδαιμονίας· ὁ δεύτερος δὲ, τίς ἂν εἴη; ΣΟΛ. Τέλλος ὁ Ἀθηναῖος, ὅς εὔτε ἐβίω, καὶ ἀπέθανεν ὑπὲρ τῆς πατρίδος.
- f ΚΡΟΙΣ. Ἐγὼ δὲ, κάταρμα, οὐ σοὶ δοκῶ εὐδαίμων εἶναι; ΣΟΛ. Οὐδέπω οἶδα, Κροῖσε, ἢν μὴ πρὸς τὸ τέλος ἀφίκη τοῦ βίου· ὁ γὰρ θάνατος ἀκριβὴς ἔλεγχος τῶν τοιούτων, καὶ τὸ ἄχρι πρὸς τὸ τέρας εὐδαιμόνως διαβιῶναι. ΧΑΡ. Κάλλιστα, ὦ Σόλων, ὅτι g
ἡμῶν οὐκ ἐπιτέλεσαι, ἀλλὰ τὸ πορθμεῖον αὐτὸ ἀξιοῖς

γενέσθαι τὴν περὶ τῶν τοιούτων κρίσιν. Ἄλλὰ τίνας ἐκεί-
 νους ὁ Κροῖσος ἐκπέμπει, ἢ τί καὶ ἐπὶ τῶν ὤμων φέρουσι;
 ΕΡΜ. Πλίνθους τῷ Πυθίῳ χρυσᾶς ἀνατίθῃσι, μισθὸν
 τῶν χρησμῶν, ὑφ' ὧν καὶ ἀπολείται μικρὸν ὕστερον·
 φιλόμαντις δὲ ἀνὴρ ἐκτόπως. ΧΑΡ. Ἐκεῖνο γάρ a
 ἐστὶν ὁ χρυσὸς τὸ λαμπρὸν, ὃ ἀποστίλβει; τὸ ὑπαρχον
 μετ' ἐρυθήματος; νῦν γὰρ πρῶτον εἶδον, ἀκούων αἰεί.
 ΕΡΜ. Ἐκεῖνο, ὦ Χάρων, τὸ αἰοῖδιμον ὄνομα, καὶ
 περιμάχητον. ΧΑΡ. Καὶ μὴν οὐχ ὄρῳ, ὅ, τι ἀγαθὸν
 αὐτῷ πρόσεστιν, εἰ μὴ ἄρα τοῦτο μόνον, ὅτι βαρύνονται b
 οἱ φέροντες αὐτό. ΕΡΜ. Οὐ γὰρ οἶσθα, ὅσοι πόλε-
 μοι διὰ τοῦτο, καὶ ἐπιβουλαί, καὶ ληστήρια, καὶ
 ἐπιτορκίαι, καὶ φόνοι, καὶ δεσμὰ, καὶ πλοῦς μακρὸς,
 καὶ ἐμπορίαι, καὶ δουλείαι; ΧΑΡ. Διὰ τοῦτο, ὦ
 Ἐρμῆ, τὸ μὴ πολὺ τοῦ χαλκοῦ διαφέρων; οἶδα γὰρ τὸν c
 χαλκὸν, ὀβολὸν, ὡς οἶσθα, παρὰ τῶν καταπλεόντων
 ἐκάστου † ἐκλέγων. ΕΡΜ. Ναί· ἀλλ' ὁ χαλκὸς μὲν
 πολὺς· ὥστε οὐ πάνυ σπουδάζεται ὑπ' αὐτῶν· τοῦτο
 δὲ ὀλίγον ἐκ πολλοῦ τοῦ βάθους οἱ μεταλλεύοντες
 ἀνορύττουσι· πλὴν ἀλλ' ἐκ τῆς γῆς καὶ οὗτος, ὥσπερ ὁ d
 μόλιβδος, καὶ τᾶλλα. ΧΑΡ. Δεινὴν τινα λέγεις
 τῶν ἀνθρώπων τὴν ἀβελτηρίαν, οἱ τοσοῦτον ἔρωτα ἐρῶσιν
 ἀχρῶ καὶ βαρέως κτήματος. ΕΡΜ. Ἄλλ' οὐ Σόλων
 γε ἐκεῖνος, ὦ Χάρων, ἐρᾶν αὐτοῦ φαίνεται, ὡς ὄρῳ·
 καταγελαῖ γὰρ τοῦ Κροῖσου, καὶ τῆς μεγαλαυχίας τοῦ e
 βαρβάρου· καί, μοι † δοκεῖν, ἔρεσθαί τι βούλεται αὐτόν·
 ἐπακούσωμεν οὖν. ΣΟΛ. Εἰπέ μοι, ὦ Κροῖσε, οἶε γὰρ
 τι δεῖσθαι τῶν πλίνθων τούτων τὸν Πύθιον; ΚΡΟΙΣ.
 Νῆ Δί· οὐ γὰρ ἐστὶν αὐτῷ ἐν Δελφοῖς ἀνάθημα
 οὐδὲν τοιοῦτον. ΣΟΛ. Οὐκοῦν μακάριον οἶε τὸν f
 Θεὸν ἀποφαίνειν, εἰ κτήσαιτο ἐν τοῖς ἄλλοις καὶ πλίν-
 θους χρυσᾶς; ΚΡΟΙΣ. Πῶς γὰρ οὐ; ΣΟΛ. Πολ-
 λὴν μοι λέγεις, ὦ Κροῖσε, πενίαν ἐν τῷ οὐρανό, εἰ ἐκ
 Λυδίας μεταστέλλεσθαι τὸ χρυσίον δεήσει αὐτούς, ἢ
 ἐπιθυμήσωσι. ΚΡΟΙΣ. Ποῦ γὰρ τοσοῦτος ἂν γένοιτο g

χρυσός, ὅσος παρ' ἡμῖν; ΣΟΛ. Εἰπέ μοι, σίδηρος δὲ
 φύεται ἐν Λυδία; ΚΡΟΙΣ. Οὐ πάνυ τι. ΣΟΛ.
 Τοῦ βελτίονος ἄρα ἐνδεεῖς ἐστε. ΚΡΟΙΣ. Πῶς ἀμεί-
 νων ὁ σίδηρος χρυσοῦ; ΣΟΛ. Ἦν ἀποκρίνη μηδὲν
 a ἀγανακτῶν, μάθοις ἄν. ΚΡΟΙΣ. Ἐρώτα, ὦ Σόλων.
 ΣΟΛ. Πότερον ἀμείνους οἱ σώζοντες τινὰς, ἢ οἱ σωζό-
 μενοι πρὸς αὐτῶν; ΚΡΟΙΣ. Οἱ σώζοντες δηλαδή.
 ΣΟΛ. Ἄρ' οὖν, ἦν Κῦρος, ὡς λογοποιοῦσί τινες, ἐπὶ
 Λυδοῖς, χρυσᾶς μαχαίρας σὺ ποιήσῃ τῶ στρατῶ, ἢ ὁ
 b σίδηρος ἀναγκαῖος τότε; ΚΡΟΙΣ. Ὁ σίδηρος δηλαδή.
 ΣΟΛ. Καὶ εἶγε μὴ τοῦτον παρασκευάσαιο, οἴχοιτο
 ἄν σοι ὁ χρυσός ἐς Πέρσας αἰχμάλωτος. ΚΡΟΙΣ.
 † Εὐφήμει, ὦ ἄνθρωπε. ΣΟΛ. Μὴ γένοιτο μὲν οὖν
 οὕτω ταῦτα· φαίνη δ' οὖν ἀμείνω τὸν σίδηρον ὁμολογῶν.
 c ΚΡΟΙΣ. Οὐκοῦν καὶ τῶ θεῷ κελεύεις σιδηρᾶς πλίν-
 θους ἀνατιθέναι με, τὸν δὲ χρυσὸν ὀπίσω αὐτίς ἀνακα-
 λεῖν; ΣΟΛ. Οὐδὲ σιδηροῦ ἐκείνός γε δεήσεται· ἀλλ'
 ἦν τε χαλκὸν, ἦν τε χρυσὸν ἀναθῆς, ἄλλοις μὲν ποτε
 κτῆμα, καὶ ἔρμαιον ἔση ἀνατεθεικῶς, Φωκεῦσιν, ἢ
 d Βοιωτοῖς, ἢ Δελφοῖς αὐτοῖς, ἢ τινι τυράννῳ, ἢ ληστῇ·
 τῶ δὲ θεῷ ὀλίγον μέλει τῶν σῶν χρυσοποιῶν. ΚΡΟΙΣ.
 Ἄει σύ μου τῶ πλούτῳ προσπολεμεῖς, καὶ φθονεῖς.
 ΕΡΜ. Οὐ φέρει ὁ Λύδος, ὦ Χάρων, τὴν παρρησίαν,
 καὶ τὴν ἀλήθειαν τῶν λόγων, ἀλλὰ ξένον αὐτῶ δοκεῖ τὸ
 e πρᾶγμα, πένης ἄνθρωπος οὐχ ὑποπτήσων, τὸ δὲ παρ-
 ιστάμενον ἐλευθέρως λέγων. μεμνήσεται δ' οὖν μικρὸν
 ὕστερον τοῦ Σόλωνος, ὅταν αὐτὸν δεῖ ἀλόντα ἐπὶ τὴν
 πυρᾶν ὑπὸ τοῦ Κύρου ἀναχθῆναι· ἤκουσα γὰρ τῆς
 Κλωθοῦς πρῶην ἀναγινωσκούτης τὰ ἐκάστῳ ἐπικεκλωσ-
 f μένα· ἐν οἷς καὶ ταῦτ' ἐγέγραπτο, Κροῖσον μὲν ἀλῶναι
 ὑπὸ Κύρου, Κῦρον δὲ αὐτὸν ὑπ' ἐκείνησὶ τῆς Μασσα-
 γετίδος ἀποθανεῖν. ὄρας τὴν Σκυθίδα, τὴν ἐπὶ τοῦ ἵπ-
 που τοῦ λευκοῦ ἐξελαύνουσαν; ΧΑΡ. Νῆ Δία. ΕΡΜ.
 Γάμυρις ἐκείνη ἐστί. καὶ τὴν κεφαλὴν γε ἀποτε-
 g μῶσα τοῦ Κύρου αὕτη ἐς ἄσκον ἐμβαλεῖ πλήρη αἵμα-

τος. ὄρας δὲ καὶ τὸν υἱὸν αὐτοῦ τὸν νεανίσκον; Καμβύσης ἐκεῖνός ἐστιν. οὗτος βασιλεύσει μετὰ τὸν πατέρα, καὶ μυρία σφαλεῖς ἔν τε Διβύη, καὶ Αἰθιοπία, τὸ τελευταῖον μανεῖς ἀποθανεῖται, ἀποκτείνας τὸν Ἄπι.

ΧΑΡ. Ὡ πολλοῦ γέλωτος. ἀλλὰ νῦν τίς ἂν αὐτούς α προσβλέψειεν οὕτως ὑπερφρονούντας τῶν ἄλλων; ἢ τίς ἂν πιστεύσειεν, ὡς μετ' ὀλίγον οὗτος μὲν αἰχμάλωτος ἔσται, οὗτος δὲ τὴν κεφαλὴν ἔξει ἐν ἀσκή αἵματος; Ἐκεῖνος δὲ τίς ἐστιν, ὃ Ἐρμῆ, ὁ τὴν πορφυρᾶν ἐφεστρίδα ἐμπεπορημένος, ὁ τὸ διάδημα, ὃ τὸν δακτύλιον b ὁ μάγειρος ἀναδίδωσι, τὸν ἰχθῦν ἀνατεμῶν Νήσῳ ἐν ἀμφιρύτῃ βασιλεὺς δὲ τίς εὐχεται εἶναι; ΕΡΜ. Εὐγε παρῳθεῖς, ὃ Χάρων. ἀλλὰ Πολυκράτην ὄρας τὸν Σαμίων τύραννον, πανευδαίμονα οἴομενον εἶναι· ἀτὰρ καὶ οὗτος αὐτός, ὑπὸ τοῦ παρεστῶτος οἰκέτου Μαιανδρίου c προδοθεὶς Ὀροίτῃ τῷ σατράπῃ, ἀνασκολοπισθῆσεται, ἄθλιος ἐκπεσὼν τῆς εὐδαιμονίας ἐν ἀκαρεῖ τοῦ χρόνου. καὶ ταῦτα γὰρ τῆς Κλωθοῦς ἐπήκουσα. ΧΑΡ. Εὐγε, ὃ Κλωθοῖ, γενικῶς καὶ αὐτούς, ὃ βελτίστη, καὶ τὰς κεφαλὰς ἀπότεμνε, καὶ ἀνασκολόπιζε, ὡς εἰδῶσιν d ἄνθρωποι ὄντες. ἐν † τοσοῦτῳ δὲ ἐπαιρέσθων, ὡς ἂν ἀφ' ὑψηλοτέρου ἀλγεινότερον καταπεσοῦμενοι. ἐγὼ δὲ γελάσομαι τότε γνωρίσας αὐτῶν ἕκαστον γυμνὸν ἐν τῷ σκαφιδίῳ, μήτε πορφυρίδα, μήτε τιάραν, ἢ κλίνην χρυσὴν κομίζοντας. ΕΡΜ. Καὶ τὰ μὲν τούτων ὦδε e ἔξει. τὴν δὲ πληθύν, ὃ Χάρων, ὄρας, τοὺς πλείοντας αὐτῶν, τοὺς πολεμοῦντας, τοὺς δικαζομένους, τοὺς γεωργοῦντας, τοὺς δανεῖζοντας, τοὺς προσαιτοῦντας; ΧΑΡ. Ὁρῶ ποικίλην τινὰ τύρβην, καὶ μιστὸν ταραχῆς τὸν βίον, καὶ τὰς πόλεις γε αὐτῶν εἰοκυίας τοῖς f σμήνεσιν, ἐν οἷς ἅπας μὲν ἰδίον τι κέντρον ἔχει, καὶ τὸν πλησίον κεντεῖ· ὀλίγοι δὲ τινες, ὡσπερ σφῆκες, † ἄγουσι, καὶ φέρουσι τὸν ὑποδέεστρον. ὁ δὲ περιπετόμενος αὐτούς ἐκ τ' ἀφανοῦς οὗτος ὄχλος τίνες εἰσίν; ΕΡΜ. Ἐλπίδες, ὃ Χάρων, καὶ δαίματα, καὶ ἄνοιαι, καὶ ἡδοναί, καὶ g

φιλαργυρία, καὶ ὄργαι, καὶ μίση, καὶ τὰ τοιαῦτα.
 τούτων δὲ ἡ ἄγνοια μὲν κάτω ξυναναμέμικται αὐτοῖς,
 καὶ ξυμπολιτεύεταιί γε, νῆ Δία, καὶ τὸ μίσος, καὶ ἡ
 ὄργη, καὶ ζηλοτυπία, καὶ ἀμαθία, καὶ ἀπορία, καὶ
 a φιλαργυρία. ὁ φόβος δὲ, καὶ ἐλπίδες, ὑπεράνω πετόμε-
 νοι, ὁ μὲν ἐμπίπτων ἐκπλήττει, ἐνίοτε καὶ ὑποπτήσσειν
 ποιεῖ. αἰδ' ἐλπίδες ὑπὲρ κεφαλῆς αἰωρούμεναι, ὅπότε
 ἂν μάλιστα οἴηταί τις ἐπιλήψασθαι αὐτῶν, ἀναπτάμε-
 ναι οἴχονται, κεχρηότας αὐτοὺς ἀπολιποῦσαι, ὅπερ καὶ
 b τὸν Τάνταλον κάτω πάσχοντα ὄρας ὑπὸ τοῦ ὕδατος.
 Ἦν δ' ἀτενίσσης, κατόψει καὶ Μοίρας ἄνω ἐπικλωθού-
 σας ἐκάστω τὸν ἀτρακτον, ἀφ' οὗ ἤρτησθαι ξυμβέβη-
 κεν ἅπαντας ἐκ λεπτῶν νημάτων. ὄρας καθάπερ ἀράχ-
 νιά τινα καταβαίνοντα ἐφ' ἕκαστον ἀπὸ τῶν ἀτράκ-
 c των; ΧΑΡ. Ὁρῶ πάνυ λεπτὸν ἐκάστω νῆμα ἐπιπε-
 πλεγμένον γε τὰ πολλὰ, τοῦτο μὲν ἐκείνω, ἐκεῖνο δὲ
 ἄλλω. ΕΡΜ. Εἰκότως, ὧ πορθμεῦ· εἴμαρται γὰρ
 ἐκείνω μὲν, ὑπὸ τούτου φονευθῆναι· τούτω δὲ, ὑπ' ἄλ-
 λου· καὶ κληρονομῆσαί γε τοῦτον μὲν ἐκείνου, ὅτου ἂν
 d ἢ μικρότερον τὸ νῆμα· ἐκείνον δὲ αὐτὸ τούτου· τοιόνδε
 γὰρ τι ἢ ἐπιπλοκὴ δηλοῖ. ὄρας δ' οὖν ἀπὸ λεπτοῦ κρε-
 μαμένους ἅπαντας; καὶ οὗτος μὲν ἀνασπασθεὶς ἄνω
 μετέωρός ἐστι, καὶ μετὰ μικρὸν καταπεσὼν, ἀπορρά-
 γέντος τοῦ λίνου, ἐπειδὴν μηκέτι ἀντέχη πρὸς τὸ
 e βᾶρος, μέγαν τὸν ψόφον ἐργάσεται. οὗτος δὲ ὀλίγον
 ἀπὸ γῆς αἰωρούμενος, ἦν καὶ πέση, ἀψοφητὶ κείσεται,
 μόγις καὶ τοῖς γείτοσιν ἐξακουσθέντος τοῦ πτώματος.
 ΧΑΡ. Παγγέλοια ταῦτα, ὧ Ἐρμῆ. ΕΡΜ. Καὶ μὴ
 οὐδ' εἰπεῖν ἔχοις ἂν κατὰ τὴν ἀξίαν, ὅπως ἐστὶ κατα-
 f γέλαστα, ὧ Χάρων καὶ μάλιστα αἱ ἄγαν σπουδαῖ
 αὐτῶν, καὶ τὸ μεταξὺ τῶν ἐλπίδων οἴχεσθαι, ἀναρπᾶ-
 στους γιγνομένους ὑπὸ τοῦ βελτίστου Δανάτου. ἄγγε-
 λοι δὲ αὐτοῦ, καὶ ὑπηρεταὶ μάλᾳ πολλοὶ, ὡς ὄρας,
 ἠπίαλοι, καὶ πυρετοὶ, καὶ φθῶαι, καὶ περιπνευμοναί,
 g καὶ ξίφη, καὶ ληστήρια, καὶ κῶνεια, καὶ δικασταί, καὶ

τύραννοι· καὶ τούτων οὐδὲν ὄλως αὐτοὺς εἰσέρχεται,
 ἐστ' ἂν εὖ πράττωσιν ὅταν δὲ σφαλῶσι, πολὺ τὸ ὀττο-
 τοῖ, καὶ αἰ' αἰ', καὶ ᾧ μοι μοι· εἰ δ' εὐθύς ἐξ ἀρχῆς
 ἐνεόουν, ὅτι θνητοὶ τέ εἰσιν αὐτοὶ, καὶ ὀλίγον τοῦτον
 χρόνον ἐπιδημήσαντες τῷ βίῳ ἀπίασιν, ὥσπερ ἐξ ὀνείρα- a
 τος, πάντα ὑπὲρ γῆς ἀφέντες, ἕζων τε ἂν σωφρονέστερον,
 καὶ ἦττον ἠνιῶντο ἀποθανόντες. νῦν δὲ ἐς αἰεὶ ἐλπί-
 σαντες χρῆσθαι τοῖς παροῦσιν, ἐπειδὴν ἐπιστάς ὁ ὑπη-
 ρέτης καλῆ, καὶ ἀπάγη, πεδήσας τῷ πυρετῷ, ἢ τῇ
 φθόῃ, ἀγανακτοῦσι πρὸς τὴν ἀγωγὴν, οὐ ποτε προσδο- b
 κήσαντες ἀποσπασθῆσθαι αὐτῶν. ἢ τί γὰρ οὐκ ἂν
 ποιήσειεν ἐκεῖνος ὁ τὴν οἰκίαν σπουδῆ οἰκοδομούμενος,
 καὶ τοὺς ἐργάτας ἐπισπέρχων, εἰ μάθοι, ὅτι ἢ μὲν ἕξει
 τέλος αὐτῶ· ὁ δὲ, ἄρτι ἐπιθείς τὸν ὄροφον, ἀπίοι, τῷ
 κληρονόμῳ καταλιπὼν ἀπολαύειν αὐτῆς, αὐτὸς μὴδὲ c
 δειπνήσας ἄθλιος ἐν αὐτῇ; ἐκεῖνος μὲν γὰρ ὁ χαίρων,
 ὅτι ἄρρενα παῖδα ἔτεκεν αὐτῷ ἢ γυνῆ, καὶ φίλους διὰ
 τοῦτο ἐστιῶν, καὶ τοῦνομα τοῦ πατρὸς τιθέμενος, εἰ
 ἠπίστατο, ὡς ἐπταέτης γενόμενος ὁ παῖς τεθνήξειται,
 ἄρα ἂν σοι δοκῆ χαίρειν ἐπ' αὐτῷ γενομένῳ; ἀλλὰ τὸ d
 αἴτιον, ὅτι τὸν μὲν εὐτυχοῦντα ἐπὶ τῷ παιδί ἐκεῖνον
 ὄρα, τὸν τοῦ ἀθλητοῦ πατέρα τοῦ Ὀλύμπια νενικηκότου
 τὸν γείτονα δὲ, τὸν ἐκκομίζοντα τὸ παιδίον, οὐχ ὄρα,
 οὐδὲ οἶδεν ἀφ' οἴας αὐτῷ κρόκης ἐκρέματο. τοὺς μὲν
 γὰρ περὶ τῶν ὄρων διαφερομένους ὄρας, ὅσοι εἰσὶ, καὶ e
 τοὺς ξυναγείροντας τὰ χρήματα, εἶτα, πρὶν ἀπολαῦ-
 σαι αὐτῶν, καλουμένους ὑφ' ὧν εἶπον ἐπίοντων ἀγγέ-
 λων τε, καὶ ὑπηρετῶν. ΧΑΡ. Ὅρα πάντα ταῦτα,
 καὶ πρὸς ἑμαυτὸν ἐγὼ ἐννοῶ, τί τὸ ἡδὺ αὐτοῖς παρὰ
 τὸν βίον, ἢ τί ἐκεῖνό ἐστιν, οὐ στερούμενοι ἀγανακτοῦσιν. f
 ΕΡΜ. Ἦν γοῦν τοὺς βασιλέας ἴδη τις αὐτῶν, οἵπερ
 εὐδαιμονέστατοι εἶναι δοκοῦσιν, † ἕξω τοῦ ἀβεβαίου, καὶ
 ὡς φῆς ἀμφιβόλου τῆς τύχης, πλείω τῶν ἡδέων τὰ
 ἀνιαρὰ εὐρήσει προσόντα αὐτοῖς, φόβους, καὶ ταραχάς,
 καὶ μίση, καὶ ἐπιβουλάς, καὶ ὀργάς, καὶ κολακείας· g

τούτοις γὰρ ἅπαντες ζύνεισιν. ἐὼ πένθη, καὶ νόσους, καὶ
 πάθη, ἐξ ἰσοτιμίας δηλαδὴ ἄρχοντα αὐτῶν· ὅπου δὲ τὰ
 τούτων πονηρὰ, λογίζεσθαι καιρὸς, οἷα τὰ τῶν ἰδιωτῶν
 ἂν εἴη. ΧΑΡ. Ἐθέλω γοῦν σοι, ὦ Ἐρμῆ, εἰπεῖν, ὦ
 α τινι εοικέναι μοι ἔδοξαν οἱ ἄνθρωποι, καὶ ὁ βίος ἅπας
 αὐτῶν. ἤδη ποτὲ πομφόλυγας ἐν ὕδατι ἐθεάσω ὑπὸ
 κρουναῖ τινι καταρράττοντι ἀνισταμένας; τὰς φυσαλ-
 λίδας λέγω, ἀφ' ἧν ξυναγείρεται ὁ ἀφρός. ἐκείνων τοί-
 νυν αἱ μὲν τινες μικραὶ εἰσι, καὶ αὐτίκα ἐκτραγείσαι
 β ἀπέσβησαν· αἰδ' ἐπὶ πλεον διαρκουσί· καὶ προσχω-
 ρουσῶν αὐταῖς τῶν ἄλλων αὐταὶ ὑπερφυσώμεναι ἐς
 μέγιστον ὄγκον αἴρονται· εἶτα μέντοι κἀκεῖναι πάντως
 ἐξερράγησάν ποτε· οὐ γὰρ οἷόν τε ἄλλως γενέσθαι. τοῦ-
 τό ἐστιν ὁ ἀνθρώπων βίος. ἅπαντες ὑπὸ πνεύματος
 γ ἐμπεφυσημένοι, οἱ μὲν μείζους, οἰδ' ἐλάττους· καὶ οἱ
 μὲν ὀλιγοχρόνιον ἔχουσι, καὶ ἀκύμορον τὸ φύσημα· οἱ
 δὲ ἅμα τῷ ζυστῆναι ἐπαύσαντο. πᾶσι δ' οὖν ἀπορρά-
 γῆναι ἀναγκαῖον. ΕΡΜ. Οὐδὲν χειρὸν σὺ τοῦ Ὀ-
 μήρου εἶκασας, ὦ Χάρων, ὃς φύλλοις τὸ γένος αὐτῶν
 δ ὁμοιοῖ. ΧΑΡ. Καὶ τοιοῦτοι ὄντες, ὦ Ἐρμῆ, ὄραῶς οἷα
 ποιοῦσι, καὶ ὡς φιλοτιμοῦνται πρὸς ἀλλήλους ἀρχῶν
 πέρι, καὶ τιμῶν, καὶ κτήσεων ἀμιλλώμενοι, ἅπερ
 ἅπαντα καταλιπόντας αὐτοὺς δεήσει, ἓνα ὄβολόν ἔχον-
 τας, ἥκειν παρ' ἡμᾶς. βούλει οὖν, ἐπεὶ περ ἐφ' ὑψηλοῦ
 ε ἴσμεν, ἀναβοήσας παμμέγεθες παραινέσω αὐτοῖς, ἀπέ-
 χεσθαι μὲν τῶν ματαίων πόνων, ζῆν δὲ αἰεὶ τὸν θάνατον
 πρὸ ὀφθαλμῶν ἔχοντας, λέγων, ὦ μάταιοι, τί ἐσπου-
 δάκατε περὶ ταῦτα; παύσασθε κάμνοντες· οὐ γὰρ ἐς
 αἰεὶ βιώσεσθε· οὐδὲν τῶν ἐνταῦθα σεμνῶν αἰδιδίον ἐστιν,
 f οὐδ' ἂν ἀπάγοι τις αὐτῶν τι ζῦν αὐτῶ ἀποθανῶν· ἀλλ'
 ἀνάγκη, τὸν μὲν γυμνὸν οἴχεσθαι· τὴν οἰκίαν δὲ, καὶ
 τὸν ἀγρὸν, καὶ τὸ χρυσίον, αἰεὶ ἄλλων εἶναι, καὶ μετα-
 βάλλειν τοὺς δεσπότας. εἰ ταῦτα, καὶ τὰ τοιαῦτα,
 ἐξ ἐπηκόου ἐμβοήσαιμι αὐτοῖς, οὐκ ἂν οἶε μέγα ὠφε-
 g ληθῆναι τὸν βίον, καὶ σωφρονεστέρους ἂν γενέσθαι πα-

ραπολύ; ΕΡΜ. ὦ μακάριε, οὐκ οἶσθα, ὅπως αὐτούς ἢ ἄγνοια, καὶ ἢ ἀπάτη διατεθείκασιν, ὡς μὴδ' ἂν τρυπάνῳ ἔτι διανοιχθῆναι αὐτοῖς τὰ ἄτα. τοσοῦτῳ κηρῷ ἔβυσαν αὐτὰ, οἷον περ' Ὀδυσσεὺς τοὺς ἑταίρους ἔδρασε δέει τῆς Σειρήνων ἀκροάσεως. πόθεν οὖν ἂν ἐκεῖνοι α
 δυναθεῖεν ἀκοῦσαι, ἦν καὶ σὺ κεκραγῶς διαρρήγαῃς; ὅπερ γὰρ παρ' ὑμῖν ἢ λήθη δύναται, τοῦτο ἐνταῦθα ἢ ἄγνοια ἐργάζεται. πλὴν ἄλλ' εἰσὶν αὐτῶν ὀλίγοι, οὐ παραδε-
 δεγμένοι τὸν κηρὸν ἐς τὰ ἄτα, πρὸς τὴν ἀλήθειαν ἀπο-
 κλίναντες, ὅξυ δειδοκότες ἐς τὰ πράγματα, καὶ κατ- b
 εγνωκότες οἷά ἐστιν. ΧΑΡ. Οὐκοῦν ἐκεῖνοις γοῦν ἐμβοήσαιμεν; ΕΡΜ. Περιττὸν τοῦτο λέγειν πρὸς αὐτούς, ἃ ἴσασι. ὄρᾳς, ὅπως † ἀποσπάσαντες τῶν πολ-
 λῶν καταγελῶσι τῶν γιγνομένων, καὶ οὐδαμῆ οὐδαμῶς ἀρέσκονται αὐτοῖς, ἀλλὰ δῆλοί εἰσι δρασμὸν ἤδη βου- c
 λείοντες παρ' ὑμᾶς ἀπὸ τοῦ βίου; καὶ γὰρ μισοῦνται, ἐλέγχοντες αὐτῶν τὰς ἀμαθίας. ΧΑΡ. Εὖγε, ὦ γεννάδαι· πλὴν πάνυ ὀλίγοί εἰσιν, ὦ Ἑρμῆ. ΕΡΜ.
 Ἰκανοὶ καὶ οὗτοι· ἀλλὰ κατίωμεν ἤδη. ΧΑΡ. Ἐν ἔτι ἐπόθουν εἰδέναι, ὦ Ἑρμῆ, καί μοι δείξας αὐτὸ ἐν- d
 τελῆ ἔση τὴν περιήγησιν πεποιηκῶς, τὰς ἀποθήκας τῶν σωμαμάτων, ἵνα κατορύττουσι, θεάσασθαι. ΕΡΜ. Ἡ-
 ρία, ὦ Χάρων, καὶ τύμβους, καὶ τάφους καλοῦσι τὰ τοιαῦτα. πλὴν τὰ πρὸ τῶν πόλεων ἐκεῖνα τὰ χῶματα ὄρᾳς, καὶ τὰς στήλας, καὶ πυραμίδας; ἐκεῖνα πάντα e
 νεκροδοχεῖα, καὶ σωματοφυλάκιά ἐστι. ΧΑΡ. Τί οὖν ἐκεῖνοι στεφανοῦσι τοὺς λίθους, καὶ χρίουσι μύρῳ; † οἱ δὲ καὶ πυρὰν νήσαντες πρὸ τῶν χωμάτων, καὶ βόθρον τινὰ ὀρύξαντες, καίουσίν τε ταυτὶ τὰ πολυτελεῆ δειπνα, καὶ εἰς τὰ ὀρύγματα οἶνον καὶ μελίκρατον, f
 ὡς † γοῦν εἰκάσαι, ἐγχεουσιν; ΕΡΜ. Οὐκ οἶδα, ὦ πορθμεῦ, τί ταῦτα πρὸς τοὺς ἐν ἄθου· πεπιστεύκασι δ' οὖν τὰς ψυχὰς ἀναπεμπομένας κάτωθεν δειπνεῖν μὲν, ὡς οἷόν τε, περιπετομένας τὴν κνίσσαν, καὶ τὸν καπνὸν, πίνειν δὲ ἀπὸ τοῦ βόθρου τὸ μελίκρατον. g

ΧΑΡ. Ἐκείνους ἔτι πίνειν, ἢ ἐσθίειν, ὧν τὰ κρανία
 ξηρότατα; καίτοι γελοῖός εἰμί σοι λέγων ταῦτα, ὅση-
 μέραι κατάγοντι αὐτούς. οἶσδ' οὖν, εἰ δύναιντ' ἂν ἔτι
 ἀνελθεῖν ἅπαξ ὑποχθόνιοι γενόμενοι. ἐπεῖτοι καὶ παγ-
 a γέλοια ἂν, ὧ Ἐρμῆ, ἔπασχον, οὐκ ὀλίγα πράγματ'
 ἔχων, εἰ ἔδει μὴ κατάγειν μόνον αὐτούς, ἀλλὰ καὶ αὐ-
 θις ἀνάγειν πιομένους. ὧ μάταιοι, τῆς ἀνοίας, οὐκ εἰδό-
 τες ἠλίκοις ὄροις διακέκριται τὰ νεκρῶν, καὶ τὰ ζώντων
 πράγματα· καὶ οἶα τὰ παρ' ἡμῖν ἐστί· καὶ ὅτι

b Κάτθαν' ὁμῶς δ, τ' ἄτυμβος ἀνῆρ, ὅστ' ἔλλαχε τύμβου,
 Ἐν δ' ἰῆ τιμῇ Ἴρος, κρείων τ' Ἀγαμέμνων.
 Θεοσίτη δ' Ἴσος, Θετίδος παῖς ἠῦκόμειο.
 Πάντες δ' εἰσὶν ὁμῶς νεκρῶν ἀμενηνὰ κάρηνα,
 Γυμνοὶ τε, ξηροὶ τε, κατ' ἀσφοδελὸν λειμῶνα.

c EPM. Ἡράκλεις, ὡς πολὺν τὸν Ὀμηρον ἐπαντλεῖς.
 ἀλλ' ἐπέπερ ἀνέμνησάς με, δέλω σοι δεῖξαι τὸν τοῦ
 Ἀχιλλέως τάφον ὄρας τὸν ἐπὶ τῇ θαλάττῃ; Σίγειον μὲν
 ἐκεῖνο τὸ Τρωϊκόν· ἀντικρὺ δὲ ὁ Αἴας τέθαπται ἐν τῷ
 Ῥοιτεῖῳ. ΧΑΡ. Οὐ μεγάλοι, ὧ Ἐρμῆ, οἱ τάφοι. τὰς

d πόλεις τὰς ἐπισήμους ἤδη δεῖξόν μοι, ὡς κάτω ἀκούομεν
 τὴν Νῆνον τὴν Σαρδαναπάλου, καὶ Βαβυλῶνα, καὶ
 Μυκῆνας, καὶ Κλεωνάς, καὶ τὴν Ἴλιον αὐτήν. πολλοὺς
 γοῦν μέμνημαι διαπορθμεύσας ἐκεῖθεν, ὡς δέκα ὄλων
 ἐτῶν μηδὲ νεαλκῆσαι, μηδὲ διαψύξαι τὸ σκαφίδιον.

e EPM. Ἡ Νῆνος μὲν, ὧ πορθμεῦ, ἀπόλωλεν ἤδη, καὶ
 οὐδὲν ἶχνος ἔτι λοιπὸν αὐτῆς· οὐδ' ἂν εἶπης ὅπου πότ'
 ἦν. ἢ Βαβυλῶν δέ σοι ἐκείνη ἐστίν, ἢ εὐπυργος, ἢ τὸν
 μέγαν περιβόλον, οὐ μετὰ πολὺ καὶ αὐτὴ ζητηθησομέ-
 νη, ὥσπερ ἢ Νῆνος. Μυκῆνας δὲ, καὶ Κλεωνάς, αἰσχύ-
 f νομαι δεῖξαι σοι· καὶ μάλιστα τὸ Ἴλιον. ἀποπνίξεις
 γὰρ εὖ οἶδ' ὅτι τὸν Ὀμηρον κατελθὼν ἐπὶ τῇ μεγαλη-
 γορία τῶν ἐπῶν· πλὴν ἀλλὰ πάλαι μὲν ἦσαν εὐδαίμονες,
 νῦν δὲ τεθνήκασι καὶ αὐταί. ἀποθνήσκουσι γὰρ, ὧ πορθ-
 μεῦ, καὶ πόλεις, ὥσπερ ἄνθρωποι· καὶ τὸ παραδοξότερον,

καὶ ποταμοὶ ὅλοι. Ἰνάχου οὖν οὐδὲ τάφος ἐν Ἀργεὶ
 ἔτι καταλείπεται. ΧΑΡ. Παπαὶ τῶν ἐπαίων, Ὀ-
 μηρε, καὶ τῶν ὀνομάτων, Ἴλιον ἰρήν, καὶ εὐρυάγυιαν, καὶ
 εὐκτίμεναι Κλεωναί. Ἄλλὰ μεταξὺ λόγων, τίνες εἰσὶν
 οἱ πολεμοῦντες ἐκεῖνοι, ἢ ὑπὲρ τίνος ἀλλήλους φονεύου- a
 σιν; ΕΡΜ. Ἀργεῖους ὄρᾳς, ᾧ Χάρον, καὶ Λακε-
 δαιμονίους, καὶ τὸν ἡμιθνήτα ἐκεῖνον στρατηγὸν Ὀθρυ-
 ἀδην, τὸν ἐπιγράφοντα τὸ τρόπαιον τῷ αὐτοῦ αἵματι.
 ΧΑΡ. Ὑπὲρ τίνος δὲ αὐτοῖς, ᾧ Ἑρμῆ, ὁ πόλεμος;
 ΕΡΜ. Ὑπὲρ τοῦ πεδίου αὐτοῦ, ἐν ᾧ μάχονται. ΧΑΡ. b
 Ω τῆς ἀνοίας, οἴγε οὐκ ἴσασι, ὅτι κἄν ὅλην τὴν
 Πελοπόννησον ἕκαστος αὐτῶν κτήσωνται, μόγις ἂν πο-
 διαῖον λάβοιεν τόπον παρὰ τοῦ Αἰακοῦ· τὸ δὲ πεδῖον
 τοῦτο ἄλλοτε ἄλλοι γεωργήσουσι, πολλάκις ἐκ βάθρων
 τὸ τρόπαιον ἀνασπάσαντες τῷ ἀρότρῳ. ΕΡΜ. Οὕτω c
 μὲν ταῦτα ἔσται. ἡμεῖς δὲ καταβάντες ἤδη, καὶ κατὰ
 χώραν εὐθετήσαντες αὐθις τὰ ὄρη, ἀπαλλαττάμεθα,
 ἐγὼ μὲν, καθὰ ἐστάλην, σὺ δ' ἐπὶ τὸ πορθμεῖον ἤξω δέ
 σοι μετ' ὀλίγον καὶ αὐτὸς νεκροστολῶν. ΧΑΡ. Εὐγε
 ἐποίησας, ᾧ Ἑρμῆ εὐεργέτης αἰεὶ ἀναγεγραφή. ἀνάμην d
 δέ τι διὰ σέ τῆς ἀποδημίας. οἶά ἐστι τὰ τῶν κακοδαι-
 μόνων ἀνθρώπων πράγματα; βασιλεῖς, πλίνθοι χρυσαῖ,
 ἑκατόμβαι, μάχαι· Χάρονος δὲ, οὐδεὶς λόγος.

κα΄.

ΚΑΤΑΠΛΟΥΣ, Η ΤΥΡΑΝΝΟΣ.

ΧΑΡ. Εἶεν, ᾧ Κλωδοῖ· τὸ μὲν σκάφος τοῦτο ἡμῖν
 πάλαι εὐτρεπές, καὶ πρὸς ἀναγωγὴν εὖ μάλα παρε- e
 σκευασμένον. ὅ, τε γὰρ ἀντλος ἐκκεχύται, καὶ ὁ ἰστός
 ᾤρωται, καὶ ἡ ὀθόνη παρακέκρουσται, καὶ τῶν κωπῶν
 ἐκάστη τετρόπωνται. κωλύει τε οὐδὲν, ὅσον ἐπ' ἐμοί, τὸ
 ἀγκύριον ἀνασπάσαντας ἀποπλεῖν. ὁ δ' Ἑρμῆς βραδύ-
 νει, πάλαι παρεῖναι † δέον. κενὸν γοῦν ἐπιβατῶν, ὡς ὄρᾳς, f
 τὸ πορθμεῖον, τρεῖς ἤδη τήμερον ἀναπεπλευκέναι δυνά-
 μενον. καὶ σχεδὸν ἀμφὶ βουλυτόν ἐστιν· ἡμεῖς δὲ οὐδέ-

πω οὐδ' ὀβολὸν ἐμπεπολήκαμεν. εἶτα ὁ Πλούτων εὖ
 οἶδ' ὅτι ἐμὲ ῥαθυμεῖν ἐν τούτοις ὑπολήφεται· καὶ ταῦ-
 τα παρ' ἄλλῃ οὔσης τῆς αἰτίας. ὁ δὲ καλὸς ἡμῖν κα-
 γαθὸς νεκροπομπὸς, ὥσπερ τις ἄλλος καὶ αὐτὸς ἄνω τὸ
 a τῆς Λήθης ὕδωρ πεπωκώς, ἀναστρέψαι πρὸς ἡμᾶς ἐπι-
 λέλῃσται. καὶ ἦτοι παλαίει μετὰ τῶν ἐφήβων, ἢ κιθα-
 ρίζει, ἢ λόγους τινὰς διεξέρχεται, ἐπιδεικνύμενος τὸν λῆ-
 ρον τὸν αὐτοῦ· ἢ τάχα που καὶ κλωπεύει ὁ γεννάδας
 παρελθών. μία γὰρ αὐτοῦ καὶ αὕτη τῶν τεχνῶν. ὁ δ'
 b οὖν ἐλευθεριάζει πρὸς ἡμᾶς, καὶ ταῦτα, ἐξ ἡμισείας
 ἡμέτερος ὢν. ΚΛΩΘ. Τί δὲ οἶδας, ὦ Χάρων, εἴ τις
 ἀσχολία προσέπεσεν αὐτῷ, τοῦ Διὸς ἐπὶ πλεον δεηθέν-
 τος ἀποχρήσασθαι πρὸς τὰ ἄνω πράγματα; δεσπότης
 δὲ καὶ κεινὸς ἐστίν. ΧΑΡ. Ἄλλ' οὐχ ὥστε, ὦ Κλωθοῖ,
 c πέρα τοῦ μέτρου δεσπόζειν κοινοῦ κτήματος, ἐπεὶ οὐδ'
 ἡμεῖς ποτε αὐτὸν, ἀπιέναι † θεόν, κατεσχέκαμεν. ἀλλ'
 ἐγὼ οἶδα τὴν αἰτίαν· παρ' ἡμῖν γὰρ ἀσφόδελος μό-
 νον, καὶ χοαί, καὶ πόπανα, καὶ ἐναγίσματα· τὰ δ'
 ἄλλα, ζόφος, καὶ ὀμίχλη, καὶ σκότος. ἐν δὲ τῷ οὐρανῷ,
 d φαιδρὰ πάντα, καὶ ἦτε ἀμβροσία πολλή, καὶ τὸ νέκ-
 τας ἀφθονον ὥστε μοι ἥδιον παρ' ἐκείνοις βραδύνειν
 ἔοικε· καὶ παρ' ἡμῶν μὲν ἀνίπταται, καθάπερ ἐκ
 δεσμοτηρίου τινὸς ἀποδιδράσκων· ἐπειδὴν δὲ καιρὸς κατ-
 ιέναι, σχολῇ καὶ βιάδην, μόγις ποτὲ κατερχέται.
 e ΚΛΩΘ. Μηκέτι χαλέπαινε, ὦ Χάρων. πλησίον γὰρ
 αὐτὸς οὗτος ὡς ὄρας, πολλοὺς τινὰς ἡμῖν ἄγων· μᾶλλον
 δὲ ὥσπερ τι αἰπόλιον, ἀθρόους αὐτοὺς τῇ ῥάβδῳ σοβῶν.
 ἀλλὰ τί τοῦτο; δεδεμένον τινὰ ἐν αὐτοῖς, καὶ ἄλλον
 γελῶντα, ἓνα δὲ τινὰ καὶ πήραν ἐξημμένον, καὶ ξύλον
 f ἐν τῇ χειρὶ ὄρῳ ἔχοντα, δριμύ ἐνορῶντα, καὶ τοὺς ἄλ-
 λους ἐπισπεύδοντα. οὐχ ὄρας δὲ καὶ τὸν Ἑρμῆν αὐτὸν
 ἰδρῶτι ρέομενον, καὶ τὰ πόδε κεκοιμημένον, καὶ πνευ-
 στιῶντα; μεστὸν γοῦν ἄσθματος αὐτῷ τὸ στόμα. τί
 ταῦτα, ὦ Ἑρμῆ; τίς ἢ σπουδὴ; τεταραγμένῳ γὰρ
 g ἡμῖν ἔοικας. ἙΡΜ. Τί δ' ἄλλο, ὦ Κλωθοῖ, ἢ τουτοῖ

τὸν ἀλιτῆριον ἀποδράσαντα μεταδιώκων, ὀλίγου † δεῖν
 λειπόνεως ὑμῖν τήμερον ἐγενόμην; ΚΛΩΘ. Τίς δέ
 ἐστιν; ἢ τί βουλόμενος ἀπεδίδρασκε; ΕΡΜ. Τουτί
 μὲν πρόδηλον, ὅτι ζῆν μᾶλλον ἐβούλετο. ἔστι δὲ βασι-
 λεύς τις ἢ τύραννος· ἀπὸ † γοῦν τῶν ὀδυρμῶν, καὶ ἄν
 ἀνακωκύει, πολλῆς τινος εὐδαιμονίας ἐστερηῆσθαι λέγων.
 ΚΛΩΘ. Εἶθ' ὁ μάταιος ἀπεδίδρασκεν, ὡς ἐπιβιῶναι
 δυνάμενος, ἐπιλελοιπότης ἤδη τοῦ ἐπικεκλωσμένου αὐτῶ
 νήματος; ΕΡΜ. Ἀπεδίδρασκε, λέγεις; εἰ γὰρ μὴ
 ὁ γενναϊότατος οὗτος, ὁ τὸ ξύλον, συνήργησέ μοι, καὶ ἠ
 συλλαβόντες αὐτὸν ἐδήσαμεν, καὶ ἄρχετο ἡμᾶς ἀποφυ-
 γάν. ἀφ' οὗ γὰρ μοι παραδέδωκεν αὐτὸν ἢ Ἄτροπος,
 παρ' ὅλην τὴν ὁδὸν ἀντέτεινε, καὶ ἀντέσπ'· καὶ τὰ πόδε
 ἀντρεΐδων πρὸς τοῦδαφος, οὐ παντελῶς εὐάγωγος ἦν.
 ἐνίοτε δὲ καὶ ἰκέτευε, καὶ κατελιπάρει ἀφεθῆναι πρὸς c
 ὀλίγον ἀξιῶν, καὶ πολλὰ δάσειν ὑπισχνούμενος. ἐγὼ δὲ,
 ὥσπερ εἰκός, οὐκ ἀνίειν, ὄρων ἀδυνάτων ἐφιέμενον. ἐπεὶ
 δὲ κατ' αὐτὸ ἤδη τὸ στόμιον ἤμεν, ἐμοῦ τοὺς νεκροὺς
 ὡς ἔθος ἀπαριθμοῦντος τῶ Αἰακῶ, κακείνου λογιζομέ-
 νου αὐτοὺς, πρὸς τὸ παρὰ τῆς σῆς ἀδελφῆς πεμφθέν d
 αὐτῶ σύμβολον, λαδῶν, οὐκ οἶδ' ὅπως, ὁ τρισκατάρατος
 ἀπιὼν ἄρχετο. ἐνέδει οὖν νεκρὸς εἰς τῶν λογισμῶν· καὶ ὁ
 Αἰακὸς ἀνατείνας τὰς ὄφρ'υς, Μὴ ἐπὶ πάντων, ὦ Ἐρ-
 μῆ, φησι, χρῶ τῇ κλεπτικῇ· ἄλλ' ἴσ'· σοι αἰ ἐν οὐρανῶ
 παιδίαι· τὰ νεκρῶν δὲ ἀκριβῆ, καὶ οὐδαμῶς λαθεῖν du-
 νάμενα. τέτταρας ὡς ὄρ'υς πρὸς τοῖς χιλίοις ἔχει τὸ σύμ-
 βολον ἐγκεχαραγμένους· σὺ δὲ μοι παρ' ἓνα ἤκεις ἄγων·
 εἰ μὴ τοῦτο φῆς, ὡς παραλελόγισται σε ἢ Ἄτροπος.
 ἐγὼ δὲ ἐρυθριάσας πρὸς τὸν λόγον, ταχέως ὑπεμνήσθην
 τῶν κατὰ τὴν ὁδόν. καὶ περὶ περιβλέπων οὐδαμοῦ τοῦ- f
 τον εἶδον, συνεῖς τὴν ἀπόδρασιν, ἐδίωκον ὡς † εἶχον τά-
 χους κατὰ τὴν ἄγουσαν πρὸς τὸ φῶς. εἶπετο δ' αὐθαί-
 ρετός μοι ὁ βέλτιστος οὗτος· καὶ ὥσπερ ἀπὸ ὑσπληγ-
 γος θέοντες, καταλαμβάνομεν αὐτὸν ἤδη ἐν Ταινάρῳ·
 παρὰ τοσοῦτον † ἦλθε διαφυγεῖν. ΚΛΩΘ. Ἡμεῖς δ

δὲ, ὦ Χάρων, ὀλιγωρίαν ἤδη τοῦ Ἑρμοῦ κατεγιγνώσκομεν. ΧΑΡ. Τί οὖν ἔτι διαμέλλομεν, ὡς οὐχ ἰκανῆς ἡμῖν γεγενημένης διατριβῆς; ΚΛΩΘ. Εὐ λέγεις· ἐμβαινέτωσαν. ἐγὼ δὲ προχειρισαμένη τὸ βιβλίον, καὶ
 a περὶ τὴν ἀποβάθραν καθεζομένη, ὡς ἔθος, ἐπιβαίνοντα ἕκαστον αὐτῶν διαγνώσομαι, τίς, καὶ πόθεν, καὶ ὄντινα τεθνεὺς τὸν τρόπον. σὺ δὲ παραλαμβάνων στοίβαζε, καὶ συντίθει, ὦ Ἑρμῆ. σὺ δὲ τὰ νεογνὰ ταυτὶ πρῶτα ἐμβαλοῦ· τί γὰρ ἂν καὶ ἀποκρίναιντό μοι;
 b EPM. Ἴδου δὴ σοι, ὦ πορθμεῦ, τὸν ἀριθμὸν· οὗτοι οἱ τριακόσιοι μετὰ τῶν ἐκτεθειμένων. ΧΑΡ. Βαβαὶ τῆς εὐαγρίας, ὀμφακίας ἡμῖν νεκροῦς ἤκεις ἄγων. EPM. Βούλει, ὦ Κλωθοῖ, τοὺς ἀκλαύστους ἐπὶ τούτοις ἐμβιβασώμεθα; ΚΛΩΘ. Τοὺς γέροντας λέγεις; οὕτω ποίει. τί γὰρ με δεῖ πράγματα ἔχειν, τὰ πρὸ Εὐκλείδου πῶς νῦν ἐξετάζουσιν; οἱ ὑπὲρ ἐξήκοντα ὑμεῖς πάριτε ἤδη. τί τοῦτο; οὐκ ἐπακούουσί μου, βεβυσμένοι τὰ ἄτα ὑπὸ τῶν ἐτῶν. δεήσει τάχα καὶ τούτους ἀράμενον παραγαγεῖν. EPM. Ἴδου πάλιν οὗτοι
 d δυεῖν δέοντες τετρακόσιοι, τακεροὶ πάντες, καὶ πέπειροι, καὶ κατ' ἄραν τετραγνημένοι. ΚΛΩΘ. Νῆ Δί', ἐπεὶ ἀσταφίδες γε πάντες ἤδη εἰσί. Τοὺς τραυματίας ἐπὶ τούτοις, ὦ Ἑρμῆ, παράγαγε· καὶ πρῶτόν μοι εἰπατε, ὅπως ἀποθανόντες ἤκετε; μᾶλλον δὲ αὐτὴ πρὸς
 e τὰ γεγραμμένα ὑμᾶς ἐπισκέψομαι πολεμοῦντας ἀποθανεῖν ἔδει χθρὲς ἐν Μηδία τέτταρας ἐπὶ τοῖς ὀγδοήκοντα, καὶ τὸν Ὁξυάρτου υἱὸν μετ' αὐτῶν Γαβάρην. EPM. Πάρεσι. ΚΛΩΘ. Δί' ἔρωτα αὐτοὺς ἀπέσφαξαν ἐπτά. καὶ ὁ φιλόσοφος Θεαγένης, διὰ τὴν ἐταίρην τὴν Μεγαρόθεν. EPM. Οὐτοί' πλησίον. ΚΛΩΘ. Ποῦ δὲ οἱ περὶ τῆς βασιλείας ὑπ' ἀλλήλων ἀποθανόντες; EPM. Παρεστᾶσιν. ΚΛΩΘ. Ὁ δ' ὑπὸ τοῦ μοιχοῦ καὶ τῆς γυναικὸς φονευθεῖς; EPM. Ἴδου σοι πλησίον. ΚΛΩΘ. Τοὺς ἐκ δικαστηρίων δῆτα παρά-
 g γαγε. λέγω δὴ τοὺς ἐκ τυμπάνου, καὶ τοὺς ἀνεσκολο-

πισμένους. οἱ δ' ὑπὸ ληστῶν ἀποθανόντες ἑκαταίδεκα, ποῦ εἰσιν, ᾧ Ἑρμῆ; ΕΡΜ. Πάρεσιν οἷδε οἱ τραυματίαι, οὓς ὄραῖς. τὰς δὲ γυναῖκας ἅμα βούλει παραγάγω; ΚΛΩΘ. Μάλιστα, καὶ τοὺς ἀπὸ ναυαγίων γε ἅμα γὰρ τεθναῖσι, καὶ τὸν ὅμοιον τρόπον. καὶ τοὺς α ἀπὸ πυρετοῦ δὲ, καὶ τούτους ἅμα· καὶ τὸν ἰατρὸν μετ' αὐτῶν Ἀγαθοκλέα. Ποῦ δὲ ὁ φιλόσοφος Κυνίσκος, ὃν ἔδει τῆς Ἑκάτης τὸ δεῖπνον φαγόντα, καὶ τὰ ἐκ τῶν καθαρσίων ᾧ, καὶ πρὸς τούτοις γε, σηπῖαν ᾧμην, ἀποθανεῖν; ΚΥΝ. Πάλαι σοι παρέστηκα, ᾧ βελτίσ- b τη Κλωθοῖ. τί δέ με ἀδικήσαντα, τοσοῦτον εἴασας ἄνω τὸν χρόνον; σχεδὸν γὰρ ὅλον μοι τὸν ἄτρακτον ἐπέκλωσας. καίτοι πολλάκις ἐπειράθην τὸ νῆμα διακόψας ἐλθεῖν· ἀλλ' οὐκ οἶδ' ὅπως ἄρρηκτον ἦν. ΚΛΩΘ. Ἐφορὸν σε καὶ ἰατρὸν εἶναι τῶν ἀνδραπίνων ἀμαρτημά- c των ἀπελίμπανον· ἀλλ' ἔμβαινε ἀγαθῇ τύχῃ. ΚΥΝ. Μὰ Δί', ἦν μὴ πρότερόν γε τουτονὶ τὸν δεδεμένον ἐμβιβασάμεθα· δέδια γὰρ μὴ σε παραπέιση δεόμενος. ΚΛΩΘ. Φέρ' ἴδω τίς ἐστι. ΕΡΜ. Μεγαπένθης ὁ Λακύδου, τύραννος. ΚΛΩΘ. Ἐπίβαινε σύ. ΜΕΓ. d Μηδαμῶς, ᾧ δέσποινα Κλωθοῖ. ἀλλά με πρὸς ὀλίγον ἔασσον ἀνελθεῖν. εἰτά σοι αὐτόμολος ἤξω, καλοῦντος μηδενός. ΚΛΩΘ. Τί δ' ἐστίν, οὗ χάριν ἀφικέσθαι θέλεις; ΜΕΓ. Τὴν οἰκίαν ἐκτελέσαι μοι πρότερον ἐπίτρεψον· ἡμιτελής γὰρ ὁ δόμος καταλέλειπται. ΚΛΩΘ. Λη- e ρεῖς· ἀλλ' ἔμβαινε. ΜΕΓ. Οὐ πολὺν χρόνον, ᾧ Μοῖρα, αἰτᾶ. μίαν με ἔασσον μεῖναι τήνδε ἡμέραν, ἄχρις ἂν τι ἐπισκήψω τῇ γυναικί περὶ τῶν χρημάτων, ἔνθα τὸν μέγαν εἶχον θησαυρὸν κατοραρυγμένον. ΚΛΩΘ. † Ἄραρον· οὐκ ἂν τύχοις. ΜΕΓ. Ἀπολεῖται οὖν χρυ- f σὸς τοσοῦτος; ΚΛΩΘ. Οὐκ ἀπολεῖται. θάρρει τούτουγε ἕνεκα· Μεγακλῆς γὰρ αὐτὸν ὁ σὸς ἀνεψιὸς παραλήφεται. ΜΕΓ. Ὡ τῆς ὕβρεως, ὁ ἐχθρὸς, ὃν ὑπὸ ραθυμίας ἔγωγε οὐ προαπέκτεινα; ΚΛΩΘ. Ἐκεῖνος αὐτός· καὶ ἐπιβιώσεταιί σοι ἔτη τετταράκοντα, καὶ μι- θ

χρόν τι † πρὸς, τὰς παλλακίδας, καὶ τὴν ἐσθῆτα, καὶ
 τὸν χρυσὸν ὅλον σου παραλαβών. ΜΕΓ. Ἄδικεῖς,
 ὦ Κλωθοῖ, τὰμὰ τοῖς πολεμιατάτοις διανέμουσα.
 ΚΛΩΘ. Σὺ γὰρ οὐχὶ Κυδιμάχου αὐτὰ ὄντα, ὦ
 α γενναϊότατε, παρσίληφεις, ἀποκτείνας τε αὐτὸν καὶ τὰ
 παιδία ἔτι ἐμπνέοντι ἐπισφάξας; ΜΕΓ. Ἄλλὰ νῦν
 ἐμὰ ἦν. ΚΛΩΘ. Οὐκοῦν ἐξήκει σοι ὁ χρόνος ἤδη
 τῆς κτήσεως. ΜΕΓ. Ἄκουσον, ὦ Κλωθοῖ, ἃ σοι ἰδίᾳ
 μηδενὸς ἀκούοντος εἰπεῖν βούλομαι· ὑμεῖς δὲ ἀπόστητε
 β πρὸς ὀλίγον. ἂν με ἀφῆς ἀποδράναι, χίλια σοι τάλαν-
 τα χρυσίου ἐπισήμου δώσειν ὑπισχνούμαι σήμερον.
 ΚΛΩΘ. Ἐπι γὰρ χρυσὸν, ὦ γελοῖε, καὶ τάλαντα διὰ
 μνήμης ἔχεις; ΜΕΓ. Καὶ τοὺς δύο δὲ κρατῆρας εἰ
 βούλει προσθήσω, οὓς ἔλαβον ἀποκτείνας Κλεόκριτον,
 † ἔλκοντας ἐκάτερον χρυσοῦ ἀπέφθου τάλαντα ἑκατόν.
 ΚΛΩΘ. Ἐλκετε αὐτόν· ἔοικε γὰρ οὐκ ἐπεμβήσεσθαι
 ἡμῖν ἐκὼν. ΜΕΓ. † Μαρτύρομαι ὑμᾶς· ἀτελὲς μένει
 τὸ τεῖχος, καὶ τὰ νεώρια. ἐξετέλεσα γὰρ ἂν αὐτὰ ἐπι-
 βιοὺς πέντε μόνας ἡμέρας. ΚΛΩΘ. Ἀμέλησον· ἄλ-
 δλος τερχιεῖ. ΜΕΓ. Καὶ μὴν τοῦτόγε πάντως εὐγνω-
 μὸν αἰτῶ. ΚΛΩΘ. Τὸ ποῖον; ΜΕΓ. Ἐς τοσοῦ-
 τον ἐπιβιῶναι, μέχρις ἂν ὑπαγάγωμαι Πισίδας, καὶ
 Λυδοῖς ἐπιθῶ τοὺς φόρους, καὶ μνήμα ἑαυτῶ παμμέ-
 γεθες ἀναστήσας, ἐπιγράψω ὅποσα ἔπραξα μεγάλα
 ε καὶ στρατηγικὰ παρὰ τὸν βίον. ΚΛΩΘ. † Οὗτος,
 οὐκ ἔτι μίαν ἡμέραν αἰτεῖς, ἀλλὰ σχεδὸν εἴκοσιν ἑτῶν
 διατριβὴν. ΜΕΓ. Καὶ μὴν ἐγγυητὰς ὑμῖν ἔτοιμος
 παρασχέσθαι τοῦ τάχους, καὶ τῆς ἐπανόδου. εἰ βού-
 λεσθε δὲ, καὶ ἀντανδρον ὑμῖν ἀντ' ἑμαυτοῦ παραδώσω
 † τὸν ἀγαπητόν. ΠΛΩΘ. ὦ μιαιρὲ, ὃν ἦυχου πολ-
 λάκις ὑπὲρ γῆς καταλιπεῖν; ΜΕΓ. Πάλαι ταῦτ'
 ἠυχόμην· νυνὶ δ' ὄρω τὸ βέλτιον. ΚΛΩΘ. Ἦξει
 κάκεινός σοι μετ' ὀλίγον, ὑπὸ τοῦ νεωστὶ βασιλεύοντος
 ἀνηρημένος. ΜΕΓ. Οὐκοῦν ἀλλὰ τοῦτό γε μὴ ἀντ-
 γ εἶπης, ὦ Μοῖρά, μοι. ΚΛΩΘ. Τὸ ποῖον; ΜΕΓ.

Εἶδέναι βούλομαι τὰ μετ' ἐμὲ ὃν τινα ἔξει τὸν τρόπον.
 ΚΛΩΘ. Ἄκουε μᾶλλον γὰρ ἀνιάση μαθῶν. τὴν μὲν
 γυναῖκά σοι Μίδας ὁ δούλος ἔξει, καὶ πάλαι δὲ αὐτὴν
 ἐμοίχευεν. ΜΕΓ. Ὁ κατάρατος, ὃν ἐγώ, πειθόμενος
 αὐτῇ, ἀφῆκα ἐλεύθερον. ΚΛΩΘ. Ἡ θυγάτηρ δέ^a
 σου, ταῖς παλλακίσι τοῦ νυνὶ τυραννοῦντος ἐγκαταλεχ-
 θήσεται· εἰκόνες δὲ καὶ ἀνδριάντες, οὓς ἡ πόλις ἀνέστη-
 σέ σοι πάλαι, πάντες ἀνατετραμμένοι, γέλωτα παρ-
 ἔξουσι τοῖς θραυμένοις. ΜΕΓ. Εἰπέ μοι, τῶν φίλων δὲ
 οὐδεὶς ἀγανακτεῖ τοῖς θραυμένοις; ΚΛΩΘ. Τίς γὰρ^b
 ἦν σοι φίλος; ἢ ἐκ τίνος αἰτίας δικαίας γενόμενος; ἀγ-
 νοεῖς ὅτι καὶ πάντες οἱ προσκυνοῦντες καὶ τῶν λεγομέ-
 νων καὶ πραττομένων ἕκαστα ἐπαινοῦντες, ἢ φόβῳ, ἢ
 ἐλπίσι, ταῦτ' ἔδρων, τῆς ἀρχῆς ὄντες φίλοι, καὶ πρὸς
 τὸν καιρὸν ἀποβλέποντες; ΜΕΓ. Καὶ μὴν σπένδον-^c
 τες ἐν τοῖς συμποσίοις, μεγάλη τῇ φωνῇ ἐπηύχοντό
 μοι πολλὰ καὶ ἀγαθὰ, προαποθανεῖν ἕκαστος αὐτῶν
 ἔτοιμος, εἰ † οἷόν τε εἶναι. καὶ ὅλως, ὄρκος αὐτοῖς ἦν
 ἐγώ. ΚΛΩΘ. Τοιγαροῦν παρ' ἐνὶ αὐτῶν χθὲς δειπ-
 νήσας, ἀπέθανες. τὸ γὰρ τελευταῖόν σοι πιεῖν ἐνεχθῆν,^d
 ἐκεῖνο δευρὶ κατέπεμψε σε. ΜΕΓ. Τοῦτ' ἄρα πικροῦ
 τινος ἠσθόμην. τί βουλόμενος δὲ ταῦτ' ἐπραξε;
 ΚΛΩΘ. Πολλὰ με ἀνακρίνεις, ἐμβῆναι δεόν. ΜΕΓ.
 Ἐν με πνίγει μάλιστα, ὦ Κλωθοῖ, διόπερ ἐπόθου καὶ
 πρὸς ὀλίγον ἐς τὸ φῶς ἀνακύψαι πάλιν. ΚΛΩΘ.^e
 Τί δὲ τοῦτό ἐστιν; ἔοικε γάρ τι παμμέγεδες εἶναι.
 ΜΕΓ. Καρίων ὁ ἐμὸς οἰκέτης, ἐπεὶ τάχιστα με ἀπο-
 θανόντα εἶδε, περὶ δεῖλην ὄψιαν ἀνελθὼν ἐς τὸ οἶκημα,
 ἔνθα ἐκείμην, σχολῆς οὐσης, (οὐδεὶς γὰρ οὐδὲ ἐφύλατ-
 τέ με) Γλυκέριον τὴν παλλακίδα μου, (καὶ πάλαι δὲ,^f
 οἶμαι, κεκοινωνήκει,) ἐπισπασάμενος τὴν θύραν, κατ-
 εφίλησε, καθάπερ οὐδενὸς ἔνδον παρόντος· εἶτα ἀπο-
 βλέψας ἐς ἐμὲ, σὺ μέντοι, φησὶν, ὦ μιᾶρὸν ἀνδρῶπιον,
 πληγὰς μοι πολλάκις οὐδὲν ἀδικοῦντι ἐνέτεινας· καὶ
 ταῦθ' ἄμα λέγων, παρέτιλλε τέ με καὶ κατὰ κόρρη;^g

ἔπαιε· τέλος δὲ, πλαστὺ χρεμψάμενος, καὶ καταπτύ-
 σας μου, καὶ ἐς τὸν τῶν ἀσεβῶν χῶρον ἄπιθι ἐπειπῶν,
 ἄρχετο· ἐγὼ δὲ, ἐνεπιμπράμην μὲν, οὐκ εἶχον δὲ ὄμως ὅ,
 τι καὶ δρᾶσαιμι αὐτὸν, αὐτὸς ἤδη καὶ ψυχρὸς ὢν. καὶ
 a ἢ μισρὰ δὲ παιδίσκη, ἐπεὶ ψόφου προσιόντων τινῶν
 ἤσθετο, σιέλῃ χρίσασα τοὺς ὀφθαλμούς, ὡς θακρύσασα
 ἐπ' ἐμοί, κωκύουσα, καὶ τοῦνομα ἐπικαλουμένη, ἀπὴλ-
 λάττετο. ὢν εἰ λαβοίμην— ΚΛΩΘ. Παῦσαι ἀπει-
 λῶν· ἀλλ' ἐμβηθι· καιρὸς ἤδη σε ἀπαντᾶν ἐπὶ τὸ δικασ-
 b τήριον. ΜΕΓ. Καὶ τίς ἀξιῶσει κατ' ἀνδρὸς τυράν-
 νου ψῆφον λαβεῖν; ΚΛΩΘ. Κατὰ τυράννου μὲν
 οὐδεὶς, κατὰ νεκροῦ δὲ ὁ Ῥαδάμανθυς, ὃν αὐτίκα μά-
 λα ὄψει δίκαιον, καὶ κατ' ἀξίαν ἐπιτιθέντα ἐκάστω
 τὴν δίκην· τὸ δὲ νῦν † ἔχον, μὴ διάτριβε. ΜΕΓ. Κἄν
 c ἰδιώτην με ποιήσῃς, ὦ Μοῖρα, τῶν πενήτων ἕνα, καὶ
 δοῦλον ἀντὶ τοῦ πάλαι βασιλείως· ἀναβιῶναί με ἔασον
 μόνον. ΚΛΩΘ. Ποῦ δὲ ὁ τὸ ξύλον, καὶ σὺ δὲ, ὦ
 Ἐρμῆ; σύρετ' αὐτὸν εἴσω τοῦ ποδός. οὐ γὰρ ἂν ἐμ-
 βαίῃ ἐκάν. ΕΡΜ. Ἐσπου νῦν δραπέτα· δέχου τοῦτον
 d σὺ πορθμεῦ, καὶ τὸν δεῖνα· καὶ ὅπως ἀσφαλῶς ἀμέλει
 πρὸς τὸν ἰστὸν δεδῆσεται. ΜΕΓ. Καὶ μὴν ἐν τῇ
 προεδρίᾳ καθέζεσθαί με δεῖ. ΚΛΩΘ. Ὅτι τί;
 ΜΕΓ. Ὅτι, νῆ Δία, τύραννος ἦν, καὶ δορυφόρους εἶ-
 χον μυρίους. ΚΛΩΘ. Εἴτ' οὐ δικαίως σε παρέτιλ-
 e λεν ὁ Καρίων, οὕτωςι σκαιὸν ὄντα; πικρὰν δ' οὖν τὴν
 τυραννίδα ἔξεις, γευσάμενος τοῦ ξύλου. ΜΕΓ. Τολ-
 μῆσει γὰρ Κυνίσκος ἐπανατείνασθαί μοι τὸ βᾶκτρον;
 οὐκ ἐγὼ σε πρῶην, ὅτι ἐλεύθερος ἄγαν καὶ τραχὺς
 ἦσθα καὶ ἐπιτιμητικὸς, μικροῦ δεῖν προσεπαττάλευσα;
 f ΚΛΩΘ. Τοιγαροῦν μενεῖς καὶ σὺ τῶ ἰστῶ προσπε-
 πατταλευμένος. ΜΙΚ. Εἰπέ μοι, ὦ Κλωθοῖ, ἐμοῦ
 δὲ οὐδεὶς ὑμῖν λόγος; ἢ διότι πένης εἰμι, διὰ τοῦτο
 καὶ τελευταῖον ἐμβῆναί με δεῖ; ΚΛΩΘ. Σὺ δὲ τίς
 εἶ; ΜΙΚ. Ὁ σκυτοτόμος Μίκυλλος. ΚΛΩΘ.
 g Εἶτα ἄχθῃ βραδύνων; οὐχ ὄρεᾶς ὅποσα ὁ τύραννος

ὑπισχνεῖται δώσειν, ἀφεθείς πρὸς ὀλίγον; Θαῦμα γοῦν
 ἔχει με, εἰ μὴ ἀγαπητὴ καὶ σοὶ ἡ διατριβή. ΜΙΚ.
 Ἄκουσον, ὦ βελτίστη Μοιρῶν· οὐ πάνυ με ἡ τοῦ
 Κύκλωπος ἐκείνου εὐφραίνει δωρεὰ, τὸ ὑπισχνεῖσθαι,
 ὅτι πύματον ἐγὼ τὸν Οὔτιν κατέδομαι. ἂν τε γοῦν α
 πρῶτον, ἂν τε πύματον, οἱ αὐτοὶ ὀδόντες περιμένου-
 σιν. ἄλλως τε, οὐδ' ὁμοῖα τὰμὰ τοῖς τῶν πλουσίων·
 ἐκ διαμέτρου γὰρ ἡμῶν οἱ βίοι, † φασίν. ὁ μὲν γὰρ τύ-
 ραννος, εὐδαίμων εἶναι δοκῶν παρὰ τὸν βίον, φοβερός
 ἅπασι, καὶ περίβλεπτος, ἀπολιπὼν χρυσὸν τοσοῦτον, b
 καὶ ἀργύριον, καὶ ἐσθῆτα, καὶ ἵππους, καὶ δεῖπνα, καὶ
 γυναῖκας εὐμόρφους, εἰκότως ἠνιαῖτο, καὶ ἀποσπώμενος
 αὐτῶν ἤχθετο. οὐ γὰρ οἶδ' ὅπως καθάπερ ἰζῶ τινι προσ-
 ἔχεται τοῖς τοιοῦτοις ἡ ψυχὴ, καὶ οὐκ ἐθέλει ἀπαλ-
 λάττεσθαι ῥαδίως, ἅτε αὐτοῖς πάλαι προστετηκυῖα· c
 μᾶλλον δὲ ὥσπερ ἀρρήκτός τις οὔτος ὁ δεσμός ἐστιν,
 ᾧ δεδεδῆται ξυμβέβηκεν αὐτούς· ἀμέλει κἄν ἀπάγη τις
 αὐτούς μετὰ βίας, ἀνακακύουσι καὶ τᾶλλα ὄντες
 δρασεῖς, δειλοὶ πρὸς ταύτην εὐρίσκονται τὴν ἐπὶ τὸν
 Ἀθην φέρουσαν ὀδόν. ἐπιστρέφονται γοῦν εἰς τοῦπίσω, d
 ὥσπερ οἱ δυσέρωτες, καὶ πόρρωθεν ἀποβλέπειν τὰ ἐν τῷ
 φωτὶ βούλονται, οἷα ὁ μάταιος ἐκείνός ἐποίει, καὶ πα-
 ρὰ τὴν ὀδὸν ἀποδιδρασκῶν, κἄνταῦθά σε καταλιπαρῶν.
 Ἐγὼ δὲ, ἅτε μηδὲν ἔχων ἐνέχυρον ἐν τῷ βίῳ, οὐκ
 ἀγρὸν, οὐ συνοικίαν, οὐ χρυσὸν, οὐ σκεῦος, οὐ δόξαν, e
 οὐκ εἰκόνας, εἰκότως εὐζῶνος ἦν· κάπειδὴ μόνον ἡ Ἄ-
 τροπος ἐνευσέ μοι, ἄσμενος ἀπορρίψας τὴν σμίλην καὶ
 τὸ κάστυμα, κρηπίδα τινὰ ἐν ταῖν χερσῶν ἔχων, ἀναπη-
 δήσας εὐθύς ἀνυπόδετος, οὐδὲ τὴν μελανθηρίαν ἀπο-
 νιψάμενος εἰπόμην· μᾶλλον δὲ ἠγούμην ἐς τὸ πρόσω f
 ὄρῶν. οὐδὲν δέ με τῶν κατόπιν ἐπέστρεψε, καὶ μετεκά-
 λει. καὶ, νῆ Δί', ἤδη καλὰ τὰ παρ' ὑμῖν πάντα ὄρῶ.
 τό, τε γὰρ ἰσοτιμίαν ἅπασιν εἶναι, καὶ μηδένα τοῦ
 πλησίον διαφέρειν, ὑπερῆδιστον ἔμοιγ' οὖν δοκεῖ. τεκ-
 μαίρομαι δὲ μηδ' ἀπαιτεῖσθαι χρεῖα τοὺς ὑφείλοντας g

ἔνταῦθα, μηδὲ φόρους ὑποτελεῖν· τὸ δὲ μέγιστον, μηδὲ
 ῥιγοῦν τοῦ χειμῶνος, μηδὲ νοσεῖν, μηθ' ὑπὸ τῶν δυνα-
 τωτέρων ῥαπίζεσθαι. εἰρήνη δὲ πᾶσα, καὶ τὰ πράγ-
 ματα ἐς τοῦμπαλιν ἀνεστραμμένα· ἡμεῖς μὲν γὰρ οἱ
 a πένητες γελῶμεν, ἀνιῶνται δὲ καὶ οἰμώζουσιν οἱ πλού-
 σιοι. ΚΛΩΘ. Πάλαι οὖν σε, ὦ Μίκυλλε, γελῶντα
 εἴρων· τί δ' ἦν ὃ σε μάλιστα ἐκίνει γελᾶν; ΜΙΚ.
 "Ἄκουσον, ὦ τιμιωτάτη μοι θεῶν· παροικῶν ἄνω τυ-
 ράννῳ, πάνυ ἀκριβῶς εἴρων τὰ γιγνόμενα ὑπ' αὐτοῦ,
 b καὶ μοι ἐδόκει τότε ἰσόθεός τις εἶναι. τῆς τε γὰρ πορ-
 φύρας τὸ ἄνθος ὄρων, ἐμακάριζον, καὶ τῶν ἀκολουθούν-
 των τὸ πλῆθος, καὶ τὸν χρυσὸν, καὶ τὰ λιθοκόλλητα
 ἐκπάσματα, καὶ τὰς κλίνας τὰς ἀργυρόποδας· ἔτι δὲ
 καὶ ἡ κνίσσα, ἡ τῶν σκευαζομένων ἐς τὸ δεῖπνον, ἀπ-
 c ἐκναίε με· ὥστε ὑπεράνθρωπός τις ἀνὴρ καὶ τρισόλβιος
 κατεφαίνετο, καὶ μονονουχὶ καλλίων, καὶ ὑψηλότερος
 ὄλω πήχει βασιλικῶ· ἐπαιρόμενος τῇ τύχῃ, καὶ σεμ-
 νῶς προβαίνων, καὶ ἑαυτὸν ἐξυπτιάζων, καὶ τοὺς ἐν-
 τυγχάνοντας ἐκπλήττων. ἐπεὶ δὲ ἀπέθανεν, αὐτός τε
 d παγγέλοιος ἄφθη μοι ἀποδυσάμενος τὴν τρυφήν· κα-
 μαυτοῦ ἔτι μᾶλλον κατεγέλων, οἷον κάθαρμα ἐτεθή-
 πειν, ἀπὸ τῆς κνίσσης τεκμαιρόμενος αὐτοῦ τὴν εὐδαι-
 μονίαν, καὶ μακαρίζων ἐπὶ τῷ αἵματι τῶν ἐν τῇ Λα-
 κωνικῇ θαλάττῃ κοχλίδων. Οὐ μόνον δὲ τοῦτον, ἀλλὰ
 e καὶ τὸν δανειστὴν Γνίφωνα ἰδὼν στένοντα, καὶ μεταγι-
 νῶσκοντα, ὅτι μὴ ἀπέλαυσε τῶν χρημάτων, ἀλλ' ἄγευσ-
 τος αὐτῶν ἀπέθανε, τῷ ἀσάτῳ Ῥοδοχάρει τὴν οὐσίαν
 ἀπολιπών, (οὗτος γὰρ ἄγχιστα ἦν αὐτῷ γένους, καὶ
 πρῶτος ἐπὶ τὸν κληρὸν ἐκαλεῖτο κατὰ τὸν νόμον) οὐκ
 f εἶχον ὅπως καταπαύσω τὸν γέλωτα, καὶ μάλιστα
 μεμνημένος ὡς ὠχρὸς αἰεὶ, καὶ ἀύχμηρὸς ἦν, φροντίδος
 τὸ μέταπον ἀνάπλεως, καὶ μόνοις τοῖς δακτύλοις πλου-
 τῶν, οἷς τάλαντα καὶ μυριάδας ἐλογιζετο, κατὰ μι-
 κρὸν συλλέγων τὰ μετ' ὀλίγον ἐκχυθησόμενα πρὸς τοῦ
 g μακαρίου Ῥοδοχάρους. ἀλλὰ τί οὐκ ἀπερχόμεθα ἤδη;

καὶ μεταξὺ γὰρ πλείοντες τὰ λοιπὰ γελασόμεθα οἰμώ-
ζοντας αὐτούς ὄρωντες. ΚΛΩΘ. Ἐμβαινε, ἴνα καὶ
ἀνιμῆσται ὁ προξθιμὸς τὸ ἀγκύριον. ΧΑΡ. † Οὗτος,
ποῖ φέρῃ; πλῆρες ἤδη τὸ σκάφος· αὐτοῦ περίμενε· ἐς
αὔριον ἔωθεν σε διαπορθμεύσομεν. ΜΙΚ. Ἄδικεῖς, ὦ
Χάρων, ἔωλον ἤδη νεκρὸν ἀπολιμπάνων· ἀμέλει † γράψ-
ομαί σε παρανόμων ἐπὶ τοῦ Ῥαδαμάνθυος. οἴμοι
τῶν κακῶν· ἤδη πλείουσιν· ἐγὼ δὲ μόνος ἐνταῦθα περι-
λελείψομαι. καίτοι, τί οὐ διανήχομαι κατ' αὐτούς;
οὐ γὰρ δέδια μὴ ἀπαγορεύσας ἀποπνιγῶ, ἤδη τεθνεώς·
ἄλλως τε οὐδὲ τὸν ὀβολὸν ἔχων τὰ προθμῖα καταβα-
λεῖν. ΚΛΩΘ. Τί τοῦτο; περίμεινον, ὦ Μίκυλλε·
οὐδέμις οὕτω σε διελθεῖν. ΜΙΚ. Καὶ μὴν ἴσως ὑμῶν
καὶ προκαταχθήσομαι. ΚΛΩΘ. Μηδαμῶς, ἀλλὰ
προσελάσαντες, ἀναλάβωμεν αὐτὸν, καὶ σὺ, ὦ Ἑρμῆ,
συνανάσπασον. ΧΑΡ. Ποῦ νῦν καθεδεῖται; μεστὰ
γὰρ πάντα ὡς ὄρας. ΕΡΜ. Ἐπὶ τοὺς ὄμους, εἰ
δοκεῖ, τοῦ τυράννου. ΚΛΩΘ. Καλῶς ὁ Ἑρμῆς ἐνε-
νόησεν· ἀνάβαινε οὖν, καὶ τὸν τένοντα τοῦ ἀλιτηγίου
καταπάτει· ἡμεῖς δ' εὐπλοῶμεν. ΚΥΝ. ὦ Χάρων,
καλῶς ἔχει σοι τὰς ἀληθείας ἐντεῦθεν εἰπεῖν. ἐγὼ τὸν
ὀβολὸν μὲν οὐκ ἂν ἔχοιμι δοῦναί σοι, καταπλεύσας·
πλέον γὰρ οὐδέν ἐστι τῆς πῆρας, ἢν ὄρας, καὶ τούτου
τοῦ ξύλου· τᾶλλα δὲ, ἢν ἀντλεῖν ἐθέλῃς, ἔτοιμος, καὶ
πρόσκαπος εἶναι· μέμψῃ δὲ οὐδέν, ἢν εὐῆρες καὶ καρτε-
ρόν μοι ἔρετμόν δῶς μόνον. ΧΑΡ. Ἐρεττε· καὶ τουτὶ
γὰρ ἱκανὸν παρὰ σοῦ λαβεῖν. ΚΥΝ. Ἡ καὶ ὑποκε-
λεῦσαι δεήσει; ΧΑΡ. Νῆ Δί', ἢν περ εἰδῆς κέλευσμα
τι τῶν ναυτικῶν. ΚΥΝ. Οἶδα καὶ πολλὰ, ὦ Χάρων,
τῶν ναυτικῶν. ἀλλ' ὄρας, ἀντεπηχοῦσιν οὗτοι θα-
κρύνοντες. ὥστε ἡμῖν τὸ ἄσμα ἐπιταραχθήσεται. ΠΛ.
Οἴμοι τῶν κτημάτων. ΑΛΛ. Οἴμοι τῶν ἀγρῶν.
ΑΛΛ. Ὅττοτοῖ, τὴν οἰκίαν οἷαν ἀπέλιπον. ΑΛΛ.
Ὅσα τάλαντα ὁ κληρονόμος σπαθήσει λαβάν. ΑΛΛ.
Αἶ, αἶ, τῶν νεογνῶν μου παιδίων. ΑΛΛ. Τίς ἄρα

τὰς ἀμπέλους τρυγήσει, ἃς πέρυσιν ἐφυτευσάμην;
 ΕΡΜ. Μίκυλλε, σὺ δ' οὐδὲν οἰμάζεις; καὶ μὴν οὐ
 θέμις ἀδακρυτὶ διαπλεῦσαι τινα. ΜΙΚ. "Απαγε.
 οὐδὲν ἐστὶν ἐφ' ὅτῳ ἂν οἰμάξωμαι εὐπλοῶν. ΕΡΜ.
 α" Οὐτως καὶν μικρόν τι πρὸς τὸ ἔθος ἐπιστέναξον. ΜΙΚ.
 Οἰμάξομαι τοίνυν, ἐπειδὴ σοι, ὦ Ἐρμῆ, δοκεῖ. οἶμοι
 τῶν καττυμάτων οἶμοι τῶν κρηπίδων τῶν παλαιῶν
 ὄττοτοϊ, τῶν σαθρῶν ὑποδημάτων· οὐκ ἔτι ὁ κακοδαί-
 μων ἔωθεν ἐς ἐσπέραν ἄσιτος διαμενῶ, οὐδὲ τοῦ χειμῶ-
 β νος ἀνυπόδετός τε, καὶ ἡμίγυμνος περινοστήσω, τοὺς
 ὀδόντας ὑπὸ τοῦ κρύους συγκροτῶν. τίς ἄρα μου τὴν
 σμίλην ἔξει, καὶ τὸ κεντητήριον; ἱκανῶς τεθρήνηται· σχε-
 δὸν δὲ ἤδη καὶ καταπεπλεύκαμεν. ΧΑΡ. † "Αγε δὴ,
 τὰ πορθμῖα πρῶτον ἡμῖν ἀπόδοτε· καὶ σὺ δὲ, δὸς·
 c παρὰ πάντων ἤδη ἔχω· δὸς καὶ σὺ τὸν ὀβολόν, ὦ Μί-
 κυλλε. ΜΙΚ. Παίζεις, ὦ Χάϊρων, ἢ κατ' ὕδατός,
 † φασιν, ἤδη γράφεις, παρὰ Μικύλλου ἤδη τινα ὀβολόν
 προσδοκῶν· † ἀρχὴν δὲ, οὔτε οἶδα εἰ τετράγωνόν ἐστιν
 ὀβολός, ἢ στρογγύλον. ΧΑΡ. "Ω καλῆς ναυτιλίας
 α καὶ ἐπικερδοῦς τήμερον· ἀποβαίνετε δ' ὅμως· ἐγὼ δ'
 ἵππους, καὶ βοῦς, καὶ κύνες, καὶ τὰ λοιπὰ ζῶα μέτ-
 ειμι. διαπλεῦσαι γὰρ κἀκεῖνα δεῖ. ΚΛΩΘ. "Α-
 παγε αὐτούς, ὦ Ἐρμῆ, παραλαβάν· ἐγὼ δὲ αὐτῆ, ἐς
 τὸ ἀντιπέρας † ἀποπλευσοῦμαι, Ἰνδοπάτην, καὶ Ἑρα-
 e μίθην τοῦς Σῆρας διάξουσα· τεθνάσι γὰρ δὴ πρὸς ἀλ-
 λήλαν, περὶ γῆς ὄρων μαχόμενοι. ΕΡΜ. Προΐωμεν,
 ὦ οὔτοι· μᾶλλον δὲ πάντες ἐξῆς ἔπεσθέ μοι. ΜΙΚ.
 Ἑράκλεις, τοῦ ζόφου· ποῦ νῦν ὁ καλὸς Μέγιλλος; ἢ †
 τῶ διαγνῶ τίς ἐνταῦθα εἰ καλλίων Φρύνη Σιμμικῆς;
 f πάντα γὰρ ἴσα, καὶ ὁμόχροα, καὶ οὐδὲν οὔτε καλόν,
 οὔτε κάλλιον· ἀλλ' ἤδη καὶ τὸ τριβώνιον, πρότερον τέως
 ἄμορφον εἶναι δοκοῦν, ἰσότιμον γίγνεται τῇ πορφυρίδι
 τοῦ βασιλέως. ἀφανῆ γὰρ ἄμφω, καὶ ὑπὸ τῶ αὐτῶ σκό-
 τῳ καταδεδουκότα. Κυνίσκε, σὺ δὲ ποῦ ποτε ἄρα ἂν τυγ-
 g χάνεις; ΚΥΝ. Ἐνταῦθα, λέγω σοι, Μίκυλλε· ἀλλ' ἄμα,

εἰ δοκεῖ, βαδίζωμεν. ΜΙΚ. Εὖ λέγεις· ἔμβαλέ μοι τὴν δεξιάν· εἶπέ μοι, ἐτελέσθης γὰρ, ὦ Κυνίσκε, τὰ Ἐλευσίαια, οὐχ ὅμοια τοῖς ἐκεῖ τὰ ἐνθάδε σοι δοκεῖ; ΚΥΝ. Εὖ λέγεις· ἰδοὺ οὖν προσέρχεται δαδουχοῦσά τις, φοβερὸν τι καὶ ἀπειλητικὸν προσβλέπουσα· ἢ ἄρά που α Ἐριννύς ἐστιν; ΜΙΚ. Ἔοικεν ἀπὸ γε τοῦ σχήματος. ΕΡΜ. Παραλάμβανε τούτους, ὦ Τισιφὼνη, τέτταρας ἐπὶ τοῖς χιλίοις. ΤΙΣ. Καὶ μὴν πάλαι γε ὁ Ῥαδάμανθους οὗτος ὑμᾶς περιμένει. ΡΑΔ. Πρόσαγε αὐτούς, ὦ Ἐριννύ. σὺ δὲ, ὦ Ἐρμῆ, κήρυττε, καὶ προσ- b κάλει. ΚΥΝ. ὦ Ῥαδάμανθου, πρὸς τοῦ πατρὸς, ἐμὲ πρῶτον ἐπίσκεψαι παραγαγών. ΡΑΔ. Τίνος ἕνεκα; ΚΥΝ. Πάντως βούλομαι κατηγορησαί τινος, ἃ συνεπίσταμαι πονηρὰ δρᾶσαντι αὐτῷ παρὰ τὸν βίον. οὐκ ἂν οὖν ἀξιόπιστος εἴην λέγων, μὴ οὐχὶ πρότερον c αὐτὸς φανεῖς οἷός εἰμι, καὶ οἷόν τινα ἐβίωσα τρόπον. ΡΑΔ. Τίς δὲ σύ; ΚΥΝ. Κυνίσκος, ὦ ἄριστε, τὴν γνώμην φιλόσοφος. ΡΑΔ. Δεῦρ' ἐλθε, καὶ πρῶτος ἐς τὴν δίκην κατάστηθι. σὺ δὲ προσκάλει τοὺς κατηγορούς. ΕΡΜ. Εἴ τις Κυνίσκου τουτουῖ κατηγορεῖ, d δεῦρο προσίτω. ΡΑΔ. Οὐδεὶς προσέρχεται· ἀλλ' οὐχ ἰκανὸν τοῦτο, ὦ Κυνίσκε· ἀπόδυθι δὲ ὅπως ἐπισκοπήσω σε ἀπὸ τῶν στιγμάτων. ΚΥΝ. Ποῦ γὰρ ἐγὼ στιγματίας ἐγενόμην; ΡΑΔ. Ὅποσα ἂν τις ὑμῶν πονηρὰ ἐργάσῃται παρὰ τὸν βίον, καθ' ἕκαστον αὐτῶν e ἀφανῆ στίγματα ἐπὶ τῆς ψυχῆς περιφέρει. ΚΥΝ. Ἰδοὺ σοι γυμνὸς παρέστηκα· ὥστε ἀναζήτει ταῦτα, ἅπερ σὺ φῆς, τὰ στίγματα. ΡΑΔ. Καθαρὸς ὡς ἐπίπαν οὗτος, πλην τούτων τριῶν ἢ τεττάρων ἀμαυρῶν πάνυ, καὶ ἀσαφῶν στιγμάτων. καίτοι, τί τοῦτο; ἔχρη f μὲν, καὶ σημεῖα τῶν ἐγκαυμάτων, οὐκ οἶδα δ' ὅπως ἐξαλήλειπται, μᾶλλον δὲ ἐκκέκοπται· πῶς ταῦτα, ὦ Κυνίσκε, ἢ πῶς καθαρὸς ἐξ ὑπαρχῆς ἀναπέφνης; ΚΥΝ. Ἐγὼ σοι φράσω· πάλαι πονηρὸς δι' ἀπαιδευσίαν γενόμενος, καὶ πολλὰ διὰ τοῦτο ἐμπολήσας στίγ- g

ματα, ἐπειδὴ τάχιστα φιλοσοφεῖν ἠξιάμην, κατ' ὀλίγον ἀπάσας τὰς κηλίδας ἐκ τῆς ψυχῆς ἀπελουσάμην. ΡΑΔ. Ἀγαθῶ γε, † οὗτος, καὶ ἀνυσιμωτάτω χρησάμενος τῷ φαρμάκῳ· ἀλλ' ἀπιθὶ ἐς τὰς Μακάρων νήσους, τοῖς ἀρίστοις συνεσόμενος, κατηγορήσας γε πρότερον οὗ φῆς τυράννου. ἄλλους προσκάλει. ΜΙΚ. Καὶ τοῦμόν, ὦ Ῥαδάμανθου, μικρόν ἐστι, καὶ βραχείας τινὸς ἐξετάσεως δεόμενον· πάλαι γοῦν σοὶ καὶ γυμνὸς εἶμι, ὥστε ἐπισκόπει. ΡΑΔ. Τίς δὲ ἂν τυγχάνεις; ΜΙΚ. Ὁ σκυτοτόμος Μίκυλλος. ΡΑΔ. Εὖ γε, ὦ Μίκυλλε, καθαρὸς ἀκριβῶς καὶ ἀνεπίγραφος· ἀπιθὶ καὶ σὺ παρὰ Κυνίσκον τουτονί. τὸν τύραννον ἤδη προσκάλει. ΕΡΜ. Μεγαπένθης Λακύνδου ἠκέτω, ποῖ στρέφῃ; πρόσθι. σὲ τὸν τύραννον προσκαλῶν πρόβαλλ' αὐτὸν, ὦ Τισιφόνη, ἐς τὸ μέσον, ἐπὶ τράχηλον ἀθουῖσα· σὺ δὲ, ὦ Κυνίσκε, κατηγορεῖ, καὶ διέλεγχε ἤδη· πλησίον γὰρ ἀνῆρ οὗτοςί. ΚΥΝ. Τὸ μὲν ὅλον, οὐδὲ λόγων ἔδει· γνώσῃ γὰρ αὐτὸν αὐτίκα μάλα οἷός ἐστιν ἀπὸ τῶν στιγμάτων· ὅμως δὲ, καὶ αὐτὸς ἀποκαλύψω σοὶ τὸν ἄνδρα, καὶ κ' τοῦ λόγου δείξω φανερώτερον. οὗτοςί γὰρ ὁ τρισκατάρατος, ὅποσα μὲν ἰδιώτης ἂν ἔπραξε, παραλείψει μοι δοκῶ· ἐπεὶ δὲ τοὺς θρασυτάτους προσηταιρούμενος, καὶ δορυφόρους συναγαγὼν, ἐπαναστὰς τῇ πόλει τύραννος κατέστη, ἀκρίτους μὲν ἀπέκτεινε πλείονας ἢ μυρίους· τὰς δὲ οὐσίας ἐκάστων ἀφαιρούμενος, καὶ πλούτου πρὸς τὸ ἀκρότατον ἀφικόμενος, οὐδεμίαν μὲν ἀκολασίας ἰδέαν παραλέλοιπεν· ἀπάσῃ δὲ ἀμότητι, καὶ ὕβρει κατὰ τῶν ἀθλιῶν πολιτῶν ἐχρήσατο, παρθένους διαφθείρων, καὶ γυναῖκας καταισχύνων, καὶ πάντα τρόπον ἔστοις ὑπηκόοις ἐμπαροινῶν. καὶ ὑπεροψίας μὲν γε, καὶ τύφου, καὶ τοῦ πρὸς τοὺς ἐντυγχάνοντας φευάγματος, οὐδὲ κατ' ἀξίαν δύναιο ἂν παρ' αὐτοῦ λαβεῖν τὴν δίκην· ῥάδιον γοῦν ἂν τις τὸν ἥλιον, ἢ τοῦτον ἀσκαρδαμυκτὶ προσέβλεψεν· οὐ μὴν καὶ τὸ τῶν κολάσεων πρὸς ἀμότητητα καινουργὸν αὐτοῦ τίς ἂν διηγήσασθαι δύναίτο,

ὅσγε μὴδὲ τῶν οἰκειοτάτων ἀπέσχετο; καὶ ταῦτα, ὅτι
 μὴ ἄλλως κενή τις ἐστὶ κατ' αὐτοῦ διαβολή, αὐτίκα
 εἶση, προσκαλέσας τοὺς ὑπ' αὐτοῦ πεφονευμένους· μάλ-
 λον δὲ ἄκλητοι ὡς ὄρᾳς πάρεϊσι, καὶ περιστάντες,
 ἀγχοῦσιν αὐτόν· οὗτοι πάντες, ὧ Ῥαδάμανθου, πρὸς a
 τοῦ ἀλιτηρίου τεθναῖσιν· οἱ μὲν, γυναικῶν ἕνεκα εὐμόρ-
 φων ἐπιβουλευθέντες· οἱ δὲ, θυγατέρων πρὸς ὕβριν ἀπα-
 γομένων ἀγανακτήσαντες· οἱ δὲ, ὅτι ἐπλούτου· οἱ δὲ,
 ὅτι ἦσαν δεξιοί, καὶ σώφρονες, καὶ οὐδαμοῦ ἠρέσκοντο
 τοῖς δρωμένοις. ΡΑΔ. Τί πρὸς ταῦτα φῆς, ὧ μιαρὲ b
 σύ; ΜΕΓ. Τοὺς μὲν φόρους εἰργασμαι, οὓς λέγει·
 τὰ δ' ἄλλα πάντα, τὰς μοιχείας, καὶ τὰς δια-
 φθορὰς τῶν παρθένων, ταῦτα πάντα Κυνίσκος μου
 κατεψεύσατο. ΚΥΝ. Οὐκοῦν καὶ τούτων, ὧ Ῥαδά-
 μανθου, παρέξω σοι μάρτυρας. ΡΑΔ. Τίνας τούτους c
 λέγεις; ΚΥΝ. Προσκάλει μοι, ὧ Ἑρμῆ, τὸν λύχρον
 αὐτοῦ, καὶ τὴν κλίνην. μαρτυρήσουσι γὰρ αὐτοὶ παρελ-
 θόντες, οἷα πρᾶττοντι συνηπίσταντο αὐτῶ. ΕΡΜ. Ἡ
 Κλίνη, καὶ ὁ Λύχρος ὁ Μεγαπένθους παρέστω· εὐγε
 ἐποίησαν ὑπακούσαντες. ΡΑΔ. Εἶπατε οὖν ὑμεῖς ἄ d
 σύνιστε Μεγαπένθει τούτῳ· προτέρα δὲ σὺ ἢ Κλίνη
 λέγε. ΚΛΙΝ. Πάντα ἀληθῆ κατηγορήσει Κυνίσκος·
 ἐγὼ μέντοι ταῦτα εἰπεῖν, ὧ δέσποτα Ῥαδάμανθου,
 αἰσχύνομαι· τοιαῦτα ἦν ἂ ἐπ' ἐμοῦ διεπράττετο.
 ΡΑΔ. Σαφέστατα μὲν οὖν καταμαρτυρεῖς, μὴδ' e
 εἰπεῖν αὐτὰ ὑπομένουσα· καὶ σὺ δὲ ὁ Λύχρος ἤδη μαρ-
 τύρει. ΛΥΧ. Ἐγὼ τὰ μεθ' ἡμέραν μὲν, οὐκ οἶδα·
 οὐ γὰρ παρῆν· ἂ δὲ τῶν νυκτῶν ἐποίει, ὅκνῶ λέγειν·
 πλὴν ἀλλὰ θεασάμην γε πολλὰ, καὶ ἄρρητα, καὶ πᾶ- f
 σαν ὕβριν ὑπερπεπαικότα. καίτοι πολλάκις ἐκὼν τοῦ- f
 λαιον οὐκ ἔπινον, ἀποσβῆναι θέλων· ὁ δὲ, καὶ προσῆγέ
 με τοῖς δρωμένοις, καὶ τὸ φῶς μου πάντα τρόπον κατ-
 εμίαινε. ΡΑΔ. Ἄλις ἤδη τῶν μαρτύρων· ἀλλὰ καὶ
 ἀπόδυθι τὴν πορφυρίδα, ἵνα καὶ τὸν ἀριθμὸν ἴδωμεν τῶν
 στιγμαμάτων. παπαί, ὅλος οὗτοςὶ πελιδνός, καὶ κατά- g

γραφος, μᾶλλον δὲ κυάνεός ἐστιν ἀπὸ τῶν στιγμαίων.
 τίνα οὖν κολασθεῖν τρόπον; ἄρ' ἐς τὸν Πυριφλεγέθον-
 τά ἐστιν ἐμβλητέος, ἢ παραδοτέος τῷ Κερβέρω; ΚΥΝ.
 Μηδαμῶς· ἀλλ' εἰ θελοῖς, ἐγὼ σοι καινὴν τινα καὶ
 a πρέπουσαν αὐτῷ τιμωρίαν ὑποθήσομαι. ΡΑΔ. Λέγε,
 ὡς ἐγὼ σοι μεγίστην ἐπὶ τούτῳ χάριν εἶσομαι. ΚΥΝ.
 "Ἔθος ἐστὶν οἶμαι τοῖς ἀποθνήσκουσι πᾶσι, πίνειν τὸ
 Λήθης ὕδωρ. ΡΑΔ. Πάνυ μὲν οὖν. ΚΥΝ. Οὐκοῦν
 μόνος ἐξ ἀπάντων ἄποτος ἔστω. ΡΑΔ. Διατί δὴ;
 b ΚΥΝ. Χαλεπὴν οὕτως ὑφέξει τὴν δίκην, μεμνημένος
 οἷος ἦν, καὶ ὅσον ἐδύνατο ἐν τοῖς ἄνω, καὶ ἀναπεμπα-
 ζόμενος τὴν τρυφήν. ΡΑΔ. Εὖ λέγεις· καὶ καταδε-
 δικάσθω, καὶ παρὰ τὸν Τάνταλον ἀπαχθεῖς οὕτωσι
 δεδέσθω, μεμνημένος ὧν ἔπραξε κατὰ τὸν βίον.

κς'.

ΜΕΝΙΠΠΟΣ Η ΝΕΚΥΟΜΑΝΤΕΙΑ.

ΜΕΝΙΠΠΟΣ ΚΑΙ ΦΙΛΩΝΙΔΗΣ.

c ΜΕΝ.

"Ω χαῖρε μέλαθρον πρόφυλά θ' ἐστίας ἐμῆς

"Ὡς ἄσιμνος σ' εἶδον ἐς φάος μόλων.

ΦΙΛ. Οὐ Μένιππος οὗτός ἐστιν ὁ κύων; οὔμενον
 ἄλλος, εἰ μὴ ἐγὼ παραβλέπω Μένιππους ὅλους. τί δ'
 d αὐτῷ βούλεται τὸ ἀλλόκοτον τοῦ σχήματος, πῖλος,
 καὶ λύρα, καὶ λεοντῆ; προσιτέον δὲ ὅμως αὐτῷ. χαῖρε,
 ὦ Μένιππε, καὶ πόθεν ἡμῖν ἀφίξαι; πολὺν γὰρ χρόνον
 οὐ πέφηνας ἐν τῇ πόλει. ΜΕΝ.

"Ἦκα νεκρῶν κευθμῶνα, καὶ σκότου πύλας

e Λιπὼν, ἴν' αἴθης χωρὶς ψικισται θεῶν.

ΦΙΛ. Ἑράκλεις, † ἐλελήθει Μένιππος ἡμᾶς ἀποθανών,
 κατ' ἐξ ὑπαρχῆς ἀναβεβίωκεν; ΜΕΝ.

Οὐκ, ἀλλ' ἔτ' ἔωπνον αἰδῆς μ' ἰδέξατο.

ΦΙΛ. Τίς δ' ἡ αἰτία σοι τῆς καινῆς καὶ παραδόξου ταύτης ἀποδημίας; ΜΕΝ.

Νεότης μ' ἐπῆρε, καὶ θράσος τοῦ νοῦ πλέον.

ΦΙΛ. Παῦσαι, μακάριε, τραγωδῶν, καὶ λέγε οὕτως^a ὡς ἀπλῶς καταβάς ἀπὸ τῶν ἱαμβείων, τίς ἡ στολή; τί σοι τῆς κάτω πορείας ἐδέησεν; ἄλλως γὰρ οὐχ ἠδεῖάς τις, οὐδὲ ἀσπασίος ἡ οἰός. ΜΕΝ.

^a Ω φιλότης, χρεῖά με κατήγαγεν εἰς αἶδαο,

Ψυχῇ χρησόμενον Θηβαίου Τειρεσίαιο.

b

ΦΙΛ. † Οὗτος, ἀλλ' ἡ παραπαίεις· οὐ γὰρ ἂν οὕτως ἐμμέτρως ἐρράψαδεις πρὸς ἄνδρας φίλους. ΜΕΝ.

Μὴ θουμάσης, ὦ ἑταῖρε· νεωστὶ γὰρ Εὐριπίδῃ καὶ Ὀμήρῳ συγγενόμενος, οὐκ οἶδ' ὅπως ἀνεπλήσθην τῶν ἐπῶν, καὶ αὐτόματά μοι τὰ μέτρα ἐπὶ τὸ στόμα ἐρχε-
ται. Ἀτὰρ εἰπέ μοι, πῶς τὰ ὑπὲρ γῆς ἔχει, καὶ τί ποιού-
σιν ἐν τῇ πόλει; ΦΙΛ. Καινὸν οὐδὲν, ἀλλ' οἷα καὶ πρὸ
τοῦ, ἀρπάζουσιν, ἐπιπροκοῦσι, τοκογλυφοῦσιν, ὀβολοστα-
τοῦσιν. ΜΕΝ.

Ἄθλιοι, καὶ κακοδαίμονες· οὐ γὰρ ἴσα-
σιν οἷα ἔναγχος κεκρύβεται παρὰ τοῖς κάτω, καὶ οἷα κε-
χειροτόνηται τὰ ψηφίσματα κατὰ τῶν πλουσίων, ἃ, μὰ
τὸν Κέρβερον, οὐδεμίᾳ μηχανῇ τοῦ διαφυγεῖν αὐτοῦς.

ΦΙΛ. Τί φῆς; δέδοκται τι νεώτερον τοῖς κάτω περὶ
τῶν ἐνθάδε; ΜΕΝ. Νὴ Δία καὶ πολλά. ἀλλ' οὐ

δέμις ἐκφέρειν αὐτὰ πρὸς ἅπαντας, οὐδὲ τὰ ἀπόρρητα^e
ἐξαγορεύειν, μὴ καὶ τις ἡμᾶς γράφεται γραφὴν ἀσε-
βείας ἐπὶ τοῦ Ῥαδαμάνθου.

ΦΙΛ. Μηδαμῶς, ὦ Μένιππε, πρὸς τοῦ Διός, μὴ φθονήσης τῶν λόγων φίλων
ἀνδρῶν. πρὸς γὰρ εἰδότες σιωπᾶν ἐρεῖς· τάτ' ἄλλα καὶ
πρὸς μεμυημένον. ΜΕΝ.

Χαλεπὸν μὲν ἐπιτάττεις^f
τοῦπίταγμα, καὶ οὐ πάντῃ ἀσφαλές· πλὴν ἄλλα σοῦ-
γε ἕνεκα τολμητέον. ἔδοξε δὴ τοὺς πλουσίους τούτους,
καὶ πολυχρημάτους, καὶ τὸ χρυσίον κατάκλειστον,
ὡσπερ τὴν Δανάην, φυλάττοντας—

ΦΙΛ. Μὴ πρότε-

ρον εἶπης, ἃ γὰρ, τὰ δεδογμένα, πρὶν ἐκεῖνα διελθεῖν, ἃ μάλιστα ἂν ἠδέως ἀκούσαιμί σου, ἥτις αἰτία σοι τῆς καθόδου ἐγένετο, τίς δὲ ὁ τῆς πορείας ἡγεμών εἶθ' ἐξῆς ἄτε εἶδες, ἄτε ἤκουσας παρ' αὐτοῖς. εἰκὸς γὰρ δὴ φι- αλόκαλον ὄντα σε μηδὲν τῶν ἀξίων θείας ἢ ἀκοῆς παρα- λιπεῖν. MEN. Ὑπουργητέον καὶ ταῦτά σοι. τί γὰρ ἂν καὶ † πάθοι τις, ὅποτε φίλος ἀνὴρ βιάζοιτο; καὶ δὴ πρῶτά σοι δίδειμι τὴν γνώμην τὴν ἐμὴν, καὶ ὅθεν ὠρμή- θην πρὸς τὴν κατάβασιν. ἐγὼ γὰρ, ἄχρι μὲν ἐν παισὶν b ἦν, ἀκούων Ὀμήρου καὶ Ἡσιόδου πολέμους καὶ στά- σεις διηγουμένων οὐ μόνον τῶν ἡμιθέων, ἀλλὰ καὶ αὐ- τῶν ἤδη τῶν θεῶν, ἔτι δὲ καὶ μοιχείας αὐτῶν, καὶ βίας, καὶ ἀρπαγᾶς, καὶ δίκας, καὶ πατέρων ἐξελάσεις, καὶ ἀδελφῶν γάμους, πάντα ταῦτα ἡγοῦμην εἶναι καλὰ, c καὶ οὐ παρέργως ἐκινούμην πρὸς αὐτά. ἐπεὶ δὲ εἰς ἀν- δρας τελεῖν ἠρξάμην, πάλιν αὐ ἐνταῦθα ἤκουον τῶν νό- μων τὰναντία τοῖς ποιηταῖς κελευόντων, μήτε μοιχεύ- ειν, μήτε στασιάζειν, μήτε ἀρπάζειν. ἐν μεγάλῃ οὖν καθειστήκειν ἀμφιβολία, οὐκ εἰδὼς ὅ, τι χρῆσαιμην d ἐμαυτῷ. οὔτε γὰρ τοὺς θεοὺς ἂν ποτε ἡγοῦμην μοιχεύ- σαι καὶ στασιάζειν πρὸς ἀλλήλους, εἰ μὴ ὡς περὶ καλῶν τούτων ἐγίνωσκον· οὔτ' ἂν τοὺς νομοθέτας τὰ- ναντία τούτοις παραινέειν, εἰ μὴ λυσιτελεῖν ὑπελάμβα- νον. Ἐπεὶ δὲ διηπόρουν, ἔδοξέ μοι ἐλθόντα παρὰ τοὺς e καλουμένους τούτους φιλοσόφους, ἐγχειρίσαι τε ἐμαυ- τὸν, καὶ δεηθῆναι αὐτῶν χρῆσθαι μοι ὅ, τι βούλοιν- το, καὶ τινα ὁδὸν ἀπλὴν καὶ βεβαίαν ὑποδειξαι τοῦ βίου. ταῦτα μὲν δὴ φρονῶν προσήειν αὐτοῖς· ἐλελήθειν δ' ἐμαυτὸν ἐς αὐτό † φασι τὸ πῦρ ἐκ τοῦ καπνοῦ βιαζό- f μενος. παρὰ γὰρ δὴ τούτοις μάλιστα εὔρισκον ἐπισκο- πῶν τὴν ἀγνοίαν, καὶ τὴν ἀπορίαν πλείονα· ὥστε μοι τάχιιστα χρυσοῦν ἀπέδειξαν οὗτοι τὸν τῶν ἰδιωτῶν βίον. ἀμέλει ὁ μὲν αὐτῶν παρῆνει τὸ πᾶν ἠδεσθαι, καὶ μόνον τοῦτο ἐκ παντὸς μετιέναι· τοῦτο γὰρ εἶναι τὸ εὐδαιμον· g ὁ δὲ τις ἔμπαλιν, πονεῖν τὰ πάντα, καὶ μοχθεῖν, καὶ τὸ

σῶμα καταναγκάζειν, ῥυπῶντα, καὶ αὐχμῶντα, καὶ
 πᾶσι δυσαρροστοῦντα, καὶ λοιδορούμενον, συνεχῆς ἐπιρ-
 ραφωθῶν τὰ πάνδημα ἐκεῖνα τοῦ Ἡσιόδου περὶ τῆς
 ἀρετῆς ἔπη, καὶ τὸν ἰδρωῶτα, καὶ τὴν ἐπὶ τὸ ἄκρον ἀνά-
 βασιν. ἄλλος καταφρονεῖν χρημάτων παρεκελεύετο, καὶ α
 ἀδιάφορον οἶεσθαι τὴν κτῆσιν αὐτῶν. ὁ δὲ τις αὐτὸν πάλ-
 λιν, ἀγαθὸν εἶναι καὶ τὸν πλοῦτον αὐτὸν ἀπεφαίνετο.
 περὶ μὲν γὰρ τοῦ κόσμου τί χρῆ καὶ λέγειν; ὅς γε
 ἰδέας, καὶ ἀσώματα, καὶ ἀτόμους, καὶ κενὰ, καὶ τοι-
 οὔτῳ τινι ὄχλον ὀνομάτων ὀσημέραι παρ' αὐτῶν ἀκούων b
 ἐναυτίων. καὶ τὸ πάντων δεινῶν ἀτοπώτατον, ὅτι περὶ
 τῶν ἐναντιωτάτων ἕκαστος αὐτῶν λέγων, σφόδρα νικῶν-
 τας καὶ πιθανοὺς λόγους ἐπορίζετο, ὥστε μήτε τῷ Δερ-
 μῶν τὸ αὐτὸ πρᾶγμα λέγοντι, μήτε τῷ ψυχρῶν, ἀντι-
 λέγειν ἔχειν, καὶ ταῦτα, εἰδῶτα σαφῶς, ὡς οὐκ ἂν ποτε c
 Δερμῶν τι εἴη καὶ ψυχρῶν ἐν ταυτῷ χρόνῳ. ἀτεχνῶς
 οὖν ἔπασχον τοῖς νυστάζουσι τούτοις ὅμοιον, ἄρτι μὲν
 ἐπινεύων, ἄρτι δὲ ἀνανεύων ἔμπαλιν. Ἐπι δὲ πολλῶν
 τοῦτο ἐκεῖνων ἀτοπώτερον· τοὺς γὰρ αὐτοὺς τούτους εὐ-
 ρισκὸν ἐπιτηρῶν ἐναντιώτατα τοῖς αὐτῶν λόγοις ἐπιτη- d
 δεύοντας. τοὺς γοῦν καταφρονεῖν παραινοῦντας χρημά-
 των, ἐάρων ἀπρίξ ἐχομένους αὐτῶν, καὶ περὶ τόκων δια-
 φερομένους, καὶ ἐπὶ μισθῶν παιδεύοντας, καὶ πάντα
 ἕνεκα τούτων ὑπομένοντας. τοὺς τε τὴν δόξαν ἀποβαλ-
 λομένους, αὐτῆς ἕνεκα πάντα ἐπιτηδεύοντας ἡδονῆς τε e
 αὐτῶν σχεδὸν ἅπαντας κατηγοροῦντας, ἰδίᾳ δὲ μόνῃ ταύ-
 τη προσηρητημένους. Σφαλεῖς οὖν καὶ ταύτης τῆς ἐλ-
 πίδος ἔτι μᾶλλον ἐδυσχέραινον, ἡρέμα παραμυθούμενος
 ἑμαυτὸν, ὅτι μετὰ πολλῶν, καὶ σοφῶν, καὶ σφόδρα ἐπὶ
 συνέσει διαβεβοημένων, ἀνόητός τε εἰμι, καὶ τάληθές f
 ἔτι ἀγνοῶν περιέρχομαι. Καί μοι ποτὲ διαγρυπνοῦντι
 τούτων ἕνεκα ἔδοξεν εἰς Βαβυλῶνα ἐλθόντα δεηθῆναι τι-
 νος τῶν μάγων, τῶν Ζωροάστρου μαθητῶν καὶ διαδό-
 χων ἤκουον δ' αὐτοὺς ἐπαφαῖς τε καὶ τελεταῖς τισιν
 ἀνοίγειν τε τοῦ ἄδου τὰς πύλας, καὶ κατάγειν, ὃν ἂν g

βούλωνται, ἀσφαλῶς, καὶ ὀπίσω αὐθις ἀναπέμπειν.
 ἄριστον οὖν ἠγούμην εἶναι παρὰ τινος τούτων διαπραξ-
 ἄμενον τὴν κατάβασιν, ἐλθόντα παρὰ Τειρεσίαν τὸν
 Βοιώτιον, μαθεῖν παρ' αὐτοῦ, ἅτε μάντεως καὶ σοφοῦ,
 a τίς ἐστὶν ὁ ἄριστος βίος, καὶ ὃν ἂν τις ἔλοιτο εὖ φρο-
 νῶν. καὶ δὴ ἀναπηδήσας, ὡς † εἶχον τάχους ἔτεινον εὐθὺ
 Βαβυλῶνος. ἐλθὼν δὲ συγγίνομαί τιμι τῶν Χαλδαίων
 σοφῶ ἀνδρῶν, καὶ Θεσπεσίῳ τὴν τέχνην, πολλῶ μὲν τὴν
 κόμην, γένειον δὲ μάλα σεμνὸν καθειμένῳ· τοῦνομα δὲ
 b ἦν αὐτῷ Μιθροβαρζάνης. δεηθεὶς δὲ, καὶ καδικετεύ-
 σας, μόλις ἔτυχον παρ' αὐτοῦ ἐφ' ὅτῳ βούλοιτο μισθῶ
 καθηγήσασθαι μοι τῆς ὁδοῦ. Παραλαβὼν δέ με ὁ
 ἀνὴρ πρῶτα μὲν ἡμέρας ἐννέα καὶ εἴκοσιν, ἅμα τῇ σε-
 λήνῃ ἀρξάμενος, ἔλουε, κατὰ γων ἐπὶ τὸν Εὐφράτην ἕω-
 c θεν, πρὸς ἀνατέλλοντα τὸν ἥλιον ῥῆσίν τινα μακρὰν
 ἐπιλέγων, ἧς οὐ σφόδρα κατήκουον· ὥσπερ γὰρ οἱ φαῦ-
 λοι τῶν ἐν τοῖς ἀγῶσι κηρύκων, ἐπίτροχόν τι καὶ ἀσα-
 φές ἐφθέγγετο· πλὴν ἄλλ' ἑώκει γέ τινας ἐπικαλεῖσθαι
 δαίμονας. μετὰ γοῦν τὴν ἐπαυθὴν τρεῖς ἂν μου πρὸς τὸ
 d πρόσωπον ἀποπτύσας, ἐπανήει πάλιν, οὐδένα τῶν ἀπαν-
 τάντων προσβλέπων. καὶ σιτία μὲν ἡμῖν τὰ ἀκρόδρυα,
 ποτὸν δὲ γάλα καὶ μελίκρατον καὶ τὸ τοῦ Χοάσπου
 ὕδωρ, εὐνὴ δὲ ὑπαίθριος ἐπὶ τῆς πόας. ἐπεὶ δὲ ἄλις εἶχε
 τῆς προδιαιτήσεως, περὶ μέσας νύκτας ἐπὶ τὸν Τίγρητα
 e ποταμὸν ἀγαγὼν ἐκάθηρε τέ με, καὶ ἀπέμαξε, καὶ
 περιήγνισε δαδὶ, καὶ σκίλλῃ, καὶ ἄλλοις πλείοσιν, ἅμα
 καὶ τὴν ἐπαυθὴν ἐκείνην ὑποτονθορύσας· εἶτα ὅλον με κα-
 ταμαγεύσας καὶ περιελθὼν, ἵνα μὴ βλαπτοίμην ὑπὸ
 τῶν φαντασμάτων, ἐπανάγει ἐς τὴν οἰκίαν, ὡς † εἶχον,
 f ἀναποδίζοντα· καὶ τολοιπὸν ἀμφὶ πλοῦν εἶχομεν. Αὐ-
 τὸς μὲν οὖν μαγικὴν τιν' ἔδου στολὴν, τὰ πολλὰ εἰσι-
 κυῖαν τῇ Μηδικῇ· ἐμὲ δὲ τούτοισι † φέρων ἐνεσκεύασε
 τῷ πέλῳ, καὶ τῇ λεοντῇ, καὶ προσέτι τῇ λύρᾳ· καὶ
 παρεκελεύσατο, ἥν τις ἔρηταί με τοῦνομα, Μένιππον
 g μὲν μὴ λέγειν, Ἡρακλέα δὲ, ἢ Ὀδυσσεά, ἢ Ὀρφέα.

ΦΙΛ. Ὡς δὴ τί τοῦτο, ᾧ Μένιππε; οὐ γὰρ συνήμι
 τὴν αἰτίαν οὔτε τοῦ σχήματος, οὔτε τῶν ὀνομάτων.
 ΜΕΝ. Καὶ μὴν πρόδηλόν γε τοῦτο, καὶ οὐ παντελῶς
 ἀπόρρητον· ἐπεὶ γὰρ οὗτοι πρὸ ἡμῶν ζῶντες ἐς ἄδου
 κατεληλύθεσαν, ἠγεῖτο, εἴ με ἀπεικάσειεν αὐτοῖς, ῥα- a
 δίως ἂν τὴν τοῦ Αἰακοῦ φρουρὰν διαλαθεῖν, καὶ ἀκω-
 λύτως παρελθεῖν, ἄτε συνηθέστερον τραγικῶς μάλα πα-
 ραπεμπόμενον ὑπὸ τοῦ σχήματος. Ἦδη δ' οὖν ὑπέ-
 φαινεν ἡμέρα· καὶ κατελθόντες ἐπὶ τὸν ποταμὸν περὶ
 ἀναγωγὴν ἐγιγνόμεθα· παρεσκευάστο δ' αὐτῷ καὶ σκά- b
 φος, καὶ ἱερεῖα, καὶ μελίκρατα, καὶ ἄλλα, ὅσα πρὸς
 τὴν τελετὴν χρήσιμα. ἐμβαλόμενοι οὖν ἅπαντα τὰ παρ-
 εσκευασμένα οὕτω δὴ καὶ αὐτοὶ

Βαίνομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες.

καὶ μέχρι μὲν τινος ὑπεφερόμεθα ἐν τῷ ποταμῷ· εἶτα δ' c
 ἐσεπλεύσαμεν ἐς τὸ ἔλος, καὶ τὴν λίμνην, ἐς ἣν ὁ Εὐφρά-
 τῆς ἀφανίζεται. περαιωθέντες δὲ καὶ ταύτην ἀφικνούμε-
 θα ἔς τι χωρίον ἔρημον, καὶ ὑλῶδες, καὶ ἀνήλιον· ἐς δ'
 ἀποβάντες (ἠγεῖτο δὲ ὁ Μιθροβαρζάνης) βόθρον τε ὠρυ-
 ξάμεθα, καὶ τὰ μῆλα ἐσφάζαμεν, καὶ τὸ αἷμα περὶ τὸν d
 βόθρον ἐσπέισαμεν. ὁ δὲ μάγος ἐν τοσοῦτῳ δᾶδα καιομέ-
 νην ἔχων οὐκ ἔτ' ἠρεμαία τῇ Φωνῇ, παμμέγεθες δὲ, ὡς
 οἷός τε ἦν, ἀνακραγῶν, δαίμονάς τε ὀμοῦ πάντας ἐπεβοᾶ-
 το, καὶ Ποινὰς, καὶ Ἐρινύας, καὶ νυχίαν Ἐκάτην, καὶ
 ἐπαινὴν Περσεφόνειαν, παραμιγνύς ἅμα βαρβαρικά τινα e
 καὶ ἄσημα ὀνόματα, καὶ πολυσύλλαβα. Εὐδὺς οὖν
 πάντα ἐκεῖνα ἐσαλεύετο, καὶ ὑπὸ τῆς ἐπῳδῆς τοῦδαφος
 ἀνερρήγνυτο, καὶ ἡ ὑλακὴ τοῦ Κερβέρου πόρρωθεν ἠκού-
 ετο, καὶ τὸ πρᾶγμα ὑπερκάτηφες ἦν, καὶ σκυθραπόν.

Ἐδδοῖσεν δ' ὑπένερθεν ἀναξ ἰέρων Ἀἰδαίους.

f

κατεφαίνετο γὰρ ἤδη τὰ πλεῖστα, καὶ ἡ λίμνη, καὶ
 ὁ Πυριφλεγέθων, καὶ τοῦ Πλούτωνος τὰ βασίλεια.
 κατελθόντες δ' ὅμως διὰ τοῦ χάσματος τὸν μὲν Ῥα-
 δάμανθην εὗρομεν τεθνεῶτα μικροῦ δεῖν ὑπὸ τοῦ δέους.

ὁ δὲ Κέρβερος ὑλάκτησε μέντοι, καὶ παρακίνησε· ταχὺ
 δέ μου κρούσαντος τὴν λύραν, παραχρῆμα ἐκοιμήθη
 ὑπὸ τοῦ μέλους. ἐπεὶ δὲ πρὸς τὴν λίμνην ἤλθομεν,
 † μικροῦ μὲν οὐδ' ἐπεραιώθημεν· ἦν γὰρ ἤδη πλήρες τὸ
 a πορθμεῖον, καὶ οἰμωγῆς ἀνάπλεων· τραυματῖαι δὲ πάν-
 τες ἐπέπλεον, ὁ μὲν τὸ σκέλος, ὁ δὲ τὴν κεφαλὴν, ὁ
 δὲ ἄλλο τι συντετριμμένος, ἐμοὶ † δοκεῖν ἕκ τινος πο-
 λέμου παρόντες. ὅμως δ' οὖν ὁ βέλτιστος Χάρων, ὡς
 εἶδε τὴν λεοντῆν, οἴηθείς με τὸν Ἡρακλέα εἶναι, ἐσεδέ-
 b ξαστό με, καὶ διεπόρθμευσέ τε ἄσμενος, καὶ ἀποβᾶσι
 διεσήμαινε τὴν ἀτραπὸν. Ἐπεὶ δὲ ἤμην ἐν τῷ σκότῳ,
 προῆει μὲν ὁ Μιθροβαρζάνης, εἰδόμην δ' ἐγὼ κατό-
 πιν † ἐχόμενος αὐτοῦ, ἕως πρὸς λειμῶνα μέγιστον ἀφι-
 κνούμεθα, τῷ ἀσφοδέλῳ κατάφυτον. ἔνθα δὴ περιπέ-
 c τοντο ἡμᾶς τετριγυῖαι τῶν νεκρῶν αἱ σκιαί. κατ' ὀλίγον
 δὲ προϊόντες παρεγενόμεθα πρὸς τὸ τοῦ Μίνω δικαστή-
 ριον· ἐτύγχανε δὲ ὁ μὲν ἐπὶ θρόνου τινὸς ὑψηλοῦ καθή-
 μενος· † παρειστήκεισαν δὲ αὐτῷ Ποιναι, καὶ ἀλάστορες,
 καὶ Ἐρινύες. ἐτέρωθεν δὲ προσήγοντο πολλοὶ τινες ἐφ-
 d εξῆς ἀλύσει μακρᾷ δεδεμένοι· ἐλέγοντο δὲ εἶναι μοιχοί,
 καὶ πορνοβοσκοί, καὶ τελῶναι, καὶ κόλακες, καὶ συ-
 κοφάνται, καὶ τριοῦτος ὄμιλος τῶν πάντα κυκάντων ἐν
 τῷ βίῳ. χωρὶς δὲ οἳ τε πλούσιοι, καὶ τοκογλύφοι προσ-
 ἤεσαν, ἄχροι, καὶ προγαστορες, καὶ ποδαγραῖοι, κλοιὸν
 e ἕκαστος αὐτῶν, καὶ κόρακα διτάλαντον ἐπικείμενος.
 ἐφροσῶντες οὖν ἡμεῖς ἐωρῶμέν τε τὰ γιγνώμενα, καὶ
 ἠκούομεν τῶν ἀπολογουμένων. κατηγόρου δὲ αὐτῶν και-
 νοὶ τινες καὶ παράδοξοι ῥήτορες. ΦΙΛ. Τίνες οὗτοι,
 πρὸς Δίος; μὴ γὰρ ὀκνήσης καὶ τοῦτο εἰπεῖν. ΜΕΝ.
 f Οἷσθ' ἀπὸ ταυτασὶ τὰς πρὸς τὸν ἥλιον ἀποτελουμέ-
 νας σκιάς ἀπὸ τῶν σωμάτων; ΦΙΛ. Πάνυ μὲν οὖν.
 ΜΕΝ. Αὐταὶ τοίνυν, ἐπειδὴν ἀποθάνωμεν, κατηγο-
 ροῦσί τε καὶ καταμαρτυροῦσι, καὶ διελέγχουσι τὰ πε-
 πραγμένα ἡμῖν παρὰ τὸν βίον· καὶ σφόδρα τινὲς αὐτῶν
 g ἀξιόπιστοι δοκοῦσιν, ἅτε ἀεὶ συνοῦσαι, καὶ μηδέποτε

ἀφιστάμεναι τῶν σωμάτων. Ὁ δ' οὖν Μίνως ἐπιμε-
 λῶς ἐξετάζων ἀπέπεμπεν ἕκαστον εἰς τὸν τῶν ἀσεβῶν
 χῶρον, δίκην ὑφέζοντα κατ' ἀξίαν τῶν τετολημμένων.
 καὶ μάλιστα ἐκείνων ἤπτετο, τῶν ἐπὶ πλούτοις τε καὶ
 ἀρχαῖς τετυφωμένων, καὶ μονονουχί καὶ προσκυνεῖσθαι a
 περιμενόντων, τὴν τε ὀλιγοχρόνιον ἀλαζονείαν αὐτῶν,
 καὶ τὴν ὑπεροψίαν μυσαιτόμενος· καὶ ὅτι μὴ ἐμέμ-
 νητο θνητοὶ τε ὄντες αὐτοὶ, καὶ θνητῶν ἀγαθῶν τετυ-
 χηκότες. οἱ δὲ, ἀποδυσάμενοι τὰ λαμπρὰ ἐκεῖνα πάντα,
 πλούτους λέγω, καὶ γένη, καὶ δυναστείας, γυμνοὶ, κά- b
 τω νενευκότες παρειστήκεισαν, ὥσπερ τινα ὄνειρον ἀνα-
 πεμπαζόμενοι τὴν παρ' ἡμῖν εὐδαιμονίαν· ὥστε ἔγωγε
 ταῦθ' ὄρῶν ὑπερέχαιρον, καὶ εἴ τινα γνωρίσαιμι αὐτῶν,
 προσίων ἂν ἡσυχῇ πως, ὑπεμίμνησκον οἷος ἦν παρὰ τὸν
 βίον, καὶ ἠλίκον ἐφύσα τότε, ἠνίκα πολλοὶ μὲν ἔωθεν c
 ἐπὶ τῶν πυλῶνων παρειστήκεισαν, τὴν προόδον αὐτοῦ
 περιμένοντες, ἄθούμενοί τε, καὶ ἀποκλειόμενοι πρὸς τῶν
 οἰκετῶν· ὁ δὲ μόγις ἂν ποτε ἀνατείλας αὐτοῖς πορφυ-
 ροῦς τις, ἢ περιχρυσος, ἢ διαποίκιλος, εὐδαιμόνας ἄετο
 καὶ μακαρίους ἀποφαίνειν τοὺς προσειπόντας, ἦν τὸ d
 στῆθος, ἢ τὴν δεξιᾶν προτείων δοίη καταφιλεῖν. ἐκεῖνοι
 μὲν οὖν ἠνιῶντο ἀκούοντες. Τῷ δὲ Μίνῳ μία τις καὶ
 πρὸς χάριν ἐδικάσθη δίκη· τὸν γάρ τοι Σικελιώτην Διο-
 νύσιον, πολλὰ καὶ ἀνόσια ὑπὸ τε Δίῳνος κατηγορηθέν-
 τα, καὶ ὑπὸ τῆς σκιᾶς καταμαρτυρηθέντα, παρελθῶν e
 Ἀρίστιππος ὁ Κυρηναιῖος (ἄγουσι δ' αὐτὸν ἐν τιμῇ,
 καὶ δύναται μέγιστον ἐν τοῖς κάτω) μικροῦ δεῖν τῇ
 Χιμαίρᾳ προσδεθέντα, παρέλυσε τῆς καταδίκης, λέγων
 πολλοῖς αὐτὸν τῶν πεπαιδευμένων πρὸς ἀργύριον γενέσ-
 θαι δεξιόν. Ἀποστάντες δὲ ὅμως τοῦ δικαστηρίου f
 πρὸς τὸ κολαστήριον ἀφικνούμεθα. ἔνθα δὲ, ὦ φίλε,
 πολλὰ καὶ ἐλεεινὰ ἦν ἀκουσαί τε, καὶ ἰδεῖν· μαστίγων
 τε γὰρ ὁμοῦ ψόφος ἠκούετο, καὶ οἰμωγῇ τῶν ἐπὶ τοῦ
 πυρὸς ὀπτωμένων, καὶ στρέβλαι, καὶ κύφωνες, καὶ τρο-
 χοί. καὶ ἡ Χιμαίρα ἐσπάραττε, καὶ ὁ Κέρβερος ἐδάρ- g

θαπτε' ἐκολάζοντό τε ἅμα πάντες, βασιλεῖς, δούλοι,
 σατράπαι, πένητες, πλούσιοι, πτωχοί· καὶ μετέμελε
 πᾶσι τῶν τετολμημένων. ἐπίους δὲ αὐτῶν καὶ ἐγνω-
 ρίσασμεν ἰδόντες, ὅποσοι ἦσαν τῶν ἑναγχος τετελευ-
 α τηκότων. οἱ δὲ ἐνεκαλύπτοντο, καὶ ἀπεστρέφοντο· εἰ
 δὲ καὶ προσβλέποιεν, μάλα δουλοπρεπές τι, καὶ
 κολακευτικόν· καὶ ταῦτα, πῶς † οἷι βαρεῖς ὄντες,
 καὶ ὑπερόπται παρὰ τὸν βίον; τοῖς μέντοι πένησιν ἡ-
 μιτέλεια τῶν κακῶν ἐδέδοτο, καὶ ἀναπαυόμενοι πάλιν
 β ἐκολάζοντο. καὶ μὴν καίκεῖνα εἶδον τὰ μυθώδη, τὸν
 Ἰξίονα, καὶ τὸν Σίσυφον, καὶ τὸν Φρύγα Τάνταλον
 χαλεπῶς ἔχοντα, καὶ τὸν γηγενῆ Τιτυόν· Ἡράκλεις
 ὅσος· ἔκειτο γὰρ τόπον ἐπέχων ἀγροῦ. Διελθόντες
 δὲ καὶ τούτους, εἰς τὸ πεδίον ἐσβάλλομεν τὸ Ἀχερού-
 c σιον· εὐρίσκομέν τε αὐτόθι τοὺς ἡμιθέους τε, καὶ τὰς
 ἡρώϊνας, καὶ τὸν ἄλλον ὄμιλον τῶν νεκρῶν κατὰ ἔθνη
 καὶ φυλὰ διαιτωμένους· τοὺς μὲν παλαιούς τινας, καὶ
 εὐρωτιῶντας, καὶ, ὡς φησιν Ὀμηρος, ἀμειννοὺς τοὺς
 δὲ νεαλεῖς, καὶ συνεστηκότας· καὶ μάλιστα τοὺς Αἰ-
 δ d γυπτίους αὐτῶν διὰ τὸ πολυαρκὲς τῆς ταριχείας. τὸ
 μέντοι διαγινώσκειν ἕκαστον οὐ πάνυ τι ἦν ράδιον· ἅ-
 παντες γὰρ ἀτεχνῶς ἀλλήλοις γίνονται ὅμοιοι, τῶν ὁσ-
 τέων γεγυμνωμένων· πλὴν μόγις καὶ διὰ πολλοῦ ἀνα-
 θεωροῦντες αὐτοὺς ἐγινώσκομεν. ἔκειντο δ' ἐπ' ἀλλήλοις
 e ἀμαυροί, καὶ ἄσημοι, καὶ οὐδὲν ἔτι τῶν παρ' ἡμῖν κα-
 λῶν φυλάττοντες. ἀμέλει, πολλῶν ἐν ταῦτάῃ σκελετῶν
 κειμένων, καὶ πάντων ὁμοίων, φοβερόν τι, καὶ διάκενον
 † δεδορκότων, καὶ γυμνοὺς τοὺς ὀδόντας προφαινόντων,
 ἠπόρουσιν πρὸς ἑμαυτὸν, ᾧ τινι διακρίναίμι τὸν Θεοσίτην
 f ἀπὸ τοῦ καλοῦ Νιρέως, ἢ τὸν μεταίτην Ἴρον ἀπὸ τοῦ
 Φαιάκων βασιλέως, ἢ Πυρρίαν τὸν μάγειρον ἀπὸ τοῦ
 Ἀγαμέμνονος· οὐδὲν γὰρ ἔτι τῶν παλαιῶν γνωρισμά-
 των αὐτοῖς παρέμενε, ἀλλ' ὅμοια τὰ ὁστᾶ ἦν, ἀδῆλα,
 καὶ ἀνεπίγραφα, καὶ ὑπ' οὐδενὸς ἔτι διακρίνεσθαι δυ-
 g νάμενα. Τοιγάρτοι ἐκεῖνα ὀρῶντι ἐδόκει μοι ὁ τῶν ἀν-

θρώπων βίος πομπῇ τινι μακρᾷ προσεικέναι, χορηγεῖν
 δὲ καὶ διατάττειν ἕκαστα ἢ Τύχη, διάφορα καὶ ποι-
 κίλα τοῖς πομπεύουσι σχήματα προσάπτουσα. τὸν μὲν
 γὰρ λαβοῦσα ἢ Τύχη βασιλικῶς διεσκεύασε, τιάραν
 τε ἐπιθεῖσα, καὶ δορυφόρους παραδοῦσα, καὶ τὴν κεφα- a
 λὴν στέψασα τῷ διαδήματι· τῷ δὲ οἰκέτου σχῆμα πε-
 ριέθηκε· τὸν δὲ τινα καλὸν εἶναι ἐκόσμησε· τὸν δὲ ἄμορ-
 φον καὶ γελοῖον παρεσκεύασε· παντοδαπὴν γὰρ οἶμαι
 δεῖν γενέσθαι τὴν θεάν. πολλάκις δὲ διὰ μέσης τῆς
 πομπῆς μετέβαλε τὰ ἐνίων σχήματα, οὐκ ἔωσα ἐς τέ- b
 λος διαπομπεῦσαι, ὡς ἐτάχθησαν, ἀλλὰ μεταμφίεσασα
 τὸν μὲν Κροῖσον ἠνάγκασε τὴν τοῦ οἰκέτου καὶ αἰχμα-
 λώτου σκευὴν ἀναλαβεῖν, τὸν δὲ Μαιάνδριον, τέως ἐν
 τοῖς οἰκέταις πομπεύοντα, τὴν Πολυκράτους τυραννίδα
 μετενέδυσε, καὶ μέχρι μὲν τινος εἶασε χρῆσθαι τῷ σχή- c
 ματι. ἐπειδὴν δ' ὁ τῆς πομπῆς καιρὸς παρῆλθε, τηρικ-
 αὔτα ἕκαστος ἀποδοῦς τὴν σκευὴν, καὶ ἀποδυσάμενος
 τὸ σχῆμα μετὰ τοῦ σώματος, ὥσπερ ἦν πρὸ τοῦ, γίγ-
 νεται, μηδὲν τοῦ πλησίον διαφέρειν. ἐνιοὶ δ' ὑπ' ἀγ-
 νωμοσύνης, ἐπειδὴν ἀπαιτῇ τὸν κόσμον ἐπιστᾶσα ἢ d
 Τύχη, ἄχθονται γε, καὶ ἀγανακτοῦσιν, ὥσπερ οἰκείων
 τινῶν στερισκόμενοι, καὶ οὐχ, ἂ πρὸς ὀλίγον ἐχρήσαντο,
 ἀποδιδόντες. Οἶμαι δὲ σε καὶ τῶν ἐπὶ τῆς σκηνῆς
 πολλάκις ἰωρακέναι τοὺς τραγικοὺς ὑποκριτὰς τού-
 τους, πρὸς τὰς χρεῖας τῶν δράμάτων ἄρτι μὲν Κρέον- e
 τας, ἐνίοτε δὲ Πριάμους γιγνομένους, ἢ Ἀγαμέμνονας·
 καὶ ὁ αὐτὸς, εἰ τύχοι, μικρὸν ἔμπροσθεν μάλα σεμνῶς
 τὸ τοῦ Κέκροπος ἢ Ἐρεχθέως σχῆμα μιμησάμενος,
 μετ' ὀλίγον οἰκέτης προῆλθεν ὑπὸ τοῦ ποιητοῦ κεκελευσ-
 μένος. ἤδη δὲ πέρας ἔχοντας τοῦ δράματος, ἀποδυσά- f
 μένος ἕκαστος αὐτῶν τὴν χρυσόπαστον ἐκείνην ἐσθῆτα,
 καὶ τὸ προσωπεῖον ἀποθέμενος, καὶ καταβὰς ἀπὸ τῶν
 ἐμβρατῶν, πένης καὶ ταπεινὸς περιέρχεται, οὐκ ἔτ'
 Ἀγαμέμνων ὁ Ἀτρέως, οὐδὲ Κρέων ὁ Μενοικέως,
 ἀλλὰ Πῶλος Χαρικλέους Σουნიεύς ὀνομαζόμενος, ἢ g

Σάτυρος ὁ Θεογείτωνος Μαραθώνιος. τοιαῦτα καὶ τὰ τῶν ἀνθρώπων πράγματά ἐστιν, ὡς τότε μοι ὄρωντι ἔδοξεν. ΦΙΛ. Εἰπέ μοι, ὦ Μένιππε, οἱ δὲ τοὺς πολυτελεῖς τούτους καὶ ὑψηλοὺς τάφους ἔχοντες ὑπὲρ
 α γῆς, καὶ στήλας, καὶ εἰκόνας, καὶ ἐπιγράμματα, οὐδὲν τιμιώτεροι παρ' αὐτοῖς εἰσι τῶν ἰδιωτῶν νεκρῶν;
 ΜΕΝ. Ληρεῖς, ὦ οὗτος. εἰ γὰρ ἐθεάσω τὸν Μαυσαλὸν αὐτὸν (λέγω δὲ τὸν Κάρα, τὸν ἐκ τοῦ τάφου περιβόητον) εὖ οἶδα ὅτι οὐκ ἂν ἐπαύσω γελῶν· οὕτω ταπεινῶς
 β ἔρριπτο ἐν παραβύστῳ που, λανθάνων ἐν τῷ λοιπῷ δήμῳ τῶν νεκρῶν, ἐμοὶ † δοκεῖν, τοποῦτον ἀπολαύων τοῦ μνήματος, παρ' ὅσον ἐβαρύνετο τηλικούτον ἄχθος ἐπι-
 κείμενος. ἐπειδὴν γὰρ, ὦ ἐταῖρε, ὁ Αἰακὸς ἀπομετρήσῃ ἐκάστῳ τὸν τόπον (δίδωσι δὲ τὸ μέγιστον οὐ πλέον πο-
 c δὸς) ἀνάγκη ἀγαπῶντα κατακεῖσθαι πρὸς τὸ μέτρον συνεσταλμένον. πολλῶν δ' ἂν οἶμαι μᾶλλον ἐγέλας, εἰ ἐθεάσω τοὺς παρ' ἡμῖν βασιλέας, καὶ σατράπας πτωχεύοντας παρ' αὐτοῖς, καὶ ἦτοι ταριχοπωλοῦντας ὑπ' ἀπορίας, ἢ τὰ πρῶτα διδάσκοντας γράμματα,
 d καὶ ὑπὸ τοῦ τυχόντος ὑβριζομένους, καὶ κατὰ κόρη-
 ρης παιομένους, ὥσπερ τῶν ἀνδραπόδων τὰ ἀτιμώτατα. Φίλιππον γοῦν τὸν Μακεδόνα ἐγὼ θεασάμενος οὐδὲ κρατεῖν ἑμαυτοῦ δυνατὸς ἦν· ἐδείχθη δὲ μοι ἐν γαι-
 e νιδίῳ τινὶ μισθοῦ ἀκούμενος τὰ σαθρὰ τῶν ὑποδημά-
 των. πολλοὺς δὲ καὶ ἄλλους ἦν ἰδεῖν ἐν ταῖς τριόδοις μεταιτοῦντας, Ξέρξας λέγω, καὶ Δαρεῖους, καὶ Πολυκράταις. ΦΙΛ. Ἄτοπα διηγῆ τὰ περὶ τῶν βασι-
 λέων, καὶ μικροῦ δεῖν ἄπιστα. τί δὲ ὁ Σακράτης ἔπραττε, καὶ Διογένης, καὶ εἴ τις ἄλλος τῶν σοφῶν;
 f ΜΕΝ. Ὁ μὲν Σακράτης καὶ κεῖ περιέρχεται διελέγ-
 χων ἅπαντας· σύνεισι δ' αὐτῷ Παλαμῆδης, καὶ Ὀ-
 δυσεύς, καὶ Νέστωρ, καὶ εἴ τις ἄλλος λάλος νεκρός. ἔτι μέντοι ἐπεφύσητο αὐτῷ, καὶ διαδήκει ἐκ τῆς φαρ-
 μακοποσίας τὰ σκέλη. ὁ δὲ βέλτιστος Διογένης παροι-
 g κει μὲν Σαρδαναπάλῃ τῷ Ἀσσυρίῳ, καὶ Μίδα τῷ

Φρυγί, καὶ ἄλλοις τισὶ τῶν πολυτελῶν. ἀκούων δὲ οἰ-
 μωζόντων αὐτῶν, καὶ τὴν παλαιὰν τύχην ἀναμετρου-
 μένων, γελᾷ τε καὶ τέρπεται, καὶ τὰ πολλὰ ὑπτίως
 κατακαείμενος ἄδει μάλᾳ τραχίᾳ καὶ ἀπηνεῖ τῇ φωνῇ,
 τὰς οἰμωγὰς αὐτῶν ἐπικαλύπτων, ὥστε ἀνιᾶσθαι τοὺς α
 ἄνδρας, καὶ διασκέπτεσθαι μετοικεῖν οὐ φέροντας τὸν
 Διογένην. ΦΙΛ. Ταυτὶ μὲν ἱκανῶς. τί δὲ τὸ ψή-
 φισμα ἦν, ὅπερ ἐν ἀρχῇ ἔλεγες κεκυρῶσθαι κατὰ τῶν
 πλουσίων; ΜΕΝ. Ἐὕγε ὑπέμνησας· οὐ γὰρ οἶδ'
 ὅπως, περὶ τούτου λέγειν προθέμενος, πάμπολυ ἀπε- b
 πλανήθην τοῦ λόγου. διατρίβοντος γάρ μου παρ' αὐ-
 τοῖς, προὔθεσαν οἱ πρυτάνεις ἐκκλησίαν περὶ τῶν κοινῇ
 συμφερόντων. ἰδὼν οὖν πολλοὺς συνθέοντας, ἀναμίξας
 ἑμαυτὸν τοῖς νεκροῖς, εὐθύς εἰς καὶ αὐτὸς ἦν τῶν ἐκκλη-
 σιαστῶν. διωκῆθαι μὲν οὖν καὶ ἄλλα, τελευταῖον δὲ τὸ c
 περὶ τῶν πλουσίων. ἐπεὶ γὰρ αὐτῶν κατηγόρητο πολλὰ
 καὶ δεινὰ, βία, καὶ ἀλαζονεία, καὶ ὑπεροψία, καὶ
 ἀδικία, τέλος ἀναστάς τις τῶν δημαγωγῶν ἀνέγνω ψή-
 φισμα τοιοῦτον.

ΨΗΦΙΣΜΑ.

Ἐπειδὴ πολλὰ καὶ παράνομα οἱ πλούσιοι δρῶσι d
 παρὰ τὸν βίον ἀρπάζοντες, καὶ βιαζόμενοι, καὶ πάντα
 τρόπον τῶν πενήτων καταφρονοῦντες, Δέδοκται τῇ βου-
 λῇ, καὶ τῷ δήμῳ, ἐπειδὴν ἀποθάνωσι, τὰ μὲν σώματα
 αὐτῶν κολάζεσθαι, καθάπερ καὶ τὰ τῶν ἄλλων πονη-
 ρῶν· τὰς δὲ ψυχὰς, ἀναπεμφθείσας ἄνω εἰς τὸν βίον, e
 καταδύεσθαι εἰς τοὺς ὄνους, ἄχρις ἂν ἐν τῷ τοιοῦτῳ
 διαγάγωσι μυριάδας ἑτῶν πέντε καὶ εἴκοσιν, ὄνοι ἐξ
 ὄνων γιγνόμενοι, καὶ ἀχθοφοροῦντες, καὶ ὑπὸ τῶν πενή-
 των ἐλαυνόμενοι· τούντεῦθεν δὲ λοιπὸν ἐξεῖναι αὐτοῖς
 ἀποθανεῖν. † Εἶπε τὴν γνώμην Κρανίων Σκελετίανος f
 Νεκυσιεύς, φυλῆς Ἀλιβαντίδος.

Τούτου ἀναγνωσθέντος τοῦ ψηφίσματος † ἐπεψή-
 φισαν μὲν αἱ ἀρχαί, ἐπεχειροτόνησε δὲ τὸ πλῆθος, καὶ

ἐνεβριμήσατο ἡ Βριμῶ, καὶ ὑλάκτησεν ὁ Κέρβερος·
 οὕτω γὰρ ἐντελῆ γίγνεται, καὶ κύρια τὰ ἀνεγνωσμένα.
 Ταῦτα μὲν δὴ σοι τὰ ἐν τῇ ἐκκλησίᾳ. ἐγὼ δὲ, οὐπερ
 ἀφίγμην ἕνεκα, τῷ Τειρεσίᾳ προσελθὼν ἰκέτευον αὐτὸν,
 a τὰ πάντα διηγησάμενος, εἰπεῖν πρὸς με, Ποῖόν τινα
 ἡγεῖται τὸν ἄριστον βίον. ὁ δὲ γελάσας (ἔστι δὲ τυ-
 φλὸν τι γερόντιον, καὶ ὠχρὸν, καὶ λεπτόφωνον) ὦ τέκ-
 νον, φησὶ, τὴν μὲν αἰτίαν οἶδά σου τῆς ἀπορίας, ὅτι
 παρὰ τῶν σοφῶν ἐγένετο, οὐ τὰ αὐτὰ γιγνωσκόντων
 b ἑαυτοῖς· ἀτὰρ οὐδέ μιν λέγειν πρὸς σέ· ἀπέιρηται γὰρ
 ὑπὸ τοῦ Ῥαδαμάνθου. μηδαμῶς, ἔφην, ὦ πατέριον,
 ἀλλ' εἰπέ, καὶ μὴ περιῖδης με σοῦ τυφλώτερον περιῖόν-
 τα ἐν τῷ βίῳ. ὁ δὲ δὴ με ἀπαγαγὼν, καὶ πολὺ τῶν
 ἄλλων ἀποσπάσας, ἤρέμα προσκύψας πρὸς τὸ οὖς
 c φησὶν, Ὁ τῶν † ἰδιωτῶν ἄριστος βίος, καὶ σωφρονέστε-
 ρος· ὡς τῆς ἀφροσύνης παυσάμενος τοῦ μετεωρολογεῖν,
 καὶ τέλη καὶ ἀρχὰς ἐπισκοπεῖν, καὶ καταπτύσας τῶν
 σοφῶν τούτων συλλογισμῶν, καὶ τὰ τοιαῦτα λῆρον
 ἡγησάμενος, τοῦτο μόνον ἐξ ἅπαντος θηράσῃ, ὅπως, τὸ
 d παρὸν εὖ θέμενος, παραδράμῃς γελῶν τὰ πολλὰ, καὶ
 περὶ μηδὲν ἐσπουδακῶς. ὡς εἰπὼν πάλιν ὤρτο κατ'
 Ἄσφοδελὸν λειμῶνα. Ἐγὼ δὲ, καὶ γὰρ ἤδη ὄψε ἦν,
 ἄγε δὴ, ὦ Μιθροβαρζάνη, φημί, τί διαμέλλομεν, καὶ
 οὐκ ἄπιμεν αὐθις ἐς τὸν βίον; ὁ δὲ πρὸς ταῦτα, θάρ-
 e ρει, φησὶν, ὦ Μένιππε· ταχεῖαν γὰρ σοι καὶ ἀπράγμο-
 να ὑποδείξω ἀτραπὸν. καὶ δὴ ἀπαγαγὼν με πρὸς τι
 χωρεῖον τοῦ ἄλλου ζοφερώτερον, δείξας τῇ χειρὶ πόρρω-
 θεν ἀμαυρὸν τι καὶ λεπτὸν ὥσπερ διὰ κλειθρίας ἐσρέον
 φῶς, Ἐκεῖνο, ἔφη, ἐστὶ τὸ ἱερὸν τοῦ Τροφωνίου, καὶ κεῖ-
 f θεν κατέρχονται οἱ ἀπὸ Βοιωτίας· ταύτην οὖν ἀνιθι,
 καὶ εὐθὺς ἔση ἐπὶ τῆς Ἑλλάδος. Ἡσθεῖς δὲ τοῖς εἰρημέ-
 νοις ἐγὼ, καὶ τὸν μάγον ἀσπασάμενος, χαλεπῶς μά-
 λα διὰ τοῦ στομίου ἀνερπύσας, οὐκ οἶδ' ὅπως ἐν Λε-
 βαδεΐᾳ γίγνομαι.

κγ.

ΠΕΡΙ ΤΟΥ ΕΝΥΠΝΙΟΥ, ΗΤΟΙ, ΒΙΟΣ
ΛΟΥΚΙΑΝΟΥ.

"Ἄρτι μὲν ἐπεπαύμην εἰς τὰ διδασκαλεῖα φοιτῶν, ἤδη τὴν ἡλικίαν πρόσηβος ἄν' ὁ δὲ πατήρ ἐσκοπεῖτο μετὰ τῶν φίλων, ὅ, τι καὶ διδάξαιτό με. Τοῖς πλείστοις οὖν ἔδοξε παιδεῖα μὲν καὶ πόνου πολλοῦ, καὶ χρόνου μακροῦ, καὶ δαπάνης οὐ μικρᾶς, καὶ τύχης α δεισθῆναι λαμπρᾶς· τὰ δὲ ἡμέτερα μικρὰ τε εἶναι, καὶ ταχεῖαν τινὰ τὴν ἐπικουρίαν ἀπαιτεῖν. Εἰ δὲ τινὰ τέχνην τῶν βαναύσων τούτων ἐκμάθοιμι, τὸ μὲν πρῶτον εὐθύς ἂν αὐτὸς ἔχειν τὰ ἀρκούντα παρὰ τῆς τέχνης, καὶ μηκέτι οἰκόσιτος εἶναι, τῆλικούτος ἄν' οὐκ εἰς b μακρὰν δὲ καὶ τὸν πατέρα εὐφρανεῖν, ἀποφέρων αἰεὶ τὸ † γιγνόμενον. Δευτέρας οὖν σκέψεως ἀρχὴ προὔτεθη, τίς ἀρίστη τῶν τεχνῶν, καὶ ῥάσιση ἐκμαθεῖν, καὶ ἀνδρὶ ἐλευθέρῳ πρέπουσα, καὶ πρόχειρον ἔχουσα τὴν † χρησιγίαν, καὶ διαρκῆ τὸν πόρον. Ἄλλου τοίνυν ἄλλην c ἐπαινοῦντος, ὡς ἕκαστος γνώμης ἢ ἐμπειρίας εἶχεν, ὁ πατήρ εἰς τὸν θεῖον ἀπιδῶν, (παρῆν γὰρ ὁ πρὸς μητρὸς θεῖος, ἀριστος ἐρμογλύφος εἶναι δοκῶν, καὶ λιθοξόος ἐν τοῖς † μάλιστα εὐδόκιμος) οὐ θέμις, εἶπεν, ἄλλην τέχνην ἐπικρατεῖν, σοῦ παρόντος· ἀλλὰ τοῦτον ἄγε, δεῖξας d ἐμὲ, καὶ δίδασκε παραλαβὼν λίθων ἐργάτην ἀγαθὸν εἶναι, καὶ συναρμοστήν, καὶ ἐρμογλυφέα· † δύναται γὰρ καὶ τοῦτο, φύσεώς γε, ὡς οἶσθα, ἔχων δεξιῶς. ἔτεκμαιρετο δὲ ταῖς ἐκ τοῦ κρηοῦ παιδιαῖς· ὁπότε γὰρ ἀφεθείην ὑπὸ τῶν διδασκάλων, ἀποξέων ἂν τὸν κρηόν, ἢ βόας, ἢ e ἵππους, ἢ καὶ νῆ Δί' ἀνθρώπους ἀνέπλαττον, εἰκότως, ὡς ἔδοκουν τῷ πατρί· ἐφ' οἷς παρὰ μὲν τῶν διδασκάλων πληγὰς ἐλάμβανον· τότε δὲ ἔπαινος εἰς τὴν εὐφυΐαν καὶ ταῦτα ἦν καὶ χρηστάς εἶχον ἐπ' ἐμοὶ τὰς ἐλπιδας, ὡς ἐν βραχεῖ μαθήσομαι τὴν τέχνην, ἀπ' ἐκείνης f γε τῆς πλαστικῆς. Ἄμα τε οὖν ἐπιτήδειος ἔδοκει

ἡμέρα τέχνης ἐνάρχεσθαι, κἀγὼ παρεδεδόμενην τῷ θεῷ,
 μὰ τὸν Δι' οὐ σφόδρα τῷ πράγματι ἀχθόμενος· ἀλλὰ
 μοι καὶ παιδιάν τινα οὐκ ἀτερπῆ ἔδοκει ἔχειν, καὶ
 πρὸς τοὺς ἡλικιώτας ἐπίδειξιν, εἰ φαινοίμην θεοὺς τε
 a γλύφων, καὶ ἀγαλμάτιά τινα μικρὰ κατασκευάζων
 ἑμαυτῷ τε, καὶ κείνοις, οἷς προηρούμην. Καὶ τότε
 πρῶτον ἐκεῖνο καὶ σύνθητες τοῖς ἀρχομένοις ἐγίγνετο· ἐγ-
 κοπέα γάρ τινά μοι δούς ὁ θεῖος, ἐκέλευσέ μοι ἡρέμα
 καδικέσθαι πλακὸς ἐν μέσῳ κειμένης, ἐπειπὼν τὸ κοι-
 b νὸν, Ἄρχῃ δέ τοι ἡμισυ παντός. Σκληρότερον δὲ κατ-
 ενεγκόντος ὑπ' ἀπειρίας, κατεάγη μὲν ἡ πλάξ· ὁ δὲ
 ἀγανακτήσας, σκυτάλην τινα κειμένην πλησίον λαβὼν,
 οὐ πράως, οὐδὲ προτρεπτικῶς μου κατήρξατο, ὥστε
 δάκρυά μοι τὰ προίμια τῆς τέχνης. Ἀποδράς οὖν
 c ἐκεῖθεν ἐπὶ τὴν οἰκίαν ἀφικνοῦμαι, συνεχῆς ἀνολολύζων,
 καὶ δακρύων τοὺς ὀφθαλμοὺς ὑπόπλεως· καὶ διηγού-
 μαι τὴν σκυτάλην, καὶ τοὺς μῶλωπας ἐδείκνυον, καὶ
 κατηγόρουν πολλὴν τινα ἀμώτητα, προσδείς, ὅτι ὑπὸ
 φθόνου ταῦτα ἔδρασε, μὴ αὐτὸν ὑπερβάλωμαι κατὰ
 d τὴν τέχνην. Ἀγανακτησαμένης δὲ τῆς μητρὸς, καὶ
 πολλὰ τῷ ἀδελφῷ λαιδορησαμένης, ἐπεὶ νύξ ἐπῆλθε,
 κατέδαρθον ἔτι ἐνδακρυς, καὶ τὴν νύχθ' ὅλην ἐνοῶν.
 Μέχρι μὲν δὴ τούτων γελάσιμα, καὶ μεिरακιώδη τὰ
 εἰρημένα· τὰ μετὰ ταῦτα δὲ οὐκέτι εὐκαταφρόνητα, ὡ
 e ἄνδρες, ἀκούσεσθε, ἀλλὰ καὶ πάνυ φιληκόων ἀκροα-
 τῶν δεόμενα· ἵνα γὰρ καθ' Ὅμηρον εἶπω, Θεῖός μοι
 ἐνύπνιον ἤλθεν ὄνειρος, Ἀμβροσίην διὰ νύκτα, ἐναργῆς
 οὕτως, ὥστε μηδὲν ἀπολείπεσθαι τῆς ἀληθείας· ἔτι
 γοῦν καὶ μετὰ τοσοῦτον χρόνον τάτε σχήματά μοι τῶν
 f φανέντων ἐν τοῖς ὀφθαλμοῖς παραμένει, καὶ ἡ φωνὴ τῶν
 ἀκουσθέντων ἑναυλος· οὕτω σαφῆ πάντα ἦν. Δύο
 γυναῖκες λαβόμεναι ταῖν χερσῶν εἰλκόν με πρὸς ἑαυτὴν
 ἑκατέρω μάλα βιαίως καὶ καρτερῶς· † μικροῦ γοῦν
 με διεσπάσαντο πρὸς ἀλλήλας φιλοτιμούμεναι· καὶ
 g γὰρ ἄρτι μὲν ἂν ἡ ἑτέρα ἐπεκράτει, καὶ παρὰ μικρὸν

ὄλον εἶχέ με· ἄρτι δὲ ἂν αὖθις ὑπὸ τῆς ἐτέρας εἰχόμεν.
 ἐβόων δὲ πρὸς ἀλλήλας ἑκατέρα, ἡ μὲν, ὡς αὐτῆς ὄντα
 με κεκτῆσθαι βούλοιο· ἡ δὲ, ὡς μάτην τῶν ἀλλοτρίων
 ἀντιποιοῖτο. ἦν δὲ ἡ μὲν ἐργατικῆ, καὶ ἀνδρική, καὶ
 αὐχμηρὰ τὴν κόμην, τὰ χεῖρε τύλων ἀνάπλευς, διεζώσα
 μένη τὴν ἐσθῆτα, τιτάνου καταγέμουσα, ὅσος ἦν ὁ
 θεῖος, ὁπότε ξέοι τοὺς λίθους· ἡ ἐτέρα δὲ μάλα εὐπρόσ-
 ωπος, καὶ τὸ σχῆμα εὐπρεπῆς, καὶ κόσμιος τὴν ἀνα-
 βολήν. τέλος δ' οὖν ἐφιασὶ μοι δικάζειν, ὁποτέρᾳ βου-
 λοίμην συνεῖναι αὐτῶν. πρότερά δὲ ἡ σκληρὰ ἐκείνη καὶ ἡ
 ἀνδρώδης ἔλεξεν· Ἐγὼ, φίλε παῖ, Ἐρμογλυφικὴ τέχνη
 εἰμί, ἦν χθὲς ἤρξα μανθάνειν, οἰκεία τέ σοι καὶ συγγε-
 νῆς οἴκοθεν· ὅ, τε γὰρ πάππός σου (εἰποῦσα τοῦνομα
 τοῦ μητροπάτορος) λιθοξόος ἦν, καὶ τὰ θεῖα ἀμφοτέρω
 καὶ μάλα εὐδοκιμεῖτον δι' ἡμᾶς. εἰ δὲ θελοῖς λήρων
 μὲν καὶ φληνάφων τῶν παρὰ ταύτης ἀπέχεσθαι, δεῖξ-
 ασα τὴν ἐτέραν, ἔπεισθαι δὲ καὶ συνοικεῖν ἐμοί, πρῶτα
 μὲν θρέψῃ γεννικῶς, καὶ τοὺς ἄμους ἔξεις καρτεροῦς,
 φθόνου δὲ παντὸς ἀλλότριος ἔση, καὶ οὐποτε ἄπει ἐπὶ
 τὴν ἀλλοδαπὴν, τὴν πατρίδα καὶ τοὺς οἰκείους καταλι-
 πῶν· οὐδὲ ἐπὶ λόγοις ἐπαινέσονται σε πάντες. Μὴ μυ-
 σαχθῆς δὲ τοῦ σώματος τὸ εὐτελές, μηδὲ τῆς ἐσθῆτος τὸ
 πιναρόν· ἀπὸ γὰρ τῶν τοιούτων ὀρμώμενος καὶ Φειδίας
 ἐκεῖνος ἔδειξε τὸν Δία, καὶ Πολύκλειτος τὴν Ἥραν εἰρ-
 γάσατο, καὶ Μύρων ἐπὴνέθη, καὶ Πραξιτέλης ἔδαυμάσ-
 θη· προσκυνοῦνται γοῦν οὗτοι μετὰ τῶν θεῶν· εἰ δὲ τού-
 των εἰς γένοιο, πῶς μὲν οὐ κλεινὸς αὐτὸς παρὰ πᾶσιν
 ἀνδράποισ γένοιο; ζηλωτὸν δὲ καὶ τὸν πατέρα ἀποδείξ-
 εις, περίβλεπτον δὲ ἀποφανεῖς καὶ τὴν πατρίδα. Ταῦτα
 καὶ ἔτι τούτων πλείονα διαπταίουσα, καὶ βαρβαρίζουσα ἔ-
 πάντοθεν, εἶπεν ἡ Τέχνη, μάλα δὴ σπουδῆ συνείρουσα,
 καὶ πείθειν με πειρωμένη· ἀλλ' οὐκέτι μέμνημαι· τὰ
 πλείστα γὰρ ἤδη μου τὴν μνήμην διέφυγεν. ἐπεὶ δ'
 οὖν ἐπαύσατο, ἀρχεται ἡ ἐτέρα ὡδέ πως· Ἐγὼ δὲ, ὦ
 τέκνον, Παιδεία εἰμί ἤδη συνήθης σοι, καὶ γνωρίμη, εἰ γ

καὶ μηδέπω εἰς τέλος μου πεπείρασαι. ἡλικία μὲν οὖν τὰ ἀγαθὰ ποριῆ λιθοξόος γενόμενος, αὐτὴ προείρηκεν· οὐδὲν γὰρ † ὅτι μὴ ἐργάτης ἔσῃ, τῷ σώματι πονῶν, καὶ τούτῳ τὴν ἅπασαν ἐλπίδα τοῦ βίου τεθειμένος, ἀφανῆς μὲν αὐτὸς ὢν, ὀλίγα καὶ ἀγεννῆ λαμβάνων, ταπεινὸς τὴν γνώμην, εὐτελής δὲ τὴν † προόδον, οὔτε φίλοις ἐπιδικάσιμος, οὔτε ἐχθροῖς φοβερός, οὔτε τοῖς πολίταις ζηλωτός· ἀλλ' αὐτὸ μόνον ἐργάτης, καὶ τῶν ἐκ τοῦ πολλοῦ δήμου εἷς, αἰεὶ τὸν προὔχοντα ὑποπτήσων, καὶ τὸν λέγειν δυνάμενον θεραπεύων, λαγῶ βίον ζῶν, καὶ τοῦ κρείττονος ἔρμαιον ὢν. εἰ δὲ καὶ Φειδίας, ἢ Πολύκλειτος γένοιο, καὶ Δαυμαστά πολλὰ ἐξεργάσαιο, τὴν μὲν τέχνην ἅπαντες ἐπαινέσονται, οὐκ ἔστι δὲ ὅστις τῶν ἰδόντων, εἰ νοῦν ἔχει, εὐξαιτ' ἂν σοι ὅμοιος γενέσθαι· οἷος γὰρ ἂν ἦς, βάνασος, καὶ χειρῶναξ, καὶ ἀποχειροβίωτος νομισθῆσῃ. Ἦν δέ μοι πείθῃ, πρῶτον μὲν σοι πολλὰ ἐπιδείξω παλαιῶν ἀνδρῶν ἔργα, καὶ πράξεις Δαυμαστάς, καὶ λόγους αὐτῶν ἀπαγγέλλουσα, καὶ πάντων, ὡς εἰπεῖν, ἔμπειρον ἀποφαίνουσα· καὶ τὴν ψυχὴν, ὅπερ σοι κυριώτατόν ἐστι, κατακοσμήσω πολλοῖς καὶ ἀγαθοῖς κοσμήμασι, σωφροσύνη, δικαιοσύνη, εὐσεβεία, πραότητι, ἐπιεικεία, συνέσει, καρτερίᾳ, τῷ τῶν καλῶν ἔρωτι, τῇ πρὸς τὰ σεμνότατα ὀρμῇ· ταῦτα γὰρ ἐστὶν ὁ τῆς ψυχῆς ἀκέρατος ὡς ἀληθῶς κόσμος. λήσει δέ σε οὔτε παλαιὸν οὐδὲν, οὔτε νῦν γενέσθαι δέον, ἀλλὰ καὶ τὰ δέοντα προὔψει μετ' ἐμοῦ· καὶ ὅλως, ἅπαντα, ὅποσα ἐστὶ τάτε θεῖα, τάτε ἀνθρώπινα, οὐκ εἰς μακρὰν σε διδάξομαι. Καὶ ὁ νῦν πένης ὁ τοῦ θεῖνος, ὁ βουλευσάμενός τι περὶ ἀγεννοῦς οὕτω τέχνης, μετ' ὀλίγον ἅπασι ζηλωτός καὶ ἐπίφθονος ἔσῃ, τιμώμενος καὶ ἐπαινούμενος, καὶ ἐπὶ τοῖς ἀρίστοις εὐδοκιμῶν, καὶ ὑπὸ τῶν γένει καὶ πλούτῳ προὔχοντων ἀποβλεπόμενος, ἐσθῆτα μὲν τοιαύτην ἀμπεχόμενος, (δείξασα τὴν ἑαυτῆς· πάνυ δὲ λαμπρὰν ἐφόρει) ἀρχῆς δὲ καὶ προεδρίας ἀξιούμενος. καὶν που ἀποδημῆς, οὐδ'

ἐπὶ τῆς ἀλλοδαπῆς ἀγνώως οὐδ' ἀφανῆς ἔση· τοιαῦτά σοι περιθήσω τὰ γνωρίσματα, ὥστε τῶν ὁρώντων ἕκαστος τὸν πλησίον κινήσας δείξει σε τῷ δακτύλῳ, ΟΥΤΟΣ ΕΚΕΙΝΟΣ, λέγων. "Αν δέ τι σπουδῆς ἄξιον ἦ, καὶ τοὺς φίλους ἦ καὶ τὴν πόλιν ὅλην καταλαμβάνη, a εἰς σὲ πάντες ἀποβλέψονται· κἄν που τι λέγων τύχης, κεχρηνότες οἱ πολλοὶ ἀκούσονται, θαυμάζοντες, καὶ εὐδαιμονίζοντές σε τῶν λόγων τῆς δυνάμεως, καὶ τὸν πάτερρα τῆς εὐποτμίας. ὃ δὲ λέγουσιν, ὡς ἄρα ἀθάνατοι γίνονται τινες ἐξ ἀνθρώπων, τοῦτό σοι περιποιήσω. b καὶ γὰρ ἦν αὐτὸς ἐκ τοῦ βίου ἀπέλθης, οὔποτε παύση συνῶν τοῖς πεπαιδευμένοις, προσομιλῶν τοῖς ἀρίστοις. ὁρᾷς τὸν Δημοσθένην ἐκεῖνον, τίνος υἱὸν ὄντα ἐγὼ ἤλικον ἐποίησα; ὁρᾷς τὸν Αἰσχίνην, ὃς τυμπανιστρίας υἱὸς ἦν; ἀλλ' ὅμως αὐτὸν δι' ἐμὲ Φίλιππος ἐθεράπευσεν. ὃ δὲ c Σωκράτης καὶ αὐτὸς ὑπὸ τῆ ἑρμογλυφικῆ ταύτῃ τραφεῖς, ἐπειδὴ τάχιστα συνῆκε τοῦ κρείττονος, καὶ δραπετεύσας παρ' αὐτῆς ἠύτομόλησεν ὡς ἐμὲ, ἀκούεις ὡς παρὰ πάντων ἄδεται; Ἄφεις δὲ αὐτοὺς τηλικούτους καὶ τοιούτους ἀνδρας, καὶ πράξεις λαμπράς, καὶ λό- d γους σεμνοὺς, καὶ σχῆμα εὐπρεπές, καὶ τιμὴν, καὶ δόξαν, καὶ ἔπαινον, καὶ προεδρίας, καὶ δύναμιν, καὶ ἀρχάς, καὶ τὸ ἐπὶ λόγοις εὐδοκιμεῖν, καὶ τὸ ἐπὶ συνέσει εὐδαιμονίζεσθαι, χιτώνιον τε πιναρὸν ἐνδύση, καὶ σχῆμα δουλοπρεπές ἀναλήψῃ, καὶ μοχλία, καὶ γλυ- e φεῖα, καὶ κοπέας, καὶ κολαπτῆρας ἐν ταῖν χερσῶν ἕξεις, κάτω νενευκῶς εἰς τὸ ἔργον, χαμαιπετῆς, καὶ χαμαιζήλος, καὶ πάντα τρόπον ταπεινός· ἀνακύπτων δὲ οὐδέποτε, οὐδὲ ἀνδρῶδες, οὐδὲ ἐλευθέριον οὐδὲν ἐπινοῶν, ἀλλὰ τὰ μὲν ἔργα ὅπως εὐρυθμα καὶ εὐσχήμονα ἔσταί f σοι προνοῶν, ὅπως δὲ αὐτὸς εὐρυθμός τε καὶ κόσμιος ἔση, ἥκιστα πεφροντικῶς, ἀλλ' ἀτιμότερον ποιῶν σεαυτὸν λίθων. Ταῦτα ἔτι λεγούσης αὐτῆς, οὐ περιμείνας ἐγὼ τὸ τέλος τῶν λόγων, ἀναστὰς ἀπεφηνάμην· καὶ τὴν ἄμορφον ἐκείνην καὶ ἐργατικὴν ἀπολιπὼν, μετέβαι- g

νον πρὸς τὴν Παιδείαν μάλα γεγηθῶς· καὶ μάλιστα ἐπεὶ μοι καὶ εἰς νοῦν ἦλθεν ἡ σκυτάλη, καὶ ὅτι πληγὰς εὐθύς οὐκ ὀλίγας ἀρχομένῳ μοι χθές ἐνετρίψατο. ἡ δὲ ἀπολειφθεῖσα τὸ μὲν πρῶτον ἠγανάκτει, καὶ τῷ χεῖρε
 a συνεκρότει, καὶ τοὺς ὀδόντας ἐνέπριε· τέλος δὲ, ὥσπερ τὴν Νιόβην ἀκούομεν, ἐπεπήγει, καὶ εἰς λίθον μετεβέβλητο. εἰ δὲ παράδοξα ἔπαθε, μὴ ἀπιστήσητε· Δαυματοποιοὶ γὰρ οἱ ὄνειροι. Ἡ ἑτέρα δὲ πρὸς με ἀπιδούσα, τοιγαροῦν ἀμείψομαί σε, ἔφη, τῆσδε τῆς δικαιοσύνης,
 b ὅτι καλῶς τὴν δίκην ἐδίκασας· καὶ ἔλθε ἦδη, ἐπίβηθι τούτου τοῦ ὄχηματος, (δείξασά τι ὄχημα ὑποπτέρων ἵππων τινῶν, τῷ Πηγάσῳ εἰοικότων) ὅπως ἴδῃς οἶα καὶ ἡλίκα μὴ ἀκολουθήσας ἐμοὶ ἀγνοήσῃν ἔμελλες. ἐπεὶ δὲ ἀνῆλθον, ἡ μὲν ἤλαυνε, καὶ ὑψηλιόχει· ἀρθεῖς δὲ εἰς
 c ὕψος ἐγὼ ἐπισκόπουν, ἀπὸ τῆς ἑω ἀρξάμενος ἄχρι πρὸς ἐσπέραν, πόλεις, καὶ ἔθνη, καὶ δήμους, καθάπερ ὁ Τριπτόλεμος ἀποσπείρων τι ἐς τὴν γῆν. οὐκέτι μὲν τοι μέμνημαι ὅ, τι τὸ σπειρόμενον ἐκεῖνο ἦν· πλὴν τοῦτο μόνον, ὅτι κάτωθεν ἀφορῶντες οἱ ἄνθρωποι ἐπήνουν, καὶ
 d μετ' εὐφημίας, καθ' οὓς γενοίμην τῇ πτήσει, παρέπεμπον. Δείξασα δὲ μοι τὰ τοσαῦτα, καὶ μὲ τοῖς ἐπαινοῦσιν ἐκείνοις, ἐπανήγαγεν αὐθις, οὐκέτι τὴν αὐτὴν ἐσθῆτα ἐκείνην ἐνδεδυκότα, ἣν εἶχον ἀφιπτάμενος· ἀλλ' ἐμοὶ ἐδόκουν εὐπάρυφός τις ἐπανήκειν. καταλαβούσα
 e οὖν καὶ τὸν πατέρα ἐσθῶτα καὶ περιμένοντα, ἐδείκνυεν αὐτῷ ἐκείνην τὴν ἐσθῆτα, καί με, οἷος ἤκοιμι· καὶ τι καὶ ὑπέμνησεν, οἶα μικροῦ δεῖν περὶ ἐμοῦ ἐβουλεύσατο. ταῦτα μέμνημαι ἰδὼν, ἀντίπαις ἔτι ὢν, ἐμοὶ δοκεῖ ἐκταραχθεῖς πρὸς τὸν τῶν πληγῶν φόβον. Μεταξὺ δὲ
 f λέγοντος, Ἡράκλεις, ἔφη τις, ὡς μακρὸν τὸ ἐνύπνιον, καὶ δικανικόν. εἶτ' ἄλλος ὑπέκρουσε, χιμερινὸς ὄνειρος, ὅτι μήκισταί εἰσιν αἱ νύκτες· ἡ τάχα που τρεῖσπερος, ὥσπερ ὁ Ἡρακλῆς καὶ αὐτός ἐστι. τί δ' οὖν ἐπῆλθεν αὐτῷ ληρῆσαι ταῦτα πρὸς ἡμᾶς, καὶ μνησθῆναι παι-
 g δικῆς νυκτός, καὶ ὀνείρων παλαιῶν, καὶ ἦδη γεγηρακό-

τῶν; ἔωλος γὰρ ἡ ψυχρολογία· † μὴ ὄνειρων τινῶν ἡμᾶς ὑποκριτάς τινας ὑπέιληφεν; οὐκ ᾧ ἄγαθέ. οὐδὲ γὰρ ὁ Ξενοφῶν ποτε διηγούμενος τὸ ἐνύπνιον, ὡς ἐδόκει αὐτῷ καὶ ἐν τῇ πατρῷᾳ οἰκίᾳ, καὶ τὰ ἄλλα, (ἴστε γὰρ) οὐχ † ὑπόκρισιν τὴν ὄψιν, οὐδὲ ὡς φλυαρεῖν ἐγνωκῶς αὐτὰ διεξῆει· καὶ ταῦτα ἐν τῷ πολέμῳ, καὶ ἀπογνώσει πραγμάτων, περιστάτων πολεμίων· ἀλλὰ τι καὶ χρήσιμον εἶχεν ἡ διήγησις. Καὶ τοίνυν καὶ γὰρ τοῦτον ὄνειρον ὑμῖν διηγησάμεν ἐκείνου ἕνεκα, ὅπως οἱ νέοι πρὸς τὰ βελτίω τρέπωνται, καὶ παιδείας ἔχωνται· καὶ μάλιστα, b εἴ τις αὐτῶν ὑπὸ πείνας ἐβλοκακεῖ, καὶ πρὸς τὰ ἥττω ἀποκλίνει, φύσιν οὐκ ἀγεννῆ διαφθείρων. ἐπιρῶσθήσεται εὖ οἶδ' ὅτι καὶ κείνος, ἀκούσας τοῦ μύθου, ἰκανὸν ἑαυτῷ παράδειγμα ἐμὲ προστησάμενος, ἐννοῶν οἷος μὲν ὦν πρὸς τὰ κάλλιστα ἄρμησα, καὶ παιδείας ἐπεθύ- c μησα, μηδὲν ἀποδειλιάσας πρὸς τὴν πείναν τὴν τότε· οἷος δὲ πρὸς ὑμᾶς ἐπανελήλυθα, εἰ καὶ μηδὲν ἄλλο, οὐδενὸς † γοῦν τῶν λιθογλύφων ἀδοξότερος.

κδ'.

ΤΙΜΩΝ, Η ΜΙΣΑΝΘΡΩΠΟΣ.

ΤΙΜΩΝ. ΖΕΥΣ. ΕΡΜΗΣ. ΠΛΟΥΤΟΣ. ΠΕ-
ΝΙΑ. ΓΝΑΘΩΝΙΔΗΣ. ΦΙΛΙΑΔΗΣ.
ΔΗΜΕΑΣ. ΘΡΑΣΥΚΛΗΣ.

ΤΙΜ. ὦ Ζεῦ φίλιε, καὶ ξένιε, καὶ ἑταιρεῖε, καὶ ἐφέστιε, καὶ ἀστεροπητὰ, καὶ ὄρκειε, καὶ νεφεληγέρετα, d καὶ ἐρίγδουπε, καὶ εἴ τι σε ἄλλο οἱ ἐμβρόντητοι ποιηταὶ καλοῦσι, καὶ μάλιστα ὅταν ἀπορῶσι πρὸς τὰ μέτρα· τότε γὰρ αὐτοῖς πολυάνυμος γινόμενος ὑπερεΐδεις τὸ πίπτον τοῦ μέτρου, καὶ ἀναπληροῖς τὸ κεχρηῖος τοῦ ῥυθμοῦ· ποῦ σοι νῦν ἡ ἐρισμάραγος ἀστραπή, καὶ ἡ e βαρύβρομος βροντή, καὶ ὁ αἰθαλόεις, καὶ ἀργήεις, καὶ

σμερδαλέος κεραυνός; ἅπαντα γὰρ ταῦτα λῆρος ἦδη
 ἀναπέφηνε, καὶ καπνὸς ποιητικὸς ἀτεχνῶς, ἔξω τοῦ
 πατάγου τῶν ὀνομάτων. τὸ δὲ αἰοίδιμόν σου, καὶ ἐκη-
 βόλον ὄπλον, καὶ πρόχειρον, οὐκ οἶδ' ὅπως τελείως ἀπ-
 αείσβη, καὶ ψυχρὸν ἐστὶ, μηδὲ ὀλίγον σπινθῆρα ὀργῆς
 κατὰ τῶν ἀδικούντων διαφυλάττον. Θᾶπτον γοῦν τῶν
 ἐπιπορεῖν τις ἐπιχειροῦντων ἔωλον Δρυαλλίδα φοβηθεῖη
 ἂν, ἢ τὴν τοῦ πανδαμάτορος κεραυνοῦ φλόγα. οὕτω
 δαλὸν τινὰ ἐπανατείνασθαι δοκεῖς αὐτοῖς, ὡς πῦρ μὲν
 ἢ καπνὸν ἀπ' αὐτοῦ μὴ δεδιέναι· μόνον δὲ τοῦτο οἶσ-
 θαι ἀπολαύειν τοῦ τραύματος, ὅτι ἀναπληθῆσονται τῆς
 ἀσβόλου. ὥστε ἦδη διὰ ταῦτά σοι καὶ ὁ Σαλμωναῖος
 ἀντιβροντᾶν ἐτόλμα, οὐ πᾶνυ τοι † ἀπίθανος ἦν, πρὸς
 οὕτω ψυχρὸν τὴν ὀργὴν Δία, Δερμουργὸς ἀνῆρ, καὶ με-
 γαλαυχούμενος. πῶς γὰρ, ὅπουγε καθάπερ ὑπὸ μαν-
 δραγόρα καθεύδεις; ὅς οὔτε τῶν ἐπιπορεῶν ἀκούεις,
 οὔτε τοὺς ἀδικούντας ἐπισκοπεῖς· λημᾶς δὲ, καὶ ἀμ-
 βλυῶνται πρὸς τὰ γιγνόμενα· καὶ τὰ ἄτα ἐκκεκῶφω-
 σαι, καθάπερ οἱ παρηβηκότες. Ἐπεὶ νέοςγε ἔτι, καὶ
 ὀξύθυμος ἦν, καὶ ἀκμαῖος τὴν ὀργὴν, πολλὰ κατὰ τῶν
 ἀδίκων καὶ βιαιῶν ἐποίεις, καὶ οὐδέποτε ἤγες τότε πρὸς
 αὐτοὺς ἐκεχειρίαν· ἀλλ' αἰεὶ ἐνεργὸς πάντως ὁ κεραυνὸς
 ἦν, καὶ ἡ αἰγὶς ἐπεσειέτο, καὶ ἡ βροντὴ ἐπαταγεῖτο,
 καὶ ἡ ἀστραπὴ συνεχῆς, ὥσπερ εἰς ἀκροβολισμόν, προη-
 κοντίζετο. οἱ σεισμοὶ δὲ κοσκινηδόν, καὶ ἡ χιῶν σωρη-
 δόν, καὶ ἡ χάλαζα πετρηδόν. καὶ ἵνα σοι φορτικῶς
 διαλέγωμαι, ὑετοί τε ῥαγδαῖθι, καὶ βίαιοι, ποταμὸς
 ἐκάστη σταγῶν. ὥστε τηλικαύτη ἐν ἀκαρεῖ χρόνου ναυ-
 αγία ἐπὶ τοῦ Δευκαλίανος ἐγένετο, ὡς ὑποβρυχίαν
 ἢ πάντων καταδευκύντων, μόνις ἐν τι κιβώτιον περισω-
 θῆναι προσοκεῖλαν τῷ Λυκαρεῖ, ζώπυρόν τι τοῦ ἀνθρω-
 πίνου σπέρματος διαφυλάττον εἰς ἐπιγονὴν κακίας μεί-
 ζονος. Τοιγάρτοι ἀκόλουθα τῆς ῥαθυμίας τὰ πείχοντα
 κομίζῃ παρ' αὐτῶν, οὔτε θύοντος ἔτι σοι τινὸς οὔτε
 στεφανοῦντος, εἰ μὴ τις ἄρα πάρεργον Ὀλυμπίων· καὶ

οὗτος, οὐ πᾶν ἀναγκαῖα ποιεῖν δοκῶν, ἀλλ' εἰς ἔθος τι ἀρχαῖον συντελῶν. καὶ κατ' † ὀλίγον Κρόνον σε, ὦ θεῶν γενναϊότατε, ἀποφαίνουσι, παρωσάμενοι τῆς τιμῆς. ἐὼ λέγειν ὅποσάκις ἤδη σου τὸν νεῶν σεσυλήκασιν † οἱ δὲ καὶ αὐτῷ σοι τὰς χεῖρας Ὀλυμπιάσιν ἐπιβεβλήκα- a
σι. καὶ σὺ ὁ ὑψιβρεμέτης ἄκνησας, ἢ ἀναστῆσαι τοὺς κύνας, ἢ τοὺς γείτονας ἐπικαλέσασθαι, ὡς βοηδρομήσαντες αὐτοὺς συλλάβοιεν, ἔτι συσκευαζομένους πρὸς τὴν φυγὴν. ἀλλ' ὁ γενναῖος, καὶ Γιγαντολέτωρ, καὶ Τιτανοκράτωρ, ἐκάθησο, τοὺς πλοκάμους περικειρόμε- b
νος ὑπ' αὐτῶν, δεκάπηχυν κεραυνὸν ἔχων ἐν τῇ δεξιᾷ. ταῦτα τοίνυν, ὦ θανμάσιε, πηνίκα παύσεται οὕτως ἀμελῶς παρορώμενα; ἢ πότε κολάσεις τὴν τοσαύτην ἀδικίαν; πόσοι Φαέθοντες, ἢ Δευκαλίωνες, ἱκανοὶ πρὸς οὕτως ὑπέραντλον ὕβριν τοῦ βίου; Ἴνα γὰρ, τὰ κοινὰ c
εἰάσας, τὰ μὰ εἶπω, τοσοῦτους Ἀθηναίων εἰς ὕψος ἄρας, καὶ πλουσίους ἐκ πενηστᾶτων ἀποφῆνας, καὶ πᾶσι τοῖς θεομένοις ἐπικουρήσας, μᾶλλον δὲ ἀθρόον ἐς εὐεργεσίαν τῶν φίλων ἐκχέας τὸν πλοῦτον, ἐπειδὴ πένης διὰ ταῦτα ἐγενόμην, οὐκ ἔτι γνωρίζομαι πρὸς αὐτῶν, οὔτε d
προσβλέπουσι οἱ τέως ὑποπτήσοντες καὶ προσκυνούντες, καὶ τοῦ ἐμοῦ νεύματος ἀνηρημένοι. ἀλλ' ἦν που καὶ ὁδῶ βαδίζων ἐντύχοιμι τινὶ αὐτῶν, ὥσπερ τινὰ στήλην παλαιοῦ νεκροῦ ὑπτίαν, ὑπὸ τοῦ χρόνου ἀνατετραμμένην, παρέρχονται, μηδὲ ἀναγνόντες· οἱ δὲ καὶ e
πὸ ῥῶθεν ἰδόντες, ἑτέραν ἐκτρέπονται, δυσάντητον, καὶ ἀποτρόπαιον θέαμα ὄψεσθαι ὑπολαμβάνοντες, τὸν οὐ πρὸ πολλοῦ σωτήρα, καὶ εὐεργέτην αὐτῶν γεγενημένον. Ὡστε ὑπὸ τῶν κακῶν ἐπὶ ταύτην τὴν ἐσχατιὰν τραπό-
μενος, ἐναψάμενος διφθέραν, ἐργάζομαι τὴν γῆν, ὑπό- f
μισθός ὀβολῶν τεσσάρων, τῇ ἐρημίᾳ καὶ τῇ δικέλλῃ προσφιλοσοφῶν ἐνταῦθα. τοῦτο † γοῦν μοι δοκῶ κερδα-
νεῖν, μηκέτι ὄψεσθαι πολλοὺς παρὰ τὴν ἀξίαν εὖ πράτ-
τοντας· ἀνιαρότερον γὰρ τοῦτό γε. ἤδη ποτὲ οὖν, ὦ Κρό-
νου καὶ Ῥέας υἱέ, τὸν βαθὺν τοῦτον ὕπνον ἀποσιεσά- g

μενος, καὶ νήδυμον, (ὑπὲρ τὸν Ἐπιμενίδην γὰρ κεκοί-
 μησαι,) καὶ ἀναρρίπισας τὸν κεραυνὸν, ἢ ἐκ τῆς Αἴτνης
 ἐναυσάμενος, μεγάλην ποιήσας τὴν φλόγα, ἐπιδείξαιό
 τινα χολὴν ἀνδρώδους καὶ νεανικοῦ Διὸς, εἰ μὴ ἀληθῆ
 a ἔστι τὰ ὑπὸ Κρητῶν περὶ σοῦ, καὶ τῆς σῆς ταφῆς μύ-
 θολογούμενα. ΖΕΥΣ. Τίς οὗτός ἐστιν, ᾧ Ἐρμῆ, ὁ
 κεκραγῶς ἐκ τῆς Ἀττικῆς παρὰ τὸν Ὑμηττὸν ἐν τῇ
 ὑπαρξείᾳ; πιναρὸς ὄλος, καὶ αὐχμῶν, καὶ ὑποδίφθερος.
 σκάπτει δὲ οἶμαι ἐπικεκυφῶς· λάλος ἄνθρωπος, καὶ
 b θρασύς. ἤπου φιλόσοφος ἐστίν· οὐ γὰρ ἂν οὕτως ἀσε-
 βεῖς τοὺς λόγους διεξῆει καθ' ἡμῶν. ΕΡΜ. Τί φῆς,
 ᾧ πάτερ; ἀγνοεῖς Τίμωνα τὸν Ἐχεκρατίδου, τὸν Κο-
 λυττέα; οὗτός ἐστιν ὁ πολλάκις ἡμᾶς καθ' ἱερῶν τε-
 λείων ἐστιάσας, ὁ νεόπλουτος, ὁ τὰς ὄλας ἐκατόμβας·
 c παρ' ᾧ λαμπρῶς εἰώθαμεν ἐορτάζειν τὰ Διάσια.
 ΖΕΥΣ. Φεῦ τῆς ἀλλαγῆς· ὁ καλὸς ἐκεῖνος, ὁ πλού-
 σιος, περὶ ὃν οἱ τοσοῦτοι φίλοι; τί † παθῶν οὖν τοιοῦτός
 ἐστίν; αὐχμηρὸς, ἄθλιος, καὶ σκαπανεὺς, καὶ μισθω-
 τὸς, ὡς ἔοικεν, οὕτω βαρεῖαν καταφέρων τὴν δίκηλταν.
 d ΕΡΜ. Οὕτωςί μὲν εἶπεῖν, χρηστότης ἐπέτριψεν αὐ-
 τὸν, καὶ φιλανθρωπία, καὶ ὁ πρὸς τοὺς δεομένους ἅπαν-
 τας οἶκτος. ὡς δὲ ἀληθεῖ λόγῳ, ἄνοια, καὶ εὐήθεια, καὶ
 ἀκρίσια περὶ τοὺς φίλους· ὅς οὐ συνίει κόραξι καὶ λύ-
 κοις χαριζόμενος. ἀλλ' ὑπὸ γυπῶν τοσοῦταν ὁ κακο-
 e δαίμων κειρόμενος τὸ ἦπαρ, φίλους εἶναι αὐτοῦς, καὶ
 ἐταίρους ἄετο ὑπ' εὐνοίας τῆς πρὸς αὐτὸν, χαίροντας
 τῇ βορᾷ. οἱ δὲ τὰ ὄστα γυμνώσαντες ἀκριβῶς, καὶ
 περιτραγόντες, εἴ τις καὶ μυελὸς ἐνῆν, ἐκμυζήσαντες
 καὶ τοῦτον εὖ μάλα ἐπιμελῶς, ἄχοντο, αὖτον αὐτὸν,
 f καὶ τὰς ρίζας ὑποτετμημένοι ἀπολιπόντες, οὐδὲ γνω-
 ρίζοντες ἔτι, οὐδὲ προσβλέποντες, (πόθεν γὰρ;) ἢ
 ἐπικουροῦντες, ἢ ἐπιδιδόντες ἐν τῷ μέρει. διὰ ταῦτα
 δίκηλλιτης, καὶ διφθερίας, ὡς ὄρας, ἀπολιπῶν ὑπ' αἰσ-
 χύνης τὸ ἄστυ, μισθοῦ γεωργεῖ, μελαγχολῶν τοῖς κα-
 g κοῖς· ὅτι οἱ πλουτοῦντες παρ' αὐτοῦ, μάλα ὑπεροπ-

τικῶς παρέρχονται, οὐδὲ τοῦνομα εἰ Τίμων καλοῖτο εἰ-
 δότες. ΖΕΥΣ. Καὶ μὴν οὐ παροπτέος ἀνὴρ, οὐδὲ ἀμε-
 λητέος, εἰκότα γὰρ ἠγανάκτει δυστυχῶν· ἐπεὶ καὶ ὅμοια
 ποιήσομεν τοῖς καταράτοις κόλαξιν ἐκείνοις, ἐπιλελησ-
 μένοι ἀνδρὸς, τοσαῦτα μηρία ταύρων τε, καὶ αἰγῶν a
 πίοτατα καύσαντος ἡμῖν ἐπὶ τῶν βωμῶν. ἔτι γοῦν ἐν
 ταῖς ῥισὶ τὴν κνίσσαν αὐτῶν ἔχω. πλὴν ὑπ' ἀσχολίας
 τε, καὶ θορύβου πολλοῦ τῶν ἐπισηκούντων, καὶ βιαζο-
 μένων, καὶ ἀρπαζόντων, ἔτι δὲ καὶ φόβου τοῦ παρὰ
 τῶν ἱεροσυλούντων, (πολλοὶ γὰρ οὗτοι, καὶ δυσφύλακ- b
 τοι, καὶ οὐδὲ ἐπ' ὀλίγον καταμῦσαι ἡμῖν ἐφιαῖσι,) πο-
 λὺν ἤδη χρόνον οὐδ' ἀπέβλεψα εἰς τὴν Ἀττικὴν· καὶ
 μάλιστα ἐξ οὗ φιλοσοφία, καὶ λόγων ἔριδες ἐπεπόλα-
 σαν αὐτοῖς. μαχομένων γὰρ πρὸς ἀλλήλους, καὶ κεκρα-
 γότων, οὐδὲ ἐπακούειν ἐστὶ τῶν εὐχῶν. ὥστε ἢ ἐπιβυ- c
 σάμενον χρῆ τὰ ὅτα καδῆσθαι, ἢ ἐπιτριβῆναι πρὸς
 αὐτῶν, ἀρετὴν τινα, καὶ ἀσώματα, καὶ λήρους μεγά-
 λη τῇ φωνῇ ξυνειρόντων. διὰ ταῦτά τοι καὶ τοῦτον
 ἀμεληθῆναι συνέβη πρὸς ἡμῶν, οὐ φαῦλον ὄντα. Ὅμως
 δὲ τὸν Πλούτον, ὃ Ἐρμῆ, παραλαβὼν, ἀπιθὶ παρ' αὐ- d
 τὸν κατὰ τάχος· ἀγέτω δὲ ὁ Πλούτος καὶ τὸν Θησαι-
 ρὸν μετ' αὐτοῦ, καὶ μενέτωσαν ἄμφω παρὰ τῷ Τίμω-
 νι, μὴδὲ ἀπαλλαττέσθωσαν οὕτω ῥαδίως, κἄν ὅτι
 μάλιστα ὑπὸ χρηστότητος αὐθις ἐκδιώκη αὐτοὺς τῆς
 οἰκίας. περὶ δὲ τῶν κολάκων ἐκείνων, καὶ τῆς ἀχαρισ- e
 τίας, ἣν ἐπεδείξαντο πρὸς αὐτὸν, καὶ αὐθις μὲν σκέψο-
 μαι, καὶ δίκην δώσουσιν, ἐπειδὴν τὸν κεραυνὸν ἐπισκευ-
 άσω· κατεαγμέναι γὰρ αὐτοῦ καὶ ἀπεστομαωμένα εἰσι
 δύο ἀκτῖνες αἱ μέγισται, ὅποτε φιλοτιμότερον ἠκόντι-
 σα πρῶην ἐπὶ τὸν σοφιστὴν Ἀναξαγόραν· ὃς ἐπειθε τοὺς f
 ὁμιλητὰς μὴδὲ ὅλως εἶναι τινὰς ἡμᾶς τοὺς θεοὺς. ἀλλ'
 ἐκείνου μὲν διήμαρτον (ὑπερέσχε γὰρ αὐτοῦ τὴν χεῖρα
 Περικλῆς) ὁ δὲ κεραυνὸς εἰς τὸ ἀνάκειον παρασκήψας,
 ἐκείνῳ τε κατέφλεξε, καὶ αὐτὸς ὀλίγου δεῖν συνετρίβη
 περὶ τῆ πέτρα. πλὴν ἰκανὴ ἐν † τοσοῦτω καὶ αὕτη τι- g

μωρία ἔσται αὐτοῖς, εἰ ὑπερπλουτοῦντα τὸν Τίμωνα
 ὀρώσιν. **ΕΡΜ.** Οἷον ἦν τὸ μέγα κεκραγένοι, καὶ
 ὄχληρόν εἶναι, καὶ θρασύν; οὐ τοῖς δικαιολογοῦσι μό-
 νοις, ἀλλὰ καὶ τοῖς εὐχομένοις τοῦτο χρήσιμον· ἰδοὺ
a γὰρ αὐτίκα μάλα πλούσιος ἐκ πενηστάτου καταστήσε-
 ται ὁ Τίμων, βοήσας, καὶ παρρήσιασάμενος ἐν τῇ εὐχῇ,
 καὶ ἐπιστρέψας τὸν Δία. εἰ δὲ σιωπῇ ἔσκαπτεν ἐπικε-
 κυφῶς, ἔτι ἂν ἔσκαπτεν ἀμελούμενος. **ΠΛΟΥΤ.**
 Ἄλλ' ἐγὼ οὐκ ἂν ἀπέλθοιμι, ὦ Ζεῦ, παρ' αὐτόν.
b **ΖΕΥΣ.** Διατί, ὦ ἄριστε Πλοῦτε, καὶ ταῦτα, ἐμοῦ
 κελεύσαντος; **ΠΛΟΥΤ.** Ὅτι νῆ Δία ὕβριζεν εἰς
 ἐμὲ, καὶ ἐξεφόρει, καὶ εἰς πολλὰ κατεμέριζε, καὶ ταῦ-
 τα, πατρῶον αὐτῷ φίλον ὄντα· καὶ μόνον οὐχὶ δικρά-
 νοις με ἐξεώθει τῆς οἰκίας, καθάπερ οἱ τὸ πῦρ ἐκ τῶν
c χειρῶν ἀπορρίπτουντες. αὐθις οὖν ἀπέλθω, παρασίτοις
 καὶ κόλαξι καὶ ἐταίραις παραδοθησόμενος; ἐπ' ἐκείνους,
 ὦ Ζεῦ, πέμπε με, τοὺς αἰσθησομένους τῆς δωρεᾶς, τοὺς
 περιέφοντας, οἷς τίμιος ἐγὼ, καὶ περιπόθητος. οὗτοι δὲ
d οἱ λάροι τῇ πενίᾳ ξυνέστωσαν, ἦν προτιμῶσιν ἡμῶν,
 καὶ διφθέραν παρ' αὐτῆς λαβόντες, καὶ δίκηλταν,
 ἀγαπάτωςαν ἄθλιοι, τέτταρας ὀβολοὺς ἀποφέροντες,
 οἱ δεκαταλάντους δωρεὰς ἀμελητὶ προϊέμενοι. **ΖΕΥΣ.**
 Οὐδὲν ἔτι τοιοῦτον ὁ Τίμων ἐργάσεται περὶ σέ. πά-
 νυ γὰρ αὐτόν ἡ δίκηλλα πεπαιδαγωγῆκεν, εἰ μὴ
e παντάπασιν ἀνάληγτός ἐστι τὴν ὀσφύν, ὡς χρῆν σε
 ἀντὶ τῆς πενίας προαιρεῖσθαι. σὺ μέντοι πάνυ μεμψί-
 μοιρος εἶναί μοι δοκεῖς, ὃς νῦν μὲν τὸν Τίμονα αἰτιαῖ,
 διότι σοι τὰς θύρας ἀναπετάσας, ἠφίει περινοστεῖν
 ἐλευθέρως, οὔτε ἀποκλείων, οὔτε ζηλοτυπῶν ἄλλοτε δὲ
f τούναντίον ἠγανάκτεις κατὰ τῶν πλουσίων, κατακε-
 κλεισθαι λέγων πρὸς αὐτῶν ὑπὸ μοχλοῖς, καὶ κλεισί,
 καὶ σημείων ἐπιβολαῖς· ὡς μὴδὲ παρακύψαι σοὶ ἐς τὸ
 φᾶς δυνατὸν εἶναι. ταῦτα γοῦν ἀπαυδύρου πρὸς με, ἀπο-
 πνίγεσθαι λέγων ἐν πολλῷ τῷ σκότῳ· καὶ διὰ τοῦτο
g ὡχρὸς ἡμῖν ἐφαίνου, καὶ φροντίδος ἀνάπλευς, συν-

εσπακῶς τοὺς δακτύλους πρὸς τὸ ἔθος τῶν συλλογισ-
μῶν, καὶ ἀποδράσασθαι ἀπειλῶν εἰ καιροῦ λάβοιο
παρ' αὐτῶν. καὶ ὅλως, τὸ πρᾶγμα ὑπέρδεινον ἐδόκει
σοι, ἐν χαλκῷ, ἢ σιδηρῷ θαλάμῳ, καθάπερ τὴν Δα-
νάην, παρδενεύεσθαι ὑπ' ἀκριβέσι καὶ παμπονήροις a
παιδαγωγοῖς ἀνατρεφόμενον τῷ Τόκῳ, καὶ τῷ Λο-
γισμῷ. Ἄτοπα γοῦν ποιεῖν ἔφασκες αὐτούς, ἐρῶντας
μὲν εἰς ὑπερβολὴν, † ἐξὸν δὲ ἀπολαύειν, οὐ τολμῶντας,
οὐδὲ ἐπ' ἀδείας χρωμένους τῷ ἔρωτι, κυρίους γε ὄντας,
ἀλλὰ φυλάττειν ἐγρηγορότας, ἐς τὸ σημεῖον καὶ τὸν b
μοχλὸν ἀσκαρδαμυκτὶ βλέποντας, ἱκανὴν ἀπόλαυσιν
οἰομένους, οὐ τὸ αὐτούς ἀπολαύειν ἔχειν, ἀλλὰ τὸ μη-
δενὶ μεταδιδόναι τῆς ἀπολαύσεως, καθάπερ τὴν ἐν τῇ
φάτῃ κίνα, μήτε αὐτὴν ἐσθίουσαν τῶν κρίθων, μήτε
τῷ ἵππῳ πεινῶντι ἐπιτρέπουσαν. καὶ προσέτι γε καὶ c
κατεγέλας αὐτῶν φειδομένων, καὶ φυλαττόντων, καὶ
τὸ καινότερον, αὐτούς ζηλοτυπούντων· ἀγνοούντων δὲ
ὡς κατάρατος οἰκέτης, ἢ οἰκονόμος, ἢ παιδότριψ ὑπείσ-
ιων λαθραίως ἐμπαροινήσει, τὸν κακοδαίμονα καὶ ἀνέ-
ρραστον δεσπότην, πρὸς ἀμαυρὸν τι καὶ μικρόστομον d
λυχνίδιον, καὶ διψαλίον θρυαλλίδιον ἐπαγρυπνεῖν ἑάσας
τοῖς τόκοις. πῶς οὖν οὐκ ἀδικον, πάλαι μὲν σε ταῦτα
αἰτιαῖσθαι, νῦν δὲ τῷ Τίμωνι τὰ ἐναντία ἐπικαλεῖν;
ΠΛΟΥΤ. Καὶ μὴν εἴγε τὰληθῆ ἔξετάζεις, ἄμφω σοι
εὐλόγα δόξω ποιεῖν. τοῦ τε γὰρ Τίμωνος τὸ πᾶν τοῦτο e
ἀνεμῆνον, ἀμελὲς καὶ οὐκ εὐνοϊκόν, ὡς πρὸς ἐμὲ, εἰκό-
τως ἂν δοκοίη· τοὺς τε αὖ κατάκλειστον ἐν θύραις καὶ
σκότῳ φυλάττοντας, ὅπως αὐτοῖς παχύτερος γενοίμην,
καὶ πιμελής, καὶ ὑπέρογκος, ἐπιμελουμένους, οὔτε
προσαπτομένους αὐτούς, οὔτε εἰς τὸ φῶς προάγοντας, f
ὡς μηδὲ ὀφθείην πρὸς τινος, ἀνοήτους ἐνόμιζον εἶναι, καὶ
ὑβριστὰς, οὐδὲν ἀδικοῦντά με ὑπὸ τοσοῦτοις θεσμοῖς
κατασῆποντας· οὐκ εἰδότας ὡς μετὰ μικρὸν ἀπίασιν,
ἀλλὰ τινὶ τῶν εὐδαιμόνων με καταλιπόντες. Οὐτ' οὖν
ἐκείνους, οὔτε τοὺς πᾶν προχείρους εἰς ἐμὲ τούτους g

ἐπαινῶ, ἀλλὰ τοὺς, ὅπερ ἄριστόν ἐστι, μέτρον ἐπιθήσον-
 τας τῷ πράγματι, καὶ μήτε ἀφεξομένους τοπαράπαν,
 μήτε προησομένους τὸ ὅλον. σκόπει γὰρ, ὦ Ζεῦ, πρὸς
 τοῦ Διὸς, εἴ τις νόμῳ γήμας γυναῖκα νέαν, καὶ καλὴν,
 a ἔπειτα μήτε φυλάττοι, μήτε ζηλοτυποῖ τοπαράπαν,
 ἀφιεῖς καὶ βαδίζειν ἔνθα ἂν ἐθέλοι νύκτωρ, καὶ μεθ'
 ἡμέραν, καὶ ξυνεῖναι τοῖς βουλομένοις, μᾶλλον δὲ αὐτὸς
 ἀπάγοι μοιχευθησομένην, ἀνοίγων τὰς θύρας, καὶ μασ-
 τροπεύων, καὶ πάντας ἐπ' αὐτὴν καλῶν, ἄρα ὁ τοιοῦ-
 b τος ἔραῖν δόξειεν ἄν; οὐ σύ γε, ὦ Ζεῦ, τοῦτο φαίης ἄν,
 ἔρασθεῖς πολλάκις. Εἰ δέ τις ἔμπαλιν ἐλευθέραν γυ-
 ναῖκα εἰς τὴν οἰκίαν νόμῳ παραλαβὼν ἐπ' ἀρότῳ παί-
 δων γνησίῳν, ὁ δὲ μήτε αὐτὸς προσάπτοιτο ἀκμαίας
 καὶ καλῆς παρθένου, μήτε ἄλλῳ προσβλέπειν ἐπιτρέ-
 c ποι, ἄγονον δὲ καὶ στείραν κατακλείσας παρθενεύοι,
 καὶ ταῦτα ἔραῖν φάσκων, καὶ δῆλος ἂν ἀπὸ τῆς χροῆας,
 καὶ τῆς σαρκὸς ἐκτετηκυίας, καὶ τῶν ὀφθαλμῶν ὑποδε-
 δουκότων, ἐσθ' ὅπως ὁ τοιοῦτος οὐ παραπαίειν δόξειεν
 ἄν, † δέον παιδοποιεῖσθαι, καὶ ἀπολαύειν τοῦ γάμου,
 d καταμαραίνων εὐπρόσωπον οὕτω καὶ ἐπέραστον κόρην,
 καθάπερ ἴερειαν τῇ Θεσμοφόρῳ τρέφων διὰ παντὸς τοῦ
 βίου; ταῦτα καὶ αὐτὸς ἀγανακτῶ, πρὸς ἐνίων μὲν ἀτί-
 μως λακτιζόμενος καὶ λαφυσσόμενος, καὶ ἐξαντλούμε-
 νος· ὑπ' ἐνίων δὲ, ὥσπερ στιγματίας δραπέτης πεπεδη-
 e μένος. ΖΕΥΣ. Τί οὖν ἀγανακτεῖς κατ' αὐτῶν; διδύα-
 σι γὰρ ἄμφω καλὴν τὴν δίκην· οἱ μὲν, ὥσπερ ὁ Τάν-
 ταλος, ἄποτοι καὶ ἄγευστοι, καὶ ξηροὶ τὸ στόμα, ἐπι-
 κεχηνότες μόνον τῷ χρυσίῳ· οἱ δὲ, καθάπερ ὁ Φινεύς,
 ἀπὸ τῆς φάρυγγος τὴν τροφὴν ὑπὸ τῶν ἀρπυιῶν ἀφαι-
 f ρεύμενοι. ἀλλ' ἄπιθι ἤδη σφρονεστέρῳ παραπολὺ τῷ
 Τίμωνι ἐντευζόμενος. ΠΛΟΥΤ. Ἐκεῖνος γὰρ πότε
 παύσεται ὥσπερ ἐκ κοφίνου τετρυπημένου, πρὶν ὅπως
 εἰσρῆναί με, κατὰ σπουδὴν ἐξαντλῶν, φθάσαι βουλό-
 μενος τὴν ἐπιρροὴν, μὴ ὑπέραντλος εἰσπεσῶν ἐπικλύσω
 g αὐτόν; ὥστε ἐς τὸν τῶν Δαναΐδων πίθον ὑδροφορήσειν

μοι δοκῶ, καὶ μάτην ἐπαντλήσειν, τοῦ κύτους μὴ στέγοντος· ἀλλὰ πρὶν εἰσρυῆναι, σχεδὸν ἐκχυθησομένου τοῦ ἐπιρρέοντος· οὕτως εὐρύτερον τὸ πρὸς τὴν ἐκχυσιν κεχηνὸς τοῦ πίθου, καὶ ἀκάλυτος ἢ ἕξοδος. ΖΕΥΣ. Οὐκ οὖν εἰ μὴ ἐμφράξῃται τὸ κεχηνὸς τοῦτο, καὶ εἰς τὸ a
 ἄπαξ ἀναπεπταμένον, ἐκχυθέντος ἐν βραχεῖ σου, ῥαδίας εὐρήσει τὴν διφθέραν αὐθις, καὶ τὴν δίκηλλαν ἐν τῇ τρυγί τοῦ πίθου. ἀλλ' ἄπιτε ἤδη, καὶ πλουτίζετε αὐτόν· σὺ δὲ μέμνησο, ᾧ Ἑρμῆ, ἐπανιῶν, πρὸς ἡμᾶς ἄγειν τοὺς Κύκλωπας ἐκ τῆς Αἴτνης, ὅπως τὸν b
 κεραυνὸν ἀκονήσαντες ἐπισκευάσωσιν, ὡς ἤδη γε τεθηγμένου αὐτοῦ δεησόμεθα. ΕΡΜ. Προΐωμεν, ᾧ Πλοῦτε. τί τοῦτο; ὑποσκάζεις; ἐλελήθεις με, ᾧ γεννάδα, οὐ τυφλὸς μόνον, ἀλλὰ καὶ χωλὸς ἄν. ΠΛΟΥΤ. Οὐκ αἰεὶ τοῦτο, ᾧ Ἑρμῆ, ἀλλ' ὅποταν μὲν c
 ἀπίω παρά τινα πεμφθεὶς ὑπὸ τοῦ Διὸς, οὐκ οἶδ' ὅπως βραδύς εἰμι καὶ χωλὸς ἀμφοτέροις, ὡς μόλις τελεῖν ἐπὶ τὸ τέρμα, προγηράσαντος ἐνίοτε τοῦ περιμένοντος. ὅποταν δὲ ἀπαλλάττεσθαι δέη, πτηνὸν ὄψει, πολὺ τῶν ὀρνέων ἀκύτερον. ἅμα γοῦν ἔπεσεν ἢ ὑσπληγξ, d
 καὶ γὰρ ἤδη ἀνακηρύττομαι νενικηκῶς, ὑπερπηθήσας τὸ στάδιον, οὐδὲ ἰδόντων ἐνίοτε τῶν θεατῶν. ΕΡΜ. Οὐκ ἀληθῆ ταῦτα φῆς. ἐγὼ δὲ καὶ πολλοὺς ἄν εἰπεῖν ἔχοιμί σοι, χθῆς μὲν οὐδὲ ὀβολόν, ὥστε πρίασθαι βρόχον, ἐσχηκότας, ἄφνω δὲ τήμερον πλουσίους, καὶ πολυε
 τελεῖς, ἐπὶ λευκοῦ ζεύγους ἐξελαύνοντας, οἷς οὐδὲ κἄν ὄνος ὑπῆρξε πάποτε. καὶ ὅμως πορφυροὶ καὶ χρυσόχειρες περιέρχονται, οὐδ' αὐτοὶ πιστεύοντες οἶμαι ὅτι μὴ † ὄναρ πλουτοῦσιν. ΠΛΟΥΤ. Ἐτεροῖον τοῦτ' ἐστίν, ᾧ Ἑρμῆ, καὶ οὐχὶ τοῖς ἐμαυτοῦ ποσὶ βαδίζω τότε· f
 οὐδὲ ὁ Ζεὺς, ἀλλ' ὁ Πλούτων ἀποστέλλει με παρ' αὐτούς, ἅτε πλουτοδότης, καὶ μεγαλόδωρος καὶ αὐτὸς ἄν. δηλοῖ γοῦν καὶ τῷ ὀνόματι. ἐπειδὴν τοίνυν μετοικισθῆναι δέη με παρ' ἑτέρου πρὸς ἕτερον, ἐς δέλτον ἐμβαλόντες με, καὶ κατασημηνάμενοι ἐπιμελῶς, φορηδὸν g

ἀράμενοι, μετακομίζουσι. καὶ ὁ μὲν νεκρὸς ἐν σκοτεινῶν
 που τῆς οἰκίας πρόκειται, ὑπὲρ τὰ γόνατα παλαιῶ τῆ
 ὀδῶν σκεπόμενος, περιμάχητος ταῖς γαλαῖς. ἐμὲ δὲ οἱ
 ἐπελπίσαντες ἐν τῇ ἀγορᾷ περιμένουσι κεχρηνότες, ὥσ-
 a περ τὴν χελιδόνα προσπετομένην τετριγότες οἱ νεοττοί.
 Ἐπειδὴν δὲ τὸ σημεῖον ἀφαιρεθῆ, καὶ τὸ λῖνον ἐντμηθῆ,
 καὶ ἡ δέλτος ἀνοιχθῆ, καὶ ἀνακηρυχθῆ μου ὁ καινὸς
 δεσπότης, ἥτοι συγγενῆς τις, ἡ κόλαξ, ἡ κατάρατος
 οἰκέτης, ἐκεῖνος μὲν, ὅστις ἂν ἡ ποτε, ἀρπασάμενός με
 b αὐτῇ δέλτῳ, θέει φέρων, ἀντὶ τοῦ τέως Πυρρίου, ἡ
 Δρόμωνος, ἡ Τιβίου, Μεγακλῆς, ἡ Μεγάβυζος, ἡ
 Πρώταρχος μετονομασθεῖς· τοὺς μάτην κεχρηνότητας ἐκεί-
 νους εἰς ἀλλήλους ἀποβλέποντας καταλιπὼν, ἀληθῆς
 ἄγοντας τὸ πένθος, οἷος αὐτοὺς ὁ Δύννος ἐκ μυχοῦ τῆς
 c σαγῆνης διέφυγεν, οὐκ ὀλίγον τὸ θέλας καταπιάν.
 Ὁ δὲ, ἐμπεσὼν ἀθρώως ἐς ἐμὲ ἀπειρόκαλος καὶ παχύ-
 δερμος ἄνθρωπος, ἐτι τὴν πέδην πεφρικῶς, καὶ εἰ παρ-
 ιῶν ἄλλος μαστίζειέ τις, ὄρθιον ἐφιστὰς τὸ οὖς, καὶ
 τὸν μυλῶνα ὥσπερ τὸ ἀνάκτορον προσκυνῶν, οὐκ ἐτι
 d φορητὸς ἐστὶ τοῖς ἐντυγχάνουσιν· ἀλλὰ τοὺς τε ἐλευθέ-
 ρους ὑβρίζει, καὶ τοὺς ὀμοδούλους μαστιγοῖ, ἀποπει-
 ράμενος εἰ καὶ αὐτῶ τὰ τοιαῦτα ἔξεστιν· ἄχρῃ ἂν ἡ ἐς
 πορνιδίον τι ἐμπεσῶν, ἡ ἵπποτροφίας ἐπιθυμήσας, ἡ κό-
 λαξι παραδοὺς ἑαυτὸν ὀμνύουσιν, ἡ μὴν εὐμορφότερον
 e μὲν Νιρέως εἶναι αὐτὸν, εὐγενέστερον δὲ τοῦ Κέκροπος,
 ἡ Κόδρου, συνετώτερον δὲ τοῦ Ὀδυσσεως, πλουσιώτερον
 δὲ συνάμα Κροίσων ἐκκαίδεκα, ἐν ἀκαρεῖ τοῦ χρόνου
 ἄθλιος ἐκχέη τὰ κατ' ὀλίγον ἐκ πολλῶν ἐπιουρκιῶν, καὶ
 ἀρπαγῶν, καὶ πανουργιῶν συνειλεγμένα. ΕΡΜ. Αὐτὰ
 f που σχεδὸν φῆς τὰ γιγνόμενα. ὁπόταν ὁ οὖν αὐτόπους
 βαδίζης, πῶς οὕτω τυφλὸς ἂν εὐρίσκεις τὴν ὁδόν; ἡ
 πῶς διαγινώσκεις ἐφ' οὖς ἂν σε ὁ Ζεὺς ἀποστείλῃ, κρί-
 νας εἶναι τοῦ πλουτεῖν ἀξίους; ΠΛΟΥΤ. Οἷοι γὰρ
 εὐρίσκειν με οἱ τινὲς εἰσι; ΕΡΜ. Μὰ τὸν Δία οὐ
 g πάνυ. οὐ γὰρ Ἀριστείδην καταλιπὼν, Ἴππονίκα καὶ

Καλλία προσήεις, καὶ πολλοῖς ἄλλοις Ἀθηναίων οὐδὲ ὀβολοῦ ἀξίους· πλὴν ἀλλὰ τί πρῶττεις καταπεμφθεῖς;
ΠΛΟΥΤ. Ἄνω καὶ κάτω πλανῶμαι περινοστών, ἄχρις ἂν λάθω τινὲ ἐμπεσών. ὁ δὲ, ὅστις ἂν πρῶτός μοι περιτύχη, ἀπαγαγὼν ἔχει, σὲ τὸν Ἑρμῆν ἐπὶ τῷ παραλόγῳ τοῦ κέρδους προσκυνῶν. **ΕΡΜ.** Οὐκοῦν ἐξηπάτηται ὁ Ζεὺς, οἰόμενός σε κατὰ τὰ αὐτῶ δοκοῦντα πλουτίζειν ὅσους ἂν οἴηται τοῦ πλουτεῖν ἀξίους;
ΠΛΟΥΤ. Καὶ μάλα δικαίως, ὦ γὰρ θεέ, ὅσγε τυφλὸν ὄντα εἰδῶς, ἐπεμπεν ἀναζητήσοντα δυσέυρετον οὕτω β χρῆμα, καὶ προπολλοῦ ἐκλελοιπὸς ἐκ τοῦ βίου· ὅπερ οὐδ' ὁ Λυγκεὺς ἂν ἐξεύροι ῥαδίως, ἀμαυρὸν οὕτω καὶ μικρὸν ὄν. τοιγαροῦν ἄτε τῶν μὲν ἀγαθῶν ὀλίγων ὄντων, πονηρῶν δὲ πλείστων ἐν ταῖς πόλεσι τὸ πᾶν ἐπεχόντων, ῥᾶον ἐς τοὺς τοιοῦτους ἐμπίπτω περιῶν, καὶ σαγηνεύομαι πρὸς αὐτῶν. **ΕΡΜ.** Εἶτα πῶς, ἐπειδὴν καταλίπης αὐτούς, ῥαδίως φεύγεις, οὐκ εἰδῶς τὴν ὁδόν;
ΠΛΟΥΤ. Ὁξυδερκῆς τότε πῶς καὶ ἀρτίπους γίγνομαι πρὸς μόνον τὸν καιρὸν τῆς φυγῆς. **ΕΡΜ.** Ἐτι δὴ μοι καὶ τοῦτο ἀπόκρισαι, πῶς τυφλὸς ὢν, εἰρήσεται d γὰρ, καὶ προσέτι ἄχρὸς, καὶ βαρὺς ἐκ τοῖν σκελοῖν, τοσούτους ἐραστὰς ἔχεις, ὥστε πάντας ἀποβλέπειν εἰς σέ; καὶ τυχόντας μὲν, εὐδαιμονεῖν οἶσθαι· εἰ δὲ ἀποτύχοιεν, οὐκ ἀνέχεσθαι ζῶντας; οἶδα γοῦν τινὰς οὐκ ὀλίγους αὐτῶν οὕτω σου δυσέρωτας ὄντας, ὥστε καὶ εἰς e βαθυκῆτα πόντον † φέροντες ἐρρίψαν αὐτούς, καὶ πετρῶν κατ' ἡλιβάτων, ὑπερορᾶσθαι νομίζοντες ὑπὸ σοῦ, ὅτιπερ οὐδὲ τὴν † ἀρχὴν ἐώρας αὐτούς. πλὴν ἀλλὰ καὶ σὺ ἂν εὖ οἶδα ὅτι ὁμολογήσειας, εἴτι ξυνίης σουτοῦ, κορυβαντιᾶν αὐτούς, ἐρωμένῳ τοιοῦτῳ ἐπιμεμηνότηας. f
ΠΛΟΥΤ. Οἶει γὰρ τοιοῦτον οἶός εἰμι ὁρᾶσθαι αὐτοῖς, χωλὸν ἢ τυφλόν, ἢ ὅσα ἄλλὰ μοι πρόσεστιν;
ΕΡΜ. Ἀλλὰ πῶς, ὦ Πλουῦτε, εἰ μὴ τυφλοὶ καὶ αὐτοὶ πάντες εἰσὶ; **ΠΛΟΥΤ.** Οὐ τυφλοὶ, ὦ ἄριστε· ἀλλ' ἢ ἄγνοια, καὶ ἡ ἀπάτη, αἵπερ νῦν κατέχουσι τὰ g

πάντα, ἐπισκιάζουσιν αὐτούς· ἔτι δὲ καὶ αὐτὸς, ὡς μὴ παντάπασιν ἄμορφος εἶην, προσωπεῖον περιθέμενος ἐρασμιώτατον, διάχρυσον, καὶ λιθοκόλλητον, καὶ ποικίλα ἐνδύς, ἐντυγχάνω αὐτοῖς. οἱ δὲ, αὐτοπρόσωπον οἰόμενοι

a ὄρᾶν τὸ κάλλος, ἐρῶσι, καὶ ἀπόλλυνται μὴ ἐντυγχάνοντες. ὡς εἴ γε τις αὐτοῖς, ὄλον ἀπογυμνώσας, ἐπέδειξέ με, δῆλον ὡς κατεγίνωσκον ἂν αὐτῶν, ἀμβλυώττοντες τὰ τηλικαῦτα, καὶ ἐρῶντες ἀνερέστων καὶ ἀμόρφων πραγμάτων. ΕΡΜ. Τί οὖν ὅτι καὶ ἐν αὐτῷ ἤδη τῷ

b πλουτεῖν γενόμενοι, καὶ τὸ προσωπεῖον αὐτὸ περιθέμενοι, ἔτι ἐξαπατῶνται; καὶ ἦν τις ἀφαιρῆται αὐτούς, θᾶττον ἂν τὴν κεφαλὴν ἢ τὸ προσωπεῖον πρόοιντο; οὐ γὰρ δὴ καὶ τότε ἀγνοεῖν εἰκὸς αὐτοῦς, ὡς ἐπίχριστος ἢ εὐμορφία ἐστίν, ἐνδοθεν τὰ πάντα ὄρῶντας. ΠΛΟΥΤ.

c Οὐκ ὀλίγα, ὦ Ἐρμῆ, καὶ πρὸς τοῦτό μοι συναγωνίζεται. ΕΡΜ. Τὰ ποῖα; ΠΛΟΥΤ. Ἐπειδὴν τις ἐντυχὼν τοπρῶτον, ἀναπετάσας τὴν θύραν εἰσδέχεταιί με, συμπαρεισέρχεται μετ' ἐμοῦ λαθῶν ὁ τύφος, καὶ ἡ ἄνοια, καὶ ἡ μεγαλαυχία, καὶ ἡ μαλακία, καὶ ὕβρις,

d καὶ ἀπάτη, καὶ ἄλλα ἄττα μυρία. ὑπὸ δὴ τούτων ἀπάντων καταληφθεὶς τὴν ψυχὴν, θουμάζει τε τὰ οὐ θαυμαστά, καὶ ὀρέγεται τῶν φευκτῶν· καὶ μὲ τὸν πάντων ἐκείνων πατέρα τῶν εἰσέληλυθότων κακῶν τέθηπε, δορυφορούμενον ὑπ' αὐτῶν, καὶ πάντα πρότερον πάθοι

e ἂν, ἢ ἐμὲ πρόεσθαι ὑπομείνειεν ἂν. ΕΡΜ. Ὡς δὲ λείος εἶ, ὦ Πλοῦτε, καὶ ὀλισθηρὸς, καὶ δυσκάθεκτος, καὶ διαφευκτικὸς, οὐδεμίαν ἀντίλαβὴν παρεχόμενος βεβαίαν, ἀλλ' ὡσπερ ἐγχέλεις, ἢ οἱ ὄφεις, διὰ τῶν δακτύλων δραπετεύεις οὐκ οἶδα ὅπως ἢ Πενία δ' ἐμ-

f παλιν ἰξώδης τε, καὶ εὐλαβὴς, καὶ μυρία τὰ ἄγκιστρα ἐκπεφυκότα ἐξ ἅπαντος τοῦ σώματος ἔχουσα, ὡς πλησιάσαντας εὐθὺς ἔχεσθαι, καὶ μὴ ἔχειν ῥαδίως ἀπολυθῆναι. ἀλλὰ μεταξὺ ἤδη φλυαροῦντας ἡμᾶς πρᾶγμα οὐ μικρὸν διέλαθε. ΠΛΟΥΤ. Τὸ ποῖον; ΕΡΜ.

g Ὅτι τὸν Θησαυρὸν οὐκ ἐπηγαγόμεθα, οὐπερ ἔδει μά-

λιστα. ΠΛΟΥΤ. Θάρρει τούτου γε ἕνεκα. ἐν τῇ γῇ αὐτὸν καταλείπων, ἀνέρχομαι παρ' ὑμᾶς, ἐπισκήψας ἔνδον μένειν ἐπικλεισάμενον τὴν θύραν, ἀνοίγειν δὲ μηδεμί, ἢν μὴ ἐμοῦ ἀκούσῃ βοήσαντος. ΕΡΜ. Οὐκ οὖν ἐπιβαίνωμεν ἤδη τῆς Ἀττικῆς. καὶ μοι ἔπου ἔχόμενος τῆς χλαμύδος, ἄχρις ἂν πρὸς τὴν ἐσχατιὰν ἀφίκαμαι. ΠΛΟΥΤ. Εὖ ποιεῖς, ὦ Ἐρμῆ, χειραγωγῶν, ἐπεὶ ἦν γε ἀπολίπῃς με, Ὑπερβόλω τάχα ἢ Κλέωνι ἐμπεσοῦμαι περινοστῶν. ἀλλὰ τίς ὁ ψόφος οὗτός ἐστι, καθάπερ σιδήρου πρὸς λίθον. ΕΡΜ. Ὅτι β μων οὗτοσὶ σκάπτει πλησίον ὄρειον, καὶ ὑπόλιθον γῆδιον. παπαί, καὶ ἡ Πενία πάρεστι, καὶ ὁ Πόνος ἐκεῖνος· ἡ Καρτερία δὲ, καὶ ἡ Σοφία, καὶ ἡ Ἀνδρία, καὶ ὁ τοιοῦτος ὄχλος τῶν ὑπὸ τῷ λιμῷ ταπτομένων ἀπάντων, πολὺ ἀμείνους τῶν σῶν δορυφόρων. ΠΛΟΥΤ. Τίς οὖν οὐκ ἀπαλλαττόμεθα, ὦ Ἐρμῆ, τὴν ταχίστην; οὐ γὰρ ἂν τι ἡμεῖς δράσαιμεν ἀξιόλογον πρὸς ἄνδρα ὑπὸ τηλικούτου στρατοπέδου περιεσχημένον. ΕΡΜ. Ἄλλως ἔδοξε τῷ Διί· μὴ ἀποδειλιῶμεν οὖν. ΠΕΝ. Ποῖ τοῦτον ἀπάγεις, ὦ Ἀργειφόντα, χειραγωγῶν; ΕΡΜ. d Ἐπὶ τουτονὶ τὸν Τίμωννα ἐπέμφθημεν ὑπὸ τοῦ Διός. ΠΕΝ. Νῦν ὁ Πλοῦτος ἐπὶ Τίμωννα, ὁπότε αὐτὸν ἐγὼ κακῶς ἔχοντα ὑπὸ τῆς Τρυφῆς παραλαβοῦσα, τουτοισὶ παραδοῦσα, τῇ Σοφίᾳ καὶ τῷ Πόνῳ, γενναῖον ἄνδρα καὶ πολλοῦ ἄξιον ἀπέδειξα; οὕτως ἄρα εὐκαταφρόνητος e ὑμῖν ἡ Πενία δοκῶ, καὶ εὐαδίκητος, ὥσθ' ὃ μόνον κτήμα εἶχον, ἀφαιρεῖσθέ με, ἀκριβῶς πρὸς ἀρετὴν ἐξεργασμένον, ἢν αὐθις ὁ Πλοῦτος παραλαβὼν αὐτὸν, Ὑβρεὶ καὶ Τύφῳ ἐγχειρίσας, ὅμοιον τῷ πάλαι, μαλθακὸν, καὶ ἀγεννή, καὶ ἀνόητον ἀποφήνας, ἀποδῶ πά- f λιν ἐμοὶ ῥόκος ἤδη γεγεννημένον; ΕΡΜ. Ἐδοξε ταῦτα, ὦ Πενία, τῷ Διί. ΠΕΝ. Ἀνέρχομαι καὶ ὑμεῖς δὲ, ὦ Πόνε, καὶ Σοφία, καὶ οἱ λοιποὶ, ἀκολουθεῖτέ μοι. οὗτος δὲ τάχα εἴσεται, οἷαν με οὖσαν ἀπολείψει, ἀγαθὴν συνεργὸν, καὶ διδάσκαλον τῶν ἀρίστων· ἢ συνῶν, g

- ὑγιεινὸς μὲν τὸ σῶμα, ἐρρώμενος δὲ τὴν γνώμην διετέ-
 λεσεν, ἀνδρὸς βίον ζῶν, καὶ πρὸς αὐτὸν ἀποβλέπων· τὰ
 δὲ περιττὰ καὶ πολλὰ ταῦτα, ὥσπερ ἐστίν, ἀλλότρια
 ὑπολαμβάνων. ΕΡΜ. Ἀπέρχονται ἡμεῖς δὲ προσ-
 αἰώμεν αὐτῷ. ΤΙΜ. Τίνες ἐστὲ, ὦ κατάρτατοι; ἢ τί
 βουλόμενοι δεῦρο ἦκετε, ἀνδρα ἐργάτην καὶ μισθοφόρον
 ἐνοχλήσοντες; ἀλλ' οὐ χαίροντες ἄπιτε, μιαιοὶ πάντες
 ὄντες· ἐγὼ γὰρ ὑμᾶς αὐτίκα μάλα βάλλων ταῖς βώ-
 λοις, καὶ τοῖς λίθοις, συντρίψω. ΕΡΜ. Μηδαμῶς, ὦ
 b Τίμων, μὴ βάλῃς· οὐ γὰρ ἀνθρώπους ὄντας βαλεῖς.
 ἀλλ' ἐγὼ μὲν Ἑρμῆς εἰμι, οὗτος δὲ, ὁ Πλοῦτος. ἔπεμψε
 δὲ ὁ Ζεὺς ἐπακούσας τῶν εὐχῶν· ὥστε ἀγαθὴ τύχη δέ-
 χου τὸν ὄλβον, ἀποστὰς τῶν πόνων. ΤΙΜ. Καὶ ὑμεῖς
 οἰμῶξεςθε ἤδη, καίτοι θεοὶ ὄντες, ὡς φατέ· πάντας γὰρ
 c ἅμα καὶ θεοὺς καὶ ἀνθρώπους μισῶ. τουτονὶ δὲ τὸν τυ-
 φλὸν, ὅστις ἂν ἦ, καὶ ἐπιτρίψειν μοι δοκῶ τῇ δικέλλῃ.
 ΠΛΟΥΤ. Ἀπίωμεν, ὦ Ἑρμῆ, πρὸς τοῦ Διὸς, με-
 λαγχολᾶν γὰρ ὁ ἀνθρώπος οὐ μετρίως μοι δοκεῖ, μὴ τι
 κακὸν ἀπέλθω προσλαβών. ΕΡΜ. Μηδὲν σκαιὸν, ὦ
 d Τίμων· ἀλλὰ τὸ πᾶν τοῦτο ἄγχιον, καὶ τραχὺ κατα-
 βαλὼν, προτεινάς τῷ χεῖρι, λάμβανε τὴν ἀγαθὴν τύ-
 χην, καὶ πλοῦτεί πάλιν, καὶ ἴσθι Ἀθηναίων τὰ πρῶτα,
 καὶ ὑπερέρα τῶν ἀχαρίστων ἐκείνων, μόνος αὐτὸς εὐδαι-
 μονῶν. ΤΙΜ. Οὐδὲν ὑμῶν δέομαι· μὴ ἐνοχλεῖτέ μοι·
 e εἰκάνος ἐμοὶ πλοῦτος ἢ δίκηλλα. τὰ δ' ἄλλα, εὐδαιμον-
 ἔστατός εἰμι, μηδενός μοι πλησιάζοντος. ΕΡΜ. Οὐ-
 τως, ὦ τῶν, ἀπανθρώπως;

Τίνδε φέρω Διὶ μῦθον ἀπηνεία τε, κρατερόν τε;

Καὶ μὴν εἰκὸς ἦν μισάνθρωπον μὲν εἶναί σε, τοσαῦτα
 φύπ' αὐτῶν δεινὰ πεπονθότα, μισόθειον δὲ μηδαμῶς, οὐ-
 τως ἐπιμελουμένων σου τῶν θεῶν. ΤΙΜ. Ἀλλὰ σοὶ
 μὲν, ὦ Ἑρμῆ, καὶ τῷ Διὶ πλείστη χάρις τῆς ἐπιμε-
 λείας. τουτονὶ δὲ τὸν Πλοῦτον οὐκ ἂν λάβοιμι. ΕΡΜ.
 Τί δῆ; ΤΙΜ. Ὅτι καὶ πάλαι μυρίων κακῶν μοι

αἴτιος οὗτος κατέστη, κόλαξι τε παραδούς, καὶ ἐπι-
 βούλους ἐπαγαγών, καὶ μῖσος ἐπεγείρας, καὶ ἡδυ-
 παθεία καταφθείρας, καὶ ἐπίφθονον ἀποφήνας· τέλος
 δὲ, ἄφνω καταλιπὼν οὕτως ἀπίστως καὶ προδοτικῶς.
 ἢ βελτίστη δὲ Πενία, πόνοις με τοῖς ἀνδρικωτάτοις κα- a
 ταγυμνάσασα, καὶ μετ' ἀληθείας καὶ παρρησίας προσ-
 ομιλοῦσα, τάτε ἀναγκαῖα κάμνοντι παρεῖχε, καὶ τῶν
 πολλῶν ἐκείνων καταφρονεῖν ἐπαίδευεν, ἐξ αὐτοῦ ἐμοῦ
 τὰς ἐλπίδας ἀπαρτήσασά μοι τοῦ βίου, καὶ δεῖξασα
 ὅστις ἦν ὁ πλοῦτος ὁ ἐμὸς, ὃν οὔτε κόλαξ Δωπεύων, b
 οὔτε συκοφάντης φοβῶν, οὐ δῆμος παροξυνθείς, οὐκ ἐκ-
 κλησιαστής ψηφοφορήσας, οὐ τύραννος ἐπιβουλεύσας
 ἀφελέσθαι δύναιτ' ἄν. Ἐρρωμένως τοιγαροῦν ὑπὸ τῶν
 πόνων, τουτονὶ τὸν ἀγρὸν φιλοπόνως ἐπεργαζόμενος, οὐ-
 δὲν ὄρων τῶν ἐν ἄστει κακῶν, ἱκανὰ καὶ διαρκῆ ἔχω τὰ c
 ἄλφιστα παρὰ τῆς δικέλλης. ὥστε παλίνδρομος ἀπιθι,
 ὦ Ἐρμῆ, τὸν Πλοῦτον ἀπαγαγὼν τῷ Δίῳ. ἐμοὶ δὲ
 τοῦτο ἱκανὸν ἦν πάντας ἀνθρώπους ἠβηδὸν οἰμῶζεν
 ποιῆσαι. EPM. Μηδαμῶς, ὦ γαθέ· οὐ γὰρ πάντες
 εἰσὶν ἐπιτήδειοι πρὸς οἰμωγὴν· ἀλλ' ἔα τὰ ὄργιλα ταυ- d
 τα, καὶ μειρακιώδη, καὶ τὸν Πλοῦτον παραάλαβε. οὔτοι
 ἀπόβλητά εἰσι τὰ δῶρα τὰ παρὰ τοῦ Διός. ΠΛΟΥΤ.
 Βούλει, ὦ Τίμων, δικαιολογήσωμαι πρὸς σέ; ἢ χαλε-
 παίνεις μοι λέγοντι; TIM. Λέγε, μὴ μακρὰ μέντοι,
 μηδὲ μετὰ προοιμίαν, ὥσπερ οἱ ἐπίτριπτοι ῥήτορες· ἀν- e
 ἔξομαι γὰρ σε ὀλίγα λέγοντα, διὰ τὸν Ἐρμῆν τουτονί.
 ΠΛΟΥΤ. Ἐχρῆν μέντοι ἴσως καὶ μακρὰ εἰπεῖν, οὔ-
 τω πολλὰ ὑπὸ σοῦ κατηγορηθέντα· ὅμως δὲ ὅρα εἴ τι
 σε, ὡς φῆς, ἠδίκηκα· ὅς τῶν μὲν ἠδίστων ἀπάντων αἰτίός
 σοι κατέστην, τιμῆς, καὶ προεδρίας, καὶ στεφάνων, καὶ f
 τῆς ἄλλης τρυφῆς· περιβλεπτός δέ τοι καὶ αἰοίδιμος δι'
 ἐμὲ ἦσθα, καὶ περισπούδαστος. εἴ δέ τι χαλεπὸν ἐκ τῶν
 κολάκων πέπονθας, ἀναίτιος ἐγώ σοι· μᾶλλον δὲ αὐτὸς
 ἠδίκημαι τοῦτο ὑπὸ σοῦ, διότι με οὕτως ἀτίμως ὑπέ- g
 βαλλες ἀνδράσι καταράτοις, ἐπαινοῦσι, καὶ καταγοη-

τεύουσι, καὶ πάντα τρόπον ἐπιβουλεύουσί μοι. Καὶ τόγε τελευταῖον ἔφησθα, ὡς προδέδωκά σε· τούναντίον δὲ αὐτὸς ἐγκαλέσαιμί σοι πάντα τρόπον ἀπελαθεὶς ὑπὸ σοῦ, καὶ ἐπὶ κεφαλὴν ἐξωσθεὶς τῆς οἰκίας. τοιγαρ-
a οὔν ἀντὶ μαλακῆς χλαμύδος, ταύτην τὴν διφθέραν ἢ τιμιωτάτη σοι Πενία περιτέθεικεν. ὥστε μάρτυς ὁ Ἑρ-
μῆς οὗτος, πῶς ἰκέτευον τὸν Δία μηκέθ' ἤκειν παρὰ
σέ, οὕτω δυσμενῶς μοι προσενηνεγμένον. ΕΡΜ. Ἄλ-
b λὰ νῦν ὄρα, ὦ Πλοῦτε, οἷος ἤδη γεγένηται; ὥστε Δαρ-
βῶν ξυνδιάτριβε αὐτῶ. καὶ σὺ μὲν σκάπτει ὡς † ἔχεις· σὺ δὲ τὸν Θεσαυρὸν ὑπάγαγε τῇ δικέλλῃ· ὑπακούσεται γὰρ ἐμβοήσαντί σοι. ΤΙΜ. Πειστέον, ὦ Ἑρμῆ, καὶ αὐθις πλουτήτεον. τί γὰρ ἂν καὶ πάθοι τις ὅποτεν οἱ θεοὶ βιάζονται; πλὴν ὄρα γε εἰς οἷά με πράγματα ἐμ-
c βαλεῖς τὸν κακοδαίμονα, ὃς ἄχρι νῦν εὐδαιμονέστατα διάγων, χρυσὸν ἄφνω τοσοῦτον λήψομαι οὐδὲν ἀδική-
σας, καὶ τσαύτας φροντίδας ἀναδέξομαι. ΕΡΜ. Ὑπόστηθι, ὦ Τίμων, δι' ἐμέ, καὶ εἰ χαλεπὸν τοῦτο, καὶ οὐκ οἰστόν ἐστιν, ὅπως οἱ κόλακες ἐκεῖνοι διαρρήγα-
d σιν ὑπὸ τοῦ φθόνου· ἐγὼ δὲ ὑπὲρ τὴν Αἴτην ἐς τὸν οὐ-
ρανὸν ἀναπτήσομαι. ΠΛΟΥΤ. Ὁ μὲν ἀπελήλυθεν, ὡς δοκεῖ· τεκμαίρομαι γὰρ τῇ εἰρυσίᾳ τῶν πτερῶν· σὺ δὲ αὐτοῦ περιμένε· ἀναπέμψω γὰρ σοι τὸν Θεσαυρὸν ἀπελθάν. μᾶλλον δὲ παῖε· σέ φημι Θεσαυρὸν χρυσοῦ,
e ὑπάκουσον Τίμωνι τουτῶ, καὶ πάρασχε σεαυτὸν ἀνε-
λέσθαι. σκάπτει, ὦ Τίμων, βαθείας καταφέρων ἐγὼ δὲ ὑμῖν ὑποστήσομαι. ΤΙΜ. Ἄγε δὴ, ὦ δίκηλλα, νῦν μοι ἐπίρρωσον σεαυτὴν, καὶ μὴ κάμης ἐκ τοῦ βά-
θους τὸν Θεσαυρὸν ἐς τοῦμφανὲς προκαλουμένη. ὦ Ζεῦ
f τρεάστιε, καὶ φίλοι Κορύβαντες, καὶ Ἑρμῆ κερδῶε, πόθεν χρυσίον τοσοῦτον; ἢ που ὄναρ ταυτὰ ἐστι; δέδια γοῦν μὴ ἄνθρακας εὔρω, ἀνεγρόμενος. ἀλλὰ μὴν χρυ-
σίον ἐστὶν ἐπίσημον, ὑπέρυδρον, βαρὺ, καὶ τὴν πρόσοψιν ὑπερήδιστον.

Ἦ χρυσέ, δεξιῶμα κάλλιστον βροτοῖς·

Αἰθόμενον γὰρ πῦρ ἄτε διαπρέπεις, καὶ νύκτωρ, καὶ
 μεθ' ἡμέραν. ἐλθέ, ᾧ φίλτατε, καὶ ἐρασιμιάτατε. νῦν
 πείθομαί γε καὶ Δία ποτὲ γενέσθαι χρυσόν. τίς γὰρ
 οὐκ ἂν παρθένος ἀναπεπταμένοις τοῖς κόλποις ὑποδέξ- a
 αιτο οὕτω καλὸν ἐραστὴν διὰ τοῦ τέγουσ καταρρέοντα;
 Ἦ Μίδα, καὶ Κροῖσε, καὶ τὰ ἐν Δελφοῖς ἀναθήματα,
 ὡς οὐδὲν ἄρα ἦτε ὡς πρὸς Τίμωνα, καὶ τὸν Τίμωνος
 πλουῦτον, ᾧ γε οὐδὲ βασιλεὺς ὁ Περσῶν ἴσος. ᾧ δίκελλα,
 καὶ φίλτάτη διφθέρα, ὑμᾶς μὲν τῷ Πανὶ τούτῳ ἀνα- b
 θεῖναι καλόν· αὐτὸς δὲ ἤδη πᾶσαν πριάμενος τὴν ἐσχα-
 τιάν, πυργίον οἰκοδομησάμενος ὑπὲρ τοῦ Δησαυροῦ, μόν-
 ω ἐμοὶ ἰκανὸν ἐνδιαιτᾶσθαι, τὸν αὐτὸν καὶ τάφον
 ἀποθανῶν ἕξειν μοι δοκῶ. Δεδόχθω δὲ ταῦτα, καὶ
 νενομοθετήσθω πρὸς τὸν ἐπίλοιπον βίον, ἀμιξία πρὸς c
 ἅπαντας, καὶ ἀγνωσία, καὶ ὑπεροψία· φίλος δὲ, ἢ ξέ-
 νος, ἢ ἑταῖρος, ἢ Ἐλέου βωμὸς, ὕβλος πολὺς· καὶ τὸ
 οἰκτεῖραι δακρύοντα, ἢ ἐπικουρῆσαι δεομένῳ, παρανο-
 μία, καὶ καταλύσις τῶν ἐθῶν· μονήρης δὲ ἢ δίαίτια κα-
 θάπερ τοῖς λύκοις, καὶ φίλος εἰς Τίμων. Οἱ δὲ ἄλλοι d
 πάντες ἐχθροὶ, καὶ ἐπίβουλοι· καὶ τὸ προσομιλῆσαι
 τινὶ αὐτῶν, μίασμα. καὶ εἴ τινα ἴδω μόνον, ἀποφραῖς ἢ
 ἡμέρα. καὶ ὅλως ἀνδριάντων λιθίνων, ἢ χαλκῶν, μηδὲν
 ἡμῖν διαφερέτωσαν· καὶ μήτε κήρυκα δεχώμεθα παρ'
 αὐτῶν, μήτε σπονδὰς σπενδώμεθα· ἢ ἐρημία δὲ ὅρος e
 ἔστω πρὸς αὐτούς. φυλέται δὲ, καὶ φράτορες, καὶ δη-
 μόται, καὶ ἢ πατρίς αὐτῆ, ψυχρὰ, καὶ ἀνωφελῆ ὀνό-
 ματα, καὶ ἀνόητων ἀνδρῶν φιλοτιμήματα. πλουτεῖται
 δὲ Τίμων μόνος, καὶ ὑπεροράτω ἅπάντων, καὶ τρυφάτω
 μόνος καθ' ἑαυτὸν, κολακείας καὶ ἐπαίνων φορτικῶν f
 ἀπὴλλαγμένος· καὶ θεοῖς θυέτω, καὶ εὐωχεῖσθω μόνος,
 ἑαυτῷ γείτων καὶ ὄμορος, ἐκσειῶν τῶν ἄλλων. καὶ ἅπαξ
 ἑαυτὸν δεξιῶσασθαι δεδόχθω, ἣν δέη ἀποθανεῖν, ἢ αὐτῷ
 στέφανον ἐπενευγεῖν. Καὶ ὄνομα μὲν ἔστω ὁ Μισάν-
 θρωπος ἥδιστον. τοῦ τρόπου δὲ γνωρίσματα, δυσκολία, g

καὶ τραχύτης, καὶ σκαιοτήτης, καὶ ὀργῆ, καὶ ἀπανθρωπία. εἰ δέ τινα ἴδοιμι ἐν πυρὶ διαφθειρόμενον, καὶ σβεννύναι ἰκετεύοντα, πίστη καὶ ἐλαίῳ κατασβεννύναι. καὶ ἦν τινα τοῦ χειμῶνος ὁ ποταμὸς παραφέρει, ὁ δὲ, a τὰς χεῖρας ὀρέγων, ἀντιλαβέσθαι δεῖται, ἄθειν καὶ τοῦτον ἐπὶ κεφαλὴν βαπτίζοντα, ὡς μὴδὲ ἀνακύψαι δυνηθείη· οὕτω γὰρ ἂν τὴν ἴσην ἀπολάβοιεν. Εἰσηγήσατο τὸν νόμον Τίμων Ἐχεκρατίδου Κολυττεύς, † ἐπεψήφισε τῇ ἐκκλησίᾳ Τίμων ὁ αὐτός· εἶεν, ταῦτα b ἡμῖν δεδόχθω, καὶ ἀνδρικῶς ἐμμένωμεν αὐτοῖς. Πλήν ἀλλὰ περὶ πολλοῦ ἂν ἐποησάμην ἅπασι γνώριμά πως ταῦτα γενέσθαι, διότι ὑπερπλουτῶ· ἀγχόνῃ γὰρ ἂν τὸ πρῶγμα γένοιτο αὐτοῖς. καίτοι τί τοῦτο; φεῦ τοῦ τάχους. πανταχόθεν συνθέουσι κεκοιμημένοι, καὶ πνευσ- c τιῶντες, οὐκ οἶδα ὅθεν ὀσφρανόμενοι τοῦ χρυσίου. πρότερον οὖν ἐπὶ τὸν πάγον τοῦτον ἀναβάς ἀπελάυνω αὐτούς τοῖς λίθοις, ἐξ ὑπερδεξίων ἀκροβολιζόμενος, ἢ τόγε τοσοῦτον παρανομήσομεν, εἰσάπαξ αὐτοῖς ὀμιλήσαντες, ὡς πλεον ἀνιῶντο παρορώμενοι. τοῦτο οἶμαι καὶ ἄμει- d νον, ὥστε δεχώμεθα ἤδη αὐτούς, ὑποστάντες. Φέρε ἴδω, τίς ὁ πρῶτος αὐτῶν οὗτός ἐστι; Γναθωνίδης ὁ κόλαξ, ὁ πρῶτον ἔρανον αἰτήσαντί μοι ὀρέξας τὸν βρόχον, πίθους ὄλους παρ' ἐμοὶ πολλάκις ἐμημεκῶς· ἀλλ' εὖγε ἐποίησεν ἀφικόμενος. οἰμῶξεται γὰρ πρὸ τῶν ἄλλων. e ΓΝΑΘ. Οὐκ ἐγὼ ἔλεγον ὡς οὐκ ἀμελήσουσι Τίμωνος ἀγαθοῦ ἀνδρὸς οἱ θεοί; χαῖρε Τίμων εὐμορφότατε, καὶ ἠδιστε, καὶ συμποτικώτατε. ΤΙΜ. Νῆ καὶ σύγε, ὦ Γναθωνίδη, γυπῶν ἀπάντων βορώτατε, καὶ ἀνθρώπων ἐπιτριπτότατε. ΓΝΑΘ. Ἄσι φιλοσκάμμων σύγε· ἀλλὰ f ποῦ τὸ συμπόσιον; ὡς καινόν τι σοι ἄσμα τῶν † νεοδιδάκτων διθυράμβων ἤκω κομίζων. ΤΙΜ. Καὶ μὴν ἐλεγείᾳ γε ἄση μάλα περιπαθῶς ὑπὸ ταύτῃ τῇ δικέλλῃ. ΓΝΑΘ. Τί τοῦτο; παίεις, ὦ Τίμων; μαρτύρομαι· ὦ Ἡράκλεις, ἰοῦ, ἰοῦ, προκαλοῦμαί σε τραύματος εἰς g Ἄρειον πάγον. ΤΙΜ. Καὶ μὴν ἂν γε μικρὸν ἐπι-

βραδύνης, φόνου τάχα προκεκλήθη με. ΓΝΑΘ. Μηδαμῶς ἀλλὰ σύ γε πάντως τὸ τραῦμα ἴασαι, μικρὸν ἐπιπάσας τοῦ χρυσίου δεινῶς γὰρ ἰσχαιμόν ἐστι τὸ φάρμακον. ΤΙΜ. "Ἐπι μένεις; ΓΝΑΘ. "Ἀπειμι, σὺ δὲ οὐ χαιρήσεις οὕτω σκαιὸς ἐκ χρηστοῦ γενόμενος. ΤΙΜ. Τίς οὗτός ἐστιν ὁ προσιῶν, ὁ ἀναφαιλάντιας; Φιλιάδης, κολάκων ἀπάντων ὁ βδελυρώτατος. οὗτος δὲ παρ' ἐμοῦ ἀγρὸν ὅλον λαβὼν, καὶ τῇ θυγατρὶ προῖκα δύο τάλαντα, μισθὸν τοῦ ἐπαίνου, ὅποτε ἄσαντά με, πάντων σιωπῶντων, μόνος ὑπερεπήνεσεν, ἐπομο-
 σάμενος ᾠδικότερον εἶναι τῶν κύκνων, ἐπειδὴ νοσοῦντα πρῶην εἶδέ με, καὶ προσῆλθον ἐπικουρίας δεόμενος, πληγὰς ὁ γενναῖος προσενέτεινε. ΦΙΛ. "Ὡ τῆς ἀναισχυντίας, νῦν Τίμωνα γνωρίζετε; νῦν Γναθωνίδης φίλος καὶ συμπότης; τοιγαροῦν δίκαια πέπονθεν οὗτος ἀχά-
 ριστος ἄν. ἡμεῖς δὲ οἱ πάλαι ξυνήθεις, καὶ ξυνέφηβοι, καὶ δημόται, ὅμως μετριάζομεν, ὡς μὴ ἐπιπηδᾶν δοκῶμεν. χαῖρε, ᾧ δέσποτα, καὶ † ὅπως τοὺς μιαινοὺς τούτους κόλακας φυλάξῃ, τοὺς ἐπὶ τῆς τραπέζης μόνον, τὰ ἄλλα δὲ κοράκων οὐδὲν διαφέροντας. οὐκ ἔτι πισ-
 τευτέα τῶν νῦν οὐδενί· πάντες ἀχάριστοι, καὶ πονηροί. ἐγὼ δὲ τάλαντόν σοι κομίζων, ὡς ἔχοις πρὸς τὰ κατεπιείγοντα χρῆσθαι, καθ' ὁδὸν ἤδη πλησίον ἤκουσα, ὡς πλουτοίης ὑπερμεγέθη τινὰ πλοῦτον. ἤκω τοιγαροῦν ταῦτά σε νουθετήσαν· καίτοι σύ γε οὕτω σοφὸς ἄν, ε οὐδὲν ἴσως δεήσῃ τῶν παρ' ἐμοῦ λόγων, ὅς καὶ τῷ Νέστορι τὸ δέον παραινέσειας ἄν. ΤΙΜ. "Ἔσται ταῦτα, ᾧ Φιλιάδῃ· πλὴν ἀλλὰ πρόσιθι, ὡς καὶ σὲ φιλοφρονήσωμαι τῇ δικέλλῃ. ΦΙΛ. "Ἀνθρωποι, κατέαγα τοῦ κρανίου ὑπὸ τοῦ ἀχαρίστου, διότι τὰ συμφέροντα ἐνου-
 θέτουν αὐτόν. ΤΙΜ. Ἴδου τρίτος οὗτος ὁ ῥήτωρ Δημέας προσέρχεται, ψήφισμα ἔχων ἐν τῇ δεξιᾷ, καὶ συγγενὴς ἡμέτερος εἶναι λέγων. οὗτος ἐκκαίδεκα παρ' ἐμοῦ τάλαντα μιᾶς ἡμέρας ἐκτίσας τῇ πόλει· (κατα-
 δεδίκαστο γὰρ, καὶ ἐδέδετο, οὐκ ἀποδιδούς, καὶ γὰρ ἐλε-
 g

ἦσας ἐλυσάμην αὐτόν·) ἐπειδὴ πρόην ἔλαχε τῇ Ἐρεχ-
 θίδι φυλῇ διανέμειν τὸ Δεωρικόν, καὶ γὰρ προσῆλθον
 αἰτῶν τὸ † γιγνόμενον, οὐκ ἔφη γνωρίζειν πολίτην ὄντα
 με. ΔΗΜ. Χαῖρε, ᾧ Τίμων, τὸ μέγα ὄφελος τοῦ
 α γένους, τὸ ἔρεισμα τῶν Ἀθηναίων, τὸ πρόβλημα τῆς
 Ἑλλάδος· καὶ μὴν πάλαι σε ὁ δῆμος ξυνειλεγμένος,
 καὶ αἱ βουλαὶ ἀμφοτέραι περιμένουσι· πρότερον δὲ
 ἀκουσον τὸ ψήφισμα, ὃ ὑπὲρ σοῦ γέγραφα· Ἐπειδὴ
 Τίμων ὁ Ἐχεκρατίδου, Κολυττεύς, ἀνὴρ οὐ μόνον κα-
 βλὸς καὶ γαθός, ἀλλὰ καὶ σοφός, ὡς οὐκ ἄλλος ἐν τῇ
 β Ἑλλάδι, παρὰ πάντα χρόνον διατελεῖ τὰ ἀριστα πρᾶτ-
 των τῇ πόλει· νενίκηκε δὲ πύξ, καὶ πάλην, καὶ δρόμον,
 ἐν Ὀλυμπίᾳ μιᾶς ἡμέρας, καὶ τελείῳ ἄρματι καὶ
 συναρίδι παλικῆ·—ΤΙΜ. Ἄλλ' οὐδὲ † ἐθεώρησα ἐγὼ
 c πώποτε εἰς Ὀλυμπίαν. ΔΗΜ. Τί οὖν; Δεωρήσεις
 ὕστερον· τὰ τοιαῦτα δὲ πολλὰ προσκεῖσθαι ἄμεινον.
 καὶ ἠρίστευσε δὲ ὑπὲρ τῆς πόλεως πέρυσι πρὸς Ἀχαρ-
 νέας, καὶ κατέκοψε Πελοποννησίων δύο μοίρας·—ΤΙΜ.
 Πῶς; διὰ γὰρ τὸ μὴ ἔχειν ὄπλα, οὐδὲ † προεγράφη
 d ἐν τῷ καταλόγῳ. ΔΗΜ. Μέτρια τὰ περὶ σουτοῦ
 λέγεις, ἡμεῖς δὲ ἀχάριστοι ἂν εἴημεν ἀμνημονοῦντες.
 ἔτι δὲ καὶ ψηφίσματα γράφων καὶ συμβουλευῶν, καὶ
 στρατηγῶν, οὐ μικρὰ ὠφέλησε τὴν πόλιν· ἐπὶ τούτοις
 ἅπασι, Δέδοκται τῇ βουλῇ, καὶ τῷ δήμῳ, καὶ τῇ
 e Ἑλλησίᾳ κατὰ φυλάς, καὶ τοῖς δήμοις ἰδίᾳ, καὶ κοινῇ
 πᾶσι, χρυσοῦν ἀναστήσαι τὸν Τίμονα παρὰ τὴν Ἀθη-
 νᾶν ἐν τῇ ἀκροπόλει, κεραυτὸν ἐν τῇ δεξιᾷ ἔχοντα, καὶ
 ἀκτῖνας ἐπὶ τῇ κεφαλῇ· καὶ στεφανῶσαι αὐτὸν χρυσοῖς
 στεφάνοις ἐπτά, καὶ ἀνακηρυχθῆναι τοὺς στεφάνους
 f σήμερον Διονυσίοις † τραγωδοῖς καινοῖς· (ἀχθῆναι γὰρ
 δι' αὐτὸν δεῖ τήμερον τὰ Διονύσια·) † εἶπε τὴν γνώμην
 Δημίας ὁ ρήτωρ, συγγενὴς αὐτοῦ ἀγχιστεὺς, καὶ μα-
 θητῆς αὐτοῦ ὢν· καὶ γὰρ ρήτωρ ἀριστος ὁ Τίμων, καὶ
 τὰ ἄλλα πάντα ὅποσα ἂν ἐθέλοι. Τουτὶ μὲν οὖν σοι
 g τὸ ψήφισμα· ἐγὼ δὲ σοι καὶ τὸν υἱὸν ἐβουλόμην ἀγα-

γειν παρὰ σέ, ὃν ἐπὶ τῷ σῷ ὀνόματι Τίμωνα ὠνόμακα.
 TIM. Πῶς, ὦ Δημέα, ὅς οὐδὲ γεγάμηκας, ὅσαγε καὶ
 ἡμᾶς εἰδέναι; ΔΗΜ. Ἄλλὰ γαμῶ, ἣν διδῶ θεός,
 εἰς νέωτα, καὶ παιδοποιήσομαι, καὶ τὸ γεννηθησόμενον
 (ἄρρεν γὰρ ἔσται) Τίμωνα ἤδη καλῶ. TIM. Οὐκ a
 οἶδα εἰ γαμήσεις ἔτι, ὦ οὗτος, τηλικαύτην παρ' ἐμοῦ
 πληγὴν λαμβάνων. ΔΗΜ. Οἴμοι· τί τοῦτο; τυραν-
 νίδι Τίμων ἐπιχειρεῖς, καὶ τύπτεις τοὺς ἐλευθέρους, οὐ
 καθαρῶς ἐλεύθερος, οὐδ' ἄστος ὢν; ἀλλὰ δώσεις ἐν τά- b
 χει τὴν δίκην τάτε ἄλλα, καὶ ὅτι τὴν ἀκρόπολιν ἐνέ- b
 πρησας. TIM. Ἄλλ' οὐκ ἐμπέπρησται, ὦ μιαρὲ, ἢ
 ἀκρόπολις, ὥστε δῆλος εἶ συκοφαντῶν. ΔΗΜ. Ἄλ-
 λά καὶ πλουτεῖς, τὸν ὀπισθόδομον διορύξας. TIM.
 Οὐ διώρυκται οὐδὲ οὗτος· ὥστε ἀπίθανά σου καὶ ταῦ- c
 τα. ΔΗΜ. Διορυχθήσεται μὲν ὕστερον· ἤδη δὲ σὺ c
 πάντα τὰ ἐν αὐτῷ ἔχεις. TIM. Οὐκοῦν καὶ ἄλλην
 λάμβανε. ΔΗΜ. Οἴμοι τὸ μετάφρενον. TIM.
 Μὴ κέκραχθι· κατόισω γὰρ σοι καὶ τρίτην. ἐπεὶ καὶ
 γελοῖα πάμπαν πάθοιμι, δύο μὲν Λακεδαιμονίων μοί- d
 ρας κατακόψας ἀνοπλος, ἐν δὲ μιαρὸν ἀνθρώπιον μὴ d
 ἐπιτρέψας· μάτην γὰρ ἂν εἶην καὶ νενικηκῶς Ὀλύμπια
 πύξ, καὶ πάλην. Ἄλλὰ τί τοῦτο; οὐ Θρασυκλῆς ὁ
 φιλόσοφος οὗτός ἐστιν; οὐ μὲν οὖν ἄλλος· ἐκπετάσας
 γοῦν τὸν πάγωνα, καὶ τὰς ὀφρῦς ἀνατείνας, καὶ βρεν-
 θυόμενός τι πρὸς αὐτὸν, ἔρχεται, τιτανῶδες βλέπων, e
 ἀνασασοβημένος τὴν ἐπὶ τῷ μετώπῳ κόμην, Αὐτοβο-
 ρείας τις, ἢ Τρίτων, οἴους ὁ Ζεῦξις ἔγραφεν. οὗτος ὁ τὸ
 σχῆμα εὐσταλής, καὶ κόσμιος τὸ βᾶδισμα, καὶ σω-
 φρονικός τὴν ἀναβολὴν, ἔωθεν μυρία ὅσα περὶ ἀρετῆς
 διεξιῶν, καὶ τῶν ἡδονῇ χαίροντων κατηγορῶν, καὶ τὸ f
 ὀλιγαρκές ἐπαινῶν, ἐπειδὴ λουσάμενος ἀφίκοιτο ἐπὶ τὸ
 δεῖπνον, καὶ ὁ παῖς μεγάλην τὴν κύλικα ὀρέξειεν αὐ-
 τῷ (τῷ ζωροτέρῳ δὲ χαίρει μάλιστα) καθάπερ τὸ Λή-
 θης ὕδωρ ἐκπιῶν, ἐναντιώτατα ἐπιδείκνυται τοῖς ἐωθι-
 νοῖς ἐκείνοις λόγοις, προαρπάζων ὥσπερ ἰκτίνος τὰ ὄψα, g

καὶ τὸν πλησίον παραγκωνιζόμενος, καρύκης τὸ γένειον ἀνάπλευς, κυνηδὸν ἐμφορούμενος, ἐπικεκυφώς, καθάπερ ἐν ταῖς λοπάσι τὴν ἀρετὴν εὐρήσειν προσδοκῶν, ἀκριβῶς τὰ τρύβλια τῷ λιχανῷ ἀποσμήχων, ὡς μὴδὲ ὀλίγον τοῦ μυττωτοῦ καταλίποι. Μεμψίμοιρος αἰεὶ ὡς τὸν πλακοῦντα ὄλον, ἢ τὸν σὺν μόνος τῶν ἄλλων λάβοι, ὅ, τι περὶ λιχνείας καὶ ἀπληστίας ὄφελος, μέθυσος, καὶ πάροινος, οὐκ ἄχρις αἰδοῦς καὶ ὀρχηστύος μόνον, ἀλλὰ καὶ λαιδορίας, καὶ ὀργῆς προσέτι. καὶ λόγοι πολλοὶ ἐπὶ τῇ κύλικι, τότε δὴ καὶ μάλιστα, περὶ σωφροσύνης καὶ κοσμιότητος· καὶ ταῦτα φησὶν ἤδη ὑπὸ τοῦ ἀκράτου πονήρας ἔχων, καὶ ὑποτραυλίζων γελοίως· εἶτα ἔμετος ἐπὶ τούτοις. καὶ τὸ τελευταῖον, ἀράμενοί τινες ἐκφέρουσι αὐτὸν ἐκ τοῦ συμποσίου τῆς αὐλητριίδος ἀμφοτέραις ἐπιειλημμένον. πλὴν ἀλλὰ καὶ νήφων οὐδενὶ τῶν πρωτείων παραχωρήσειεν ἂν ψεύσματος ἕνεκα, ἢ δρασύτητος, ἢ φιλαργυρίας. ἀλλὰ καὶ κολάκων ἐστὶ τὰ πρῶτα, καὶ ἐπιτορκεῖ προχειρότατα, καὶ ἡ γοητεία προηγῆται, καὶ ἡ ἀναισχυντία παρομαρτεῖ καὶ ὅπως πάνσοφον τὸ χρῆμα, καὶ πανταχόθεν ἀκριβές, καὶ ποικίλως ἐντελές· οἰμῶζεται τοιγαροῦν οὐκ εἰς μακρὰν χρηστὸς ὢν. Τί τοῦτο; παπαί, χρόνιος ἡμῖν Θρασυκλῆς. ΘΡΑΣ. Οὐ κατὰ ταῦτά, ὦ Τίμων, τοῖς πολλοῖς τούτοις ἀφῆγμαι, ὥσπερ οἱ τὸν πλοῦτόν σου τεθηπότες, ἀργυρίου, καὶ χρυσίου, καὶ δεῖπνων πολυτελῶν ἐλπίδι συνδεδραμήκασι, πολλὴν τὴν κολακειάν ἐπιδειζόμενοι πρὸς ἄνδρα, οἷόν σε, ἀπλοϊκόν, καὶ τῶν ὄντων κοινωρικόν. οἶσθα γὰρ ὡς μάζα μὲν ἐμοὶ δεῖπνον ἱκανόν, ὄψον δὲ ἡδιστον δύμον, ἢ κάρδαμον, ἢ εἶποτε τρυφῶν, ὀλίγον τῶν ἀλῶν· ποτόν δὲ ἡ ἐννεάκρουνος. ὁ δὲ τρίβων οὗτος ἥς βούλει πορφυρίδος ἀμείνων. τὸ χρυσίον μὲν γὰρ οὐδὲν τιμιώτερον τῶν ἐν τοῖς αἰγιαλοῖς ψηφίδων μοι δοκεῖ. σοῦ δὲ αὐτοῦ χάριν ἐστάλην, ὡς μὴ διαφθείρη σε τὸ κάκιστον τοῦτο καὶ ἐπιβουλότατον κτῆμα ὁ πλοῦτος, ὁ πολλοῖς πολλάκις αἴτιος ἀνηκέστων συμφορῶν

γεγεννημένος. εἰ γάρ μοι πείθοιο, μάλιστα ὅλον εἰς τὴν θάλατταν ἐμβαλεῖς αὐτὸν, οὐδὲν ἀναγκαῖον ἀνδρὶ ἀγαθῷ ὄντα; καὶ τὸν φιλοσοφίας πλοῦτον ὄραν δυναμένω. μὴ μέντοι ἐς βάθος, ὧ γὰθὲ, ἀλλ' ὅσον ἐς βουβῶνας ἐπεμβαῖς ὀλίγον πρὸ τῆς κυματωγῆς, ἐμοῦ ὄρωντος μό- a
νου. Εἰ δὲ μὴ τοῦτο βούλει, σὺ δὲ ἄλλον τρόπον ἀμείνω κατὰ τάχος ἐκφόρησον αὐτὸν ἐκ τῆς οἰκίας, καὶ μὴδ' ὀβολὸν σαυτῷ ἀνῆς, διαδιδούς ἅπασιν τοῖς δεομέ-
νοις, ᾧ μὲν, πέντε δραχμας, ᾧ δὲ, μῶν, ᾧ δὲ, ἡμιτά-
λαντον. εἰ δέ τις φιλόσοφος εἴη, διμοιρίαν, ἢ τριμοιρίαν b
φέρεισθαι δίκαιος. ἐμοὶ δὲ, καίτοι οὐκ ἐμαυτοῦ χάριν αἰτῶ, ἀλλ' ὅπως μεταδῶ τῶν ἐταίρων τοῖς δεομένοις, ἰκανὸν εἰ ταύτην τὴν πῆραν ἐμπλήσας παράσχοις, οὐδὲ ὅλους δύο μεδίμνους χωροῦσαν Αἰγινήτικους. ὀλιγαρκῆ δὲ καὶ μέτριον χρῆ εἶναι τὸν φιλοσοφοῦντα, καὶ μὴδὲν c
ὑπὲρ τὴν πῆραν φρονεῖν. ΤΙΜ. Ἐπαινῶ ταῦτά σου, ὦ Θρασύκλεις· πρὸ γοῦν τῆς πῆρας, εἰ δοκεῖ, φέρε σοι τὴν κεφαλὴν ἐμπλήσω κονδύλων, ἐπιμετρήσας τῇ δικέλλῃ. ΘΡΑΣ. Ὡ δημοκρατία, καὶ νόμοι, παιόμεθα ὑπὸ τοῦ καταράτου ἐν ἐλευθέρᾳ τῇ πόλει. ΤΙΜ. d
Τί ἀγανακτεῖς, ὦ γὰθὲ Θρασύκλεις; μῶν παρακέκρουσμαί σε; καὶ μὴν ἐπεμβαλῶ χοίνικας ὑπὲρ τὸ μέτρον τέτταρας. Ἄλλὰ τί τοῦτο; πολλοὶ ξυνέρχονται· Βλεψίας ἐκεῖνος, καὶ Λάχης, καὶ Γνίφων, καὶ ὅλος τὸ σύνταγμα τῶν οἰμωξομένων. ὥστε τί οὐκ ἐπὶ e
τὴν πέτραν ταύτην ἀνελθῶν, τὴν μὲν δίκηλλαν ὀλίγον ἀναπαύω πάλαι πεπονηκυῖαν, αὐτὸς δὲ ὅτι πλείστους λίθους ξυμφορήσας, ἐπιχαλαζῶ πόρρωθεν αὐτούς; ΒΛΕΨ. Μὴ βάλ्लε, ὦ Τίμων· ἄπιμεν γάρ. ΤΙΜ. Ἄλλ' οὐκ ἀναμωτίγε ὑμεῖς, οὐδὲ ἄνευ τραυμάτων. f

κς.

ΘΕΩΝ ΕΚΚΛΗΣΙΑ.

ΖΕΥΣ, ΕΡΜΗΣ, ΚΑΙ ΜΩΜΟΣ.

ΖΕΥΣ. Μηκέτι τονθορίζετε, ὦ θεοί, μηδὲ κατὰ
 γωνίας συστρεφόμενοι, πρὸς οὓς ἀλλήλοις κοινολογεῖσθε,
 ἀγανακτοῦντες, εἰ πολλοὶ ἀνάξιοι μετέχουσιν ἡμῖν τοῦ
 συμποσίου. ἀλλ' ἐπείπερ ἀποδέδοται περὶ τούτων ἐκ-
 α κλησία, λεγέτω ἕκαστος ἐς τὸ φανερόν τὰ δοκοῦντά οἱ,
 καὶ κατηγορεῖτω. σὺ δὲ κήρυττε, ὦ Ἑρμῆ, τὸ κήρυγμα
 τὸ ἐκ τοῦ νόμου. **ΕΡΜ.** Ἀκουε, σίγα· τίς ἀγορεύειν
 βούλεται τῶν τελείων θεῶν, οἷς ἕξεστιν; ἢ δὲ σκέψις
 περὶ τῶν μετοίκων καὶ ξένων. **ΜΩΜ.** Ἐγὼ ὁ Μω-
 b μος, ὦ Ζεῦ, εἴ μοι ἐπιτρέψῃς εἰπεῖν. **ΖΕΥΣ.** Τὸ
 κήρυγμα ἤδη ἐφίησιν· ὥστε οὐδὲν ἐμοῦ δεήσει. **ΜΩΜ.**
 Φημί τοίνυν δεινὰ ποιεῖν ἐνίους ἡμῶν, οἷς οὐκ ἀπόχρη
 θεοῦς ἐξ ἀνθρώπων αὐτοὺς γεγενῆσθαι, ἀλλ', εἰ μὴ
 καὶ τοὺς ἀκολούθους, καὶ θεράποντας αὐτῶν ἰσοτίμους
 c ἡμῖν ἀποφανοῦσιν, οὐδὲν μέγα, οὐδὲ νεανικὸν οἶονται
 εἰργάσασθαι. ἀξιῶ δὲ, ὦ Ζεῦ, μετὰ παρρησίας μοι
 δοῦναι εἰπεῖν· οὐδὲ γὰρ ἂν ἄλλως δυναίμην· ἀλλὰ πάν-
 τες με ἴσασιν ὡς ἐλεύθερός εἰμι τὴν γλῶτταν, καὶ οὐδὲν
 ἂν κατασιωπήσαιμι τῶν οὐ καλῶς γιγνομένων. διελέγ-
 d χω γὰρ ἅπαντα, καὶ λέγω τὰ δοκοῦντά μοι ἐς τὸ φα-
 νερόν, οὔτε δεδιώς τινα, οὔτε ὑπ' αἰδοῦς ἐπικαλύπτων
 τὴν γνώμην· ὥστε καὶ ἐπαχθῆς δοκῶ τοῖς πολλοῖς, καὶ
 συκοφαντικὸς τὴν φύσιν, δημόσιός τις κατήγορος ὑπ'
 αὐτῶν ἐπονομαζόμενος. πλὴν ἀλλ' ἐπείπερ ἕξεστι, καὶ
 e κεκήρυκται, καὶ σὺ, ὦ Ζεῦ, δίδως μετ' ἐξουσίας εἰπεῖν,
 οὐδὲν ὑποστειλάμενος ἐρῶ. Πολλοὶ γὰρ, φημί, οὐκ
 ἀγαπῶντες ὅτι αὐτοὶ μετέχουσι τῶν αὐτῶν ἡμῖν ξυνε-
 δρίων, καὶ εὐωχοῦνται ἐπίσης, καὶ ταῦτα θνητοὶ ἐξ
 ἡμισείας ὄντες, ἔτι καὶ τοὺς ὑπηρέτας, καὶ διασώτας

τούς αὐτῶν ἀνήγαγον ἐς τὸν οὐρανὸν, καὶ παρενέγραψαν. καὶ νῦν ἐπίσης διανομὰς τε νέμονται, καὶ θυσιῶν μετέχουσιν, οὐδὲ καταβαλόντες ἡμῖν τὸ μετοίκιον. ΖΕΥΣ. Μηδὲν αἰνιγματωδῶς, ᾧ Μῶμε, ἀλλὰ σαφῶς καὶ διαρρήδη λέγε, προστιθεὶς καὶ τοῦνομα. νῦν γὰρ ἐς **a** τὸ μέσον ἀπέριπταί σοι ὁ λόγος, ὡς πολλοὺς εἰκάζειν καὶ ἐφαρμόζειν ἄλλοτε ἄλλον τοῖς λεγομένοις. χρῆ δὲ παρρησιαστὴν ὄντα, μηδὲν ὀκνεῖν λέγειν. ΜΩΜ. Εὐγε, ᾧ Ζεῦ, ὅτι καὶ παροτρύνεις με πρὸς τὴν παρρησίαν, ποιεῖς γὰρ τοῦτο βασιλικόν, ὡς ἀληθῶς, καὶ με- **b** γαλόφρον, ὥστε ἐρῶ καὶ τοῦνομα. ὁ γάρτοι γενναϊότατος Διόνυσος, ἡμιάνθρωπος ᾧν, οὐδὲ Ἕλληνα μητρόθεν, ἀλλὰ Συροφοινικὸς τινος ἐμπόρου, τοῦ Κάδμου, θυγατριδοῦς, ἐπέπερ ἠξιώθη τῆς ἀθανασίας, οἷος μὲν αὐτός ἐστιν, οὐ λέγω, οὔτε τὴν μήτραν, οὔτε τὴν μέθην, οὔτε τὸ **c** βάδισμα. πάντες γὰρ, οἶμαι, ὁρᾶτε ὡς Δῆλος καὶ γυναικεῖος τὴν φύσιν, ἡμιμανῆς, ἀκράτου ἔωθεν ἀποπνέων. ὁ δὲ καὶ ὄλην φρατρίαν εἰσεποίησεν ἡμῖν, καὶ τὸν χορὸν ἐπαγόμενος πάρεστι, καὶ θεοὺς ἀπέφηνε, τὸν Πάνα, καὶ τὸν Σείληνον, καὶ Σατύρους, ἀγροίκους τινὰς, καὶ **d** αἰπόλους τοὺς πολλοὺς, σκιετητικούς ἀνθρώπους, καὶ τὰς μορφὰς ἀλλοκότους· ᾧν ὁ μὲν κέρατα ἔχων, καὶ ὅσον ἐξ ἡμισείας ἐς τὸ κάτω αἰγὶ εἰοικῶς, καὶ γένειον βαδύ καδειμένον, ὀλίγον τράγου διαφέρων ἐστίν· ὁ δὲ φαλακρὸς γέρον, σιμὸς τὴν ῥίνα, ἐπὶ ὄνου τὰ πολλὰ **e** ὀχούμενος, Λυδὸς οὗτος· οἱ δὲ Σάτυροι, ὅξεῖς τὰ ὦτα, καὶ αὐτοὶ φαλακροὶ, κερᾶσται, οἷα τοῖς ἄρτι γεννηθεῖσιν ἐρίφοις τὰ κέρατα ὑποφύεται, Φρύγες τινὲς ὄντες. ἔχουσι δὲ καὶ οὐρὰς ἅπαντες. ὁρᾶτε οἶους ἡμῖν θεοὺς ποιῆ ὁ γεννάδας; Εἶτα θαυμάζομεν, εἰ καταφρονοῦσιν **f** ἡμῶν οἱ ἄνθρωποι, ὁρῶντες οὕτω γελοίους θεοὺς καὶ τεραστίους; ἐγὼ γὰρ λέγειν, ὅτι καὶ δύο γυναῖκας ἀνήγαγε, τὴν μὲν ἐρωμένην οὔσαν αὐτοῦ, τὴν Ἀριάδην, ἧς καὶ τὸν στέφανον ἐγκατέλεξε τῶ τῶν ἀστέρων χορῶ· τὴν δὲ Ἰκαρίου τοῦ γεωργοῦ θυγατέρα. καὶ ὁ πάν- **g**

των γελοιώτατον, ὧ θεοί, καὶ τὸν κύνα τῆς Ἥριγόνης, καὶ τοῦτον ἀνήγαγεν, ὡς μὴ ἀνιῶτο ἢ παῖς, εἰ μὴ ἔξει ἐν τῷ οὐρανῷ τὸ ξύνηθες ἐκεῖνο, καὶ ὅπερ ἠγάπα κυνίδιον. ταῦτα οὐχ ὕβρεις ὑμῖν δοκεῖ, καὶ παροιμία, **a** καὶ γέλως; ἀκούσατε δ' οὖν καὶ ἄλλους. ΖΕΥΣ. Μηδὲν, ὧ Μῶμε, εἶπης, μήτε περὶ Ἀσκληπιοῦ, μήτε περὶ Ἡρακλέους· ὄρω γὰρ οἱ φέρη τῷ λόγῳ. οὗτοι γάρ, ὁ μὲν αὐτῶν ἰάται, καὶ ἀνίστησιν ἐκ τῶν νόσων, καὶ ἔστι πολλῶν ἀντάξιός ἄλλων. ὁδ' Ἡ- **b** βρακλῆς, υἱὸς ἂν ἐμὸς, οὐκ ὀλίγων πόνων ἐπρίατο τὴν ἀθανασίαν· ὥστε μὴ κατηγόρει αὐτῶν. ΜΩΜ. Σιωπήσομαι διὰ σέ, ὧ Ζεῦ, πολλὰ εἰπεῖν ἔχων. καίτοι εἰ μηδὲν ἄλλο, ἔτι τὰ σημεῖα ἔχουσι τοῦ πυρός. εἰ δὲ ἐξῆν καὶ πρὸς αὐτόν σε τῇ παρρησίᾳ χρῆσθαι, πολλὰ ἂν **c** εἶχον εἰπεῖν. ΖΕΥΣ. Καὶ μὴν πρὸς ἐμὲ ἔξεστι μάλιστα. μῶν δ' οὖν καὶ μὲ ξενίας διώκεις; ΜΩΜ. Ἐν Κρήτῃ μὲν οὐ μόνον τοῦτο ἀκουσαί ἐστιν, ἀλλὰ καὶ ἄλλο τι περὶ σοῦ λέγουσι, καὶ τάφον ἐπιδεικνύουσιν· ἐγὼ δὲ οὔτε ἐκείνοις πείθομαι, οὔτε Ἀχαιῶν Αἰγιεῦσιν, **d** ὑποβολιμαῖόν σε εἶναι φάσκουσιν. Ἄ δὲ μάλιστα ἐλεγχθῆναι δεῖν ἠγοῦμαι, ταῦτα ἐρῶ. τὴν γάρτοι ἀρχὴν τῶν τοιούτων παρανομημάτων, καὶ τὴν αἰτίαν τοῦ νοθευθῆναι ἡμῶν τὸ ξυνέδριον, σὺ, ὧ Ζεῦ, παρέσχες, θνηταῖς ἐπιμιγνύμενος, καὶ κατιῶν παρ' αὐτάς, ἐν ἄλλοτε **e** ἄλλῳ σχήματι· ὥστε ἡμᾶς δεδιέναι, μὴ σε καταθύση τις ξυλλαβῶν, ὅπότ' ἂν ταῦρος ᾗς, ἢ τῶν χρυσοχῶν τις κατεργάσῃται χρυσὸν ὄντα, καὶ ἀντὶ Διὸς, ἢ ὄρμος, ἢ ψέλλιον, ἢ ἐλλόβιον ἡμῖν γένη. πλὴν ἀλλὰ ἐμπέπληκάς γε τὸν οὐρανὸν τῶν ἡμιθέων τούτων· οὐ γὰρ **f** ἂν ἄλλως εἶποιμι. καὶ τὸ πρᾶγμα γελοιώτατόν ἐστιν, ὅπότ' ἂν τις ἄφνω ἀκούσῃ ὅτι ὁ Ἡρακλῆς μὲν θεὸς ἀπεδείχθη. ὁ δὲ Εὐρυσθεὺς, ὃς ἐπέταττεν αὐτῷ, τέθηκε, καὶ πλησίον Ἡρακλέους νεῶς, οἰκέτου ὄντος, καὶ Εὐρυσθεῶς τάφος, τοῦ δεσπότου αὐτοῦ. καὶ πάλιν ἐν **g** Θήβαις Διόνυσος μὲν θεός· οἷδ' ἀνεψιοὶ αὐτοῦ, ὁ Πεν-

Θεὸς, καὶ ὁ Ἀκταίων, καὶ ὁ Λέαρχος, ἀνδρώπων
 ἀπάντων κακοδαιμονέστατοι. Ἀφ' οὗ δὲ ἄπαξ σὺ, ὦ
 Ζεῦ, ἀνέφξας τοῖς τοιούτοις τὰς θύρας, καὶ ἐπὶ τὰς
 θνητὰς ἐτράπου, ἅπαντες μεμίμνηταί σε· καὶ οὐχὶ
 ἄρρενες μόνον, ἀλλ', ὅπερ αἰσχιστον, καὶ αἱ θήλειαι α
 θεαί. τίς γὰρ οὐκ οἶδὲ τὸν Ἀγχίσην, καὶ τὸν Τιθωνόν,
 καὶ τὸν Ἐνδυμίωνα, καὶ τὸν Ἰασιώνα, καὶ τοὺς ἄλ-
 λους; ὥστε ταῦτα μὲν εἰάσειν μοι δοκῶ· μακρὸν γὰρ
 ἂν τὸ διελέγχειν γένοιτο. ΖΕΥΣ. Μηδὲν περὶ τοῦ
 Γανυμήδους, ὦ Μῶμε, εἶπης· χαλεπανῶ γὰρ, εἰ λυ- b
 πήσεις τὸ μειράκιον, ὄνειδίσας ἐς τὸ γένος. ΜΩΜ.
 Οὐκοῦν μηδὲ περὶ τοῦ ἀετοῦ εἶπω, ὅτι καὶ οὗτος ἐν
 τῷ οὐρανῷ ἐστίν, ἐπὶ τοῦ βασιλείου σκήπτρου καθεζό-
 μενος, καὶ μονονουχὶ ἐπὶ τὴν κεφαλὴν σου νεοττεύων,
 θεὸς εἶναι δοκῶν; Ἡ καὶ τοῦτον τοῦ Γανυμήδους ἔνε- c
 κα εἰάσομεν; ἀλλ' ὁ Ἄττις γε, ὦ Ζεῦ, καὶ ὁ Κορύβας,
 καὶ ὁ Σαβάζιος, πόθεν ἡμῖν ἐπισκεκυκλήθησαν οὗτοι,
 ἢ ὁ Μίθρης ἐκεῖνος ὁ Μῆδος, ὁ τὸν κάνδυν, καὶ τὴν
 τιάραν, οὐδὲ ἐλληνίζων τῇ φωνῇ· ὥστε οὐδ' ἦν προπῆ-
 ρις, ξυνίησι; τοιγαροῦν οἱ Σκύθαι καὶ οἱ Γέται ταῦτα d
 ὄρωντες αὐτῶν, μακρὰ ἡμῖν † χαίρειν εἰπόντες, αὐτοὶ ἀπ-
 αθανατίζουσι, καὶ θεοὺς χειροτονοῦσιν, οὓς ἂν ἐδεδή-
 σασι, τὸν αὐτὸν τρόπον, ὅπερ καὶ Ζάμολξις, δοῦλος
 ὢν, παρενεγράφη, οὐκ οἶδ' ὅπως διαλαδῶν. Καίτοι
 ταῦτα πάντα, ὦ θεοί, μέτρια· σὺ δὲ, ὦ κυνοπρόσωπε, e
 καὶ σινδόσιν ἐσταλμένε Αἰγύπτιε, τίς εἶ, ὦ βέλτιστε, ἢ
 πῶς ἀξιόις θεὸς εἶναι ὑλακτῶν; τί δὲ βουλόμενος καὶ
 ὁ Μεμφίτης οὗτος ταῦρος, ὁ ποικίλος, προσκυνεῖται,
 καὶ χρᾶ, καὶ προφήτας ἔχει; αἰσχύνομαι δὲ ἰβιδας
 καὶ πιθήκους εἰπεῖν, καὶ τράγους, καὶ ἄλλα πολλῶν f
 γελοιώτερα, οὐκ οἶδ' ὅπως ἐξ Αἰγύπτου παραβυσθέν-
 τα ἐς τὸν οὐρανόν, ἃ ὑμεῖς, ὦ θεοί, πῶς ἀνέχεσθε ὄρω-
 ντες ἐπίσης, ἢ καὶ μᾶλλον ὑμῶν προσκυνούμενα; ἢ σὺ,
 ὦ Ζεῦ, πῶς φέρεις, ἐπειδὴν κριοῦ κέρατα φύσωσί σοι;
 ΖΕΥΣ. Αἰσχρὰ ὡς ἀληθῶς ταῦτα φῆς τὰ περὶ τῶν g

Αἰγυπτίων ὅμως δ' οὖν, ὦ Μῶμε, τὰ πολλὰ αὐτῶν
 αἰνίγματά ἐστι, καὶ οὐ πάνυ χρῆ καταγελαῖν ἀμύητον
 ὄντα. ΜΩΜ. Πάνυ γοῦν μυστηρίων, ὦ Ζεῦ, δεῖ
 ἡμῖν, ὡς εἶδέναι θεοὺς μὲν τοὺς θεοὺς κυνοκεφάλους δὲ
 α τοὺς κυνοκεφάλους. ΖΕΥΣ. Ἐα, φημί, τὰ περὶ τῶν
 Αἰγυπτίων ἄλλοτε γὰρ περὶ τούτων ἐπισκεψόμεθα ἐπὶ
 σχολῆς. σὺ δὲ τοὺς ἄλλους λέγε. ΜΩΜ. Τὸν Τρο-
 φώνιον, ὦ Ζεῦ, καὶ ὃ μάλιστα με ἀποπνίγει τὸν Ἀμ-
 φίλοχον, ὅς ἐναγοῦς ἀνθρώπου καὶ μητραλοίου υἱὸς ὢν,
 b θεσπιφθεῖ ὁ γενναῖος ἐν Κιλικίᾳ, ψευδόμενος τὰ πολ-
 λὰ, καὶ γοητεύων τοῖν δυοῖν ὀβολοῖν ἕνεκα. τοιγαροῦν
 οὐκ ἔτι σὺ, ὦ Ἀπολλων, εὐδοκιμεῖς, ἀλλὰ ἤδη πᾶς
 λίθος καὶ πᾶς βωμὸς χρησμοφθεῖ, ὅς ἂν ἐλαίῳ περιχυ-
 θῆ, καὶ στεφάνους ἔχη, καὶ γόητος ἀνδρὸς εὐπορήσῃ,
 c οἷοι πολλοί εἰσιν. ἤδη καὶ ὁ Πολυδάμαντος τοῦ ἀθλη-
 τοῦ ἀνδρίας ἰᾶται τοὺς πυρέττοντας ἐν Ὀλυμπίᾳ, καὶ
 ὁ Θεαγένους ἐν Θάσῳ, καὶ Ἐκτορι Δύουσιν ἐν Ἰλίῳ,
 καὶ Πρωτεσιλάῳ καταντικρὺ ἐν Χερρόνησῳ. ἀφ' οὗ δ'
 οὖν τοσοῦτοι γεγόναμεν, ἐπιδέδωκε μᾶλλον ἢ ἐπιτοκία,
 d καὶ ἱεροσυλία, καὶ ὅλως καταπεφρονήκασιν ἡμῶν, εὐ-
 ποιῶντες. Καὶ ταῦτα μὲν περὶ τῶν νόθων, καὶ παρ-
 εγγράπτων. ἐγὼ δὲ καὶ ξένα ὀνόματα πολλὰ ἤδη
 ἀκούων, οὔτε ὄντων τινῶν παρ' ἡμῖν, οὔτε συστήναι ὅλως
 δυναμένων, πάνυ, ὦ Ζεῦ, καὶ ἐπὶ τούτοις γελῶ. ἢ ποῦ
 e γὰρ ἐστὶν ἡ πολυθρύλλητος ἀρετὴ, καὶ φύσις, καὶ εἰ-
 μαρμένη, καὶ τύχη, ἀνυπόστατα, καὶ κενὰ πραγμά-
 των ὀνόματα, ὑπὸ βλακῶν ἀνθρώπων τῶν φιλοσόφων
 ἐπινοηθέντα; καὶ ὅμως αὐτοσχέδια ὄντα, οὕτω τοὺς
 ἀνοήτους πέπεικεν, ὥστε οὐδεὶς ἡμῖν οὐδὲ Δύειν βούλεται,
 f εἰδὼς ὅτι κἂν μυρίας ἑκατόμβας παραστήσῃ, ὅμως τὴν
 τύχην πράξουσιν τὰ μεμοιραμένα, καὶ ἅ ἐξ ἀρχῆς
 ἐκάστῳ ἐπεκλώσθη. ἠδέως ἂν οὖν ἐροίμην σε, ὦ Ζεῦ, εἴ
 ποῦ εἶδες ἡ ἀρετὴν, ἡ φύσιν, ἡ εἰμαρμένην; ὅτι μὲν γὰρ
 καὶ σὺ ἀκούεις ἐν ταῖς τῶν φιλοσόφων διατριβαῖς, οἶδα,
 g εἰ μὴ καὶ κωφός τις εἶ, ὡς βοῶντων αὐτῶν μὴ ἐπαίειν.

πολλά ἔτι ἔχων εἶπεῖν, καταπαύσω τὸν λόγον. ὁρῶ γοῦν τοὺς πολλοὺς ἀχθομένους μοι λέγοντι, καὶ συρίττοντας· ἐκείνους μάλιστα, ὧν καθήψατο ἡ παρρησία τῶν λόγων. Πέρας γοῦν εἰ ἐθέλεις, ὦ Ζεῦ, ψήφισμά τι περὶ τούτων ἀναγνώσομαι ἤδη ξυγγεγραμμένον. **ΖΕΥΣ.** Ἀνάγνωθι· οὐ πάντα γὰρ ἀλόγως ἠτιάσω· καὶ δεῖ τὰ πολλὰ αὐτῶν ἐπισχεῖν, ὡς μὴ ἐπὶ πλεῖον ἂν γίγηται.

ΨΗΦΙΣΜΑ.

ΛΙΓΘΗ ΤΥΧΗ.

Ἐκκλησίας ἐννόμου ἀγομένης, ἐβδόμη ἰσταμένου, ὁ Ζεὺς ἐπρυτάνευε, καὶ προήδρευε Ποσειδῶν, ἐπιστάται **β** Ἀπόλλων, ἐγραμμάτευε Μῶμος τῆς Νυκτός, καὶ ὁ Ὑπνος τὴν γνώμην εἶπεν. Ἐπειδὴ πολλοὶ τῶν ξένων, οὐ μόνον Ἕλληνες, ἀλλὰ καὶ βάρβαροι, οὐδαμῶς ἄξιοι ὄντες κοινωνεῖν ἡμῖν τῆς πολιτείας, παρεγγραφέντες, οὐκ οἶδ' ὅπως, καὶ θεοὶ δόξαντες, ἐμπεπλήκασι μὲν τὸν **γ** οὐρανόν, ὡς μεστὸν εἶναι τὸ συμπόσιον ὄχλου ταραχώδους, πολυγλώσσω τινῶν καὶ ξυγκλύδων· ἐπιλέλοιπε δὲ ἡ ἀμβροσία, καὶ τὸ νέκταρ, ὥστε μινᾶς ἤδη τὴν κοτύλην εἶναι, διὰ τὸ πλῆθος τῶν πινόντων· οἱ δὲ ὑπὸ ἀυθαδείας παρωσάμενοι τοὺς παλαιούς τε καὶ ἀληθεῖς **δ** θεοὺς, προεδρίας ἠξιώκασι ἐαυτοὺς παρὰ πάντα τὰ πάτρια, καὶ ἐν τῇ γῇ προπιμᾶσθαι θέλουσι· Δεδόχθω τῇ βουλῇ, καὶ τῷ δήμῳ ξυλληγῆναι μὲν ἐκκλησίαν ἐν τῷ Ὀλύμπῳ περὶ τροπᾶς χειμερινᾶς, ἐλέσθαι δὲ ἐπιγνώμονας τελείους θεοὺς ἑπτὰ, τρεῖς μὲν ἐκ τῆς **ε** παλαιᾶς βουλῆς τῆς ἐπὶ Κρόνου, τέτταρας δὲ ἐκ τῶν δώδεκα, καὶ ἐν αὐτοῖς τὸν Δία· τούτους δὲ τοὺς ἐπιγνώμονας αὐτοὺς μὲν καθέζεσθαι ὁμόσαντας τὸν νόμιμον ὄρκον, τὴν Στύγα· τὸν Ἑρμῆν δὲ κηρύξαντα ξυναγαγεῖν ἅπαντας, ὅσοι ἄξιοῦσι ξυντελεῖν εἰς τὸ συνέ- **ς**

ὄριον· τοὺς δὲ ἤκειν μάρτυρας ἐπαγομένους ἐναμότους,
 καὶ ἀποδείξεις τοῦ γένους. τούντεῦθεν δὲ οἱ μὲν παρί-
 τωσαν ἑκάστῳ ἓνα, οἱ δὲ ἐπιγνώμονες ἐξετάζοντες, ἢ
 θεοὺς εἶναι ἀποφανοῦνται, ἢ καταπέμψουσιν ἐπὶ τὰ
 a σφέτερα ἡρία, καὶ τὰς θήκας τὰς προγονικάς. ἦν δὲ
 τις ἀλῶ τῶν ἀδοκίμων, καὶ ἄπαξ ὑπὸ τῶν ἐπιγνωμό-
 νων ἐκκριθέντων, ἐπιβαίνων τοῦ οὐρανοῦ, εἰς τὸν Τάρτα-
 ρον ἐμπεσεῖν τοῦτον. Ἐργάζεσθαι δὲ τὰ αὐτοῦ ἕκασ-
 τον. καὶ μῆτε τὴν Ἀθηνᾶν ἰάσθαι, μῆτε τὸν Ἀσκλη-
 b πιὸν χρησιμωδεῖν, μῆτε τὸν Ἀπόλλω τοσαῦτα μόνον
 ποιεῖν, ἀλλ' ἐν τι ἐπιλεξάμενον, μάντιν, ἢ κιθαρωδὸν,
 ἢ ἰατρὸν εἶναι. Τοῖς δὲ φιλοσόφοις προειπεῖν, μὴ ἀνα-
 πλάττειν καινὰ ὀνόματα, μηδὲ ληρεῖν περὶ ἃν οὐκ ἴσα-
 σιν. Ὅποσοι δὲ ἤδη ναῶν ἢ θυσιῶν ἠξιώθησαν, ἐκείνων
 c μὲν καθαιρεθῆναι τὰ ἀγάλματα, ἐντεθῆναι δὲ ἢ Διὸς,
 ἢ Ἥρας, ἢ Ἀπόλλωνος, ἢ τῶν ἄλλων τινός· ἐκείνοις
 δὲ τάφον χῶσαι τὴν πόλιν, καὶ στήλην ἐπιστῆσαι ἀντί-
 βωμοῦ. ἦν δὲ τις παρακούσῃ τοῦ κηρύγματος, καὶ μὴ
 ἐδελήσῃ ἐπὶ τοὺς ἐπιγνώμονας ἐλθεῖν, † ἐρήμην αὐτοῦ
 d καταδικαιησάντων. Τοῦτο μὲν ἡμῖν τὸ ψήφισμα.
 ΖΕΥΣ. Δικαιότατον, ὦ Μῶμε, καὶ ὅτῳ δοκεῖ, ἀνα-
 τεινάτω τὴν χεῖρα· μᾶλλον δὲ οὕτω γιγνέσθω. πλείους
 γὰρ οἶδ' ὅτι ἔσονται οἱ μὴ χειροτονήσοντες. ἀλλὰ νῦν
 μὲν ἅπιτε· ὅποταν δὲ κηρύξῃ ὁ Ἐρμῆς, ἤκετε, κομίζον-
 e τες ἕκαστος ἐναργῆ τὰ γνωρίσματα, καὶ σαφεῖς τὰς
 ἀποδείξεις, πατρὸς ὄνομα, καὶ μητρὸς, καὶ ὅθεν καὶ
 ὅπως θεὸς ἐγένετο, καὶ φυλὴν, καὶ φράτορας. ὡς ὅστις
 ἂν μὴ παρᾶσχηται, οὐδὲν μελήσει τοῖς ἐπιγνώμοσιν, εἰ
 νεῶν τις μέγαν ἐπὶ γῆς ἔχει, καὶ εἰ οἱ ἄνθρωποι θεὸν
 f αὐτὸν εἶναι νομίζουσιν.

NOTES.

DIALOGUES OF THE GODS.

DIALOGUE I.—Jupiter interferes to stop a squabble between Hercules and Æsculapius about precedency. Consult the Index for their history.

P. 1. a. φαρμακία. According to the twofold import of φαρμακον, the word φαρμακικος denotes a person that deals either in medicinal drugs or in poisons. It is commonly used as an epithet of reproach, and in contrast with ιατρος, a physician: like our *quack*. In like manner, in calling him *ιμβροτητι*, he plays on the double signification of the word; which denotes a person either *struck with thunder*, or *hair-brained, mad*: this effect being attributed to thunder. See p. 81. d. In the Greek text, I have introduced a mark of interrogation at the end of this sentence. But, for the words, 'Αλλα *ισθιλις*, I should wish to read, 'Αλλ' η̄ *Θελις*.

b. *Επιλ. γαρ*. The force of the particle *γαρ* is often to be referred to something elegantly understood. As here, we may easily supply "*How can you upbraid me with this? For have you forgotten,*" &c.

b. (5) *οὐκουν*, with the accent on the first syllable, has a negative signification. I would here prefer *οὐκοῦν*. "So then our lives have been similar"—ironically.—*βιβιωσαι ἡμιν, ἐς*—here it is plain that *ἡμιν* is equivalent with *ἡμιν και σοι*, and that *ἐς* refers only to the former of these words.

c. *ἀγροτη*. A mountebank: the lowest kind of *quack*.

c. (5) *χρησιμος ἰσθιθισιν των φαρμακων*. This passage, which all the Editors overlook, I am persuaded is corrupt. The Greek idiom would require *ισθιθισιν τα φαρμακα*. But perhaps a very slight emendation will restore the original text. I would read *χρησιμος ἰσθιθισιν των φ.* that is, *σρος ἰσθιθισιν*, "useful for the application of drugs." The reader may see in Stephens other examples of this construction of *χρησιμος* with an accusative, the preposition *σρος* or *ις* being understood.

d. *τη σωματι*. Rather read, with one MS. *το σωμα*.

P. 2. b. *μηδὲ τον Π*. Alluding to Homer *Il. E. 401. 899.* where *Pæon* is employed to cure *Pluto* and *Mars*.

c. *ἀτι και σροτ. ἀτιθ*. *Lucian* humorously represents priority of death as a ground of precedency among the gods; as priority of birth is among men.

DIALOGUE II.—Mercury complains to his mother of the hardships to which he is subject, from the number and variety of his occupations.

c. (2) *Εστι γαρ*. They have been in conversation before: and Mercury now enforces the justice of his complaints. Hence the particle *γαρ*.

P. 2. d. ἡμιροδρομεύοντα. Like a running footman. Liv. xxxi. 24. *Hemerodromos vocant Græci, ingens die uno emetientes spatium.*

e. *μωνήτων*. Homer relates that Jupiter gave to Τros immortal horses, as a compensation for Ganymede.

f. *συνδιαπραγναι μίμρι*. Supply, from the preceding sentence, *δὲ μίμρι*. "I must take a part also in managing the affairs of the dead, and be thus (as it were) split into pieces."

P. 3. a. *Καδμου θυγατρος*. Rather *ἀδελφης*. It is plain that he means Europa, and has inadvertently fallen into the error.

b. *ἀπηγορευκα*. "I am spent, worn out."

b. (5) *πειρασθαι, ὡςπερ*. A law at Athens allowed slaves, who found their service severe, to demand a sale, that they might pass to another master.

c. *λέξης*. I have introduced this necessary alteration for *λάξοις*, from two of the Parisian MSS.

DIALOGUE III.—Venus enquires from Cupid the reason, why he has no power over Minerva, the Muses, or Diana.

d. *ἐπ' ἐκείνης*. "In her case." But rather read *ἐπ' ἐκείνην*, or *ἐπ' ἐκείνην*, "against her."

f. *ὑφ' ὀφθαλμοῦ*. "Looks at me, with suspicion, from under her brows."

ἄλλως. "Without intending any thing." So Lucian employs *ἄλλως* in opposition to *ἔξεισιπνδει, ὡς σκοπῶν*, in *Θεῶν Κριση*. § 4. I have altered the translation to express this meaning.

DIALOGUE IV.—Jupiter employs Vulcan to split his skull with an axe, when Minerva issues from it. See *Index*.

P. 5. b. *ἤπειν στρατοειδον, &c.* So Æschines jokes upon Demosthenes, as having got an estate in his head. 'Ο γὰρ ἀνθρώπος οὐ κεφαλὴν, ἀλλὰ προσοδοὺς κικιτηται. *Contra Ctes.* § 74.

c. *κοσμοὶ καὶ τούτο*. The helmet sets off *even this*. Grey eyes, or eyes of the colour denoted by *γλαυκός*, (a light greenish blue) were reckoned a blemish in a female, as giving a stern look. Hence *γλαυκίω*, to look sternly. Ter. *Heaut.* v. 5. 18. *rufamne illam virginem, cæsiam—? non possunt.*

DIALOGUE V.—Apollo gives to Vulcan an account of young Mercury's thefts and ingenuity. Compare Hor. l. 1. *Carm.* 10.

d. *δηλω τι, &c.* "Already gives some indications, as likely to prove a great blessing." So Xen. in *Κυρ. Παιδ.* l. 5. c. 3. *ὡ μίγα ἀγαθόν σου τὰς φίλους Κυρ.*

P. 6. b. *μισαξυ ἵταιν*. So next Dial. *μισαξυ τυφλουμένος, while he was blinding you.* See *Lexicon*.

d. *πηχίς* are the arms, or handles, of the lyre: *ζυγός* the upper cross bar, to which the strings are attached: *κολλαῖς* (or as it is elsewhere written, and more usually by the Attics, *κολλοίς*) are the pegs, or keys, by which the strings are stretched or relaxed: *μαγαδίον* the bridge, or lower piece of wood, on which the strings are supported. *ῥαβδόν τινα, &c.* Compare Virg. l. 4. *Æn.* v. 242.

DIALOGUE VI.—Polyphemus (*See Index*,) relates to Neptune how Ulysses blinded him.

P. 7. a. ἔξω βίλους. "Beyond the reach of a weapon:" often proverbially used, for *out of danger*. So ἴντος βίλους, *intra teli jactum*. Luc. in Bacch. § 4.

b. ἴπι γὰρ, &c. He assigns their endeavour to hide themselves in proof of their ill intentions. Ἐπιτιθῆναι is commonly employed to express *pulling to*, or closing, a door. Homer uses it in this narrative, Od. ἰ. 240.

d. ἤκει, the imperfect pass. of εἰμί. Stephens (in his Appendix) seems erroneously to mark this form as exclusively poetic. ἰς ἑαυτῶν εἶναι, to be in one's senses, or master of oneself: to which is opposed ἔξω ἑαυτοῦ εἶναι, as we say, *to be beside oneself*.

c. εἰμι σοι. Expletive. So p. 33. d. p. 36. a. p. 37. e. In like manner in Latin, *mihī, tibi*, &c. are often elegantly redundant.

P. 8. a. ὑπ' ἑαυτοῖς ἢ. προὔρατοις. Perhaps we should read ὑπ' ἑαυτῶν, ἢ. κρηῶ. And so Homer, whom Lucian copies closely.

DIALOGUE VII.—In a dialogue between two Nereids, we have an account of the contest which arose between Juno, Minerva, and Venus, for the golden apple, the prize of superior beauty. *See Paris and Peleus in Index*.

d. παρατιμφθίντες. Neptune and Amphitrite here act as bridesman and bridesmaid; characters stately employed in the Athenian marriages.

e. κροτούντων. "while some were clapping." This is erroneously translated in Reitzius's Edition, *dum illi saltarent*. κροτιῶν signifies in general to make a noise by striking one thing against another; and in particular, to *clap the hands*, especially for intimating applause. Thus κροτησαί is opposed to συρῆσαι (*to hiss*) by Lucian in Harm. § 2.

P. 9. a. διαστησὶν αὐτοῖς. Read αὐτάς with one of the Parisian MSS. And, on the same authority, insert αἰ after χυρῶν.—I have arranged the parts of the different speakers, at the close of this dialogue, according to the obvious corrections suggested by Jensius, and sanctioned by Heinslerhuis.

DIALOGUE VIII.—A Dolphin gives to Neptune an account of the preservation of Arion. *See Index, under Bacchus and Periander*.

c. Σκιρονίδων. The Scironian rocks run out into the sea at the Isthmus of Corinth, between Corinth and Megara. They are a continuation of a chain of mountains, of which Cithæron forms a part; whence Lucian in another dialogue (Πισ. καὶ Νηρ.) speaks less accurately of Ino, as having thrown herself into the sea from the top of Cithæron, although this mountain really does not extend to the sea.

d. σκιυρῶ. The robe peculiar to musicians. *Habitus citharædicus*. Suet. in Ner. c. 24. The ellipsis of the preposition *συν* is frequent. So p. 13. e. τὰ χυρῶν αὐτοῖς φιλημασι p. 36. c. τὸν Παριασσὸν αὐτῆ Κασταλίᾳ.

P. 10. b. I have inserted *σε* after *ἰσαινῶ*, with one of the Parisian MSS.

DIALOGUE IX.—Zephyrus relates to Notus the circumstances which took place, when Europa was carried off to Crete by Jupiter. The graphic liveliness of description in this dialogue is well worthy of remark. It may be compared with Horace, l. 3. *Carm.* 27.

d. ὦν λιγυῖς. i. e. οὐδὲν [τῶν], ὦν λ. for ἄ λιγυῖς. This construction of the relative (thrown by attraction into the case of its antecedent) is frequent. So p. 60. b. *κατηγορησας γι προτιρον εὐ φησ τυραννοῦ*, for ὅν φησ.

P. 11. b. *παραπιτομιναι*. Perhaps we should read *παραπιτομιναι*. Certainly the form *πιτισθαι* is much more usual than *πιτᾶσθαι*.

e. *Δικταίον ἀντρον*. Where Jupiter himself had been born.

f. *μακαριε τῆς θίας*. "Happy in the sight." *ἰσικα τῆς θ.* a usual ellipsis.

DIALOGUE X.—Menippus laughs at the pretensions of Amphiloebus and Trophonius to divinity.

P. 12. a. *οἱ ματαῖοι τῶν ἀνθρώπων*. So p. 18. d. *τα σαβρα τῶν θαλασσιων*. p. 72. e. *τα σαβρα τῶν ὑπόδηματων*. p. 66. d. *οἱ φαυλοὶ τῶν κρηκων*. So also Sallust, *Bell. Cat.* c. 53: *effata parentum*.

a. (4) *Τι οὖν ἡμῖς, &c.* "How then are we to blame?" *τι* for *κατα τι*; Hemsterhuis would prefer pointing it thus: *τι εἶν; ἡμῖς, &c.* "What then? Are we to blame", &c. And so the Latin version. I have followed his judgment in assigning this sentence to Amphiloebus, who thus is represented as giving up the cause, which Trophonius endeavours to defend; and who would otherwise say nothing in the dialogue.

c. *οὐ γὰρ ἠπιστῆς*. "For otherwise you would not discredit it." &c. So p. 90. g. *οὐ γὰρ—προσῆς*, "for else you would not have gone." p. 84. b. *ἠπου φιλοσοφῆς ἴσθιν' οὐ γὰρ ἄν, &c.* "for otherwise he would not talk so impiously against us." p. 63. c. *ἀλλ' ἢ παραπαις' οὐ γὰρ, &c.* In the two first examples, the Student will observe the potential signification, which (both in Greek and Latin) frequently belongs to the imperfect and pluperfect tenses indicative. In the preceding line, I have given *κατελθῆ*, for *κατελθῆι*. The change is supported by three MSS.

DIALOGUE XI.—Mercury, at the desire of Charon, strips the shades, lest they should overload the boat. Of Charnolaus, Damasias, Crato, &c. we know nothing more than what is mentioned by Lucian in this dialogue.

P. 13. b. *μιτανοησῆσι*. Rather read *μιτανοησῆτι*, with one of the Parisian MSS.

d. *ἀπιρρίφθων*. It is indifferent whether we take this for the 3d. person dual perf. pass. imperative, or, by a common Attic contraction for *ἀπιρρίφθωσαι*, the 3d. person plural.

e. *ἰσραστος*. The article should be repeated. Read *ἰ ἰσρα*, and so one of the Parisian MSS.

e. (5) *ἀνταῖς φιλημασι*. See note on p. 9. d.

P. 13. f. ὁ δὲ τὴν πορφυρίδα, &c. This ellipsis of ἰχθῦν, or some similar word, is frequent in Lucian. So p. 38. c. τὴν τὸ τριπλὸν τεῖχος, *that with the triple wall*: p. 46. f. ἡ τὸν μίγαν περιέβολοι p. 49. b. and 54. d. ἔ το ξύλον, *he with the stick*: p. 84. c. ὁ τὰς ὄλας ἱκατομύδας, &c. θυῶν, *he that sacrificed whole hecatombs*.

P. 14. a. καὶ τὸν τυφόν, &c. The allegory which represents the dead *stripped* of their beauty, riches, &c. is obviously just: but it seems unreasonable to transfer this process to the vices of the *mind*.

c. γυμνοὺ ὄντα. He says this as an athlete, accustomed to *gymnastic* exercises, in most of which they engaged naked.

d. κερυγματα. In the Grecian games, the name of the victor was proclaimed by a public herald. It is well known in what high estimation they held a victory in any of the public games. *Palmaque nobilis terrarum dominos evehit ad Deos.—Quos Elea domum reducit Palma caelestes.* Hoar.

g. ΣΤΡΑΤ. στρατιωτικῆς, or στρατηγός, a soldier, or general.

P. 15. e. Εὐγε. &c. I have introduced the amendment proposed by Hemsterhuis, assigning these words to Mercury, (who observes the improvement in the philosopher's appearance, after Menippus had cut off his beard,) and changing ἀνθρωπινωτέρων τὸ ἀνθρωπινωτέρας. Three of the Parisian MSS. support this correction. † Ἀναφαίνεμαι never signifies to "make one appear,"—the sense attributed to it in the other reading—but to *appear*, or *become*; ἀποθεῖσθαι also must be applied to the person who *lays aside* a thing which he has had, not to a person who takes it from him. Accordingly αὐτοῦ must be interpreted *there*, αὐτοῦ, Mercury pointing to the place where the beard lay.

f. ἀνατινῶν ἱαντοῦ. Probably the word ἱαντοῦ ought to be expunged, and ἀνατινῶν referred to τὰς ὄφρῦς. So p. 101. e. τὰς ὄφρῦς ἀνατινῶν. The elevated brows of philosophers are frequently noticed by the ancients.

g. ὑπο μάλης. Things concealed, or in secret, were said proverbially to be ὑπο μάλης. So Demosth. contra Aphob. Οὐχ' εἶς, οὐδέ τις ταυτ' ἴσασιν, οὐδ' ὑπο μάλης ἢ προκλήσει γέγονεν, ἀλλ' ἐν τῇ ἀγορᾷ μισθὸν πολλῶν παρόντων. "These things are known not to one or two; nor was it *in secret* the challenge was given, but in the middle of the forum, in the presence of many."

P. 16. b. παρισμοῖς. The balancing of the members of a sentence. This is a figure of which Cicero speaks, l. 3. de Orat. c. 48. *Quare aut paria esse debent posteriora superioribus, extrema primis, aut, quod etiam est melius et jucundius, longiora.* Consult the whole passage. Of this figure, combined with antithesis, that well known passage in his oration for Milo, c. 4. may be considered as an example: *Est igitur hæc, judices, non scripta, sed nata lex, &c.*

ih. περιόδους. A period, in the classical sense of the word, is by no means equivalent with a *sentence*. To constitute a period, the parts of the principal enunciation must be interrupted by one or more incidental clauses interposed between them. To write in periods is opposed to writing *membratim incisimque*: and the excessive use of either kind of style is a fault in composition. See Scbeller de Stylo bene Latino.

P. 16. h. βαρβαρισμοῦ. According to Eustathius we are to distinguish between a *barbarism* and a *solæcism*; the former being a fault in pronunciation, the latter in syntax.

h. (2.) ἢν ἴδου. Stephens would always write this with an apostrophe, ἢν' ἴδου, for ἢνι ἴδου. From ἢν or ἢνι comes the Latin *en*, of the same signification.

d. περιεῖν, "shall go round." So in the Dial. *Iridis et Neptuni*, ἀντίκα μετῖσι, καὶ τιμωρησῖν

e. ὁ ἰσσωσα, &c. Menippus having hanged himself. See Index.

P. 17. a. ἐπίσταν. I have adopted this reading, from one MS. for ἐπίστ' ἄν. In the next sentence I should wish to omit ἡμῖς, after καταπιπλυκαμιν.

DIALOGUE XII.—Crates relates to Diogenes the disappointment of two legacy-hunters.

P. 17. c. "Ἡ μ' ἀναίμῃ, &c. "Either lift me, or let me lift you:" the words of Ulysses to Ajax, (Il. Ψ. 724.) when, after long wrestling, neither could throw the other. Aristæas thus expressed himself, as tired of waiting for the inheritance. On the following words Hemsterhuis has no note; but appears by his translation (which I have retained) to have preferred the following arrangement. ΔΙΟΓ. Τίνος ἰσκαί (why so? why used he to say this?) ΚΡΑΤ. Ἐδραπύων ἀλλήλους του κληρῶν ἰσκα ἰσκαίσι, &c. However, I think the common arrangement at least as good; Diogenes by his question intimating that he did know them, but wished to be informed why they paid court to each other.

e. ὄσγι. Read ἴσι, or rather amend the whole thus: καὶ οἱ μαντίαι, οἶτι ἄπο—οἶτι ἄπο των ἰνιρατων, οἶτι Χαλδαιων, &c. As we have here Χαλδαιων παιδεις for the Chaldeans, so γραφίων παιδεις for painters, in Zeux. § 5. οἱ Ῥωμαίων παιδεις for the Romans, in Nigrin. § 30. ἰατρων παιδεις for physicians, in Πωσι. Διμ. Ἰστ. § 7.

e. (4.) Ἀριστιῷ. Some wish to read Ἀριστία, according to the form in which the name has before occurred. But such varieties in the form of proper names are not uncommon. The person whom Herodotus calls Ἀριστίας τον Ἀδιμαντον Κορινθιον, Thucydides and Plutarch always call Ἀριστιος. So in Homer Μιλαίβιος and Μιλαθίος are the same person.

e. (5.) τα ταλαντα, &c. Alluding to Homer, Il. θ. 69. where Jupiter weighs the fates of the Greeks and Trojans, or to X. 209.

P. 18. a. Εὐ ἰσσησαν. They were served rightly. This is a common expression of approbation, or satisfaction, at what has been mentioned. So p. 13. d. p. 98. e. p. 108. d. So also Demosth. Olynth. 3. § 11. τους μιν ὑπορους, ἰν' ὑπὲρ των πολλων, ὡν καλος ποιουντις ἰχουσι, &c. where the Orator throws in the expression καλος ποιουντις to correct the invidiousness which might otherwise attach to the mention of the numerous possessions of the richer citizens.

d. τα σαβρα των ε. See note on p. 12. a.

DIALOGUE XIII.—Callidemides relates how he was accidentally poisoned, while attempting to poison the person, whose property he expected to inherit.

P. 19. b. Ἐπ' ἐμοι τιθηξισθαί. To die ἰσι σιν is said of one who dies

leaving a person surviving him. Of this phrase Hemsterhuis adduces several examples; as well as others of the similar phrase, *θησκεις ἰσιν τινι κληρονομῶν*, to die leaving a person as heir. And some have wished to insert the word *κληρονομῶν* after *ἰμοι* in this passage. Perhaps it may be sufficiently understood. I have adopted *ὑπισχυομηνος*, for *ὑπισχυομενος*, on the authority of two MSS. For to interpret the latter *promising himself*,—i. e. entertaining a confident expectation, is scarcely warranted by the classical use of the word.

P. 19. c. *ζωροστειρον*. Adopting the indubitable correction of Gesner, I have joined *ζωροστειρον* with *πινει δ' ἰστικως* in the parenthesis: *but he drinks a sufficiency of strong wine*. This is mentioned, as rendering the poison mixed in it less likely to be perceived, than if the wine were diluted.

f. *βραδυτερος ην*. Understand *the inheritance*: *ὁ κληρος*.

DIALOGUE XIV.—Annibal, Alexander, and Scipio assert before Minos their respective claims to priority of rank as generals. Consult the Index for their histories. Lucian seems scarcely to do justice to Annibal's military talents.

P. 20. h. *τα πολυμια*. For *τα πολυμικα*. So Thucyd. l. 1. c. 18. *παρισκινωσαντο τα πολυμια* l. 4. c. 126. *ἀγαθοις—τα πολυμια*. And in like manner Dionys. Halic. frequently. Properly, *πολυμιας* signifies *hostile*, *πολυμικος* *warlike* or *military*.

c. *Ἑλλαδα φωνη*, &c. In representing Annibal (here, and next page, c.) as unacquainted with the Greek language in his lifetime, Lucian departs from the concurrent testimony of Cornelius Nepos, Dion, and others; who agree that he was skilled in various languages, and even composed some works in Greek.

d. *δ' αὐτῶν*. I have introduced this reading from three MSS. for *δι' αὐτῶν*.

d. (3.) *τη ἀδελφῃ*. Rather his brother-in-law, his sister's husband, Asdrubal, the son-in-law of Amilcar, Annibal's father.

d. (5.) *Γαλαταις—Ἑσπεριων*. The inhabitants of Gallæcia, a province of Spain. The epithet *western* is added, to distinguish them from the Galatians of Asia Minor.

P. 21. h. *ἀπ. τῶν πατριῶν*. *Departing from the institutions of his country*: for *πατριῶν*. The two words are sometimes used promiscuously; but *πατριῶν* more properly imports *paternus*.

c. *τη Λιβυῃ*. I have introduced this reading instead of *της Λιβυης*, of which construction there is no example; though *κλιμακων ἰσιν τῆς Λιβυης* might stand. The correction is warranted by two of the Parisian MSS.

d. *διαδημασι*. The *diadem* is not to be confounded with the *tiara*; which latter was peculiar to the Asiatics.

g. *καταφθεβησας τε*. I have inserted the copulative, according to the amendment proposed by Hemsterhuis.

P. 22. b. *διασηξαιμιους*. The sense would rather require *συμπηξαιμιους*. *διασηξαι* means to fix steadily. But Hemsterhuis, with much

probability, conjectures that we should read, ἀλλὰ σχιδίας δὴ πηξάμενους. So Herod. l. 5. c. 82. νηας τε πηξάμενοι.

P. 22. c. διηγησομαι. I have introduced this correction also, (supported by three of the Parisian MSS.) for διηγησομαι.

e. νομιμον δι, &c. He did nothing by *legitimate and open* warfare:—an expression borrowed from the *laws* of combat in athletic contests.

f. μικρα σα Ἐσπερια δοξας, &c. With how little reason this language is put into the mouth of Alexander, the student will judge, if he read that elegant digression in which Livy examines what would have been the probable result, if Alexander had invaded Italy. l. 9. c. 17. et seqq.

P. 23. c. οὐδε οὗτος. I would read οὐδ' αὐτός.

DIALOGUE XV.—A Dialogue between Alexander the Great and Diogenes, ridiculing the pretensions of the former to divinity. Diogenes Laërtius relates that Alexander and Diogenes died on the same day, the one at Babylon, and the other at Corinth.

P. 23. e. τῶν Ἀμμωνίων. *Incolæ nemoris, quos Hammonios vocant, dispersis tuguriis habitant.* Curt. l. 4. c. 7.

f. ἢ τουτο μόνον, for εἰ μὴ τουτο μόνον, *except this alone.* So Evaug. Joh. x. 13. ὁ λιλουμένος οὐ χριστιανὶς ἔστιν ἢ τους ποδας νηξασται. These phrases may be accounted for by the ellipsis of ἀλλο.

g. ἢ ἀνιμνησθῆν. Jensius thinks, with reason, that we should read ἢ ὅτι ἀνιμνησθῆν.

P. 24. a. δωδεκα θεοις. The twelve gods, called by the Romans *Dii majorum gentium*, were *Jupiter, Neptune, Apollo, Mars, Mercury, Vulcan, Juno, Vesta, Minerva, Ceres, Diana, Venus.*

b. τριτην. Some suspect this word. Ælian certainly writes that his body lay unburied for *thirty* days.

d. Εκίνα δι. Read εκίνο δι, with one MSS.

e. οὐδε ταῦτα. Rather οὐδε τοῦτο. "Did not the wise Aristotle teach you *even this*, not to consider the gifts of fortune stable?" According to the present reading, we must join ταυτα μη οἶσθαι βεβαια εἶναι.

f. Σοφοι, &c. *He wise!* Historians relate that Alexander, even before his death, had cast off all respect for Aristotle.

f. (3.) ἰμι μόνον, &c. *Allow me alone to know*, i. e. to know better than any one else, what relates to Aristotle.

P. 25. a. συ δι κᾶν, &c. Among the other meanings which Stephen assigns to κᾶν (και ἄν) is *saltem, at least.* But in the example which he quotes from the beginning of Lucian's piece, entitled Herodotus, the word appears to me to retain the conditional force of ἄν, and to be equivalent with *even if.* Ἡροδοτου εἶθε μιν και τᾶλλα μιμησασθαι δυνατον ἄν. οὐ παντα φημι, ὅσα πρὸς αὐτω—ἀλλὰ κᾶν ἰν ἐκ των ἀπαντων. In the present passage, however, there may seem to be a more decisive instance of that signification. Yet, perhaps, even here the *potential* force of the particle ἄν is retained, and bears upon the participle *ἰσπεπασμένος*, though it must be allowed that the imperative *τι* following makes this view of the construction less probable.

b. και γαρ, &c. The causal force of γαρ is to be accounted for

by an ellipsis. *That is all I can say : or Now go : for I see Clitus, &c.*

DIALOGUE XVI.—The same subject continued in a dialogue between Alexander and Philip, in which also their comparative merits are discussed.

P. 25. c. *μη οὐκ, &c.* The young student will observe the accumulation of negatives here, which only give increased force to the negation. To deny that a thing is, the Greeks commonly express by ἀρνεῖσθαι ὡς οὐκ ἔστι, or μη εἶναι, though there are a few instances of the omission of the negative particle.

f. *χρυσοφορον.* I have expunged the *και* before this word, with the authority of Hemsterhuis.

P. 26. c. *τιαραν ὄρθην.* Xen. Anab. l. 2. c. 5. *την μιν γαρ ἴσι τη κεφαλη τιαραν βασιλιῷ μονῷ ἔξιστιν ὄρθην ἰχθυν.*

d. *και της μητρος αυτου.* Hemsterhuis connects these words with the preceding ἀπισχου. I have for obvious reasons joined them with the following *ἰπιμιληθης*, and altered the translation accordingly.

e. *ἰν Ὀξυδρακαις.* Rather the *Malli*.

DIALOGUE XVII.—Cerberus gives to Menippus a ludicrous account of the death of Socrates.

P. 27. d. *δοκῶν.* This passage is certainly corrupt: for the construction ἰδοκει—δοκῶν could not proceed from Lucian. Hemsterhuis proposes to expunge *δοκῶν*, and for *ἰδίων* to read *ἰδίστην*. Gronovius would change *ἰδίων* to *ἠδίστην*.

P. 28. a. *ἄξιως του γινους.* In a manner worthy of your race: *i. e.* of a dog.

DIALOGUE XVIII.—A dispute between Charon and Menippus about the ferry-money.

b. *ἀνθ ὧν.* In return for my having ferried you over. Aristoph. Plut. v. 434. *δουαι δεικην, ἀνθ ὧν ἰμι ζητιυτον κ. τ. λ.* So Evang. Luc. i. 20. et al. It is often equivalent with *wherefore*; as in Luc. xii. 3.

c. *ματην οὐν, &c.* Then you shall have made the voyage in vain: that is, you shall not stir from this; I will not let you advance. Accordingly Menippus ironically bids him draw up his boat, and wait there to detain him. Hemsterhuis, I think erroneously, supposes that Charon intimates he must return to life, unless he pay the obolus. On the contrary, when Menippus shortly after suggests the idea of his being brought back to life, Charon rejects it with indignation. The meaning of *gratuitously*, which some have attempted to assign to *ματην* in this passage, cannot be admitted. Nor do I think indeed that there is any obscurity in the words, if we but suppose them accompanied by Charon with the action of standing in Menippus's way, to bar his advance.

g. *θιςμοις, &c.* None but the very poorest fed on Lupines. They are therefore commonly assigned to the Cynics. Purificatory offerings were made monthly to Hecate; and it being reckoned a pollution to use any part of them, they were cast out into the public roads, where they became the food of beggars and persons of the lowest class.

DIALOGUE XIX.—In a conversation between Diogenes, Antisthenes, and Crates, they relate the incidents which occurred in their descent to the shades.

P. 29. d. οὐδὲν δεινόν. So in Prometh. § 6. τοὺς ἀνθρώπους ἀνεπλασαί, οὐδὲν δεινόν, you formed men, when there was no occasion—when you ought not. De Gymn. § 34. προστιμὸν γ' ἴσθι, ἴσθις ἐν ἀστυ σιδηροφοροῖσι, μηδὲν δεινόν, there is a penalty, if any man, without occasion, go armed in the city. In the present passage the phrase may imply uselessly; but it is because the inutility of their resistance makes it improper.

e. ὁ ἡμιτιμῶς. A Theban. A person travelling from Thebes to Attica, through Platea, had to pass mount Cithæron, at the foot of which was the town of Eleuthera. The parts about Cithæron were noted from the earliest times as the resort of robbers. The names and circumstances in the following narratives appear fictitious, and not to be looked for in real history.

e. (5) τὸ τραύμα ἐν ταῖν χερσὶν ἴχθη. Amidst the mass of annotation which we have upon Lucian, I could wish that some of the learned had noticed this passage; for I confess my doubt, whether the literal translation—*vulnusque in manibus habebat*, he had the wound in his hands—justly expresses Lucian's meaning. Why should the wound in his hands, which could not have been the mortal wound, he particularly mentioned? Perhaps it may be said that he died grasping some of the precious articles which he brought with him, and struggling to secure them against the robbers, who were thus led to wound his hands, that he might let them go. But it is not like the fulness of Lucian's descriptions, to convey such an idea by an intimation so very brief and obscure. I might also add that, if this were Lucian's meaning, we might rather expect another arrangement, τὸ ἐν ταῖν χερσὶν τραύμα ἴχθη. In short, I suspect that ἐν ταῖν χερσὶν should be connected with ἴχθη, and that the meaning is, he was groaning, and holding the wound—(the mortal wound)—with both his hands. Yet I admit that the ordinary meaning of ἐν χερσὶν ἴχθη is to hold a thing in the hands; and that it may seem a harsh construction to transfer the phrase to the application of the hands to a wound. There is however another meaning of the phrase, which perhaps may throw light upon the passage, and tend in some degree to confirm the interpretation I have offered. The meaning I allude to is—to be engaged with a matter, or occupied about it: as we commonly say—to have the hands full of business. Thus Herodotus, ἰχθόντος αὐτοῦ ἐν χερσὶ τοῦ γάμου τοῦ παιδός, when he was occupied about the marriage of his son; or (as we might say) when his hands were occupied, &c. So perhaps, literally, both the hands of Ismenodorus were occupied with—or applied to—his wound.

P. 30. a. ἐς τὸ βαρβαρικόν. In the barbarian manner; or, more accurately, to the degree which is usual with barbarians. So in Navig. ὑποκυψάς ἐς τὸ Περσικόν, προσκυνῶ σοι, stooping as low as the Persians, I pay obeisance to you. So Tacitus, in barbarum corrupta. Ann. l. 6. c. 42.

b. Καππαδοκῆς. One of the Parisian MSS. has Καππαδοκῆ, which is certainly the more usual form. But Steph. Byz. assigns the form Καππαδοκῆς as well as Καππαδοξ.

P. 30. e. ὁ Ἰδωνης. This seems added to contrast Orætes with Arsaces, who is described as governor of Media. In the following words I have inserted ἦ after ἀπαλος.

f. Μηδῶ πάντες. Orætes was before called an Armenian; but the ancients frequently use the name of *Medes* to include Medes, Persians, Parthians, and Armenians. Among the Medes and Persians no respectable person appeared in public, except on horseback. Xen. Cyrop. l. 4. c. 3. ὥστε ἴτι καὶ νῦν ἔξ ἰκίον—οὐδὲς ἂν τῶν καλοῦν καγαθῶν ἴκων ὄφριση Περσῶν οὐδαμῶν πιζος ἴων.

P. 31. a. ἐν αὐτοῖς. Two of the Parisian MSS. have ἐσ' αὐτοῖς, which is perhaps somewhat preferable.

b. Μυρτίου. The Attic names of courtezans are frequently of the neuter form. So *Glycerium*, *Phanium*. In the next line, we must either read ὁ ἀθλιος, (as a little below ὁ ματακιος,) or ἀέλιος.

c. ἀποθανοῖ. Rather read, with several MSS. ἀποθανοῖσιν. *I asked them—all the three—how they died.*

c. (4) ἰμοῦ χίλια. Hemsterhuis in a note on this passage observes that the Attics frequently add ἰμοῦ to nouns of number, in the sense of *circiter*, *admodum*—about, nearly; and quotes as an example from Demosthenes, εἰσὶν ἰμοῦ διαμυριοὶ πάντες Ἀθηναῖοι. It is with much hesitation I would dissent from such high authority: yet in both passages I think the word would be more justly rendered, *in all*, or *altogether*. That ἰμοῦ has the signification of *ἰγγυς*, near (locally) I am well aware: as in Arist. 1st τ. v. 245. Εἰς. v. 513. Xen. Cyrop. l. 3. c. 1. l. 6. c. 3. But this sense is immediately derived from its literal meaning, *in one place, together*: and I know not any decided example where ἰμοῦ is identical with *σχιδον*, almost, nearly.

d. σκαυτοῖ δὲ οὐ. For δὲ οὐ read, with two of the Parisian MSS. † δειν, *when you ought to blame yourself.*

f. το φίλτρον. Rather τι φίλτρον.

g. ΠΤΩ. i. e. πτωχος.

DIALOGUE XX.—In this very elegant piece Charon is represented as having come up from the shades, to take a survey of what passes upon earth; and prevails on Mercury to assist him with the necessary explanations.

P. 32. e. ὅσπερ καὶ, &c. See Protesilaus, in the Index.

f. τῆ αὐτοῦ Διῶ. In opposition to Pluto, the infernal Jove.

f. (4) ἔλιν ὑμῖν. Instead of having, as now, a divided office between the upper and lower regions.

P. 33. a. ὅτι τῶν Ἑφαιστοῖ, &c. See Hom. Il. α'. 590. and the following description of Vulcan's exciting laughter among the gods, by acting as cup-bearer. In the next line, as Lucian quotes the very words of Homer, I would prefer the reading (which three of the Parisian MSS. support) *εἰταγων*,—the participle of the 2nd. aor. put by a common Ionic reduplication for *ταγων*.

d. παλιν. Hemsterhuis desires us to read *παλαι*, and has expressed that in his translation, which I have retained. He adds—*nam illud*

καὶν quomodo sententiæ congruat, nemo facillè dixerit. This remark surprises me; as I think a very common meaning of *καὶν*—*contrà*, on the contrary—perfectly suits the passage. “The blind stumble for want of light; but I on the contrary cannot see clearly in the light.” In the same sense we have † *καὶν αὖ*, and *ἰμπαλιν*, which latter is the reading in this passage of three Parisian MSS. On the whole, I think the text needs no alteration. Upon the expletive *σοι* see note on p. 7. e.

c. *σαςυ*. I have introduced this reading, in place of *παθη*, on the authority of four Parisian MSS.

f. *ὄσο του Διος*. If this reading, which all the MSS. support, be retained, the words must be joined with *κηρυττεισθαι*. Some have wished to change *ὄσο* to *ἀσο*, connecting the words with *ἀσοδραντα*.

f. (3) *ζημοῦν*. We must supply *σαισει*, or some such verb:—*it will cause you to damage, &c.* So 1 Tim. iv. 3. *κωλυουσιν γαμῶν, ἀπιχισθαι βρωματων*, *forbidding to marry, [and commanding] to abstain from meats.* Nor is it uncommon both with the Greek and Latin Classics to annex but one verb to two clauses, while the sense requires that we should supply a distinct verb to one of them. Thus Xen. Cyrop. 1. 2. c. 4. *ἀποσοβοῦντες ἂν ἱμποδων γιγνοιστο τοῦ μη δεῖν αὐτους σο ὄλον στρατιυμα σου, ἀλλ' ὡς περι κλωπῶν βουλεισθαι*—*may prevent their seeing the whole of your army, and [may occasion them] to take their measures as against marauders.* Liv. 1. 3. c. 67. *Esquities quidem ab hoste propè captas, et scandentem in aggerem Volscum hostem nemo submovet*—where to the former clause we must supply *nemo defendit*.

g. *σοι δε σι*, &c. Hemsterhuis gives *ευ δε*, the reading of most MSS. and considers the expression as a nominative absolute;—*ad te quod attinet, as to you*: of which certainly there are various examples. Yet he confesses himself disposed rather to the Aldine reading, *σοι δε*: and as this now appears in three of the Parisian MSS. I have introduced it into the text.

P. 34. a. *Οἴσθα*, &c. I should prefer reading this sentence not interrogatively.

b. *αὐτος γαρ ἰδῖναι*. The use of a nominative before an infinitive, where the Latins would employ an accusative, is common among the Greeks. In the beginning of the next sentence, the young student will observe the distinction between *ταυτὰ*, for *τα αὐτὰ*, *eadem*, and *ταῦτα*, *hec*.

d. *Ὀμηρος*, &c. Od. λ'. 314. et seqq. See Otus and Ephialtes, in the Index.

g. *βριφυλλιον*. Homer describes Otus and Ephialtes as but nine years old; and adds that they would have effected their purpose, if they had been fully grown.

P. 35. b. *διαδιξ*. *ποσι αὐτον*. Rather *αὐτος*. I have received into the text *διαδιξαιτο* for *διαδιξαιτο*, with the authority of three Parisian MSS.

d. *ἐξᾶς*, *ὄπως*, &c. Lucian humorously represents the verse of Homer as acting like a charm, so that, as soon as he repeated it, the thing described was done. And so p. 36. g.

P. 35. e. τα ἰσι ταῦτε, &c. The parts on *this side* of the Ister.

f. των κρασιων. An Attic construction for τα κρασια. So Dem.
1. Ol. πολίων και τοπων—πρωϊμους.

g. Εἴγῃ και ἰδιῶν, &c. *It must be so, if, &c.* With this particle such an ellipsis is common.

P. 36. a. λιμνην σινα. The sea.

f. Ἀχλυν, &c. Hom. Il. ε'. 127. The words of Minerva to Diomedes. I have followed the judgment of Hemsterhuis in assigning the words τι ἴσται; to Mercury.

g. ὡς προς ἑμα. See note on p. 87. f.

P. 37. b. Hom. Od. ε'. 291. I have employed a parenthesis, enclosing the description of Homer's song, to distinguish it from Cbaron's narrative of the effects. I have thought this needful, in order to guard the young student against absurdities which Mr. Murpby falls into on the passage.

d. αὐτῇ Σκυλλῃ. See note on p. 9. d.

d. (5) Τις γαρ, &c. Hom. Il. γ'. 226. where Priam, viewing the Grecian chiefs from the wall, thus interrogates Helen about Ajax.

e. ὅς αὐτον σοι. See note on p. 7. e.

P. 38. b. και τον ἰλαστιοντι, &c. Lucian has here been betrayed into a departure from the concurrent testimony of historians, who agree that Cyrus subdued Lydia some years *before* he took Babylon.

c. την το σριπλουν τιχης. See note on p. 13. f.

e. In the narrative as given by Herodotus, Solon assigns the first place of happiness to Tellus, and the next to Cleobis and Biton. Lucian inverts the order.

g. και το ἀχρη. Hemsterhuis would read και τοῦ ἀχρη, &c. and so the Latin version. Perhaps the common reading affords a sufficiently consistent meaning. "We cannot decide such things till death, and till a man has continued to live happily to the end."

g. (5) το περιβουσι. Three of the Parisian MSS. have παρα το περιβου.

P. 39. f. Οὐκοῦν, &c. Though I leave the mark of interrogation at the end of this sentence, it is yet to be understood as only that kind of interrogation, which is implied when we say—so then *you think that*, &c.

P. 40. d. ἱερ ἀναψιδευκως. *You will have dedicated.* So ἱερ πισπισηκως; p. 45. e.

P. 41. a. ᾧ πολλου γλωτος. See note on p. 46. b.

b. ὁ το διπδρημα. See note on p. 13. f. The first part of the following hexameter Νησγ, &c. occurs in Hom. Od. α'. 50. He supplies the remainder of the verse in Homeric phrase.

d. ὡς εἰδωσι ἀνθρωποι ὄντις. A construction like that in p. 40. c. φαινη ὁμολογῶν. The student is not to take ἱσταιρισθων for the dual; but Atticε for ἱσταιρισθωσαν.

P. 42. a. ἀγνοια. Probably we should read ἀνοια, which has been mentioned in the preceding enumeration. ἀμαθια also differs little from ἀγνοια.

f. κισιται. Rather πισιται.

P. 43. b. χρησηται. Rather χρησησθαι, with two of the Parisian MSS.

c. ἀπίου. Rather ἀπισι, with three of the Parisian MSS.

d. ισταιτησι. I have introduced this in place of ισταιτης; and in the next line we should probably read γινωμινω for γινωμινω.

g. ὡς φῆς. Hemsterhuis would read ὡς ἴφης, and pronounces the present reading unintelligible. Perhaps however we may refer it to the following expression ἀμφιβολου. "Besides the insecurity, and (as you may say) the ambiguity of fortune," *ut ita dicam*.

P. 44. a. ἴσου δι, &c. "But when we see the state even of kings wretched, there is an opportunity of judging what must be the condition of private men." So Chrysostom. *ὡς δὲ βασιλεια οὐκ ἂν ἄλυτος ἐργασται βιω, τι ἴσους δυνησται κατορθωσαι τούτοις;*

b. ἀπιστήσαν—ἰξήρασαν. They are destroyed—they are burst. Note this use of the aorist joined with other verbs in the present tense, *ἴσι—διερκοῦσι—αἴρονται*. So Demosthenes frequently.

d. ἐς φυλλοις, &c. Hom. Il. ζ. 146.

P. 45. c. ἐμυσησάμην. Rather ἐμυσησάμην, with three of the Parisian MSS.

c. περιττοι τούτοι. i. e. τούτοι ἴσται περι. Some have supposed the construction to be, *λεγειν τούτοι δ' ἴσται*, and have defended it by examples which they consider analogous. But to me the other simple construction seems much preferable.

e. Διασασθαι. i. e. τας αποθηκας, ἵνα τα σωματα κατορυντουσιν, ἰσθου διασασθαι.

e. (4) πρὸ τῶν πολιοῶν. A law of Solon forbade that any should be buried within the walls of the city. And thence was derived a similar law of the twelve tables at Rome: *Hominem mortuum in urbe ne sepelito, neve urito*.

f. σελυτιλῆ δυσια. Virg. *Æn*. 6. 225. *congesta cremantur Turcaiona, dapes, fuso crateres olivo*.

P. 46. a. οὐκ ἔλιγα τραγ. ἰχων. Though I have not altered Hemsterhuis's translation of these words, yet I think it not accurate. He interprets them—"I who have already much business." But I conceive that the potential force of the particle *δὲ* extends to ἰχων. "I should be in a ridiculous condition, getting plenty of trouble, if I were obliged," &c.

b. τῆς ανοιας. So p. 41. a. ὃ πολλοῦ γιλωτος. P. 47. c. ὃ τῆς ανοιας. P. 99. c. ὃ τῆς ἀναισχυριας. In like manner p. 47. a. πασαι τῶν ἰσταιων. P. 50. c. βαλκι τῆς ἰαγριας. P. 84. d. φῶ τῆς ἀλλαγης. P. 57. g. οἶμου πῶν κτηματων. P. 58. f. Ἡρακλεις, τοῦ ζοφου. In this use of the interjection *δὲ*, Stephens and others think it should be written as an oxytone *δὲ*, and not circumflexed. The distinction seems to π.ε

very unimportant. The following hexameters are a cento from various passages in Homer, particularly *Il. i.* 319.

P. 46. f. ἡ τὸν μίγαν περιβολόν. See note on p. 13. f.

P. 47. d. καθὰ, for καθ' α, in which form I think it ought to be written.

e. ἱκατομβαι. It is hard to say, to what the allusion can be in this word, as no mention has been made of hecatombs before in the dialogue. Perhaps it may refer to the funereal sacrifices ridiculed above. Hemsterhuis would expunge the five words from βασιλευς το μαχαι inclusive.

DIALOGUE XXI.—In this dialogue, marked with much dramatic liveliness, we have described a shipment of shades; among whom one of the leading characters is Megapenthes, a tyrant.

e. Εἶν. This word refers to some conversation, which is supposed to have passed between Charon and Clotho, to which he now puts an end, and passes to another subject. It is equivalent with the interjectional use of our words, *Come—Well*. So Eurip. Hipp. v. 297. Εἶν· τί σιγῆς; et al. Dem. Phil. 1. Εἶν· τί πρὸς τούτοις ἴτι.

f. παρακικροῦνται. Whether this reading be genuine is uncertain; for we have no other example of the phrase. Stephens overlooks the passage. The meaning evidently is, *the sail is set*.

P. 48. a. ὡσαύτῃσι ἄλλοις, &c. I have retained Reitzius's version of these words, but agree with Solanus in thinking the passage corrupt. I would either expunge the words *τῆσι ἄλλοις*, or change them into *τι ἄλλο*—"as if he had drank *some other* water of Lethe in the upper world"—some other water above, possessing the same efficacy as Lethe below.

b. ἦτοι παλαίαι, &c. For the various employments and arts of Mercury, see Dialogues II. and V.

P. 49. b. ἰ το ξυλόν. See note on p. 13. f.

d. τῷ Δίακῳ. It is observed that Lucian here departs from the received geography of the lower regions, which places Æacus's toll-house, or office, beyond the Styx.

P. 50. a. πρὸς τὴν ἀποθήκην. Read *παρα τὴν ἀποθ.* with one of the Parisian MSS.

c. τὰ πρὸς Εὐκλείδου, &c. After the expulsion of the thirty tyrants, the Athenians, in the archonship of Euclides, passed an act of *Amnesty*, declaring that the previous disorders, &c. should be buried in oblivion. Whence it became a proverbial expression *τὰ πρὸς Εὐκλείδου*, for things that ought to be forgotten.

d. τακίροι, &c. In opposition to the infants, whom Charon called ἑμφακίαι.

e. Νῆ Δί'. I think the reading of two Parisian MSS. much preferable, *Μᾶ Δί'*, and I should rather give the words to Charon. He had before remarked of the infants, that they were gathered before they were ripe; and he would speak in character in denying that

these old men had been gathered (as Mercury asserted) in the proper season, as they were withered and shrivelled.

P. 50. e. (5) ἀποθανῖν ἰδίῃ. There *ought* to have died — according to the account in the list of Atropos. So p. 51. b. ἐν ἰδίῃ — ἀποθανῖν.

P. 51. h. Ἐκατῆς τοῦ Διῶνον. See note on p. 29. a. Diogenes the Cynic is said by some to have died in a similar manner.

d. Μεγακτιδῆς, &c. This and many of the other names in this dialogue appear fictitious, nothing being known of them in real history.

e. αὐτομολος. Read αὐτοματος, with one of the Parisian MSS.

e. (5) ἡμιτελής, &c. There seems to be an allusion here to Homer's expression about Protesilaus, Il. B'. 701.—ἰλιλιπτοσσι, καὶ δομος ἡμιτελής. About the meaning of the Homeric phrase interpreters are not agreed: some conceiving that it means a household from which one of the heads was removed by death; others, a household in which no children were yet born, as the fruit of the marriage. Others again with more probability maintain, that the phrase is to be taken literally, and is derived from the custom, in the early ages, of a young man's proceeding to build a house for himself, as soon as he had taken a wife.

P. 52. e. ἰαυτῶ. Rather ἰμαυτῶ.

P. 53. f. Γλυκίστην. See note on p. 31. b.

P. 54. h. ὦν εἰ λαβῆ. An aposiopesis. So Virg. l. 1. Æn. 135. Quos ego.—

d. καὶ τοῦ Δῖνα. Meaning Cyniscus, as if he forgot the name:—*and what d' ye call him?* The following words, I am persuaded, ought to be thus printed: καὶ ὅπως ἀσφαλῶς—ΧΑΡ. Ἀμελίῃ πρὸς τὸν ἴστων δίδησινται. Mercury giving a charge to Charon to keep him safely—(ὅπως ἀσφαλῶς, i. e. ἴσα ὅπως ἀσφαλῶς [φυλαχθῆν] by the usual Attic ellipsis)—Charon interrupts him with—*Never fear: he shall be tied to the mast.* This emendation is supported by one of the Parisian MSS. and the Scholiast. However, I have left the text and Latin version as in Reitzius's edition, submitting it to the judgment of the reader.

P. 55. a. τοῦ Κυκλωπος, &c. See Hom. Od. l. 369. where the Cyclops promises this favour to Ulysses, in return for the wine. See also Dial. VI.

P. 56. c. ὥσπερ ἔπειραθῶ. In Reitzius's text this is printed ὥσπερ, in two words, and not by an error of the press. I have joined them, though the verb κατιφαίνεται he in the indicative mood; for such a construction is very common with the Attic writers. See various examples in Stephens under ὥσπερ.

d. πηχὺ βασιλικῶ. The royal cubit exceeded the common by three inches.

e. οἶον καθάρμα. We are to understand an ellipsis of ἰσοῦν, or some such word:—"reflecting what a wretch I had admired."

g. ταλαντα καὶ μυριάδας. *His talents and tens of thousands.* I was disposed for a time to conjecture that we should read κατὰ μυριάδας—*counted his talents by tens of thousands.* But we have the same phrase in the piece De Merc. Cond. § 20. σὺ δὲ παλαιὰ ταλαντα καὶ μυριάδας ἰσιστολήσας.

P. 57. f. (5) τῶν ναυτικῶν. This repetition is displeasing; and the words are omitted in two of the Parisian MSS.

g. ΠΑ. ἰ. ε. πλουσιος.

P. 58. a. Ὁμοις κᾶν. I have introduced this in place of εἰ, a correction supported by three of the Parisian MSS.

d. παρε Μικ. ἦδη. I suspect that this ἦδη should be expunged.

d. (4) ᾗ καλῆς, &c. Spoken ironically in dissatisfaction at not having received payment from Micyllus or Cyniscus: as he before exclaimed βαβαί, τῆς ἰθαγγείας, at the number of infants. p. 50. c.

f. εἰ καλλίων, &c. In Reitzius's edition these words are printed εἰ καλλίων φρένης Συμμίχης, and the error is continued in the Bipontine edition.

P. 59. a. δαδουχῶσα. The δαδουχος, or torch-bearer, was one of the attendants at the Eleusinian mysteries, under the Hierophant.

P. 60. b. τυραννιου. If this word be not an addition to the text, Lucian has admitted an oversight, Cyniscus not having specified the tyrant as the person whom he wished to accuse.

d. πᾶν τοῦ λογου. So Thucyd. l. 5. c. 61. πεισαντες ἐκ τῶν λογων τους ζυμμαχους.

g. οὐ μνη, &c. If the mark of interrogation at the end of this sentence be correct, οὐ μνη is here used as οὐ μνη ἀλλὰ is frequently, for *but, nevertheless*. Thus Demosth. Phil. 4. § 10. παν μιν φοβοῦμαι λιγυιν, οὐ μνη ἀλλ' ἱεῶν.

DIALOGUE XXII.—Menippus is described as having visited the shades, to consult Tiresias, like Ulysses in the *Odyssey*; and on his return to the upper world, he meets his friend Philonides, to whom he relates the occasion of his journey, and what he had observed.

P. 62. d. Ὡ χαῖροι, &c. These Iambics are borrowed from the Hercules Furens of Euripides, v. 523.

d. (4) εἰ μὴ ἴγω, &c. Some have interpreted these words—"if I be not wholly mistaken in Menippuses." But although παραβλίσω in the sense of *to overlook* (*prævidere*) receives an accusative after it, yet the construction seems harsh in the meaning which it obviously has here, *to mistake in seeing*. The correction of Grævius seems preferable: he would read—εἰ μὴ ἴγω παραβλίσω. Μινωπος ἴλος.—*unless my eyes deceive me. He is all over Menippus.* So certainly Lucian writes—ἴλος Ἡρακλῆς ἴστιν, in the dialogue between Diogenes and Hercules.

d. (5) πῖλοι, &c. These three insignia are assumed in imitation of Ulysses, Orpheus, and Hercules, all of whom were said to have descended to hell. Ulysses was commonly represented with a cap; as were also the Dioscuri, or Castor and Pollux. In Sparta, also, the free citizens were distinguished from the Helots by the use of the πῖλοι.

e. Ἦκω, &c. The words of Polydorus's ghost, in the beginning of Euripides's *Hecuba*: from whom also the two next Iambics are taken.

P. 63. a. τοῦ νοῦ. Some have read νόου: but the metre requires νοῦ, for νόου.

b. ὃ φιλοστος, &c. From Hom. Od. λ'. 163. ecce the two first words, which Lucian substitutes for Homer's Μητέρα ὃ φιλοστος is used in the same manner by Plato, in Phædr.

c. ἀλλ' ἤ. We may better read this interrogat'ely, ἀλλ' ἢ παρασπασίς; *hæus tu, num deliras?* On the following words see note on p. 12. c.

f. γραψῆσαι. I have adopted this reading, for γραψίται, on the authority of four MSS. At Athens accusations for impiety were, in the first instance, laid before the Archon called Βασιλεὺς, or *Rex sacrorum*, whom Rhadamanthus here personates. He laid them before the Areopagus, and sate himself among the judges of that court; but without his crown, the usual badge of his office.

P. 64. g. χρυσοῦν, &c. Hemsterhuis would read χρυσὸν, and shows by a variety of examples that the phrase, χρυσοὶ ἀποδιῆσαι, is used proverbially, when any thing is much better than another with which it is compared. So Plutarch in Sert. says, that the cruelties of Cinna and Marius in time of peace were such, ὥστε χρυσοὶ ἀποδιῆσαι Ῥωμαίοις τὰ τοῦ πολέμου κακά—that they made the evils of the war appear (gold) happiness to the Romans.

g. (4) ἐκ παντός. sc. τροσίου. *In every way.* So in the treatise De Merc. Cond. § 41. ἐξ ἀπαντος ζητουσιν, ὅπως ἀρεθὴ ἀπολιπῶσιν. Sometimes τροσίου is inserted; as in Phalar. § 2. ἐξ ἀπαντος τροσίου ἀεὶλιον μι ζητουστας.—The sentiments of the Epicureans are here noticed; next those of the Cynics; then those of the Stoics—(a *Cynicis tunicâ distantia*. Juv. xiü. 122.) and lastly those of the Peripatetics.

P. 65. a. Ἡσιόδου. In his Ἔργ. καὶ ἥμ. 287. et seqq. where he describes the path of vice as smooth and easy; but the seat of virtue on a rugged and steep ascent, of difficult access.

c. τῷ ψυχρον, i. e. τῷ λιγοντι ψυχρον.

d. ποντας. Rather τοῦτα.

P. 66. d. οἱ φαυλοι τῶν, &c. See note on p. 12. a.

d. (5) ἰπανημ. Hemsterhuis would read ἰπανημ, in the first person: in which case ἀποπτασας must be taken as a nominative absolute, for ἀποπτασαντος, or ἰαυδὴ ἀπιατσει. It certainly seems more suitable to consider Menippus, for whom all these magic rites were employed, as the person who avoided to look at any, lest the charm should be broken. The emendation also is supported by one of the Parisian MSS.

P. 67. a. ὡς δὲ τι, &c. An elliptical expression, which you may thus supply: ὡς δὲ τι γινετο, τουτο παρεκλιωσατο.

c. Βαινομιν, &c. From Hom. Od. λ'. 5.

f. Ἐδδμισιν, &c. From Hom. Il. γ'. 61.

P. 68. a. μιντοι. Read, with two of the Parisian MSS. μιν τι.

c. τετριγυῖαι. An expression borrowed from Hom. Il. ψ'. 101. and Od. ιγ'. 13.

P. 68. f. Οἶσθα σου, &c. *You know, I suppose.* See note on p. 39. f.

g. ἄτις ἀτι, &c. The absence of all shadow in the dark seems to render this mechanism materially defective.

P. 69. d. ἀνατιλας. A metaphor from the sun.

e. ἰκίνοι μιν οὖν. I have adopted this reading, for ἰκίνο, on the authority of four MSS.

f. προσδίδιντα. Rather παραδίδιντα.

P. 70. b. δουλοπρισις τι, &c. Supply † προσέλιπον. See also † δερκα.

c. ἰχοντα. Rather ἰχοντας.

d. τοὺς Αἰγυπτίους αὐτῶν. *Those of them that were Egyptians.* I have given this reading, from three of the Parisian MSS., in place of τοὺς Αἰγυπτίων αὐτούς, which is not Greek. This emendation, I conceive, quite supersedes Hemsterhuis's conjecture, wishing to read ἀλυτοὺς for αὐτούς.

P. 71. g. Πῶλος X. for ὁ Χαρικλείδης. So at the end of the decree in the next page, Κραίων Σκιλιτιώτης. Demosthenes affords several instances of a similar omission of the article.

P. 72. e. τα σάβρα τῶν. See note on p. 12. a.

P. 73. c. εἰ πρυτανίς. It was part of the office of the Prytanes at Athens to set up in public notices for meetings of the senate or people, inserting in the Programma the subject of their deliberation. See note on p. 109. b. (5).

f. Κραίων, &c. Names humorously formed for the occasion. See Lex.

P. 74. d. το παρὸν εὖ θεσθαι, is a proverbial expression, originating (as it is said) with Pittacus, one of the seven wise men. It is nearly equivalent with what we would term—*making the best of present circumstances.* What follows coincides with a precept of Simonides; *παίζω ἐν τῇ βίῃ, καὶ περὶ μηδὲν ἀπλῶς σπουδαζέω.*

e. Κατ' Ἀσφοδιλον, &c. Hom. Od. λ'. 538.

The Dream. XXIII.—Xenophon, l. 2. Memor. c. 1. relates from Prodicus an allegorical fable concerning Hercules, that when the hero was just entering on manhood, Virtue and Vice appeared to him, in the form of two females, and addressed him in turn, urging their respective claims. In a humorous imitation of this story, Lucian relates a dream, in which the Art of Statuary and Literature contended which should possess him. He appears to have recited this piece, on occasion of revisiting his native country.

P. 75. e. φυσίως γι, &c. So in another dialogue, εὐ πανυ μορφῆς ἰφθῶς ἰχοντες, *not being of a handsome form.* In such phrases, the genitive may be considered as governed of ἰνικα understood; or we may supply—in the matter, circumstance.

P. 76. d. τια ὁμοτητα. The words τοῦ θεοῦ seem to have been omitted, by the mistake of transcribers, between τια and ὁμοτητα.

f. Θιῖός μοι, &c. Hom. Il. Β'. 56.

P. 77. d. ἄπι. For ἀπειλιση, Atticè. So Plato in Apol. οὐκ ἴδως ἄψω αὐτοί, οὐδὲ ἄπιμι.

e. ἐπι λῳγῳις. Not for mere words, or talk. It shall be for something more substantial they will praise you.

e. (2) σωματος. Rather σχηματος, the meanness of my figure. So we have seen σχημα and ἀναβολη joined, p. 77. b. In like manner, χιτωνιον σιναρον και σχημα δουλοαρισις. p. 79. e.

e. (4) ἰδιξι. Hemsterhuis has shown by other examples, that this word is peculiarly applied to painters, or statuaries, who produce such a likeness of the object as to render it in a manner visible. Phidias is reported to have borrowed the conception of his famous statue of Jupiter from Homer's verses, Il. A'. 528.

P. 78. a. αὐτη. Rather αὐτη.

b. την προσδοι. Some have read προσδοι. But Hemsterhuis justly objects that this would express nothing more, than the preceding ἰλιγα και ἀγιστη λαμβαναι. It may be added, that the present reading is strongly confirmed by a passage in the dialogue de Oratoribus, (falsely attributed to Tacitus) where the writer, enumerating the joys of the Orator, exclaims—*Jam verò qui togatorum comitatus et egressus / quæ in publico species / &c.*

d. ὁπιρ σοι. Rather σοῦ.

f. τα διιστα. Hemsterhuis happily conjectures that we should read τα μιλλοντα. After mentioning an acquaintance with past events, and a perception of what is expedient at present, she naturally adds a foresight of futurity—ἀλλὰ και τα μιλλοντα, &c.

P. 79. a. διξι σοι, &c. At pulchrum est digito monstrari, et dici, Hic est. Pers. Sat. 1. v. 28. and Hor. l. 4. Carm. 3. 22.

c. συναι τοις, &c. It is plain, that by Lucian's perpetual association with the learned, we are to understand their familiarity with his writings.

d. Ἄψις δι. i. e. if you abandon.

P. 80. a. ἰνισριψατο. Scilicet ἡ Ἐρμογλυφικη: attributing to her the act of his uncle.

b. τῆσδι τῆς. I have given this reading, in place of τῆς δι τῆς, which appears in the edition of Hemsterhuis and others.

d. οὐκισι μιν τοις, &c. Lucian with artful modesty says, that he does not recollect what it was he sowed; but has sufficiently indicated that he means his literary productions.

g. ὅτι μηκισσται. There seems little doubt, but that Lucian wrote ὅτι, when. In what follows he alludes to the fable, that Jupiter employed three nights, or a night as long as three, in his intrigue with Alcmena.

P. 81. a. τρωῶν. This word should evidently be expunged. Probably Lucian wrote it after ὀνειρων in the preceding line.

a. (2) οὐδὲ γαρ ὁ Ξισοφων, &c. Xenophon, in his Anabasis, mentions two occasions of great difficulty and danger to the Greeks, on which he was encouraged by dreams. In the first of them, l. 3. c. 1.

he thought he saw his father's house wholly illuminated by a thunderbolt which fell on it. In the second, l. 4. c. 3. he thought himself bound with chains, but released by their breaking spontaneously. Hemsterhuis apprehends that Lucian confounds these two dreams; as Xenophon does not mention his having told the former to any one, though he communicated the latter to Chirisophus. Lucian certainly appears to refer to both of them, from the *καί* before *ἐν τῇ πατρὶα οἰκίᾳ*. The young student will observe that our author, conceiving his hearers familiar with the narrative, breaks off immediately after the commencement of it with—*καὶ τὰ ἄλλα, et cetera*. The whole may be thus literally rendered. "For neither did Xenophon himself, when he once related the dream—(how there appeared to him both in his father's house [a sudden light from a thunderbolt] *et cetera*, for ye know the passage)—neither did he, I say, relate the vision as a piece of acting, nor [relate] these matters as intending to trifle."

DIALOGUE XXIV.—This very spirited dialogue opens with a volley of abusive remonstrance addressed to Jupiter by Timon of Athens, the celebrated Misanthrope. It proceeds to describe the mission of Plutus and Mercury to Timon, with his subsequent conduct.

P. 81. d. *φιλα*, &c. Timon here accumulates a crowd of poetic epithets, in which Jupiter was designated as the Guardian of friendship, hospitality, companionship, domestic connexions, and oaths, as the causer of lightning and collector of clouds. In like manner, the epithets, which he annexes to the lightning, thunder, and thunderbolt, are borrowed from the poets.

P. 82. c. *πῶς γὰρ*; i. e. *πῶς γὰρ ἀπίθανος ἂν ἴνῃ*; how should he be an unlikely match for you, when, &c. So in Micyl. § 14. *οὐδὲ ὄϊον ἴδωκε τῷ Σιμωνί πῶς γὰρ*; ὅς οὐδὲ αὐτὸς ἤπειστο τῶν χρημάτων. The reader will find a similar use of *ποθὶ γὰρ*; in this dial. p. 84. g.

c. (5) *ὑπο μανδραγόρα*. From the influence, or effect, of mandrake. So p. 102. c. *ὑπο τοῦ ἀκρατου*. In like manner, in Demosth. Encom. § 36. *εἶον ἐκ μανδραγορῶν καθύδοντας*. We must in the present passage take *μανδραγόρα* for the genitive case; as *Πυθαγόρα* for *Πυθαγόρου*. The mandrake is an herb of the same species with the deadly nightshade. The juice of its large roots has a narcotic quality.

e. *ὥσπερ εἰς ἀπροβελισμον*. As if in the way of a skirmishing with darts, or slings. See note on p. 30. a.

f. *ὄισσι τι*, &c. These words are probably a quotation from some old tragic writer; which may account for the needless insertion of the particle *τι*.

f. (3) *ναυαγια*. So great a wreck. The word is often used figuratively, as well as *navifragium* in Latin. See e. gr. 1 Tim. i. 19. It is strange that the absurd version, *tot naves perierunt*, should have been left uncorrected by Hemsterhuis and Reitzius.

g. *παριεργὸν Ὀλυμπίων*. As an appendage—an accessory and subordinate circumstance—of the Olympic games. So our author in Herod. § 6. *ἀσπληθὶ γημας καὶ αὐτὸς, παριεργὸν τῶν Ἀλεξάνδρου γαμῶν*.

P. 84. a. *Ἄττης*. I have introduced this conjectural emendation of Faber, in place of *Ὀῤῥης*. Ceta is not recorded as a volcanic mountain.

P. 84. a. (5) ὑπο Κρητῶν. It is related that Pythagoras, visiting the sepulchre of *Minos* in Crete, found on it this inscription—ΤΟΥΔΙΟΥΣ—the sepulchre of *Jupiter*.

b. οὐ γὰρ ἄν, &c. See note on p. 12. c.

c. καθ' ἑρῶν τιλ. ἴσθ. A rare use of this preposition: though we have in Aristophanes ἔμοσαι καθ' ἑρῶν. *Batr.* 101. and in Thucyd. l. 5. c. 47. Our Author in his *Philops.* § 21. has ἰθ' ἑρῶν τιλειον ἰστιάθηται.

c. (4) ὁ τας ὄλας ἱκαντ. See note on p. 13. f. On the term *νισπλουτας* it is to be observed, that it always denotes a person to whom riches are new; and cannot be interpreted as denoting one who was *lately rich*. Lucian elsewhere marks this circumstance as leading to extravagance of expenditure. *Tox.* § 12. και ἄσπερ εἰκος, νισπλουτοι ὄντα, πολλους και ἄλλους εἰχι περι αὐτον, ἱκανους μιν συμπιῖν, &c. It is indeed intimated that Timon inherited a paternal estate; (p. 86. c.) but we may suppose that he had suddenly come into it on the death of his father.

c. (5) τα Δασια. This festival at Athens was celebrated at the end of the month Anthesterion, in honour Διος Μυλιχίου. In it, however, victims appear not to have been offered, according to the testimony of Thucydides, l. 1. c. 126. But Hemsterhuis calls in question the integrity of the text in that passage. We may here understand any of the other festivals of Jupiter.

e. ὡς δι αληθειῶ λογμ. Scil. εἰπιῶ. Here αληθης λογος is opposed to ὄντασι εἰπιῶ, as elsewhere το αληθης το λογμ οἱ ὄντασι.

f. For εἰ τις και, perhaps we should read και εἰ τις.

g. ποθιν γαρ; How should they? This phrase is frequent in Demosthenes, and equivalent with an emphatic negation. See note on p. 82. c.

g. (4) τοῖς κακοῖς. i. e. ὑπο τῶν κακῶν, from his misfortunes.

P. 85. a. ἡγανακτι δυστυχῶν. Observe the potential force of this tense. *He would be justly indignant, if left to misfortune.* See note on p. 12. c.

a. (4) The following *πειροσμεν* Faber would change to *πειροσμεν*: but the future indicative has frequently the same force. So our author in *Λιαβ.* § 10. παριζομεν γον ἄφορμας τοις κασθηοριν ἰδελουσι, καταλιουσαντις ἀνδρα, &c.—*we should afford occasion—if we stoned, &c.*

g. ὑπερισχι, &c. A phrase frequently used by Homer, to denote the protection afforded by the gods. Lucian here alludes to the fact of Pericles having successfully defended Anaxagoras, when accused of Atheism. (See Index.) That the temple of Castor was at the same time struck with lightning, is a circumstance which Lucian appears to have derived from some records which have not come down to us.

P. 86. c. δικρανοις ἰξοθω is a proverbial expression for expelling by main force. So Horace, l. 1. Ep. 10. 24. *naturam expellas furcā.* Faber, with whom Hemsterhuis agrees, would insert και before *καθασις*. If any particle were inserted, I should prefer ἢ. But I confess that I think we may refer *καθασις* to the whole of the former description, and by a very natural ellipsis interpret it—*flinging me away in as great a hurry, as those who, &c.*

P. 86. d. τῶν αἰσθησόμενων, &c. *those who will be sensible—or know the value—of the gift.* The Latin version in Reitzius's edition is here strangely inaccurate: *qui benignitatis modum intelligent—who may understand the limits of liberality.*

g. συνισπᾶσαι τοὺς δ. This passage was generally understood as describing the joints of the fingers stiffened and contracted, from the constant habit of counting the money. But Hemsterhuis, with his usual learning, proves that the reference is to the custom of employing various contractions of the fingers in arithmetical calculation. Thus we learn that, in paintings, the figure of Chrysippus (an Arithmetician) was represented with the fingers contracted; but Euclid (a Geometrician) with his hand open.—Gronovius's correction of συλλογιστῶν, for συλλογισμῶν, appears just. And in the next clause I would prefer to read, with the scholiast, ἀποδρασιῶσαι: though it must be admitted that the first Aorist and Future are frequently interchanged.

P. 87. b. φυλάττειν ἰγρηγασταί, *staying awake to watch you.* This use of the infinitive for expressing the design or purpose of a thing, is not uncommon in Greek. Virgil imitates the construction: *Non nos —populare Penates veniimus.* Æn. l. 1. v. 527.

c. εὐ το αὐτοὺς, &c. Hemsterhuis defends the reading of this passage, and interprets it as meaning—"not content with having themselves the power of enjoying their riches, unless they also deprive others of the enjoyment." And certainly the phrase το αὐτοὺς ἀπολαύειν ἰχίον must mean—their having the power of enjoying. But I cannot persuade myself, that this is what Lucian intended to express. It seems to me obvious, that the clause, εὐ το αὐτοὺς, &c. was designed to convey what might be naturally considered as a sufficient enjoyment. I think, therefore, that ἰχίον should either be expunged, or interpreted in connexion with the words ἰχίον ἀπολαύειν οἰόμενος—(thinking that they have sufficient enjoyment)—or perhaps, ἀπολαύειν should be changed to ἀπολαύσειν.

d. ὑπισπιῶν: i. e. stealing into the cellar, or store-room, where the provisions are laid up—ἰμπαρονησῶν, will indulge himself there in a drunken frolic. See † παροῖα. The following accusatives τῶν κακοδαίμωνων, &c. are governed of ἰασας. Jensius thus rightly interprets the passage, observing that τὸ—δισποτῆν cannot depend upon ἰμπαρονησῶν, as this verb in the sense of *insulting* another, is construed with a dative. See p. 60. f. I have accordingly altered the translation.

e. σε. I have introduced into the text σε instead of σου; though I think the reading of one of the Parisian MSS. more probably genuine—πῶς οὐκ εὐκατα πάντα σου, παλαι μὲν ἔκλυα ἀστιάσθαι, ἔτι δὲ, &c.

f. ὡς πρὸς ἐμὲ. *As far as related to me.* This is inserted, because his extravagant liberality might be reckoned kindness to the objects of his bounty. The same phrase is frequently used for—in comparison of. So p. 36. g. p. 97. b. It is elliptical, ἰξισταθῆναι, or some such verb being understood. This is supplied in one passage of our author, Saturn. § 4. εὐ μικρὰ—ὡς πρὸς τῆν δύναμιν ἰξισταθῆναι τῆς συμπαθείας ἀρχῆς.

P. 88. a. *προς του Διου*. This adjuring of Jupiter by Jove is humorous.

f. *οί μιν, ὡςπιρ*, &c. Compare Hor. l. 1. Sat. l. v. 68—72.

P. 89. a. *και εις το ἀπαξ ἄν*. If the present reading be genuine, it must be interpreted—*this constant, or complete, aperture*. And we may perhaps account for the phrase *εις το ἀπαξ* being used in such a sense, as a thing *lasting or complete* is done *once for all*. Demosthenes employs *καθαπαξ* in the same sense. *οί καθαπαξ ἔχθρου της πολιως. περι στιφ*. But Faber proposed to transpose the words, and connect them with *ἰμφραξηται*—*unless he shall once for all stop up*, &c. I could wish that Hemsterhuis had interposed his judgment on the passage. I have retained the Latin version in his edition, which is conformable to Faber's emendation.

f. *οίς οὐδὲ κἄν ἄνος*, &c. *Who have never had even an ass*. So Plato in Euthyd. *αυτο δε κἄν παις γνοιη*. *This even a child would know*. And Evang. Marc. vi. 56. *κἄν του κρασιδου του ἱματιου αὐτου ἔψωται*. Yet even in such phrases, I would not say that the hypothetic force of *ἄν* is excluded. The translators of the Bible have accurately rendered it in the passage above quoted: "that they might touch *if it were but* the border," &c. So, "any one, if it were even a child:"—"who have never had if it were but an ass."

g. *φορηδον*. In the Latin version of Reitzius's edition this is rendered, *bagulorum operā*; which may excite a suspicion that the translator quite mistook the meaning. That is rightly expressed in the vulgar version, which I have substituted. Plutus describes himself as put into a packet—the will—and so removed *in a bundle*.

P. 90. a. *ιμς δε*, &c. *Ἔμς* depends, not on *ἰπελισσαντες*, but on *περιμνουσι*. In the following words he seems to have in view Homer's simile, Il. γ. 325.

b. *Πυρρίου*, &c. Names of slaves.

c. *ἀληθεις αγ*, &c. Not like the grief which they had feigned for the death of the deceased: *οἶος*, &c. *to think* what a fine fish, &c. Compare Hor. l. 2. Sat. 5. 25. 44.

d. *ἄλλος*. Read with Faber *ἄλλως*. See note on p. 3. f.

g. *οὐ γαρ Ἄρ*, &c. For, if you did find them, you would not, &c. See note on p. 12. c.

P. 91. e. *εις βαθ. ποντον—και πιτ. κατ' ἠλ*. A quotation from Theognis.

f. *οἰσπιρ*. Perhaps *οἰσπιρ*, as p. 37. c. Solanus would read *ἔσπιρ*. Mercury appears to joke on the blindness of Plutus. "They think themselves overlooked, or slighted, by you; when the fact is, that you have never seen them at all."

P. 92. a. *προσωπειων*, &c. By the mask, &c. we are to understand the outward show and splendour of riches.

P. 94. e. *τα πρῶτα*. So p. 102. d. *ἀλλα και κολακων ἴσσι τα πρῶτα*. In like manner Soph. Philoct. v. 435. *ὅς σου πατρος ἦν τα φιλιπτα*.

f. *τον δε φερω*, &c. From Hom. Il. ο'. 202.

P. 95. d. *ταυτο ικανον ην, &c.* Rather *ταυτο ικανον, ην—ποιήσῃ—if it would make, &c.*

e. *εὐτοι ἀποβλήτα, &c.* Borrowed from Hom. II. Γ'. 65.

e. (3) *δικαιολογησομαι.* I have introduced this into the text, in place of *δικαιολογησομαι*, the conjunction *ισα* being understood.

P. 96. f. *βαθειας.* Some supply *πληγας.* But Hemsterhuis considers it as the genitive singular, and supplies *γῆς*: "striking the spade deep into the earth." He quotes an example from Achilles Tatius of a similar construction of the verb *καταφριτω.*

f. (2) *ὑμιν ὑποσσησομαι.* The commentators are strangely perplexed and divided on this passage. Faber would read with some MSS. *ἀποσσησομαι.* *I will go away.* Hemsterhuis agrees with him: and Thomas Magister interprets *ὑποσσησομαι* in the same sense. In this case, *ὑμιν* is to be considered pleonastic. See note on p. 7. c. But I cannot persuade myself to concur in opinion: though, in compliance with such high authorities, I have left the Latin version unaltered. I conceive it should be rendered *ego vobis subsistam, I will stop for you.* Plutus at first proposed to go for Thesaurus, and send him to Timon. Then changing his mind, he calls to Thesaurus; and bidding Timon strike his spade deep, adds—*I will stop for you.* In p. 98. d. we have *ὑποσταντις* in the same sense: and Stephens quotes from Aristotle, *ἀιαπαυσιν ποιουνται των δρομων, και ὕφσταται μειουσι, ιως αν πλησιον ιληθ ὁ διωκων.* "They cease running, and stopping, wait till the pursuer come near them." The idea of Plutus going away from Timon appears to me altogether inconsistent with the allegory, and with Mercury's directions.

f. (5) *Κορυβαντες.* The Corybantes, being supposed to strike persons with frenzy or sudden terror, were invoked on occasion of any thing prodigious or astonishing.

g. *ἀνδρακας, &c.* A proverbial expression, alluding to one who had dreamed of money, but awaking found coals in his bed.

P. 97. a. *ἢ χρεουσι, &c.* A verse preserved in a fragment of Euripides's Bellerophon. Seneca (Ep. 115.) relates that, when the passage in which this verse occurs was recited on the Athenian stage, the whole audience rose up as one man with the utmost indignation, and would have driven off the actor, had not Euripides himself come forward, and prevailed on them to await the end of the piece, in which the avaricious met with poetical justice. The following line is a quotation from the beginning of Pindar's first Olympic, facetiously altered however by Lucian: for Pindar compares the pre-eminence of gold above other riches to burning fire, which is distinguished by night.

b. *τῷ Παν τ.* A statue of whom we may suppose in view. It was customary upon quitting any occupation, to dedicate the implements of it to its presiding deity. See Hor. l. 1. Ep. 1. 4. and l. 3. Carm. 26.

d. *Ἐλειου.* There was an altar of Mercy at Athens.

g. *ἱστιων των ἄλλων.* We must either read *τους ἄλλους,* or adopt Faber's ingenious and very probable emendation *ἱκας ὡν των ἄλλων,* being far, or remote, from all others.

P. 97. g. (3) ἦν δειη, &c. Persons dying gave the hand to their surrounding friends. (See Xen. *Cyrop.* l. 8. c. 45.) And it was customary to crown the head of the deceased, in token of his having victoriously reached the end of his course. Even this office Timon ludicrously decrees that he shall perform for himself. But Hemsterhuis, not without reason thinks the text vicious, and proposes to insert *δε* between ἦν and δειη, and instead of ἡ αὐτῷ to read *ἑαυτῷ*. "And once for all be it decreed, that he shall give his hand to himself alone, and whenever he must die, that he shall crown himself."

P. 98. b. Ἐχικρατιδου. I have introduced this emendation of Faber in place of Ἐχικρατιδης. See p. 84. c. and p. 100. b. Timon humorously assumes to himself the character at once of the mover of the decree, of the presiding officer who put it to the vote, and of the assembly who confirmed it.

g. ἐλεγίαι. Elegies, instead of dithyrambics: the former, plaintive; the latter, jovial.

P. 99. b. μισθον, &c. The young student may conceive these words, to τῶν κρυπτῶν, included in a parenthesis.

f. φιλοφρονησωμαι. I have introduced this reading in place of φιλοφρονησεμαι, on the authority of one MS.

g. παρ ἑμου. Received from me. In the next line, on the word καταδικαστο, the student will observe that the augment of the plu-perfect is not unfrequently dropped, even by prose writers.

P. 100. a. τῆ Ἐρεχθίδι. Faber would read Αἰγιδι, Timon being repeatedly called a Colyttensian, and Colyttus being a *δημος* of the tribe Αἰγιδίς, not Ἐρεχθίδις. Hemsterhuis attributes the error to Lucian's inadvertence.

b. βουλαι ἀμφότεραι. The Arcopagus and Senate of 500. Concerning the Senate of five hundred, see note on p. 109. b. (5).—The council of Arcopagus was the highest court of judicature at Athens, of very remote antiquity, and long in the greatest repute for wisdom and integrity. According to the constitution of Solon, it was composed of those who had been archons, and whose conduct in that office had passed a rigorous scrutiny with approbation. The Arcopagites held their office for life, and had a special superintendence of every thing relating to religion and morals. Their sittings were at night in the dark, and the pleaders were obliged to confine themselves to matters of fact, abstaining from all embellishments of eloquence. The power and credit of this court were lessened by Pericles, through means of Ephialtes.

c. τελειῶν ἄρῃ και συν. πωλ. The former was a chariot drawn by four full-grown horses: the latter, by a pair of colts.

d. πρὸς Ἀχαρνῆαι. These words, according to their necessary import, would denote that Timon fought against the Acharnenses. But they being a people of Attica, this idea is inadmissible. Faber would read πρὸς Ἀχαρνᾶς, in the neighbourhood of *Acharnae*. But Hemsterhuis, with much more probability, conjectures that Lucian wrote πρὸς Ἀκαρνᾶνας, against the *Acaruanians*; who often sided with the Peloponnesians against Athens.

P. 100. e. τῆ Ἡλ. κατα φυλας. The Helizian, or Heliastic, court was one of the superior tribunals at Athens; and said to have had its name ἀπὸ τοῦ Ἡλίου, from meeting in an open place exposed to the sun. It consisted commonly of 500 judges: but sometimes by the junction of other courts the number was increased to 1000, or even to 6000. They were summoned occasionally by the Thesmothetæ; and a distinct entrance was allotted to the judges selected from each tribe. Yet the expression κατα φυλας, connected with the Heliastic council, appears so extraordinary, that I am almost induced to approve of the emendation proposed by Mr. Murphy, και ταις φυλας. It is strange that the other annotators have made no remark on the passage.

g. ἰγὼ δὲ σοι. Although σοι is elegantly redundant in the preceding clause, (see note on p. 7. e.) yet the repetition of it here followed by παρα σοι, seems inadmissible. Faber would read ἰγὼ δὲ σοι.

P. 102. b. ὁ, τι πικρ—ἴφελος. "Whatever is the titbit of insatiable gluttony." It is probable that the particle ἦ ought to be inserted before ὁ, τι πικρ. Hemsterhuis, with his usual learning, confirms this interpretation, by adducing various other examples of the same phrase. Thus Xen. Hellen. l. 5. c. 3. παραπληθῆς ἀπικτινῶν ἀνθρώπων, και ὁ, τι πικρ ἴφελος ἦν τούτου τοῦ στρατεύματος. "They slew many, and all the flower of this army." In the same sense ὁ, τι πικρ ἀνός ἦν is used. See Thucyd. l. 4. c. 133.

d. τα πρώτα. See note on p. 94. e.

d. (5) παισοφον το χρημα. As we would say—it is a thing made up of wisdom. So in the Vit. auct. § 12. speaking of Aristippus, πολυτελις το χρημα, και πλουσιων διομινον. and Aristoph. Εἰρ. 38. μαζον το χρημα, και κακοσμον, και βρον.

f. ἰντιακρευτος. A public fountain at Athens, flowing through nine pipes; called Callirrhoë, before it was covered by Pisistratus. See Thucyd. l. 2. c. 15.

P. 103. a. εἰς την θαλατταν, &c. As Crates is said to have done, at the instance of Diogenes. On the word μαλιστα in this passage, I would observe, that the philosopher proposing to Timon two methods for getting rid of his wealth, and introducing the first with μαλιστα, the second with εἰ δὲ μη τούτο βουλει, the proper force of μαλιστα is to mark the first as the most desirable; which however must be allowed to be inconsistent with his describing the second as ἄλλοι τροπον ἄμικτω. Whether the inconsistency were designed, or not, by Lucian, in order to throw the greater ridicule on the philosopher, the reader must decide. The Latin maximè has frequently the same force with μαλιστα, in this connexion. So Sall. Jug. c. 46. uti Jugurtham maxime vivum, sin id parum procedat, neccatum sibi traderent. Dem. de Cor. ὡστε μαλιστα μιν μη θιναι με τοι νομον τούτον· εἰ δὲ μη, καταβαλοντα με ἴψιν κ. τ. λ.

P. 103. b. εαυτῶ. I have introduced this obvious correction into the text, in place of αὐτῶ.

c. Αἰγνηστικος. The hushel of Ægina probably exceeded the Attic; as the drachma of Ægina was certainly to the Attic in the ratio of 12 to 7.

d. ἰπιμισρησας τη δικ. "Throwing in an addition to the measure

with my spade." ἰσιμετρον is something added to the exact measure. Hemsterhuis would prefer την δικελλην. But he observes that he once thought of reading κοινδουλῶν, (with the last syllable circumflexed) from κοινδουλη, a word that imports the swelling arising from a blow. Then, ἰσιμ. τη δικ. would simply mean "measuring them out to you with my spade"—*caput tuum implebo tumoribus ligone admiensus*. And though Hemsterhuis has abandoned this conjecture, conceiving the word to be not of sufficiently classical authority, I am almost persuaded that this was Lucian's meaning. In all the former instances, Timon appears to have employed, not his fist, but his spade. Compare p. 98. g. p. 99. f. p. 103. f.

DIALOGUE XXV.—In an assembly of the gods, Momus attacks many of the absurdities of the heathen mythology.

P. 104. b. ἐκνοι, &c. A similar form of proclamation was used in the Athenian assembly, in which those above 50 years of age were first invited to deliver their sentiments; then, all who were entitled to it by law, i. e. who were citizens, and not under 30 years of age. See Dem. de Cor. c. 53. Aristoph. Θεσμ. v. 372. 379. 382.

d. ἐργασασθαι. I conceive that we certainly should either read ἐργασασθαι, or rather, with one of the Parisian MSS. ἐργῶσθαι.

P. 105. b. ἐς το μισοι ἄ. thrown out vaguely, without any individual specification; like a thing flung into the middle of a crowd, which any one may pick up. So Demosth. πρὸς Λισστ. ἐς το μισοι καταβυς της ὠφελιαν, "proposing the advantage in common," or indiscriminately. And Phil. 1. ἄλλα του πολυμον κριμα ἐν μισω, as a prize proposed in a yet undecided contest, which either of the antagonists may win by exertion.

c. ἱμφορον. Cadmus never being represented as a merchant, it seems that Lucian has used this word not in its ordinary signification, but in its primitive and etymological meaning, for one who crosses the seas. Homer uses it twice for a passenger in the ship of another. Od. β. 319. α. 299.

e. ὁ μιν, κισατα, &c. Namely Pan.

P. 106. b. πολλων ἀνταξις ἄ. Il. Α'. 514. Ἰκτρος γαρ ἀνη πολλων ἀνταξις ἄλλων—spoken of Machaon.

c. του πυρος. See Dial. I.

d. ἐν Κρητη μιν. See note on p. 84. a. (5).

P. 107. a. θηλυαι θιαι. An expression borrowed from Hom. Od. β. 324. Θηλυτιραι δε θιαι, and Il. θ'. 520. Θηλυτιραι δε γυναικις. The epithet may perhaps denote the delicacy of the sex; or it may be considered as pleonastic. The primitive idea of the word seems to be that of fertility.

b. Ιασιωνα. Let the young student be guarded against the mistake which some have fallen into, of confounding this person with Jason the Argonaut. His amour with Ceres is mentioned by Homer, Od. ε'. 125.

d. ὁ τοι κειδον. See note on p. 13. f.

e. συ δε, ὦ, &c. See Anubis, Apis, and Ammon, in the Index

The grossness of the Ægyptian superstitions, in their worship of animals, reptiles, vegetables, &c. is detailed by Juvenal, Sat. 15. The abruptness of this transition to a direct address to Anubis is ludicrously spirited.

P. 108. b. *ὁς ἰσαγοῦς*, &c. Amphilochnus is generally said to have been the son of Amphiarus and Eriphyle, and the brother of Alcmaeon, who slew his mother, in revenge for his father's death in the Theban war. But Lucian here appears to consider Amphilochnus, not as the brother, but as the son of Alcmaeon. His oracle was at Mallus in Cilicia.

c. *ἰν πρῶντις*. See note on p. 18. a.

f. *ἰδως ὅτι—την τύχην*, &c. The structure of these words is not strictly grammatical, unless *ὅτι* be expunged. Yet I doubt whether any alteration of the text is to be attempted. It seems to me that Lucian, beginning to express himself according to one mode of construction, passed insensibly into another. The reader may consult my note on a similar passage in Livy, l. 1. c. 35. The critics find a beauty in Homer's—*ὃ δ' ἀγλαΐῃσι πεποιθὼς Ἑμίφα ἰ γούνα φερέει*, &c. Z. 510.

P. 109. b. *Ἀγαθὴ τύχη*. A stated formulary prefacing the public acts at Athens; and similar to the Roman—*quod bonum faustum felixque sit*: concerning which Cicero observes, “*Majores nostri omnibus rebus agendis Quod bonum, faustum, felix, fortunatumque esset præfabantur.*”

b. (4) *ἰσδομη ἰσταμῖνου*. The Attic months were divided each into three decades of days; and the days of the first decade were called *πρώτη*, *δευτέρα*, &c. [*μηνος*] *ἰσταμῖνου*, or *ἀρχομῖνου*; the days of the second decade, *μισοῦντος*; and the days of the third decade, *φθίνοντος*, or *ληγοντος*. The months consisted alternately of 30 and of 29 days; and the last day of the month was in each case called *τριακας*. The year (which was lunar, and consisted of 354 days) began on the first new moon after the summer solstice. Whence the first of each month was also called *νοσηνια*; and the last *ἴη και νία*, *the old and new*, part of that day commonly belonging to the old moon, and part to the new. The names of the months were, 1. *ἰκατομβαιων*. 2. *μιταγυτων*. 3. *βοηδρομιων*. 4. *μαιμακτηριων*. 5. *πυανψιων*. 6. *ἀνθιστηριων*. 7. *ποσειδιων*. 8. *γαμπλιων*. 9. *ἰλαφθελιων*. 10. *μουτυχιων*. 11. *θαργηλιων*. 12. *σκιρφοραριων*.

b. (5) *ἰπρυτανις*, &c. The Athenian Senate of 500 was composed of 50 persons, elected annually out of each of the 10 tribes. The 50 senators of each tribe in turn presided for 35 days, with the name of *πρυτανις*, and the period of 35 days was called *πρυτανικα*. Each set of 50 was again subdivided into 5 *decuriæ*, who presided in turn for 7 days, with the name of *προεδροι*. And of the 10 *προεδροι*, one, called *ἰπιστατης*, presided in turn for one day; three of them being thus excluded from this office. So much we can ascertain of the constitution and officers of the Senate. But in this passage we have rather to consider the assembly of the people, or *ἰκκλησια*. There were four *stated* assemblies of the people in each *πρυτανια*, besides frequent assemblies (*συγκλητοι*) summoned on special occasions. These were frequently summoned by the senatorial prytanes; the business to be laid before the people originating in the Senate. But in the *ἰκκλησια*, one tribe

was said *πρυτανειν*: (Dem. de Cor. § 9. φυλῆς πρυτανειουσης Πανδιονides, and al.) probably the tribe, the senators of which were in the office of prytanes. (Jupiter then is here represented as filling the place of the presiding tribe.) The *προιδροι* of the *ἐκκλησια* are said to have been nine, appointed by lot out of the nine tribes who were not in the office of prytanes. And out of these *προιδροι* one was chosen by lot, as *ἱπιστατης*, or president of the assembly. The *προιδροι* laid the subject of deliberation before the people; and the *ἱπιστατης* put the question to the vote, *ἰπεψηφισι*.

I N D E X.

AN

INDEX,

MYTHOLOGICAL, HISTORICAL,

&c.

A

ACHERUSIAN. The name of a *plain* and *lake* in the fabulous hell of the poets. It seems to be derived from *Acheron*, one of the infernal rivers.

ACTÆON: said to have been transformed into a stag, and devoured by his own dogs, as a punishment for having seen Diana and her nymphs bathing. He was the son of Aristæus and Autoñoë, the daughter of Cadmus; and thus cousin to Bacchus.

ÆACUS: son of Jupiter by Ægina, and king of the island which bore his mother's name. He was father of Peleus and Telamon; grandfather of Achilles and Ajax. He was fabled to be one of the judges of hell, with Minos and Rhadamanthus. Lucian gives him the office of receiving the ferry-money.

ÆGIUM: a town of Achaia Proper, on the shore of the Corinthian bay; famous as the place where the Achæan council usually assembled.

ÆSCHINES: an Athenian orator, the great rival of Demosthenes; but said to have been in the pay of Philip of Macedon. He was the son of Atrometus and Glaucos. Demosthenes throws out various reproaches on his birth; (*De Cor.* §. 40. and 72.) and his mother appears to have been a minstrel in the sacred rites of Bacchus. Having failed in an impeachment which he brought against Ctesiphon, for proposing an illegal decree in favour of Demosthenes, he was obliged to go into exile to Rhodes. He is there said to have read to the Rhodians his own oration, and that of Demosthenes. The latter being received with great admiration by the auditors, "What then," said he, "would have been your admiration, if you had heard it delivered by himself?"

ÆSCULAPIUS: the son of Apollo by Coronis, and educated by Chiron, who taught him the art of medicine. He is said to have restored many to life, particularly Hippolytus, at the request of Diana; of which Pluto complaining, Jupiter struck him with a thunderbolt. He was afterwards raised to heaven at the intercession of Apollo, and worshipped as a god, particularly at Epidaurus. His sons, Podalirius and Machaon, accompanied the Greeks to the Trojan war, and practised their father's art.

AGAMEMNON: the son of Atreus, and grandson of Pelops; king of Mycenæ and Argos; chosen generalissimo of the Greeks in their expedition against Troy. Their fleet being detained at Aulis by contrary winds, he sacrificed his daughter Iphigenia to appease Diana. Returning home after the Trojan war, with Cassandra, he was slain by his wife Clytemnestra (daughter of Tyndarus, king of Sparta) and Ægisthus, his cousin, with whom she had intrigued.

AGENOR: a king of Phœnicia, father of Cadmus and Europa.

ALCMENA: the daughter of Electryon, king of Argos, and espoused to Amphitryon, a Theban prince, who undertook the conduct of a war for his father-in-law against the Teleboans, a people of Ætolia. During his absence on the expedition, Jupiter, assuming his form, introduced himself to Alcmena as her husband, returned victorious from the war. He also ordered Phœbus to delay the rising of the sun, so as to prolong that night to the length of three nights. Hercules was the fruit of this amour. Amphitryon having slain Electryon accidentally, retired with Alcmena to Thebes; and Sthenelus, Electryon's brother, possessed himself of the throne of Argos.

ALEXANDER: son of Philip, king of Macedon, by his wife Olympias. Coming to the throne at the age of twenty, he subdued the Thracians and Illyrians; and by the total destruction of Thebes, intimidated the Grecian states, who had been preparing to shake off the Macedonian yoke. Chosen generalissimo of the Greeks against the Persians, he invaded Asia at the head of 30,000 foot and 5,000 horse; and at the Granicus, a river of Bithynia, defeated an army of 600,000 Persians. Again, at the city of Issus, in Cilicia, he defeated Darius in person, whose mother, wife, and two daughters, were made prisoners. Towards these females Alexander conducted himself with remarkable delicacy and humanity. Having taken the city of Tyre with great difficulty, he put its inhabitants to the sword; and passing into Egypt he founded the city of Alexandria, and marched into the deserts of Libya to visit the temple of Jupiter-Ammon, whose priests hailed him as the son of their god;—a notion which was further promoted by the fable, that a dragon had been often seen in his mother's bed-chamber. His last decisive battle with Darius was at Arbela, a town in Assyria, where he routed an immense host; and in consequence became master of Babylon,

Susa, and Persepolis; the last of which cities he gave up to pillage and conflagration at the persuasion of Thais, a courtesan. His ambition being unsatisfied, he undertook an expedition into India, and, crossing the Hydaspes, defeated Porus, after an obstinate resistance; but was prevented from passing the Hyphasis by the refusal of his troops to march farther. Proceeding down the Indus to the ocean, he attacked the Malli, and was severely wounded in their city, having been the first to mount the wall, and leap into the town, before his troops could support him. He died at Babylon, in the 32d year of his age, of a fever occasioned by his excesses, without appointing a successor, but having only given his ring to Perdicas. Alexander had been the pupil of Aristotle, and confessedly possessed great talents: but his ambition of military glory was insatiable, and after his Persian conquest, he gave a loose to the violence of his passions. He killed with his own hand Clitus, an old and faithful captain, who had saved his life at the battle of Granicus; and this, only for preferring his father's achievements to his. He barbarously mutilated the philosopher Callisthenes, who refused to pay him divine honours; and is said to have exposed Lysimachus to a lion, for having given Callisthenes poison to terminate his sufferings. He was inconsolable for the loss of his favourite Hephæstion, and ordered the physician who had attended him to be put to death. He married two wives of the blood royal of Persia, Statira and Parysatis, and on the same day gave in marriage Persian women of the highest quality to eighty of his friends. Alexander's death happened in the year 323 B. C.

ALOEUS: a giant, whose wife Iphimedia bore Otus and Ephialtes, begotten (as it was said) by Neptune, but called *Aloidæ* from their reputed father. Homer (*Od.* λ. 304.) describes the *Aloidæ* as attempting to scale heaven when 9 years old, and as being then 9 cubits in breadth, and 9 ells (or 27 cubits) in height. They were slain by Apollo.

AMASIS: a king of Egypt, who died shortly before the invasion of his country by Cambyses. He had been in close friendship with Polycrates, tyrant of Samos; but renounced all alliance with him, alarmed by his excessive prosperity. See **POLYCRATES**.

AMMON: a title of Jupiter, who had a temple under this name in Libya, and was represented with the horns of a ram.

AMPHIARAUS: one of the leaders who perished in the war of the Argives against Thebes. Aware of the result from his skill in divination, he had secreted himself to avoid joining the expedition: but his retirement was betrayed by his wife Eriphyle, whom Polynices bribed with a golden necklace. He had two sons, Alcmaeon and Amphilocheus; the former of whom, in compliance with his father's injunction, avenged his death by murdering his mother. Amphiarus, after his death, had a celebra-

ted temple and oracle at Oropus, a town of Bœotia, on the borders of Attica.

AMPHILOCHUS : See note on p. 108. b.

AMPHITRITE : the daughter of Oceanus and Tethys married to Neptune.

ANAXAGORAS : a native of Clazomenæ, in Ionia ; taught philosophy at Athens in the time of Pericles. Being condemned to death for supposed impiety, he made light of the sentence, saying that it had been pronounced upon him by nature long before. But his scholar Pericles successfully pleaded for him, and the sentence of death was exchanged for banishment. He died at Lampsachus, in the year 428 *B. C.* and by his desire the boys were allowed to play on the anniversary of his death.

ANCHISES : a Trojan prince ; the son of Capys, who was brother of Laomedon. He was said to have had his son Æneas by Venus ; but to have been struck blind with lightning, for having boasted of the favours of the goddess.

ANNIBAL : a Carthaginian, the son of Amilcar, who made him swear before the altar, when nine years old, perpetual hostility to the Romans. Educated in his father's camp in Spain, he served first under him, then under his son-in-law Asdrubal ; and upon Asdrubal's death was appointed to the command of the army. After subduing various tribes in Spain, he laid siege to Saguntum, a town in close alliance with the Romans, on the eastern coast of Spain, and a few miles to the north of Valencia. After an obstinate resistance (at the close of which many of the inhabitants burnt themselves with their effects) this town was taken ; and Annibal, leaving his brother Asdrubal in Spain, crossed the river Iberus (Ebro), the Pyrenees, the Rhone, and the Alps. These mountains had been reckoned impassable ; and Annibal there encountered the greatest difficulties, both from the nature of the country, and the attacks of its barbarous inhabitants. He thus entered Italy (in the year 218 *B. C.*) before the consul Publius Cornelius Scipio, who had been sent to oppose his progress, could overtake him. At length the armies met at the Ticinus, a river which flows into the Po, where Scipio was defeated. The consul Scmpronius, being then recalled from Sicily, formed a junction with his colleague : but they were both totally routed by Annibal at the river Trebia, near Placentia. Next year having passed the Apennines and penetrated into Etruria, he lost one of his eyes in crossing the marshes, but drew the consul C. Flaminius into an ambuscade at the lake Trasymenus, and routed the Romans with great slaughter. Q. Fabius Maximus was now appointed dictator, and studiously avoiding an engagement, notwithstanding the murmurs of his own army, and of Minucius, the master of the horse, distressed Annibal, and on one occasion brought him into considerable danger in Sannium ; from which, however, the

Carthaginian's readiness in stratagem extricated his army. On the following year, at Cannæ, in Apulia, he defeated the consuls C. Terentius Varro, and L. Æmilius Paullus, with immense slaughter; but he is censured by some for not having immediately marched to Rome, and (instead of this) exposing his troops to the enervating influence of luxurious winter quarters at Capua. The fact, however, seems to be, that, having brought into Italy not more than 26,000 troops, and not receiving reinforcements from home, his means were now so reduced, after all his victories, that he was unable to act on the offensive. And when it is considered that he yet maintained his ground in Italy for 14 years after this, and at one time encamped within three miles of Rome, it may perhaps be said that his talents as a general, shone brighter in the decline of his fortune, than in the midst of his greatest successes. The total defeat of his brother Asdrubal, when he had marched into Italy from Spain, for the purpose of joining Annibal, terminated his hopes of conquest. He was at length recalled from Italy to the defence of his native country against the invasion of Scipio Africanus, and lost the battle of Zama, in Numidia, in consequence of his adversary's great superiority in cavalry, but without any impeachment of his extraordinary military skill. This battle terminated the second Punic war; but did not put an end to the hostility of the Romans against Annibal. It will ever remain a foul blot on their national character, and the highest testimony to the powers of him who was so much their dread, that they persecuted him in exile with unrelenting animosity; making the surrender of him an article of the peace which they granted to Antiochus, king of Syria; and sending ambassadors to demand him of Prusias, king of Bithynia; to whom he had fled. There, to avoid falling into their hands, he killed himself by poison, which he is said to have always carried in a ring for such an occasion. He died in his 70th year, and may justly be considered the most consummate general of antiquity.

ANTIOPE: the daughter of Nycteus, king of Thebes, and beloved by Jupiter, by whom she had the twins Amphion and Zethus.

ANTISTHENES: an Athenian philosopher, the head of the Cynic sect. Diogenes was among his pupils. He professed himself a disciple of Socrates; but that philosopher sagaciously observed that *he saw his vanity through the holes of his coat.*

ANUBIS: an Egyptian deity, represented under the form of a man with the head of a dog.

APIS: an Egyptian deity, worshipped under the form of an ox, in which the soul of Osiris was supposed to reside. The ox chosen for this purpose was distinguished by particular marks; and on its death the greatest cries and lamentations filled Egypt, till another ox was found with the proper marks, to succeed as the deity; the discovery of which was hailed with acclamations of joy.

APOLLO: the son of Jupiter and Latona, and twin brother of Diana; born in the island of Delos, which Neptune raised from the sea for the purpose, as Juno had sent the serpent Python to persecute Latona in her pregnancy. As soon as he was born, Apollo slew the serpent with his arrows, whence he got the name of *Pythius*. He was the god of medicine, music, and poetry; and, under the name of Phœbus, is often put for the sun. His oracles were famous in various parts of the world; particularly at Delphi, in Phocis, where the riches of his temple were celebrated so early as Homer's time, and afterwards frequently became an object of plunder.

ARAXES: a river of Armenia Major, separating it from Media and falling into the Caspian sea.

ARGUS: fabled to have a hundred eyes, employed by Juno to watch Io, whom Jupiter had transformed into a heifer. He was slain by Mercury; and his eyes transferred by Juno to the Tail of the Peacock.

ARIADNE: daughter of Minos, king of Crete, by his wife Pasiphae. When Theseus went to Crete among the seven youths and virgins, who were yearly sent from Athens to be devoured by the Minotaur (in revenge for the death of Androgeus, son of Minos), he engaged the affections of Ariadne, who furnished him with a clue to extricate himself from the Labyrinth; and after killing the Minotaur, he carried off Ariadne, but deserted her in the island of Naxos. She was then beloved by Bacchus, and her crown was said to be translated to heaven, where it forms one of the constellations.

ARION: a famous poet and musician of Methymna, in the island of Lesbos. His story is given in the 8th Dialogue.

ARISTIDES: a famous Athenian, surnamed the *Just*. He lived at the period of the Persian invasion, and engaged the Greeks to unite in resisting it. Through the intrigues of Themistocles he was banished by the ostracism, but afterwards recalled. Though he had the management of the Grecian revenues, he died so poor that the expenses of his funeral were defrayed, and his daughters portioned, at the public charge.

ARISTIPPUS: a philosopher of Cyrene, a city of Libya; a disciple of Socrates, and founder of the Cyrenaic sect, who placed the *summum bonum* in pleasure. He was one of the flatterers of Dionysius, tyrant of Sicily, and distinguished himself for voluptuousness.

ARISTOTLE: a famous philosopher, son of the physician Nicomachus, born at Stagira, a town on the coast of the Strymonic bay, near the borders of Macedonia. At Athens he heard the lectures of Plato, but afterwards opened a school for himself. He was engaged by Philip of Macedon as tutor to Alexander the Great, from whom he received large sums of money to assist him in prosecuting his studies. His opinions long held

as absolute and wide a sway over the minds of men, as his pupil obtained over the nations. He was the head of the Peripatetic school.

ATLAS: one of the Titans, son of Japetus, and king of Mauritania. He was fabled to sustain the heavens on his shoulders, and to have been once relieved of the burden by Hercules. A chain of high mountains in Africa bears his name; and his daughters (one of whom was Maia, the mother of Mercury) were said to be changed into stars, seven of them forming the constellation of the Pleiades, and five others that of the Hyades.

ATROPOS: one of the three Parcæ, or Destinies; represented with scissars in her hand, for cutting the threads, which *Lachesis* spun from the distaff held by *Clotho*.

ARTIS, or ATYS: a Phrygian, who became a favourite and priest of Rhea, or Cybele, the mother of the gods; and after his death, received divine honours.

B

BABYLON: a celebrated city on the banks of the Euphrates, the capital of the Assyrian empire. It was taken by Cyrus, in the year 538, B. C. after he had drained the waters of the Euphrates into a new channel.

BACCHUS: the son of Jupiter by Semele, the daughter of Cadmus, and the god of wine. His mother, while pregnant of him, rashly prevailed on Jupiter to visit her in the same majesty in which he appeared to Juno; but unable to bear the fiery splendour of the god, she was consumed. The child taken out of her was introduced into Jupiter's thigh, from which it issued after the due number of months. He was educated by the nymphs at Nysa, a town of Ethiopia; and in his youth was taken asleep in the island of Naxos by some mariners, whom he changed into dolphins. His Indian expedition and extensive conquests are celebrated. He was represented crowned with vine and ivy leaves, and accompanied by Pan, Silenus, and the Satyrs; and the goat, as an enemy to the vine, was generally sacrificed to him. He is supposed to be the same with the Egyptian Osiris; but there appear to have been several persons of the same name.

BITON: see CLEOBIS.

BORFAS: the north wind, represented with wings and white hair. He was the father of Zetes and Calais by Orithyia, daughter of Erechtheus, king of Athens.

BRIMO: a name given to Proserpine or Hecate.

C

CADMUS: the son of Agenor, king of Phœnicia. Being ordered by his father to go in quest of his sister Europa, he sailed

to Greece, where he is said to have been the first who introduced the use of letters, in the year 1493, B. C. He founded Thebes, the citadel of which was called Cadmea; and by Hermione, the daughter of Venus, had a son, Polydorus, and four daughters, Ino, Agave, Autochthoë, and Semele; all of whom were the objects of Juno's persecution.

CALLIAS: the son of Hipponicus, an Athenian, remarkable for his great riches, and for his very bad character. He was charged with having taken bribes from the Persians, and with leaving his relation Aristides in great poverty.

CALLISTHENES: a philosopher of Olynthus, the friend and pupil of Aristotle. See **ALEXANDER**.

CAMBYSES: king of Persia, son of Cytus the Great. He conquered Egypt, placing in the front of his army a number of animals, whom the Egyptians held sacred. Proceeding on an expedition to Ethiopia, he detached 50,000 men to destroy the temple of Jupiter Ammon, all of whom perished in the desert. He slew his brother Smerdis from suspicion; and died himself of a wound he received in the thigh from his own sword falling out of the scabbard. This the Egyptians considered as a judgment on him, for having slain their god Apis.

CASTALIA: a fountain of Parnassus, sacred to the Muses.

CASTOR, and **POLLUX**: twin brothers, sons of Leda, the wife of Tyndarus, king of Sparta. It was fabled that Jupiter assumed the form of a swan, in his amour with Leda; and that she brought forth two eggs, from one of which came Pollux and Helena, her children by Jupiter; and from the other Castor and Clytemnestra, by Tyndarus. Castor and Pollux accompanied the expedition of the Argonauts, and were noted for fraternal affection: Pollux being distinguished for prowess in the use of the cestus, Castor for skill in horsemanship. On the death of Castor, Jupiter permitted Pollux to share his immortality with his brother so that they alternately lived and died every day. They were afterwards translated into the constellation *Gemini*, or the *Twins*, one of which rises when the other sets. Their name is given to a meteor, or fire-ball, which is said often to appear about a ship, and, when double, to indicate a calm, but, when single, a storm. They were called also *Anakes* and *Dioscuri*.

CAUCASUS: a famous mountain between the Euxine and Caspian seas; to which Prometheus was said to be bound, and exposed to the vulture that was sent to gnaw his liver.

CÆCROPS: a native of Egypt, who led a colony into Attica about the year 1556, B. C. civilized the rude inhabitants, and collected them into twelve villages. He is considered the first founder and legislator of Athens.

CERBERUS: the dog of Pluto, stationed as keeper at the entrance into hell. He was represented with three heads, encir-

pled with snakes. Those heroes, who visited the shades alive, appeased Cerberus with a cake. Chrysaor, son of Medusa by Neptune, married Callirhoë, daughter of Oceanus, and had by her Geryon, and Echidna. Echidna (represented as a beautiful woman above, but as a serpent below the waist) had by Typhon the Chimæra, Cerberus, and the Hydra.

CERES: the goddess of corn, daughter of Saturn and Vesta, and mother of Proserpine by Jupiter. Travelling in search of her daughter after she was carried off by Pluto, she came to Attica, and taught Triptolemus the art of tillage, lending him her chariot drawn by two dragons to convey the knowledge through the earth. She was also called *Thesmophora*, or the Law-giver, and her festival *Thesmophoria*. See also **ELEUSIS**, and **JASION**.

CHARON: the son of Erebus and Nox, employed in ferrying the souls of the dead over the river Styx and Acheron. Each of the shades was obliged to pay an obolus for his passage; and this piece of money the ancients commonly placed in the mouth of the deceased. Such as had not received the rites of sepulture could not be ferried over for one hundred years.

CHARYBDIS: see **SCYLLA**.

CHIMÆRA: (see **CERBERUS**) a monster represented as having the fore part of a lion, the middle of a goat, and the hinder parts of a dragon. It infested Lycia, and was slain by Bellerophon mounted on Pegasus.

CHOASTES: a river of Media flowing into the Tigris. Its waters are so pure, that the kings of Persia drank no other.

CIRRHA: a town of Phocis, where Apollo was worshipped.

CLEARCHUS: a Lacedæmonian exile, commander of the Greeks who joined Cyrus the younger in his expedition against his brother Artaxerxes, king of Persia. After the battle of Cunaxa, in which Cyrus was slain, (401, B. C.) during the famous retreat of the 10,000 Greeks, Clearchus, with other officers, was treacherously seized by Tissaphernes, and put to death.

CLEOBIS and BITON: sons of Cydippe, the priestess of Juno at Argos. Having drawn their mother in her chariot to the temple, as oxen could not be procured for the purpose, she entreated the goddess to reward the filial piety of her sons with the best gift that could be granted to mortals. Next morning they were both found dead.

CLEON: a rash and intriguing demagogue at Athens, who obtained the chief management of affairs; but was defeated at Amphipolis by Brasidas the Spartan, and slain.

CLEONÆ: a town of Peloponnesus, between Corinth and Argos, where Hercules killed the Nemæan lion.

CLITUS: see **ALEXANDER**.

CLOTHO: see **ATROPOS**.

CODRUS: the last king of Attica, son of Melanthus. The Dorians having invaded Attica, and an oracle having promised

them the victory provided they did not kill the Athenian king, Codrus entered their camp in disguise, and provoked a soldier to slay him. In honour of him, the Athenians abolished the kingly power, and called the supreme magistrate perpetual *archon*.

CORYBAS: a son of Jasus and Cybele, after whom her priests were called *Corybantes*. From Phrygia they brought her festivals into Crete, and celebrated them with the beating of cymbals, and demonstrations of frantic enthusiasm.

CRATES: a Bœotian philosopher, and disciple of Diogenes the Cynic.

CREON: a king of Thebes, son of Menœceus, and father of Jocasta, who was the mother of Œdipus. Upon the death of Eteocles and Polynices, the sons of Œdipus, their sister Antigone buried Polynices by night, contrary to the positive orders of Creon, and for this was condemned by him to death. Creon was afterwards slain by Theseus.

CRÆSUS: the last king of Lydia, son of Alyattes, and remarkable for his riches. He engaged in a war with Cyrus the Persian, induced to it by the ambiguity of an oracle which he received from Delphos, and which assured him that he should *destroy a great kingdom*. He was defeated, and his capital Sardis stormed. A son of Cræsus, who was born dumb, seeing a Persian soldier about to kill his father, is said to have gotten the power of speech, and to have prevented his death by exclaiming that he was the king. Cyrus ordered him to be burnt alive; but, when the pile was lighted, hearing him repeatedly utter the name of Solon (from a recollection of the conversation with that philosopher, related by Lucian in *Dial.* 20.) he enquired into the cause; and was so struck with a sense of the vicissitudes of fortune, which the recital of Solon's conversation suggested, that he spared his life.

CUPID: the god of love, son of Venus. He is represented as a winged child, naked, and armed with a bow and quiver.

CYCLOPES: a race of giants in Sicily, having but one eye in the middle of the forehead, and from their neighbourhood to Ætna represented as the workmen of Vulcan, in forging Jupiter's thunderbolts. See **POLYPHEMUS**.

CYLLENE: a mountain and town of Arcadia, where Mercury was born; who is thence called *Cyllenius*.

CYRUS: son of Cambyses and Mandane, daughter of Astyages, king of Media. Having dethroned his grandfather, he transferred the empire to the Persians; subdued Lydia; (see **CRÆSUS**) invaded Assyria, and took Babylon. (See **BABYLON**.) Afterwards marching against Tomyris, queen of the Massagetæ, a Scythian nation, he defeated her forces and slew her son; but his death was soon avenged, the Persian army being cut to pieces and Cyrus slain by Tomyris, who is said to have thrown his head into a vessel full of blood, that he might satiate himself with that for which he had always thirsted.

D

DANAË : the daughter of Acrisius, king of Argos. An oracle having declared that a son born of her would put Acrisius to death, he confined his daughter in a brazen tower : but Jupiter, enamoured of her, obtained access by changing himself into a shower of gold. Perseus was the fruit of this amour, who when born was exposed along with Danaë on the sea by order of Acrisius. The wind drove the vessel to Seriphos, an island in the Ægean sea, where Polydectes, king of the place, entertained them.

DANAIDES : the fifty daughters of Danaus, king of Argos. His brother Ægyptus followed him from Egypt with his fifty sons, to be married to the Danaides. On the night of their nuptials they were directed by Danaus to murder each her husband ; a command which all obeyed except Hypermnestra, who spared Lynceus. The Danaides were represented as punished in Tartarus, by being obliged to pour water continually into a vessel, the bottom of which was full of holes.

DARIUS Codomanus : the third of the name, and last king of Persia, defeated by Alexander. Soon after the decisive battle of Arbela, (see ALEXANDER) Darius was assassinated by Bessus, the governor of Bactriana.

DEMOSTHENES : the great Athenian orator, was the son of an opulent blacksmith, or armourer, and was left an orphan in his childhood. He was indefatigable in his application to qualify himself for a public speaker, and had to overcome some natural defects in his utterance. He transcribed the history of Thucydides eight or ten times with his own hand, to form his style, or perhaps rather to store his mind with political knowledge. The thunder of his eloquence roused the Athenians to oppose the ambitious views of Philip of Macedon : but, like many other men of fine genius, he was deficient in animal courage, and is reproached with having fled early in the battle of Chæronæa. After the death of Alexander, the Greeks endeavoured to shake off the Macedonian yoke ; but Antipater prevailing against them, demanded that Demosthenes should be delivered up to him, as the person who had ever most successfully animated the Athenians to such efforts. The orator, when all hopes of safety had vanished, terminated his life by a dose of poison.

DEUCALION : a king of Thessaly, son of Prometheus, and married to Pyrrha, daughter of Epimetheus. In his age, Jupiter, on account of the wickedness of the country, destroyed its inhabitants by a deluge, Deucalion and Pyrrha alone escaping, by taking refuge on the top of Parnassus. After the waters had retired, they were directed by the oracle of Themis to re-

pair the population by throwing stones behind them, which immediately became men and women.

DIANA: daughter of Jupiter and Latona. (See **APOLLO**.) She was the goddess of hunting and chastity; and is considered the same with Luna, and Hecate, whence she is called Triformis. A crescent was one of her symbols; and, as the Moon, she was said to have been enamoured of Endymion.

DICTE: a mountain in Crete, where Jupiter was said to have been reared.

DIAGENES: a native of Sinope, a town of Pontus, on the shore of the Euxine Sea. Banished from his country for coining, he came to Athens, and adopted the Cynic philosophy from Antisthenes. He prided himself in rejecting all the conveniences of life, lodged in a tub, and threw away a wooden bowl (with which he drew water) on seeing a boy drink out of the hollow of his hand. Alexander the Great visiting him in his tub, and asking what he could do to gratify him, the Cynic replied, "Get out of my sun-shine." He lived much at Corinth, and killed himself at an advanced age, to escape the pain of a fever.

DION: a noble Syracusan, brother-in-law to Dionysius the tyrant, whom he often urged to lay aside the supreme power. Banished by him, Dion collected a force in Greece, with which he sailed to Syracuse, and expelled the tyrant; but was himself basely murdered by one of his friends.

DIONYSIUS the younger: son of Dionysius the first tyrant of Sicily. He entertained Plato for some time in his court; and, like his father, affected literature. Some years after his expulsion by Dion, he recovered Syracuse; but was finally driven from it by the Corinthians under Timoleon. He retired to Corinth, where he supported himself by keeping a school.

I

ELEUSIS: a town of Attica, famous for the Eleusinian mysteries. They were celebrated every fifth year in honour of Ceres and Proserpine, and were reckoned the most sacred festivals observed by the Greeks. None but those who were solemnly initiated could be present, and they were bound to religious secrecy under the penalty of death.

ENDYMION: a shepherd, with whom Diana (or Luna) is said to have become enamoured, as she saw him sleeping on mount Latmos, in Caria.

EPHIALTES: see **ALOEUS**.

EPICURUS: a philosopher of Attica, who flourished shortly after the death of Alexander the Great. Though he placed the *summum bonum* in pleasure, yet he certainly did not mean by

pleasure the grossness of sensual indulgence, but rather mental tranquillity. He represented the gods as wholly indifferent to human concerns.

EPIMENIDES: a poet of Crete, contemporary with Solon, and sent for to Athens on occasion of a pestilence to perform certain lustrations, after which the plague ceased. He is said to have fallen asleep in a cave, and to have remained so for 40 or 50 years.

ERECHTHEUS: son of Pandion, and sixth king of Athens.

ERIDANUS: the Po, the largest river of Italy; rising in the Alps, and falling into the Adriatic by several mouths.

ERIGONE: the daughter of Icarus, and one of Bacchus' mistresses. She hung herself upon hearing of her father's death, and was said to be translated into the constellation Virgo, as well as her faithful dog (by whom she was led to discover the place of her father's internment) into the star Canis.

EURIPIDES: a celebrated tragic poet, born at Salamis the day on which the army of Xerxes was defeated by the Greeks. His writings were so admired, that in the unfortunate expedition of the Athenians against Syracuse, such of the captives were released, as could repeat the verses of Euripides. He was the contemporary and rival of Sophocles.

EUROPA: daughter of Agenor, king of Phœnicia. Jupiter, assuming the form of a bull, carried her off to Crete, according to the fable which Lucian elegantly narrates in the 9th Dial. Minos, Sarpedon, and Rhadamanthus, were the fruit of this amour.

EURYSTHEUS: king of Argos and Mycenæ, son of Sthenelus. Juno hastened his birth by two months, that he might come into the world before Hercules, and thus, according to the decree of Jove, possess the sovereignty over him. (See **HERCULES**.) Eurystheus made use of his power, to impose on Hercules the most dangerous tasks. After the death of Hercules, persecuting his children, he was killed by one of them, Hyllus; and was succeeded on the throne of Argos by his nephew Atreus.

G

GANYMEDES: a beautiful youth of Phrygia, son of Tros, and brother to Ilus and Assaracus. Jupiter was said to have employed his eagle to carry him up from mount Ida to heaven, where he became the cup-bearer of the gods.

GELA: a city and river in Sicily. *Geloi campi*. *Æn.* iii. 701.

GORGONS: the name of three monstrous sisters, of whom Medusa alone was vulnerable, and who had the power of turning into stone any one who fixed his eyes on them. Perseus, protected by the shield of Pallas, and wearing the helmet of Pluto,

which rendered him invisible, succeeded in cutting off Medusa's head; which, entwined with serpents, was afterwards placed in the ægis of Minerva.

H

HECATE: the same as Proserpine, or Diana. She was supposed to preside over magic, and was represented as a woman, with three heads.

HECTOR: son of Priam and Hecuba, husband of Andromache, and the most distinguished of the Trojan chiefs in the siege of Troy. After slaying Patroclus, he was himself slain by Achilles. His body, after being dragged by Achilles at his chariot, was ransomed by his father.

HEPHESTION: a Macedonian, the peculiar favourite of Alexander the Great, who was inconsolable for his death, and slew the physician that attended him in his last illness.

HERCULES: son of Jupiter by Alcmena. (See **ALCMENA**.) Juno delayed the birth of Hercules, and hastened that of his cousin Eurystheus, Jupiter having declared that the child born of his blood on a particular day should have the dominion. He was brought up at Tirynthus, an Argive town, and in his infancy squeezed to death two snakes, which Juno had sent to destroy him. In his youth, in a fit of frenzy, he killed the children which he had by Megara, daughter of Creon, king of Thebes. The 12 labours imposed upon him by Eurystheus were—1. to kill the Nemæan lion, the skin of which he afterwards wore: 2. to destroy the Lernæan hydra, in the gall of which he dipped his arrows, so that their wounds were mortal: 3. to bring alive a stag of incredible swiftness, and famous for its golden horns and brazen feet: 4. to bring alive a wild boar, which ravaged the neighbourhood of Erymanthus: 5. to clean the stables of Augeas, king of Elis, which he effected by turning into them the river Alpheus: 6. to kill the carnivorous birds, which ravaged the country near the lake Stymphalis, in Arcadia: 7. to bring alive a prodigious wild bull from the island of Crete: 8. to kill Diomedes, king of Thrace, who fed his horses with human flesh: 9. to obtain the girdle of Hippolyte, queen of the Amazons, whom he gave in marriage to Theseus: 10. to kill the triple-bodied monster Geryon in the island of Gades: 11. to obtain the golden apples from the garden of the Hesperides, which were guarded by a watchful dragon: 12. to bring Cerberus from hell, into which he descended by a cave in mount Tænarus; at which time he is also said to have obtained the release of Theseus and Pirithous, who had attempted to carry off Proserpine.—Besides these, he performed many other exploits. In his contest with the giant Antæus, son of Neptune and

Terra, finding that his antagonist's strength was renewed as often as he touched the ground, he held him up from the earth, and so squeezed him to death. He took Troy in the reign of Laomedon, who withheld from him the promised reward for having slain a sea-monster, to which his daughter Hesione was to be exposed. He acted as a slave to Omphale, queen of Lydia, of whom he was enamoured, submitting to spin for her, clad in female apparel, while she wore his lion's skin, and corrected him with her slipper. He married Dejanira, daughter of Æneus, king of Ætolia; and when Nessus, the Centaur, offered her violence, Hercules slew him with one of his poisoned arrows. The dying Centaur gave to Dejanira his tunic, covered with blood, pretending that it had the power of recalling the affections of a faithless husband, while it was really tainted with the deadly venom of the Lernæan hydra. Dejanira, informed of her husband's attachment to Iole, sent him the poisoned tunic; which diffused such tortures through his frame, that erecting a funeral pile on mount Cæta, with the assistance of his friend Philoctetes, to whom he bequeathed his bow and arrows, he burned himself to death; but was translated by Jupiter into heaven, where he married Hebe, the daughter of Juno.

HESIOD: an ancient poet, born at Asera, in Bœotia, and supposed by some contemporary with Homer.

HIPPONICUS: father of Callias, and similarly remarkable for riches and dishonesty. Solon having in confidence communicated to him his intention of cancelling all debts, Hipponicus made large purchases of lands on credit, and so cheated his creditors.

HOMER: the prince of poets; whose age, parentage, and country, are alike uncertain. He is supposed to have lived about the year 900, *B. C.* and was probably an Asiatic Greek. His *Iliad* and *Odyssey* are the rich store-house, from which subsequent poets have drawn their highest beauties, and critics have derived the soundest rules and choicest examples of the poetic art. Plato had been addicted in his youth to versifying; but struck with the sublimity of a passage in Homer, he committed his own poems to the flames.

HYPERBOLUS: an Athenian demagogue of bad character, who obtained considerable power after the death of Cleon; but at length was banished by the ostracism.

HYMETTUS: a mountain near Athens, famous for its honey and marble.

I

JAPETUS: one of the Titans, son of Cœlus and Terra, and father of Atlas, Prometheus, &c.

JASION: an Arcadian king, son of Jupiter and Electra. Ceres intrigued with him; in consequence of which Jupiter struck him with a thunderbolt.

ICARIUS, an Athenian, father of Erigone. He gave wine to some peasants, who were ignorant of its effects, and their friends conceiving them poisoned, killed him. See **ERIGONE**.

INACHUS: first king of Argos, and father of Io. He gave his name to a river, of which he was considered the tutelary deity. Having adjudged the guardianship of Argos to Juno against Neptune, the latter is said to have punished the river with such scarcity of water, that the channel became dry in summer.

INO: daughter of Cadmus, and married to Athamas, king of Thebes, after he had divorced Nephele. Ino persecuting Phryxus and Helle, the children of Nephele, they fled through the air to Colchis, on a golden ram, from which Helle falling, gave her name to the Hellespont. Athamas in a fit of frenzy attacked Ino and her sons Melicerta and Learchus, the latter of whom he dashed against the wall. Ino flying from him, with Melicerta in her arms, threw herself from a rock into the sea, where she was changed into a sea-goddess, called Leucothoë, and Melicerta into a sea-god, called Palaemon.

ISTER: the Danube, a great river of Europe, which falls into the Euxine, or Black sea.

JUNO: daughter of Saturn and Rhea, sister and wife of Jupiter. His amours produced continual strife between them. Her resentment against Paris, for adjudging the golden apple to Venus, occasioned the destruction of Troy. She presided over marriage and child-birth. Some of her milk dropping, was fabled to have produced the appearance in the heavens called the *milky way*.

JUPITER: king of the heathen gods, son of Saturn and Rhea. Saturn devouring his sons as soon as born, from a knowledge that he was to be dethroned by one of them, Rhea, to preserve Jupiter, imposed a stone on Saturn in his place. He was brought up in a cave on mount Ida, in Crete, and fed with the milk of the goat Amalthæa, the Corybantes beating their cymbals in order to drown his cries. Jupiter when grown up, dethroned his father. His kingdom was assailed by the giants, sons of Cœlus and Terra; but Jupiter with the assistance of Hercules overcame them. He married his sister Juno; and assumed various forms in his numerous amours. See **DANAE**, **ALCMENA**, **EUROPA**, &c. The eagle was his attendant, as the peacock Juno's.

IXION: a Thessalian, who became enamoured of Juno; but had a cloud in her form imposed on him by Jupiter. From this intercourse Centaurus, the father of the Centaurs, was fabled to have sprung. Ixion was described as punished in Tartarus, by being tied to a wheel, which continually turned.

L

LEARCHUS: see INO.

LEBADEA: a town of Bœotia, near mount Helicon, famous for the oracle and cave of Trophonius.

LEDA: wife of Tyndarus, king of Sparta, and beloved by Jupiter, who assumed the form of a swan to obtain access to her. See CASTOR.

LETHE: one of the rivers of hell, whose waters had the power of making those who drank them forget all past transactions.

LUCIAN: a native of Samosata, a town of Syria, near the Euphrates. His parents were in low circumstances; and in his boyhood he was bound to the trade of a sculptor, under one of his uncles. Abandoning this for literature, (as he humorously describes in the 29d piece of this collection) he for some time applied to the practice of the law; but renouncing this also in disgust, he studied eloquence and philosophy. After travelling through various parts of Asia, Greece, and Italy, he was appointed by the Emperor M. Aurelius Antoninus to the place of register under the prefect of Egypt. He died at a very advanced age, about A. D. 200.

LYCORES, or LYCOREA: a town of Phocis, at the top of Parnassus, where Deucalion's bark grounded after the deluge.

LYNCEUS: one of the Argonauts, so sharp-sighted that it was said he could see through the earth.

M

MÆANDRIUS: a domestic of Polycrates the Samian, and his successor in the government. Lucian relates, that he betrayed his master to Orætes. See POLYCRATES.

MAIA: daughter of Atlas, and mother of Mercury by Jupiter.

MARS: the god of war, son of Jupiter and Juno. His intrigue with Venus was divulged by Apollo to her husband Vulcan, who contrived a net in which the lovers were caught. Mars changed the youth Alectryon into a cock, for having neglected to give him notice of Apollo's approach.

MAUSOLUS: a king of Caria, whose wife Artemisia was so disconsolate at his death, that she swallowed his ashes in a draught; and erected to his memory a monument so grand, that it was reckoned one of the seven wonders of the world. Hence the name of *Mausoleum*.

MEGILLUS: a Corinthian, remarkable for his beauty.

MELICERTA: see INO.

MENIPPUS: a Phœnician by descent, and originally a slave.

He practised usury at Thebes, and thus acquired great wealth; but being robbed of it, he hanged himself. He combined the profession of the Cynic philosophy with his love of money, and wrote several satirical works. He seems to have been a disciple of Diogenes; and Lucian makes Corinth his place of residence.

MERCURY: the son of Jupiter and Maia, born on mount Cyllenc, in Arcadia. His various offices and his dexterity are humorously described in Dial. 2. and 5. His chief ensigns were the *caduceus*, (a rod entwined at the upper end with two serpents,) the *petasus*, (a winged cap,) and the *talaria*, wings attached to his feet.

METHYMNE: a principal city of the island Lesbos, in the Ægean sea, the birth place of Arion.

MIDAS: king of Phrygia, son of Gordius. For his hospitality to Silenus, Bacchus permitted him to choose whatever recompense he pleased: and Midas foolishly desired that every thing which he touched might be turned into gold. Finding himself in danger of being starved in consequence of this property, he soon entreated to be released from it, and was directed to wash himself in the river Pactolus; which thus acquired golden sands. Midas having adjudged Pan superior in music to Apollo, the god in anger changed his ears into those of an ass. This deformity, which Midas was most anxious to conceal, one of his servants discovered: and afraid to divulge it, yet unable to keep the secret, he whispered the fact in a hole, which he opened in the ground, and afterwards covered with earth. But some reeds growing in the place, when agitated by the wind, uttered the same sound; and published to the world that Midas had the ears of an ass.

MILIO: an athlete of Crotona, in the south of Italy, celebrated for his prodigious strength. He won prizes at the Pythian and Olympic games, till no one would enter the lists with him. He is said to have been a hearer of Pythagoras, and to have died in consequence of an oak (which he had partly cleft by the force of his arms,) closing on his body, and thus detaining him till he was devoured by the wild beasts.

MINERVA: the goddess of wisdom, daughter of Jupiter, from whose brain she sprung in complete armour, as Lucian describes in Dial. 4. She maintained perpetual virginity: was the patroness of Athens, to which she gave the olive; and was represented wearing a plumed helmet, with a spear in one hand, and a shield in the other, with the Gorgon's head on its boss, or on her breastplate.

MINOS: king of Crete, son of Jupiter and Europa. His justice and wisdom as a legislator, procured him the office of supreme judge in the infernal regions. He was the father of Minos the second, who carried on war against the Athenians on account of the death of his son Androgeus. See **ARIADNE**.

MITHRAS: a god of Persia, supposed to be the sun.

MOMUS: the god of laughter and ridicule, the son of Somnus and Nox. He is said to have been driven from heaven, on account of his continually satirizing the gods.

MUSES: virgin goddesses who presided over poetry, music, and all the liberal arts. They were daughters of Jupiter and Mnemosyne, and nine in number: viz. Clio, Euterpe, Thalia, Melpomene, Terpsichore, Erato, Polyhymnia, Calliope, and Urania. The mountains Parnassus, Pindus, and Helicon, with their fountains, were sacred to them.

MYRON: a celebrated statuary of Greece, peculiarly happy in representing animals.

N

NEPTUNE: brother of Jupiter. He was allotted the dominion of the sea. He produced the horse, as Minerva the olive, when these deities contended which of them should name and have the tutelary care of Athens. He married Amphitrite.

NEREIDS: nymphs of the sea, daughters of Nereus and Doris.

NEREUS: a sea deity, son of Oceanus and Terra. He married Doris, and was the father of Thetis and the other Nereids.

NESTOR: son of Neleus and Chloris, king of Pylos, in Messenia. He was distinguished in the Trojan war for his great age and wisdom; and outlived three generations of men.

NINUS, or **NINEVEH**, the capital of Assyria, built on the banks of the Tigris, and once celebrated for its size and magnificence. It was taken and destroyed by Cyaxares, king of Media, and his allies in the year 606, *B. C.*

NIobe: daughter of Tantalus, king of Lydia. She married Amphion, the son of Jasus, king of Orchomenus, by whom she had such a numerous family of children, that she boasted of herself as more worthy of divine honours than Latona. The goddess, incensed at this insolence, procured Apollo and Diana to avenge it, the former slaying all Niobe's sons with his darts, and the latter all her daughters, except Chloris, who had married Neleus, king of Pylos. Struck with her misfortunes, Niobe was transformed into a stone.

NIREUS: the son of Charops and Aglaia, remarkable for his beauty. He was one of the Grecian chiefs in the Trojan war.

NOTUS: the south wind.

O

ŒTA: a mountain or chain of mountains between Thessaly and Macedonia, on which Hercules burned himself.

OLYMPIA, or **PISA**: a town of Elis, in Peloponnesus, where was

the temple and celebrated statue of Jupiter Olympius, and near which the Olympic games were celebrated. These games are said to have been instituted by Hercules, (Homer *Il.* *l.* *v.* 699. and seq. mentions games in Elis, at which chariots ran.) They were re-established by Iphitus, king of Elis, in the time of Lycurgus, about 884, *B. C.* but the æra of the Olympiads did not commence till 776, *B. C.* when Corcebus won a prize. The games were celebrated after the expiration of every four years, about the time of the summer solstice; and consisted of horse and chariot races, besides the exercises of the *πισταλλον*, viz. running, leaping, wrestling, boxing, and throwing the quoit. The prize was a crown of olive, and conferred the highest celebrity.

OLYMPUS: a mountain on the confines of Thessaly and Macedonia, the top of which was supposed to touch the heavens, and was thence considered the residence of the gods.

OMPHALE: queen of Lydia. See **HERCULES**.

ORPHEUS: one of the most ancient poets and musicians. Beasts and things inanimate were said to be sensible of the melody of his lyre. His wife Eurydice having died by the bite of a serpent, as she fled from Aristæus, Orpheus descended to the shades, and by the power of his music prevailed on Pluto to restore his Eurydice; but on condition, that he should not look back to her till they were out of the infernal regions. Forgetting this condition, when they had nearly escaped, she was lost to him irrecoverably. He was afterwards torn in pieces by the Thracian women, as they celebrated the orgies of Bacchus.

OSIRIS: a king of Egypt, celebrated for the introduction of agriculture and other arts of civilization; the husband of Isis and murdered by his brother TYPHON. He was deified after his death. See **APIS**.

OTHRYADES: the leader of 300 Spartans, who fought with 300 Argives, in order to decide the right of their respective states to the Thyreæan plain. The combat was maintained so obstinately, that but two Argives survived, while all the Spartans lay as dead. The Argives went home with news of their victory; but Othryades reviving, collected the spoils of the slain Argives, and erecting a trophy, inscribed on it with his blood a claim to the victory. He afterwards killed himself, unwilling to survive his troops.

OTUS: see **ALOEUS**.

P.

PÆON: the physician of the gods, whom Homer describes as curing the wounds of Pluto and Mars.

PALÆMON: see **INO**.

PALAMEDES: one of the Grecian chiefs in the war of Troy, son of Nauplius, king of Eubœa. He is said to have added four letters to the alphabet of Cadmus, and to have invented some

games of dice, for the amusement of the troops during the siege. Having detected the pretended insanity of Ulysses, by which he had endeavoured to avoid joining the expedition, that chief pursued him with enmity; and under a forged charge of a treasonable correspondence with the enemy, had him stoned to death.

PAN: the god of shepherds, son of Mercury and Dryope. He had two small horns on his head, and his lower parts were those of a goat. He invented the flute with seven reeds; and resided principally in Arcadia, where his festivals were called *Lycæa*, from *Lycæus*, a mountain sacred to him. At Rome they were called *Lupercalia*.

PANOPE: one of the Nereids.

PARIS, OR ALEXANDER: son of Priam and Hecuba. Before his birth his mother dreamed that she was pregnant of a fire-brand. In his youth, as he tended the flocks on mount Ida, the three goddesses, Juno, Minerva, and Venus, submitted to his decision their contest for the prize of beauty. (See Dial. 7.) Having adjudged the golden apple to Venus, under her influence he some time after equipped a fleet, and sailing to Greece visited Sparta; where Helen, the most beautiful woman of the age, was married to Menelaus. He requited the hospitality with which he was there entertained, by persuading Helen to fly with him into Asia. This occasioned the confederacy of the Greeks under Agamemnon against Troy, and the destruction of that city after a war of ten years. Paris is said to have been slain by one of the deadly arrows of Philoctetes.

PARNASSUS: a lofty mountain of Phocis, sacred to the Muses and Apollo. It had two tops, on one of which the city of Delphi was situated.

PEGASUS: a winged horse, sprung from the blood of Medusa, when Perseus cut off her head. (See GORGONS.) By a stroke of his foot, he produced the fountain of Hippocrene on mount Helion.

PELEUS: son of Æacus, and father of Achilles by the goddess Thetis. Having accidentally killed his brother Phocus, he fled from Ægina, accompanied by a number of Myrmidons, and came to Actor, king of Phthia, in Thessaly, grandfather of Patroclus, whom he succeeded in the kingdom. His marriage with Thetis was attended by all the gods. See Dial. 7.

PENTHEUS: king of Thebes, son of Echion by Agave, the daughter of Cadmus. Refusing to acknowledge the divinity of Bacchus, and concealing himself on mount Cithæron, in order to view the celebration of the orgies, he was discovered by the Bacchanals, and torn to pieces by his mother and her sisters Ino and Autonoe.

PERIANDER: the son of Cypselus, an oppressive tyrant of Corinth, yet reckoned by some among the seven wise men, on account of his patronizing the arts. He died about 586, B. C.

PERICLES: a famous statesman, orator, and commander of the Athenians, the son of Xanthippus. He lessened the dignity and power of the Areopagus and fomented the Peloponnesian war, in the third year of which he died of the pestilence, which had before carried off all his children.

PHÆACIA: an island of the Ionian sea, near the coast of Epirus, afterwards called Corcyra. Its inhabitants were proverbially luxurious. Alcinous was king of the island, when Ulysses was shipwrecked on its coast.

PHAETON: the son of Phœbus and Clymene. He prevailed on his father to let him drive the chariot of the sun for one day. But unable to manage the horses, they ran out of the usual track, and a general conflagration would have ensued, had not Jupiter struck Phaeton with a thunderbolt, and hurled him from heaven into the River Po. His sisters mourning his fate, were changed into poplars.

PHIDIAS: a celebrated statuary of Athens, in the time of Pericles. He made the famous statue of Jupiter Olympius at Elis, and that of Minerva at Athens.

PHILIP: king of Macedon, son of Amyntas, and father of Alexander the Great. He was educated at Thebes, where he had been sent as an hostage. After his accession to the throne on the death of his brother Perdiccas, he pursued undeviatingly plans of ambition and aggrandizement, with the utmost subtlety of counsel and energy of action. The gold mines near Philippi, in Thrace, of which he had made himself master in the early part of his reign, materially aided him in the prosecution of his objects; and he was accustomed to say that he would not despair of taking any city, which had a gate wide enough to admit an ass laden with gold. He was at length declared head of the Amphictyonic council, and executed the decrees of that body against the unhappy Phocians. In the battle of Chæronea he finally triumphed over the independence of Greece; but in the midst of preparations for the invasion of Asia, he was assassinated by Pausanias, as some suppose at the instigation of his wife Olympias. History affords no record of any more able monarch than Philip of Macedon.

PHINEUS: a king of Bithynia. For cruelty to his children by a former marriage, he was punished by the gods with blindness, and the Harpies were sent to torment him, and spoil his viands. He was delivered from these monsters by Zethes and Calais, sons of Boreas, two of the Argonauts, who chased the Harpies as far as the Strophades, islands in the Ionian sea.

PHYNE: an Athenian courtesan, celebrated for her beauty. She lived in the time of Alexander the Great.

PLATO: a celebrated Athenian philosopher, whose original name was Aristocles, but called Plato from the breadth of his shoulders. He was of noble birth, and a diligent hearer of

Socrates; after whose death Plato travelled to various parts, before he opened his school in the groves of Aeademus, near Athens. He was invited by Dionysius, tyrant of Sicily, and spent some time in his court. In his philosophy he departed far from the practical simplicity of his master, abounding with mysticism and metaphysics.

PLUTO: son of Saturn and Ops, brother of Jupiter and Neptune. He received the sovereignty of the infernal regions; and carried off in his chariot Proserpine, the daughter of Ceres, as she gathered flowers in the plains of Enna, in Sicily. Pluto's helmet rendered the wearer invisible.

PLUTUS: the god of riches, son of Jasion and Ceres. He was represented blind and lame, but winged.

POLLUX: see **CASTOR**.

POLYCLETUS: a celebrated statuary of Sicyon.

POLYCRATES: a tyrant of Samos, remarkable for a long continued flow of good fortune. Amasis, king of Egypt, who was in close alliance with him, advised him to chequer his excessive prosperity, by voluntarily inflicting on himself the loss of something which he much valued. In compliance with this advice Polycrates threw into the sea a precious ring; which, however, his cook in a few days found in the belly of a fish, and delivered to him. Amasis, upon hearing this, renounced all connexion with Polycrates; and he soon after, visiting Orætes, a Persian satrap, was seized and put to death.

POLYDAMAS: a celebrated athlete, who imitated Hercules; but perished by endeavouring to support a falling rock.

POLYPHEMUS: one of the Cyclopes, (whom see) son of Neptune and the sea-nymph Thoosa. In dial. 6. we have an account, borrowed from the 9th book of the Odyssey, how Ulysses and his surviving companions, after six of them had been devoured by the monster, put out his eye, and contrived to escape from the cave under the bellies of the rams. The boon which Polyphemus promised Ulysses in return for the wine, was that he should be the last devoured.

PRAXITELES: a famous sculptor of Magna Græcia, who flourished about the time of Alexander the Great.

PRIAM: the last king of Troy, son of Laomedon, and husband of Hecuba. His name was originally Podarces: but having been taken captive when Hercules took Troy, and redeemed by his sister Hesione, he thence received the name of Priam.

PROSERPINE: the queen of the infernal regions. See **CERES** and **PLUTO**.

PROTESILAUS: king of Phylace, in Thessaly, and one of the Grecian chiefs who sailed to Troy. An oracle had foretold that the first of them who landed on Trojan ground should be slain. When the rest therefore hesitated, Protesilaus boldly sprung on shore, and was immediately killed by Hector. He had married

Laodamia, and is said to have obtained leave from Pluto to visit his wife for one day, and to have persuaded her to accompany him to the shades.

R

RHADAMANTHUS : son of Jupiter and Europa, and one of the judges of hell.

RHEA : daughter of Cœlus and Terra, and wife of Saturn. She is the same deity as Ops. See **JUPITER**.

RHËTEUM : a promontory of Troas, on the Hellespont, near which Ajax was buried.

S

SABAZIUS : a surname of Bacchus or of Jove ; though Lucian speaks of him as a spurious deity distinct from both.

SALMONEUS : a king of Elis, son of Æolus. He assumed divine characters, and imitated Jupiter's thunder and bolts, by driving his chariot over a brazen bridge, and hurling lighted torches. For this impiety Jupiter struck him with a real thunderbolt.

SARDANAPALUS : the last king of Assyria, remarkable for luxury and voluptuousness. Two of his officers, Belesis and Arbaces, conspired against the effeminate monarch ; who, after being besieged in the city of Ninus, at length burned himself in his palace, with his concubines and treasures. The Assyrian monarchy thus terminated, and gave place to the Median, under Arbaces, about 820 B. C.

SATYRS : demigods of the country, attendants of Bacchus. They were represented with the upper part of the body human, but with sharp ears and horns on their heads, and with the feet and legs of a goat.

SCIPIO : Publius Cornelius, surnamed Africanus. When very young he distinguished himself at the battle of Ticinus, by saving his father's life when he was wounded. After the battle of Cannæ, Scipio, learning that some of the young nobles were forming a design to abandon Italy, entered their meeting with a drawn sword, and forced them to swear that they would renounce the plan. At the early age of twenty-four he was sent as proconsul into Spain, where his father Publius and his uncle Cnæus had been lately cut off with their armies, and where the Roman affairs seemed so desperate, that no other offered himself for the command. Here Scipio conducted the war with such success, that in four years he expelled the Carthaginians from that country, having also attached to the Roman

interest two African princes, Masinissa and Syphax. Returning to Rome, he was appointed consul; and, in spite of the opposition of Fabius Maximus, was allowed by the senate to carry the war into Africa. His successes there occasioned the recall of Annibal from Italy; and his victory at Zama terminated the second Punic war. Scipio afterwards accompanied his brother Lucius, as his lieutenant, in the war which the latter conducted against Antiochus, king of Syria. After his return he was accused by the Petillii, tribunes of the people, of having received money from Antiochus. The day on which Scipio should have replied to this charge, happened to be the anniversary of the battle of Zama. He therefore, without taking any notice of his accusers, reminded the people of this circumstance, and called them to accompany him to the temples, that they might offer thanksgivings to the gods. All obeyed the summons; but Scipio finding the prosecution not likely to be abandoned, indignantly retired from Rome, and spent the remainder of his days in a kind of voluntary exile, at his country seat near Liternum.

SCYLLA: a dangerous rock on the Italian coast; opposite to which, on the Sicilian, was the whirlpool **CHARYBDIS**. Scylla and Charybdis are described by the Poets as two monsters occupying the strait, which separates Sicily from Italy, and destructive to Mariners. *Odyss.* 12. *Æ.* 3.

SEMELE: the daughter of Cadmus by Hermione. See **BACCHUS**.

SICYON: a town in the northern part of Peloponnesus, celebrated as the capital of the most ancient kingdom in Greece.

SIGLUM: a town and promontory of Troas, near which was the Grecian camp.

SILENUS: the foster-father and attendant of Bacchus. He was represented as a drunken old man riding on an ass.

SIRENS: three virgins, daughters of the river Achelous, by one of the Muses, and residing in a small island off the northern promontory of Sicily. They attracted all who passed near them, charming them by their powers of music and song. Ulysses, warned of this danger, when he approached the spot, stopped the ears of his crew with wax, and had himself tied to the mast, that he might not be able to turn the vessel to their coast. Some relate that the Sirens, disappointed by this artifice of Ulysses, threw themselves into the sea and perished.

SISYPHUS: the son of Æolus, and founder of Ephyre, afterwards called Corinth. He was remarkable for his craft; and in the infernal regions was condemned (it is uncertain for what crime) to the perpetual toil of rolling to the top of a hill a great stone, which no sooner reached the summit, than it rebounded with impetuosity to the bottom.

SOCRATES: an Athenian, the son of Sophroniscus, a statuary, and Phenarete, a midwife. He for some time followed his fa-

ther's profession; but became the most extraordinary and most amiable character among all the philosophers of antiquity. He was indeed strikingly distinguished from them all by his unaffected modesty, simplicity, and benevolence. He assumed not the character of a teacher, but of an inquirer, and laboured for the moral benefit of all with whom he conversed, by removing their prejudices, and correcting their errors or their vices. He displayed the greatest bravery on different occasions in the field; and saved the lives of Alcibiades and Xenophon. With this animal courage he combined the highest mental fortitude, meeting with an unruffled equanimity the frowns of power, the slander of enemies, and the domestic vexations of his wife Xantippe. His death will remain an indelible stigma on that light people, who were incapable of estimating his worth till after they had lost him. He was accused by Melitus, Anytus, and Lycon, of corrupting the Athenian youth, of introducing new divinities, and not acknowledging the gods of his country; and though he exposed with manly boldness the falsehood of the charges, he was condemned to die by the poison of hemlock. The Delian festival intervening, during which no citizen could be put to death, he lay in prison and in irons for thirty days; during which he conversed with his friends on the usual topics and with his usual cheerfulness. This calm serenity and fortitude did not forsake him to the last. After a conversation with his friends on the immortality of the soul, he calmly drank the poison, and directing Crito to offer a sacrifice which he had vowed to Æsculapius, expired in the 70th year of his age, and 400 years B. C. The Athenian people soon after conferred idle honours on his memory, and turned their vengeance against his accusers. It is to be regretted that there was no foundation for the charge brought against Socrates, of not acknowledging the gods of his country. He took part in all their sacred rites; he directed his friend Xenophon to consult the oracle at Delphi; and even asserted an obligation on every man to conform to the religion of his country, whatever it might be. Yet among heathens the character of Socrates stands *unique*.

SOMNUS: the god of sleep, son of Erebus and Nox, and father of Morpheus.

STYX: the most celebrated river of hell; by which the gods swore, when they wished to confirm their words by an oath the most inviolable.

SUNIUM: a promontory of Attica, above 40 miles from Athens.

T

TÆNARUS: the most southern promontory of Lyconia; where was a cavern which was supposed to be one of the entrances to hell, and the passage by which Hercules dragged up Cerberus.

TANTALUS: a king of Phrygia, and (as some say) son of Jupiter. He was the father of Niobe and Pelops. Entertaining the gods, he served up to them at table the limbs of his son Pelops. The other gods abstained from the disgusting food; but Ceres unwittingly ate part of the shoulder, which was therefore replaced with ivory when the gods restored Pelops to life. Tantalus was condemned in the infernal regions to suffer perpetual thirst and hunger, while the water and fruits, which were placed apparently within his reach, eluded all his attempts to seize them.

TARTARUS: one of the regions of hell, where the most impious were punished. It was represented to be as far below the earth as the heavens were above it.

THEAGENES: a famous athlete of Thasos, an island in the Ægean Sea. His father was a friend of Hercules; and the son received divine honours after his death.

THERSITES: a loquacious Greek at the Trojan war, deformed alike in body and in mind.

THETIS: a sea deity, daughter of Nereus and Doris. Jupiter courted her; but being warned by Prometheus that her son must prove superior to his father, he withdrew his addresses; and Thetis was given in marriage to Peleus; whom see.

TIMON: an Athenian, celebrated as a misanthrope. He lived in the time of the Peloponnesian war.

TIRESIAS: a celebrated prophet of Thebes, who lived in the time of the Theban war, and to an extraordinary age. He was struck blind, as some say, for having seen Minerva bathing; but the goddess compensated him for the loss of sight by granting him the gift of divination. He was said to have changed his sex twice; and received divine honours after death. Homer represents Ulysses as going to the shades for the purpose of consulting Tiresias about his return to Ithaca.

TISIPHONE: one of the three furies, ministers of divine vengeance on earth and in Tartarus. The other two were Alecto and Megæra. They held a burning torch in one hand, and a whip of scorpions in the other, their hair being intertwined with serpents.

TITANS: sons Cœlus and Terra, of gigantic stature. They made war against the gods, and were cast into Tartarus.

TITHONUS: son of Laomedon, king of Troy. Aurora was enamoured of him, and at his request granted him the gift of immortality: but exemption from the infirmities and decrepitude of old age not having been combined with it, Tithonus became weary of the boon, and was transformed into a grasshopper.

TITYUS: a giant, son of Terra. Attempting to offer violence to Latona, he was slain by the arrows of Apollo and Diana. In the infernal regions he was represented as covering nine acres, while vultures perpetually fed on his entrails.

TOMYRIS: see Cyrus.

TRIPTOLEMUS : son of Celeus, king of Attica. Ceres, while in search of her daughter, had been hospitably entertained by Celeus : in return for which the goddess taught Triptolemus agriculture and the use of corn ; and sent him in her chariot, drawn by winged dragons, to disperse the benefit to others, and to distribute corn over the world.

TRITONS : sea deities, half men and half fishes ; generally represented as blowing a conch.

TROPHONIUS : a Bœotian, considered after his death as a demigod. His oracle, in a cave at Lebadea, was famous. Many ceremonies were to be observed by those who consulted it, some of which are mentioned in Dial. 10. They always returned from the cave pale and dejected : whence it became a proverbial expression for a melancholy person, that he had been in Trophonius's cave.

V

VENUS : the goddess of love and beauty, daughter of Jupiter and the Nereid Dione. According to others she sprung from the froth of the sea. She was given in marriage to Vulcan ; but intrigued with Mars, Anchises, Adonis, &c. The islands of Cyprus and Cythera were particularly sacred to her.

ULYSSES : king of the islands of Ithaca and Dulichium, in the Ionian sea, son of Laërtes and Anticlea, husband of Penelope, the daughter of Icarius. He was remarkable for his prudence and sagacity. To avoid going to the Trojan war, he counterfeited insanity, and ploughing the sea-shore with a horse and bull yoked together, he sowed salt. Palamedes discovered that his madness was pretended, by placing his infant son Telemachus before the plough, which Ulysses immediately turned aside. In the Trojan war, distinguishing himself both by his wisdom and valour, he obtained the arms of Achilles in preference to Ajax, who was his competitor. In his return to Ithaca, after the taking of Troy, he met with various distresses and adventures, which form the subject of Homer's *Odyssey* ; and visited the infernal regions to consult the shade of Tiresias. At length reaching Ithaca, he succeeded in putting to death all the suitors of Penelope, and recovered his throne. Telegonus, his son by the enchantress Circe, slew him unwittingly.

VULCAN : the god of fire and forges, son of Jupiter and Juno, or (as others say) of Juno alone, and husband to Venus. He was born decrepid, on which account his mother wished to conceal him in the sea. There Thetis and Eurynome took care of him, and he wrought for them various ornaments in metals. Jupiter afterwards flung him out of heaven for attempting to assist Juno, whom Jupiter had bound ; and falling in the island of Lemnos, he there took up his residence. All

volcanos were considered as his forges. He formed Jupiter's thunderbolts. Homer, on one occasion, describes him as putting the gods in good humour, and exciting general laughter, by taking the place of Ganymede in handing about the nectar.

X

XENOPHON: an eminent Athenian, the son of Gryllus, and disciple of Socrates. He joined as a volunteer the expedition of Cyrus the younger, against his brother Artaxerxes. After the battle of Cunaxa, and the death of Clearchus (whom see), he headed the 10,000 Greeks in their retreat, and distinguished himself by his consummate judgment and fortitude in effecting it. He was banished from Athens for having joined the expedition; and has left an interesting account of it in his *Anabasis*, written with that pure simplicity of Attic style which distinguishes all his works. He died at an advanced age in Corinth.

XERXES: king of Persia, son of Darius. He resumed the expedition against Greece, which his father had so unsuccessfully commenced; cut a channel through mount Athos for the safer conveyance of his fleet; built a bridge of boats over the Hellespont, and when the first bridge was carried away, arrogantly ordered the waves to be lashed, and fetters thrown into them. He invaded Greece with an army of some millions; was checked at Thermopylæ by a handful of Spartans under Leonidas; and defeated in sea fights at Artemisium and Salamis. His return to Asia was a disgraceful flight, while he left Mardonius in Greece, to be utterly routed at Plataea. Xerxes fell by assassination in the 21st year of his reign.

Z

ZAMOLXIS: a slave and disciple of Pythagoras. Returning to the Getæ, his countrymen, he concealed himself for three years in a cave, and then persuaded them that he had risen from the dead. After death he received divine honours.

ZEPHYRUS: the west wind; represented as a young man winged, with a garland of flowers on his head.

ZEUXIS: a celebrated painter, born at Heraclea. He flourished about 420 B. C.

ZOROASTER: an ancient king of Bactria, whose age is little known. He was famous for his researches in philosophy, and was the author of the doctrine of the Magi. He admitted no visible object of worship except fire.

AN
ALPHABETICAL CATALOGUE
OF
PROPER NAMES.

Those marked with an obelisk (†) are names of imaginary characters; or, from the obscurity of their history, may be so considered.—The letters I. and L. refer the Student to the Index and Lexicon.

A

- † *Αγαυοκλής*. p. 51.
Αγαμέμνων. I.
Αθηνῶν. I.
Αγκίστης. Anchises. I.
Ἔδης. L. Pluto. I.
Αἰᾶκος. Æacus. I.
Αἴας. Ajax. p. 46.
Αἰγαίος. sc. *πόντος*. & *το Αἰγαίον*. the Ægean sea, or Archipelago. p. 9.
Αἰγίτιος. an inhabitant of Ægium, (I.) where Jupiter was said to have been reared by a goat. p. 106.
Αἰγίητικος. *adj.* of Ægina, an island in the Saronic bay.
Αἰγυπτός. ἢ. Ægypt. *Αἰγυπτίος*. Ægyptian.
† *Ἄιδαντος*. L.
Αἰθιοπία. Æthiopia.
Αἰσχίνης. Æschines. I.
Αἴτνη. Ætna.
Ἄθνηα. Minerva. I.
Ἄθηναι. αἰ. Athens. *Ἀθηναίος*. Athenian.
Αχαρναί. a native of Acharnania. p. 31.
Ἀκταίων. Actæon. I.
Ἀλεξάνδρος. Alexander. I.
Ἀλκμήνη. Alcmena. I.
Ἄλωτος. I.
Ἀμμων. I. *Ἀμμωνιοί*. p. 23. See n.
Ἀμύντας. Amyntas, the father of Philip. p. 25.
Ἀμφιλοχός. Amphiloclus. I.
Ἀμφισθένης. I.
Ἀνῆραγοράς. I.
Ἀννίβας. Annibal. I.
Ἀνουβίς. Anūbis. I.
Ἀντίοχη. I.
Ἀντισθένης. I.
Ἀργός. L.
† *Ἄπης*. I.
Ἀπόλλων. Apollo. I.
Ἀραξής. I.
Ἀρβηλα. σα. Arbela. See Alexander. I.
Ἀργυροφόντης. L.
Ἀργός. το. Argos. p. 3.
Ἄρης. Mars. I. *Ἄρειος πᾶγος*. the hill of Mars, the Areopagus. L.
Ἀρκάς. -ἄδος. an Arcadian.
† *Ἀρτιάδης*. I.
† *Ἀριστίας*. et -ιος. p. 17.
Ἀριστιδής. Aristides. I.
Ἀριστιππός. I.
Ἀριστοτέλης. Aristotle. I.
Ἀρίων. Arion. I.
Ἀρμένιοι. Armenians.
† *Ἀρσάκης*. Arsaces. p. 29.
Ἀρτιμις. ἴδος. Diana. I.
† *Ἀσία*. Asia.
Ἀσκληπιός. Æsculapius. I.
Ἀσσύριοι. Assyrians.
Ἄτλας. I.
Ἄτρευς. Atreus, the father of Agamemnon.
Ἀτροπος. I. L.
Ἄττις. I.
Ἀφροδίτη. Venus. I. L.
Ἀχαιοί. the people of Achaia.
Ἀχιρσουσίος. Acherusian. I.

B

Βαβυλων. ἢ. Babylon.
 Βακτρα. τα. Bactra, a city of Asia-
 tic Scythia.
 Βιθῖνοι. the Bithynians.

Βιτων. Biton. I.
 † Βλιψίας. the name of a usurer.
 p. 31.
 Βιωτια. Bœotia.

Γ

Γαδिरα. τα. a small island on the
 coast of Spain, near the pillars of
 Hercules. p. 22.
 Γαληνη. L.
 Γανυμηδης. Ganymedes. I.
 Γελοι. the Geloi, or people of
 Gela. I. p. 13.
 Γεται. the Getæ; Scythians.

† Γλυκεριον. Glycerium. p. 53.
 † Γναβωνδης. the name of a parasite.
 p. 98.
 † Γριφων. the name of an usurer.
 p. 56.
 Γρανικος. the river Granicus. See
 Alexander. I.
 † Γωβαρης. p. 50.

Δ

Δαμασιος. the name of an athlete.
 p. 14.
 † Δαμις. p. 31.
 Δαναι. I.
 Δανκος. Δαναϊδες. See Danaides, I.
 Δαριος. Darius. I.
 † Δεισιος. p. 19.
 Δελφοι. Delphi. p. 39. and the Del-
 phians. p. 40.
 Δευκαλιων. Deucalion. I.

† Δημιος. the name of a rhetorician.
 p. 99.
 Δημοσθινος. I.
 Δικταιον. sc. αυτρον. See Dicte. I.
 Διογενης. I.
 Διονυσιος. Dionysius. I.
 Διονυσος. Bacchus. Διονυσια. τα. the
 festival of Bacchus.
 Διον. Dion. I.
 † Δρομων. the name of a slave. p. 90.

E

Ειλιθυια. Ilithyia, the goddess pre-
 siding over child-birth.
 'Εκατη. Hecate. I.
 'Εκτωρ. Hector. I.
 Ελευθιραι. See n. on p. 29. f.
 Ελευσις. I. Ελευσινια. τα. the Eleu-
 sinian mysteries. p. 59.
 'Ελλας. ἢ. Greece, properly the part
 of Greece north of Peloponnesus.
 'Ελληνες. Greeks. 'Ελληνικος. Grec-
 ian.
 Ενδυμιων. Endymion. I.
 Επικουδης. I.
 Ζαμολεξος. I.
 Ζευξος. I.
 Ζευς, Διος. Jupiter. I.

Ερεχθεις. Erechtheus. I. -ης φυλη.
 p. 100.
 Ερινος. L.
 Ερις. L.
 'Ερμης. Mercury, I. -ιδιον. dimin.
 Ερως. Cupid. I.
 † Ευνομιος. p. 18.
 Ευριπιδης. I.
 Ευρυσθειος. Eurystheus. I.
 Ευρωπη. Europa. I.
 Ευφρατης. the river Euphrates.
 Εχικρασιδης. the father of Timon.
 p. 98.

Ζ

† Ζηρυφαντης. p. 19.
 Ζωροαστρος. Zoroaster. I.

H

Ἠλιῶν. the people of Elis in Peloponnesus.

Ἥρα. Juno. I.

Ἡρακλῆς. -κλῆς. Hercules. I.

† Ἡραμιδῆς. p. 58.

Ἠριγόνη. Erigone. I.

Ἠριδᾶνης. the river Po.

Ἡσιόδος. Hesiod. I.

Ἡφαιστίων. Hephæstion. I.

Ἡφαιστος. Vulcan. I. L.

Θ

Θάσος. an island in the Ægean sea.

Θεαγένης. Theagenes. I. p. 108.

† p. 50.

Θεογυίων. p. 72.

Θερσίτης. Thersites. I.

Θεσμοφορος. ἡ. L.

Θετις. Ἴδης. Thetis. I.

Θεσσαλία. or Θεσσαλία. Thessaly.

Θηβαί. αἱ. & Θηβῆ. Thebes. -αῖοι. the Thebans.

Θραξ. ἄκος. a Thracian.

† Θρασυκλής. Thrasycles. p. 18 & 101.

I

Ἰάπετος. Japetus. I.

Ἰάπων. L.

Ἰάσιον. Jasion. I.

Ἰβηρία. Iberia, Spain.

Ἴδα, & Ἴδη. mount Ida.

Ἰθάκη. the island of Ithaca: -ησιος. adj.

Ἰκάριος. Icarus. I.

Ἰλίον. Ilium: Troy.

Ἰλλυριοί. the Illyrians.

Ἰνάχος. Inachus. I.

Ἰνδοί. the Indians. -ικος. adj.

† Ἰνδοπατης. p. 58.

Ἰνω. οὐς. ἡ. Ino. I.

Ἰξίων. Ixion. I.

Ἰππονῆκος. Hipponicus. I.

Ἴριος. Irus. a beggar of Ithaca, mentioned in the Odyssey.

Ἰσθμος. L.

† Ἰσμητιδαρος. 29.

Ἰσσος. See Alexander. I.

Ἰστρος. the Ister. I.

Ἰταλία. Italy. -αλοί. the Italians.

Ἰωνία. Ionia.

K

Καδμος. Cadmus. I.

Καλλιῶς. I.

† Καλλιδημιδῆς. p. 19.

Καλλισθίνης. I.

Καμβύσης. Cambyses. I.

Καππαδόξ. a Cappadocian.

Καπυ. Capua.

Κάρ. a Carian.

† Κάρων. the name of a slave. p. 55.

Καρχηδων. ἡ. Carthage. -οῖος. a Carthaginian.

Καστάλια. I.

Καυκάσος. Caucasus. I.

Κεκροψ. Cecrops. I.

Κελτιβήροις. the Celtiberi: a people of Spain, near the river Iberus.

Κερκυραίος. Cerberus. I.

Κιθαιρων. mount Cithæron in Bœotia.

Κιλικία. Cilicia.

Κίρρα. Cirrha. I.

Κλιαρχος. Clearchus. I.

Κλιτος. Clitus. I.

Κλειώς. I.

† Κλειοκρίτος. p. 52.

Κλειωναί. Cleonæ. I.

Κλωθ. I. L.

Κόδρος. Codrus. I.

Κολυττιεύς. a Colyttensian. See n. on p. 100. a.

- Κορινθός. Corinth.
 Κορύβας. -αντις. Corybas. I.
 Κρατής. Crates. I.
 † Κρατών. p. 14.
 Κριών. Creon. I.
 Κρητη. Crete. -ις. Cretans.
 Κρῆσιος. Cræsus. I.
 Κρόνος. Saturn.

- Κροτων. See Milo. I.
 † Κυδιμαχος. p. 52.
 Κυλληνιος. an epithet of Mercury. I
 † Κύνσκος. L.
 Κυρηναίος. a native of Cyrene. See
 Aristippus.
 Κύρος. Cyrus. I.
 Κωκύτος. Cocytus. L.

Δ

- Λακιδαιμόνιοι. the Lacedæmonians.
 † Λακῦδας. p. 51.
 † Λαμπίς. p. 31.
 † Λαμπίχος. p. 13.
 † Λαχης. Laches. p. 103.
 Λεαρχος. Learchus. I.
 Λεβᾶδια. Lebadea. I.

- Ληδη. Leda. I.
 Ληθη. I. L.
 Λιβῆ. Libya. Λιβῆς. a Libyan.
 Λυγκίους. Lynceus. I.
 Λυδία. Lydia. Λυδοί. the Lydians.
 Λυκάωρης. I.

Μ

- Μαία. I.
 Μαϊανδρείος. Mæandrius. I.
 Μακεδών. a Macedonian. -ονικος. adj.
 Μαντινίης. the people of Mantinea in
 Arcadia.
 Μαρᾶθωνος. a native of Marathon
 in Attica.
 Μασσαγίται. the Massagetæ. -τις.
 a woman of that nation. See
 Cyrus. I.
 Μασωλος. I.
 † Μεγακλῆς. p. 90. the name of
 one of the seven Persian noble-
 men, who conspired against Smer-
 dis Magus.
 † Μεγακλής. p. 90, 52.
 † Μεγασιθής. p. 51.
 Μεγάρᾳ. τα. the city of Megara. in
 Achaia. -ικος. adj.

- Μεγίλλος. I.
 Μιμῶτινης. of Memphis in Egypt.
 Μιναστος. I.
 Μινοικίος. Menæceus. See Creon. I.
 Μηδοί. the Medes. -ικος. Median.
 Μηθυμνη. Methymne. I.
 Μίδας. I.
 Μιθρης. Mithras. I.
 † Μιθροβραζανης. p. 66.
 † Μικυλλος. Micyllus. p. 54.
 Μίλων. Milo. I.
 Μίνως. Minos. I.
 Μοίραι. the Fates. L. See Atropos. I
 † Μοιριχος. Mœrichus. p. 17.
 Μύκκηνη. & Μύκκηται. αἱ. Mycenæ.
 † Μυρσιον. ἡ. p. 31. See n.
 Μύρων. Myron. I.
 Μωμος. Momus. I.

Ν

- Νιστωρ. Nestor. I.
 Νηρηίδης. Nereids. I.
 Νίνος. ἡ. Niniveh. I.

- Νίσοη. I.
 Νερίους. I.

Ξ

- Ξινοφών. I.

- Ξιρξής. I.

O

- Ὀδυσσεύς. Ulysses. I.
 Ὀθρυάδης. Othryades. I.
 Οἰση. Œta. I.
 Ολυμπια. ἡ. I. Ολυμπια. τα. the Olympic games.
 Ολυμπιας. Olympias, the wife of Philip of Macedon.
 Ολυμπος. Olympus. I.
 Ὅμηρος. Homer. I.
 Ομφάλη. I.
- † Οξυδρακτῆς. p. 50.
 Οξυδράκαι. the Oxydracæ, an Indian nation.
 † Οροίτης. Orætes. p. 29. and 41.
 Ορφεύς. I.
 Οσίρις. I.
 Οσσα. a mountain of Thessaly.
 Ουτις. L. the name assumed by Ulysses, in the cave of Polyphemus.

Π

- Παιων. Pæon. I.
 Παιονίς. the Pæonians: a people of Macedonia.
 Πάλαμῆδης. I.
 Πᾶν. I.
 Πανόπη. the name of a sea-nymph. p. 8.
 Παρνασσός. I.
 Πειραιεύς. the Piræus: the port of Athens.
 Πελοποννησίοι. the Peloponnesians.
 Πενθίος. I.
 Περδίκκας. See Alexander. I.
 Περιανδρός. Periander. I.
 Περικλῆς. I.
 Πέρσαι. the Persians.
 Περσιφονία. Proserpine. I.
 Πηγᾶσος. Pegasus. I.
 Πηλιός. I.
 Πηλιον. Mount Pelion, in Thessaly.
 Πισίδαι. the Pisidians near Cilicia.
- Πλουτός. Plutus. I.
 Πλουτων. Pluto. I.
 Πολυδάμας. Polydamas. I.
 Πολυκλείτης. Polycletus. I.
 Πολυκράτης. Polycrates. I.
 Πολύφημος. Polyphemus. I.
 Ποσειδών. Neptune. I.
 Πραξιτέλης. I.
 Πριάμῳς. Priam. I.
 Προυσίας. Prusias. See Annibai. I.
 † Πρωταρχός. Protarchus. p. 90.
 Πρωτισιλάος. I.
 † Πτοιοδώρος. p. 19.
 Πτολεμαῖος. Ptolemy: one of Alexander's generals and successors.
 Πύθιος. L.
 Πύρφλιγιθων. L.
 Πυρρίας. the name of a slave. p. 70. and 90.
 Πωλος. the name of an actor. p. 71.
 Πωρος. Porus. See Alexander. I.

P

- *Ραδαμανθός. Rhadamanthus. I.
 *Ρία. Rhea. I.
- *Ραιτειον. Rhæteum. I.

Σ

- Σαλαζίος. I.
 Σαλμωνίος. I.
 Σαμοί. the people of Samos.
 Σαρδάναπάλος. I.
- Σαρδεις. αἱ. Sardis, the capital of Lydia.
 Σάτυροι. Satyrs. I.
 Σάτυρος. the name of an actor. p. 72.

Z

Σειληνος. Silenus. I.
 Σειρηνης. the Sirens. I.
 Σειμηλη. I.
 Σηρες. the Seres, a nation of Asia
 between the Ganges and the east-
 ern Ocean.
 Σιγειον. Sigeum. I.
 Σιδων. Sidon, a city of Phœnicia.
 Σικελια. Sicily. -ιωτης. a Sicilian.
 Σικυων. Sicyon. I.
 † Σιμμικχη. p. 58.

Σκηπτων. Scipio. I.
 Σκιρωνιδες. the Scironian rocks. See
 n. on p. 9. c.
 Σκυθης. a Scythian. -ις. a Scythian
 woman.
 Σκυλλα. or -η. Scylla. I.
 Σολων. Solon. I.
 Σουνιος. a native of Sunium. I.
 Στυξ. υγος. Styx. I.
 Συροφαινηξ. a Syrophœnician.
 Σωκρεατης. Socrates. I.

T

Ταιναρος. ή. et -ον. τα. Tænarus. I.
 Ταναις. the river Tanais, or Don.
 Τανταλος. I.
 Τιρυσιας. Tyresias. I.
 Τελλος. Tellus, an Athenian. p. 38.
 Τελιος. the name of a slave. p. 90.
 Τιγρης. et -ις. the river Tigris.
 Τιθωνος. I.
 Τιμων. Timon. I.

Τιτιφονη. I.
 Τιτυος. Tityus. I.
 Τριπολιμος. I.
 Τριτωνις. Tritons. I.
 Τροφωνιος. I.
 Τρωικος. adj. Trojan.
 Τυρος. ή. the city of Tyre in Phœ-
 nicia.
 Τωμαρις. I.

Υ

*Υμηττος. Hymettus. I.

Φ

Φαιθων. Phæton. I.
 Φαιακις. inhabitants of Phœacia. I.
 Φειδιας. Phidias. I.
 † Φιλιαδης. p. 99.
 Φιλιππος. Philip. I.
 † Φιλωνιδης. p. 62.

Φινιος. I.
 Φοινικη. Phœnicia.
 Φρυγια. Phrygia. Φρυγις. the Phry-
 gians.
 Φρυνη. Phryne. I.
 Φωκιος. a native of Phocis.

Χ

Χαλδαιοι. the Chaldeans.
 Χαρικλης. p. 71.
 † Χαρμολος. et -ιος. p. 13.
 Χαρυβδις. Charybdis. I.
 Χαρων. Charon. I.

Χερσονησος. the Thracian Chersono-
 sus. I.
 Χιμαιρα. the Chimæra. I. L.
 Χοασπης. the Choaspea. I.

A

LEXICON,
GREEK AND ENGLISH,

ADAPTED TO

THE PRECEDING WORK.

LEXICON,

ξc.

ΑΓΑ

ἈΒΕΑΘΡΙΑ. ἡ. *stupidity, blockheadism.* 39. c. *βελτιρος, better,* seems to be a comparative formed from το *βίλος,* and properly to denote one who excels in hitting a mark. Hence ἄβελτιρος, a blockhead, a stupid person, who knows not how to aim aright at a proposed object.

Ἄζρος. *soft, delicate, tender.* 25. f. qu. *ἀφρος, soft to the touch,* from ἡ *ἀψη, the touch.* th. *ἀπτω.*

Ἀγαθός. *excellent, good.* from *ἀγασμαι, to be astonished, to admire.* This adjective, denoting something superlative, has no degrees of comparison. το *ἀγαθόν,* or *τάγαθόν,* the *summum bonum,* about which the old philosophers disputed: that in which the happiness of man consists. 24. g. ὦ *γαθε.* a colloquial address, *my good Sir.* 81. a. 103. e. *ἀγαθὴ συχῆ.* See note, 109. b.

Ἀγαλμά. το. *a statue, image.* 110. e. properly, an ornament, or piece of finery, any thing in which one (*ἀγαλλισται*) exults, or prides himself.

Ἀγαλματιον. *a little image.* 76. a.

Ἀγᾶν. (adv.) *excessively, very.* 54. f. With the article prefixed, it assumes, like other adverbs, the force of an adjective. 42. f.

ΑΓΕ

Ἀγᾶνακτιω. *to be indignant.* 30. a. 33. f. 40. a. 61. b. 85. a. It is used in the middle voice in the same sense, 76. d.

Ἀγαᾶσαι. (to love.) *to be content, to think it enough.* 21. g. 72. c. 86. e. 104. f. ἡ *ἀγαπωμιν.* 11. a. his beloved, his mistress—the same as ἡ *ἰρωμιν,* 105. g.

Ἀγαπητός. *beloved:* applied peculiarly to an only son. 52. f. also applied to a thing that is desirable, or with which one may be satisfied. 55. a.

Ἄττιραγασαι. *to love excessively.* 26. d.

Ἀγγιλλω. *to carry a message, to bring news:* perhaps from *ἀγω.* ἀγγιλος. *a messenger.* 42. g. (hence *angel.*)

Ἀγγιλια. *a message.* 2. d.

Ἀπαγγιλλω. *to bring news, to report.* 9. b. 26. b. 78. d.

Παραγγιλλω. *to bid, to desire.* 28. a. See οἰμωζω.

Ἀγιρω. *to collect, assemble.* It seems compounded of the verbs *ἀγω* and *ἴρω,* the latter of which signifies *to connect.* Hence

Συι— or *ἕναγιρω.* *to amass, collect.* 43. f. 44. c.

Νιφιληγιριστι, κ. ἰ. an epithet of Jupiter: *the cloud-collector.* (See *νιφι-*

λη.) 81. d. where *ὑψηλῆγιστα* is the vocative; but in this form also Homer often uses it in the nominative.

Ἄγροα. ἡ. the place of popular assembly, also the assembly itself. a market-place, forum. 90. a.

Ἄγροστις, υ. ὁ. a person who goes about, collecting money from the multitude: a mountebank. 1. c.

Ἄγροσσω and *ἄγροισω*. to address an assembly, to speak. *Ἄγροισω*. to speak. 104. b.

Ἀπαγορεύω (to forbid.) to be spent, or worn out. 3. b. 57. b. The verbs *ἀπιισίω* and *ἀπιερκεῖσθαι* have the same meanings, both primitive and derivative, with this verb. Stephens supposes that they were properly applied to a person so worn out as to be unable to speak. I should derive their meaning from athletic games, when a person, worn out in the contest, declared against a continuance of it. We find the word *ἀπολεγομαι* also employed in a similar sense. Thus Plut. in vit. Lyc. speaking of that principle of the Spartan discipline which forbade them to continue the pursuit of a flying enemy, says, *οὔτε γίνονται οὔτε Ἕλλησπον ἡγουμένοι, κοπτιν και φορτιν ἀπολιγομένοι και παρακλιωρηκοται.*

Ἐξαγορεύω to divulge, disclose. 63. f. *Κατηγορεύω*. (to speak against.) to accuse. 31. e. 59. c. d. 68. f. 69. e. § *Κατηγορέω*. an accuser. 59. d. 104. e. *Μεγαληγορέα*. ἡ. magnificent, or pompous, language. 46. g.

Ἀγκίστρον. a hook. 92. f. It seems of the same family with the two following words; and in each of them bending, or curvature, seems to be the radical idea. Perhaps they are formed from *ἄγω*, to break by bending.

Ἀγκύριον. a dimin. from *ἄγκυρα*, ἡ. an anchor. 16. b. 47. f.

Ἀγκων. ὁ. the elbow. *παραγκωνίζομαι* (in.) to elbow, to thrust with the elbow. 102. a.

Ἄγρος. pure, unpolluted: perhaps formed from *ἄγω*, the 2d fut. of *ἄζω* or *ἄζομαι*, to reverence. Hence *ἄγνιζω* and § *Περιαγνίζω*. to purify. 66. f.

Ἄγνυμι, or *ἄγω*, to break. 2d aor. *ἦγον* or *ἰᾶγον*. *καταγνυμι*, or *κατᾶγω*. to break in pieces, to break. 76. c. (2d aor. p.) 85. f. (part. perf. p.) 99. f. (perf. m.) § *Ναυᾶγρια*. ἡ. a shipwreck, a wreck, ruin. 82. f. (see n.) § *Ναυᾶγιον*. id. 51. a.

Ἄγρος, ιος. το. expiation, guilt: probably from the same root as *ἄγρος*. φ. v. § *Ἐνᾶγρος*, ιος. ὁ και ἡ. impure, wicked. 108. b. § *Ἐναγισμα*. το. an expiatory sacrifice. an offering for the dead. 48. d.

Ἄγρεα. ἡ. the taking of game, or in hunting, the game taken. § *Ἐναγρεα*. ἡ. a fine catch, or take. 50. c. § *Πόδαγρος*. gouty. (qu. caught by the feet.) 68. e. § *Πόδαγρεα*. ἡ. a smith's pincers, or tongs. 6. a.

Ἄγρος. ὁ. land. a field. 44. g. 55. e. 70. c. 95. c. § *Ἄγριος*. rustic, savage, rude. 94. d.

Ἄγυια. ἡ. a street: from *ἄγω*, to lead. as *αἶθυια* from *αἶδω*. § *Εὐραγυιος*. having broad streets: an Homeric epithet of cities, particularly Troy. 47. a.

Ἄγχλ. adv. near. superl. *ἀγχιστα*. nearest. 56. f. § *Ἀγχιστις*, ιως. ὁ. a near relation. 100. g. § *Ἐναγχος*. adv. lately. 38. b. 70. a.

Ἄγχω. to strangle, choke. 28. c. 61. a. § *Ἀγχωνη*. ἡ. strangulation, choking. 98. c. (it would choke them, i. e. with vexation.)

Ἄγω. and Att. *ἄγᾶγω*. to lead. 22. a. to bring. 9. f. *ἀγιν σχολην τι θε* at leisure. 29. b. 24. b. *ἡσυχιας*. to be quiet. 11. b. *πυθῆος*. to be grieved. 90. c. *διουσια*. to keep, or celebrate. the festival. 100. f. *ἰκκλησιας*. to hold an assembly. 109. b. *τινα τι τιμη*. to hold one in honour. 69. "

ἀγίω και φερω. to pillage and plunder. 41. g. So the Latin *agere et ferre*. In this phrase ἀγίω refers to things animate, φερω to things inanimate.

Αγι, imper. but used as an adverb of exhortation; and, like the Latin *agedum*, applied to the plural number as well as to the singular. 58. c. come then. 96. f.

Ἄγωγη. ἡ. a leading away; a carrying off. 43. b.

Ἄγω. to lead, or bring, up. 46. b. 105. a. g. to put up. 40. f. Ἄναγωγη. ἡ. a setting sail. 47. e. 67. b. Ἐπαγωγή. to lead back. 66. f. 80. e.

Ἀπαγωγή. to lead, or bring, away. 11. e. 24. b. 28. f. 62. c. ἀπαγι. imp. away with you. 58. a. (Hence Lat. *apage*.)

Διάγω. to bring over. 58. e. to spend, or pass, time. 73. f. 96. d.

Ἐπαγω. to bring upon one. 95. a. ἰπαγομαι. to bring with one. 30. a. 92. g. 105. d. 110. a.

Κατάγω. to lead down. 6. e. 46. b. The verb is also applied to a ship, putting in to port; as ἀναγιω is to its setting sail. (See ἀναγωγή.) Hence ἡ Προκαταγομαι, to arrive in port before another. 57. c.

Πρόγω. to bring forward. 50. d. e. 59. b.

Προάγω. to lead the way. 11. d. to lead forth. 87. f.

Προάγω. to bring to one. 30. a. 59. b. 61. g.

Συνάγω. to bring together, collect. 37. b. 60. e.

ὑπαγω. to bring under. 96. c. ὑπαγομαι. to subdue, reduce. 9. e. 22. g. 52. e.

Δημάγωγος. ἡ. a demagogue, a popular leader. (See δημος.) 73. d.

Εὐάγωγος. easy to be led, manageable, tractable. 49. c.

Νεκράγωγη. to conduct the dead. 33. f.

Παιδάγωγος. a boy's tutor, one who has the care of educating boys. Hence our *pedagogue*. 87. b. ἡ

Παιδαγωγή. to tutor. 86. e.

Χειράγωγη. to lead by the hand. 93. b. d.

Ψυχάγωγη. to conduct the shades. 2. e. 6. e.

Ξιναγος. a commander of foreign troops. 31. a. ἡ Ξιναγιω. to act as guide, or Cicerone, to a stranger. 32. e.

Στρατηγος. (See στρατος.) a general. 20. b. 21. g. 24. a. ἡ Στρατηγιω. to command an army. 100. e. ἡ Στρατηγικος. military, warlike. 21. e. 52. e.

Χορηγιω. to perform the office of χορηγος, or manager of a chorus. In the Athenian festivals, this officer supplied the chorus with the necessary dresses, instruments, &c. ἡ Χορηγια. ἡ. the supply of necessary implements, &c. for setting up in a trade. 75. c.

Διακτορος. an epithet of Mercury, frequent in Homer. a person employed in bearing messages, ἀπο τοῦ διαγιω τας ἀγγελιας. Others have supposed that Mercury had this epithet as employed in transporting the shades, ἀπο τοῦ διαγιω τους νεκρους. Hence ἡ Συνδιακτορος. a person joined in employment with Mercury. 33. b. Hemsterbuis, though he rejects the second interpretation of διακτορος, conceives that Lucian had it in view in this passage. I doubt this; and would rather interpret διακτορος an agent employed for another in any business; and συνδιακτορος an associate in any such employment.

Ἄγων, ὄνος. ἡ. a game, contest. 66. d. ἡ Ἄγωνιζομαι. to contend for a prize. 9. b. to fight. 31. d.

Ἀνταγωνιστης, ἐν. ἡ. an antagonist, an opponent. 37. f.

Καταγωνιζομαι. to subdue in conflict. 1. c. 3. d. (2d pers. sing. 1st aor. m.) 21. a.

Συναγωνιζομαι. to co-operate. 92. c.

Ἄδελφος. ἡ. a brother. 11. d. 35. b. ἡ Ἄδελφη. ἡ. a sister. 49. d.

Ἄλι. adv. always, is, or is, ἄλι. for ever. 31. e. 33. d. Hence perhaps αἰδιος. perpetual. 44. f.

**Ἄιδω*, and by crasis *ᾄδω*. *ᾄσω*. to sing. perhaps from *α* intens. and *ἰδω*, to know: qu. to be skilled in song. 8. e. 10. a. 11. c. 98. g. (1st fut. m. 2d pers. sing.) 99. b. to celebrate. 79. d.

Ἄσμα. το. a song. 57. g. 98. f.

ᾄδῃ. ἡ. a song, singing. 4. b. 37. b.

102. b. § *ᾄδικος*. tuneful. 99. c.

**Ἄιδιμος*. celebrated. 39. b. 82. a. 95. g.

**Ἐπαῖδη*. ἡ. an incantation. 36. f. 66. d.

Παράδιω. to parody: i. e. to apply a quotation, slightly changed, to another purpose than the original meaning of the author. 41. c.

Θεσπιαδίω. to deliver oracles. 108. b.

(*Θεσπῆς*, ἰος. ὅ, ἡ. divinely inspired. from *θεῖος* and *ἰσπῶ*, or *ἰπω*, to speak.)

Κιθάραδος. a harper. 9. c. 110. c. (See *κιθάρα*.)

Μελωδίω. to make melody. 6. d. (See *μελος*.)

**Ῥαψῳδία*. ἡ. a rhapsody, a poetical effusion: peculiarly applied to the compositions of Homer. 37. c.

(*ῤαπτῶ*. to sew, connect.) § *Ῥαψῳδίω*, to utter rhapsodies. 37. b. 63. c.

to chaunt, to spout verses. 21. d. § *Ἐπιῤαψῳδία*. id. 65. a.

Τραῖγῳδίω. to rant in tragic verses, 63. a. (See *τραγῶς*. and Hor. de Art. P. 220.) § *Τραγῳδος*. a tragedian. either an actor, or writer, of tragedy. 100. f. "during the representation of the new tragedians in the festival of Bacchus." At Athens during the *Διονυσία μεγάλα* or *ἄστικα* (celebrated within the city) poets brought forward their new dramatic productions; and each had three actors assigned to him by lot. The phrase occurs in Ctesiphon's decree and elsewhere in Demost. de Cor. In Æsch. contra Ctes. it is expressed more fully *τραγῳδῶν ἀγωνιζομένων καινῶν*.

Χρησμοδίω. (See *χρησμός*.) to deliver oracles. 108. c. 110. b.

**Ἄιρω*. to lift up, raise. from *ἄηρ*, ἰρος. ὅ. the air: qu. *εἰς ἄερα αἰρω*. ἄηρ

from *ἄω*, to breathe. § *Ἄναωμι*. to lift, raise. 17. c.

**Ἄιτος* and *Ἄιττος*, ὄ. ἡ. an eagle. 107. c. (perhaps from *α* intens. and *ἰστος*, true, certain; this bird being supposed to afford the most certain augury. Il. Θ'. 247.)

**Ἄβλος*, ου. ἡ. (contracted for *ἄβελος*.) a contest, struggle. § *Ἄβλητης*, ὄ.

ἡ. a champion, or combatant, in the athletic contests. 14. c. 37. e. 108. c.

§ *Ἄβλιος*, wretched, a wretch: qu. one who has to struggle with misfortune. 2. c. 31. b. 86. e.

**Ἄβρως*. crowded. in a crowd, or mass. 48. f. 83. d. (from *α*, for *ἄμα*, and *βρως* the noise of a crowd.

th. *βρωῶ*, to make a noise.) § *Ἄβρως*. adv. all at once. 90. d. The word

may here be considered as opposed to anything done *gradually* or *leisurely*: but the force of the expression will be better conceived, by imagining a body of water (for instance) descending in one gush.

Αἶ. interj. alas! ah! 43. a. 57. g. where it is followed by a genitive, which, however, I would consider as governed by *ἰσκα* understood.

Ἀλιῖάλος, ὄ. ἡ. the sea shore. 102. g. (*ἀπο τοῦ ἔγειν τῆς ἁλας*, breaking the sea.)

**Ἄιδης*, ου. ὅ. orcus, the region of the dead: qu. the invisible place, from *α* priv. and *ἰδω*. Also, a name of Pluto. 63. a. b.

ἄιδας, the Æolic genitive for *ἄιδου*, and governed by *δομα* understood. § *ἄιδης* id. 2. f.

(*ἰν ᾄδου* sc. *δομα*.) 6. e. 14. g. 32. e. § *Ἄιδωνίως*, ἰως. ὅ. Pluto. 67. f.

Αἰδώς, οος. (and contr. *ᾄς*.) ἡ. shame, modesty. 104. e. (from *α* priv. and *ἰδω*, shame preventing one from

looking at others.) § *Ἀιδιομαί*. to reverence, to regard with awe. 4. b.

Αἴθερ, ἰερός. ἰ. the æther, atmosphere : from *αἶθω*, to shine. § Ἑπαθήριος. under the open air. 66. e.

Αἶθεμα. to burn, to shine. 97. a. § *Αἶθᾶλιος, αἶσσα, οἶν.* flaming, burning. (properly sooty : from *αἶθᾶλη*, soot.) 81. f.

Αἷμα, τοσ. το. blood. 26. f. § ἄναιματι. adv. without bloodshed. 4. g. 22. f. 103. f. § ἰσχυαίμων. ἰ, ἦ. styptic, having the power of stanching blood. 99. a. (ἰσχω to stop, restrain.)

Αἰνός, η, εν. dreadful, terrible. § Ἑπαισιος. ἰ, ἦ. id. an Homeric epithet of Proserpine. 67. e.

Αἶνος, ου. ἰ. praise. also, an apologue, or fable. § Ἑπαινος. ου. ἰ. id. 20. c. 47. a. 75. f. § Ἑπαινω. to praise. 16. f. 6. h. τινος. 10. b. ἰς τι. 24. g. 26. e. ἰπαινομαι. 78. c. ἰσι τι. 77. e. § Ἑπιεπισταινω. to praise excessively. 99. b. § Παραίτω. to admonish, exhort. 44. e. 64. e. g. 99. f. (the Æol. opt. 1st aor.)

Αἶνιγμα, το. an enigma, riddle. 108. a. § Αἶνιγματωδῶς. adv. enigmatically. 105. a.

Αἶξ, αἰγός. ἦ. and Att. ἰ. a she-goat, a goat. 85. a. 105. e. It seems to be formed from the 1st fut. of the verb *αἶσσω*, to rush, to dart : and from *ἦγᾶ*, the perf. m. of the same verb, probably come, § *Αἰγίς, ἴδος.* ἦ. the Ægis of Jupiter and Minerva. 82. e. (see II. Δ'. 167.)—though Mythologists say that the Ægis was so called from its being covered with the shaggy hide of the goat Amalthea, that suckled the infant Jupiter. § *Καταγιγῶ.* to rush down with violence ; applied particularly to a squall of wind. 34. h. (neut. gen. part. 1st aor.) Compare II. Β'. 148.

Αἶρω. (borrows the 2d fut. ἰλῶ and 2d aor. εἶλον from the antiquated verb ἰλω.) to take. 4. d. 22. c. 36. f. (ἰλον for εἶλον.) to subdue. 20. d.

αἶρωμαι. to choose, to adopt. 24. a. 109. e. 66. a.

Ἀναίρωμαι. to take up. 8. f. 16. b. 96. f. Ἀναίρω. to take off, kill. 52. g.

Ἀφαιρῶ, and —ομαι. to take away. 7. f. 15. f. 27. a. ἀφαιρισθῆναι τι (pass.) to be deprived of a thing, to have it taken away. 88. f.

Διαίρω. to divide, split. (2 aor. imper.) 4. e. f.

Κάθαιρω. to take down. 110. c. to overturn, pull down, subdue. 23. a. 38. b.

Προαίρωμαι. to prefer, choose. 76. b. 86. f.

Ἐφαιρωμαι. to steal. 6. c.

Αἰθαιριστός. ἰ, ἦ. a volunteer, of one's own accord. 49. g.

Αἶρω and *αἶρωμαι* (mid.) to raise, lift up. 83. d. 2. a. 30. g. 34. b. (subj. 1st aor. p.) 44. c. 80. c.

Ἐσαιρω. to raise, elevate. 14. g. 15. f. 56. d. 41. e. (see n.) to excite, impel. 63. a.

Αἰσᾶ. ἦ. an allotted portion. fate. perhaps from *δαῖω* to divide. qu. δαῖσα.

Αἰστός. fortunate, auspicious. 37. b.

Αἰσθάνομαι. to perceive. 53. e. (2d aor. m.) 54. b. to have a sense of a thing. 86. d. (see n.)

Αἰσχος, ἰος. το. ugliness, disgrace, shame. § *Αἰσχερός.* disgraceful, shameful. 107. g. superl. *αἰσχιστός.* 107. a. § *Αἰσχῶνη.* ἦ. shame, a sense of disgrace. 84. g.

Αἰσχύνομαι. to be ashamed. 24. g. 27. c. § *Κατασχῶνω.* to dishonour. 60. g.

Ἄναισχυντία. ἦ. shamelessness, impudence. 15. c. 99. c. 102. d. § Ἄναισχυντες. shameless, impudent. 23. b.

Αἶτω, to ask, demand. 5. c. 19. c. 24. f. *αἶτιομαι.* (m.) id. 32. e.

Ἀπαιτῶ, and —ομαι. to demand back, re-demand. 71. d. 55. g. to require. 75. b.

Μισαίτω. to beg. 72. f. § *Μισαίτης, ου.* ἰ. a beggar. 70. f.

Προσακτιω. to beg. 41. f.

Αἰτία. ἡ. a cause. blame. 48. a. 63. a. § Αἰτίας. an author, or cause. 95. f. a person in fault, or to blame. 12. a. το αἷτιον. the cause. 33. d. 43. e. § Ἀναίτιος. blameless. 95. g.

Αἰτιομαι. to accuse. 31. c. 86. f. (contr. for αἰτίας.) 87. e. 109. b. (1st aor. m.)

Ἄϊω. to hear. § Ἐπαῖω. id. 108. g.

Ἀίωσις. to suspend aloft. to elevate. 42. b. f. (It seems to be formed from αἷσις.) Hence Μιτωσις. ὁ, ἡ. elevated, aloft. 42. e. (whence our meteor.)

Ἄκανθῆ. ἡ. a thorn. 30. f. (from ἀκνή. ἡ. a sharp point.) § Ἀκανθῶδης. ὁ, ἡ. thorny. 15. b.

Ἄκιωμα. to heal. to mend. 72. e. (perhaps from α priv. and χαινω. applied to the healing of a wound.)

Ἄκος. ἰος. το. a remedy. 25. a.

Ἄληκιστος. incurable, irremediable. 102. g.

Ἄκμη. ἡ. a point. § Ἀκμῆ. ἡ. the point of a weapon. 30. d.

Ἄκμη. ἡ. (the point at which any thing is in its highest state.) vigour. 37. g.

Ἄκμαιος. in the vigour, or bloom, of age. vigorous. 5. b. 88. c. 82. d.

Ἀκολουθός. ὁ, ἡ. (accompanying, following.) a follower. 104. c. consequent on, corresponding to. 82. g. (The word is formed from α, for ἄμα, and κελυθός. ἡ. a way; and this from ἰλυθῶ, to go. See ἰεχομαι.)

Ἀκολουθίω. to follow, attend. 56. c. 80. c. 93. g. § Παρακολουθίω. to accompany. 11. b.

Ἄκρον. η. a whetstone. § Ἀκροῶμαι. to whet, sharpen. 89. c.

Ἄκουω. to hear. 6. b. 10. e. 13. a. 64. a. § Ἄκουη. ἡ. hearing. 64. a.

Ἐξάκουω. to overhear. 42. f.

Ἐπακουω. to listen. 39. f. to hear. 41. d. 50. d. 94. c. § Ἐσηκουός, sc. τοπος. a place from which one can be heard. 44. g. § Κατακουω. to hear. 66. d.

Παρακουω. to disobey, disregard. 110. d.

Ἔπακουω, and —ομαι. to listen to, obey. 21. c. 96. e. 61. d. § Ἔσηκουός. a subject. 60. f.

Φιληκουός. (fond of hearing.) attentive. 76. e.

Ἀκριβής, ἰος. ὁ, ἡ. accurate, exact. 28. a. 36. c. complete. 102. d. strict. 87. a. ἰς το ἀκριβεστάτον. to the highest degree. 31. b. § Ἀκριβῶς. accurately, completely. 6. a. 10. f. 29. b. 84. f. clearly. 12. c.

Ἀκροῶμαι. to listen, hear. 9. g. (perhaps from ἀκουω.) § Ἀκροῦσις, ἰος. ἡ. a listening, hearing. 10. b. 45. a. § Ἀκροῦτης, ου. ὁ. a hearer. 76. e.

Ἄκρος, α, ου. topmost, extreme. (perhaps by transposition from το καρα, the head.) 11. c. "with the extremities of their feet." το ἀκρον. the summit. 65. a. 60. f. "to the highest degree." § Ἀκρα. ἡ. a summit. 36. a.

Ἀκτῖν, ἴνος. ἡ. a ray. 85. f. 100. f.

Ἄκων, οντος. ὁ. a dart. probably from ἀκη. § Ἀκοντιζω. to dart, hurl. 85. f. § Προακοντιζω. id. 82. e. § Ἀκοντιστής, ου. ὁ. a lancer. 25. f.

Ἄλαζων, ενος. ὁ, ἡ. vain-glorious, boastful: perhaps from α intens. and λαζομαι to take. See Xen. Cyrop. l. 2. c. 2. § Ἄλαζονια. ἡ. vanity, ostentation. 15. b. 69. b. 73. d.

Ἄλγος. ἰος. το. pain, wo. § Ἀλγίνος. grievous. 41. e. "more grievously."

Ἀναλγητος. insensible to pain. 86. e.

**Ἀλειψω*. to anoint, besmear: perhaps from α intens. and *εο λῖπος*. fat.

**Ἐξάλειψω*. to wipe out, efface. 59. g.

**Ἀληθής*, *ἴος*. ἴ, ἦ. (probably from α priv. and *ληθω* to conceal: undisguised.) true, real. 35. c. 89. e. *τάληθεις* (το ἄλ.) the real thing. 4. e. § *Ἀληθῶς*. really, truly. 14. d. 27. f. ὡς ἄλ. in reality. 78. e. § *Ἀληθία*. ἦ. truth. 18. c. 40. e. reality. 76. f. used in the plural, 57. e.

**Ἄλις*. adv. enough. 49. e. 66. e.

**Ἄλισκω*. to take: borrows tenses from ἄλωω and ἄλωμι. The 2d aor. ἤλων (Att. ἰαλων) and the perf. ἤλωκα (Att. ἰαλωκα) have always a passive signification. 51. e. 40. f. 110. b. (subj. 2d aor.)

Αἰχμαλώτος. a captive, taken in war. 41. b. 71. c. (*αἰχμη*. ἦ. the point of a spear. a spear.)

**Ἄλιτις*, or ἄλιτω. to transgress, err: perhaps from ἄλαω, to wander.

**Ἀλιτῆριος*. ἴ. a wicked person, a sinner. 57. d. 61. b.

**Ἀλλά*, an adversative conjunction: but—to be distinguished from *κα ἄλλα*.

**Ἀλλάσσω*, Att. ἄλλαττω. to change, exchange: from ἄλλος. § *Ἀλλάγη*. ἦ. a change. 84. d. § *Ἀπαλλαστομαι* (pass.) to part, to depart, to quit. 47. d. 54. b. 55. c. 85. e. to have done with a thing, to be released from it, or rid of it. 97. g. (part. perf. p.)

**Ἀλλομαι* (mid.) to leap. § *Καθαλλομαι*. to leap down. 26. e. (infin. 1st aor.)

**Ἄλλος*. η, ο. other. 11. b. "being nothing else but spectators only." 11. f. "one and another part" i. e. some one part, and others, another. *εἴλλα* for *κα ἄλλα*. 57. e.

"but otherwise" i. e. though I cannot pay you in money, yet in another way I am ready. 65. f.

"and besides." § *Ἄλλως*. adv. (otherwise.) unintentionally. 3. f. (see n.) in vain, at random. 33. a. 61. a. ἄλλως τι. besides, especially. 27. a. 55. b. 57. c. § *Ἄλλοτε*. adv. at another time. 108. b. ἄλλοτε ἄλλοι. various persons at various times. 47. c.

**Ἄλλοτριος*. belonging to another. 77. a. alien, foreign from. (followed by a gen.) 1. a. 77. d. 94. a. "conceiving those many superfluities foreign from him," i. e. things that he should have nothing to do with.

**Ἄλληλων*. a defective noun, of which no cases are in use prior to the genitive plural. each other. 1. a. 76. g. § *Ἐπιλληλος*. one upon another. 34. f.

**Ἄλοω* and ἄλωω. to thresh, to beat: from ἄλων or ἄλος. ἦ. a threshing-floor. § *Μητραλοίας*. ἴ. one who has struck, or murdered, his mother. 108. b.

**Ἄλος*, ἄλος. ἦ. the sea. But *οἱ ἄλις*, plur. and masc. salt. 102. f. (Hence the Latin *sal*, by transposition.) § *Ἐναλιος*. marine, maritime. 7. § *Παραλιος*. maritime, adjoining the sea. 10. d.

**Ἄλυσις*, *ἰως*. ἦ. a chain. 68. d. (The word is written by some without an aspiration, ἄλυσις, and derived from α priv. and *λυω*, to loose.)

**Ἀλφιτον*. barley meal. *τα ἄλφιστα* pl. food, sustenance. 95. d. (perhaps from ἄλφιω or ἄλφω, to invent.)

**Ἄμᾶ*. adv. together, at once. 13. a. 89. d. 51. a. ἄμα τῷ. 44. d. "as soon as they were formed." § *Συᾶμᾶ*. together. 90. f.

**Ἀμαρτᾶνω*. to err, go astray. § *Ἀμαρτημα*. το. an error, fault. 51. c. *Διαμαρτανω*. to miss. 85. g. (2 aor.)

^hἄμαυρος, ρα, ρον. obscure. 59. f. 70. e. 74. f. 87. d.

^hἈμβλύς, ιος. ὁ. blunt, dull. § Ἀμβλυόω. to be dim-sighted, pur-blind. 9. c. 33. d. 92. b.

^hἈμίσω. to exchange. ἀμίσωμαι. to requite, remunerate. 30. b.

^hἈμίων, ενος. ὁ, ἡ. better, superior. 14. e. 15. c. (accus. sing. contracted for ἀμίσονα.) 20. b. (perhaps from α intens. and μίνω.)

^hἈμιλλᾶ. ἡ. a contest: perhaps from ἄμα and ἰλη. ἡ. a troop, squadron. § Ἀμιλλαμαί. to contend, to vie with. 23. b. 44. e. § Ἐναμιλλος. a rival. 27. b.

^hἈμπίλος, ου. ἡ. a vine. 58. a.

^hἈμύδρες, obscure, dim. 32. a. "dim-sighted."

^hἈμύνω. to defend, to repel. ἀμύνωμαι. to punish, take vengeance on. 8. b. 22. d. 25. b.

^hἈμφί. prep. about. ἀμφί τι ἰχθύν. to be employed about a thing. 66. f. (Hence comes the Latin *ambi* in the composition of *ambages*, *ambire*, &c.)

^hἈμφί. on each side. § Ἀμφω, εἴη. both. 17. f. § Ἀμφότερος. id. 2. b. 20. b.

Συναμφότερον. both at once. 12. d.

^hἌ. a conjunction giving a potential force to various parts of a verb. 3. b. 6. c. 19. f. 64. d. e. expletive, joined with the potential mood. 5. e. 45. a. 64. a. a particle having the force of the Latin *cumque*. 38. a. "whenever."—for ἰαν. ἰφ. 29. b. for which ἦν. 33. c. 9. b. ἄν τι, ἔν τι. whether, or. 55. a. καὶν for καὶ ἄν. even if. even if it be. even. 54. c. 25. a. (see n.) 47. c. 89. f. (see n.) Observe another καὶν for καὶ ἰν. 78. a.

^hἌ. prep. through, by, on, &c. In

composition, it denotes *back, again, up*.

^hἈναγκη. ἡ. necessity, 44. g. (perhaps from ἀναγιν.) § Ἀναγκαιος. necessary; unavoidable. 2. g. 27. f. τα ἀναγκαια. necessities. 95. b. § Ἀναγκαζω. to force, compel. 13. c. 28. a. § Καταναγκαζω. id. 23. a. to keep down. 65. a.

^hἈναξ, ακτος. ὁ. a king. 67. f. § Ἀνακτιον. το. the temple of Castor and Pollux, who were peculiarly called ἀνακτις, or ἀνακτιω. 85. g. § Ἀνακτορον. a temple: peculiarly that of Eleusinian Ceres. 90. d.

Ἀναφαλαντίας, ου. ὁ. bald in the top of the head: qu. φαλακρος τα ἄνω. 99. b.

^hἌνεμος, ου. ὁ. wind: perhaps from ἀνω, to breathe, blow. § Ἄνωω. to blow, or agitate with wind. 11. a. (part. perf. p.)

^hἌνευ. prep. without. 103. f.

^hἌνιψιος. ὁ. a cousin. 17. c. 51. g. 106. g. (perhaps from ἀναπτομαι, to adjoin.)

^hἌνθρωπος, ερος et δρος. ὁ. a man. 64. b. opposed to a boy, 64. c. § Ἀνδρείος. manly, valiant. 27. g. § Ἄνδρεια. ἡ. (or as it is more commonly written ἀνδρεια.) manliness, fortitude. 93. c. § Ἀνδρεια, ακτος. ὁ. a statue. 14. f. 53. b. 97. e. § Ἀνδρειακος. masculine. 3. e. 77. a. manly. 95. a. § Ἀνδρειακος. manfully. 98. b. § Ἀνδρωδης, ιος. ὁ, ἡ. manly, masculine. 1. d. 77. c.

^hἈνταδρος. a substitute. 52. f. So in the Dial. between Diogenes and Hercules, ἀνταδρον σι τῷ Πλευτωνι παριδωκιν ἀνθ' ἑαυτου.

^hἌνθος, ιος. το. a flower. 11. d. bloom. 56. c. (perhaps from ἀνω and θεω.)

^hἌνθραξ, ακτος. ὁ. a coal. 96. g. (as some say, because the heat ἀνω τρεχυ.)

^hἌνθρωπος, ου. ὁ, ἡ. a man, one of the

human species. 9. d. 75. f. (perhaps from *ἀνω ἀφ' ὧν ὄψι*, to look upward with the eye. Ovid. *Os homini sublime dedit*, &c.) § *Ἀνθρωπίνος*. *rs.* dimin. an expression of contempt: a fellow. 55. g. 101. d. § *Ἀνθρωπίνος*. human. 51. c. 78. f. like a man. 15. e. § *Ἀνθρωπίνος*. human, belonging to men. 32. f. § *Ἀνθρωπίνος*. like a man. 27. d. § *Ἀσπασθροπία*. *n.* inhumanity. 98. a. § *Ἵππερανθρώπος*. super-human. 56. c. § *Ἡμίανθρωπος*. half a man. 105. c. § *Μισάνθρωπος*. a man-hater, a misanthrope. 97. g. § *Φιλανθρώπος*. a lover of mankind, a philanthropist. 9. c. § *Φιλανθρωπία*. *n.* philanthropy, benevolence. 84. e.

Ἄνια. *n.* vexation, trouble. § *Ἄνια* to vex, trouble. 8. b. 32. a. *ομαι*. to vex oneself, to be vexed. 25. b. 53. a. 43. b. (imperf.) 98. d. (potential.) § *Ἄνιαρος*. troublesome, vexatious. 43. g. 83. g.

Ἄντι. prep. instead of, in place of, in return for. 52. f. 28. b. (see *n.*) (I conceive that the primitive meaning of *ἀντι* is opposition; then equivalence, things equivalent being set opposite to one another, as in a balance; then substitution, &c.) § *Ἀντικεῖν*. adv. opposite. 46. d. § *Καταντικεῖν*. id. 108. d. § *Ἄντα*. to meet. *Ἄπαντα*. id. 66. d. to present oneself to. 54. b. § *Δοσαντικεῖν*. unlucky to meet. 83. f. § *Ἐναντιος*. opposite, contrary. 65. c. *ἐναντία* for *τα* in. 64. d. *ἐναντίον* for *το* in. on the contrary. 96. a.

Ἄντος, *ου ἰ.* the well of a ship. 47. f. (also the rump by which the water is discharged; perhaps from *ἀνω* and *τλαω*, or *ταλαω*, to take up.) § *Ἄντω*. to rump. 28. e. 33. b. 57. e. § *Ἐξάντω*. to rump out. 88. e. g. § *Ἐσπώντω*. to rump into, or upon. 18. e. 89. a. 46. c. § *Ἵππεραντλος*. overflowing. It is applied to a ship, in which the water has so gained upon the

pump as to overflow the deck. 83. c. 88. g.

Ἄντρον. *το*. a cave. 7. b. 11. e. (perhaps from a priv. and *τροω* to fear; caves being used as places of security.)

Ἄνω. to accomplish, effect. § *Ἄνωσιμος*. effectual, efficacious. 60. a.

Ἄνω. adv. (from *ἀνα*, as *κατω* from *κατα*.) up. *ἀνω και κατω*. up and down. 2. d. 91. a. § *Ἵππεραιω*. overhead. 42. a.

Ἄξιος. worthy, deserving, adequate, fit. 20. c. 10. b. 22. e. 91. a. *ἄξιον*. worth while. 17. f. § *Ἄξια*. *n.* desert. 42. f. 54. c. 69. a. 83. g. § *Ἄξιως*. in a manner worthy of. 28. a. § *Ἄξιω*. to think another or oneself worthy. 20. d. 23. b. to claim, require, demand. 21. b. 3. b. 8. g. 26. c. 30. a. to dare, presume. 54. b. to think fit, to deign. 21. g. 22. b. to estimate, reckon. 34. g. 38. g. § *Ἄξιωμα*. *το*. dignity. 14. e.

Ἄναξιος. unworthy. 104. a. § *Ἄναξιος*. equivalent with, of equal value. 106. b. § *Καταξιω*. to think worthy of. 12. a.

Ἄπαλος. tender. 30. e. (*qu.* *ἀφαλός*, soft to the touch, from *ἠ ἄφη*, the touch.)

Ἄπαξ. adv. once. 24. c. 89. b. (see *n.*) once for all. 97. g. § *Ἐἰσπαξ*. for once. 98. d.

Ἄπατη. *n.* deception, fraud. 45. a. 91. g. (perhaps from a priv. and *ἰ πατος*, a path: *qu.* a turning from the right way.) § *Ἐξαπατω*. to deceive. 16. d. 23. d. 25. d.

Ἄπειλω. to threaten. 3. g. 54. b. 87. a. § *Ἄπειλητικός*. menacing. 59. a.

Ἄπηνη. *n.* a chariot. 38. f. (properly a cart or waggon for carrying

loads, and drawn by mules or oxen.)

Ἄσκησις, *ios*. ὁ, ἡ. *harsh, rough*. 73. a. 94. f. (the word *πρῶσκησις* is used in the opposite sense, *mild, kind*, of the same meaning as *ἰνῆσις*. They seem therefore to come from the same root as the latter *ἰύσις, ἰος*, and *ἰῆσις, kind, good*.)

Ἄπλος. *contr.* Ἄπλοῦς. *simple*. 64. f. ἀπλῆν *contr.* for ἀπλοῆν (from α, denoting *unity*, and *πιλῶ, to be*. So *διπλος, τριπλος, &c.*) Ἄπλωσις. *simply*. 63. b. § Ἄπλοῖκος. *simple*. 102. f.

Ἄπο. *prep.* *from*. (whence the Latin *ab*.) ἀφ' οὗ *sc.* χροῦ. 10. c. 14. g. "judging at least from his figure." 35 a. "with" or "by means of two lines." So *Thucyd.* l. 8. c. 87. *τα τε αὐτα ἀπ' ἰλασσουσι πρᾶξας*, on which see *Ducker*.

Ἄπτω. *to connect, join*, also *to light, kindle*: whence probably Ἠφαιστός *Vulcan*. ἡμίνοις *part. perf. p.* 11. c. ἀπτομαι. (*to touch*.) *to bear hard upon*. 69. a.

Ἐναπτομαι. *to be clad with*. 83. f. § Ἐξάπτω. *to hang from, append*. 48. f. (*part. perf. p.*) "having a bag suspended from him." § *Καθ-απτομαι. to touch one's mind, to bear hard upon by words*. 109. a. § *Προσάπτω. to attach, assign*. 71. a. *προσάπτομαι. to touch*. 87. f. 88. c.

Ἄρα and *interrog.* Ἄρα. a conjunction which must be variously rendered according to the context. It is often equivalent with our *then, therefore, accordingly*. In 23. d. it may best be rendered by *it seems*: in 31. g. and 53. c. by *I suppose*.

Ἄρα. ἄς, ἡ. *prayer, in a good and bad sense*. § *Καταραζομαι. to curse*.

31. d. § *Καταρᾶτος. cursed, a cursed wretch*. 7. a. 28. b. 94. a. § *Τρισκαταρᾶτος. id.* 49. e. 60. d.

Ἄρασσω. *to dash, smite, break with a noise*: from α *intens.* and *ρασσω*, or *ρησσω, to break*. § *Καταρασσω. to burst, gush out*. 44. b. (This verb is rather to be considered as compounded of the *prep.* and the *simple* *ρασσω*. Hence our *cata-ract*.)

Ἄραχνη, *ov*. ὁ and ἀραχνη. ἡ. a spider: perhaps from ἀραιός *slender* and ἰχθύς. § Ἄραχνην *εἰς* a *cobweb*. 42. c.

Ἄργος. *active, swift*, also *white*, perhaps as a lively colour: from α *intens.* and ἰργόν. § Ἄργυρις, *ἰστος*. ὁ. *white, bright*. 81. f. § Ἐναργησις, *ἰος*. ὁ. *clear, manifest*. 76. f. 110. e.

Ἄργυρος. ὁ. *silver*: probably from ἀργός, *white*. 9. f. § Ἀργύριον. *τα*. *id.* 102. e. *money*. 16. d. 69. f. "in money matters." § *Φιλᾶργυρια. ἡ. avarice*. 102. d. 42. a. where it occurs in the plural.

Ἄριστω. *to conciliate. ἀριστοῦμαι. to be pleased with*. 45. c. 61. b. (perhaps from ἀρω, *to fit, join*.) § *Δουραριστία. to be morose*. 65. a.

Ἄριστη. ἡ. (*excellence of any kind*.) *courage, virtue*. 65. a. 85. d. 108. e. (perhaps from ἀρετός *desirable*. *th. ἀρετῆς*.) Ἄρης, the name of *Mars*, appears to be of the same family: whence are formed the comparative ἄρειων and the superlative § Ἄριστος. *bravest, best*. 13. d. 66. a. 79. c.

Ἄριστιον. *to distinguish oneself in war*. 14. g. 100. d.

Ἄριθμος. ὁ. *number*. 61. g. (perhaps from ἀρω. Hence *Arithmetic*.) § Ἄραριθμῶ. *to count off*. 49. d. § *Καταριθμῶμαι. to enumerate*. 25. a.

'Αρκίω. (to repel: whence the Latin arceo.) to suffice, to be sufficient. 75. b. § Διαρκίω. to be sufficient. 22. b. to last. 44. b. § Διαρκής, ισ. competent, sufficient. 75. c. 95. c. § Αὐταρκεία. ἡ. independence. (qu. self-sufficiency.) 18. c. § Ὀλιγαρκίαι, ισ. frugal, satisfied with a little. 103. c. το ὀλιγαρκίαι, frugality. 101. g. § Πολυαρκείαι, lasting, durable. 70. d.

'Αρκτος, ου. ἰ and ἡ. a bear. the northern constellation of that name. § 'Αρκτικός. northern. 35. e.

'Αρμα, ατος, το. a chariot. 11. d. 100. c. (perhaps from ἀρω.)

'Αρνημαί. to refuse, deny. § 'Εξαρνος. a person that denies. ἰξ. γινώσκειν. to deny. 25. c.

Ἀρω. to plough. perhaps from ἡ ἰρα, the earth. § 'Αρωσσην. το. a plough. 47. c. § 'Αρωτος. ἰ. (ploughing.) procreation. 88. c.

'Αρπαζω. to rob. 63. d. 64. d. 73. e. 85. b. 'Αρπαζομαι. to snatch. 90. b. (the Latin rapio is formed by transposition from the same root.) § 'Αρπάζη. ἡ. robbery, rapine. 64. c. 90. f. § 'Αρπυίαι. αἱ. the Harpies. 88. f. Αιαρπαστος. hurried off, snatched away. 42. g. § Προαρπαζω. to snatch before another. 10. g. § Συναρπαζω. to seize. 5. d.

Ἄρρη, ινος. ἰ. a male. 43. d. 101. a. 107. a.

'Αρταω. to suspend, append. 42. c. (from ἀρω.) § 'Αναρταομαι. to hang upon. 83. e. § 'Απαρταω. to suspend, to make depend on. 95. b. § Προαρταομαι. to be attached to. 65. f.

Ἀρτι. adv. just now, lately. 3. a. 5. d. 43. c. 75. a. 105. f. ἀρτι, ἀρτι. one time, another time. 17. e. 24. g. 65. d. § 'Αρτίως. id. 16. c.

'Αρχω. (to take the lead.) to rule. 21.

b. 38. b. ἀρχομαι. m. to begin. 37. b. 77. g. § 'Αρχη. ἡ. government, empire, command. 33. f. 18. c. 44. e. 69. a. beginning. 73. b. 20. c. 'Αρχαι. magistrates. 73. g. ἀρχη and αρχη are often used adverbially in a sense similar to the Latin omnino, prorsus—at all, absolutely. 58. d. 91. f. The reader may find other examples in our author, Nigrin. § 26. Ver. Hist. § 4. Bacch. § 5. Eun. § 6. § 'Αρχαίος. ancient. 83. a.

'Εναρχομαι. to make a commencement. 76. a. § 'Εξαρχω. to begin, lead. 16. g. § Καταρχομαι. to initiate. 76. c. § 'Υπαρχω. to be. 16. c. 34. g. 89. f. § 'Υπαρχος. a lieutenant, a subordinate commander. 20. d. a governor. 29. e. § 'Υπαρχη. ἡ. a beginning. ἰξ ὑπαρχῆς, anew, newly. (i. e. by a change from the original state.) 59. g. 62. f.

Ἄρω. to fit, join, to agree. perf. m. ἤρα, Att. ἀρηρα, and thence Dor. ἀράρα. Hence ἀραρί it is settled, determined. 51. f. So 'Αραβ. § 3. 'Αραρί' σὺν ἀν ἀφίθιμῳ ἰσι.

Ἐνήρη, ισ. well-fitted, handy. 57. e. 'Αρμιζω. to fit, adapt. § 'Εναρμοζω. id. 6. d. § 'Εναρμονίαι. musical, harmonious. 6. d. § 'Εφαρμοζω. to apply, adapt. 105. b. § Συναρμοστis, ου. ἰ. one who joins together, a framer. 75. e. (the word λισῶν must be understood as going along with συναρμοστis, as well as ἰργαστην.)

Ἀρβυλος. ἡ. soot, smut. 82. c. (perhaps from ἡ ἀβίς, dirt, and βάλω.)

'Ασθμά. το. panting, breath drawn with difficulty. 48. g. (from ἀω, to breathe.)

'Ασκαρδαμυκτι. adv. without winking, without closing the eyes. 60. g. 87. c. from α priv. and σκαρδαμυκτω, to wink: which verb is supposed to be compounded of σκαίρω to leap, dance, and μυω. (qu. a dancing of the eyelids.)

ἄσκω. *to exercise, practise.* 6. e.

ἄσκος. *ov. ῥ. a vessel made of skin.*
40. g.

ἄσμιος. *glad, delighted.* 16. e. 55.
f. 62. d. (qu. ἡσμιος part. perf. p.
of ἡδω.)

ἄσπαζομαι. *to embrace, salute.* 74.
g. § Ἀσπᾶσις. *agreeable, pleasant.*
63. b.

ἄσπίς, ἴδος. ἥ. *a shield.* 5. b. §
Ἰπασσιστής, *ov. ῥ. a satellite,*
body-guard. (qu. one who pro-
tects another under his shield.) 24.
b. d.

ἄστρεω. ἥ. and by sync. ἀστράω.
ἥ. *lightning.* 81. e. 82. e. from a
priv. and στερω. ἥ. id. which
seems to be compounded of στερ-
ω, *to deprive,* and ἴω, *the*
sight. § Ἀστρεωτής, *ov. ῥ. an epi-*
thet of Jupiter: the sender of light-
ning. 81. d.

ἄστρον, ἴστρον. ῥ. *a star.* 105. g. (per-
haps from αἶσθω *to blaze, burn.* qu.
αἶστρον.)

ἄστρον. το. *a constellation.* 17. e.

ἄστυ, ἴστυ. τα. *a city: peculiarly A-*
thens. 84. g. § Ἄστος. ῥ. *a citizen.*
101. b.

ἄστυος. *pleasant, comical.* 19. e.
§ Πραστυα. τα. *the suburbs.* 20. e.

ἄσφωδιλος. ῥ. *the plant asphodel, also*
a place set with it. 68. c. 46. c. 74. e.
(It was planted about graves, and
supposed to grow in the Stygian
plain.)

ἄστυρ. (and αἰστυρ.) conj. *but.* 63.
d. § Ἄστυρ. id. 35. c.

ἄστυ. adv. *as.* 2. c. 55. c. e. 66. a.
97. a. (It is really the neuter pl.
of ἴστυ.)

ἄστρον, *ov. ῥ. et ἥ. a spindle.* 42.
c. 51. c.

ἄστυ. Att. for ἴστυα from ἴστυις.
It is used in the same sense as
τυια, and often redundant. 92.
d. So Odys. τ. 218. ἴστυ ἄστυ
ἰμάτα.

ἄστυ. *again, on the contrary, joined*
with πάλιν. 65. b. § Ἄστυς. *again.*
1. b. 85. e. hereafter. f.

ἄστυς. ῥ. *a flute.* § Ἀστυστρίς, ἴδος. ἥ.
a female flute-player, or minstrel.
102. c.

ἄστυλος. *sounding, or ringing, in*
the ears. 76. g. So Æsch. contra
Ctes. § 63. Ἐστυλον γὰρ ἦν πα-
σι. "It was rung in the ears of
all." (Others derive the word from
ἡ ἀστυ a court, hall. qu. ῥ. ἴστυς.
τῆς ἀστυς.)

ἄστυξω, or αἰστυξω. f. ησω. *to increase.*
21. a.

ἄστυξω. adv. *to-morrow.* ἴστυ. id.
57. a.

ἄστυς, η, ο. pron. *he, himself, &c.*
90. f. "the very things." ῥ. αἰστυς,
(with the article) *the same.* 34. f.
65. c. 74. b. ταυτῶ for τῶ αἰστυῶ.
65. d. αἰστυς μόνον ἰεργατης. 78. b.
"merely that thing, a workman."
§ Ἄστυ. there. 15. f. 57. a. αἰστυ-
ς. id. 70. c. § Ἄστυ. for ἰαυτου.
65. d. 20. d. ἰαυτη. herself. 76.
g. so ἰμαυτοῦ, &c. 10. a. ταυτου.
for σταυτου. 31. d. § Ἄστυκα. im-
mediately. 10. a. 35. a. joined with
μαλα. 2. a. 19. e. 60. d. 94. b.

ἄστυξω. ἥ. *self-complacency, arro-*
gance. 109. d. (ἡδωμαι)

ἄστυματός. *spontaneous, of oneself.*
63. c. (from μαω *to be eager.*) Hence
our automaton.

ἄστυματός. *extemporaneous, ran-*
dom. 108. f. from στυδω, *near:*
qu. *next to hand.*

ἄστυξω. *to boast.* 28. e. § Μεγαλυ-
ξωμαι. *to be boastful.* 82. c. § Με-
γαλυξω. ἥ. *boastfulness.* 30. e.
92. c.

ἄστυξω, and αἰστυξω. *to be squalid.*

65. a. 84. b. (properly to be parched with heat: from αἰω.) § Ἀχμῆος, squalid, nasty. 56. g. 77. a.

Αἰω. to dry. to kindle. αἰος. dry. 54. a. 84. f. § Ἐναυμαί. to kindle. 7. c. 84. a.

Ἀφρός. οὐ ἰ. froth, foam. 44. b. (perhaps from α, for ἀνω, and φρεω, because it floats at the top. Hence Ἀφροδίτη, the name of Venus, because she was fabled to have sprung from the foam of the sea.)

Ἀχος, ἰος. το. a weight, load. 35. d. 72. c. (perhaps from το ἄχος grief,

trouble.) § Ἀχθόμαι. to be burdened. to be grieved, displeased, troubled. 16. d. 30. a. 54. g. 109. a. § Ἐπαχθής. troublesome. 104. e.

Ἀχλος, υος. ἡ. darkness, mist. 36. f. (perhaps from α priv. and λυσεω, to see.)

Ἀχος, ἰος. το. grief. § Ἀχιῶμαι. to be grieved, sad. 67. c.

Ἀχρεῖ, and ἀχρεῖς. adv. as far as. 6. e. 18. f. 9. a. "it would have proceeded to blows." as long as. 64. b. ἀχρεῖς ἀ. until. 73. f. § Μιχρεῖ. id. 76. e. 67. c. "for some way," or "time." 71. c.

B

Β'ΑΒΑΙ. an exclamation of surprise. O! strange! bless me! 14. f. 31. f. 50. c. § Πάβα. id. (Lat. papa.) 35. d. 47. a.

Βᾶθύς, ῖα, υ. deep. 96. f. (see n.) βᾶθυ. κ. ὑπέρ, a profound sleep. 7. e. 83. g. long, reaching low. 15. a. § Βᾶθος, ἰος. το. depth. 39. d. 96. f. 103. a.

Βασι. (forms its tenses from βαω and βῆμι.) to go. 67. c. § Βᾶδην. adv. step by step, slowly. 48. e. § Βᾶδίζω and —ομαι. to go, to walk. 25. b. 29. e. 30. f. 89. f. 6. f. § Βᾶδισμα. το. gait. 101. f. 105. d. § Βακτηρία. ἡ. a staff, walking-stick. 18. a. § Βακτηρ. το. id. 13. d. 54. f. § Βᾶθρον. το. a seat, foundation. 34. e. 47. c.

Ἀρᾶβαιω. to mount, ascend. 10. f. (inf. 2d aor.) 35. d. 57. d. § Ἀναλάσις. ἡ. an ascent. 65. a. § Ἀναλάβα. ἡ. a step-ladder. 15. e.

§ Ἀμῆατος, for ἀνακατος. a place that can be scaled or ascended. 35. a. § Ἀναβιβαζω. to mount, (tr.) to put one up, or make one mount. 35. g.

Ἀντιβαίω. to resist, or strive against going in the direction in which one is impelled. 29. d. (compare the description 49. c.)

Ἀποβαίω. to dismount. 30. f. (subj 2d. aor.) to disembark. 67. d. —ομαι. to come to pass. 5. d. "likely to prove a great blessing." § Ἀποβάβα. ἡ. a step-ladder. 16. b. 50. a.

Ἐμβαίω. to embark, go on board. 15. a. d. 54. b. (imp. 2d. aor.) § Ἐπιμβαίω. to go into. 103. a. —ομαι. to go on board. 52. d. § Ἐμβάσις. σι. high shoes, or buskins. 71. g. § Ἐμβιβαζομαι. to put on board. 50. c. 51. d.

Ἐπιβαίω. to walk upon. 30. f. to mount. 11. e. 80. b. to go on board. 9. f. 13. b. c. to get upon land. 11.

- f. to enter on. 93. a. § Ἐπιβάτης, ου. ἰ. a passenger. 28. e. 34. c. § Ἐπιβατικόν. to step upon, to mount. 34. a.
- Καταβαίνω. to descend. 63. b. 71. g. § Καταβάσις. ἡ. a descent. 66. a. § Συγκαταβαίνω. to descend along with. 29. d. § Ἵτωκαταβαίνω. to go down. 36. e. § Μιταβαίνω. to pass over. 79. g.
- Προβαίνω. to go forth. 56. d. § Προβάσις. ἡ. access, ascent. 34. e.
- Συμβάλλω. to happen. 42. c. 55. d. 85. d.
- Ἵπερβαίνω. to pass over. 20. e.
- Ἠλιβάτος. craggy, precipitous. an epithet of a rock. 91. f. (probably from ἄλιω or ἄλιω, to err, a person being liable there to miss his steps; or, as they commonly say, so high as to be accessible only to the sun.)
-
- Βάλλω. to throw, fling. to pelt. 94. b. 103. f. 16. f. § Βίλος, ιος. τα. a missile weapon. a dart, arrow. 4. b. 7. a. (see n.) 5. f. § Βῶλος. ου. ἡ. a clod, a sod of earth. 94. b.
- Βάλλω. τα. a purse. (into which the money is thrown.) 18. e.
- Ἀμφιβολός. ambiguous, doubtful. 45. g. (So we say to cast about.) § Ἀμφιβολία. ἡ. doubt. 64. d.
- Ἀπέβολη. ἡ. garb. (qu. what is thrown over one.) 77. b. 101. f.
- Ἀποβάλλω. to throw away. to reject. 65. e. § Ἀποβλητός. a thing to be rejected. 95. e.
- Διαβολή. ἡ. calumny. 61. a.
- Εμβάλλω. to cast into, throw into, put into. 3. f. 37. c. 8. e. 50. b. (imper. 2d aor. m.) 18. e. 19. c. 59. a. "give me your hand." 67. c. § Ἐμβλητικός. a person to be cast into. 62. a. § Ἐπιμβάλλω. to throw in an addition. 103. e.
- Ἐπιβάλλω. to lay upon. 83. a. § Ἐπιβολή. ἡ. imposition, impression, 86. g.
- Ἐσβάλλω. to invade, make an incursion. 22. a. to enter. (as we say, to strike into a road.) 70. c.
- Καταβάλλω. to throw down. 30. f.
- to lay down or aside. 26. c. 94. d. to pay down. 57. c. 105. a.
- Μιταβάλλω. to change. 9. e. 44. g. 71. b.
- Παραβάλλω. to compare. 27. c. 23. b.
- Περιβάλλω. to be covered. 14. d. to be invested with. 20. d. § Περιβολός. ἰ. a circuit. 46. f.
- Προβάλλω. to thrust one forward. 60. c. Προβάλλω. to put forward, present, as a weapon. 25. e. 30. c. § Προβλήμα. τα. a protection, bulwark. 100. a.
- Προβολή. ἡ. a charge, attack. 30. d. Συμβολόν. τα. a ticket, check. 49. f.
- Ἵπερβάλλω, —ομαι. (to shoot beyond another.) to excel, surpass. 17. d. 76. d. to pass over. 29. f. § Ἵπερβολή. ἡ. excess. ις. ἰ. excessively. 32. a. 36. d. 87. b. (hence hyperbole.)
- Ἵποβάλλω. to put under. to subject. 95. g. § Ἵποβλητικός. one put in place of another, a substitute. a supposititious child. 19. e. 106. d.
- Ἀκροβόλιζομαι. to cast missile weapons from a summit. 98. d. (hence generally to skirmish with missile weapons.) § Ἀκροβολισμός. ἰ. a shower of missile weapons. 82. e.
- Ἐκβολός. darting from a distance, far-darting. 4. d. 82. a. (from ἰκῆς, far off.)
-
- Βάναισος. ὁ, ἡ. mechanic. 75. b. 78. c. (probably from ὁ βάντος a furnace, and ἀδω to kindle.)
-
- Βαπτω. to dip. § Βαπτίζω. to dip, plunge. 98. b.
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- Βαρβάρος. ὁ, ἡ. barbarian. (a name given by the Greeks to all foreigners, and primarily denoting the viciousness of their pronunciation.) 21. c. 24. a. § Βαρβαρίζω. to pronounce corruptly, as a barbarian. 77. f. § Βαρβαρισμός. a barbarism. 16. b. (see n.) § Βαρβαρίκος. bar-

barous, like a barbarian. 67. e. 30. a. (see n.)

Βᾶρῦς, ἴσα, *v.* heavy. 6. c. 15. d. 17. b. oppressive. 70. b. Ἐᾶριος Att. for Ἐαριος. 39. e. § Βᾶρος, *ios.* *το.* weight. 42. e. 16. b. § Βᾶριω. to load, weigh down. 14. a. § Βαρῦνα. to weigh heavy. to burden. 14. f. 39. b. 72. c. § Ἀεᾶρης. *ios.* light. 14. e.

Βασίλειος. *ιος.* *ῖ.* a king. 21. f. 41. e. (Some derive it from βασις a foundation, and λειος, or λαιος, a people; *qu.* the foundation of the people: others from βασι, or, βασινα, to go, and λαιος, propitious.) § Βασιλειω. to reign. 22. d. § Βασιλεια. *ῆ.* a kingdom. 50. g. § Βασιλιος. royal. 107. c. τα βασιλεια. a palace, court. 34. a. 67. g. § Βασιλικος. regal, princely. 26. e. 105. b. 56. d. (see n.) § Βασιλικως. adv. royally. 71. a.

Βᾶνω. to break wind. § Βᾶδιῶρος, filthy. 99. b.

Βεβαιος. firm, stable, certain. 24. f. 64. f. 92. f. (probably from βεβαια Ion. for βεβηκα. perf. of βαίνω.) § Ἀβεβαιος. unstable. 43. g.

Βελτιων, βελτιστος. better, best. 40. a. 81. b. (contr. for βελτιονα.) 49. g. ᾧ βελτιστι, my good sir. 22. g. 29. b. 31. g. (See ἀελτηρια.)

Βηλος, οὔ. *ῖ.* a threshold. door. 33. a. (perhaps from βαίνω.)

Βία. *ῆ.* force, violence. 55. d. 64. c. 73. d. § Βιατες. violent. 82. e. f. § Βικιος. violently. 76. g. § Βιαζομαι. to force, compel. 33. e. 96. c. 64. h. f. to commit violence. 73. e. 85. b.

Βιβλος. *ῆ.* and βιβλιον. *το.* a book. a schedule. 50. a. (from ἡ βυβλος, the Egyptian papyrus, from which paper was made.)

Βίος, *ον.* *ῖ.* life. mode of life. conduct in life. 31. g. 18. a. 15. g. 64. f. 74. b. e. the world. 1. c. 44. g. livelihood. 32. a. § Βιω and βιωμι. to live. 1. c. 31. e. 44. f. 38. f. § Ἀναβιωμι. to return to life. 54. d. 62. f. § Διαβιωμι. to continue to live. 38. g. § Ἐπιβιωμι. to live longer. to survive. 49. b. 51. g. 52. d. § Ἀποχειροβιωτος. living by the labour of the hands. 78. d.

Βλαξ, ἀκος. *ῖ.* a worthless fellow, a blockhead. 108. f.

Βλαπτω. to hurt. 66. f.

Βλισω. to look. to see. 18. d. 26. f. 23. d. 52. a. § Βλιμμα. *το.* look, aspect. 10. f. § Ἀποβλισω. to look. 31. f. 38. c. 53. c. 79. b. 85. e. προς. to have an eye to. 53. e. to look up to, look at with admiration. 79. a. § Παραβλισω. (to look askance.) to mistake in seeing. 62. d. (see n.) § Περιβλισω. to look around. 36. a. 49. f. § Ηιεβλιπτος. conspicuous. 55. b. 77. f. 95. g. § Ηεροβλισω. to look at. 41. b. 70. b. 83. e. to have a look. 59. a. (compare 4. a.)

Βλοσυρος. stern-looking. 13. f. (perhaps from βλιμμα and σβρω.)

Βωω. to bawl, call out aloud. 16. e. 28. b. 86. b. 93. a. § Ἀναβωω. to shout, bawl. 44. c. § Διαβωωμαι. *p.* to be cried up, celebrated. 65. f. § Ἐμβωω. to call out to. 44. g. 96. c. § Ἐπρωωμαι. to call upon for aid, to invoke. 8. a. 67. e. § Πιριβωωτος. celebrated. 72. b.

Βοηθιω. to succour, come to one's assistance. 26. g. (*qu.* *εις* βοηθιω.)

Βοθρος. *ῖ.* a trench. 45. f. 67. d. (perhaps from το βάθος.)

Βορα. *ῆ.* food, properly of cattle; fodder. 84. f. (perhaps from βωω or βωσκω.) § Βερος, *α.* *ον.* greedy, voracious. 98. f. (Hence the Latin voro.)

Βορέας, ου. ὁ. the north wind. § Ἀντοβορέας. a very Boreas. 101. f.

Βορῖον. to feed: perhaps from βῶς. § Πορνοβορῖος. a pimp, a brothel-keeper. 68. e. See πορνή.

Βουβῶν, ὄνος. ὁ. the groin. 30. e.

Βουλή. ἡ. will, counsel. a deliberative body. the senate. 73. e. 100. b. Βουλεμαι. to will, wish, mean. 5. c. 36. c. 100. g. 14. f. "what do you mean?" 49. a. 62. d. 53. e. "with what intention?" 102. g. "than any purple you please." (2d pers. sing.) for βουλή. § Βουλινα. to meditate, plan. 32. c. 34. f.

Ἐπιβουλή. a plot. 89. c. 43. g. § Ἐπιβουλος. insidious. 7. d. 102. g. § Ἐπιβουλινα. to lie in wait, to plot. 7. b. 9. f. 61. b.

Συμβουλινα. to counsel, to give advice. 100. e.

Βοῦς, βοῦ. ὁ, ἡ. an ox. 58. e. § Ἑκατομῆ. ἡ. hecatomb, a sacrifice of a hundred oxen. 47. e. 84. c. (ἑκατον. a hundred.)

Βραδύς, βραδύς, ἡ. slow. 19. f. 89. d. § Βραδύνω. to loiter, delay. 3. c. 32. f. 47. f. 54. g. § Ἐπιβραδύνω. to delay. 99. a.

Βραχύς, βραχύς, ἡ. short. in βραχί, in a short time. 5. b. 36. f. 89. b.

Βροῦν. to roar. Hence the Latin fremo. § Βροῦν. ἡ. one of the names of Hecate. 74. a. § Βαρυβροῦς. deep-roaring. 81. f. § Ἐπιβροῦς, ου. ὁ. thundering on

high: an epithet of Jupiter. 83. b. § Ἐμβροῦμαι. to roar. 74. a.

Βροῦτος. ὁ. Athenæus uses this word for pomposity, conceit. Aristotle mentions it as a species of sea-fowl. § Βροῦνομαι. to take airs upon one, to be conceited. 14. g. 101. e. In the latter passage, it seems to mean, to grumble. And so in De Merc. cond. § 37. Βροῦνομενοι, ὅτι μὴ πλῆν ἰδωκας. The origin of the word is uncertain. Perhaps it is borrowed from the gait and note of the sea-fowl.

Βροῦτος, ἰος. το. an infant. 5. d. e. 27. e. § Βροῦλλιον. το. a little infant. 54. g.

Βροῦν. to moisten. § Ἐπιβροῦς. sunk under water, overwhelmed. 82. f.

Βροῦνη. ἡ. thunder. 81. f. 82. e. § Ἐπιβροῦνη. to thunder against. 82. c. § Ἐμβροῦνητος. thunder-struck. 1. b. (see n.) 81. e.

Βροῦτος. mortal. a mortal. 97. a. Ἄμβροσιος. immortal. divine. 76. f. § Ἄμβροσια. ἡ. ambrosia, the food of the gods. 2. d. 48. d.

Βροῦτος, ου. ὁ. a halter. 89. e. 98. e.

Βῶν. to stuff. 45. a. 50. d. (perhaps from βῶν, to close.) § Ἐπιβῶν. id. 85. c. § Παραβῶν. id. 107. g. § Παραβῶτος. a place, or corner, where things are stuffed. 72. b.

Βωμος. ὁ. (a pedestal.) an altar. 85. b. 97. d. 110. d.

Γ

Γάλα, γάλα. το. milk. 66. e.

Γάλη and γάλη. ἡ. a cat. 90. a.

Γάληνη. ἡ. a calm. 11. b. the name of a Nereid. 8. c.

Γάμος. ὁ. a marriage. 26. d. 64. c.

88. d. § Γάμω. to marry. 101. a. γημαι for γαμησαι, 88. a. γαμῶν γαμον, to form a marriage, 26. d.

Γάρ. conj. for. pass. εὐ γάρ. See n. on 12. c. και γάρ, see n. on 25. b. § Τηγαρτι. therefore. 82. g.

Γαστήρ, *ἡσ.* (and by sync. γαστρούς.)
h. the belly. the womb. 6. a. § Πρω-
 γαστῶρ. big-bellied. 68. e.

Γι. a particle sometimes expletive,
 or equivalent with our *indeed* ;
 but often it has a restrictive force,
at least. 14. g. 52. d. g. 101. a.
 incorporated with other words; as
 ἰγῶγῆ. 8. d.

Γειτῶν, *ος.* ὁ ἢ. a neighbour. 43. e.
 83. b. 97. g.

Γελαῶ. to laugh. 6. c. 16. a. 36. d.
 (γίλαον Att. for γίλαμι or γίλασι-
 μῶ) § Γέλως, *ος.* ὁ. laughter. 16.
 a. a joke, matter of laughter. 26.
 g. 106. a. § Γελοῖος. ridiculous.
 15. a. 26. c. 106. a. f. § Γελοῖος.
 ridiculously. 12. c. § Γελοσμός.
 laughable. 76. e.

Ἐπιγελαῶ. to laugh at. 19. e. § Κα-
 σαγιλαῶ. to laugh at, deride.
 29. a. 56. e. 87. d. § Καταγίλασ-
 τος. ridiculous. 42. f. § Προσγιλαῶ.
 to laugh, or smile, on one. 5. d.
 § Παγγίλοιος. very ridiculous. 29.
 d. 42. f. 56. d.

Γεμῶ. to be full. § Καταγιμῶ. id.
 77. b.

Γένος, *ος.* ἢ. the chin. § Γένιον.
ος. id. the beard. 66. b. 102. a.

Γίββον. *ος.* a wicker shield. 25. e.

Γέρων, *ωντος.* ὁ. an old man. 19. b.
 32. b. § Γεροντίον. *ος.* a little old
 man. 74. b. § Γηρας, *ος.* *ος.* old
 age. 32. c. (γῆρα contr. for γῆρατι.)
 § Γηραῶ. to grow, or be, old. 31. f.
 § Γηραιός. old, advanced in years.
 30. a.

Προγῆραω ὅτι — αἰκῶ. to grow old
 previously. 89. d. § Ὑπεργῆρας.
 ὁ, ἢ. very old. 31. g.

Γίνομαι. to taste. 54. f. § Ἄγιυστος.
 without tasting. 56. f. 86. f.

Γιβόρα. ἢ. a bridge: perhaps from

γῆ and φέρω. § Γιβόραω. to bridge.
 20. f.

Γῆ. ἢ. (contr. for γῆα.) the earth,
 ground. 14. g. the world. 21. g.
 (probably from γασῶ, to beget, pro-
 duce; whence the perf. m. γεγάα
 Il. Δ. 325. et al.)

Γῆδον. *ος.* a field, farm. 93. c.
 § Ἄπογῆα. *ος.* the ropes that tie a
 ship to the land. 16. b.

Γῆδω. to rejoice. 11. d. 80. a. (pro-
 bably from γαῖω to exult.)

Γίνομαι or γίνωμαι. (borrows tenses
 from γίνομαι.) to be born. 3. a. to be,
 to become, to be done, to happen.
 5. b. 4. e. 17. e. f. 32. a. "I was
 about 90 years old." *ος γεγομησῶν*,
 what comes to one, in the way of
 gain, or falls to his share in any
 way. 75. c. 100. a. So Dem. de
 Cor. *ος γεγομησῶν κατὰ τὴν οὐσίαν*
ἰκαστοῦ τίθειαι. (Hence the Latin
gigno.) § Γένος, *ος.* *ος.* race, birth,
 family. 11. c. 14. e. 28. a. 69. b.
 § Γενέκδης, *ος.* ὁ. a noble, fine fel-
 low. 17. a. 55. a. 89. c. § Γενναῖος.
 noble, generous. 21. e. 31. e.
 "my noble Sir." *ος γίνομαι*, noble-
 ness of spirit. 16. a. § Γενναῖος.
 nobly. 41. d. 77. d. "you shall
 feed nobly." § Γενναῖομαι. to be
 born. 101. a. 103. f. § Γενεῖος.
 legitimate. 83. c.

Ἐπιγινομαι. to go on; to be pro-
 tracted. 19. b. So Thuc. I. 1. e.
 126. *χρῆστος ἐπιγινομένου.* § Ἐπι-
 γασῶ. ἢ. propagation. 82. g.

Παραγινομαι. to be at, arrive at. 68.
 d. § Προγονός. an ancestor. 14. e.
 § Προγονικός. belonging to one's an-
 cestors. 110. a.

Συγγινομαι. to be in company with.
 63. c. to meet. 66. b. § Συγγίμης.
 a relation. 17. f. 27. c.

Ἄγιυστος. without offspring, childless.
 88. c. § Ἄγιμης. ignoble. 21. e.
 34. g. 93. f. § Γαίμης. earth-
 born. 70. c. § Εὐγίμης. well-born,
 of a good family. 90. e. § Ζῶγιμης.
 to breed a living animal. to breed.
 5. b. see ζῶον. § Νεογιμῶς. new-born.
 5. f. 16. f. 31. f.

Γιγνώσκω or Γίνωσκω. (borrows tenses from γινω or γινωμι) to know.

17. b. 27. c. to think. 64. e. 74. b. 81. a. "meaning, intending." (Hence the Latin nosco.) § Γινωμη. ἡ. judgment. 21. e. 75. d. sentiment, mind. 59. d. 64. b. a resolution, decree. 73. f. 100. g. 109. c. § Γινωρίζω. to recognize. 41. e. 69. c. 83. d. 84. g. 99. c. § Γινωρισμα. το. a mark, character. 70. g. 79. a. 97. g. 110. e. § Γινωρίμιος. κνομη. 77. g. 98. c.

Ἀγγίνωσκω. to read. 40. f. 73. d. 74. a. 83. e. 109. a. b. § Ἀπογνώσις. ἡ. desperation, a desperate state. 81. b.

Διαγίνωσκω. to distinguish. to observe. 9. a. 58. f. 13. c.

Ἐπιγνώμων. an examiner, commissioner. 109. e. 110. a.

Καταγίνωσκω. to know. 45. c. to condemn. 50. a. 92. b.

Μεταγίνωσκω. to repent. 56. f.

Συγγίνωσκω. to pardon, excuse. § Συγγνώστος. excusable. 22. d.

Ἄγνως, ὤτος. ὁ, ἡ. unknown. 79. a. § Ἄγνωσις. ἡ. the knowing of no one. 97. d. § Ἄγνωμοσύνη. ἡ. folly, want of sense. 71. d.

Εὔγνωμον. reasonable. 2. b. 23. b. 52. e. § Εὔγνωμοσύνη. reasonably, patiently. 21. c.

Γλάφω and § Γλύφω. to hollow, to engrave. to carve, form as a sculptor. 76. a. § Γλάφυρος (hollow.) fine, elegant. 6. d. § Γλυφιστήν. το. a graver, carving tool. 79. e.

Ἐρμούγλυφος and —εις. a statuary; the Athenians commonly placing a rude bust of Mercury at their doors. 75. d. e. § Ἐρμούγλυφικὴ. ἡ. the art of statuary, sculpture. 77. c. 79. d. § Τοκογλύφος. a usurer. 68. e. (See τοκίς.) § Τοκογλυφίω. to calculate interest. 63. d.

Γλῶσσα. ἡ. (Att. γλῶττα.) the tongue, language. 104. d. § Πολυγλωσσία. of many languages. 109. d. (hence Polyglott.)

Γνόφος. ἡ. darkness. 37. c. (probably from το νεφός, a cloud.)

Γνός, πνός. ὁ. a pretender to enchantments, a juggler, an impostor. 15. a. 24. g. 108. c. (perhaps from γνῶσις, to wail; from the whining tone of enchanters.) § Γνοήσις. ἡ. imposture. 12. d. 102. d. § Γνοήσις. to impose, play the impostor. 108. c. § Καταγνοήσις. id. 95. g.

Γνό. το. (gen. γνοῦτος, or γνοῖτος.) the knee. 30. d. 90. a.

Γοργός, οὔ. ἡ. active, nimble. 6. c.

Γοργός, οἰς, οὔς. and Γοργών, ονος. ἡ. a Gorgon. (See Index.)

Γοῦν. compounded of γι and οὔν. therefore, then, at least. (see γι.) 8. c. 33. b. 37. d. 38. a. 45. c. g. 49. a. for. 16. a. 109. a. however, 5. d.

Γράφω. to write, to engrave. 8. f. 17. d. 40. f. 58. d. (a proverbial expression for bestowing labour in vain, or attempting an impossibility.) to draw, paint. 101. f. γ. ψηφισμα. to draw up, or move a decree. 100. b. γραφισθαι γραφην. to bring an indictment. 63. e. 57. b. (where γραφην is understood.) § Γράφη. ἡ. a picture, drawing. 36. c. an indictment. 63. f. § Γραμμα. το. a letter. 72. d. § Γραμματίω. to act as secretary. 109. c.

Ἀναγράφω. to inscribe, set down. 47. d. an allusion to the custom of publicly giving to individuals the title of εὐνογιῆς on coins or statues. So in Anach. § 17. ὥστε εὐνογιῆς ὄμων ὁ ἀνεγγραφέων. Ἐπιγράφω. to inscribe. 8. e. 47. b. § Ἐπιγραμμα. το. an inscription. 72. a. § Ἐπιγράφη. ἡ. id. 14. f. § Ἀνεπιγράφος. without any inscription, or mark. 60. c. 70. g. § Καταγράφος. marked. 61. g.

Παρεγγράφω. to enrol clandestinely. 105. a. 107. e. 109. c. (from ἐγγράφω comes our engrave.)

Προγράφω. to enrol in a public list. 100. d. (a list of those who were

bound to serve on a military expedition was publicly set up in the forum at Athens.) § Συγγράφω. to compose, draw up in writing. 109. a.

Γρυψ, υρος. ἰ. a griffon: an imaginary bird of prey, supposed to be a native of India, and represented with the head of an eagle, and the body of a lion. 11. f.

Γυμνος. naked, bare. 13. g. 14. c. 70. f. § Γυμνω. to strip, bare. 70. e. 84. f. § Ἀπογυμνω. id. 92. b. § Καταγυμναζω. to strip-

cise. 95. b. § Ἠμιγυμνος. half-naked. 11. c. 58. b.

Γυνή, αικος. ἡ. a woman, female, a wife. 3. a. 16. f. 26. d. (perhaps from γινω. see γιγνωμαι.) § Γυναικιος. effeminate. 105. d.

Γυψ, υρος. ἰ. a vulture. 17. b. 84. e. 98. f. (perhaps from κοπτω, from its beak.)

Γωνία. ἡ. a corner. 104. a. § Γωνιδιον. το. a little corner. 72. e. § Τετραγωνος. quadrangular, square. 58. d.

Δ

ΔΑΙΜΩΝ, υος. ἰ, ἡ. a deity, a demon. 66. d. (perhaps from δαμων, skilful, knowing: th. δαω. to learn, to be skilled.)

Εὐδαιμων. happy, fortunate. 38. e. 43. g. 64. g. § Εὐδαιμοιος. happily. 38. g. 96. c. § Εὐδαιμονια. ἡ. felicity. 24. d. 38. f. § Εὐδαιμονιω. to be fortunate, happy. 91. e. 94. e. § Εὐδαιμονιζω. to pronounce happy. 79. b. (compare μακαριζω.) § Πάνευδαιμων. completely happy. 41. c. § Κἀχοδαιμων. wretched, infatuated. 47. e. 63. d. 87. d.

Δαιω. to burn. § Δαε, φδος. ἡ. a torch. 3. d. 11. c. 66. f. § Δαλος, ου. ἰ. a fire-brand. 82. b. § Δρω. (or δρωω.) to lay waste, spoil. 16. c.

Δακνω. (borrows tenses from δηκω.) to bite, pinch. 27. e.

Δακρυ, υος. το. a tear. 31. e. 67. d. § Δακρυω. to weep. 15. f. 24. e. 54. b. used transitively, 16. g. § Ἄδακρυτι. adv. without tears. 32. e. 58. a. § Ἐυδακρυς, υος. ἰ. ἡ. in tears. 76. e.

Δακτύλος. ἰ. a finger. 56. g. 70. a. 87. a. (perhaps from διχομαι.)

§ Δακτύλιος. ἰ. a ring. 20. e. 23. f. 41. b.

Δάμω. to subdue. § Πανδάμωτος. all-subduing. 82. b.

Δάνω, υος. το. a gift, a loan. § Δάνωζω. to lend on usury. 41. f. δανιζομαι. to borrow on usury. § Δάνιστης, ου. ἰ. a usurer. 31. a. 56. e.

Δάπνη. ἡ. expense. 75. a. (probably from δαπτω.)

Δάπνη. το. the pavement, ground: perhaps from δα Dor. for γη, and το πιδω, the ground. § Ἀλλοδαπος. of another soil, foreign. ἀλλοδαπη sc. γη. 77. d. 79. a.

Δαπτω. to tear to pieces, devour. § Δαρδαπτω. id. 69. g.

Δαρδάνω. to sleep, go to sleep. § Καταδάρδάνω. id. 76. e. (2 aor.)

Δι. but. an adversative particle commonly opposed to μιν in the preceding clause. pass. Also used as an enclitic particle, as in δει, δεκαδι, which see.

Διδῶ. to fear. 4. a. (perf. m.) 13. b. 27. d. 67. f. (for ἰδῶσι, 1st aor.) § Διδῶμα. το. fear, terror. 41. g. § Διός, ιός. το. id. 45. a. 67. g. § Ἄδεια. ἡ. a state of exemption from fear, security. 87. b.

Δεικνῶμι or δεικνῶ. (takes tenses from δεικνῶ.) to show, exhibit. 28. f. 45. d. 17. b. 77. e. (see n.) to manifest, to make a thing apparent. 9. f. So Dem. περι σσιφ. πιστιν περι ἴμων ἔχοντες ἰδύξαν.

Ἀποδεικνῶμι. to make appear. 64. g. (see n.) to render, make. 77. f. 93. e. (compare ἀποφαινῶ.) § Ἀποδειξις. ἡ. a proof, evidence. 110. a. f.

Ἐπιδεικνῶμι, and —μα. to exhibit, display. 1. d. 9. f. 48. b. 78. d. 85. f. 92. b. § Ἐπιδειξις. ἡ. a display. 76. a.

Παραδειγμα. το. an example, instance. 81. c.

Ἵπεδεικνῶμι. to point out. 64. f. 74. f.

Διλη. ἡ. the cool of the evening, or of the morning. 53. f. As we have here, and frequently, διλη ἄψια, so Herod. 1. 8. c. 6. uses περι διλην πρωῖν, for early in the morning. But Eustathius and some others consider διλη as always importing the time after mid-day, and distinguished as early or late, πρωῖα or ἄψια, the afternoon or evening. Stephens however quotes the expression διλη ἴφα from Synesius. (Etymologists derive the word from ἰλη or ἰλη, the heat and light of the sun, and ἰδῶ, to be deficient.)

Διλος. cowardly. 25. e. 55. d. (probably from διδῶ.) § Ἀποδιλικαί. to be cowardly. 15. g. 81. d. 93. d.

Δῖνα, gen. δῖνος. ὁ, ἡ, το. a word used in place of the name of a person unknown: such-a-one. 54. d. (see n.) 78. f.

Δίωτος. terrible. severe, hard. 2. e. 21. g. 32. b. strange, extraordinary.

39. e. 65. c. (probably from τε δίος.) § Δίωτος. terribly, extraordinarily. 3. e. 99. a. § Ἵταρδιωτος. excessively terrible or severe. 87. a.

Δειπνῶν. το. dinner, a meal, banquet. 8. c. 16. d. 29. a. § Δειπνῶ. to dine, feast. 16. d. 26. c.

Δεκά. ten: hence the Latin decem. § Δωδεκά. twelve. 24. a. ἑκαδεκά. sixteen. 90. f.

Δελιᾶς, ατος. το. a bait. 90. c. (probably from same root as δολος. q. v.)

Δελτος, ου. ἡ. a packet, tablet: properly one made up in the triangular form of the Greek Δ. 89. g. 90. b.

Δελφῖν, ἴνος. ὁ. a dolphin. 9. c.

Δεμῶ. to build: perhaps from δεῶ, to bind. § Δομος. ἡ. a house. Lat. domus. 51. e. § Οἰκοδομῶ. to build. (See οἶκος.) 24. a. 34. f. 97. c. § Οἰκοδομητικῆ. ἡ. sc. τεχνη. architecture. 35. f. § Ἐπιποδομῶ. to build in addition. 35. d. § Ὀπισθοδομος. ὁ. the rere of a house. the treasury at Athens, called so from being kept in the rere of Minerva's temple in the citadel. 104. c. (from ὀπισθε, behind. See ὀπισθα.)

Δένδρον. το. a tree. 7. c.

Δεξις. δεξιᾶ. sc. χειρ. the right hand. (probably from διχομαί.) 36. a. dextrous, ingenious. 61. b. propitious, kind. 69. f. § Δεξίως. dextrously, ingeniously. 75. e. "being naturally dextrous;" qu. in the matter of natural genius. § Δεξομαί. to give the hand. 97. g. § Δεξιωμα. το. a thing received, a boon. 97. a. § Ἵταρδεξιός. sc. τοπος. a vantage ground, where the right hand is uppermost. 98. d.

Δεσκαί. to look, to see. 45. b. to have

a look. 70. f. (See *προσβλεπω*.)
 § *ὀξυδρακῆς*. *sharp-sighted.* 36. f.
 91. d.

Διερω. *to skin, excoriate.* § *Διερωμα: το.*
a skin; hide. 13. f. § *Πάχυδερμος.*
thick-skinned: as a slave from hard
work or repeated flogging. 90. d.

Δισποζω. *to lord it, to usurp domi-*
nion. 48. c. (perhaps from *το διος*
and ποιω.) § *Δισποστης, ου. ὁ.* *a*
master, lord. 17. d. 22. g. 44. g. 87.
 d. 90. b. § *Δισπωσα. ἡ.* *a mistress,*
lady. 51. e.

Διῦρα. and Att. *διῦρα.* *adv. hither.* 32.
 d. 59. d. 53. e.

Δυστριος. *second, next in order, or*
rank. 38. f. 75. c. (probably from
δύω, to be deficient: the same as
δύω.)

Διχομαι. *to receive.* 54. d. 63. a. *to*
receive, hold. 13. b. 15. d. 18. d.
to receive, meet, as an attack. 30.
 d. *to admit, allow.* 25. c. § *Ἀνα-*
διχομαι: to receive upon one. 96. d.
 § *Διυδιχομαι: to receive in succes-*
sion. 18. c. *to succeed, relieve.* 35.
 b. § *Διαδοχος. ὁ.* *a successor.* 65. g.
 § *Ἐσδοχομαι.* *to admit, receive into.*
 68. b. 92. d. § *Παραδιχομαι.* *to re-*
ceive, admit. 18. c. 45. b. § *Ἐπι-*
διχομαι. *to receive, take up.* 9. c. 97.
 a. § *Νικοδοχιον. το.* *a receptacle of*
the dead. 45. f.

Δια. f. nom. (See another *δία* below.)
to bind. 49. c. 54. e. 55. d. 99. g.
 § *Δεσμος. ὁ.* and *δεσμον. το.* *a chain,*
bond. 55. d. 87. g. 39. c. § *Δεσμο-*
τηριον. το. *a prison.* 48. e.

Διαδία. *to bind round, encircle.* 21.
 d. 24. e. § *Διαδημα. το.* *a diadem:*
a white band encircling the regal
tiara. 14. a. 71. b. § *Προσδία.*
to bind to. 69. f. (See n.) § *Ἐπιδημα.*
το. *a shoe, sandal.* 58. b. 72. e.
 § *Ἀνυποδιδος.* *bare-footed.* 55. f.
 58. b.

Δια. f. 1st pers. and δισμαι. *to want, need.*
 39. f. 83. d. 48. c. 78. f. (See n.)
μικροῦ διῦν and ολιγου διῦν, (ὥστε be-

ing understood) “so as to want
 but little,” *within a little, nearly.*
 54. f. 67. g. 69. f. 72. f. 80.
 f. 37. c. 49. a. *δυσίῦν διῦντι;* σ.
 50. d. “400 wanting two, i. e.
 398.” *δῦν,* taken impersonally.
there is need, occasion. one must,
ought, &c. 2. d. 4. d. 14. g. 18.
 b. 35. f. 69. b. 27. f. 28. d. *δισ,*
 neuter of the participle taken ab-
 solutely. 9. e. “when be ought.”
 29. d. 47. f. 48. d. 88. d. *So ἰξω.*
 q. v. *ἰξ διῦν, opportunely.* 32. e.
δισμαι. *to intreat.* 26. g. 51. d.
 66. b.

Ἐνδία. *to be deficient.* 49. e. § *Ἐ-*
δης. *deficient, defective.* 27. b. 40.
 a. § *Ἐπιδης.* comp. — *ἰστριος.* *infer-*
rior. 41. g.

Δη. a connective particle, to be ren-
 dered variously according to the
 context. *truly, indeed, then.* 66. b.
 “so,” “accordingly.” § *Δῆτα.*
now: expletive. 50. g. § *Δῆβη.*
forsooth. 27. f.

Δῆλος. *manifest, clear.* 45. c. 101. c.
 88. d. *δηλος ἐστι,* often written in
 one word *δηλοιστι,* no doubt. 7. b.
forsooth. 14. f. § *Δηλω.* *to mani-*
fest, exhibit, show. 5. d. 31. b. 89.
 g. *to signify.* 42. e. § *Διῶδην.* *no*
doubt, certainly. 6. e. 23. d.
Ἀδηλος. *obscure, doubtful, uncertain.*
 70. g. § *Προδηλος.* *manifest.* 49.
 a. 67. a.

Δῆμος. ὁ. *the people, populace.* 72. c.
 78. b. 73. e. *a borough, or parish:*
a subdivision of the Athenian
tribes. Of these there were one
hundred and seventy-four. 100. e.
 § *Δημοσιος.* *public.* 104. e. § *Δημο-*
της, ου. ὁ. *one of the same borough,*
a fellow-parishioner. 97. f. 99. d.
Ἀποδημιω. *to go abroad, travel.* 78.
 g. § *Ἀποδημα. ἡ.* *a journey.* 47. e.
 63. a. § *Ἐπιδημιω.* *to visit as a*
traveller. 12. c. *to sojourn.* 43. a.
 § *Παῖδημος.* *popular, well-known.*
 65. a.

Διῶ. a prep. governing a genitive
 or accusative: in the former con-

struction commonly signifying *through*, in the latter *on account of*. δια πολλου. *after a long time*. 70. e. δια τι, often written in one word διατι, *why?* 34. g. § Διατις. (for δι' ἰστις.) *on which account*. 53. e. § Διοτι. (for δι' ἰ, τι.) *because*. 8. c. 86. f. *that*. 98. e.

Διαίτα. ἡ. *mode of living*. 21. b. 97. d. (Hence our *diet*: perhaps from ἡ δαις, αἰτος, a *feast*.) § Διαιτασμαι. *to live*. 70. d. § Διαιτητης, ου. ἰ. an *arbiter, umpire*. 9. b. Ἐνδιαιτασμαι. *to live in*. 97. e. § Καταδιαιτασμαι. *to give sentence against*. 110. d. (Att. for καταδιαιτησασαν, 3d per. pl. imp. 1st aor. See διαιτητης. The idea of *judging or determining* seems to be derived from physicians *judging the diet or regimen* of a patient. See also προδιαιτησις.) § Μισαδιαιτασμαι. *to change one's mode of living*. 21. b. § Προδιαιτησις. ἡ. *previous regimen*. 66. e.

Διαμπαξ. *quite through*. 30. e.

Διῆσια. τα. sc. ἱερα. the *festival of Jupiter*. 84. c. (from Διος the genitive of Ζεϋς, formed as if from Δις.)

Διδασκω. *to teach, inform*. 21. f. 72. d. (probably from δαω, or δαιω, *to learn*. Hence our *didactic*, and the Lat. *disco*.) § Διδασκαλος. ἰ. a *teacher, master*. 75. f. § Διδασκαλιον. το. a *school*. 75. a.

Ἐκδιδασκω. *to instruct thoroughly*. 2. f. § Προδιδασκω. *to instruct, inform*. 37. a. But the verb properly means *to give previous instruction*, for which idea there is no room in the passage. Hemsterhuis suspects an error. § Νεοδιδασκτος. *newly published*. 98. f. Διδασκνιν is often applied to *theatrical productions*. So τραγωδοδιδασκαλος, or τραγωδιοδιδασκαλος, is a *writer of tragedies*. Luc. de Calum. § 1.

Διδωμι. (borrows tenses from δω) *to give*. 6. f. 7. d. *to concede, forgive*. 70. b. δ. δικην. *to suffer punishment*. 85. f. 88. f. (for διδωσι.) Hence the Lat. *do*.

Ἀναδιδωμι. *to give, hand*. 15. e. 41. c. § Ἀποδιδωμι. *to pay*. 5. c. 6. f. 10. b. 28. h. *to give back, restore*. 71. d. *to grant*. 104. a.

Διαδιδωμι. *to distribute*. 103. b.

Ἐνδιδωμι. *to give, let loose*. 34. b. § Ἐπιδιδωμι. *to give*. 19. c. 23. f. 84. g. *to increase*. 108. d.

Μισαδιδωμι. *to give share*. 87. c. 103. c.

Παραδιδωμι. *to deliver up, to hand over*. 21. a. 28. c. 33. a. 71. a. 86. d. 76. a. (the plup. p. But we should rather read *παριδιδωμην*.) § Παραδοσις. a *person to be delivered up*. 62. a. § Προδιδωμι. *to betray*. 41. d. 96. a. § Προδοσια. ἡ. *treason, treachery*. 26. a. § Προδοτικως. *treacherously*. 95. a.

Πλουτοδοτης, ου. ἰ. a *bestower of riches*. 89. g.

Διθυραμβος. ἰ. (a surname of Bacchus, the origin of which is uncertain.) a *dithyrambic*, an irregular ode in honour of Bacchus. 98. g.

Δικιλλῆ. ἡ. a *mattock*, or instrument with two teeth used for digging. (It is plainly of the same root with μακιλλα, a *spade*: perhaps from δις and κιλλω *to put in motion*.) 83. g. 96. f. § Δικιλλης, ου. ἰ. a *labourer with a spade, a digger, delver*. 84. g.

Δικη. ἡ. (*justice*.) *punishment*. 34. f. 69. a. 85. f. 88. f. a *cause, trial*. 69. e. 64. c. a *judgment, sentence*. 54. c. § Δικαιος. *just*. 53. c. § Δικαιως. *justly*. 54. e. 37. e. § Δικαιοσυνη. ἡ. *justice*. 78. e. 80. b. § Δικαιικος. *lawyer-like, tedious*. 80. g. The allusion is not (as some have supposed) to the pleadings in the piece, but to the disgusting tediousness of lawyers. So Plat. in Apol. φερτικα μιν, και δικαιικα,

ἐλπίῃ δι. § Δικάζω. to judge. to give judgment. 9. a. 20. a. 17. b. 22. g. 69. f. Δικάζομαι, to go to law. 41. f. § Δίκαστος, ου. ἰ. α judge. 42. g. § Δικαστήριον. το. α judgment-seat, a tribunal. 2. e. 17. a. 50. g.

Ἄδικος. unjust. 31. c. 82. e. § Ἄδικια. ἡ. injustice, iniquity. 73. d. 88. c.

Ἄδικω. to injure, to do wrong. 5. e. 51. c. "what harm had I done, that you left me," &c. 57. a. § Εὐ-ἀδικητος. α fit subject for injury. 93. f.

Ἐπίδικαστος. capable of being an advocate. 78. b.

Καταδικη. ἡ. condemnation, damna- tory sentence. 17. b. 69. f. § Κα- ταδικάζω. to condemn. 21. c. 62. c. 99. g.

Διονύσια. τα. sc. ἑστᾶ. the festival of Bacchus, from his name Διονύσος. 100. f. g.

Δίς. twice. (probably of the same origin with δύο, two.) 29. b.

Διφθέρα. ἡ. a pelt. a coat of skin, employed by rustics. 83. f. 89. b. 97. b. § Διφθέριος, ου. ἰ. α person clad in a coat of skin. 84. g. § Ἵπποδιφθέρος. id. 84. b.

Διψα. ἡ. thirst: perhaps from ἰσπῶ, to hurt. § Διψᾶλος. thirsty. 87. e.

Δίω. to chase. § Δίωκω. to pursue. 4. d. 21. a. 23. a. to prosecute, accuse. 106. d. § Ἐκδιώκω. to drive out. 85. e. § Μισταδιώκω. to run after, pursue. 49. a.

Δοκίω. f. δοκῶ. and by sync. δοξῶ. to seem, to be thought. 7. d. 27. d. 12. a. 20. d. 21. e. (the Att. and Æol. opt. 1st aor.) to think. 22. f. to seem good, to determine, decree. 91. b. 10. a. 63. e. 73. e. 97. c. εἰ δοκί, if it seem good, if you please. 23. b. μοι δοκίῖν (ὥσπερ being understood) as it seems to me. 39. f. 68. b. 72. c. § Δοξα. ἡ. ομί-

nion, glory. 14. e. 24. e. § Δοξαζω. to be of opinion, to think. 12. a. b.

Ἄδοξος. inglorious. 81. d.

Ἐδοξος. illustrious, famous. 20. a. § Παραδόξος. (contrary to opinion,) strange. 19. d. 23. c. 63. a. § Περισδοκῶ. to look for, expect. 18. d. 43. b. (the simple δοκῶ means to watch for, lie in wait for.)

Ἄδοκίμος. a person or thing which cannot stand the test, spurious, not genuine. 110. b. § Εὐδοκίμος. ap- proved, reputable. 75. d. § Εὐδοκι- μῶ. to be in good repute. 77. c. 78. g. 108. c. § Κισσοδοξία. ἡ. vain- glory. 15. b.

Δολος. ἰ. α. a wile, deceit. 22. e. (Lat. dolus.)

Δορυ. g. δοράτος and δούρος. το. α spear. (properly the wooden part.) 5. b. § Δορακίον. το. α javelin. 3. f. 26. b.

Δούλος. α. slave. 70. a. § Δουλία. ἡ. slavery. 39. c. § Δαυλιω. to be a slave. 1. d. 8. b. "those who have a hard servitude."

Ὀμοδούλος. α fellow-slave. 90. e.

Δοῦπος. ἰ. α. a noise, crash. § Ἐγγυ- δούπος. loud-rattling. 81. e. (from ἰεῖ. very.)

Δρακῶν, ὄντος. ἰ. α. a dragon, serpent. 23. d. (from ἰδρακός 2d aor. of ἰδρακω, on account of the acuteness of its sight.)

Δραχμη. ἡ. α drachma: a coin equi- valent to 6 oboli, or about 7½d. 103. b.

Δρακω. to do. 25. a. 53. c. 61. b. g. 45. a. (also, to fly.) § Δραμα. το. α drama, the action of a play. 71. f. § Δρασμος. ἰ. α. a flight. 45. c. § Δραπίνης, ου. ἰ. α. a runaway slave. 54. d. 88. e. § Δραπίνιω. to run away, as a slave. 79. d.

Ἀποδρακω, ὄν-ημι. id. 33. f. 49. a. 52. b. —ομαι. 87. a. § Ἀποδρασ- κω. id. 49. a. b. § Ἀποδρασις. ἡ.

a running away, flight. 32. c. 49. g.

Δεξιμας. sour. 4. a. 48. f. (compare 59. a.)

Δρομις. ἰ. a race. 100. c. (from δρομιον, to run, from which τρεχω borrows tenses.) § Δρομισιος. at full speed. 10. f.

Βοηδρομιον. to run to one's help. 83. b. (from ἡ βοη, an outcry.)

Ἡμιδρομιον. to act as a running footman. 2. d. (See n.)

Παλιδρομοι. running back. 95. d.

Δρυς, ὄσ. ἡ. an oak. Hence druid and Dryad. § Ἀκροδρυα. τα. acorns. 66. e.

Δυναμαι. to be able. 12. d. 34. f. 45. b. "the efficacy which it has." 69. f. "he has the greatest power." 75. e. "he has ability, or, capacity for this." § Δυναμις. ἡ. power, efficacy. 6. e. 20. d. § Δυνατος. possible. 3. b. 34. a. powerful. 56. a. δυνατος εἶναι, to be able, 72. e. § Δυναστια. ἡ. command, government. 69. b. (hence

our dynasty.) § Ἀδυνατος. impossible. 5. d.

Δύς. two. (Lat. duo.) gen. δυῶν and Att. δυῖν. 50. d.

Δύς. a particle occurring only in composition; and denoting with difficulty, hardly, ill.

Δύνω, δύνω and δύνμι. to enter, as into water. to put on. § Ἀναδύνω, or —υμι. to emerge, rise. 11. c.

Ἀποδύνω, or —υμι. to put off, strip. 13. e. 14. d. 15. a. 59. e. 61. g. —ομαι. 56. d.

Ἐνδύνω or —υμι. to put on, to be clad. 2. a. 80. e. 92. a. —ομαι. 79. e. (Lat. induo.) § Μισινδύνω. to put on a change of dress. 26. c. 71. c.

Καταδύνω. to sink, to immerge. 14. d. 58. g. 73. f. 82. f.

Ἵπποδύνω. and —υμι. to go under. 30. c. 38. e. 88. d. "his sunken eyes."

Δῶρον. τα. a gift. 95. e. (probably from δέω or δίδωμι.) § Δωρεα. ἡ. id. a boon, favour. 55. a. 86. d. § Μιγαλωδωρες. munificent. 89. g.

E

Εἶλω. to allow, permit. 10. a. 14. b. 32. f. to leave, let alone, omit. 51. c. 22. e. 108. a. 3. c. 4. c. 37. g.

Εγγυη. ἡ. a pledge, engagement; probably from το γυιον, (a limb,) the hand. § Ἐγγυαα. to give into the hand. to give in marriage. 5. c. § Ἐγγυητης, οὔ. ἰ. a bail, security. 52. f.

Ἐγριω. to arouse, excite. perhaps from ἀγριω. perf. m. ἀγροα and by an Attic reduplication ἀγρηγορα. § Ἐγρηγορω and γρηγορω. to

watch, stay awake. 87. b. § Ἀνιγρομαι, for ἀνιγριωμαι to awake. 96. g. § Ἐπιγριω. to excite against. 95. a.

Ἐγχιλος. ἡ. gen. ιως. and Att. ιως. an eel. 92. f. (perhaps from ἡ ἴλος, mud; qu. ἴχτιν in ἴλω.)

Ἐγω. 1st personal pron. (Lat. ego.) εὐ contr. for εἰῶ nom. dual. 34. f. § Ἐμος. mine. ταῦμος for το ἴμος. 60. b. ταῦμα for τα ἴμα. 83. d. § Ἡμετερος. ours. 29. e. "our countryman."

Ἐδω. to eat. Lat. edo: § Κατιδομαι. to devour. 55. a.

Ἐζω. ε. f. ἰδω. to seat: perhaps from ἰω to place. ἰδρα. ἡ. a seat. ἰδος. το. id. § Ἐδάφης, το. το. the ground. τούδαφος for το ἰδ. 49. c. 67. f.

Καθίζομαι. to sit down. 34. c. 36. a. 54. e. 107. c. § Πρεσβερια. ἡ. the first seat, seat of honour. precedency. 13. d. 54. e. 20. b. 95. f. § Προεδρινω. to act as president. 109. b. (see n.) § Συνιδριου. το. a session, assembly. 104. f. 109. f.

Ἴζω. to seat. § Καθίζω. to sit down. 7. f.

Ἐθελω, and θιλω. to wish, please. 5. c. 27. e. 32. b. 4. e. 109. a. § Ἐθελουσιος. voluntary. 28. a.

Ἐθνος, το. το. a tribe, nation. 24. d. 70. d.

Ἐθω. perf. m. ἰδθα. to be accustomed. 17. c. 32. d. § Ἐθος, το. το. custom. 49. d. 58. a. 97. d. (hence our ethics.) § Συνηθης. customary, familiar. 67. b. 76. b. 77. g. 99. d. 106. a. § Εἰσθια. ἡ. simplicity. 84. e.

Εἰ. conj. if. passim. εἴτι...εἴτι. whether...or. 7. c.

Εἶδω, and ἰδομαι. to see, to know. 2. a. 3. b. 4. d. perf. m. of which the 2d pers. sing. is εἶσθα by sync. for εἶσασθα, and that Æol. for εἶδας. 10. e. 6. b. 9. a. εἶδως by sync. for εἶδηκως, part. perf. formed from εἶδω. 31. c. so εἶδωναι for εἶδηκωναι. 24. f. ᾗδιν plup. m. 19. b. 28. d. εἶδων opt. as if from εἶδημι, or Att. for εἶδοιμι. 12. b. "let him see, or, consider." 35. d. "let me see." εἶδιν χαρις, to be obliged, thankful. 62. b. ἰδον, lo, see. (imp. 2d aor. m.) 13. d. 16. b. (see n.)

Εἶδωλον. το. an image, shade. 34. a. (hence idol.) § Ἴδιον. ἡ. a species, form. 60. f. 65. b. (hence idea.)

Ἐπιδω. to turn the eyes, to look. 34. d. 75. d. (used only in the 2d aor.)

§ Ἐσιδω. to look at. 62. d. § Περιιδω. to overlook, neglect. 9. d. 74. c. (so περιιστομαι.) § Προσιδω. to foresee, foreknow. 12. b. § Ἵπιδω. to suspect. 32. c. (so ὑποιστομαι and ὑφοραω.)

Εικοσι. twenty. 73. f.

Εἰκω. (seldom used but in the perf. m. ἰικα and plup.) to be like, to be likely, to seem like or likely, to seem. 14. c. 16. c. 44. a. 12. c. 29. d. 36. e. "I think I will descend." 35. e. "as it seems." 58. b. εἰκως, via, vs. for ἰικως. fit, likely. 7. c. 21. e. 27. d. εἰκοτα, adverbially. naturally, justly. 85. a. § Εἰκοσιως. naturally, justly. 5. a. 18. d. 35. a. 75. f. 87. f. § Εἰκων, ονος, ἡ. a likeness, image. 53. b. 55. f. 72. a. § Εἰκαζω. to make like. 10. e. to compare, draw a similitude. 44. d. to conjecture. 45. g. 105. b. § Ἀπικαζω. to assimilate, make one like. 67. a. § Περισικω—περισικωτα. to be like. 71. a.

Ἐπιικω. ἡ. equity, mildness. 78. e. (this word seems rather to come from εἰκω, to yield.) § Ἐπιικως. adv. (moderately.) largely. 19. c.

Εἰλω. (and εἰλω.) to inclose, hem in. to roll, toss about. εἰλωμαι. to go about, walk about. 32. c. § Κατιλω. to wrap up. 16. d.

Εἶμι. to be. (see another εἶμι next article.) ἦσθα, for ἦς, 2d pers. s. imperf. 5. a. εἶναι πρὸς τῷ, to be engaged in, or, devoted to a thing. 4. d. ἡμην. imperf. m. 7. d. (see n.) εἶσι, it is possible, for ἔξιστι, 85. c. ἦν ἀκουσαι, it was possible to hear, one might hear, 69. g. ἦσθην, 3d pers. dual imperf. for ἦσθην, 34. f. εἶν, for εἶσθην, 3d pers. pl. opt. be it so. 14. b. 47. e. (see n.) 98. b. ἰσθι, or ἰσ, imper. 94. e. τα ἴστα. one's substance. 102. f.

Οἶσιον. ἡ. substance, property. 56. f. 60. e.

Ἐνιμι. to be in. 84. f.

'Εἶπον, and by sync. in. it is possible. 35. g. § 'Εἶπον. it is allowable. 73. f. 104. e. 'Εξόν neut. part. put absolutely. 87. c. "when they might enjoy." (so ἴσον) § 'Εξουσία. ἡ liberty, authority. 104. e. § 'Ἐπιεπι. to be upon. 36. f. imperf. for ἰσῆν. Παριμι. to be present. 8. d. 19. a. 60. f. 43. b. 74. d. § Ηερισμι. to be connected with, attached to. 39. b. 43. g. 8. c. "it belongs to me." Συρισμι. to be with, to keep company with. 19. b. 22. f. 34. a. 60. a. 86. d. 3d pers. pl. imp. § Συνορία. ἡ. company, fellowship. 2. b.

Ἔμι. to go, to come. 3. e. subj. 2. aor. 'Αυμι. to go up. 74. f. § 'Ἐρανισμι. id. 35. f. to return. 66. d. (plup. m.) 89. b. § 'Αυμι. to go away, depart. 8. a. 9. b. 3d pers. pl. formed as if from ἄυμι. 17. a. 29. c. 43. a. 77. d. (2d. pers. s. for ἄυς.) 87. g. § Δυμι. to go through, relate. 64. b. 'Εξυμι. to go out. 7. f. 16. d. § Δι-εξυμι. to recite, relate. 16. f. 20. f. 84. c. 'Ἐπιμι. to come upon, or against. 40. b. 43. f. § 'Ἐριμι. to enter, come in. 28. a. (plup. m.) § 'Ἐριμι. to steal in. 87. d.

Καυμι. to go down, descend. 6. e. 27. d. 29. c. 30. e. g. § Συγκασμι. to go down along with one. 31. b. (plup. m. for συγκασμι.) Μιριμι. to go for. 58. e. to go after, to pursue. 64. g.

Παριμι. to come forward, appear. 50. d. 110. a. to pass by. 90. d. § Περιμι. to go round. 16. d. to go about, to wander. 74. c. § Προσιμι. to go forward. 17. a. 58. f. § Περισμι. to go to, approach. 3. f. (2d pers. s. for περισμι.) 27. d. 54. a. 64. f. 91. a. Περισιον. a verbal adj. in σιον, having, like all such words, the force of the Latin participle in dus. 62. e. "I must go up to him."

Εἰρηνη. ἡ. peace. 14. g. (probably from ειρα.)

Εἰρος, ἡ. ra. wool. § 'Εριον (or ειριον.) ra. id. 2. a. (probably from ειρα.)

Εἰρω. to connect. also to speak, tell; qu. to connect words. 1st fut. ειρω. 19. d. 29. d. ειρωμαι, for ειρωμαι. to ask, question. 8. a. 31. g. 36. d. 66. g. § 'Ερω. to speak. 21. e. 23. a. 74. g. 91. e. "I must say it." 'Αριτω. to forbid. 74. b. (it is used almost exclusively in the perfect tense.) § Προσειρω. to tell before. 78. a.

Συρισω. to connect together, especially the parts of a continued discourse. to declaim. 77. g. 85. d. § Συρισις, ἴδος. ἡ. a pair of horses yoked to a chariot. 100. c.

Ἐἷ, μιῆ, ἰν. one. (for which ἄμος Ion. and Dor.) καὶ ἰνα, one by one. 110. a. § Μῆδης, no one. 20. c. § Οὐδης. id. 30. f. 32. a. § Μῆδᾶ-μῶς, adv. by no means. 62. a. ἄμος is an Ionic and Doric word for εἷς, whence § οὐδᾶμος not one. οὐδαμῶ, taken adverbially, no where, in no respect. 45. c. § Οὐδᾶμῶς, by no means. 45. c. 31. g. § Οὐδᾶμῶ, no where. 49. f. by no means, not at all. 61. b.

Εἰς, or ἰς. prep. into, to. 30. a. (see n.) 82. e. § Εἰσω. within. 27. e. το εἰσω, the inside. 24. c. § 'Ἐρις. as long as. 43. a.

Ἐἶρα, then, afterwards. 2. d. 23. b. κατ' εἶ, for κατεἶρα εἶ. 62. f. 37. f.

'Εκ, or ἔξ before a vowel. prep. out of, from. passim. 91. e. "heavy in your legs." κακ for καὶ ἔκ. 60. d. (From this word, as Mr. Parkhurst has observed, is ultimately derived our stranger; as is evident from the following line of descent; Lat. ex, extra, extraneus. Fr. stranger. Engl. stranger.) § 'Ἐξω. outside, beyond. 4. b. 7. a. (see n.) 27. e. besides, independently of. 43. g. except. 82. a. The two latter meanings may be included

in the one idea of putting out of consideration.

Ἐκαστος. each. 82. f. καὶ ἕκαστον, severally, one by one. 33. e.

Ἐκάστως. each. distributively. 2. f. 52. c. 77. a.

Ἐκείνος. he, that man, &c. κακίῳ for καὶ ἰκίῳ. 4. b. ἰκίῳ. that there. 40. g. § Ἐκῆ. there. § Ἐκ-εῖν. thence. 3. b. κακίῳ for καὶ ἰκίῳ. 6. e. § Ἐκῆ. thither, that way. 38. c.

Ἐκων, οντος. spontaneous, voluntary. 3. f. 10. a. 14. f. 61. f. "I purposely did not." § Ἄκων, for ἄκων. unwilling. 5. a. 27. f.

Ἐλαιον. το. oil. 98. a. 108. c. τοῦ-λαιον for το ἴλ. 61. f. (from ἡ ἰλαια, the olive.)

Ἐλαυνω. (takes tenses from ἰλαω.) to drive, to ride in a chariot. 24. e. 73. f. 80. c. § Ἐλασιω. to invade, undertake an expedition. 38. b.

Ἐπιλαυνω. to drive away. 96. a. 98. d. § Διπλαυνω. to run through, transfix. 26. b. 30. d. § Ἐξίλαυνω. to ride out. 40. g. 89. f. § Ἐξ-λάσις. ἡ. expulsion. 64. c. § Ἐπι-λαυνω. to charge. 30. c. § Ἐπι-λάσις. ἡ. a charge, attack. 30. d. § Προσιλαυνω. to row up to. 57. c.

Ἐλάφος. ὁ, ἡ. a stag, deer. 4. d.

Ἐλάχως. small, little. comp. ἰλασσων or ἰλαττων. smaller, less. 44. c. (contr. for ἰλαττοῖσι.) τοῦλαχιστον, for το ἰλαχ. at the least. 15. d.

Ἐλεγίῳ. το. an elegy, a mournful song. 98. g. (from ὁ ἰλιγος. id.)

Ἐλιγχω. to convict. to reprove, expose. 26. g. 45. d. 106. e. § Ἐ-λιγχοι. ἡ. a proof, test. 28. a. 38. g. § Διλιγχω. to prove against, convict, expose. to refute. 60. d. 68. g. 72. f. 104. d.

Ἐλεος. ὁ. compassion, mercy. 1. b.

97. d. § Ἐλιω. to pity, com-
passionate. 99. g. § Ἐλειῳσις.
pitious, pitiable. 69. g.

Ἐλευθερος. free, free born. 19. c. 26. c. 29. a. 75. c. 88. c. (perhaps from ἰλευθω. see ἰερχομαι, qu. free to go where one pleases.) § Ἐλευ-θεριος. freely. 40. f. 86. f. § Ἐλευ-θερια. ἡ. freedom, boldness. 15. g. 18. c. § Ἐλευθεριος. liberal, be-coming a freeman. 79. f. § Ἐλευ-θεριαζω. to take liberties. 48. b.

Ἐλιφας, αντος. ὁ, ἡ. an elephant. 11. f. 22. c.

Ἐλκω. to drag, pull. 33. c. 76. g. to weigh. (the weight drawing the arm of the balance.) 52. c. § Ἐλ-κω. to draw, drag. 38. e. § Ὀλκας, αδος. ἡ. a ship of burden, a mer-chant ship. 17. c.

Ἐξιλαυνω. to draw out. 5. e. § Ἐφι-λαυνω. to draw from under. 6. b. § Νιωλκω. to haul up a ship on land. 28. d. 46. e.

Ἐλλεβορος, or ἰλλεβορος. ὁ. hellebore: an herb used in the cure of mad-ness. 25. a.

Ἐλλην. ὁ. a Greek: properly of that part of Greece which is to the north of the Peloponnesus. § Ἐλληνηζω. to be a Greek, or like a Greek. 107. d.

Ἐλος, τος. το. a marsh. 67. d.

Ἐλπις, ἰδος. ἡ. hope, expectation. 42. a. § Ἐπιζω. to hope, to expect. 24. c. 37. g. § Ἐπιπιζω. to hope for. 90. a.

Ἐμειν. to vomit. 98. e. (hence our emetic.) § Ἐμειτος. ὁ. a vomit. 37. d. 102. c. § Ἀπειμω. to vomit up. 37. c.

Ἐμεις, ἰδος. ἡ. a gnat. 98. a.

Ἐν. prep. in. καὶ for καὶ in. 78. a. § Ἐνδω. adv. within. 53. g. 95. a. § Ἐνδοθεν. from within. κα ἰνδ. the inside. 28. a. § Ἐντος. within. το

ἔντος. *the inside.* 26. e. § Ἐνθά. *there, then.* 69. g. *where.* 22. a. Ἐθα. *an. wherever.* 88. b. § Ἐνθαδὶ. *here. οἱ Ἴνθ. the people here.* 63. f. § Ἐνταῦθα. *here. upon this. there.* 25. a. 7. c. 64. d. § Ἐνταῦθεν. *thence. from this time.* 57. e. “beforehand.” Τὸνταῦθεν, *for το ἔντ.* 73. f.

Ἐνικᾶ. *on account of.* 4. c. 17. c.

Ἐνίσ. *οἱ. some.* 29. c. § Ἐνίστα. *sometimes.* 11. c. 89. d.

Ἐξ. *six. ἰξήκοντά. sixty.* 50. d.

Ἐξῆς. *adv. in order, in a continued series, or line.* 58. f. (probably from ἰχῶ, ἰξῶ, *to stick close to.*) § Ἐφίξῆς. *id.* 68. d.

Ἐορτή. *ἡ. a festival.* § Ἐορταζῶ, *to celebrate a festival.* 84. c.

Ἐπι. *conj. when, since.* 4. d. 19. b. d. § Ἐπιη. *id.* 30. f. § Ἐπιδη. *id. ἰπιδαῖν, for ἰπιδη ἄν.* 19. c. 43. b. § Ἐπιτω. *since.* 44. e. § Ἐπιστα. *then, afterwards.* 88. a. § Ἐπιστω. *since.* 46. a.

Ἐπιγῶ. *to press, urge.* § Κατισπιγῶ. *to press down. τα κατισπιγῶντα, emergencies, pressing circumstances.* 99. e.

Ἐπί. *prep. of various constructions. With a gen.* 57. b. “before Rh.” 82. f. “in the time of D.” 3. d. “in her case.” 14. g. “who is engaged in thought.”—With a dat. 5. c. “as far as in me lies.” 6. c. “on the victory.” 9. e. “on account of his art.” 11. d. “in addition to all.” So 50. f. 59. b. 19. b. (see n.) 21. b. “to put them to death—for death.” 50. c. “after these.” 36. g. “as to what remains—what is after this.”—With an accus. 11. e. “for what purpose.” 35. e. (see n.)

Ἐπίκουρος. *ὁ. an auxiliary, assistant: perhaps from κούρος, a young man.* § Ἐπικουρία. *ἡ. aid, assistance.* 75.

b. 99. c. § Ἐπικουρία. *to aid, assist.* 83. d. 84. g. 97. d.

Ἐπιπολῆς. *on the surface: probably from πολιω, to be.* § Ἐπιπολαζῶ. *to overspread.* 85. c.

Ἐπισηδῆς. *ιος. ὁ, ἡ. sufficient, fit: probably from τινω, (as ἰσταδῆς) qu. reaching to.* § Ἐπισηδῆιος. *proper, fit.* 34. d. 75. g. 95. d. § Ἐπισηδῆιος. *conveniently.* 30. g. § Ἐπισηδῆια. *to pursue a course, to study.* 65. e. § Ἐξισιτηδῆς. *on purpose.* 8. f.

Ἐπτά. *seven.* 6. d. § Ἐβδομος. *the seventh.* 109. b.

Ἐρα. (used only in the 1st aor. ἔρα and 2d aor. ἔρασθαι) *to speak.* 20. c. 78. d. “so to speak.” So 84. d. ἰπιῖν την γνώμην. *to move a decree.* 73. f. 100. g. 109. c. § Ἐπος, *ιος. τα. a word. a verse.* 56. f.

Ἐρασιῖν. *to speak against, to refuse.* 52. g. § Ἐρασιῖν. *to add a word.* 54. a. 76. b. § Προσιῖν. *to foretell.* 12. b. *to give notice.* 110. c. § Προσιῖν. *to address.* 69. d.

Ἐρομαι. *to follow. to accompany. to come along.* 49. g. 54. d. 55. f. ἔρω also signifies *to be employed about: whence* § Περιῖω. *to cherish, take care of.* 21. g. 86. d.

Ἐρα. *ἡ. the ground, earth.* § Ἐρεθῶ. *οἱ. the shades.* 67. g. § Ἐρεθῶ. *adv. beneath.* § Ἐρεθῶ. *or —θεν. from beneath.* 67. f.

Ἐρᾶνος. *ὁ. (a club supper. a contribution.) alms.* 98. e. (probably from ἔραω)

Ἐραω and ἔραμαι. *to love, to be in love, to be enamoured of.* 3. c. 5. d. 87. b. 88. c. d. 91. f. “such an object of love.” 105. g. ἔραρον ἔρατα. 4. c. 39. e. “have such a passion for.” § Ἐραω, ὠτος. *ὁ. love, passion.* 4. c. 10. e. 31. b. 78. e. 87. b. *οἱ ἔραω, the Loves, Cupids.* 11. b. § Ἐραω-

της, ου. ἰ. a lover. 10. e. 91. e. § Ἐρωτικός. amatory. 11. a. § Ἐρασιμος lovely, amiable. 92. a. 97. a. Ἐριστος. unamiable, odious. 87. d. 92. b. § Ἐρισσιμος. lovely. 13. e. 88. d. § Δουρικός, υρος. ἰ. a person desperately in love. 55. e. 91. e.

Ἔργον. το. a work, business, employment. 2. f. 33. f. a work of difficulty. 25. e. § Ἐργάτης, ου. ἰ. a workman, labourer. 43. c. 75. e. 78. b. 94. b. § Ἐργάζομαι. to be employed. 10. c. 110. b. to do. 19. f. 59. e. 86. e. to till. 83. f. to make, caus', to effect. 42. e. 45. b. to form. 77. e. § Ἐργατικός. workman-like. 77. a. 79. g. § Ἐργάλιον. το. a tool, instrument for work. 5. g.

Ἐνεργίω. to be employed in. 33. f. § Ἐνεργός. active, in a state of activity. 82. e. (hence energy.) § Ἐξεργάζομαι. to despatch a work. 35. d. to make, to form. 35. e. 78. c. 93. f. § Ἐπιεργάζομαι. to till, cultivate. 95. c. § Καπιεργάζομαι. to work up. 106. f. § Παριεργός. το. an appendage, or matter incidentally accessory. 82. g. (see n.) § Παριεργός. lightly. 64. c. § Παιεργία. ἡ. a busy disposition. 6. e. § Συνεργίω. to co-operate, assist. 49. b. § Συνεργός. ἰ, ἡ. a fellow-labourer, assistant. 93. g. § Ἐπιουργίω. to help, lend assistance. 34. d. § Ἐπιουργητικόν. a service must be rendered. one must serve. 33. e. 64. b.

Ἐπιεργίω. to till the ground. 41. f. 47. c. 84. g. § Ἐπιεργός. ἰ. a husbandman. 105. g. § Εὐεργής, ου. ἰ. a benefactor. 14. f. 47. d. § Εὐεργισία. ἡ. benefit. 83. d. § Θιμωργός. ardent, bold, sanguine. 82. c. § Καινώργος. a contriver of novelty. 60. g. "the novel ingenuity of his punishments." § Κακωργός. wicked. 9. f. § Μεγαλουργία. ἡ. difficulty. 34. g. § Παυουργός. crafty: qu. a person of all work. 7. c. 22. e. § Παυουργία. ἡ. craft. 5. e. 90. f.

Ἐπιθεῖω. to fix, support. to press, lean

upon. § Ἐπιθεμα, ατες. το. a prop, support. 100. a. § Ἀντιεπιθεῖω. to fix, or lean, in opposition. 29. d. 49. c. § Ἐπιθεῖω. to support, prop up. 81. e.

Ἐρισσω. to row. 33. c. 57. f. § Ἐρισμα. ἰ. an oar. 57. f. § Εἰρισία. ἡ. a rowing, a motion like rowing. 96. e. § Ἐπιεργής, ου. ἰ. a minister, servant. 42. g. 43. b. 104. f. § Ἐπιεργίω. to be subservient to. 3. c. § Ἐπιεργία. ἡ. a service. 2. c. § Πιπτηκοστροφός, sc. ναυς. a ship of fifty oars. 15. e.

Ἐριθός, ιος. το. a blush. § Ἐριθίμα. το. redness, ruddiness. 13. f. a tinge of red. 39. b. § Ἐριθραῖω. to blush. 11. e. 49. f. § Ἐριθρα. sc. θαλασσα. the Red Sea. 10. c. § Ἐριθροδός. reddish. 96. g.

Ἐριφω. to cover, to roof. § Ὀροφος. ἰ. a roof. 43. c. (perhaps the English is derived from the Greek.)

Ἐρημος. desert, desolate. 67. d. ἰρημν, sc. ἄικη. a cause deserted, i. e. to which no defence is set up. 110. d. § Ἐρημία. ἡ. a desert place, a wilderness, solitude. 83. g. 97. e. § Πανρημος. quite desert. 29. f.

Ἐριψύς. υος. ἡ. a fury. 68. d. 59. b. (The three furies were Tisiphone, Alecto, and Megæra.)

Ἐρις, ἴδες. ἡ. contention, discord. Personified. 8. c. dispute. 20. b. 85. c. § Ἐρίζω. to contend, dispute. 1. a.

Ἐρίφος. ἰ. a kid. 105. f.

Ἐρμαιον. το. an unexpected gain. π πρηγ. 40. d. 78. c. from Ἐρμῆς Mercury; the God of gain.

Ἐρπω. to creep. Hence Lat. reptō. § Ἀνερπῶω. to creep up. 74. g. § Ἐρερπῶω. to creep into. 12. c.

Ἐρχομαι. (borrows tenses from ἰλιθῶω.) to go, come. 3. b. 20. e. 49. g. "he was so near escaping — came within so little of escaping."

Ἀνιερχομαι. to come, or go, up. 1. d. 24. c. 25. g. 32. d. § *Ἐπιανιερχομαι*. to return. 2. d. 33. c. 81. d. § *Ἀπ-ιερχομαι*. to go away, to go off. 8. d. 12. e. 86. b. § *Προανιερχομαι*. to go off before another. 17. d. § *Διερχομαι*. to pass through. 70. c. to pass over. 57. c. to relate. 64. a. § *Εἰσιερχομαι*. to come into the mind. 43. a. § *Συμπαρευσιερχομαι*. to slip in along with one. 92. d. § *Διξιερχομαι*. to recite. 48. b. § *Ἐπιξιερχομαι*. to steal out. 8. a. § *Ἐπιερχομαι*. to come on. 76. e. to come into one's head. 80. g. § *Κατιερχομαι*. to come, or go, down. 10. e. 12. c. 46. g. § *Μισιερχομαι*. to go for. 17. a. to punish: qu. to follow with punishment. 21. f. 26. b. § *Πασιερχομαι*. to go, or come, to; to pass. 12. c. 21. f. 24. c. 67. b. to pass by. 30. d. 85. a. 48. b. "as he passes by." to come forward, as a witness or speaker. 69. e. § *Περιερχομαι*. to go about. to wander. 65. g. 66. f. 71. g. to come about, beset. 17. f. § *Προσιερχομαι*. to come forward. 71. f. § *Προσιερχομαι*. to come to, approach. 5. f. 74. a. 59. a. § *Συνιερχομαι*. to come together. 17. a. 103. e.

Ἐρωταω. to question, interrogate. 5. e. 40. a. (probably from *ἰρω*.) § *Ἐρωτησις*. ἡ. a question. 15. b. It is peculiarly applied to questions proposed in argument.

Ἐσθω and *ἰσθίω*. to eat. 46. a. 87. c. (probably from *ἰδω*, to eat.)

Ἐσπριος. of the evening. *ἰσπριᾶ*. sc. ὥρα. the evening. 58. b. the west. 80. d. § *Ἐσπριος*. western. 22. f. § *Τρεσπριος*. of the length of three evenings. 80. g.

Ἐστῖᾶ. ἡ. a fireside, hearth. also put for the whole house. 62. d. § *Ἐστιαω*. to entertain. 43. d. 84. c. § *Ἐπιστῖος*. presiding over the fireside: an epithet of Jupiter. 81.

d. § *Συνιστιαομαι*. to feast in company with. 8. c.

Ἐσχᾶρος. last, at the extremity. § *Ἐσχᾶρια*. ἡ. a lonely spot. 83. f. 97. c.

Ἐταζω. to examine, inquire into truth: perhaps from *ἴστος*, true, real. § *Ἐξεταζω*. id. 50. d. 69. a. 87. e. § *Ἐξέτασις*. ἡ. examination. 60. b. § *Ἀντιξισταζω*. to match against. 20. f.

Ἐταῖρος. ὁ. a companion, friend. 19. e. 33. a. 84. f. § *Ἐταῖρα*. ἡ. a mistress, a courtesan. 22. f. 31. b. 50. f. 86. d. § *Ἐταῖριος*. presiding over companionship: an epithet of Jupiter. 81. d. § *Προσεταιρισομαι*. (more commonly *προσεταιριζω*.) to associate. 60. e.

Ἐτιος. the other, one of two. 11. a. 14. d. 77. b. § *Ἐτιριος*. formed from the Doric article *τι*, for *ἰ*, and *ἴστος*. 13. a. "to either side." § *Ἐτιριος*. of another kind. 89. f. § *Ἐτιρωβίω*. on the other side. 68. d.

Ἐτι. still, as yet. further, besides. 14. b. 21. f. 24. b. 56. c. § *Μηκίτι*. no longer. 48. e. 104. a. § *Ὀύκίτι*. id. 77. g. § *Προστίτι*. moreover. 7. e. 91. e.

Ἐτοιμος. ready. 19. c. 52. f.

Ἐτος, *ἴος*. *τι*. a year. 32. a. 33. e. § *Ἐπτάετη*, *ἴος*. ὁ, ἡ. seven years old. 43. d. So § *Ἐνενήκοντάετης*. ninety years old, and *ἰσπεκαίδεκάετης*, eighteen years old. 31. c.

Ἐδδω, to sleep. § *Καθιδδω*. id. 2. e. 7. e. 82. d.

Ἐδδῶς, *εἰᾶ*, *υ*. straight. 17. a. (understand, *ἔδδω*.) taken adverbially, straightway, immediately. 6. b. 18. e. also *εἰδῶ*. taken adverbially, straight. 29. b. 66. b. § *Εἰδῶω*. to direct. 16. b.

Εὐρη. ἦ. a bed. 23. d. 66. e.

Εὐρίσκω. (takes tenses from εὐρίσκω.)
to find. 6. f. 43. g. 33. b. 64. f.
§ Εξεύρισκω. to find out. 19. c. 34.
c. (for καὶ ἰξ.) § Δύστυχος. diffi-
cult to be found. 91. b.

Εὐρύς, ἴος, υ. broad, wide. 37. e. 89.
a. (perhaps from εἶδ and εἶω, ap-
plied properly to a river.)

Εὐρώς, ὄρος. ἰ. mould. § Εὐρωτίζω.
to be mouldy. 70. d.

Εὖς, ἴος. ἰ. and εὖς. good, fine. 37.
d. § Εὖ. well. 16. b. 35. g. "all's
well." 43. a. "as long as they
are prosperous." 84. f. § Εὖγε.
well done, bravo! an expression of
approbation or satisfaction. 4.
e. 9. c. 18. a. (see n.) 61. d. 6.
f. "it is well that you reminded
me." So 73. b.

Εὐχομαι. to pray, vow, wish. 18. a.
52. f. 86. a. to boast. 41. c. § Εὐ-
χῆ. ἦ. a prayer. 85. c. 86. b.
§ Ἐπιεῦχομαι. to pray for. 53. d.

Εὐωχίζω. to feast, banquet. 3. a.
97. g. 104. f. (probably from εἶδ
and ἰχω.)

Ἐχθός, ἴος. το. hatred. § Ἐχθρός. ἰ.
an enemy. 22. d. 51. g.

Ἐχιδνᾶ. ἦ. a snake. viper. 4. a.

Ἐχυρῆς. strong, fortified: perhaps
from ἰχω, to hold, keep. § Ἐχυρῶ-
ρον. το. a security, pledge. 55. e.

Ἐχω. *f. ἰξω. (borrows other tenses
from σχω.) to have, hold, to keep.
16. a. 10. b. "I swam off with
him." it is often equivalent with
the Latin *habere se, to be in a
certain state, to be.* 16. b. 33. b.
35. g. 70. c. 93. e. 75. e. 66. f.
"as I was." So 96. b. 54. c. "as
to what is now—for the present."
36. e. "be quiet." 4. b. "they
are employed about." So 66. f. It
may often be rendered by—to be

able. 27. g. 42. f. ὡς ἰχον ταχους,
with all the speed I could. 49. g.
66. b. ἰχισθαι τινος, to hold fast by.
11. a. 35. g. 65. e. 68. c. 81. b.
93. a.

Ἐχνημα. το. appearance, figure,
form. 76. f. 77. b. 79. e. 101. f.
106. e. also garb, dress. 14. g. 15.
a. § Εὐσχημων. elegant, of a fine
appearance. 79. f.

Ἐπιεχομαι. (for ἀμφοιχομαι) to be
clad. 78. g. § Ἄνιχω. to hold up.
35. b. ἀνιχομαι. to endure. 91. e.
95. f. 107. g. § Ἄντιχω. to hold up
against. 42. e. § Ἄπιχομαι. to ab-
stain from. 3. d. 26. d. 77. d. 88.
a. § Ἐξοχος. eminent, over-
topping. 37. e. § Ἐπιχω. to occupy.
70. c. 91. c. to restrain. 109. b. § Κατι-
χω. to keep down, restrain. 21. f.
to detain. 48. d. to possess, occupy.
91. g. § Δυσκατατος. hard to be
held. 92. f. § Μειχω. to partake.
104. a. f. § Παριχω. to afford,
present. 11. b. 31. d. 52. f. 96. e.
to give, assign. 17. e. to show one's
self. 21. c. 25. d. to produce. 61.
c. § Περιχομαι. to be surrounded
with. 93. d. § Πρεχω. to be pre-
eminent, to be superior. προίχω
for προίχω. 20. e. "the capital
city." 78. b. § Πρεσιχω. to apply.
8. e. "giving attention." προσι-
χομαι. to stick, to be held fast. 55.
c. § Συιχω. to hold together, con-
fine. 11. a. to seize. 16. f. § Συν-
χης. continual, uninterrupted. συν-
ιχης. continually. 65. a. 76. c.
§ Τριεχω. to hold over. 85. g.
(see n.) § Τριχω. to endure,
undergo. 62. b. 69. a. § Τρω-
χισμα. (from ἰσχωμαι.) to pro-
mise, undertake. 19. b. 24. b. 26.
b. 52. c. § Τρωχισίς. ἦ. a pro-
mise. 36. e. § Δεφδουχίω. to hold
a torch. 59. a. (from δεφ.) § Τ-
φνοχίω. to hold the reins. 80. c.
from ἡνοχίω id. and that from ἦ
ἡνα. a rein.

Ἐψω. to boil: probably from πω-
τω. ἰψτος. boiled. § Ἄψιψτος. re-
fined. 52. c.

ἔνω or ἰνωμι. to put on, to clothe.
 § ἔσθης, ἤτος. ἢ. a garment. 71. g.
 78. g. clothes, wardrobe. 52. a. 55.
 c. § Μεταμφινομι. to change the
 dress. 71. c. § Ἐφιστρεις, ἰδος. ἢ.
 a robe. 14. b. 41. b. § Ἐἷμα το. a
 garment. § Ἰματιον. το. id. 15. a.
 Ἐωλες. of yesterday. 57. b. 82. b.
 stale. 81. a. (It is literally ap-

plied to articles of food kept by to
 a second day.)

[Ἠως, οος. ἢ.] Attiled Ἐως. gen. ἰω.
 the morning dawn. the east. 22. f.
 80. c. § Ἐως. eastern. 35. d.
 § Ἐωθινος. of the morning. 101. g.
 § Ἐωθιν. in the morning, or from
 the morning. 2. d. 16. d. 58. b.

Z

Ζᾶν. to live. 12. b. 43. b. ἰζῆν. an
 imperf. formed as if from ζῆμι. 19.
 b. ζῆν. the infin. for ζῆν. 32. b.
 § Ζῶον. το. a living creature, an
 animal. 58. e. § Φιλοζωος. fond
 of life. 32. c.

§ Ζηλοτυτω. to be jealous. 86. f.
 87. d. 88. a.

Ζημιᾶ. ἢ. damage, loss. § Ζημιω.
 to damage; to inflict loss. 33. f.
 see n.

Ζευγω or ζευγῶμι. to yoke, join.
 § Ζευγος, οος. το. a yoke, a pair of
 cattle. 89. f. § Ζῆγος. ἰ. ζῆγω.
 6. d. see n.

Ζητω. to seek, look for. 46. f.
 § Ἄναζητω. id. 59. f. 91. b.

Ζοφος. ἰ. darkness. 27. e. 33. a. 48.
 d. § Ζοφρος. dark. 74. f.

Ζεφῦρος. ἰ. the west wind, Zephyrus.
 10. c.

Ζώντω or ζωνῶμι. to gird: § Ζωνή.
 ἢ. a girdle: hence ποων. § Δια-
 ζωνομι. to gird up. 77. a. § Ἐθ-
 ζωνος. lightly equipped, tight. 13.
 f. 55. f.

Ζῆλος. ἰ. emulation, envy: perhaps
 from ζῆω, to be warm. Hence our
 zeal. § Ζηλωτος. enviable, an ob-
 ject of envy. 77. f. 78. b. f. § Χᾶ-
 μαζηλος, grovelling. 79. f. from
 χαμαί, on the ground. § Ζηλοτυτω.
 ἢ. jealousy. 42. a. from τυτω.

Ζωος. strong wine, unmixed with
 water. 19. c. 101. g. (probably
 from ζω. qu. lively.)

H

Ἠ. or, else. 2. b. 3. g. 8. e. than,
 after a comparative; in which
 sense also ἢταρ. 21. e. so after ἀλ-
 λα. 23. g. interrogative. 1. b. "is
 it because." 63. c. (see n.) ἢ μὴ,
 really, truly. 90. e. ἢ ποων certain-
 ly, surely. 5. b. 84. b. interroga-
 tive. 31. g. § Ἠεω. id. 48. b.
 § Ἠμιν—ἢδε. both—and. 36. g.

Ἠῆν. ἢ. the age of puberty, youth.
 § Ἠῆδον. adv. young and old, uni-
 versally. 95. d. So in Vitar. Auct.
 κίλωμαι παων Ἠῆδον οἶμαζιν. § Ἐ-
 φηῆος. ἰ. a youth. 48. b. § Συνῆ-
 βος. a companion in youth. 99. d.
 § Παρηῆω. to be past one's youth.
 82. d. § Πρεσηῆος. a lad, near the
 age of puberty. 75. a.

'Ηγίωμα*s*. to lead, to lead the way. 55. f. 67. d. to think, judge. (Lat. *duco*.) 21. g. 24. g. § 'Ηγίμων. *ἡ*. a guide. 64. a. § Διηγίωμα*s*. to relate. 10. d. 22. c. 29. d. § Διηγίωσι*s*. *ἡ*. a relation, narrative. 81. b.

Εἰσηγίωμα*s*. to introduce. 98. b.

Καθηγίωμα*s*. to be a guide. 66. c. § Πιερηγίωμα*s*. to show and explain, as the conductor, or *Cicerone*, in showing sights to a stranger. 33. c. So in the Dial. between Menippus and Æacus, *πιερηγίωσαι μοι τα ἰσθδὸν πάντα*. et De Calum. § 50. *ἡ* *πιερηγίωσι*s* τῆ*s* εἰκόν*s*. § Πιερηγίωσι*s*. *ἡ*. the acting as a conductor. (see preceding word.) 33. e. 45. e. § Προηγίωμα*s*. to go before another. 102. d. § Τφηγίωμα*s*. to show the way. 35. c.*

'Ἢδη. now, already. 5. b. d. expletive. 64. c.

'Ἢδω. to delight. ἡδόμε*s*. to be delighted. 36. d. 74. g. to enjoy one's self. 64. g. § 'Ἢδύ*s*, *εἶ*a**. *v*. sweet, pleasant. 7. d. 10. c. 11. a. (*ἡδίστ*ω** for ἡδίστα, compar.) 28. b. 32. b. 49. g. § 'Ἢδύ*s*. pleasantly. 10. f. gladly. 3. b. 24. d. § 'Ἢδον*η*. *ἡ*. pleasure. 41. g. 65. e. § Νηδύμο*s*. sweet. 84. a. § Τπειρηδίστο*s*. excessively pleasant. 55. g. 96. g.

'Ἢίον. *ἡ*. the shore, strand. 10. f.

'Ἢίστο*s*. least: a superlative formed as some say from ἡκω, qu. the last in coming. § 'Ἢίστα. adv. least of all, by no means. 26. f. 35. a.

'Ἢκω. to come. 3. a. 8. a. 9. b. 18. f. § 'Ἐπαυκω. to return, come back. 80. e. § 'Ἐξκω. to elapse. 52. b. (so in Latin *avire* is applied to the expiration of time: Liv. iv. 30.) § Προσκω. to relate to. 31. e. "for heirs nowise related to him."

Ἢλέ*s*, Ἰκο*s*. *ἡ*, *ἡ*. of the same age. § 'Ἢλικιωτή*s*, *οὐ*. *ἡ*. id. 17. d. 32.

b. 76. a. § 'Ἢλικιωτή*s*, ἰδο*s*. *ἡ*. a female of the same age. 10. e. § 'Ἢλικία. *ἡ*. quantity either of size or age. *statura*. age. 75. a. § 'Ἢλικί*s*. how great, how much. 69. c. 78. a. (To this answers *τηλικό*s**. Hence) § Τηλικωτό*s*. so great, so large. so old. 5. b. 31. g. 75. b. τα *τηλικωτά*, taken adverbially; so much. 92. b.

'Ἢλι*s*. *ἡ*. the sun. 60. g. 66. c. § 'Ἢλια*a*. *ἡ*. 100. e. see n. § 'Ἀηλι*s*. without sun. 67. d.

'Ἢμαι. to sit: formed probably from *ἰω* to place. § Καθημαι. to sit down, to be seated. 38. c. 68. d. 83. b. 85. d.

'Ἢμε*a*. *ἡ*. the day, day-light. 2. f. 24. b. "now three days." παρ' ἡμε*ρ*αν, day about, every other day. 2. f. μεθ' ἡμε*ρ*αν. by day. 61. f. 88. b. ἰσι *μια*s* ἡ*, on one day. 17. f. and without the prep. 20. e. 100. c. § Σημε*ρ*ον, Att. σημε*ρ*ον. to-day. 9. b. 47. g. 89. e. § 'Οσημε*ρ*αι. (for ὄσαι ἡ*μ*.) daily. 46. a. 65. b.

'Ἢμε*ρ*ο*s*. tame, gentle. 10. f.

'Ἢμισυ*s*, *οὐ*a**, *οὐ*. half. 48. b. (understand *μυ*a*ρ*a**.) 104. f. 76. b. (understand *μυ*ρ*ο*s**.)

'Ἢν or ἡν. lo, see. 16. b. (see n.)—*ἡ*n**. see *ἄ*n**.

'Ἢν*κ*ἄ. conj. when. 69. c. § Πην*κ*α. when? interrog. 83. c. § Τη*ν*κ*ἄ*-τα. then. 71. d.

'Ἢπα*ρ*, *ατο*s**. *οὐ*. the liver. 84. e.

'Ἢπ*ἄ*λο*s*. *ἡ*. the chill preceding the hot fit of a fever. an *ague*. 42. g. (perhaps from *a* intens. and *παλ*λ*ω*, to shake.

'Ἢρεμο*s*. quiet, gentle. § 'Ἢρεμ*ἄ*. adv. quietly, gently. 65. f. 74. c. 76. b. § 'Ἢρεμαιο*s*. quiet, low. 67. e.

Ἡροί. το. a monument, grave. 45. e. 110. a. (probably from ἡ ἱερά.)

Ἡρώς, ἡρώς. ἰ. a hero. 12. b. d. § Ἡρωϊστὴν. ἡ. a heroine. 70. d.

Ἡσσω, ἡσώς. ἰ, ἡ. Att. ἡσσών. less, inferior. 23. a. 43. b. 81. c. (for ἡσσόσα.)

Ἡσυχός. quiet, tranquil. ἡσυχῆ. adv.

quietly. 69. c. (perhaps from ἡδουμαι.) § Ἡσυχία. ἡ. quiet, tranquillity. 11. b. 34. b. 16. g.

Ἡχος. ἰ. a noise. (probably from ἰαχῶ, to shout.) ἡχίω. to make a noise. Hence our echo. § Ἀντιπηχίω. to make a noise in opposition, to drown a sound by noise. 57. f.



Ἡθάλαμος. ἰ. a bed-chamber. a chamber. 8. d. 87. a. (Hence Epi-thalamium.)

Ἡθάλασσα. ἡ. the sea. 10. a. c. 37. c. (probably from ἄλας.) § Ἡθαλασσίος, or θαλασσίος. marine, belonging to the sea. 11. d.

Ἡθάλλω. to bud, bloom, flourish. § Ἡθαλίος. (blooming.) copious. 67. c. § Ἡθασθάλος. wicked, mischievous. 34. f. (perhaps from ἡθνη. ἡ. mischief.)

Ἡθάπτω. to bury, perform funeral rites. 17. a. 24. a. 46. d. (perhaps from ἄπτω, to kindle, in which case it will properly denote burning the dead.) § Ἡθάψος. ἰ. a sepulchre. 14. f. 72. a. § Ἡθάψη. ἡ. burial. 84. a. § Ἡθάψος. ἡ. a trench, foss, the channel or bed of a river. 47. a. § Ἡθάψμα. το. grave-clothes, funeral garments. 14. e. § Ἡθάψιος. funereal, sepulchral. 16. f. (Hence epitaph.)

Ἡθάρος, or θάρρος, ἡθ. το. confidence. § Ἡθαρίω, or θάρρῳ. to be confident, to be of good courage. 5. a. 96. b. 8. b. 38. d. 74. e. § Ἡθάρατος, ἡθ. ἰ, ἡ. bold, courageous. 7. b. § Ἡθαρόσος, ἡθ. ὡ. bold, daring. 21. f. 55. d. 60. e. § Ἡθαρότης, ἡθ. ἡ. au-

dacity. 102. d. § Καταθρασυνομαι. to assume boldness, to put a bold face on. 27. g.

Ἡθαῦμα. το. wonder. 55. a. (probably from θαύμας.) § Ἡθαυμάζω. to wonder, admire. 9. d. 35. a. 27. f. 92. e. § Ἡθαυμάσιος. wonderful, admirable. 6. e. 22. f. 83. c. § Ἡθαυμάστος. id. 78. c. d. 92. e.

Ἡθαύω. to behold, observe. 44. b. 45. e. 53. b. (Hence theatre.) § Ἡθα. ἡ. a sight, view. 11. f. 64. a. § Ἡθαῦμα. το. a sight, spectacle. 11. a. 29. c. § Ἡθαῦτης, ἡθ. ἰ. a spectator, a beholder. 11. b. 27. f. 89. e. § Φιλοθιαῦμων. ἰ. fond of sights. 35. g.

Ἡθίος. ἰ. an uncle. 75. d. 77. c. (for another θίος see under θίος.)

Ἡθίμος, ἡθ. or ἡθ. or ἡθ. ἡ. law, right. what is lawful or right. 24. c. 28. f. 34. a. 57. c. 75. d. (probably from ἡθίμη.)

Ἡθίος. ἰ. a god. 12. a. and pass. (Hence Lat. deus.) § Ἡθία. ἡ. a goddess. 9. b. § Ἡθίος. divine. 24. c. 76. f. 78. f. § Ἡθουρίαζω, or Ἡθουριαζω. to be excited by a divine impulse. 5. b. (Hence enthusiasm.) § Ἡθμιός. a demigod, a half-god. 64. c. 70. c. 106. f. § Ἡθμιός.

equal to a god, godlike. 56. b.
 § Μισόθεος. a hater of gods. 94. f.

Θερᾶπων. ἰ. an attendant, squire.
 104. c. (perhaps from θερᾶν, to
 warm, cherish.) § Θερᾶπιου. to
 pay attendance, to pay court to.
 17. c. 78. b.

Θερμος. ἰ. a lupine. 18. b. 28. g.
 (see n. See another θερμος next
 article.)

Θερῶν. to warm. § Θερμῶς. warm,
 hot. 65. c. (Hence thermometer.)

Θεῖσις, ἰος. ἰ, ἦ. divine, admirable:
 (probably from θεῖος and ἰσῶν.)
 § Θεῖσισιος. id. 33. a. 66. b.

Θεῖω. to run. 49. g. 90. b. § Συν-
 θεῖω. to run together. 73. c. 98. c.

Θεωρεῖω. to go to see. 100. c. So
 Thucyd. 1. 3. c. 104. (probably
 from θεῖω and ἰσῶν.) § Θεωρεῖον.
 το. the theatrical fund:—a fund
 distributed among the citizens at
 Athens, to enable them to attend
 the public shows. 100. a. § Ἀκ-
 θεωρεῖω. to observe. 70. e.

Θηγῶν. to whet, sharpen. 89. e.

Θῆλύς, ἰα, υ. feminine. 105. d.
 107. a.

Θηπῶ (or θαπῶν.) 2d aor. ἰθαφον. p.
 m. τῖθηπῶν to be amazed, to admire
 with astonishment. 56. e. 92. e.
 102. e.

Θηρ, ηρος. ἰ. a wild beast. § Θηριον.
 το. id. 1. c. 24. e. § Θηρα. ἦ.
 hunting. 4. c. § Θηραῶν. to hunt,
 to hunt after. 74. d. to grope.
 7. f.

Θησαυρος. ἰ. treasure. 38. d. per-
 sonified. 85. e. (perhaps from θεῖω
 or τῖθημι, and ἀβρῖον.)

Θῆσος. ἰ. a bacchanalian revel;
 perhaps from θεῖος. § Θῆσωνης.
 ἰ. a fellow-reveller. 104. f.

Θνησκῶ. (takes tenses from θανῶ.)
 to die. 17. f. (for τῖθησκῶν.) 32.
 b. (for τῖθησκῶν.) 19. b. (formed
 as if from τῖθησκῶν.) 50. b. (for
 τῖθησκῶν.) 57. b. 68. a. § Θνητος.
 mortal. 43. a. 69. b. § Θᾶ. ἄτος.
 ἰ. death. 15. f. 21. b.

Ἄποθνησκῶ. to die. 2. c. 10. b. 31.
 b. § Πρῶταποθνησκῶ. to die before
 another. 17. d. 53. d. § Καταθνη-
 σκῶ. to die. 46. b. (for καταθανῶ.)
 § Συνθνησκῶ. to die with another.
 30. b. § Ἄθανᾶτος. immortal. 16.
 c. § Ἀθανασία. ἦ. immortality. 1.
 b. 105. c. § Ἀσθανατισζῶ. to im-
 mortalize, to deify. 107. e. § Ἡ-
 μῖθης, ἦτος. half dead. 47. b.

Θερισῶ and θερῶν. to leap, spring.
 § Ἐκθερισῶ. to leap, start up. 7. e.

Θερούχος. ἰ. a tumult, disturbance.
 24. b. 85. b. (perhaps from θερισῶ,
 to cry out, and ἦ ἄτος, clamour.
 Hence Lat. turba.)

Θρηῖτος. ἰ. lamentation, wailing. a
 dirge. 10. a. 16. g. (probably from
 θερισῶ, to cry out.) § Θρηῖω. to la-
 ment, wail. 58. c.

Θριξ, τριχος. ἦ. hair. 15. d.

Θρονος. ἰ. a seat, a throne. 68. d.
 (from an old verb θραῶν. to sit.)

Θρυᾶλλης, ἰδος. ἦ. the wick of a
 lamp. 82. b. § Θρυᾶλλιδιον. το. a
 little wick. 87. e.

Θρυλλος. ἰ. a noise, rumour: (per-
 haps from θερισῶ, to cry out.) § Πο-
 λυθρυλλητος. much-noised. 108. e.

Θρυπῶν. to break in pieces. § Τρυ-
 φῆ. ἦ. luxury. 14. e. 18. d. 22. e.
 § Τρυφῶν. to be luxurious. 31. c.
 97. f. 102. f. (the Attic optative.)

Θυγατῆρ, τρος and τρος. ἦ. a
 daughter. 3. a. 26. e. § Θυγα-
 τριδῶν. ἰ. a grandson by a daughter.
 105. c.

Θελλαῖ. ἡ. a storm. 37. c. (probably from *θεω*, to rage.)

Θύμος. ἰ. and Θύμων. το. (thyme.) a wild onion. 102. f.

Θύμος. ἰ. the mind, heart, spirit. 4. f. 30. d. (probably from *θεω*, to move with impetuosity.) § 'Επιθυμία. to desire, to have a mind. 9. f. 18. b. 32. d. § 'Οξύθυμος. choleric. 5. a. 32. f. 82. d. § 'Πάθυμα. ἡ. indolence, remissness. 51. g. 82. g. (from *εἶδος*.) § 'Πάθυμα. to be indolent, remiss. 48. a.

Θύνος. ἰ. the tunny fish: a species of large mackerel, 90. c.

Θύρα. ἡ. a door. (which word appears to be formed from the Greek.) a door-way. 7. b. 87. f.

Θύω. to sacrifice. 24. a. 82. g. 97. g. § Θυσία. ἡ. a sacrifice. 105. a. 110. c. § Καταθύω. to sacrifice. 106. e.

Θυπέω. to flatter. § Θυπέω. id. 24. f. 95. b.

I

ἸΑΜΒΟΣ. ἰ. the Iambic foot. § Ἰαμβιον. το. an iambic verse. 63. b.

Ἰάσμαι. to heal, cure, remedy. 1. d. 8. b. 110. b. 36. f. 99. a. § Ἰατρος. ἰ. a physician. 51. c. 110. c.

Ἰάπυξ. υἱος. ἰ. a west wind: blowing from Japygia, or Apulia. 18. a.

Ἰβίς, ἰβός. an ibis: a bird sacred with the Egyptians, as destroying the serpents. 107. f.

Ἰδίος. private, peculiar, one's own. 4. c. 41. g. 52. b. "in private." 65. f. 100. e. "severally." § Ἰδιότης, ον. ἰ. a private person, a common person. 21. c. 30. e. 72. b. an illiterate person. 35. a. 64. g. 74. c. (Hence our idiot.)

Ἰδρώς, ἰδρός. ἰ. sweat. 48. g. 65. a. (perhaps from *ἰδρω*.)

Ἰεός. sacred. Ion. ἱεός. 47. a. § Ἰεον. το. a temple. 38. f. 74. f. a sacrifice. 84. e. § Ἰεῖον. το. a victim. 67. e. § Ἰεῖμα. ἡ. a priestess. 38. e. 88. e.

Ἰνῆμι. (takes tenses from *ἰω*.) to send. § Ἀνῆμι. to let go. 49. d. (imperf. for *ἀνην*.) to leave. 103. b. (subj. 2d aor.) ἀνιμῖνος. part. perf. pass. as if from *ἰω*. remiss, loose, careless. 87. f. § Ἀφῆμι. to dismiss, send off. 19. c. 53. a. 75. e. (opt. 1st aor. p.) 29. c. 49. c. (infln. 1st aor. p.) 55. a. to lay aside. 14. b. g. (imp. 2d aor.) to leave. 30. g. 79. d. 35. c. to leave, as in a will. 17. d. to permit, allow. 52. b. 88. b. 86. f. (imperf. as if from *ἄφῆμι*.) § Ἐφῆμι. to de-vire. 49. d. ἰφῆμι. to permit. 77. b. 85. c. 104. c. § Καθῆμι. to let down. 15. a. (part. perf. p.) "with a long beard hanging down." 66. b. 105. e. § Παρῆμι. to let pass. 7. f. (part. 2d aor.) § Περῆμι. to sling away. 86. e. 88. a. 92. c. (opt. 2d aor. m.) § Περῆμι. to admit. 3. f. § Συνημι. to understand. 19. f. 27. c. (subj. 2d aor.) 67. a. 79. d. 84. c. (imperf. as if from *συνῆμι*.) 91. f. § Συνείς. ἡ. understanding, prudence. 65. f. 78. e. 79. e. § Συνετός. intelligent, skilful. 20. f. 90. f.

Ἰκᾶρος. sufficient. 2. e. 15. e. 19.

a. § ἱκανώς. sufficiently. 58. c. 73. b.

ἱκνομαι. (takes tenses from ἱκνω.) to come. to come as a suppliant. § ἱκνῆσθαι. to supplicate. 29. c. 49. c. 96. b. § Ἀφικνισμαι. to arrive, come. 24. d. (perf. p.) 31. f. g. 38. g. (subj. 2d aor. m.) 74. a. (plup. p.) 102. e. to go away. 51. e. § Ἐξικνισμαι. to reach, as a bowshot. 26. a. § Καδικνισμαι. to bear down, to strike. 4. f. 76. b. § Καδικνισθῶ. to supplicate. 66. b.

ἱκνῆς. ἰ. (and ἱκνῆ.) a kite. 101. g.

ἱμας, αὐτος. ἰ. a thong. a cord. § ἱμασθῶ. to draw with a cord. § Ἀνμασμαι. to haul up. 57. a.

ἱῶ. conj. in order that. pass. where. 45. e. 62. e.

ἱῆς. ἰ. birdlime. 55. c. (probably from ἰχθυ.) § ἱῆδης, ἰος. ἰ. ἢ sticky, like birdlime. 92. f.

ἱος, ἱῶ, ἰος. one, the same. 46. c.

ἱῶ, interj. oh! 98. g. (an exclamation of either joy or grief.)

ἵππος. ἰ. ἢ. a horse. 30. a. ἢ ἵππος, cavalry. 25. f. § ἵππιος, ἰος. ἰ. a horseman, rider. 30. e. "on horseback." § Παρισπιῶ. to ride beside. 11. c.

ἵπταμαι. (takes tenses from πταω and πτημι.) to fly: more than probably from πταμαι. id. § Πτηνος. winged. 89. d. § Πτησις. ἢ. flight. 80. d. § Ἀνπταμαι or Ἀναπταμαι. to fly up. 42. b. 48. e. 96. e. § Ἀφπταμαι. to fly off. 80. e. § Παρπτημι. to fly by. 3. f. (2d aor.)

ἴσμι. to know. 20. b. 104. d. 22. b. (for ἴσται.) perhaps from ἴδω. § Ἐπισταμαι. to know. 10. e. 11. e. 13. b. 43. d. § Συνπισταμαι. to be privy to. 61. d. 59. c. § Συνσνημι. id. 61. e. (for συνσται.)

ἴσθμος. ἰ. an Isthmus: peculiarly the Isthmus of Corinth. 9. c.

ἴσος. equal. 46. c. 58. f. 98. b. "an equitable return." Supply δίκην. § ἴσως. perhaps. 1. c. 21. d. § Ἐῖσις. adv. on a par. 21. b. 104. f. § Παρῖσις. ἢ. 16. b. see n.

ἴσσημι. (takes tenses from σταν) to set up, erect. ἴσταμαι. to stand, in which sense also are used the 2d aor. and perf. active, ἴστην and ἴστηκα. 13. c. (for ἴσθηκας.) 27. e. 30. e. (for ἴσθηκῆσαι.) 109. b. see n. § Στάσις. ἢ. sedition, faction. 64. b. § Στάσιάζω. to raise a sedition. 64. e. § ἴστος. ἰ. a mast. 47. f. 54. f. § ἴστω. vs. a sail. 16. b.

Ἄνστημι. to raise, erect. 52. e. 100. f. to rouse. 83. b. ἀνσταμαι. to get up, rise. 30. f. 44. b. § Ἀναστῆτος. overturned. 20. e. § Ἐξανσταμαι. to get up, rise. (as out of bed.) 2. d. § Ἐπανσταμαι. to rise up against. 60. e.

Ἀνίσταμαι. to resist. 25. d. § Ἀφίσταμαι. to depart from, to quit. 21. b. 69. f. 94. c. 28. d. to stand apart. 52. b. § Δυστημι. to separate. 9. a. to cause a division. 26. a. § Ἐπιστημι. to erect. 90. d. 110. d. to stand over, or, by another. (in the 2d aor. and perf.) 43. b. 71. d. 68. f. § Ἐπιστῆριον. to act as ἰπιστῆρης. 109. b. see n. § Καθίσταμαι. to be, to become. 33. d. 60. e. 64. d. 86. a. to take one's station. 59. d. § Παρίσταμαι. to stand by. 4. b. 41. c. 50. g. 51. b. to attend upon a superior. 2. d. e. 68. d. 69. c. to reduce, subdue. 38. b. to offer, present. 108. f. to occur to the mind. 40. f. § Περισταμαι. to stand around, to surround. 61. a. § Περισταμαι. to set before. 81. c. § Περιστῆρης, vs. ἰ. a president. 24. a. § Συνσταμαι. to consist, to be composed. 44. d. to exist. 108. e. to be compact, firm. 70. d. § Ἐπισταμαι. to sustain, withstand. 30. b. to endure. 96. d. to stop.

96. f. (see n.) 98. d. § Ἐπισημο-
τάτες. *unsubstantial*. 108. f.
ἰσοστασιος. *of equal weight*. 14. d.
§ Ὀβολοστασιος. *to weigh oboli, to*
be a usurer. 63. d. see ὀβολος.

Ἰσχυς, ὄσ. ἡ. *strength*. 22. e. (per-

haps from ἰσχω, the same as ἰχω,
to hold.)

Ἰχθες, ὄσ. ἰ. *a fish*. 9. d. 41. c.

Ἰχθος, ἰσ. το. *a vestige, trace*. 46. f.
59. f.

K

ΚΑΘΑΙΡΩ. *to purge, purify*. 66. e.
(it seems to be a compound of
αἰρω.) § Κἄθῃρος. *clean, pure*.
59. f. § Κἄθῃρος. *clearly*. 101. b.
§ Κἄθαγμα. το. *a filthy wretch*. 15.
f. 38. f. § Κἄθαρσιον. το. *a purifi-*
catory offering. 51. b. § Ἐκκαθαί-
ρω. *to purge, purify*. 1. c.

Και. *and, also, both, even*. (whence the
Lat. *que*.) *pass*. Combined by syn-
cope with various words beginning
with a vowel: as καί and καί (see
ἀν.) καί (see ἰκ.) κἄκιστος, κἄκισ-
θις (see ἰκιστος.) κἄγαθος for καί
ἀγ. 48. a. κἄγω for καί ἔγω. 8. a.
κἄμι for καί ἴμι. 6. d. κἄμικαυτον for
καί ἴμι. 56. e. κἄντικθα for καί ἰ-
ταυθα. 18. f. κἄντιθη σι — αν. for
καί ἰστίθη σι — αν. 8. f. 36. f. κἄξι-
ρησω for καί ἰξιρησω. 34. c. κἄστα
for καί ἴστα. 37. f. 62. f. κούδιος for
καί ὀδιος. 29. b. — καί ταυτα, *and*
this, 5. b. § Καιτις. *although*. 31.
c. § Καιτοι. *but, yet, however*. 2.
b. 2. f. *although*. 94. c.

Καιτος. *new*. 62. a. 100. f. (see τρα-
γῆδος.) *strange*. 63. a. 87. d.

Καιρος. ἰ. *opportunity, season*. 22. f.
proper time. 48. e. 54. b. *present*
circumstances, or convenience. 53.
c.

Καίω. *to burn*. (f. καυω.) 45. f.
67. e. 85. b. (hence *caustic*.)
§ Ἀνακαίω. *to kindle*. 7. c. § Ἐγ-
καυμα. το. *a burn*. 1. d. 59. g.

Κἄκος. *dastardly*. (properly applied
to a bad soldier.) *bad, mischievous,*
hurtful. 4. f. τα κακα, *evil's, misery,*
wretchedness. 32. c. 57. b. 70. b.
83. f. 84. g. ἰσι κακῶ. *for hurt,*
damage. 34. f. § Κἄκος. *wretch-*
edly. 9. d. § Κἄκία. ἡ. *wicked-*
ness. 82. g. § Ἐβίλακἄκω. *to be*
cowardly. 81. c.

Κἄλαμψ. ἡ. *the stalk of corn*: per-
haps from καλος and ἄμω, *to*
mow. § Κἄλαμος. *a reed, a fisher's*
rod. 32. a.

Κἄλιω. *to call, invite*. 8. c. (for
ἰκαλήθη.) 36. d. 16. e. 85. a.
“whether he is called Timon.”
(hence *to call*.) § Ἀνακαλιω. *to*
recall. 40. d. *to call upon, invoke*.
29. f. § Ἀποκαλιω. *to call, give*
a name to. 7. a. § Ἐκκλησιω. ἡ.
an assembly, convened by sum-
mons. 16. e. 73. c. *a place of as-*
sembly. 2. d. § Ἐκκλησιασται, ὄν.
ἰ. *an assembly-man, one of the*
common council. 75. c. 95. c.
§ Ἐγκαλιω. *to accuse, charge*. 96.
a. § Ἐσικαλιω. *id*. 87. e. — ὀμαι.
to invoke. 66. d. 54. b. 83. b.
§ Μιστακαλιω. *to call after, to re-*
call. 55. g. § Προκαλιωμαι. *to*
challenge. 6. b. *to indict*. 99. a. *to*
call forth. 96. f. § Προκαλιω. *to*
summon. 59. d. 61. d. — ὀμαι. *to*
invite. 3. f. § Συγκαλιω. *to call*
together. 8. a. § Ἀκλητος. *un-*
called. 61. a.

Κ^υαλ^{ος}. handsome, beautiful, fine. 5. b. 8. e. 9. a. 10. f. 55. g. honourable. 26. f. καλ^{ος} κ^αγαθ^{ος}, a man of honour and virtue. 100. b. ironically, 48. a. "my fine gentleman." § Καλ^{ως}. finely. 57. d. 38. g. "bravo!" 33. b. "it were well." 57. e. § Καλλ^{ος}. τ^ο beauty. 13. e. 24. g. 92. a. § Παγκ^αλ^{ος}. very beautiful. 8. e. § Ἀπειρεκαλ^{ος}. tasteless. (without experience of beauty. see ἀπειρία.) 90. d. § Φιλακαλ^{ος}. a person of fine taste. 9. a. 64. a.

Καλύπτω. to cover. § Ἀποκαλύπτω. to uncover, discover, disclose. 60. d. § Ἐγκαλύπτωμαι. to cover one's self up. 70. a. § Ἐπικαλύπτω. to cloak, conceal. 104. e. to drown one sound by a louder. 73. a.

Καμνω. to labour, toil. 2. c. 95. b. to be weary, tired. 96. f. to be at a loss or difficulty. 34. a. § Συγκαμνω. to join in labour. 34. d.

Καμπ^ω. to bend. § Εὐκαμπ^{ης}. finely bent. 10. f.

Καν^{ος}, ω^ς. ὁ. a short Persian robe. 26. c. 107. d.

Καπ^{νος}. ὁ. smoke. 45. g. 64. f. 82. a. (perhaps from καίω and πνέω.)

Καρδάμον. τ^ο. nasturtium: an herb of a pungent taste. 102. f.

Κᾶρα. τ^ο. indecl. and ἡ καρ^η. the head. § Κᾶρ^{νος}. τ^ο. the head, skull. 46. c. § Κρα^{νον}. τ^ο. the skull. 2. b. 28. c. 35. f. Hence the fictitious proper name Κρα^νιστ^{ης}, Skullman. 73. f. § Κρα^ω. to rule, to be at the head. Whence κρα^ων, οντ^{ος}. ὁ. a ruler, prince. 46. c. § Δικρα^{τος}. double-headed. δικρα^{τον}. τ^ο. a two-pronged fork. 86. c.

Καζ^υκη. ἡ. sauce. 102. a.

Κασ^ων, or κατ^ων. to sew. stich.

§ Κατ^ων. τ^ο. a piece of leather, the sole of a shoe. 55. f. 58. b.

Κᾶτα. prep. of various significations. κατ^α τι; in what respect? 1. b. κατ^α τ^{ην} Ε. according to, in the manner of. 4. g. κατ^α ἰθ^υν, by tribes. 70. d. κατ' αὐτο^υς, to them. 57. b. κατ^α, for κατ' ἄ. 47. d. § Κᾶθ^ατις. as, according as. 33. d. as it were. 42. c. as if. 6. a. § Κᾶτω. below, down. 42. a. 63. c. 91. a. κατ^ωθεν. from below, from beneath. 45. g. 80. d.

Κῦμαι. to lie. 16. g. 19. e. 90. f. § Ἐπικ^υμαι. to lie upon, to be placed upon. ἐπικ^υμινοι τ^ι, having a thing lying upon one. 68. e. 72. c. § Κατακ^υμαι. to recline, to lie down. 11. d. 72. c. § Προκ^υμαι. to lie stretched out, as a dead body. 90. a. § Προσ^υμαι. to be added, annexed. 100. d.

Κε^{ρω}ν. to cut, crop. 84. e. "having his liver devoured." § Ἀποκ^υρω. to cut off, to shave. 15. e. § Περικ^υρω. to shave all round. 83. b. § Ἀκ^υρω^ς, τ^{ος}. ὁ, ἡ. a thing so small that it cannot be cut. (The word atom is of similar composition, from τιμνω.) 41. d. "in an instant." The Attics more frequently use ἰσ ἀκ^υρω^ς χρο^νη. 82. f. 90. f.

Κελλ^ω. to put in a ship to land. ἐκελλ^ω. id. § Προσ^υκελλ^ω. id. 82. g. (part. 1st aor. neut.)

Κελομαι. to order, bid, exhort. § Κελομαι. id. 4. e. 8. d. 15. d. 40. c. 71. f. § Κελοσ^{μα}. τ^ο. the cheering or shout of mariners in working a ship. 57. f. § Παρακελομαι. to admonish, to exhort. 34. b. 65. a. § Ἐποκελομαι. to raise the mariner's shout. (see κελισμα.) 57. f.

Κεν^{ος}. empty. 3. d. 47. f. vain, groundless. 61. a. τ^ο κεν^{ον}. a vacuum, void space. 65. b. (perhaps

from *χαινω*.) § *Διακτιος*. vacant. 70. f.

Κιντω. to prick, goad. to sting. 41. g. § *Κιντρον*. το. a sting. ib. § *Κινητηριον*. το. an awl. 58. c. § *Κιστος*. ὁ. an embroidered girdle, cestus. 6. b. § *Κοντος*. ὁ. a pike. 30. c.

Κιραμος. ὁ. potter's earth: perhaps from ἡ ἱρα. § *Κιραμις*, ἰδος. ἡ. a tile. 36. e.

Κιραννυμι, *κιραννυω*, or *κιραω*. to mix. § *Κρατηρ*, ηρος. ὁ. a bowl, in which wine was mixed. 52. c. (hence Lat. *cratera*.) § *Ἀκρατος*, σκ. οἶνος. unmixed, strong wine. 102. c. 105. d. § *Μελικρατον*. το. an infusion of honey and milk; mead, metheglin. (μυλι. το. honey.) 45. f. 66. e. 67. c. § *Ἀκρηατος*. incorrupt, pure. 78. e. (I am more disposed to derive this word from ὁ κηρος wax, like the Lat. *sincerus*; and to apply it primarily to pure honey unmixed with wax.)

Κιρας, ατος and αος. το. a horn. 10. f. 105. e. 107. g. (perhaps from το καρα.) § *Κιρασνης*, ου. ὁ. horned. 105. f.

Κιραυος. ὁ. a thunderbolt. 4. a. 6. c. 82. a. 85. f. § *Κιραυωω*. to strike with a thunderbolt. 1. b.

Κιρδος, ιος. το. gain. 91. b. § *Κιρδαινω*. to gain. 83. g. § *Κιρδως*. presiding over gain. 96. f. § *Ἐπικιρδης*. gainful. 58. d.

Κιυω. to conceal. § *Κιυμων*. ὁ. a place of concealment, a hiding-place. 62. e.

Κιφαλη. ἡ. the head. 16. d. 24. e. ἰσι. *κιφαλην*, headlong. 2. b. 96. a. 98. b. § *Κιφαλαιον*. το. the chief point. 33. g. § *Ἐγκιφαλον*. το. the brain. 4. f. § *Κυνοκιφαλος*. having the head of a dog. 108. a.

Κηλιω. to soothe, or charm, by the sweetness of sound. 4. b.

Κηλις, ἰδος. ἡ. a spot, stain. 60. a.

Κηρος. ὁ. wax. 45. a. 75. e. (hence Lat. *cera*.)

Κηρυξ, ὄκος. a public crier, a herald. 66. d. 97. e. § *Κηρυσσω*. to make proclamation, to proclaim. 2. f. 33. f. § *Κηρυγμα*. το. a proclamation. 14. d. 104. b. § *Ἀπακηρυσσω*. to proclaim. 14. e. 90. b. 100. f.

Κῆτος, ιος. το. a great fish, a whale. § *Βαδύκητης*. of immense depth. (κῆτος seems properly to denote any great magnitude: whence Homer's *μυγακκτιῖ νηϊ*.) 91. f.

Κιβωτος. ἡ. a chest. § *Κιβωτιον*. το. id. a little boat or ark. 82. f.

Κιθαρα. ἡ. a harp, a lyre. 9. d. (hence *guitar*.) § *Κιθαριζω*. to harp. 6. d. 8. e.

Κίνατρα. ἡ. the stink of goats, any fetid filth. 15. f. (perhaps from *κινω* and ἡ ἀτρα, a breeze, exhalation.)

Κινδυνος. ὁ. danger: perhaps from *κινω* and ἰδωνη, pain, trouble. § *Προκινδυνωω*. to go in the front of danger, to encounter danger before others. 22. b. 26. f. § *Φιλοκινδυνος*. ready to encounter danger. το φ. readiness to, &c. 26. e. § *Φιλοκινδυνως*. with a readiness to meet danger. 31. d.

Κιτω. to stir, move. (trans.) 36. e. to move, excite. 56. b. 64. c. to jog. 79. a. *κινωμαι*. to move (intrans.) 6. a. § *Ἀποκίτω*. to remove. 7. f. § *Μιτακίτω*. to remove from one place to another. 36. c. § *Μιτακίτησιον*. a thing to be removed. 35. e. § *Παρακίτω*. to be disturbed, enraged. 68. a.

Κλαω. f. *κλασω*. to weep. 28. e.

§ Ἀκλαυστος. *unweep.* *unlamented.* 50. c.

Κλιω. *to shut up.* κλις, υδος. ἢ. a *key.* 86. g. § Κλιθρα. ἢ. a *key-hole.* (or, according to some, a *chink* in a door or window shutter.) 74. f. § Ἀποκλιω. *to shut out.* 69. d. *to shut up.* 86. f. § Ἐστικλιωμα. *to shut up.* 93. a. § Κατακλιω. *to shut up.* 86. f. § Κατακλιωτος. *locked up.* 63. g. 87. f. § Συγκατακλιω. *to shut up with.* 26. d.

Κλιος, ιος. το. *fame, glory.* § Κλιωτος. *celebrated.* 77. f.

Κλιπτω. *to steal.* 5. e. (perhaps from καλοπτω.) - § Κλιπτίκη, sc. *σιχνη.* the *art of thieving.* 6. a. 49. e. § Κλωπτω. *to thieve.* 48. b.

Κληρος. ὀ. a *lot.* a *patrimony, inheritance.* 17. f. 56. f.

Κλίμαξ, ακος. ἢ. a *ladder.* 34. e. (perhaps from κλιω.)

Κλίνω. *to lean, incline.* § Κλίση. ἢ. a *couch.* a *bed.* 38. c. 56. c. 61. d. § Ἀποκλίνω. *to turn aside.* 45. b. 81. c. § Κατακλίνωμαι. *to recline at a banquet.* 8. f. § Προκατακλίνωμαι. *to recline (or, as we would say, to sit) above another.* 1. a.

Κλωος. ὀ. a *neck-yoke.* 68. e. (probably from κλιω.)

Κλωζω. *to wash:* formed from the sound of water. § Ἐπικλωζω. *to inundate, overwhelm.* 88. g. § Συγκλωι, υδος. *brought together as trash collected by a flood.* (So Lat. *coluvies.*) 109. d. I have ventured to differ from Stephens and other Lexicographers who refer this word to συγκαλιω.

Κλωθω. *to spin.* Hence Κλωθει. ἢ. one of the *Fates.* 41. d. § Ἐπικλωθω. *to spin, or attach by a thread.* 42. c. 49. b. 51. c. *to destine.* 40. f. 108. g.

Κνωω, and κνωω. *to scrape, scratch.* § Ἀποκνωω. *to tease, to tantalize, to smart.* 56. c. So in *Micyll.* § 1. the cold is said ἀποκνωω.

Κυσσα. ἢ. the *fume, or smell* of broiled meat. 56. e. 95. b. 45. g. (probably from κνιζω, *to tickle.* th. κνωω.)

Κογχη. ἢ. a *couch-shell.* 11. d. (perhaps from χνωω.)

Κοιμαω. *to put to sleep.* κοιμαομαι. *to be lulled asleep, to sleep.* 7. a. e. 84. a. 68. a.

Κοινος. *common.* (belonging to several.) 48. c. 83. c. κοινή, *in common.* 73. c. 100. e. *common, in general use.* 76. b. § Κοινωνω. *to communicate, to have a common share.* 109. c. *to have connexion with.* 53. g. § Κοινωνικός. *communicative.* 102. f.

Κολαζω. *to correct, punish.* 62. a. 70. a. § Κολασει. ἢ. *punishment.* 60. g. § Κολαστηριον. το. *place of punishment.* 69. g. § Ἀκολασια. ἢ. *unrestrained intemperance, excess.* 60. f.

Κολαξ, ἄκος. ὀ. a *flatterer.* 24. f. 26. g. 85. e. (perhaps from το κολον, *food.*) § Κολᾶκια. ἢ. *flattery.* 15. g. 17. e. § Κολᾶκιω. *to flatter.* 24. a. § Κολᾶκιστικός. *adulatory.* 70. b.

Κολαπτω. *to pound, to peck.* § Κολαπτηρ. ὀ. a *stonecutter's mallet.* 79. f.

Κολλα. ἢ. *glew.* § Κολλαω. *to glew, fasten.* § Λιθοκολλητος. *set with stones.* 56. c. 92. a.

Κολλοψ, σος. ὀ. the *hard skin about the neck of an ox.* § Κολλαβος. 6. d. see n.

Κολον. το. *food.* § Δυσκολια. ἢ. *moroseness.* 97. g.

Κελπος, *δ.* the bosom. 97. a. (perhaps from κελος, hollow.)

Κομη. *ή.* the hair. 13. e. 66. b. 101. f. (hence Lat. coma.) § Κατακομος. hairy. 4. a. § Εύκομος, and ήυκομος. having beautiful hair. 46. c.

Κομιζω, and —ομαι. to bring, bear, carry. 9. c. 13. d. 30. g. to get. 82. g. (it seems to come from κομω, to take care of; and often includes that notion, as in the first quoted example.) § Έκκομιζω. to bring out. 26. f. to carry to burial. 43. e. (so Lat. *effero*.) § Μετακομιζω. to carry from one place to another. 90. a.

Κονδύλος. *δ.* the fist. a thump with the fist. 103. d. § Άκονδύλος. without thumps. 33. e.

Κονω. to hasten. to attend upon. It seems of the same family with κονω. § Διακονομαι. (but this etymology is opposed by the quantity of the second syllable.) to act as a servant or attendant. 3. a. 6. b. 32. f. (hence *deacon*.)

Κονω, *ισ.* *ή.* dust. § Κοιζομαι, and κοινωμαι. to be covered with dust. 2. d. 48. g. 98. c.

Κοπτω. to cut, chop. § Κοπιω, *ω.* *δ.* a chissel. 79. f. § Άσικοπτω. to cut off. 15. e. § Διακοπτω. to cut through. 51. c. § Έγκοπιω. *δ.* a chissel. 76. b. § Έκκοπτω. to cut out. 59. g. § Έπικοπη. *το.* a chopping-block. 15. e. § Κατοκοπτω. to cut to pieces. 100. d. 101. d.

Κοραξ, *ακος.* *δ.* a raven. 16. g. 84. e. a hook, an instrument of punishment. 68. e. (Hemsterhuis conjectures that we should read σκυλακα, an iron-collar.)

Κορη. *ή.* a girl. 5. a. 88. d.

Κορη, and κορη. *ή.* (the temple.) the

cheek, jaw. 53. g. 72. d. (perhaps from κωμα.)

Κορυβας, *αντος.* *δ.* a priest of Rhea or Cybele. See *Corybantēs* in Index. 96. f. § Κορυβαντιαω. to be mad, or frantic, like the Corybantēs. 91. f.

Κορυμβος. *δ.* the top, summit: perhaps from *το παρα* § Δικορυμβος. double-topped. 36. a.

Κορυς, *υδος.* *ή.* a helmet. 5. c. (perhaps from *το παρα*.)

Κοσκινω. *το.* a sieve. § Κοσκινηδον. adv. like the motion of a sieve. 82. e.

Κοσμος. *δ.* (arrangement, regular order.) dress, ornament. 71. d. 78. e. the world, universe. 65. b. (So Lat. *mundus*. see Liv. l. 34. c. 7.) § Κοσμιω. to adorn. 5. c. 71. b. § Κοσμημα. *το.* ornament. 78. e. § Κοσμιος. order'y, regular. 101. f. elegant. 77. b. 79. g. § Κοσμιωτης, *ητος.* *ή.* regularity, decency. 102. c. § Κατακοσμιω. to adorn, decorate. 78. d.

Κοτινος. *δ.* the wild olive. 18. a. (the Olympic crown was formed of the leaves of this tree.)

Κοτυλη. *ή.* (a hollow, cavity. a cup.) a measure containing about half a pint. 109. d.

Κουλιος, and κολιος. *δ.* a sheath, scabbard. 5. f. (probably from κελος, hollow.)

Κουφος. light. 16. a.

Κοφινος. *δ.* a basket, a wicker vessel. 88. g. (probably from *κουφος*, light. Hence our *coffin*.)

Κοχλις, *ιδος.* *ή.* a cockle, a shell-fish from which the purple dye was obtained. 56. e.

Κραζω, and —ομαι. to bawl. 45. b. (part. perf. m.) 84. b. 86. a.

κικραχθῆ, for κικραχθῆ, imper. perf.
101. d. § Κραυγῆ. ἡ. a clamour,
bawling. 16. e. § Ἀνακραζέω. to
cry out. 67. e.

ῥᾶτος, σοσ. το. and καρτος. (superiority. might.) victory. 17. e.
(perhaps from το καρα.) § Κρα-
τιω. to get the victory, to conquer.
9. b. 20. d. 25. e. 72. e. "to con-
tain myself." § Κρατῖνος, and καρ-
τινος. strong. 94. g. 18. a. 33. b.
§ Καρτιως. forcibly. 76. g. § Καρ-
τισια. ἡ. strength of mind, fortitude.
78. e. 93. c. § Κριωτων or
κριστων. (a compar.) stronger, su-
perior. 78. c. better. 79. d. § Ἐπι-
κρατω. to prevail, get the better.
75. d. 76. g. § Δημοκρατία. ἡ. a
democracy, popular constitution.
103. d. § Τίτανικρατωρ. ἰ. con-
queror of the Titans: an epithet
of Jupiter. 83. b.

Κριμαω. to suspend. 42. e. 43. e.

Κρηπίς, ἴδος. ἡ. a shoe, slipper. 55.
f. 58. b. (hence Lat. crepida.)

Κριθῆ. ἡ. barley. 87. c.

Κρινω. to judge, decide. 9. a. b. 20.
d. 23. b. (hence critic, &c.)
§ Κρίσις. ἡ. a decision. 39. a.
§ Ἀνακρίνω. to inquire, examine.
31. c. 53. e. § Ἀποκρίνομαι. to
answer. 37. a. 40. a. 91. d. (imp.
1st aor. m.) § Ἀποκρίσις. a thing
to be answered. 12. b. § Διακρίνω.
to distinguish. 46. b. 70. f. § Ἐκ-
κρίνω. to exclude by a decision.
110. b. § Προκρίνω. to prefer,
judge superior. 20. a. § Ἵστροκρίτης,
ου. ἰ. an actor. 71. e. an inter-
preter. 81. a. So Ἵστροκρίτης ὄν-
τος. in Hom. Od. τ. 535. 555.
(hence hypocrite.) § Ἵστροκρίτης.
ἡ. 81. a. see n. But, from the
context, I rather think that the
word here imports a matter for
exercising the ingenuity of inter-
pretation. § Ἀκρίτως. without a
trial. 60. e. § Ἀκρίσια. ἡ. want

of judgment or discrimination.
84. e.

Κρίσις. ἰ. a ram. 7. f.

Κροκκῆ. ἡ. a thread: (properly the
woof.) 43. e.

Κροτος. ἰ. a clatter, a clapping of
the hands. 37. f. (probably from
κρουω.) § Κροτιω. to clatter, to
clap the hands. 8. e. see n.
§ Ἐπικροτιω. to applaud by clap-
ping. 11. c. 37. e. § Συγκροτιω.
to clatter, to chatter. 58. c. to clap
the hands together. 80. a.

Κρονος. ἰ. a fountain, spring. 44.
b. the word here and elsewhere
more strictly denotes a torrent:
from κρουω. § Ἐπιτακρονος. 102.
f. see n.

Κρουω. to strike. 68. a. § Ἀπο-
κρουω. to beat off. 30. d. § Παρα-
κρουω. to set up a sail. 47. f.
—ομαι. to cheat: probably from
those who strike one side of a ba-
lance to deceive in weighing. 103.
e. § Ἵστροκρουω. to beat time, to
chime in, to interrupt, to put in
one's word. 80. g. Long. π. ἰψ.
§ 41. ὡς ἴστροι προκρούσας τὰς ἰφι-
λομῖνας καταλπίεις αὐτοὺς ὑποκρούεις
τοὺς λιγούσι, καὶ φθάνουσας, ὡς ἰν
χρῶν τι, προαποδίδουσι τῆν ἑασις.

Κρύος, σοσ. το. cold. 58. c.

Κρυπτω. to hide, conceal. 15. a.
§ Ἀποκρυπτω. id. 7. c. § Περι-
κρυπτω. id. 15. c.

Κταομαι. to acquire, to possess. 39.
g. 47. c. 77. a. § Κτημα. το. a
possession. 18. d. 39. e. property.
48. c. a thing. 102. g. § Κτησις.
ἡ. a possession. 44. e. 52. b.

Κτυω. to kill, slay. § Ἀποκτυω.
id. 2. a. 20. e. 36. e. 41. a.
§ Προαποκτυω. to kill previously.
51. g.

Κτιζω. to found, establish. § Ἐ-

κτίματος. *well-built, well-founded.* 47. a.

Κρανίος. *black.* from κῶκος, ἰ. a *black colour, or dark blue.* 62. a.

Κῆρισμα. *to steer a ship.* hence Lat. *gubernare* and Engl. *govern.* § Κῆριστης, ου. ἰ. a *pilot.* 13. e. 34. c.

Κόκασα. *to mix, mingle. to disturb.* 37. c. 68. e.

Κυκλος ἰ. a *circle.* 16. d. 56. a. (perhaps from κυλιω.) § Ἐπικυκλιω. *to roll in upon. to introduce.* 107. d.

Κυκίος, α ἰδιαν. (Lat. *cycnus.*) 99. c.

Κύλιξ, ἴκος. ἦ a *cup.* 19. c. 101. g. 102. b. (perhaps from κυλιω, being turned by the potter's wheel.)

Κυλιω. *to roll.* § Κυλιθεσθαι. *id.* 8. f. § Ἐπικυλιθω. *to roll upon.* 34. f. 35. f.

Κῆμα. το. a *wave.* 34. b. § Κῆματα. γη. ἦ. a *creek, the strand.* 103. a. (probably from ἀγνομι. The word occurs in our author in Herodot. §. 84. in Navig. §. 8. and in Herod. in Call. Porphyry interprets ἰωγη, ἦ. *the breaking of the wind;* and Homer uses ἰωγῶν for places of shelter on the shore. Od. i. 404.) § Διακῆμαινω. *to excite a swell in the sea.* 11. f. § Ἄκῆματος. *without waves, undisturbed.* 8. d. § Ἄκῆμων. *smooth, without a wave.* 11. b.

Κυμβος. ἰ. any thing *hollow and round.* κυμβη. ἦ. a *boat.* Lat. *cymba.* κυμβιον. το. a *cup of the form of a boat; a ewer.* 30. a.

Κωπτα. *to lean, incline.* § Κῶπον, οντες. ἰ. a *wooden yoke, by which the neck of a criminal was bent.* 69. g. § Ἀνακωπτα. *to lift up the head.* 79. f. 98. b. *to look up.* 53. e. § Ἐπικωπτα. *to stoop over.*

ἰπικωπτος. 84. b. 86. b. 102. a. § Κατακωπτα. *to stoop down.* 27. e. § Παρακωπτα. *to take a side peep.* 86. g. § Προσκωπτα. *to stoop to one.* 74. c.

Κωπος, το. *authority.* § Κῶρον. *to ratify, enact.* 63. d. 73. b. § Κῶριος. *possessing authority, ratified.* 74. a. *principal.* 78. d. *proprietor, lord.* 87. b.

Κῶτος, το. το. a *cavity, a vessel.* 89. a.

Κῶω. *to kiss.* κῶνω. *id.* § Προσκῶνω. *to salute with reverence, to make obeisance to, to adore with obeisance.* 21. b. 26. c. 90. d.

Κῶω. ἰ and ἦ. (gen. κῶντες, contr. for κῶντες.) a *dog.* 16. g. 27. c. 29. a. (probably from κῶω, from its attachment.) § Κῶνιδιον. το. a *little dog, a whelp.* 106. a. § Κῶνδον. *adv. like a dog.* 102. a. § Κῶνοκος. a name formed for a *Cynic.* 51. b.

Κωκῶω. *to shriek, to wail.* 16. g. 27. c. 54. b. Hence Κωκῶτος. (*wailing*;) one of the rivers of the infernal regions. § Ἀλάκωκῶω. *to raise an outcry or lamentation.* 49. b. 55. d.

Κωλῶω. *to hinder.* 33. f. 48. a. § Ἀκωλῶτος. *unimpeded, unrestrained.* 89. a. § Ἀκωλῶτος. *without hinderance.* 67. b.

Κωμισ. το. *hemlock.* 27. f. 43. a.

Κωπη. ἦ an *oar.* (properly the handle.) 28. f. 47. f. § Προκωπτες. a *person at the oar, a rower.* 33. b. 37. a. 57. c. § Δικῶνια. ἦ. a *pair of oars.* 33. c.

Κωφος. (*deumb.*) *deaf.* 108. g. (perhaps from κωπτα and ἰ ἰψ, the voice.) § Ἐκκωφομαι. *to be deaf.* 82. d. (*perf. pass.*)

Λ

ΛΑΓΧ'ΑΝΩ. (borrows tenses from ληχω.) to get by allotment. 46. b. 100. a.

Λᾶγως. ἰ. (and λᾶγως.) a hare. (proverbial for its timidity.) 78. b. (Attic gen. for λαγῶν.)

Λαιος. left—opposed to the right. ἡ λαια sc. χυρ. 11. a.

Λᾶλιω. to talk. 6. b. 29. a. § Λᾶλος. talkative. 33. b. 72. g.

Λαμβάνω. (borrows tenses from ληβω.) to take, receive, get. 7. f. 9. c. 8. f. 16. d. λαβῶν δίκη, to inflict punishment. 60. g. λαμβανέσθαι παρῶν, to lay hold of, or get, an opportunity. 87. a. τοῦ ποδοῦ, to lay hold of by the foot. 3. f. 76. g. § Ἀνάλαμβανω. to take up. 9. d. 57. c. to take. 10. a. to receive. 13. c. —ομαι to assume. 79. e. § Ἀντίλαμβανομαι. to help. 98. a. § Ἀντιλάβη. ἡ. a thing by which to hold, a handle. 92. f. § Ἀπολαμβανομαι. to get a thing back. 6. f. 98. b. "they would get a just recompense." subin. δίκη. § Ἐπιλαμβανομαι. to take hold by. to lay hold of. 11. e. 102. c. 42. b. to put one's hand to. 28. e. to occupy. (with an accus.) 36. a. § Καταλαμβανω. to catch. 4. c. 7. b. to come upon. 37. b. 79. a. to find. 80. e. to seize, occupy. 92. e. § Προκαταλαμβανω. to seize beforehand. 30. g. § Μισταλαμβανω. to participate in. 1. b. § Παραλαμβανω. to take with one. 10. e. 85. d. to receive, get. 21. a. 24. a. 51. g. 26. b. § Προσλαμβανω. to get in addition, to gain. 28. f. 94. d. § Συλλαμβανω. to seize. 7. c. 21. b. Hence ἡ συλλαβή, a syllable, qu. a collection of

several letters joined together. § Πολυσυλλαβῶς. pollysyllabic. 67. f. § Ὑπολαμβανω. to take up. 10. b. to suppose, conceive. 12. a. 48. a. 64. e. § Εὐλαβῆς. easy to be laid hold of. 92. f.

Λαμπρῶς. to shine. Hence λαμπρῶς. § Λαμπρῶς, ἄδης. ἡ. a lamp, torch. 3. f. § Λαμπρῶς. splendid, shining. 39. b. 69. b. § Λαμπρῶς. splendidly. 84. c.

Λαοβᾶνω. (takes tenses from ληβω.) to escape notice. 72. b. 15. c. 78. e. 5. b. "you had it unknown to me." So 8. a. 62. f. 64. f. 89. c. And by another construction 5. f. § Ληθῆ. ἡ. (forgetfulness, oblivion.) the river Lethe, which was said to produce that effect. 45. b. 48. a. 62. b. § Λαθραῖως. clandestinely. 87. d. § Διαλαθῆναι. to escape notice. 67. b. § Ἐκλαθῆναι. to forget. 22. f. § Ἐπιλαθῆναι. id. 1. b. "you have forgotten your being burned." 38. g. 48. a. 85. a. (§ Ἄλαστοι. ἰ, ἡ. not to be forgotten. Whence) § Ἄλαστωρ, ορος. ἰ. an evil genius, or demon: qu. an inflicter of evils ἀλαστα. 68. d.

Λαῖ. adv. with the extremity of the foot, either the heel or toe: perhaps from ληγω, to cease. § Λακτιζω. to kick. 88. e.

Λᾶρος. ἰ. a gull: a sea-fowl supposed to be easily caught. 86. d.

Λᾶσις. shaggy. 15. d.

Λαυω or λᾶω. to enjoy, devour. § Ἀπολαυω. to gain. to reap fruit, to get. 24. g. 72. c. 82. c. to enjoy. 43. c. 56. f. 88. d. § Ἀπολαυσις. ἡ. enjoyment. 87. c.

ἀφύσσω. to swallow greedily, to gobble. to consume. 88. e. (probably from λαπτω, to lap up, to drink like a dog.)

Αἶψα. to say, speak. 1. d. 2. c. 5. f. "not to mention myself." 44. b. "I mean the bubbles." (also to collect, select.) § Λογος. ἰ. a word. a discourse, argument. 15. b. 16. a. an oration. 16. f. 21. e. a narrative, account. 63. f. 73. c. 84. e. see n. account, reckoning, estimation. 47. e. 54. g. (also reason.) § Λογιζομαι. to calculate, estimate. to reckon. 44. a. 49. d. 56. g. § Λογισμος. ἰ. an account, reckoning. 49. e. 87. b.

Ἀντίλεγος. to say against a thing. to contradict. 5. c. 65. c. § Ἀπολογία. to make one's defence. 68. f. (hence our apology.) § Διαλογομαι. to converse. to talk. 33. c. 38. c. 82. f. (Engl. dialogue.) § Ἐκλεγω. to exact, collect. 39. d. (the word is peculiarly applied to the collection of taxes.) § Ἐπιλεγω. to say to one, to say. 17. c. 66. d. Ἐπιλεγομαι. to select, choose. 110. c. to read. 8. f. (this use of the verb is frequent in Herodotus and Pausanias.) § Καταλογος. ἰ. a muster-roll. (Engl. catalogue.) 100. d. § Ἐγκαταλεγω. to enrol among. 53. b. 105. g. § Παραλογος. (unreasonable, absurd.) unexpected. 91. b. § Παραλογιζομαι. to cheat in counting. 49. f. § Συλλεγω. to collect, assemble. 56. g. 90. f. (ἰδιωγμινος Att. for λιλιγμινος.) 100. b. 109. e. § Συλλογισμος. ἰ. a syllogism: a logical argument in which we collect a conclusion from two premises. 74. d. computation. 87. a. see n.

Ἀλογως. unreasonably. 109. b. § Ἀξιολογος. worth mentioning, worthy of account. 93. d. § Ἀπειραντολογία. ἠ. infinity of talk, endless verbosity. 16. a. from ἀπειραντος, infinite, without end. th. πικρος. § Δικαιολογισιν. to be an advocate. 86. a. —ομαι. to plead

one's cause. 95. f. § Εὐλογος. reasonable. 87. e. § Κοινολογιαμαι. to communicate by conversation. 104. a. § Μεταφυσολογια. to talk or reason upon sublime speculations. 74. d. (Aristophanes calls Socrates μεταφυσολογος, and our author uses μεταφυσολογια in the same sense.) § Μικρολογια. ἠ. minute or trifling disquisition. 15. b. § Μυθολογια. to fable. 84. b. § Ὁμολογια. to confess, acknowledge. 20. f. 22. g. 91. f. Att. opt. 1st aor. § Ψυχρολογια. ἠ. frigid talk. 81. a.

Αἶψα. ἠ. spoil, booty. ληιζομαι. to pillage. § Ληστης, εὐ. ἰ. a robber. 7. c. 21. f. 29. e. § Ληστειον. τα. robbery. 39. e.

Αἰθεω. to pour. to drop. to make a libation. ἄλθεις, αντος. ἰ. a dead person, as void of vital moisture. ἄλθειαντις, ιδος. ἠ. the fictitious name of a tribe in the regions of the dead: juiceless. 73. g.

Λιμων. ἰ. a meadow. 46. c. 69. c.

Λιῖος. smooth. 11. b. 92. f.

Λιπω. to leave. 62. e. (from λιλιπται I would deduce the Engl. left.) § Λειπος, left, remaining. 46. f. the rest. 72. b. 5. d. λειπον. taken adverbially: for the remaining time, afterwards. 73. f. εολιπον. (as one word) 66. f. as for the remainder. § Ἀπολιπω. to leave. 24. d. 84. f. —ομαι p. to come short of. (qu. to be left behind by.) 76. f. to lose, to miss. 10. c. (In the edition of Demosthenes commonly used in this country, among many other mistakes, there is a material one in the 1st Phil. §. 14. The passage stands thus, οὐδεις δε ἀπολειπισθη. It ought to run—οὐδεις δ' οὐκ ἀπολειπισθη, "ye are behind hand in every thing," or "ye are left behind by every one.") § Ἀπολιπται.

id. 51. d. 57. b. § Ἐκλιπῶν. *to quit, desert.* 91. c. § Ἐπιλιπόμεναι. *m. to fail.* 49. b. 109. d. § Ἐπιλιπόμενος. *remaining.* 97. c. § Καταλιπῶν. *to leave behind.* 13. b. 29. f. *to bequeath.* 18. c. 21. g. 23. f. § Παραλιπῶν. *to pass by, omit.* 60. f. 64. a. § Περιλιπῶν. *to leave.* 57. b.

Λιχῶν. *to lick*: a word that seems derived from the Greek. § Λιχῶνος. *ἰ. the fore finger.* 102. a. § Λιχῆνια. *ἡ. gluttony.* 102. b.

Λιπτός. *thin.* 31. b. 35. e. 42. c. 74. f. (probably from λιπῶν. *to peel.*)

Λίσσας, ἄσος. *ἡ. a plate, dish*: probably from its thinness. 102. a.

Λίσσος. *white.* 10. f. 24. e. 40. g. 89. f. "a chariot drawn by a pair of white horses."

Λίσσων, ἄσος. *ἰ. a lion.* 26. d. § Λίσσωντι, and contr. λίσσωντι. *ἡ. sc. δερμα σὺρσασα. a lion's skin.* 62. e.

Λίσση. *ἡ. thickened rheum in the eyes.* § Λίσσασα. *to be blear-eyed.* 82. d.

Λίσσος. *ἰ. trifling, nonsense.* 15. b. 48. b. 74. d. 77. c. 85. d. § Λίσσῶν. *to trifle.* 51. e. 72. b. 80. g.

Λίσσος. *sonorous, clear-sounding.* § Λίσσῶν. *melodiously.* 10. a.

Λίσσος, *ἰ.* and Ion. *ἡ. a stone.* 4. e. 16. f. § Λίσσινος. *made of stone.* 97. e. § Ἐπιλίθιος. *stony.* 93. c.

Λίσση. *ἡ. a lake.* 13. d. 24. c. 36. a. 67. d.

Λίσσος. *ἰ. hunger.* 31. b. 93. c.

Λίσσος, το. (*flax*) a thread. 42. e. 90. b. (hence linen.)

Λίσσος, ἰος. *ἰ. ἡ. assiduous, con-*

stant. The word is to be distinguished from λίσσος, *fat.* adj. th. λίσσος, ἰος. το. *fat.* The grammarians derive λίσσος ἀπο τοῦ λίσσων παρῖναι. § Λίσσῶν. *to be urgent, to importune.* § Καταλίπασα. id. 49. c. 55. e.

Λίσσος. *ἰ. the lobe of the ear, or the fleshy part at its extremity.* § Ἐλλοβίον. το. *an ear-ring.* 106. f.

Λίσσος, οἱ —ομαι. *to revile, rail.* 2. a. 65. a. § Λίσσῶν. *ἡ. railing.* 102. b.

Λίσσος. *to bathe, to wash the entire body*; as λίσσῶν is applied to washing the hands or feet, and πλύνω to washing garments. 19. d. 66. c. 101. g. § Ἀπολίσσῶν. *to wash off.* 60. a.

Λίσσος. *ἰ. a crest.* 3. e.

Λίσσος. *ἰ. a wolf.* 84. e. 97. d.

Λίσση. *ἡ. grief.* 25. a. § Λίσσῶν. *to grieve.* (trans.) 16. d. 24. e. 107. b. —ομαι *to be grieved.* 25. a. § ἄλίσσος. *insensible to grief.* το. ἄλίσσων. *insensibility.* 15. g.

Λίσση. *ἡ. a lyre.* 62. e.

Λίσσος. *ἰ. a lamp.* 61. d. (it is of the same family with λίσσος, *the light of the sun,* and the Lat. *lux.*) § Λίσσῶν. το. *a little lamp.* 87. e.

Λίσσος. *to loose.* 16. b. —ομαι *to release.* 100. a. § Ἀπελίσσῶν. *to release.* 92. g. § Διαλίσσῶν. *to break in pieces.* 28. c. § Καταλύσις. *ἡ. dissolution, subversion.* 97. d. § Παραλύω. *to release.* 69. f.

Βουλίσσος. *ἰ. and ἡ. the afternoon or evening*: the time of loosing oxen from the plough. 47. g.

M

ΜΑ. a particle used in swearing, generally in negation. 51. d.

Μάγας, ἄδος. ἡ. and μάγᾶδιον. το. the bridge of a lyre. 6. d. (see n.)

Μάγειρος. ὁ. a cook. 41. c. 70. g. (perhaps from μασσω.)

Μάγος. ὁ. one of the Persian magi: a word equivalent with the Greek philosopher. a magician. 65. g. § Μάγικός. magical; belonging to a magician. 66. g. § Καταμάγινω. to bewitch, enchant. 66. f.

Μαζα. ἡ. a cake. 12. c. 102. f. It was properly meal kneaded with oil; and was inferior to ἄρτος, bread. (probably from μασσω, to knead.)

Μαῖα. ἡ. a nurse. § Μαιομαι. to act the midwife. 5. a. § Μαιωτρα. τα. payment or fee, to a midwife. 5. c.

Μαινομαι. to be mad. 4. e. 41. a. (hence maniac.) § Ἐπιμαιομαι. to be mad after. 91. f. § Ἡμίμανης. half-mad. 105. d.

Μακᾶρ, αἰρος, ὁ. ἡ. happy, fortunate. § Μακᾶριος. id. 11. f. 39. f. 69. d. ὦ μ. my good Sir. 45. a. 63. a. § Μακᾶρίζω. to pronounce happy. 56. e.

Μαλά. adv. very much. 14. a. "a monarch ought by no means, but a dead person ought by all means." 84. f. 86. a.—compar. μάλλον. rather. 22. f. better, more easily. 7. f.—superl. μάλιστα. especially, by all means. 15. f. 36. d. 16. c. ὅτι μάλιστα, ever so much—like the Lat. quàm maximè. 85. e. in τοῖς μάλιστα. 75. d. "among those

who were most so," i. e. of particularly high repute. So in Gall. in τοῖς μάλιστα θαυμαζοῦμαι ἄξιος. In the same sense the Greeks use in ἰλλοῖς, and the Latins imitating them inter paucos. Liv. xiii. 44.

Μαλός and ἄμαλός. tender, soft. § Μᾶλλος. soft. 96. a. § Μαλθακός. id. effeminate. 93. f. § Μᾶλλικια. ἡ. softness, effeminacy. 15. c. 92. d.

Μᾶλη. ἡ. the arm pit. 15. g. see n.

Μανδραγόρας, ου. ὁ. mandrake. 82. c. see n.

Μανθᾶνω. (takes tenses from μάθω.) to learn. to understand. 8. a. 24. d. 37. a. § Μᾶθητις, ου. ὁ. a disciple, scholar. 65. g. 100. g. § Ἀπομανθᾶνω. to unlearn. 27. c. § Ἐκμανθᾶνω. to learn thoroughly. 20. c. 75. b. § Ἐλμᾶθια. ἡ. ignorance. 15. b. 45. d.

Μαντις, ιος. and Att. ιως. ὁ, ἡ. a prophet, diviner. 12. a. 17. e. 66. a. 110. c. (probably from μαινομαι.) § Μαντική. ἡ. sc. τέχνη. the art of divination. 12. d. § Μαντινομαι. to deliver oracles. 12. b. § Μαντιμα. τα. an oracle. 25. d. § Προμαντινομαι. to divine, augur beforehand. 17. f. § Νεκρομαντεια. ἡ. necromancy, divination by consulting the dead. 62. § Φιλομαντις. fond of diviners. 39. a. § Ψευδομαντις. a false prophet. 26. g.

Μαραινω. to cause to fade. § Καταμαραινω. id. 88. d.

Μαρτυρ. ὁ. and μαρτυρος. a witness. 61. c. 96. b. (hence martyr.) § Μαρτυρομαι. to call to witness. 52. d. 98. g. the common ex-

clamation of a person protesting against violence, or injury offered to him. § *Μαρτύριον*. to be a witness, to testify. 61. d. § *Καταμαρτύριον*. to bear witness against. 61. e. 68. g.

Μασσω. to wipe. also to knead. *ἀπομασσω*. to wipe one down. 66. e.

Μαστιξ, ἴγος. ἡ. a lash, whip. 69. g. § *Μαστιζω*. to crack a whip. 90. d. § *Μαστίγιον*. to lash. 90. e.

Μαστροπος. ἰ and ἡ. a pimp, pander. § *Μαστροπιω*, and *μαστροπιω*. to prostitute, to pimp, to act the pander. 88. b.

Μᾶτην. adv. in vain. 28. c. 77. a. 89. a. § *Μᾶταιος*. vain, foolish. 12. a. 16. c. 24. e.

Μᾶχομαι. to fight. 25. e. 85. c. § *Μᾶχη*. ἡ. a fight, battle. 22. a. § *Μᾶχιμος*. warlike. 20. g. § *Μαχαίρα*. ἡ. a dagger, sword. 40. b. § *Περισμάχτος*. an object of contention. 39. b. 90. a. § *Ἄμᾶχος*. invincible. 37. f. § *Ἄξιμάχος*. worth fighting with. 22. g. 25. e. § *Ἰσσομάχια*. ἡ. a cavalry engagement. 22. d. § *Κατανυμάχιον*. to overcome in a sea-fight. 9.

Μιγάς, ἄλη, α. great, large. 37. d. 38. c. 37. g. "is high minded." compar. *μιζων*. 36. b. 44. c. contr. for *μιζοντις*. superl. *μιγισσος*. το *μιγισσος*, what is the greatest point. 5. c. also at most. 72. c. § *Μιγίτες*. το. magnitude, greatness. 22. d. § *Ἵπερμιγίθης*. excessively great. 99. e. contr. for *ὑπερμιγίθια*. § *Παμιγίθης*. very great. 7. c. 44. e. "very loud." 67. e.

Μεδῖμος. ἰ. an Attic measure for dry substances, containing 48 chaenices: something above a bushel. 103. d. (see n.)

Μεθ. το. wine. § *Μεθ*. ἡ. drunkenness. 105. c. § *Μεθωκω*. to make

drunk, intoxicate. 7. a. (*μεθω* is to be drunk.) § *Μεθύσος*. drunken. 102. b.

Μεραξ, ἄνος. ἰ and ἡ. a young person, generally a girl. § *Μεράκιον*. το. a boy, a lad. 34. e. § *Μεράκιος*. ἰ. id. 19. d. § *Μεράκιωδης*. childish. 76. e. 95. e. § *Μεράκιωομαι*. to play the child. 32. b. "you make a childish opposition to destiny."

Μερω. to divide, apportion. *ίμαρτας*, perf. p. Att. for *μιμαρτας*, it is allotted, destined. 42. d. *ίμαρτιν*. ἡ. destiny. 108. e. § *Μερος*. το. a part. 10. d. 24. g. *ἰν μερι*, in turn. 20. b. 84. g. § *Μερίζω*. to divide piecemeal. 2. f. § *Μερα*. ἡ. fate. 42. c. also a military division, or battalion. The Lacedemonian *μερη* or *μερα* consisted of 500 men. 100. d. § *Μεραω*. to destine, fate. 108. g.

Καταμερίζω. to divide into shares. 86. c. § *Δίμορσια*. ἡ. a double portion. 103. b. § *Τρίμορσια*. a triple portion. ib. § *Μιμψίμορος*. discontented, querulous. 86. f. 102. a. (from *μιμφομαι*.) § *Ἵκύνμορος*. short-lived. 44. d.

Μιλᾶθρον. το. a roof, a house. 62. d. (It is properly the middle beam of the roof, against which the rafters leaned; from *μιλας* black, because blackened by the smoke.)

Μιλας, αἰα, αἰ. black. 11. f. (perhaps from *μη* and *λαω* to see.) § *Μιλασηρια*. ἡ. blacking. 55. f.

Μιλω and *μιλω*. to be an object of care or concern. (used chiefly as an impers. in the 3d pers. sing. but occurs in the 1st in Hom. Od. i. 20.) 5. c. 13. c. 29. b. 40. e. *the God cares little about*. 110. f. § *Μιλιστη*. ἡ. care, exercise: object of attention. *Μιλισκω*. to exercise, practise. § *Ἐκμιλισκω*. to study, practise thoroughly. 6. a. § *Ἐπιμιλια*. ἡ. care, attention. 94. g.

Ἐπιμελωί. *carefully*. 69. a. 84. f. 89. g. Ἐπιμελισμαί. *to take care of, pay attention to*. 26. e. 87. f. 94. g. Μεταμελωί. *to be an object of subsequent regret*. 70. a. *they all repented of*.

Ἀμελῆς. *negligent, careless*. 24. c. Ἄμελως. *carelessly*. 83. c. Ἄμελιωί. *to be careless of, to neglect*. 18. d. 85. d. 52. d. *don't mind: never fear*. 54. d. (see n.) ἀμελιί. *used adverbially: truly, certainly*. 55. d. 57. b. *also for instance*. 64. g. 70. f. Ἀμελητή. *adv. carelessly*. 86. e. Ἀμεληστῆς. *to be neglected*. 85. a. Ἀμεληστῆτος. *unexercised, unpractised*. 37. a.

Μελλωί. f. ἤσω. *to be about to do a thing*. 28. d. "if I should have to pay." τα μελλονταί, *things future*. 12. b. 17. e. *to linger, to delay*. 4. f. 17. b. Διαμελλωί. *to linger*. 27. e. 50. a. 74. e.

Μελίς. το. (a member, limb.) *song, melody*. 4. c. 68. a.

Μεμφομαιί. *to find fault with, to blame*. 9. d. 57. e. Ἐπιμμεφομαιί. *id.* 29. g.

Μῆν. *indeed, truly: commonly answered by δῆ. pass.* Ἐμῆνται. *but*. 12. a. e. *indeed*. 68. a. Ἐμῆν. *but*. 5. f. 33. b. τι μῆν; *what then?* 10. d. ἤ μῆν, *really*. 90. e. οὐ μῆν καί. *but also, moreover*. 60. g. *see n.*

Μῆρος. το. *the mind, spirit, vigour*. ἘΔυσμῆρος. *ill-affected, hostile*. ἘΔυσμῆτως. *in a hostile manner*. 96. b. ἘἈμῆντος. *feeble, unsubstantial*. 46. c. 70. d.

Μῆνωί. *to remain, continue*. 5. c. 51. f. 85. e. *to lodge, or spend the night: in which sense also the Lat. maneo is used*. 6. e. Διαμῆνωί. *to continue*. 58. b. Ἐμῆνωί. *to abide by, to persevere in*. 98. b. Παρῆνωί. *to stay by one, to remain with*. 28. d. 70. g. 76.

f. ἘΠῆρῆνωί. *to await, to wait, to expect*. 55. b. 57. a. 69. d. ἘἸσπῆρῆνωί. *to await*. 22. a. *to stand one's ground*. 26. a. *to endure*. 61. f. 65. e.

Μῆρος. *middle*. 9. f. 60. c. 105. b. (see n.)

Μῆστος. *full*. 15. a. 41. f. 109. d.

Μεταί. *prep. followed by a gen. with: by an accus. after*. 9. b. ἘΜεταξῶν. *in the midst of, followed by a genitive: 16. e. "while we are talking."* 36. e. 80. f. *also followed by a participle: 6. b. "while they were praising him."* 7. e. 26. b. 57. a.

Μεταλλῶν. το. *a metal, a mine*, ἘΜεταλλῶνωί. *to dig in a mine*. 39. d.

Μετρηῶν. το. *measure*. 72. c. *rule, moderation*. 48. c. 88. a. *poetic measure, metre*. 63. c. 81. e. ἘΜετρηῶν. *moderate*. 100. d. 103. c. ἘΜετρηῶν. *moderately*. 94. d. ἘΜετρηῶζων. *to act moderately, or temperately*. 99. d. ἘΜετρηῶν. *to measure*. ἘἈναμετρηῶμαιί. *to recount*. 73. a. ἘἈπομετρηῶν. *to measure*. 20. f. 72. c. ἘΔιαμετρηῶν. ἢ. *the diameter of a circle. ἰν διαμετρηῶν, diametrically opposite*. 55. b. ἘΕμμετρηῶν. *in metre*. 63. c. ἘἘπιμετρηῶν. 103. d. (see n.)

Μῆ. *lest, not. pass. Interrog.* 81. a. ἘΜῆδῆς. and μῆτι. *neither, nor. used indiscriminately*. 56. a. *not even*. 2. b. 37. f. ἘΜῆδῆτωί. *not yet*. 78. a.

Μῆκος. Dor. μᾶκος. το. *length*. ἘΜακροῦ. *long*. 66. c. 68. d. 38. a. "ere long," *supply ἡμεῖσιν μακρᾶ χαιρῶν ἰπίων, to bid a long farewell*. 107. e. (see χαιρῶν.) *superl. μῆκιστος*. 19. b. 80. g. ἘἈπομηκῶνωί. *to extend in length or height*. 35. f.

Μῆλον. το. an apple. 8. e. also a sheep. 67. d.

Μηνιγξ, ἰγγος. ἡ. the membrane covering the brain: the dura, or pia mater. 5. b.

Μηρός. ὁ. the thigh: perhaps from μῆριον. § Μηριον. το. id. 85. a.

Μήτηρ, τιρως and τρως. ἡ. a mother. 2. c. § Μητροδιν. by the mother's side. 105. c.

Μηχος. το. a contrivance: perhaps from μῆδομαι, to consult. § Μηχῆτι. ἡ. art, contrivance, means. 18. f. 30. f. 63. e. a structure. 35. g. (hence machine, mechanism, &c.) § Ἄμηχῆτος. impracticable, not to be contrived. 33. e.

Μιαινω. to stain, to pollute. § Μιασμα. το. a pollution. 97. e. § Μιᾶρος. a polluted wretch, a rascal. 28. c. 52. f. 53. g. 61. b. § Καταμιαίνω. to pollute. 61. g.

Μιγννω, μιγννωμι and μισγω. to mix. § Ἀναμιγννωμι. id. 30. g. 73. c. § Συναμιγννωμι. to mix up with. 42. a. § Ἐπιμιγννωμι. to have intercourse with. 106. e. § Παραμιγννωμι. to blend. 67. e. § Ἀμικξια. ἡ. seclusion from intercourse. 97. c.

Μικρος. small, little. 13. a. 22. f. short. 42. d. 56. g. "by little and little." παρα μικρον. within a little. 76. g. μικροῦ. id. 68. a. 76. g. it is an elliptic expression, ὥστε μικροῦ διῖν, so as to want but little. σμικρος. the same with μικρος. 36. b. 75. a.

Μίμομαι. to imitate. 26. d. 71. f. 107. a.

Μισθος. ὁ. hire, payment. 6. f. 10. b. 33. c. 65. e. 84. g. "for hire." § Μισθωτος. a hireling. 84. d. § Ἵπομισθος. hired, for hire. 83. f.

Μίσος. το. hatred. 42. a. 95. a.

(probably from μισος.) § Μίσω. to hate. 45. d.

Μίτρα. ἡ. (a girdle.) a cap with a fillet. 105. c.

Μνᾶ, ᾶς. ἡ. a mina: an Attic weight and coin, equal to 100 drachmæ. The coin was worth about £3: 4: 7 of our money. 15. d. 103. b. 109. d.

Μναω, to remind. μνησμαι. to recollect, remember. 18. c. 69. b. 33. b. d. 36. f. to mention, relate. 80. g. § Μνημη. ἡ. memory, remembrance. 24. e. 52. c. "have you still in your thoughts," &c. § Μνημα. το. a monument. 52. e. 72. c. § Μνηστω. to mention, relate. 14. f. to think of. 37. g.

Ἀναμναω. to remind. 46. d. —ομαι. to recollect. 23. g. to be put in mind of. 34. d. § Ἵπομναω. to remind. 6. f. 73. b. —ομαι. to recollect. 49. f. § Ἵπομνησκειω. to remind. 69. c. § Ἀμνηστω. to forget. 100. e.

Μογος. ὁ. labour, toil. § Μογις and μολις. adv. with difficulty, scarcely. 5. f. 35. d. 13. b. 29. c. 30. f.

Μοχος. ὁ. an adulterer. 50. g. 68. d. (Lat. mæchus.) § Μοχια. ἡ. adultery. 61. c. 64. c. § Μοχιω. to commit adultery with, to debauch. 53. a. 64. d. 88. b.

Μολιω and μολω. to come, go. 62. d. § Ἀυτομολιω. to desert. 79. d. § Ἀυτομολος. a deserter. one who comes of his own accord. 51. e. see n.

Μολιβδος. ὁ. lead. 39. e.

Μονος, η, ον. alone, sole. 2. c. αὐτο μόνον, merely. 78. b. So our author in Hermet. §. 45. ἡμεις δι, οὐκ αὐτο μόνον καλοῦ, ἀλλὰ τοῦ παλλιστου διομιθα. a passage in which Gesner needlessly suspects the text. § Νονηης, 105. ὁ, ἡ. soli-

tary. 97. d. § *Μοιουω* and *μοιουωχι*. almost, all but. 56. d. 86. c.

Μορμω, οος, εὖς. ἡ. a *bugbear*, *hobgoblin*: an imaginary spectre employed by nurses for frightening children: also a sound emitted for the same purpose. § *Μορμολοττομαι*. to scare, frighten. 4. a.

Μορφη. ἡ. form. 105. e. § *Ἄμορφος*. deformed. 58. g. 71. b. 79. g. 92. a. § *Εὐμορφος*. handsome. 55. c. 61. b. 90. e. § *Εὐμορφία*. ἡ. comeliness, beauty. 92. c.

Μοῦσα. ἡ. a *Muse*. 4. b. § *Μουσικός*. musical. 6. c. § *Φιλομουσία*. ἡ. love of music. 10. b.

Μοχθος. ὁ. labour, toil. § *Μοχθῶω*. to toil. 64. g.

Μοχλος. ὁ. a bar. a long pole. 7. e. 86. g. 87. e. § *Μοχλιον*. το. a little bar, or lever. 79. e. § *Ἀναμοχλιωω*. to raise up as with a lever. 35. c. (We have also ὁ *ἔχλειω* and *ἔχλιωω* of similar significations. They seem to come from ὁ *ἔχλειω*, trouble, and *ἔχλιωω*, to move with trouble.

Μῦθαι. to rot from moisture, to rot. 27. a. (perhaps from ἰδωρ.)

Μῦθλος. ὁ. the marrow. 84. f.

Μυσω. to initiate in sacred rites. 63. f. (probably from μυσ.) § *Μυστηριον*. το. a mystery, which none but the initiated know. 108. a. § *Ἄμυητος*. uninitiated. 108. a.

Μυζῶω and *μυζῶω*. to suck. § *Ἐκμυζῶω*. to suck out. 84. f. (the verb *μυζῶω* properly signifies to breathe strongly through the nostrils with the lips closed.)

Μῦθος. ὁ. a word, speech. 94. f. a story, fable. 81. c. (hence mythology.) § *Μῦθωδης*. fabulous. 70.

b. *Παραμῦθιαμαι*. to console. 65. f.

Μῦκωω. to low, to bellow, as an ox. 10. f.

Μῦλη. ἡ. a quern or mill, for grinding corn. § *Μῦλον*. ὁ. a workhouse, where slaves were employed in grinding. 90. d.

Μῦριαι. οἰ. ten thousand. 25. g. (*μῦριαι*, with the accent on the penultimate, denotes a number indefinitely great; innumerable. But I consider this a distinction of comparatively modern grammarians.) § *Μῦριάς*, ἀδός. ἡ. a myriad. ten thousand. 22. a. 73. f.

Μῦρον. το. perfumed ointment. 45. f. (probably from *μῦρω*, to flow, drop, to pour tears.)

Μῦσος, ιος. το. a thing detestable: perhaps from μω. § *Μῦσομαι*. to abominate, abhor, to be disgusted with. 69. b. 77. e.

Μυττωτον. το. a sauce made of garlic. 102. a. (perhaps from the preceding.)

Μύχος. ὁ. a recess, inmost part. 90. c. (perhaps from μω.)

Μωω. to shut, close, as the lips or eyes. § *Καταμωω*. to close the eyes, to wink. 85. c. § *Σκαρδαμωτω*. to wink. perhaps from *σκαίρω*, to leap. § *Ἀσκαρδάμωκτι*. adv. without winking or closing the eyes. 60. g. 87. c.

Μωλωνψ, ωπος. ὁ. a wheal, the mark of a stripe. 76. d.

Μῶν. an interrogative particle. 10. d. 103. e. 106. d.

Μωρος. ὁ. a fool: perhaps ἀπο τοῦ μη ἐρεῖν. § *Μωραῖω*. to be a fool, or play the fool. 24. c.

N

ΝΑΙ. *yes.* 10. d. 14. c. see *νη*.

Νᾶος. ἰ. Att. *ναός.* a temple. 24. a. 83. a. 106. g.

Ναῦς, αὐς. ἡ. a ship. 37. c. (perhaps from *νω*, to heap. Hence Lat. *navis*.) § *Ναυτης*, ου. ἰ. a sailor. 10. a. 37. a. § *Ναυτικός.* nautical; naval. 57. f. § *Ναυτικός* to be sea-sick. 31. a. 37. c. to be sick of, disgusted at. 65. c. § *Ναυτιλία.* ἡ. navigation, voyage. 58. d. § *Ναυτιον.* το. a dockyard. 52. d. (from *ἄρα*, care, custody.) § *Αἰσθησις.* an absence from a ship. 32. e. 49. a.

Νεβρός. ἰ. a fawn. 4. d. (perhaps from *νω*, lately, and ἡ *βρα*, food.)

Νεκρός. dead. 6. e. a corpse. 19. e. 27. a. (perhaps from *νη*, a negative particle, and *το καρ*, the heart, life.) § *Νεκρικός.* belonging to the dead. 2. f. § *Νεκρός*, υος. ἰ. a dead person. 46. c. Hence the fictitious proper name *Νεκρωσις*, qu. a Ghostlander. 73. g.

Νεκτῆρ, ἄρος. το. nectar, the drink of the gods. 2. e.

Νεμω. to distribute. to feed. (trans.) *νεμομαι.* to have a share of. 105. a. § *Νεμον.* ἡ. pasture. 7. b. § *Νέμος.* ἰ. a law, institution, rule. (called so from its distributive justice.) 27. a. 34. c. 64. d. 88. a. c. § *Νεμίμος.* legitimate. 22. e. (see *ν*.) 109. f. § *Νεμιζω.* to judge, think. 23. f. 31. e. 34. c.

Διανεμω. to assign, distribute. 52. a. 100. a. § *Διανομη.* ἡ. a distribution. 105. a. § *Ἐνομος.* legal, legitimate. 109. b. § *Παρανομος.* illegal. 73. d. 57. b. "I will bring an action against you for illegal conduct." see *Æsch. contra. Ctes.* §.

3. § *Παρανομια.* ἡ. illegality. 97. d. § *Παρανομίω.* to transgress the laws. 98. d. § *Παρανομημα.* το. a transgression of the law. 106. e. § *Κληρονομίω.* to inherit. 18. a. 42. d. (see *κληρος*.) § *Κληρονομος.* ἰ. an heir. 31. e. § *Οἰκονομος.* ἰ. a house-steward. 87. d. (hence *economy*.)

Νεος, α, ου. new. young. 16. d. 21. f. 82. d. 88. a. novel, strange. 63. e. § *Νεότης*, ητος. ἡ. youth. 63. a. § *Νεωστῆ.* adv. lately. 63. c. at present, newly. 52. g. § *Νεωτα*, an accusative as if from *νω*, and always preceded by *εις* or *εις*. next year. 101. a. § *Νεῖσις*, εῦ. ἰ. a youth. 3. c. § *Νεανισκος.* ἰ. id. 31. c. § *Νεανίκες.* youthful, vigorous. 84. a. 104. c. § *Νεαλπης*, ιος. fresh. 70. d. § *Νεωστος*, or *νεωστος.* ἰ. a young bird. 90. a. § *Νεωστινιω.* to make a nest, to nestle. 107. c.

Νιωω. to nod. 55. f. to stoop. 69. c. 79. f. § *Νιωμα.* το. a nod, beck. 83. e. § *Νιωταζω.* to be drowsy. 65. d. § *Ἀνιωω.* to incline the head back. 65. d. § *Ἐνιωω.* to nod forward. *ib.*

Νιφος, ιος. το. a cloud: perhaps from the negative particle *νη* and *το φως*, light. *νεφλη.* ἡ. id. 37. b.

Νιω. to swim. 13. b. See another *νω* below. (hence Lat. *no*.) § *Νηχομαι.* id. 11. a. § *Διανηχομαι.* to swim across. 57. b. § *Ἐκνηχομαι.* to swim off. 9. d. (1st aor. m. 2d pers. sing.) § *Παρηνω.* to swim beside. 9. g.

Νιω. to heap up. 45. f. (also to spin: whence Lat. *neo*.) § *Νημα.* το. a thread. 42. c. d. 49. b.

Νη. a particle of asseveration with

an oath in the affirmative, as *με* in the negative. 1. a. 6. a. 23. b. 40. g. *yes*. 98. f. (In composition *μη* is a negative particle.)

Νηπιος, ὁ. ἡ. *an infant*. 31. f. (probably from *μη* and *σιπιον*. The Lat. *infans* is similarly compounded.)

Νησος, οὐ. ἡ. *an island*. 11. e. 41. c. (perhaps from *νη*.) Hence *Χερσονησος*, or *Χιερσον*, *a peninsula*; peculiarly the Thracian Chersonese. (*χιρρος*, or *χιερρος*, *uncultivated land, a continent*.) 108. d.

Νηφω, *to be sober*. 102. c.

Νικη, ἡ. *victory*. 6. c. 21. a. (perhaps from *μη* and *ικω*, *to yield*.) § *Νικω*, *to conquer, to gain the victory*. 3. e. 14. g. 26. b. d. *νικωστας λογος*, *convincing arguments*. 65. e.

Νιπτω, *to wash*: properly the hands or feet. § *Ἀπονιπτομαι*, *to wash off*. 55. f.

Νοθος, *an illegitimate child, a bastard*. 108. e. § *Νοθισω*, *to bastardize*. 106. e.

Νους, οὐ. ἡ. *contr. νῆς. the mind, thought, prudence*. 63. a. § *Νοιω*, *to think*. § *Ἐννοια*, *to conceive a thought, to think of, to consider*. 18. a. 57. d. 24. d. 43. a. 76. e. § *Ἐννοια*, ἡ. *a thought, sentiment*. 15. b. § *Ἐννοιω*, *to contemplate, consider, contrive*. 21. g. 33. g. 79. f. 108. f. § *Μετανοιω*, *to repent*. 13. b. § *Προνοιω*, *to take forethought*. 79. g.

Ἀγνοια, *to be ignorant*. 12. d. 25. c. 29. a. 87. d. (This and the following word rather come immediately from *γνωσκω* or *γινωσκω*, which however may be considered as formed from *νοιω* by the letter *γ* prefixed.) § *Ἀγνοια*, ἡ. *ignorance*. 34. b. 64. g. 42. a. (see n.) § *Ἀνοια*, ἡ. *senselessness, folly*. 12. a. 14. b. 31. e. 84. e. § *Ἀνοητος*, *foolish*. 65. f. 87. g. 93. f. § *Ἐθνοια*, ἡ. *good-will*. 84. f. § *Ἐθνοικος*, *benevolent*. 87. f.

Νοσος, οὐ. ἡ. *disease, sickness*. 44. a. (probably from *μη* and *σος*, *sound, safe*.) § *Νοστω*, *to be sick*. 1. c. 56. a. 99. c.

Νοστισω, *to return, to go*: perhaps from *νοσμαι*, id. § *Περισνοστισω*, *to go about*. 58. b. 86. f. 91. a. § *Συμπερισνοστισω*, *to go about with*. 32. e.

Νοτος, ὁ. *the south wind*. 10. c.

Νυμφη, ἡ. *a bride*. 11. e. perhaps from *νυ*, *lately*, and *φω*, *to appear*. (Hence *nymph*.)

Νυν, *now*. 25. c. εἰ νυν, *the men of this day*. 99. e. § *Ταυτων*, *therefore, then*. 15. d. 44. b. 68. g.

Νυξ, οὐκτος. ἡ. *night*. 6. e. *νυκτες*, *by night*. 2. e. and pl. 61. f. 66. e. where the use of the plural for the sing. is to be noted. So Xen. *Anab.* 1. 3. c. 1. εἰ τι δι ταυτα ην, σχιδου ησας μισας νυκτας. Hence *Lst. nox*, and *Engl. night*. § *Νυκτω*, *adv. by night*. 16. d. 88. b. § *Νυκτιος*, *nightly*. 67. e.

III

ΞΑΙΝΩ. *to card wool*. 1. d.

ΞΕΝΟΣ. either of those between whom the tie of hospitality subsists. a *guest*. 38. d. a *stranger*. 33. g.

104. b. *strange*. 40. e. § *Ξενης*, *presiding over hospitality*. 81. d. § *Ξενα*, ἡ. *the being a stranger or alien*. 106. d.

Ξίω and ξίω. to scrape, polish. 77. b. § Ἀποξίω, and ἀποξίω. to scrape off. 75. e. to polish, sharpen. 7. e. § Λιθοξίω. a polisher of stones, a stonemason. 75. d. 77. c.

Ξηρος. dry. 46. c. 88. f. (perhaps from ξίω.)

Ξίφος, σο. το. a sword. 5. f. 42. g.

Ξύλον. το. wood. a piece of timber, a stick. 28. c. 48. f. (perhaps from ξύω.)

Ο

Ὁ, ἡ, το. the article generally corresponding to our definite article the. pass. οἱ δε, but some. 45. f. 83. a. f. So οἱ μιν, some indeed. 26. b. followed by ἄλλοι δε. 16. f. ὁ δε, for αὐτοσ δε, 43. c. So τοσ μιν, 44. g. ὄδε (with an enclitic δε) demonstr. this. 80. b. τῷ, for τιν. see τισ.

Ὀβολοσ. ὁ. an obolus: a coin, the 6th part of a drachma, worth about 5 farthings. 18. f. 28. b.

Ὀγκοσ. ὁ. a tumor, swelling. 44. c. § Ὑπερογκοσ. excessively swollen. 87. f.

Ὀδοσ, οὐ. ἡ. a way. 19. b. 29. d. 49. c. It is often understood, as 17. b. 19. f. 25. b. 49. g. 83. f. 93. d. § Διεδῖω. to travel through. 29. f. § Ἐπανοδοσ. ἡ. a return. 52. f. § Ἐξοδοσ. ἡ. an exit, a passage out. 89. a. § Καθοδοσ. ἡ. a descent. 29. b. 64. a. § Παροδοσ. ἡ. a passage along. in παροδοσ, by the way, en passant. 3. b. § Περιοδοσ. ἡ. a period. 16. b. (see n.) § Προοδοσ. ἡ. a coming out. 69. d. 78. b. (see n.) § Τριοδοσ. ἡ. a place where three ways meet. 72. e.

Ὀδοσ, οσσοσ. ὁ. a tooth. 18. e. 55. b. 58. c. (Hence Lat. dens, dentis.)

Ὀδυρομαι. to lament, bewail. 27. e. 31. f. (perhaps from ἡ ὀδῶν, a

pain, pang.) § Ὀδυρομοσ. ὁ. lamentation, wailing. 49. a. § Ἀποδῶρομαι. to lament. 86. g.

Ὄζω. (Takes tenses from ὀξίω.) to have a smell, good or bad. From its 2d fut. ὀξῶ comes the Lat. odor. § Ὄσμη. ἡ. a smell, scent. § Ἐύοσμοσ. fragrant. 7. d.

Ὄσων. ἡ. linen, a linen cloth. 12. c. 90. a. a sail. 34. b.

Ὄϊ. an interj. of grief; sometimes of admiration or joy. ah! oh! § Οἶμαι. ah me! alas! 57. b. g. (supply ἰνικα.) § Ὀστροσῶ. id. 43. a. 57. g. (for οἶ, see ἰσ.)

Ὄγω. to open. § Ἀνογωσ. id. 65. g. 88. b. 90. b. § Διανογωσ. id. 45.

Ὄδω and οἰδω. to swell, to be swollen. § Διοἰδω. id. 72. g. § Ἐξοἰδω. id. 27. a.

Ὀικοσ. ὁ. a house, dwelling. § Οἰκία. ἡ. id. 43. c. 76. c. § Οἰκημα. το. (a habitation.) a chamber. 53. f. § Οἰκᾶδε. adv. homeward. 9. f. § Οἰκοθεν. (from home.) from the family. 77. c. § Οἰκιστροσ, ου. ὁ. a domestic, servant. 29. f. 53. f. 87. d. § Οἰκιοσ. domestic, a domestic connexion. 61. a. 77. c. d. one's own property. 71. e. § Οἰκίζω. to found. —ομαι. to have a settlement. 62. e.

Διοικῶ. *to regulate.* 73. c. § Μισθ-
οικῶ. *to remove one's dwelling.* 73.
b. § Μισθοκοῦς. ἴ. *a settler from*
another place. 104. b. § Μισθοκοῖον.
το. *the alien-tax, a tax imposed on*
settlers at Athens. 105. a. § Μισθ-
οικιζομαι. *to remove one's dwelling,*
to emigrate. 89. g. § Παροικῶ. *to*
dwell near another. 56. b. 72. g.
§ Συνοικῶ. *to dwell with.* 77. d.
§ Συνοικία. ἡ. *a family dwelling*
together. 55. e. § Ἀγροικός. *rustic.*
105. d.

Ὀϊκτος. ἴ. *compassion, pity.* 84. e.
§ Οἰκτιστος. *most piteous.* 16. g.
§ Οἰκτιζω. *to compassionate.* 97. d.

Ὀῖμος. ἴ. and οἶμος. ἡ. *a way, path:*
perhaps from οἶω, to bear, carry;
from which φέρω borrows tenses.
also a strain, song. § Προοίμιον.
το. *a prelude, preamble.* 76. c.
95. e.

Ὀίμωζω. *to bewail.* 16. c. 94. c. *to*
groan. 26. f. 28. a. οἶμωζεν σε κί-
λιω or λιγω was a stated phrase
in dismissing any one insultingly.
So *jubeo plorare*, Hor. l. 1. Sat.
10. v. 91. and l. 2. Sat. 5. v. 69.
as they now say "go hang your-
self." (probably from οἶμα.) § Οἶ-
μωγη. ἡ. *lamentation, wailing.* 68.
a. 73. a.

Ὀίνος. ἴ. *wine.* 45. f. (hence Lat.
vinum.) § Πᾶρονος. *intoxicated.*
102. b. § Παροῖνα. ἡ. *a drunken*
frolic. 106. a. § Ἐμπαροῖνω. 87.
d. (see n.) followed by a dative,
to insult one as in a drunken fit.
60. f.

Ὀίωμαι (contr. οἶμαι. 18. b.) f. οἶσο-
μαι. 1st aor. οἶσθην. *to think.* 8. a.
15. c. 16. c. (imperf.) 37. g. 70.
b. (2d pers. sing.) Hemsterhuis
shows other instances of this in-
terrogation inserted to animate the
language, as in Plat. Symp. πῶσθι
οἶσθε γὰρ με σωφροσύνησθε.

Ὀῖος, α, εν. *such as; what kind of*
person or thing. 46. b. 56. e. (see

n.) 77. b. 78. c. "whatever you
be." 86. a. "what a fine thing it
was." οῖος τι, or οἶον τι, often fol-
lowed by an infin. denotes a per-
son or thing *capable or possible.*
67. e. 4. c. 30. c. 44. c. 45. g.
(as well as they can) 53. d. In
this passage Kitzius supposes the
conjunction *si* joined with the in-
finitive ἵνα. But I conceive that
si has its own verb subst. under-
stood: "if it were a thing possi-
ble to be." § Ποῖος, α, εν. *what*
kind of person or thing? what?
52. e. g. § Ὀποιος. id. 29. a. 32.
d. § Τοῖος. *of such a kind.* § Τοῖου-
τος, τοιαύτη, τοιοῦτο and τοιοῦτον.
id. 2. c. 39. f.

Ὀῖονα. ἡ. *willow.* § Οἰοῖνισ. *made*
of willow twigs, wicker. 25. e.

Ὀῖστος. ἴ. *an arrow.* 3. d. (prob-
ably from οἶω, *to carry*, from which
φέρω borrows tenses.) For οἶστος
see φέρω.

Ὀίχομαι. f. οἰχνομαι. *to go off.* 8.
a. 40. c. 49. c. 54. a. it is pleo-
nastic in 13. ε. for περιτραπησι-
ται. So Dem. π. Εἰρ. ὅταν ᾖ ἰσι-
βατρία, ὡσαύτῃ εἰς τρυφάνην, ἀργυ-
ροὶ προσινγκησῆς, οἰχεται φέρου, κ.
τ. λ.

Ὀκλαζω. *to crouch, to sink on the*
knee. 30. d. (perhaps from κλαω,
to break.)

Ὀκνος. ἴ. *indolence.* § Ὀκνω. *to be*
indolent. to be backward. 61. f.
68. f. 83. b. 105. b.

Ὀκτώ. *eight.* § Ὀγδοκοντα. *eighty.*
50. f.

Ὀλβος. ἴ. *riches.* 94. c. § Ὀλβιος.
prosperous, wealthy. § Τρισελβιος.
thrice happy. 56. c.

Ὀλίγος. *little, few.* 34. b. 37. c. 38.
e. 60. a. "by degrees—by little
and little." 68. c. 83. a. 90. f.
85. c. "for a little."

Ὀλισθος. ἴ. *a slip.* § Ὀλισθησος. *slip-*

percy. 36. a. 92. f. Ὀλισθαίνω. to slip. § Ἀπολισθαίνω. to slip off. 11. a. § Διολισθαίνω. to slip. 55. d.

Ὀλλυμι and ἄλλω. takes tenses from ἔλιω. to perish, also to destroy. § Ὀλίθρος. ἰ. a destruction. also a wretch. 21. b. § Ἀπολλυμι. to destroy. 8. c. ἄπολλυμαι. to be ruined, to be lost, to perish. 4. f. 5. g. (perf. m. by an Attic reduplication.) 39. a. (2d fut.) 46. e. 51. g. § Ἀπωλία. ἡ. destruction. 21. g. § Γίγαντοκτονω. ἰ. destroyer of the giants, giant-killer. 83. b. (from γίγας, a giant.)

Ὀλολυζω. to cry out in lamentation. Hence Lat. ululo. § Ἀνολολυζω. id. 76. c.

Ὀλος. entire. 4. c. "on the whole, in short." 35. g. 60. d. 8. e. "all of gold." 62. d. (see n.) Hence our whole. § Ὀλος, adv. altogether, at all. 43. a. in short, on the whole. 3. b.

Ὀλυμπια. ἡ. Olympia, or Pisa, a city of Elis. 100. c. Ὀλυμπια. τα. the Olympic games there celebrated. 43. e.

Ὀμαρτή. adv. together: probably from ἑμοῦ and ἕρτω. § Ὀμαρτιω. to accompany. § Παρμαρτιω. id. 102. d.

Ὀμίλος. ἰ. a crowd. 68. e. 70. d. (perhaps from ἑμοῦ and εἰλιω, but rather from ἡ ἰλη, a band of soldiers; whence ἰλαδον, adv. and ἑμιλαδον.) § Ὀμίλιω. to have intercourse with. 23. d. 98. d. § Ὀμίλητης, ου. ἰ. a companion. 85. g. § Προομίλιω. to associate with. 79. c. 95. b. 97. e.

Ὀμιχλη. ἡ. and Ion. ἄμ. a dark mist. 48. d. (probably from ἑμοῦ and εἰλιω.)

Ὀμνυμι and ἑμνυμι. (takes tenses from ἑμομι.) to swear. 90. e. (dat. pl. part.) 109. f. § Ἐνωμοτος.

sworn, under an oath. 110. a. § Ἐσπνυμι. to swear, to confirm by an oath. 19. c. 99. b.

Ὀμος. similar, common, the same. § Ὀμῶς. similarly, alike. 46. c. But ἑμως, γέ, nevertheless, however. 3. e. 6. a. § Ὀμοῦ. altogether. 31. c. (see n.) 67. e. § Ὀμοιος. similar. 85. a. § Ὀμοιος, in like manner. 16. f. § Ὀμοιω. to compare. 44. d.

Ὀμφαξ, ἄκος. ἰ. an unripe grape. § Ὀμφακις, ου. ἰ. unripe. 50. c.

Ὀναρ. το. indecl. a dream. used often for κατ' ὄναρ, in a dream. 89. f. 96. g. § Ὀνειρος. ἰ. id. 69. c. 76. f. § Ὀνειρας, ατος. το. (not used but in the oblique cases.) id. 17. e. 45. a.

Ὀνειδος. εος. το. reproach: probably from ὄνω, ὄνω, or ὄνω, to censure, find fault with. § Ὀνειδιζω. to reproach. 1. b. 8. b. 22. e. 107. c. § Ὀνειδιστικός. reproachful. 37. a.

Ὀνημι. to profit, to avail. 2. a. ὄναμαι. m. to gain an advantage. 20. c. (imperf.) 47. d. 28. d. "I should be finely off."

Ὀνομα, ατος. το. a name. 43. d. (for το ἰν.) 47. a. In p. 39. b. it appears to be used for the thing, which bears the name: somewhat like the use of ῥημα in the Greek of the N. T. and the Hebrew רִבָּה. (Hence Lat. nomen.) § Ὀνομαζω. to name, call. 7. a. 20. f. 101. a. § Ἐπνομαζω. to give a name or epithet to. 104. e. § Μετονομαζω. to change one's name. 90. c. § Πολυωνυμια. having many epithets. 81. e.

Ὀνος. ἰ and ἡ. an ass. 73. f. 89. f. 105. e. (perhaps from ὄνημι.)

Ὀνοξ, ἔχος. ἰ. a nail. 18. f. (perhaps from νοσσω, to pierce.)

Ὀξύς, ἰα, υ. sharp. 4. e. ἄξω. adv. sharply, acutely. 45. b. (probably

from ξου.) § Περξίνω. to incense. 95. c.

Ὅπισω. adv. backward, back. 40. d. behind. 55. d. (for τοῖσιν.) § Κατοπισ. behind. 55. g. 68. c.

Ὅπλον. το. (any instrument.) a weapon. 14. g. 82. a. 100. d. § Ὀπλιῖται. το. heavy armed troops. 25. e. § Ἄνοπλος. un-armed. 101. d. § Ἀφοπλιζω. to disarm. 3. e. 5. f. § Ἐνοπλος. armed, arrayed in arms. 5. a. 14. f.

Ὄρτω. to roast. 69. g. (perhaps from πίπτω or πίσσω.)

Ὄπτωμαι. (m.) to see. 3. a. 29. c. 6. a. (2d pers. sing.) 15. a. 89. d. 87. g. pass. to appear. 56. d. (Hence optics.) § Ὀψις, ὤψ. ἡ. an appearance, aspect. 30. a. vision, sight. 81. a. § Ὠψ, ὠψος. ἡ. the eye, countenance. § Ὀφθαλμος. ἡ. the eye. 44. f. (probably compounded with ἄλλομαι, from the rapid motion of the eye.)

Κατόπτωμαι. to discern. 42. c. (2d pers. sing.) § Μισώπων. το. the forehead. 15. f. § Παροπίσις. a person or thing to be neglected. 85. a. § Περιόπτωμαι. to overlook, neglect. 33. a. (2d pers. sing.) § Περιώπη. ἡ. an observatory, place of observation. 34. a. § Προσπτομαι. to foresee. 78. f. (2d pers. sing.) § Προσψις. ἡ. aspect, look. 96. g. § Προσωπον. το. face, countenance. 4. a. 27. d. 66. d. § Προσωπιον. το. a mask. 71. g. 92. a. § Ἀντοπρσωπος. of the natural countenance. 92. a. § Εὐπρσωπος. handsome, comely. 77. b. 88. d. § Κυνπρσωπος. dog-visaged. 107. e. § Ἵπιροψία. ἡ. haughtiness. 14. a. 60. f. § Ἵπιροπις, ὤ. ἡ. haughty, contemptuous. 70. b. § Ἵπιροπιως. haughtily. 84. g. § Γλαυκῶπις, ἰδος. ἡ. azure-eyed. 5. c. (see π.) § Κυκλωψ, ὤπιος. ἡ. a Cyclops. 7. See Index. § Σκυθρῶπιος. stern-

looking, gloomy. 67. f. (from σκυθρῶπις, stern.) § Χάροπιος. having sparkling eyes. 3. d. (Homer applies it as an epithet to the lion, &c.)

Ὄραω. to see, to look. 5. d. 4. a. (compare 48. f.) 11. e. ἴρα μη, take care lest. 4. f. ἴρα σι, see whether. 21. f. ἴρας; look you. 37. a. § Ἀφοραω. to turn the eyes to. 80. d. § Ἐτοραω. to look. 48. f. (compare 4. a.) § Ἐφορεος. ἰ. an inspector, overseer. 51. c. § Καθοραω. to look down at. 34. a. (imperf.) § Παραραω. to overlook. 83. c. 98. d. § Ἵπιροραω. to overlook, scorn. 91. f. 94. e. § Ἵπιροραμαι. 3. f. see π.

Ὄργανον. το. an instrument. 6. d. (probably from ἰργον. Hence organ.)

Ὄργη. ἡ. passion, anger. 14. b. 42. a. 82. a. d. (the verb ἰργαω denotes the influence of any violent passion or desire: perhaps from ἰριγω.) § Ὄργιζομαι. to be angry. 4. f. § Ὄργιλος. choleric. 95. d.

Ὄργω. to stretch, hold out. 35. g. 98. a. e. ἰριγομαι. to covet. 92. e.

Ὄρθος. erect. 26. c. (perhaps from ἰρω.) § Ὄρθως. rightly. 34. c. § Ὄρθως. erect. 90. d. § Ὄρθω. to erect. 47. f. § Κατορθομαι. to be prosperous, successful. 27. a.

Ὄρκος. ἰ. an oath. 109. f. the thing sworn by. 53. d. § Ὄρκιος. presiding over oaths. 81. d. § Ἐπιόρκω. to perjure. 26. b. 63. d. 85. b. § Ἐπιόρκια. ἡ. perjury. 39. c. 90. f.

Ὄρμη. ἡ. impulse, impetus. 21. a. ardour. 78. e. (perhaps from ἰρμαι, the perf. p. of ἰρω.) § Ὄρμω. to rush. 10. f. 25. b. to set out. 22. f. 77. e. 81. c. 64. b. "I was impelled." § Ἐξορμω. to sally out. 20. d. § Προἰστίξορμω. to sally out before others. 30. b.

'Ορμα. ἡ. a fisher's line. 32. a.

'Ορμος. ἰ. a necklace. 106. f.

'Ορῆς, ἰδός. ἰ and ἡ. a bird: perhaps from ἔρω. ἕριον. το. id. 89. d. Hence 'Ασρος. ἡ. the name of a steep and high rock in India. qu. inaccessible even to the birds. 27. b.

'Ορεῖ, ἰος. το. a mountain. 4. c. 34. a. f. (perhaps from ἔρω.) § 'Ορεινός. hilly, mountainous. 93. c. § 'Τ. πωρεῖα. ἡ. the foot of a mountain. 84. b. 35. d.

Ορος. ἰ. a boundary, limit. 22. c. 43. e. 97. e. (Hence horizon.) § 'Ομορος. a borderer, a neighbour. 97. g.

'Ορυσσα and ἔρυσσα. to dig. 45. f. 67. d. § 'Ορυγμα. το. a trench, foss. 45. f. § 'Ασορττα. to dig up. 39. d. § Διορττα. to dig through, to break through. 101. c. § Καταρττα. to bury. 45. e. 51. f.

'Ορχισμαι. to dance. § 'Ορχηστus, υς. ἡ. dancing. 102. b.

'Ορω. to excite, rouse. ἔρωμαι. to rush. 74. e. (by sync. for ἔρωτα.) § 'Ορωδῶν. id. 37. c.

*Ος, ἡ, ὄ. pron. rel. who, which. pass. 28. b. "for having ferried you over;" qu. that for which I, &c. See n. ὄς for ἰ. 103. b. "to one—to another." § Οἷ. whither. 106. b. § Ποῖ; id. interrog. 93. d. 57. a. § Οὐ. where. Also gen. of the 3d pers. pron. defective in the nominative. of himself, of him. whence dat. ἰ. 104. a. From the plural of this word is formed the possessive. § Σπειρος. their. p. 110. a. § Ποῖ; id. interrog. 38. b. 54. d. πον, an enclitic. probably, perhaps. 19. a. 90. f. somewhere, 90. a. joined with ταχα in the same sense, 48. b. 80. g. joined with the interrogative ἰ id ἡσσυ. 31. g. ἰσσυ. where. 44. a. § 'Οθεν. whence, from what way. 98. c. § Πιθεν. whence. 22. g. 84. g. see n.

§ 'Οσσει, ἕτις, ὄ. τι. (The young student will observe that the neuter of this word is distinguished, by a comma interposed between its constituent parts, from the conj. ὄτι. So το, τι the article is distinguished from τοτα.) whosoever, whatsoever. who, what. Gen. ὄτου Att. for ὄττιος, 42. d. 36. e. Dat. ὄτη Att. for ὄτιου. 15. f. § 'Οτι. conj. because, that. 1. b. d. 16. c. ὄτι τι; why? 36. c. 54. e. οὐδὲν ὄτι μη, nothing but. 78. a. So Longinus § 44. οὐδὲν ὄτι μη κολακίς ἐκβανομὴν μεγαλοφυνῆς. ὄτι with a superlative marks the greatness of the quantity or number, like the Lat. quàm. 85. e. "ever so much." 103. f. § Διοτι. see δια.

Οσιος. sacred, holy. probably from the Æolic σιος, for θιος. § 'Ασσιος. imjious. 69. e.

'Οσος. how great. 70. c. ὄσοι, as many as. 20. c. μυρια ὄσα, ever so numberless. 101. f. ὄσον and ὄσα, adv. as far as. 5. e. 34. d. 47. f. § Πσος; how much? how many? 83. c. § 'Οποσος. as much, as many as. 13. b. 59. e. § 'Οποσῆς. how many times. 83. a.

'Οσσιον. το. a bone. 70. e. g. (contr. for ὄσσια.)

'Οσφραϊνμαι. to smell, to scent. 98. c.

'Οσφρυς, υς. ἡ. the back, the loins. 86. e.

'Οτι. when. ὄταν. id. 43. a. § 'Οσοτι. and ὄσοταν. id. 27. d. 77. b. 17. a. § Πότι; when? Ποτί. sometimes. on a time. at any time. 26. f. 44. b. 65. g. some time or another, at length. 44. c. 37. g. 38. b. (pleonastic.) § Δηποτι. τι δηποτι; "why, pray." 3. c. § Πωποτι. at any time, ever. 10. b. 89. f. μηδιπωποτι. never. 33. b. μηδιποτι. id. 68. g. § Τοτι. then.

'Ορεδῶν. to incite, excite. § Παροτρεδῶν. id. to stimulate. 105. b.

Ὀβ, ὀβκ, and before an aspirate ὀβχ. *not, no.* pass. ὀβχ ὀβως. see ὀβως. § Ὀβκουν and ὀβκων. 1. b. (see n.) ὀβκων, *so then, well then.* 10. e. 27. e. 15. g. § Μορονουχι. *almost, all but.* 56. d. 69. a. 86. c. § Οὐδε. *not even.* 8. b. 55. f. *neither, nor,* in which sense it is used indiscriminately with οὐτι. 1. d. 2. a. § Οὐδιστω. *not yet.* 30. g.

Ὀβας, ατος. τα. contr. οὐς, ὠτος. τα. *the ear.* 45. a. 74. c. 104. a. 90. e.

Ὀβν. *therefore, then.* pass. Combined with other particles. τριγαρον. 13. e. εὐμινων. *by no means.* 20. a.

Ὀβρα, ἦ. *a tail.* 105. f.

Ὀβρανος. ἰ. *the sky, heaven.* 6. e. 33. g. (perhaps from ὄρος and ἄνω.)

Ὀβρος. ἰ. *a guardian* : probably from ἡ ὄρα, *care.* § Φρουρα. ἦ. *a guard.* 67. b.

Ὀβτος, αβτη, τσῦτο. *a demonstrative pron. this.* a paragogic, often annexed to it. 50. f. 59. d. 96. e. ὦ οὐτος, and οὐτος, *hark ye! my friend!* 72. b. 101. b. 52. e. 57. a. 63. c. 60. a. and plur. 58. f. ταυτι, σουτι, for ταῦτα, τοῦτο. 15. a. 33. d. τῶτογτι, *this at least.* 52. d. § Οὐτω; and οὐτω. *thus, so.* 13. d. εὐτωσι. id. 54. c.

Ὀβιλω. *to owe.* 55. g. "that they do not demand debts from debtors."

Ὀβιλλω. *to increase.* Ὀβιλος, ιος. τα. *profit, advantage.* 100. a. 102. b. see n. § Ὀβιλιω. *to profit.* 44. g. 100. e. § Ἀνωβιλης. *unprofitable.* 97. f.

Ὀβις, ιως. ἰ. *a serpent.* 92. f. (perhaps from ὀπτομαι. compare δρακων.)

Ὀβρα. conj. *in order that.* 56. g.

Ὀβρος, ὕς. ἦ. *the eyebrow.* 15. f. 14. g. (contr. for ὀβρας.) 49. e. 101. e.

Ὀχος, ιος. τα. *a carriage* : perhaps from ἰχων. § Ὀχιωμα. *to ride.* 105. f. § Ὀχημα. τα. *a carriage, chariot.* 80. c. § Παροχιωμα. *to ride beside another.* 11. d.

Ὀχλος. ἰ. *a crowd, multitude.* 41. g. 65. b. 93. c. § Ὀχληρος. *turbulent, riotous.* 86. a. § Ἐνοχλιω. *to raise a disturbance, to disturb.* 28. f. 94. b.

Ὀψε. adv. *late.* 74. e. § Ὀψια, σκ. ὄρα. *evening.* 53. f.

Ὀψον. τα. *whatever is eaten with bread. victuals.* 101. g. 102. f.

Π

ΠΑΓΙΟΣ. ἰ. *a hill.* 98. d. 98. g. *the Areopagus.* see n. on p. 100. b. The court sat on Mars' hill, near the citadel, so called according to the fable from Mars having been arraigned there before the twelve Gods for killing Halirrhothius, the

son of Neptune. (probably from πηγυρι.)

Παις, παιδος. ἰ and ἦ. *a boy, or girl. a son, child.* 31. b. 3. a. 10. e. 64. b. 17. e. (see n.) § Παιδιον. τα. *a child.* 16. f. 27. e. § Παι-

δισκη. ἢ. a girl. 54. a. § Παιδισκαριον. το. id. 31. d. § Παιδικος. boyish. 80. g. § Παιδεια. ἢ. education, literature. 21. c. 24. f. 77. g. § Παιδων. to educate, instruct. 21. d. 24. e. 26. d. "literary men." 69. f. § Παιζω. to sport, play. 10. e. 58. d. § Παιδια. ἢ. sport, trick, play. 49. e. 75. e. 76. a. § Παιγνυ. το. a play-thing. 6. f. Αντιπαις. a grown-up boy. 80. f. § Ἀπαιδευτος. uneducated. 21. c. § Ἀπαιδευσια. ἢ. want of education. 59. g. § Συμπαιζω. to play with others. 10. e.

Παιω. to strike. 2. a. 54. a. 72. e. § Παραπαιω. to be mad. 32. b. 63. c. 88. d. § Ὑπερπαιω. to exceed, surpass. 61. f.

Πᾶλαι. adv. long ago, formerly. 6. d. 10. e. 60. b. 54. d. § Πᾶλαιος. old, ancient. 58. b. 70. d. 78. d.

Πᾶλη. ἢ. wrestling. 100. c. § Πᾶλαιω. to wrestle. 48. b. § Πᾶλαιστρα. ἢ. a place for wrestling, a gymnasium. 2. f. 14. c. § Καταπαλαιω. to throw in wrestling. 6. b. 37. f.

Πᾶλιν. again, back again. 74. e. παλιν αὐ, on the contrary. 64. d. § Ἐμπαλιν. on the contrary. 64. g. 88. a. 56. a. (for το ἱμπαλιν.)

Παλλαξ, ἄκος. ἰ. a young man. § Παλλακις, ἰδος. ἢ. a concubine. 52. a. 53. f.

Παλλω. to shake, brandish. 5. b.

Παππας, ου. ἰ. a father. Hence παπα. § Παππος. ἰ. a grandfather. 77. c.

Πᾶρᾱ. prep. with a gen. by, from. 84. g. with an accus. contrary to. 109. e. according to. 22. d. παρ' ἑνα, within one, wanting one. 49. f. so 49. g. "he was within so little of escaping." παρ' ἡμεραν,

day about. 2. f. Other more obvious meanings are easily collected from the context.

Πᾶρμα. ἢ. the cheek. 13. f.

Παρθενος. ἢ. a virgin, maiden. 5. c. 18. e. § Παρθενιω. to make one live in virginity. 88. c. —ομαι. to lead the life of a virgin. 87. a.

Πᾶς, ᾶσα, αν. all, every. το παν. wholly, universally. 64. g. 91. c. 50 τα παντα. 64. g. § Ἄπας. id. 11. d. § Παντη. altogether. 63. g. § Παμπαν. id. 101. d. § Παντως. absolutely, by all means. 17. b. 27. f. 59. c. § Πᾶν. altogether, very. 5. b. 10. a. 11. a. οὐ παν. not at all. 27. d. § Πανταπασι. altogether. 27. d. § Παντοθεν. on every side, in every respect. 77. g. § Πανταχοθεν. id. from every side. 98. c. 102. d. § Πανταως. of every kind. 11. e. 27. e. "and turned himself to every side." § Παντοδαπος. of every kind. 71. b. (from το δαπιδον. so ἄλλοδαπος.)

Ἐπιπαν. for the most part, generally. 59. f. § Παραπαν, and τοσαραπαν. at all. totally. 12. c. 88. a.

Πασσᾶλος. ἰ. and παπταλος. a peg, wooden pin: perhaps from πησσω the same as πηγνυμι. § Πρῶσπαπταλιω. to fix with pins: a mode of punishment, in which the limbs were distended and fastened with pins to the ground or to a wooden frame. 54. f. "you shall remain pinned to the mast."

Πασσω. to sprinkle, scatter. § Ἐπιπασσω or —αττω. to sprinkle upon. 11. e. § Χρῦσοπαστος. embroidered with gold. 71. g.

Πασχω. (takes tenses from πηνω and παθω.) perf. m. πιποθα for πιποθα. 1st f. πιπομαι for πιπομαι. to suffer. 7. a. 18. e. 19. e. 27. f. 30. f. "are subject to this." 84. d. "what has happened him that he," &c. 16. c. "a good voyage

to us!" 14. f. "what can I do?"
So 33. e. 64. b: 96. c. § Πάθος,
το. *passion*. 44. a. § Πιερκα-
βώς. *pathetically*. 98. g. § Ἡδονα-
βία. ἡ. *voluptuousness*. 15. c. 95.
a. § Καθόδουραβία. *to lose by voluptu-
ousness*. 22. f.

Πάρασσω. *to strike*. 28. c. (It seems
properly to denote the noise made
with the feet in trampling; per-
haps from ἰ πάρος, *a public road*.
see παρῖω.) § Πάταγος. ἰ. *a rat-
tling*. 82. a. § Πάταγμα. *to rat-
tle*. 82. e.

Πάτω. *to tread*. 36. a. § Κατα-
πατία. *to trample, tread down*. 57.
d. § Περιπατία. *to walk*. 29. b.
(Hence *Peripatetics*.)

Πάτριος, τοῦ, and πατρί. ἰ. *a father*:
which word is formed from the
Greek or Lat. by changing the
two consonants into their aspira-
tes. 7. a. § Πατρίων. το. *dimin.*
daddy. 74. c. § Πατρίς, ἰδος. ἡ.
a native country. 21. b. 38. f. 97.
f. § Πατρῴος. *paternal*. 21. a.
81. a. *native*. 21. b. see n. § Πα-
τρίς. *of one's country*. 109. e.
§ Μητροπατῆρ. ἰ. *a grandfather by
the mother*. 77. c.

Παύω. *to stop, (trans.) to make
cease*. —σμαι. *to cease*. 1. a. 2. a.
25. b. 44. f. 75. a. (hence *pause*.)
§ Ἀπαύω. *to give rest, relieve*.
35. b. 103. f. —σμαι. *to rest at
intervals*. 70. b. § Καταπαύω. *to
stop, trans.* 109. a.

Πάχυνς, ἰα, υ. *gross, corpulent*. 14.
c. 37. d. 87. f. (perhaps from πη-
χυμα.)

Πῆδη. ἡ. *a fetter*. 90. d. (probably
from πῶς.) § Πῆδω. *to fetter,
bind*. 43. b. 88. e.

Πῆδον. το. *the ground*: probably
from πῶς. § Πῆδον. το. *a plain*.
47. b. c. 70. c. § Πῆδος. *cham-*

paign. 20. e. § Στρατονίδον. το.
a camp, an army. 5. b. 93. d.

Πιζᾶ. ἡ. *the sole of the foot*: prob-
ably from the preceding. § Πι-
ζος. *on foot*. 30. a.

Πυθω. *to persuade*. 77. g. 85. f.
—σμαι. *to be persuaded, to obey,
comply with*. 34. c. 78. d. 103. a.
(perf. m. *πειθω*. *to rely on,
trust*.) § Πιθέω. *credible*. 35. f.
persuasive. 65. c. § Πιστις. ἡ.
faith, trust, assurance. § Πιστιον.
a thing to be complied with. 96. c.
"I must comply." § Πιστιον. *to
believe, credit*. 22. d. 41. b. § Πισ-
τιωτα. pl. for πιστιωτων. *credit is
to be given*. 99. d. So Od. λ. 455.
ὄν τις πιστα γυναῖκα.

Απαυθω. *to persuade*. 19. c. § Παθα-
πειθω. *to overpersuade*. 51. d. § Ἀ-
πειθω. *to disobey*. 4. f. § Ἀπίθανος.
incredible. 34. g. 101. c. 82. c.
where it is applied to a person, con-
cerning whom a thing is not to be
believed. So Æsch. παρὶ Παπαρῆ.
ἀπίθανος ὄντος ἐν ὄψει αὐτῶν.
§ Ἀπιστιω. *to disbelieve, discredit*.
12. c. 80. b. § Ἀπιστος. *faithless,
perfidious*. 26. b. *incredible*. 72. f.
§ Ἀπιστία. ἡ. *faithlessness, treach-
ery*. 22. e. § Ἀπιστως. *treacherously*.
95. a. § Ἀπιστιος. *trust-worthy,
deserving credit*. 59. d. 68. g.

Πιναω. *to be hungry*. 87. c. (per-
haps from *πεινα*.)

Πιρασμαι. *to try, endeavour*. 7. c.
77. g. 51. c. *to make trial of one*.
4. e. (2d pers. sing.) *to have expe-
rience*. 4. f. 35. f. 78. a. (perhaps
from *πειράω*.) § Ἀπειρασμαι. *to
make trial*. 90. e.

Πιρω. *to pass through*: probably
from *πειρω*. § Πιρος. ἰ. *a passage*.
17. g. *income*. 75. c. § Περιζωμαι.
to produce. 65. c. *to gain, acquire*.
78. a. (2d fut.) § Πορμα. ἡ. *a
journey*. 63. b. § Πορματος. ἰ. *a*

ferryman. 16. b. 18. f. 22. b. § Πορθμιον. το. a ferry-boat, packet. 9. f. 28. d. § Πορθμια. τα. ferry-money. 28. b. § Διαπρω. to transfix. 3. f. (fem. part. 1st aor.) 30. b. (part. 2d aor.) § Διαπορω. to be in perplexity. (see ἄπορω.) 64. e. § Διαπορθμίζομαι. to ferry over. 28. b. § Ἐμπειρια. ἡ. experience. 75. d. § Ἐμπειρος. experienced. 78. d. § Ἐμπορος. ὁ. a merchant. 105. c. (see π.) § Ἐμπορία. ἡ. traffic. 39. c. (hence emporium.) § Ἄπειρος. ἡ. inexperience. 76. c. § Ἄπειρος. to be at a loss, to be in difficulty—as a person who knows not how to pass. 70. f. 81. e. § Ἄσπερῶ. ἡ. perplexity. 42. a. 64. g. difficulty of circumstances, penury. 72. d. § Ἄπορος. perplexed, difficult. 15. b. 32. a. § Ἐύτοριον. and —ομαι. to have an easy supply. 108. c. § Ὀδοιπορος. ὁ. a traveller. § Προδοιποριον. to clear the way before. 11. d. § Συνδοιπορος. a fellow-traveller. 31. a.

Πιλάγος, ιως. το. the sea, ocean. 8. d.

Πιλάς. adv. near. πλησις. near. a neighbour. 41. g. § Πλησιον. near. 3. f. 48. e. ἰ πλησιον. a neighbour. 55. g. 71. d. § Πλησιαζω. to approach. 92. g. 94. f.

Πιλικος, ιως. ἡ. an ax. 4. e. 15. e.

Πιλιδης. of a livid colour. 61. g. (from πιλος or αιλος. black.)

Πιλτη. ἡ. a buckler, a light shield. 30. b. § Πιλταριον. το. a small target. 25. e. Πιλταστης, ου. ἰ. a targeteer. 30. b. § Πιλταστικον. το. a body of targeteers. 25. f.

Πισω. to send. 3. b. 93. e. to escort, to form a procession. 10. c. § Πομπη. ἡ. a procession. 10. b. 71. a. (hence pomp.) § Πομπιστω. to go in procession. 71. a. § Ἀναπιστω. to send back or up. 45. g. 66. a. 73. e. § Ἀποπιστω.

and —ομαι. to send away. 2. b. 69. a. § Διαπομπιστω. to continue in a procession. 71. c. § Ἐκπιστω. to send off. 39. a. § Καταπιστω. to send down. 22. b. 91. a. 110. a. § Μιταπισπομαι. to send for. 9. e. 21. c. § Παραπιστω. to escort, conduct. 8. d. 67. b. § Νικροπομπος. ὁ. an escort of the dead. 2. e. 48. a.

Πιθος, ιως. το. grief. 44. a. 90. c. (perhaps from παθος, as λιδος from λαιος.)

Πισομαι. to labour, to be employed. § Πισος, πτος. ὁ. poor. 40. e. 54. c. 83. d. § Πισια. ἡ. poverty. 40. a. 81. c. 86. d. § Πισος. ὁ. toil, labour. 44. f. § Πισω. to labour. 64. g. 78. a. 103. f. § Πόνηρος. wretched. 44. a. Πονηρός, (with the accent on the last syll.) wicked. 59. c. 73. e. § Πονηρος. wretchedly, in a wretched condition. 102. c. § Πονηρια. ἡ. wickedness, dishonesty. 22. e. § Ματαιοποια. ἡ. vain labour. 15. b. § Παμπονηρος. very wicked. or perhaps rather very severe. 87. a. § Φιλοπιστως. laboriously. 95. c.

Πιντι. five. § Πιμπαζω. to count: from the five fingers. § Ἀναπισμπαζομαι. to revolve in the mind. 62. c. 69. c.

Πιτλος, ὁ. a cloak, a robe. 11. a.

Πιστω and πισσω. to boil. to digest. § Πιστιμος. ripe, mellow. 50. d. § Ποτῆνον. το. a round thin cake, used in sacrifices. 48. d.

Πιρῶ and πικαν. beyond. 48. c. § Πικαν. to pass over, also to sell. § Περαισομαι. to cross over, to get across. 67. d. 68. a. § Πιρῆς, πτος. το. a limit, end, termination. 71. f. used adverbially (a prep. being understood) for in the end, finally. 17. f. 109. a. § Πικρασκυ, formed by redupl. from πικρος, and that by sync. from πικρω, to sell. 3. b.

§ Ἀντιπικρας. *opposite*. 58. e. "to the opposite side."

Πικρῶ prep. *about, around, concerning*. 10. d. 67. b. "we were employed about." (compare 66. f.) 84. e. "his want of discrimination with respect to friends." § Πικρισσος or πικριστος. *superfluous*. 13. b. 45. c. 94. a. (from πικρῶ denoting superiority.) § Πικρῶ. an enclitic; generally equivalent with our *ever*, as in *however, whatever*. 102. b. see n. Expletive, and imbodyed with other words: as ἰτιπικρῶ. 91. f. ἰτιπικρῶ. 37. d. ἰπικρῶ. 4. e.

Πικρῶν adv. *last year*. 58. a. 100. d.

Πισταω and πιστανυμι. *to expand, spread*. 16. b. (probably from πισταμαι.) § Ἀναπισταω. *to throw open*. 86. f. 92. d. 97. a. 89. b. see n. § Ἐκπισταω. *to stretch out, extend*. 7. f. 101. e.

Πιταμαι. *to fly*. 42. a. (see ἰσταμαι.) § Παραπιταμαι. *to fly beside*. 11. b. § Περιπιταμαι. *to fly around*. 41. g. 45. g. 68. c. § Προσπιταμαι. *to fly to*. 90. a. § Χαμαιπιστις. see πιστω.

Πιτρα. ἡ. *a rock, stone*. 7. c. 85. g. 91. f. (hence *petrify*, &c. and the proper name Πιτρος, *Peter*. q. d. *stony, rock-built*.) § Πιτρῶν adv. *like rocks*. 82. f.

Πιγνυω and πηγνυμι. *to fix, to stiffen*. 80. b. § Διαπηγνυμαι. 22. b. see n. § Ἐμπηγνυμι. *to fix in*. 6. d. § Συμπηγνυμαι. *to compose, put together*. 6. d. § Ναυπηγικός. ὁ. *a ship-wright*. 15. e.

Πηδαω. *to leap, spring*. 5. b. § Ἀναπηδαω. *to leap up*. 55. f. 66. b. § Ἐπισπηδαω. *to spring upon*. 99. d. § Ἐπιπηδαω. *to bound over*. 89. e.

Πηδον το. *an oar*. § Πηδάλιον το. *a rudder*. 16. b.

Πηρα. ἡ. *a wallet, bag*. 13. d. 18. b. 28. g.

Πηρος. *maimed*. § Πηρωσις. ἡ. *the loss of any organ*. 8. b.

Πῆχυς, ἰος. ὁ. *the arm, from the hand to the elbow, the handle of a lyre*. 6. d. *a cubit, a measure of about 18 inches*. 56. d. § Δικαπηχυς, ἑκοσαπηχυς, &c. *of ten, twenty cubits*. 83. c. 30. c.

Πίθηκος. ὁ. *an ape*. 107. f.

Πίθος. ὁ. *a tub*. 18. b. e. 89. a. 98. e. (perhaps from πινω.)

Πικρῶς. *bitter*. 35. f. 53. e. 54. c.

Πίλος. ὁ. *a cap*. 62. d. 66. g. (hence Lat. *pilosus*.)

Πίμιλη. ἡ. *fat*: probably from πινω, ἰος. *fat*. adj. § Πίμιλης. *fat*. 87. f.

Πῖνος. ὁ. *dirt*. § Πῖνῶρος. *dirty*. 77. e. 84. b.

Πῖνω. (or πινω.) takes tenses from πωω. *to drink*. 7. d. 19. c. 25. a. 48. a. *πινωμενος*. part. 2d fut. m. the common form in this and a few other verbs, instead of *πινόμενος*. 46. b. § Ποτεω. *to drink*. 66. e. 102. f. Ἐπιπινω. *to drink off*. 101. g. § Ἐπιπινω. το. *a drinking cup, goblet*. 56. c. § Καταπινω. *to swallow*. 90. c. § Προσπινω. *to drink to one*. 107. d. § Συμπωσιον το. *a banquet*. 1. a. 8. c. *a banquetting room*. 2. d. § Συμπωσις, ου. ἡ. *a bottle companion*. 99. c. § Συμπωτικός. *convivial*. 98. f. § Ἀπωτες. *without drinking*. 62. b. 88. f. § Φαρμακοπωσις. ἡ. *a drinking of poison*. 72. g.

Πιπταω. (f. πινω. 2d f. πινῶ. perf. πιπτωκα.) *to fall*. 10. a. 42. f. 81. e. § Πιτωμα. το. *a fall*. 42. f. § Εἰσπιπταω. *to fall into*. 88. g. § Ἐκπιπταω. *to fall out or from*.

18. e. 41. d. § Ἐμπίπτω. to fall into. 9. c. ἱμπίσει. neut. part. 2d aor. to rush or plunge into. 10. g. 11. f. to fall upon. 34. b. 37. c. 90. d. to fall in with, light upon. 90. e. 91. c. to be thrown into. 110. b. § Συνμπίπτω. to fall in along with one. 14. a. § Ἐπίπτω. to fall upon. 36. e. § Καταπίπτω. to fall down. 41. e. 42. e. § Περιπίπτω. to meet with. 18. a. § Περσπίπτω. to occur to one. 48. c. § Χαμαιπίπτης. low, groveling. 79. f.

Πίσσα and πίττα. ἡ. pitch. 98. a.

Πῶν, οἶος. fat. superl. πιστάτος. 85. b.

Πλάγιος. transverse, oblique. 17. g. 34. b. (probably from πλαζω, to turn aside. trans.)

Πλάη. ἡ. wandering, error. § Πλάναμαι. to wander. 33. a. 91. a. § Ἀποπλαναίμαι. to wander from. 73. b. "I have been led far away from."

Πλάσσω and πλαττω. to form, mould. § Πλαστική. sc. τέχνη. the art of moulding. 75. g. § Ἀναπλαττω. to form. 75. f. 110. c. § Ἐπιπλαστες. feigned. 31. d.

Πλάτῃς, ἰῆ. v. broad. 54. a. (see χρεμπτω.) § Πλαξ, ἄκος. ἡ. a tablet, slab. 76. b. § Πλάκοις, ἑστος. ἰ. contr. πλακοῦς. a cake. 102. b. (hence Lat. placenta.)

Πλακω. to plait, braid. hence Lat. plicō. § Πλοκάμος. ἰ. plaited hair, tresses. 83. b. § Ἐπιπλακω. to tie to. 42. c. § Ἐπιπλακῆ. ἡ. a tying, fastening to. 42. e. § Συμπλακομαι. to engage with, encounter. 21. a. § Συμπλοκῆ. ἡ. an engagement, conflict. 30. b. § Πολυπλοκος. complicated, perplexed. 15. b.

Πλιος, and Att. πλιως. full. § Πλη-

ρης. id. 40. g. 68. a. § Πλιων and πλιων. (given as a comparative to πολυς.) more numerous, more. 43. g. (contr. for πλιονα.) πλιον φερω, to have an advantage. 20. c. ἰπ. πλιον, for a longer time. 44. b. 48. c. ἰπι πλιον γιγισθαι, to proceed to a greater degree. 109. b. § Πλιῖστος. (a superl. given to πολυς.) most numerous, most. 67. g. 103. f. (see ὄτι) § Πληθος, υος. ἡ. the multitude. 41. f. § Πληθος, ιος. το. a multitude, a great number. 56. c. 109. d. also the same with ἡ πληθος. 73. g.

Ἀναπλιος. Att. ἀναπλιως. full. 56. g. 68. a. 77. a. 86. g. § Ἀναπληρω. to fill up. 81. e. § Ἀναπληρω. to fill. 63. c. 82. c. (1st fut. p.) § Ἐμπληθω. id. 103. d. 109. c. § Ἵσπλιος, Att. ιως. full. 76. d. § Ἀπληστία. ἡ. insatiableness. 102. b.

Πλιω. f. ιυνω. to sail. 8. c. 9. f. 28. c. (see n. on p. 40. d.) § Πλιος. ἰ. contr. πλους. a voyage. 28. c. 31. a. § Ἀναπλιω. to sail away or back. 7. b. 47. g. § Ἀποπλιω. to sail away. 47. f. 58. e. the Attic 1st fut. m. for ἀποπλινομαι. § Διαπλιω. to sail over. 17. f. 22. b. 24. c. 58. e. § Εἰσπλιω or ἰσπλιω. to sail into. 67. d. § Ἐπιπλιω. to sail against. 21. c. to be on board. 68. b. § Ἐπιπλα. τα. moveables, goods which can be transported by sea. 13. c. § Καταπλιω. to sail down. 17. a. 39. d. § Καταπλος. contr. καταπλους. ἰ. a voyage downward. 16. a. 47. e. § Συμπλος and συμπλους. ἰ. a fellow-sailor. 33. a. § Ἐὐπλιω. to have a good voyage. 17. a. 57. d.

Πλην. adv. except, but. 31. f. 85. b. πλην ἄλλα. id. 66. d. 98. b.

Πλησσω and πληττω. to strike. § Πληγη. ἡ. a stroke. 3. c. 4. e. 28. f. § Ἐκπλησσω. to strike with terror. 3. c. 42. b. 11. a. (part.

2d aor. p.) § Καταπλῆσσω. id.
25. d.

Πλῆθος, ου. ἡ. a brick. an ingot. 39.
a.

Πλοῦτος. ὁ. wealth, riches. 9. f. 14.
e. 24. g. plur. 69. a. hence the
name of *Plutus*. 85. d. § Πλου-
τιζῶ. to enrich. 89. b. 91. b.
§ Πλουτιῶ. to be or become rich.
9. f. 32. a. 84. g. 99. e. (Attic
opt.) § Πλουτητιῶ. 96. c. "I
must be rich." § Πλουσιος. rich,
wealthy. 17. b. 86. a. § Ἵταρι-
πλουτιῶ. to be excessively rich. 86.
a. 98. c. § Νισοπλουτος. 84. c.
see n.

Πνω. f. ἔνω. to breathe, blow. 10.
c. § Πνωμα. το. breath, air, wind.
34. b. 44. c. § Πνωσιπαι. to
pant, to be out of breath. 48. g.
98. c. § Ἄσπνω. to draw breath,
respire. 3. b. § Ἀσπνω. to ex-
hale, breathe. 105. d. § Ἐμπνω.
to have breath in one. 52. b.
§ Ἐμπνωος, ουτρ. —ου. breathing,
living. 63. a. § Ἐσπνω. to blow
upon or over. 10. d. § Περιπνω-
μωια. ἡ. a peripneumony, an in-
flammation of the lungs. 42. g.

Πνῶγω. to choke, suffocate, strangle.
to choke with vexation. 53. e. § Ἀ-
ποπνῶγω. id. 19. a. (2d aor. p.)
46. f. 57. b. 86. g. 108. b.

Ποα. ἡ. herbage, grass. 66. e.

Ποβια. to desire, want. 45. d. 53. e.
§ Περιποβητος. very desirable. 86.
d.

Ποιω. and —ομαι. to do, to make.
4. d. 6. e. 33. a. 13. d. 108. e. εἰ
ποιῶν τινα, to benefit one. 9. d. 18.
a. see n. ποιῶν περι πολλου, 98. c.
"I would give a great deal."
§ Ποιητιῶ. a thing to be done. 34.
c. § Ποιητης, ου. ὁ. a poet. 34. d.
71. f. § Ποιητικος. poetical. 35.
a. 82. a. § Ποιητικως. poetically.

35. d. § Ἀντιποιημαι. to claim.
8. f. 77. a. § Εἰσποιω. to intro-
duce. 105. d. § Πιριποιω. to gain,
acquire. 79. b. § Προσποιημαι. to
pretend. 20. f. § Προσποιησις. ἡ. a
pretence. 26. g.

Θαυματοποιος. ὁ. a juggler, a dealer
in miracles. 80. b. § Λογοποιω. to
talk, report. 40. b. § Παιδοποιημαι.
to get children. 88. d. 101. a.
§ Χρυσοποιος. ὁ. a worker in gold,
a goldsmith. 40. e. (more usually
called χρυσοχος.)

Ποικῆλος. various, variegated. 31. f.
41. f. 71. a. 92. a. 107. f. § Ποι-
κιλω. variously. 102. e. § Διαποι-
κιλος. clad in a party-coloured robe.
69. d.

Ποιμην, ενος. a shepherd: perhaps
from το πῶν, a flock. § Ποιμῖον.
το. a flock. 7. b.

Ποινη. ἡ. vengeance. a vengeful
power. 67. e. 68. d. (hence Lat.
pœna.)

Πολιμος. ὁ. war. 22. f. 29. f.
§ Πολιμῖος. hostile. warlike, mili-
tary. 20. b. see n. an enemy. 21.
c. 31. d. 52. a. § Πολιμῖω. to
fight, to be at war. 47. a. 50. e.
§ Προσπολεμῖω. to war against, to
attack. 40. e.

Πολισ. to turn. § Πολος. ὁ. the
pole, round which the heavens ap-
pear to turn. the heavens. 35. b.
§ Πωλιω. to sell. § Ἐμπολιω. to
turn money in traffic. to gain,
make. 33. f. 48. a. 59. g. § Λιπο-
λος. ὁ. a goatherd. 105. e. (from
αιξ. q. v.) § Λιπολιον. το. a flock
of goats. 48. f. § Ταριχοπωλιω. to
sell pickle. 72. d. compare with
70. d. (see ταριχος.)

Πολιτος. grey. 66. b.

Πολις, ιος and ιως. ἡ. a city. 14. e.
g. 20. e. 36. b. § Πολιτης, ου. ὁ.
a citizen. 60. f. 78. b. 100. a.
§ Πολιτευα. ἡ. a civil constitution,

right of citizenship. 109. c. (hence polity, &c.) § Συμπολιτευομαι. to live with, as a denizen of the same state. 42. a. § Ἀκροπολις. ἡ. a citadel. 38. c. 100. f.

Πολυς, and πολλος. many, much. 3. g. πολλά, used adv. for πολλακις, often. 4. d. ἐκ πολλοῦ, sc. χρόνου. of a long time. 10. e. οἱ πολλοί, the multitude, the generality. 45. c. 37. d. τα πολλά, generally, in most parts. 13. a. 73. a. (see πλειων and πλιστος under πλειος.) § Πολλακις. often, many times. 9. e. § Παραπολυ. by much. very much. 11. b. 21. a. § Προπολλου. a long time ago. (προ πολλοῦ χρόνου.) 91. c. § Παμπολυ. very much. 73. b.

Πομφολυξ, υγος. ἡ. a bubble. 44. b. (probably from φλυω, to bubble up; whence ἀναφλυω.)

Πορτος. ὁ. the ocean, sea. 37. c.

Πορνη. ἡ. a prostitute, strumpet: perhaps from πικραω, to sell. § Πορνιδιον. το. dimin. 90. e.

Πορπη. ἡ. a pin, clasp. § Ἐμπορπαω. to button up. 24. e. 41. b.

Πορρω. adv. before, far off: probably from πορρωθεν. from a distance. 27. d. 31. f.

Πορφυρα. ἡ. purple. 56. b. § Πορφυρις, ἴδος. ἡ. a purple garment. 2. a. 13. f. 24. e. § Πορφυριος, and contr. —οῦς. purple. adj. 41. b. clad in purple. 89. f. 69. d.

Ποταμος. ὁ. a river. 20. f. 36. b. (perhaps from ποτος, drink.)

Ποτιρος, ρα, ρον. whether, which of two. 40. b. § Ὀποτιρος. id. 77. c.

Ποτμος. ὁ. fate, fortune. § Εὐποτμια. ἡ. good fortune. 79. b.

Ποῦς, οδος. ὁ. a foot. 6. d. 14. d. 27. e. "by the foot." τα ἰν ποσιν, the things that are before one. 22.

a. 24. b. a foot space. 72. c. a rope called the sheet, fastened to the lower corner of the sail, to extend and retain it. 34. b. § Πεδαιος. of a foot space. 47. c. § Ἀναποδιζω. to walk back. 66. f. Ἀκροποδητι. adv. on tiptoe. 30. f. § Ἀδραῖτιδες. το. a slave. 72. e. § Ἀργυροποις. having silver feet. 56. c. § Ἀρτίποις. sound in the feet. 91. d. (ἀρτιος, sound, perfect: from ἀρτω.) § Ἀυτοποῦς. on one's own feet. 90. f.

Πρεῖος. mild, gentle. § Πρεῖως. mildly. 76. c. § Πρεῖοτης, ητος. ἡ. mildness. 78. e.

Πρασσα and —τω. to do, effect. 7. b. 36. b. 3. a. "how she does." ἰὼ πραττειν, to be prosperous. 43. a. 83. g. § Πραγμα. το. business. 2. c. 46. a. a matter, affair. 11. a. 21. f. τα πραγματα, trouble. 96. d. § Πραξις. ἡ. an action. 24. g. 78. d. § Διαπραττομαι. to perform, perpetrate. 61. e. to effect, obtain. 66. a. § Συνδιαπραττω. to take part in managing. 2. f. § Ἀπραγμων. without trouble, easy. 74. e.

Πρεπω. to be suitable or becoming. 62. a. 75. c. § Διαπρεπω. to be distinguished for excellence. 97. a. § Ἀπρεπης. unbecoming, unsuitable. 1. a. (neut. pl. contr.) § Δουλοπρεπης. servile. 70. b. 79. e. § Εὐπρεπης. becoming. 77. b. 79. e. § Μεγαλοπρεπης. magnificent. 10. b.

Πρεσβυς, υος and ιως. ὁ. an old man. 5. e. (hence presbyter, &c.) § Πρεσβυτης. ου. ἰ. id. 33. c.

Πρηθω. to burn. § Πιμπρημι. id. § Ἐμπρηθω. id. 101. c. § Ἐμπιμπρημαι. to burn with passion. 54. a.

Πριταμαι. to buy, purchase. 19. c. 89. e. 97. c. 106. b.

Πριτω. adv. before. 36. f. followed by an infin. before that. 2. e.

Πριῶν. to cut with a saw. § Πριῶν, *ivos. ἰ.* a saw. 15. e. § Ἐμπεριῶν. to grind the teeth, to gnash. 80. a. § Ἄσπερξ. adv. tenaciously, tooth and nail. 65. e.

Πρῶ. prep. before. 71. d. also for. § Πρῶριον. previously, before. 22. g. "not until you hear me." followed by πρῶ, 64. a. § Πρῶτος. foremost, first. 23. b. το πρῶτον, or in one word, τοπρῶτον, at first. 36. d. τα πρῶτα. the first place. 38. f. the chief. 94. e. (see n.) 102. d. πρῶτῶ. adv. first. 50. b. 77. d. § Πρῶτιον. το. the first place. pre-eminence. 102. d. § Πρῶσω. adv. forward. 55. f. § Πρῶσθιν, and ἰμπρῶσθιν. before. 25. a. 71. f. § Πρῶν. adv. lately. 1. d. 38. e.

Προῦατος. το. (a quadruped. in general.) a sheep. 7. f.

Προῦξ, κος. ἡ. a gift. peculiarly a marriage portion. 99. b. § Προῦκα, taken adv. κατὰ being understood, gratis, gratuitously. 28. e.

Προς. prep. to. 60. f. in addition to. 52. a. towards. 60. g. with a gen. by. 56. g. 58. e. 61. a. 85. d. 86. g. 75. d. "my uncle by my mother." used in asking, in the name of. 12. d. 27. c. 33. c. with an accus. in comparison of. 26. c. 36. g. 87. f. see n.

Προῦτᾶνς, ιως. ἰ. a magistrate. 73. c. (see n. on 109. b.) § Προῦτάνιω. to hold the office of prytanis. 109. b.

Πταίω. to stumble. § Διαπταίω. to stammer. 77. f.

Πτιρον. το. a wing. 17. a. 96. e. (perhaps from πτερομαι.) § Ἰτασπιρον. winged. 80. c. 6. f.

Πτῆσσω. to strike with terror. (It is commonly derived from πταίω, to terrify; but they both seem of the same family with πταίω.) § Ἰτασ-

πῆσσω. to be in terror, to tremble at. 22. g. 23. e. 42. b. 83. e.

Πτυσσω. to fold. § Πρῶσπτυσσωμαι. to embrace, fold in the arms. 6. b.

Πτύω. to spit. § Ἄπασπύω. id. 66. d. § Καταπτύω. to spit upon. 54. a. to scorn. 74. d.

Πτωσσω. to be timid. see πτῆσσω. § Πτωχος. ἰ. a beggar. 70. a. poor. 32. a. § Πτωχισμα. to beg. 72. d.

Πύγη. ἡ. the buttock. 30. e.

Πύθιν, ιως. ἰ. the bottom of a vessel. 18. e. (probably from πύθω. to rot.) From πύθω also perhaps was derived the name of the serpent Python, which Apollo was said to have slain with his darts: whence § Πυθίως, Pythian: an epithet of that god. 17. e. 39. a. § Πύμᾶτος. last, hindmost. 55. b.

Πύλη. ἡ. a gate. 62. e. § Πύλων, ιως. ἰ. id. 69. d. § Πρὶπύλον. το. a court-yard before the door, a vestibule. 62. d.

Πυξ. adv. with the fist, in boxing. 100. c. (perhaps from πτυσσω.)

Πῦρ, ἄρος. το. fire. (which word seems formed from the Greek.) 1. b. § Πύρα. ἡ. a funeral pile. 40. f. 45. f. § Πύρσω. to burn in the fire. 7. e. § Πύρετος. ἰ. a fever. 42. g. 51. b. § Πύρεσσω and πυρεσσω. to be sick of a fever. 108. d. § Πύραμις, ἰδος. ἡ. a pyramid. (from its likeness in form to a flame.) 45. e. § Ἄπύρος. without fire. 3. d. § Ζωπύρον. το. a kindling, to keep fire alive. 82. g.

Πυργος. ἰ. a tower: perhaps from πυρ. § Πυργιον. το. a turret. 97. c. § Εὐπυργος. having fine towers. 46. f.

Πυρρίχιζω. to dance in martial movement. 5. b. The Pyrrhic dance, πυρρίχη δρχησις, was called so from the name of the inventor.

Πωγων, *aves. ἰ. the beard.* 15. a. d. 101. e.

Πῶλος, *ἰ. the young of an animal, a colt. Hence foal.* § Πωλικός. *drawn by colts.* 100. c.

Πῶμα, *το. a lid. cover. a stopper.* 7. c.

Πῶς; *how?* 7. e. as an enclitic joined with other words, *somehow, in some way.* 69. c. § Ὅπως. *how.* 88. e. "is it possible that such a man should not seem," &c. *ὅρα frequently understood before it, see that you.* 99. d. 54. d. (see n.) *οὐχ ὅπως, not to say, much less.* 30. f. 38. a.

P

ῬΑΒΔΟΣ, *ου. ἡ. a rod, wand.* 6. e. 48. f.

Ῥάπισ, *ἰδος. ἡ. a rod: of the same meaning with ῥαβδος, and probably of the same family.* § Ῥάπιζω. *to strike with a rod or stick.* 56. a. (Hence *rap.*)

Ῥια and ῥία, *adv. easily: perhaps from ῥίω.* § Ῥάδιος. (formed from ῥηϊδιος.) *easy.* 5. d. compar. ῥίαν. superl. ῥίστος. 75. c. § Ῥάδιως. *easily.* 8. e. *ῥαδίον. compar.* 60. g.

Ῥιγκω, *to snore.* 33. b.

Ῥικω, *to incline.* 17. e.

Ῥίω, and —ομαι. *f. ἴσω. to flow.* 26. f. 48. g. (See below ῥίω, *to speak, and its derivatives.*) ῥύω. *f. ῥύσω. id.* § Ἀμφιῤῥος. *surrounded by water, sea-girt.* 41. c. § Ἀπύρρω. *to drop out from.* 3. e. § Διαῤῥω. *to leak, to run out.* 13. a. 18. e. § Διαῤῥω. *id.* 18. d. § Εἰσῤῥω or ἰσῤῥω. *to flow into, stream in.* 74. f. § Εἰσῤῥω. *id.* 89. a. § Ἐπιῤῥω. *to flow in.* 89. a. § Ἐπιῤῥη. *ἡ. an influx.* 88. g. § Καταῤῥω. *to flow down.* 97. b. § Πιῤῥω. *to flow round.* 36. b.

Ῥίω. *f. now. to speak.* § Ῥημα. *το. a word.* 16. a. § Ῥῆσις. *ἡ. a speech.* 66. c. § Ῥητωρ. *ἰ. a rhetorician, orator, pleader.* 2. f. 16. a. 68. f. 95. e. § Ἀπῤῥητος. *secret, not to be divulged.* 63. e. 67. a. § Δι-

αῤῥητη. *adv. explicitly, plainly.* 105. a. § Ἀῤῥητος. *not to be spoken.* 61. f. § Παῤῥησια. *ἡ. (qu. παρῤῥε.) freedom of speech, boldness.* 15. g. 18. c. 40. e. § Παῤῥησιαζομαι. *to speak boldly.* 86. b. § Παῤῥησιαστῆς. *ἰ. a free speaker.* 105. b.

Ῥησσω and ῥηγνῶμι. *to break.* § Ῥάκος, *ισ. το. a torn garment, a rag: which word is derived from the Greek.* 93. g. § Ῥαγδαίος. *impetuous.* 82. f. § Ἀναῤῥηγνῶμι. *to burst open.* 67. f. § Ἀποῤῥηγνῶμι. *to break.* 42. e. (part. 2d aor. p.) 44. d. § Διαῤῥηγνῶμι. *to burst.* 45. b. (subj. 2d aor. p.) 96. d. § Ἐκρηγνῶμι. *to burst.* 44. b. c. (2d aor. p.) § Ἀῤῥηκτος. *not to be broken.* 51. c. 55. d.

Ῥίγος, *ισ. το. severe cold, a chill.* § Ῥίγων, *to be chilled.* 56. a.

Ῥιζα. *ἡ. a root.* 84. f. § Ῥιζοτομος. *a cutter of roots.* 1. c. (from τιμω.)

Ῥίς, and ῥίς, *ἴν. ἡ. the nose, nostril.* 85. b. 105. e. (perhaps from ῥίω. The word *rhinoceros* is compounded of ῥίω and κίρας.)

Ῥίπτω. *to cast, fling, throw.* 2. b. 10. a. 33. a. § Ἀναῤῥίπιζω. *to rekindle, properly by whirling the ignited substance.* 84. a. § Ἀποῤῥίπτω. *to fling away.* 13. d. (see

n.) 55. f. 105. b. (see n.) ἀποστρέψω. id. 86. d. § Συγκαταστρέψω. to cast down along with. 35. f.

Ρυθμός. ὁ. regularity of movement, rhythm, the flow of a verse. 84. e. § Εὐρυθμός. regular, well-proportioned. 79. f.

Ῥύπος. ὁ. dirt. § Ῥύπων. to be dirty. 65. a.

Ῥώνω and ῥώνωμι. (takes tenses from ῥώνω, the primary idea of which was exertion in moving.) to strengthen, invigorate. 94. a. 95. c. § Ἐπιῤῥώνωμι. to strengthen, to encourage. 96. f. 81. c.

Σ

ΣΑΓΗΝΗ. ἡ. a drag-net, a net. 90. c. (perhaps from σαττω, to load, cram.) § Σάγηνω. to take in a net. 91. c.

Σαίρω. to sweep. 2. d.

Σάλος. ὁ. the high sea: probably from ἄλος. § Σάλλω. to agitate, shake. 67. f.

Σανδάλιον, and σανδαλιον. το. a sandal, a woman's slipper. 2. a.

Σαρισα. ἡ. a long spear, used by the Macedonians; a pike. 30. c. d.

Σαρξ, κρέας. ἡ. flesh. 88. d. pl. colloqs of flesh. 14. d. § Πολυσαρξος. fleshy, brawny. 14. ε.

Σατραπης, ου. ὁ. a satrap, lieutenant-governor. a Persian word. 24. d. 31. g.

Σάφης, εως. ὁ, ἡ. clear, distinct, manifest. 76. g. 110. e. (perhaps from σαος and το φως.) § Σάφως. clearly, distinctly. 35. e. 105. a. superl. 61. e. § Ἀσάφης. obscure, indistinct. 66. d.

Στίω, στίνω, and στίνωμι. to extinguish. 98. a. § Ἀποστίνωμι. id. 44. b. (2d aor. formed as if from στήμι. this tense has often, as here, a passive signification.)

61. g. 82. a. § Καταστίνωμι. id. 98. a.

Σίβω. and —ωμι. to reverence, to worship. § Ἀσιβία. ἡ. impiety. 63. f. § Ἀσιβής. impious. 54. a. 69. a. § Εἰσιβία. ἡ. piety. 78. e.

Σιῶ. to shake, agitate. § Σισμός. ὁ. an earthquake. 82. e. § Ἀποσιῶμαι. to shake off, throw off. 30. c. 83. g. § Ἐσιῶ. to shake off. 97. g. see n. § Ἐπισιῶ. to shake at one. 3. e. 82. e.

Σιλαί, ατος, and ας. το. splendour, light, blaze. § Σιληνη. ἡ. the moon. 66. c. "beginning with the new moon."

Σιμνος. venerable, respectable, grand, dignified. 4. b. 14. g. 66. b. 78. e. 18. c. 21. d. 38. a. 44. f. (perhaps from σίβω.) § Σιμνως. grandly. 56. d. 71. f. § Ἀσιμνος. irreverend, undignified. 30. a.

Σῆμα, ατος. το. a sign, mark. § Σημιον. το. a mark. 59. g. 106. c. a seal. 86. g. 87. b. 90. b. § Διασηματω. to point out. 68. c. § Ἐπισημος. distinguished, conspicuous, remarkable. 24. e. 29. e. 46. d. stamped, coined. 52. c. 96. g. § Κατασηματωμαι. to seal. 89. g. § Ἀσημος. obscure, indistinct. 67. f. 70. e. unstamped. 38. d.

Σπῶν. to rot, putrefy. § (Σαπρός and) σαθρός. rotten. 18. d. 58. b. 72. e. § Ἐποσαθρός. somewhat rotten, unsound. 13. a. § Σπῆια. ἡ. the cuttle-fish:—when pursued, it discharges a black fluid, which conceals it from its enemy. 51. b. § Κατασπῶν. to let rot. 87. g.

Σίγη. ἡ. silence. § Σίγα. to be silent. 104. b.

Σιδῆρος. ὁ. iron. 40. a. b. § Σιδῆριος, and contr. —ῶς. made of iron. 87. a.

Σίλλων, and σιάλων. τα. spittle. 54. b.

Σίμος. flat-nosed. 105. c. (Hence Lat. simia.)

Σινδῶν, ὄνος. ὁ. fine linen. 107. f.

Σίτος. ὁ. corn, meal. το εἶτος. bread. § Σίται. τα. food. 66. e. § Πᾶρᾶσιτοι. ὁ. a parasite, a sycophant who frequents the tables of the rich. 19. a. 86. c. § Ἄσιτος. without food. 58. b. § Οἰκοσίτος. fed at home. 75. b.

Σιωπή. ἡ. silence. 34. c. 86. b. § Σιωπαῶν. to be silent. 63. f. 99. b. § Ἀσιωπαῶν. id. 8. f. § Κατασιωπαῶν. to keep silence, to pass in silence. 104. d.

Σκαζῶν. to be lame. Hence probably § Σκαίος. left, opposed to right. also absurd, stupid. 54. e. unlucky, mischievous. 94. d. 99. a. § Σκαίωτης, πτος. ἡ. perverseness, mischievousness. 98. a. § Ἐπισκαζῶν. to limp. 33. a. 89. c.

Σκαίω. to skip, dance. § Σκιρταῶν. to bound. leap. 10. f. § Σκιρτητικός. skipping, dancing. 103. e.

Σκαπτῶν. to dig. 84. b. 86. b. 93. c. also to excavate. § Σκάπανος, ἴως. ὁ. a digger. 84. d. § Σκάφος, ἴως. το. a boat, a vessel. 10. a. 14. d. (hence skiff.) § Σκάφιδιον. το. a little boat. 13. a. 37. f.

Σκελλῶν, and σκελλῆμι. to dry. § Σκελος, ἴως. το. the leg-bone, from being bare of flesh. the leg. 68. b. 72. g. 91. e. § Σκελίτες. ὁ. skeleton. 70. f. Hence the fictitious proper name Σκελισίων. 73. f. § Σκληρός. hard, tough. 76. b. 77. b. § Ἀποσκλημι. to dry up, waste away. 31. b. § Ἐπισκελιζῶν. to trip up. qu. to put the leg under. 37. f.

Σκεπτομαι. to look about, to consider. 85. f. (perhaps from ἴστρομαι.) § Σκεπτιον. a thing to be considered. 33. g. § Σκεψίς. ἡ. a consideration, subject of consideration. 75. c. 104. b. § Σκοπή. ἡ. an observatory, an eminence from which we take a view. 34. c. a view, prospect. 34. f. § Σκεπια. and —ομαι. to consider. 75. a. 88. a.

Ἀποσκοπιαῶν. to view from a distance. 31. f. § Διασκοπτομαι. to consider, think of. 73. b. § Ἐπισκοπτομαι. to visit, go see. 3. b. to look, examine. 6. a. 50. e. 59. c. § Ἐπισκοπιαῶν. to oversee, survey, examine. 13. c. 36. a. 59. e. 64. f. (hence episcopus and bishop.) § Περισκοπιαῶν. to look about for. 34. a.

Σκιπῶν. to cover. 90. a.

Σκιῶς, ἴως. το. a utensil, a vessel. 55. e. § Σκιων. ἡ. dress, habitations. 9. d. (see n.) 71. c. § Σκιναζῶν. to furnish. to prepare. 56. c. § Διασκιναζῶν. to equip. 71. a. § Ἐνσκιναζῶν. to equip. 66. g. § Ἐπισκιναζῶν. to repair. 85. f. 89. c. § Κατασκιναζῶν. to construct, make up. 76. a. § Παρασκιναζῶν, and —ομαι. to provide, prepare. 40. c. 47. f. 67. c. 71. b. § Συσκιναζομαι. to pack up. 83. b. (Lat. vasa colligere.)

Σκηνη. ἡ. (a tent.) a theatre, stage. 71. e. (probably from σκία. Hence scene.)

Σκηπτομαι. to lean upon: probably from σκαπτω. § Σκηπτρον. το. a staff. a sceptre. 6. c. 107. c. § Ἐπισκηπτω. to give a charge. 23. f. 51. f. 93. a. § Παρασκηπτω. to strike aside, to fall aslant. 85. g.

Σκία. ἡ. a shadow. 68. g. 69. e. a shade, ghost. 68. c. § Ἐπισκίαζω. to overshadow, cast a shade upon. 92. a.

Σκολοψ, οσος. ὁ. a stake. § Ἀνσκολοπιζω. to impale, to kill by spitting on a stake. 41. d. 50. g.

Σκοτος. ὁ. darkness. 33. d. 48. d. § Σκοτινος. dark. 90. a.

Σκῦτος, ος. το. a hide, skin. § Σκῦτῆλη. ἡ. a lash, whip. 76. c. 80. a.

Σκωπτω. to rally, jest upon. Hence scoff. § Ἐπισκωπτω. to scoff at. 29. a. § Φιλοσκωμων. fond of raillery. 98. f.

Σμᾶξᾶγιω. to make an uproar, to resound. § Ἐρισμᾶξᾶγος. loud-resounding, loud-crashing. 81. e. (from ἰρι, very, much.)

Σμιρδῖνος. terrible, dreadful. § Σμιρδᾶλλος. id. 82. a.

Σμηῆτος, ος. το. a swarm of bees, a bee-hive. 41. g.

Σμηχω and σμαω. to wipe. § Ἄωσμηχω. id. 102. a.

Σμῖλη. ἡ. a knife. 55. f. 58. c.

Σοῖσω. to drive. 48. f. to speed one's course. 3. c. § Ἀνασοῖσω. to throw back. 101. f.

Σοος, and σᾶος. (contr. σῶος.) safe. § Σωζω. to save. 8. c. 40. b. § Σῶιτης, ἡρως. ὁ. a saviour, deliverer. 83. f. § Πρῆσωζω. to preserve. 82. f. § Ἄσωτος. a profligate, spendthrift. 56. f.

Σοφος. wise. 24. f. (perhaps from

σοος and το φους.) § Σοφία. ἡ. wisdom. 16. d. 18. c. 25. a. § Σοφιστης, ον. ὁ. a sophist. 21. d. 27. f. 85. f. § Κατασοφίζω. to trick, impose upon cunningly. 8. b. § Πανσοφος. made up of wisdom. 102. d. § Φίλοσοφος. ὁ. a philosopher. 15. a. 59. d. § Φιλοσοφία. ἡ. philosophy. 85. c. § Φιλοσοφω. to be a philosopher. 60. a. 103. c. § Προσοφισσοφω. to philosophize upon. 85. g.

Σπᾶρσσω, and —αττω. to tear in pieces. 69. g. (perhaps from σπαιρω, to be convulsed.)

Σπαργᾶνον. το. the swathing of an infant, swaddling-clothes. 5. f.

Σπασω. to drag, draw. Hence spasm. § Σπᾶθη. ἡ. a weaver's instrument, by which the woof, when thrown in, is drawn to the warp and struck close. § Σπᾶσω. to squander. 57. g. (it seems literally to mean, to thicken cloth in weaving.) § Ἀνασπασω. to draw up. 16. b. (imper. perf. p.) 42. e. to tear up. 34. e. § Συνασπασω. to help in drawing up. 57. d. § Ἀντισπασω. to drag against. 49. c. § Ἀποσπασω. to drag, or tear, away. 43. c. 55. c. to draw aside. 74. c. to withdraw, retire, 45. c. (in this use we understand ἑαυτους, and the passage in 74. c. may be similarly interpreted. So in the Dial. Θῆω κρις. § 5. μιταξυ λογωι ἤδη πολυ προιοντις ἀπισπασαμιν τῶν ἀσπιρων.) § Διασπασμαι. to tear asunder. 3. g. 25. b. 76. g.—pass. to be distracted. 2. c. § Ἐπισπασμαι. to draw to one. 53. g. to assume. 11. b. to draw in, as water. 25. a. § Κατασπασω. to draw down. 27. e. 7. d. "I sunk down to sleep." § Συσπασω. to draw together, to contract. 87. a. see n.

Σπιρω. to sow. 80. d. § Σπιριμα. το. seed. 82. g. Ἄωσπιρω. to cast seed. 80. d.

Σπιδω. f. σπισω. to make a libation, to pour out as an offering to the gods. 53. c. 67. e. 97. e. see next word. (hence perhaps our spend.)

§ Σπονδη. ἡ. a libation. a treaty, because the ratification of it was accompanied with libations to the gods. Hence σπονδας σπιδις, to conclude a treaty. 97. e.

Σπιος, ιος. το. a cave, cavern. Hence Lat. specus. § Σπηλαιος. το. id. 7. d. 12. d.

Σπριχω. to urge, hasten. § Ἐπισπριχω. to urge on. 43. c.

Σπιδω. to hasten. 16. e. (perhaps from σπιω, the same as ἰσπω, or ἰπω, to follow.) § Σπειδη. ἡ. earnest pursuit. 42. f. σπειδη, dat. earnestly. 43. c. 77. g. 20 κατα σπειδην. 88. g. haste. 49. a. serious attention. 79. a. § Σπουδαζω. to be earnest. 44. f. 74. e. pass. to be earnestly pursued or sought. 39. d. § Ἐπισπιδω. to hasten on, urge on. trans. 48. g. § Πισιουδαατος. an object of great attention. 95. g.

Σπιθη, ἡρος. ὀ. a mark. 82. a.

Σταδιον. το. (a stadium, or length of 625 feet.) a race course. 37. e. 89. e. (perhaps from ἰστημι.)

Σταζω. to drop, distil. § Σταγυς, ονος. ὀ. a drop. 82. f.

Στάφισ, ἰδος. ἡ. a dried grape, a raisin. ἀσταφισ. id. 50. e. see n.

Στιγω. to contain, hold. 18. e. 89. a. (also to cover: whence Lat. tego.) § Στιγος, and τιγος, ιος. το. a roof. 36. e. 97. b.

Στιλω. to tread, trample. § Στιλαζω. to stow, stuff. 50. b.

Στιρα. ἡ. barren, childless. 88. c. (perhaps from στιριω.)

Στιχω. to proceed in order. § Στιχοι. ὀ. a line, a verse. 35. a.

Στιλλω. to equip. 12. c. 107. f. "clad in," &c. to send on an expedition, to send. 47. d. (2d aor. p.) στιλλομαι. p. is also to undertake an expedition, to go on an errand. 102. g. στιλλω is also to contract, draw in. to furl a sail. 34. b. § Στολος. ὀ. an expedition, an armament. 21. c. § Στολη. ἡ. dress, garb. 38. a. 63. b.

Ἀποστιλλω. to send, despatch. 89. g. 90. g. (hence apostle.) § Ἐπιστιλλω. to send a letter. 24. f. (hence epistle.) § Μισαστιλλομαι. to send for. 39. g. § Συστιλλω. to gather in, contract. 72. d. § Ἐπιστιλλομαι. to keep one's self in, to be reserved. 104. f. "without any reserve." § Εἰσπληης. well-equipped, decent. 101. f. § Νεκροστολιω. to escort the dead. 47. d.

Στινος. strait, narrow: perhaps from τινω. § Στινω. to groan, moan. 29. e. 31. d. § Στιναζω. id. § Στιναγμος. ὀ. a groan, sigh. 31. e. § Ἐπιστιναζω. to groan. 58. a. § Δυστηνος. wretched. 3. a.

Στιριω. to deprive, bereave. 32. d. 43. f. 49. b. § Στιρισκω. id. 71. e.

Στιριον. το. the breast, chest. 30. d. (probably from στιριος, firm, solid.)

Στιρω. to encircle, crown. 71. b. § Στιφᾶνος. ὀ. a crown, wreath. 14. d. 37. g. § Στιφᾶνω. to crown. 45. f. 82. g. 100. f.

Στιθος, ιος. το. the breast. 4. a. 69. e.

Στιλη. ἡ. a column, pillar. 45. e. 72. a. 83. e. (perhaps from ἰστημι.)

Στιζω. to prick, mark. § Στιζμα.

τα a mark, brand. 59. f. Στιγ-
ματίας, ου. ἰ. branded, a branded
slave. 59. e. 88. e.

Στιλλω. to shine, glisten. § Ἀσ-
στιλλω. id. 39. b.

Στομα. το. the mouth. 48. g. 88. f.
also the edge or point of a wea-
pon. (perhaps from τιτομα, the
perf. m. of τιμνω.) § Στομιον. το.
a mouth, entrance. 12. c. 24. c.
31. f. § Στομύλης. prattling. 6.
b. § Ἀποστομω. to blunt. 85. f.
§ Μικροστομος. small-mouthed. 87.
d.

Στορεω. to strew, spread on the
ground. Στρανυμι. id. § Διαστρω-
νυμι. to lay or spread seats. 2. d.
§ Καταστρωμα. το. the deck of a
ship. 33. b.

Στοχαζομαι. to take aim at a mark.
Perhaps from στιχω. § Ἀστοχος.
one who cannot take aim. 3. d.

Στρατες. ἰ. an army, forces. 22. a.
26. f. 40. b. § Στρατιωτης, ου. ἰ.
a soldier. 20. g.

Στριφω. to turn. —ομαι. to turn
one's self. 60. c. (probably from
τριπω.) § Στριβλη. ἡ. a rack. 69.
g. § Ἀιαστριφω. to return. 7. b.
48. a. to invert, turn upside down.
7. d. 56. a. to torture, rack. 4. f.
§ Ἀποστριφωμαι. to turn away. 70.
a. § Ἐπιστριφω. to turn to. tr.
55. g. 86. b. "having turned the
attention of Jove to him." So
Demosth. Phil. 4. εἶδιν ἰφρονησα-
σι, εἶδ' ἰπιστραφῆσι ἰπ' εἶδιν του-
των. —ομαι. to turn to. intr. 55.
d. § Συστριφωμαι. to get together
in a body, to be collected. 104. a.

Στρογγυλος. round, globular. 58. d.

Συ, σου, &c. second personal pro-
noun. thou, you. σοι, expletive. 7.
e. see n. σφω, dual, contr. for
σφωι. 12. a. (hence Lat. tu.)
§ Σος. thine. 26. c. § Ὑμιςτος.
your, yours. 32. f.

Σύλαω. to spoil, rob. 83. a. § Ἰερο-
σβλιω. to rob temples, commit sacri-
lege. 85. b. § Ἰεροσύλα. ἡ, sacri-
lege. 108. d.

Συν. Att. ξυν. prep. with, along with,
together with. governs a dative.

Συρισσω, and συριττω. to hiss. 109. a.

Συρω. to drag. 54. d.

Σῦς, ves. ἰ and ἡ. a hog, swine.
masc. a boar. 102. b. (perhaps
from συω, or σιωω, to rush.)

Σφαλλω. to trip up, overturn. to
disappoint, deceive. Σφαλλομαι. p.
to stumble. 33. d. to meet a mis-
chance. 41. a. 43. a. (subj. 2d
aor. p.) to be disappointed. 65. f.
to mistake. 19. d. (hence Lat.
fallo.) § Ἀσφαλῆς. safe, secure.
35. g. 63. g. § Ἀσφαλῶς. safely.
19. f. 66. a. ἀσφ. ἰχθυ. to be safe.
35. f.

Σφαττω, and σφαζω. to cut the
throat. to slay. 67. d. (probably
from φασ, to slay.) § Ἀποσφαζω
or ἀποσφαττω. id. 31. b. 50. f.
§ Ἐπισφαζω, or —ττω. to slay one
over another. 52. b.

Σφηξ, ηκος. ἰ. a wasp. 41. g. (per-
haps from σφαζω, on account of
the cut, or division, in the middle
of its body. Thence certainly the
Lat. name insecta, insect.)

Σφοδρος. vehement, impetuous. § Σφo-
δρα. adv. excessively. 65. c. f. much.
66. d. § Σφοδρως, ηκος. ἡ. vehe-
mence, impetuosity. 30. d.

Σχιδον. adv. near, nearly, almost.
20. b. 90. f. (perhaps from σχιω
or ἰχω.) § Σχιδιος. an epithet ap-
plied to a thing near or ready at
hand. Σχιδια. ἡ. sc. ναυς. a rasi,
or vessel made up hastily for the
occasion. 22. b. § Ἄντοσχιδιος. a
thing formed lightly and at ran-
dom, qu. of what comes next to
hand. 108. f.

Σχολη. ἡ. *leisure*. 32. f. ἀγιν σχολῆς, *to be at leisure*. 24. b. 29. b. σχολῆ. *dat. leisurely*. 48. e. ἐπισχολῆς, *at leisure*. 108. b. — *a quiet opportunity*. 55. f. (Hence *Lat. schola*, and our *school*; where youths have a quiet opportunity of applying to study, and are disengaged from other avocations.)

ἡ. *business, want of leisure*. 48. c. 85. b.

Σῶμα. *το. the body*. 27. a. 45. e. 77. e. (see n.) ἡ. *Asomatos*. *in-corporeal*. 65. b. 85. d.

Σωρός. ἡ. *a heap*. ἡ. *Σωρηδον*. *adv. in heaps*. 82. e.

T

ΤΑΖΩ. *to lay hold of*. 33. a. (part. perf. m. but see n.) The word is formed from an old verb. *ταω*, of which the imperative τῆ, for ται, *take*, frequently occurs in Homer.

Ταινια. ἡ. *a fillet*. 24. e. (probably from *ειταινω*, *to stretch*. th. *τινω*.)

Τάλαντον. *το. a balance, pair of scales*. 17. e. *a weight of various quantity*; according to some of 125 lbs. also *a sum of money*. 31. c. The Attic talent, containing 60 minæ, was in value about £195 15s. (probably from *ταλαω*, *to support*.) ἡ. *Δικαταλαντος*. of the value of *ten talents*. 86. e. ἡ. *Δικαταλαντος*. of *two talents* value or weight. 13. e. 68. e. ἡ. *ἡμιταλαντον*. *το. half a talent*. 103. b.

Ταν. ὃ *ταυ*. *my friend*. It seems to be put for *ἱταυ*, and that for *ἱτα*, the voc. of *ἱταυ*, *ου. ἡ. a companion, friend*. 94. f.

Τάπειος. *low, humble, mean*. 12. c. 71. g. (perhaps by metathesis from *πατω*. qu. *πατιος*.) ἡ. *Ταπειως*. *meanly*. 72. b.

Τάρασσα. *to disturb, to put in commotion*. 21. f. 37. b. 48. g. (It seems of the same family with *ῥησσα*.) ἡ. *Ταραχῆ*. ἡ. *confusion, disturbance*. 41. f. 43. g. ἡ. *Ταραχῶδης*. *turbulent, causing disturb-*

ance. 7. d. 109. d. ἡ. *Ἐκταρασσα*. *to throw into consternation*. 80. f. ἡ. *Ἐπιταρασσα*. *to disturb, interrupt by disturbance*. 2. b. 57. g. ἡ. *Ἐπιταρασσα*. *to disturb somewhat*. 19. f.

Τάριχος. ἡ. *pickled meat*. ἡ. *Τάριχμα*. ἡ. *pickle*. 70. d.

Ταρτάρως. ἡ. *Tartarus*. See Index. 3. f. 110. b.

Τασσω. *to arrange, marshal*. 71. c. 93. c. ἡ. *Διατασσω*. *id.* 71. a. ἡ. *Ἐπιτασσω*. *to enjoin, order*. 63. f. 106. g. ἡ. *Ἐπιταγμα*. *το. an injunction*. *ἐπιταγμα* for *το* *ἱπι*. 63. g. ἡ. *Προστασσω*. *to direct, to give orders*. 4. e. 34. d. ἡ. *Συνταγμα*. *το. a troop, company*. 103. e.

Ταῦρος. ἡ. *a bull*. 10. e. 85. a. 106. f.

Τάχος, ἰα, υ. *swift, speedy*. 74. e. 75. b. compar. *θασσω*. superl. *ταχιστος*. ἡ. *Τάχος*, *ιος. το. speed*. 49. g. 66. b. 52. f. 85. e. "with all speed." ἡ. *ταχι*, *speedily*. 101. b. ἡ. *Ταχυ* and *Ταχως*. *quickly*. 21. c. 49. f. 68. a. comp. *θασσο*, or *θασσον*. *sooner*. 82. b. sup. *ταχισσα*. 19. c. "as soon as ever." 53. f. ἡ. *Τάχα*. *adv. id.* also *perhaps*. 93. c. in which sense it is often joined with *σπου*. 48. b. 80. g.

Τίνω. to stretch, extend. to hold one's course, to hasten. 66. b. § *Τίτων*, εντες. ἰ. a tendon, muscle. 57. d. § *Ἀνατίνω.* to stretch up. 15. f. (see n.) 49. e. 104. e. 110. e. § *Ἐπανατίνομαι.* to raise a weapon against one, in a menacing manner. 54. f. 82. b. § *Ἀντίτινω.* to strain, or struggle, against. 49. c. § *Ἐκτίνω.* to stretch out, extend. 33. b. 21. a. § *Ἐκτάδην.* adv. at full length. 19. e. 27. a. § *Ἐντίνομαι.* to stretch or bend, as a bow. 3. e. to stretch as the strings of an instrument. 6. d. ἰντινεν πληγας, to inflict stripes. 53. g. § *Προστίνω.* 99. c. see last signification of ἰντινω. § *Προτίνω.* to stretch out. 69. e. 94. e. *Ἀτινίζω.* to stretch the eyes, to look sharply. 42. c. § *Χυροτάνω.* to vote by stretching out the hand. 110. e. to elect. 21. g. 107. e. to pass a law. 63. c. § *Ἐπιχυροτάνω.* to pass by vote. 73. g.

Τῦχος, ιες. τα. a wall, a fortification. 26. e. 38. c. 52. d. (perhaps from *τιχῶν.*) § *Τιχιζῶ.* to build. 52. d.

Τικμαρ. τα. indecl. an end, sign, mark. § *Τικμαιρομαι.* (to judge by signs,) to conjecture. 6. c. 17. e. 55. g.

Τίλλω. to accomplish, perform. *Τίλλομαι.* to be, become. (the word rarely occurs, except in Pindar.) § *Ἀνατίλλω.* to rise, as the sun. 66. c. 69. d. § *Ἐντίλλομαι.* to charge, give in charge. 7. f.—From this root probably comes

Τίλος, ιες. τα. an end, completion. 38. g. 71. b. 43. c. "shall be completed." *Εἰς τίλος,* completely. 78. a. *τίλος,* taken adverbially, a prep. being understood, finally, at length. 7. d. 77. b. (τα τίλην, mysteries, or sacred rites, also tributes, taxes.) § *Τίλω.* to bring to an end. to complete a journey. 89. d. So Thucyd. l. 4. §. 78. ἰς Φαρσαλον τι ἰτίλισι, και, &c. to rank. 64. d. (*τίλος* is frequently

used by Homer for a military rank or band.) to initiate in sacred mysteries. 59. a. § *Τίλιος.* perfect. 84. c. (see n. the phrase ἱερα τίλιος is generally interpreted victims without any blemish or defect: but perhaps we should rather understand what the Latins call *hostiæ majores*, cattle of full age and maturity, a sense in which *τίλιος* is often used. See Duk. ad Thucyd. l. 5. §. 47.) 100. c. (see n.) 104. b. 109. e. § *Τίλιως,* and *τίλιως.* completely. 82. a. § *Τίλιση. ἡ.* a ceremony. 65. g. 67. c. § *Τίλιτωσ.* to end, to die. 70. a. § *Τίλιτωσις.* final, the last. 53. d. *τίλιτωσιν.* finally. 22. d. *Ἀποτίλω.* to form. 68. f. § *Διατίλω.* to continue. 94. a. 100. c. § *Ἐκτίλω.* to finish, complete. 51. e. 52. d. § *Ἐντίλης.* perfect, complete. 45. e. 74. a. 102. e. § *Ἐπιτίλω.* to fulfil, accomplish. 36. e. § *Συντίλω,* or *ἔντιλω.* to contribute. 83. a. to take rank, to be classed with others. 109. f. see *τίλω.* § *Ἵποτίλω,* to pay tribute. 56. a.

Ἐπίτης. frugal, inexpensive. 77. e. mean. 78. b. § *Ἡμισίτης.* half finished. 51. e. (see n.) § *Ἡμισίλιος. ἡ.* the half. 70. b. § *Ἀδύτιλω.* to be profitable, advantageous. 64. e. (qu. *λοιπὸν τα τίλην.*) § *Παντίλωσ.* altogether, absolutely. 67. a. § *Πολυτίλης.* sumptuous, expensive. 16. d. 45. f. 89. f. § *Πολυτίλιος. ἡ.* sumptuousness. 38. d.

Τίμνω. to cut. *τμησσω.* id. § *Ἀνατίμνω.* to cut up. 41. c. § *Ἀποτίμνω.* to cut off. 40. g. § *Διατίμνω.* to cut through. 4. e. § *Ἐντίμνω,* or *ἰντμησσω.* to cut. 90. b. (subj. 1st aor. p.) § *Ἐπιτιμος.* compendious. ἡ ἰπιτ. ac. ἰδος. a short cut. 19. b. f. (hence *επιτομή.*) § *Ἵποτιμνω,* or *ὑποτμησσω.* to cut at the bottom, as the roots of a tree. 84. f. § *Ἄτομος.* a thing so small that it cannot be cut, an

atom. 65. b. § *ἤμιτομον*. το. the half. 12. e. § *Κριτομω*. to revile: from το κιαρ, contr. κῆρ, the heart. § *Ἐσικριτομω*. to revile, rail at. 27. a. § *Ῥιζοτομος*. a root-cutter. 1. c. § *Σκυτοτομος*. a leather-cutter, a cobbler. 54. g. 60. b.

Τρας, ἄτος. το. a sign, prodigy: perhaps from τριω. § *Τραστιος*. prodigious. monstrous. 35. a. 105. g. an epithet of Jove, the author of prodigies. 96. f. § *Τραῦτα*. ἡ. jugglery, an imposing trick to excite wonder. 15. a. § *Τραῦτισμοι*. to play imposing tricks. 12. b.

Τραμα, ἄτος. το. a goal, limit, end of a course. 38. g. 89. d. (perhaps from ττραμαι, the perf. p. of τριτω. Hence Lat. terminus.)

Τριτω. to delight, amuse. —ομαι in εν. to amuse one's self with. 31. a. 73. a. *Τριτωλη*. ἡ. amusement. 31. e. § *Ατριπης*. unpleasant. 76. a.

Τισσαρις, and *τιτταρις*. four. § *Τιτρακισιου*. four hundred. 50. d.

Τιχω. to form. § *Τικτων*, οισ. ὀ. an artist. § *Ἀρχιτικτων*, ὀ. an architect, a master-builder. 35. c.

Τιχη. ἡ. art, skill. 9. e. trade, profession. 37. b. 48. b. (perhaps from τιχω.) § *Τιχητης*, ου. ὀ. an artist, artful person. 24. g. § *Ἀτιχως*. absolutely. 30. f. 65. d. 70. e. 82. a.

Τιως. hitherto, heretofore. 58. g. 71. c. 90. b. (from ιως, to which it often answers.)

Τικω. to melt, dissolve. to pine away. § *Τἄκτος*. soft. 50. d. § *Ἐκτικωμαι*. to pine away. 88. d. § *Προσηκμαι*. to adhere, stick to, as a substance melted upon another. 55. c.

Τησιω. to keep, observe. § *Ἐτιστησιω*. to observe, watch. 65. d.

Τιαρα. ἡ. a tiara; a Persian cap or turban, commonly bending forward at the top, but worn straight by the kings. 26. c. 71. a. 107. d.

Τιθημι, and *τιθιμαι*. (takes tenses as if from τιω.) to put, place, set. 17. d. 27. b. (Ion. for τιθισι.) 43. d. 78. a. 74. d. (see n.) § *Θηκη*. ἡ. a repository. 110. a. § *Ἀνατιθημι*. to offer, dedicate. 39. a. 97. c. —ομαι. to put up. 10. b. 34. g. § *Ἀναθημα*. το. an offering, a thing dedicated. 39. f. 97. b. § *Ἀντιθεσις*. ἡ. antithesis; opposition, contrast. 16. a. § *Ἀποτιθημι*, and —ομαι. to lay aside. 15. d. g. 16. a. (imper. 2d aor. m.) § *Ἀποθηκη*. ἡ. a repository. 45. e. (hence apothecary.) § *Διατιθημι*. to dispose, affect. 45. a. § *Διαθηκη*. ἡ. a will, testament, in which a disposition of property is made. 17. d. § *Ἐπιτιθημι*. to expose. 50. c. § *Ἐντιθημι*, and —ομαι. to place in. 37. f. 110. c. (infin. 1st aor. p.) § *Ἐπιτιθημι*. to apply, put upon. 1. c. (see n.) 7. b. 26. c. (2d aor. m.) 34. e. 71. a. 52. e. "till I impose a tribute." 54. c. 88. a. § *Κατατιθημι*, and —ομαι. to lay down. 15. a. (imper. 2d aor. m.) § *Μετατιθημι*. to transfer, remove. 35. f. (imper. from τιθω.) § *Παρατιθημι*. to lay before one. 2. d. § *Πιριτιθημι*. to put about one, to put on, as clothes. 71. b. 79. a. 92. b. 96. b. § *Προτιθημι*, and —ομαι. to propose. 73. b. 75. c. (2d aor. p. for προτιθη.) § *Προστιθημι*. to add. 24. a. 52. c. 105. a. § *Συντιθημι*. to put together. 35. a. to arrange. 50. b. § *Συθιτος*. compounded, put together. 12. d. § *Ῥασιθημι*. to set or put upon. 14. d. § *Ῥασιθημι*. to put under. 6. d. 30. c. —ομαι. to suggest. 25. a. 62. a. § *Εἰθιτω*. to place in order. 2. d. 47. d. § *Νομοθιτω*. to legislate, make a law. 97. c. § *Νομοθιτης*, ου. ὀ. a legislator. 64. e. § *Νυθιτω*. to put in mind, admonish. 99. e.

Τικτω. (takes tenses from τινω.) to produce, bring forth. 5. d. 23. d. 43. d. § Τικτον. το. a child, offspring. 2. a. f. § Τοκος. ἰ. parturition, childbirth. usury. 65. e. 87. b. e. § Ἀτικός. childless. 19. b. 32. a. § Ἀστικός. new-born. 5. e. (ἀστικός, a female who has lately brought forth.) § Ἀλλοκοτος. (by metathesis for ἄλλοτοκος.) a strange birth, monstrous. strange. 105. e. 62. d.

Τιλλω. to pull, pluck. § Παρασιλλω. id. to pluck the hair. 53. g.

Τινασσω. to shake. 5. b. (perhaps from τινω.)

Τίς, τι. some one, something, any. 4. f. 68. d. 69. d. 58. d. expletive. 74. a. τίς; τί; who? what? 4. d. 7. a. τί for διατί; why? 2. c. 3. c. τῷ for τινι. 6. c. 58. f. § Οὐτίς. nobody. 7. a. 8. a.—For ὅστις, &c. see ἔς.

Τίταν, ἄνος. ἰ. See Τίταν in Index. ἰ Τίταν is often used for the Sun. § Τίτανωδης. like a Τίταν. i. e. stern, blustering. 101. e.

Τίτανος, ου. ἡ. lime. stone-dust. 77. b.

Τιτρασκω. (takes tenses from τραω.) to wound. 4. c. 22. b. 26. f. (pot. 1st aor. p.) The word seems of the same family with τραω, τιτραω, or τιτρημι, to perforate, bore. § Τραῦμα. το. a wound. 26. e. 29. e. 99. a. § Τραυματίας, ου. ἰ. wounded. 50. e. 68. a. § Ἀτρατες. unwounded. 4. b.

Τιω. to honour. to pay. Τιμαί, to punish, take vengeance on. also to suffer punishment. 34. f. § Τίω, and τινω. id. § Τιμη. ἡ. honour. 24. e. 69. f. "they hold him in honour." § Τιμαω. to honour. 14. g. 78. g. § Τιμιος. honoured, honourable. 86. d. 56. b. 72. b. 96. b. § Τιμωριαν. (qu. τιμη αἰριω) and —ομαι. to punish, take ven-

geance on. 1. c. § Τιμωρια. ἡ. punishment, vengeance. 85. g. § Ἐκτιω. to pay. 99. g. § Ἐπιτιμω. to pay for. 28. d. § Ἐπιτιμωω. to rebuke. § Ἐπιτιμητικός. censorious, given to find fault. 54. f. § Προτιμαω. to prefer, to give priority of honour. 86. d. 109. e. Ἀτίμως. ignoble, vile. 72. c. 79. g. Ἀτίμως. disgracefully. 25. a. 88. e. 95. g. § Ἴσότης. of equal value or honour. 58. g. 104. c. § Ἴσότητα. ἡ. equality. 55. g. 44. a. "equally." § Ὁμοτιμος. of equal honour, on a level with. 30. e. § Φιλοτιμία. ἡ. ambition, envious desire. 24. f. § Φιλοτιμω, and —ομαι. to vie, contend. 44. e. 76. g. § Φιλοτιμημα. το. vanity. 97. f. § Φιλοτιμως. eagerly. 85. f.

Τοι. 69. e. an enclitic particle, joined with others, as καιτοι, but, μιντοι, id. &c. § Τειγαρτοι therefore. 70. g. 82. g.

Τολμαω. to dare, venture. 7. a. 10. f. 21. a. 26. c. Τιτολημια. daring deeds, crimes. 69. a. 70. a. (perhaps from τλω or τλημι, to endure.) § Τολμη. ἡ. audacity, rashness. 29. f. § Τολμηρος. bold. 27. g. § Τολμησιον. a thing to be ventured. 63. g.

Τοιθοριζω, and τοιθορουζω. to mutter. 104. a. § Ἐποτοιθορουζω. id. 66. f.

Τοξον. το. a bow. 3. e. § Τοξότης, ου. ἰ. an archer. 4. d. § Τοξαριον. το. a little bow. 25. e. § Τοξιω. to shoot with a bow. 4. d. § Τοξιῦμα. το. a bow-shot. 26. a. plur. implements of archery. 3. e. § Κατατοξιω. to shoot, bring down by a shot. 4. d. § Ἀτοξος. without a bow. 3. d.

Τοπος. ἰ. a place. space. 47. c. 70. c. 72. c. § Ἀτοπος. absurd. strange, extraordinary. 65. c. 72. f. 87. b. § Ἐκτοσως. extravagantly. 39. a.

Τορῶν. ἡ. a pot-stick, with which

meal is stirred while boiling. 37. c. (perhaps from *τερεω*, to perforate.)

Τερος, so great, so much: from *ὄσος*. *τεροι*, so many. § *Τεουτος*, id. 98. d. "so far at least." 49. g. "he was so near escaping,—qu. came within so much." *ἰς τεουτη*, meanwhile. 8. e. 41. e. 86. g.

Τεῦχος, ὄ. a he-goat. 105. e. (probably from *τερωγω*, on account of its voraciousness.) § *Τεῦγικος*, tragic. 71. e. see Hor. de Art. P. 220. § *Τεραγικως*, pompously. 67. b.

Τετρατιζα, ἡ. a table. 99. d. (qu. *τετρατιζα*, fourfooted.)

Τραυλος, ὄ. a lisper, stammerer. § *Τραυλιζω*, to lisp, stammer. § *Ἰποτραυλιζω*, id. 102. c.

Τεῦχης, ὄ. the neck. *ἀδύη ἰσι τερχηλον*, to push him headlong. 29. c. 60. c. (perhaps from *τερχυς*.)

Τεῦχος, ἰῶ, υ. rough. 54. f. 73. a. 94. d. § *Τεραχυτης*, ἠτος. ἡ. roughness. 98. a.

Τεῖς, οἱ, αἱ. τα τρια. three. § *Τεις*, adv. thrice, three times. 66. d. § *Τεῖτος*, third. 23. b. § *Τετραλως*, contr. *τετραλως*, triple. 38. c. § *Τετρακισιοι*, three hundred. 50. c. § *Τεῖαινα*, ἡ. a trident. 5. e. 37. c.

Τεπω, to turn. 13. a. (subj. 2d aor. p.) 19. f. 81. b. 107. a. § *Τεση*, ἡ. the solstice, when the sun turns towards the equator. 109. e. § *Τεσησιον*, τα. a trophy; commonly erected on the spot where the enemy was turned to flight. 14. g. 47. b. § *Τεῖσος*, ὄ. manner, way. 31. c. 50. b. 53. a. "in what way they shall be." 97. g. § *Τεσης*, ὄ. a thong by which the oar was fixed in its station on the gunnel, or oar-lock. § *Τεσησω*, to fix an oar in its station or oar-lock. 47. f.

Ἀνατρεπω, to overturn. 18. a. (2d aor. p.) 53. b. 83. f. § *Ἀποτρεπαιος*, (a title of Jupiter as the averter of evils.) a thing to be averted or deprecated. 83. e. § *Ἐκτρεπωμαι*, to turn off, or out of the way. 83. f. § *Ἐπιτρεπω*, to permit, allow. 10. a. 87. c. 104. b. § *Πεπιτρεπω*, to overturn. 13. a. (part. 2d aor. p.) 37. c. (also to commit to.) § *Προτρεπω*, to encourage, excite. § *Προτρεπτικως*, encouragingly. 76. c.

Ἀτρεπτος, unaltered, unchanged. 27. d. § *Ἀτρεῖσος*, οὐ ἡ. a path. 68. c. 74. f. § *Ἀτρεσος*, the name of one of the Fates, from her determinations being irreversible. see Index. § *Ἐβ-τρεπτης*, ready, in good order. 47. e.

Τρεψω, f. *θρεψω*, to nourish, rear. 79. d. (part. 2d aor. p.) 88. c. —*μαι*, m. to feed, intrans. 77. d. § *Τρεψη*, ἡ. food. 88. f. § *Ἀνατρεψω*, to nourish. 87. b. § *Ἰκροτρεψια*, the rearing of horses, keeping of a stud. 90. e.

Τερχω, (takes tenses from *δριμω*.) to run. § *Τερχος*, ὄ. a wheel. 17. b. 69. g. § *Ἐκτερχω*, to run out. § *Συνεκτερχω*, to run out with. 34. b. "to run before the wind." § *Ἐπιτερχος*, rapid, fluent. 6. b. 66. d. (compare II. Γ. 213.) § *Κατατερχω*, to overrun. 20. e. § *Παρατερχω*, to run by. 74. d. § *Προτερχω*, to run to. 30. g. § *Συντερχω*, to run together. 102. f.

Τρειω, and *τρεμω*, to tremble, tremble at. 31. d. (Hence Lat. *tremo*.) § *Ἰποτρεμος*, tremulous. 3. e. "my limbs tremble under me." § *Ἀτρεμῆς*, adv. quietly, without perturbation. 36. f. "keep yourself quiet."

Τεῖβω, to rub, to wear by use. § *Τεῖβων*, υνης. ὄ. a threadbare cloak. 13. d. 102. f. § *Τεῖβωνος*, id. dimin. 58. g. § *Διατεῖβω*, to spend time, delay. 54. c. 73. c. § *Διατεῖβη*, ἡ. delay. 33. e. 50. a. 52. f. an employment which occupies time, especially the

disputations which occupy philosophers. 108. g. § Συνδιατριβῶν, or ξυνδ. to stay with one. 96. b. § Ἐντριβῶν, and —μασι. (to rub in.) to lay upon one, as a blow. 80. a. § Ἐπιτριβῶν. to wear out, reduce. 84. d. to plague. 85. d. to pound, beat. 94. d. 101. e. § Ἐπιτριπτοῦς. blackguard, rascally. (like the Lat. mastigia or verbero.) 24. f. 95. e. § Συντριβῶν, or ξυντ. to break in pieces. to bruise. 2. b. (part. 2d aor. p.) 55. f. 68. b. 85. g. 94. b. § Παιδοτριψ, ἰδός. ἰ. a slave that has the care of children. 87. d. So δικοτριψ, a home-born slave. The word is not to be confounded with παιδοτριβῆς, ἰ. which imports a teacher of gymnastic exercises.

Τριζῶ. to chirp, as a young bird. to scream. 90. a. (compare II. B. 314.) 68. c.

Τρύγη. ἡ. corn. also the vintage. § Τρύγαν. to gather the grapes. 50. e. 58. a. § Τρυξ, υγός. ἡ. the lees of wine. 89. b.

Τρυβλιον. το. a dish, plate. 102. a.

Τρύπανον. to bore. 18. e. 88. g. (probably from τρυῶν, to wear.) § Τρύπανον. το. a borer, auger. 45. a.

Τρωγῶν. (2d f. τραγῶν.) to devour, eat; applied properly to brutes, as ἰθῶν to men. § Περιτρωγῶν. to gnaw all round. 84. f.

Τυχαῖον. (takes tenses from τυχῶν.) to happen. to be. 13. f. "whom do you happen to be? who may you be?" 58. g. 68. d. to light upon. 91. a. to get, obtain. 51. f. 66. c. 69. b. 91. e. τυχῶν, common. one that you happen to meet. 31. d. e. 72. d. (probably from τυχῶν.) § Τυχη. ἡ. fortune. 21. a. 24. f. ἀγαθὴ τυχη, 51. d. 94. c. 109. b.

(see n.)—fortune, in the sense of worldly circumstances. 75. a.

Ἄπειτυχαῖον. to miss, to fail of getting. 91. e. § Ἐντυχαῖον. to light upon, meet with. 32. e. 36. d. 56. d. 60. g. 92. d. § Περιτυχαῖον. id. 91. a. § Δυστυχαῖον. to be unfortunate. 85. a. § Εὐτυχαῖον. to be fortunate. 43. e.

Τύλος. ἰ. a callosity occasioned by hard labour. 77. a.

Τυμβός. ἰ. a tomb. 45. e. (hence the word tomb.) § Ἄτυμβός. without a tomb. 46. b.

Τυπῶν. to beat, strike. 101. b. 16. g. (compare II. A. 454. where the learned Damm greatly weakens the force of the image by interpreting it, densis suis alis circumvolantes τε. Cowper renders it correctly, flapping thee with frequent wing.) § Τυμπάνον. το. a club, with which criminals were beaten to death. 50. g. (hence τυμπανίζω.) also a tambarine, tambour; a small drum beaten with a stick. § Τυμπανίστρια. ἡ. a female player on the tambarine, commonly accompanied with dancing. 79. c. § Χάμαιτύσιον. το. a brothel. 16. d.—See ζηλοτυτία, &c. in ζ.

Τυραννός. ἰ. a prince, a sovereign. 54. b. 9. f. 13. f. also a tyrant. § Τύραννος, ἰδός. ἡ. sovereignty. 54. f. 71. c. 101. b. § Τύραννεύω. to be a sovereign. 53. b.

Τυρῆν. ἡ. (and τυρῆν.) a crowd, tumult. 41. f. (Hence Lat. turba.)

Τυφλός. blind. 7. e. 33. c. 74. b. § Τυφλω. to blind. 7. e. § Ἐκτυφλω. id. 7. a.

Τυφῶν. to smoke. § Τύφος. ἰ. insolence, vanity. 14. a. 15. c. 27. c. 60. g. § Τυφωμαι. to be puffed up, inflated. 69. a.

Υ

ΥΒΡΙΣ, *ios. h. insolence, insult.* 14. b. 83. c. 51. g. 60. f. § Υβρίζω. *to insult.* 72. d. 90. e. 86. c. § Υβριστής, *os. h. injurious, insolent.* 1. c. 87. g.

Υγιής, *ios. h. healthful, sound, true.* 23. e. § Υγιυμός. *healthful.* 94. a.

Υδωρ. *ta. gen. υδάτος. water.* 11. c. 25. a. 58. d. (probably from υω.)

Υβλος. *h. nonsense, foolish loquacity.* 15. b. 97. d.

Υίος. *h. a son.* 1. c. υίους, *ios. h. id.* 34. e.

Υλαω. *to bark.* § Υλακν. *h. a barking.* 67. f. § Υλακτιω. *to bark.* 27. d. 68. a. 107. f.

Υλη. *h. a wood, timber.* § Υλωδης, *ios. h. h. woody.* 67. d.

Υμναιος. *h. the nuptial song.* 11. c. also *Hymen*, the god of marriage. (perhaps from υμνω, *to sing*: whence our *hymn*.)

Υπερ. *prep. over, above, &c. on account of.* 47. a.—with an accus. *beyond.* 84. a.

Υπνος. *h. sleep.* 7. d. 83. g. (perhaps from ύπο and πνιω.) § Ενυπνιον. *ta. a dream.* 20. f. 80. f.

taken adverbially, *in sleep.* 76. f. § Άγρυπνιος. *without sleep.* the same as άπνιος. § Διαγρυπνιω. *to stay awake.* 65. g. § Έπαγρυπνιω. *to stay awake over.* 87. e.

Υπο. *prep. under, &c. εδιν ύπο ην κίθαρα, to sing to a harp.* So 98. g. § Υποτιρος, *inferior, posterior.* Υποτιρον. *adv. afterwards.* 13. b. § Υποτιριος. *id. ύστιαια, sc. ήμερα. the next day.* 36. d.

Υπτιος. *supine, prostrate on the back.* 29. d. "throwing themselves back." 73. a. 83. c. § Έξυπτιαζω. *to throw back the neck, with a stately air.* 56. d.

Υσπληγξ, ηγγος. *h. a starting-post.* It was a *bar*, which at the moment of starting was dropped into a hollow space, called *καλις*, and exactly filled it. 49. g. 89. d. (perhaps from ύπο and πλησσω.)

Υφανω. *to weave.* § Παρυφη. *h. a border or ornament woven into cloth.* § Εύπαρυφης. *a person finely clad.* 80. e.

Υψος, *ios. το. height.* 83. d. § Υψηλος. *lofty.* 34. a. 41. e. 68. d. 13. e. "aloft."

Υω. *to rain.* § Ύετος. *h. rain.* 82. f.

Φ

ΦΑΓΩ. *to eat.* 51. b. § Εμφαγω. *to stuff one's self in eating.* 19. a. § Κατάφαγω. *to devour.* 7. c.

Φαιδρος. *cheerful.* 48. d. (probably from φαι.)

Φαλακρος. *bald.* 105. e. (probably from φαλιος, *white*—th. φαιω, and το καρα *the head*.)

Φαιστρα. *h. a quiver.* 3. d. (probably from φειω.)

Φαρμάκον. *τς.* a drug; like which word it indifferently denotes either what is medicinal or poisonous. 1. c. 7. d. a medicine, remedy. 32. c. (perhaps from φεριν ἄκος.)
 § Φαρμάκιος. *ἰ.* 1. a. see n. § Ἄφαρμακτος. undrugged. 19. e.

Φάρυγξ, ὄγγος. *ἰ.* the throat. 88. f.

Φαση. *ἦ.* a manger. 87. c.

Φαῦλος. *νίλ.* worthless. 85. d. bad, foolish. 34. e. 66. d. (hence Lat. *vilis*.)

Φᾶω. to shine, give light. φαίνω. *id.*
 § Φᾶσι, *ισ.* *τς.* light. 62. d. c. τ. φᾶς, *ωτς.* *τς.* 32. b. 33. d. τα φᾶια. the eyes. § Κατηφής, *ισ.* *ἰ.* *ἦ.* of a downcast look. *qu.* κάτω θαλλων τα φαν. § Τριεκατηφής. of a very downcast look. very gloomy. 67. f.

Φαίνω. (contr. from φαίνω, as αἶρω from αἰρω.) to make appear, show. φαίνομαι. to appear. 10. f. 11. e. 62. e. 86. g.—*pas.* to be discovered, presented to view. 7. c. (2d aor. p.) 59. d. 76. f. § Φάνητος. manifest. 60. d. *ἰς τς φ.* in public, openly. 17. d. 104. a. d. § Φαντασμα. *τς.* a phantom. 66. f. § Αναφαίνομαι. to look, appear. 15. f. (see n.) 82. a. 59. g. "how are you found pure anew?" § Ἀποφαίνω. to render, make. 36. f. 39. g. 105. d. (compare ἀποδικτυμι) —ομαι. to declare one's self. 79. g. to declare, affirm. 65. b. § Ἐμφαίνω. to manifest, show. 27. d. (infin. 1st aor.) § Ἐμφάνης. conspicuous, manifest, open. *τεῖμαφης* for *τς ἰμφ.* 96. f. "to open light." § Καταφαίνομαι. to appear, seem. 56. d. § Προφαίνω. to exhibit, display. 4. b. 70. f. § Προφάνης. open. 22. e. § Ἐπιφαίνω. to dawn. 67. b.

Ἀφάνης. out of view. obscure. 58. g. 59. f. 78. a. 41. g. § Ἀφανίζομαι. to disappear. 67. d. § Ἀφνω. adv. suddenly. 37. c. 89. e. § Αἰφιδῶς. sudden. 19. f. § Συ-

κοφαντής, *συ. ἰ.* an informer. a calumniator. 68. e. 95. c. (from *τς σῦκον*, a fig; the name being originally given to one who informed against those who transgressed the law at Athens, which forbade the exportation of figs. Hence our *sycophant*, though denoting quite a different idea.)
 § Συκοφαντία. to calumniate, to prefer a false accusation. 101. c. § Συκοφαντικός. calumnious. 104. e.

Φιδομαι. to be put to flight, to fly. § Φοβος. *ἰ.* flight, fear. 42. a. 43. g. 85. b. § Φοβίος. frightful, formidable. 3. d. 11. c. § Φοβίω. to frighten, intimidate. 95. c. 4. a. § Καταφοβίω. to intimidate. 21. g.

Φυδομαι. to abstain from. 35. a. to spare. 87. d.

Φίνω. to kill, slay. § Φονος. *ἰ.* murder. 39. c. 61. c. 99. a. § Φονος, *ισ.* *ἰ.* a murderer. 21. f. § Φονίω. to slay, murder. 26. c. 29. e. 42. d. 50. g. § Μιαφονία. to slaughter. 21. b. (from *μίανω*.) § Ἀργυφορτής, *συ. ἰ.* an epithet of Mercury, from his slaying Argus. (See Index.) 93. d.

Φέρω. (borrows the fut. *είσω* from *είω*, the aorists *ήνεγκα* and *ήνεγκεν*, from *ινγκω*.) to bear, carry, bring. 7. c. 14. g. 53. d. (part. 1st aor. p.) to bear, support, endure. 21. c. 35. b. to lead, as a road. 55. d. 106. b. to carry off spoil, to plunder. 41. g. (see *άγω*.) —ομαι. to get. 103. c. 20. c. "have the advantage of me." to go. 57. a. φερί, come. pleonastic like the Lat. *age*. 35. d. 51. d. 98. d. φερων ἱκανί, pleonastic, like our—he look and did so and so. 66. g. 91. f. § Φερα. *ἦ.* a carrying. 37. g. § Φέρος. *ἰ.* tribute. 52. e. 56. a. § Φορέω. to bear, wear, as a garment. 78. g. § Φορητός. bearable, tolerable. 90. d. § Φορηδον. adv. in a bundle.

89. g. § Φορᾶδην. adv. id. like a bundle. 26. f. § Φορτίον. το. a burden. 35. b. § Φορτικός. burdensome, disgusting. 97. f. § Φορτικός. weightily. 82. f. § Οἶστος. bearable, sufferable. 96. d.

Ἀποφέρειν. to bring in to. 75. e. to get. 86. e. § Διαφέρειν. to carry messages. 2. d. to differ. 12. d. 33. d. 97. e. to excel. 20. b. 21. f. —ομαι. to differ, to be at variance. 43. e. 65. e. § Διαφέρεις. different. 71. a. § Ἀδιαφοροῦ. indifferent. (neither good nor bad.) 65. b. § Ἐκφέρειν. to carry out. 102. c. to disclose, divulge. 63. e. § Ἐκφέρειν. to throw out. 86. c. § Ἐμφερισμαί. to stuff one's self. 102. a. § Ἐπιφέρειν and —ομαι. to bring. 13. a. to put upon. 97. g. § Καταφέρειν. to bear down, drive down. 84. d. 96. f. to give a blow. 101. d. 76. c. 4. e. 5. a. § Παραφέρειν. to carry by. 98. a. § Περιφέρειν. to carry about. 59. f. —ομαι. to turn round. 7. d. (hence periphery.) § Προσφериоμαι. to behave, to carry one's self towards others. So the Lat. gerere se. 96. b. (part. perf. p.) § Συμφερίν. to be expedient. 5. a. 26. f. 73. c. —ομαι. to encounter. 25. e. (1st aor. p.) § Συμφορὰ. ἡ. a calamity. 8. b. 102. g. § Συμφορεῖν. to bring together, collect. 103. f. § Ἵπιφέρειν. to be borne down a stream. 67. c. Ἀχθοφέρειν. to carry a burden. 73. f. § Δεσφύφεις. ἰ. a body-guard. satellite. 54. e. 60. e. 71. a. 93. c. § Δεσφύφεισιν. to be attended with body-guards. 92. e. § Εὐφροσύνη. easy of carriage. 16. a. § Θεσμοφύφεις. a legislator. a title of Ceres. 88. e. (from ἰ θεσμος, a law.) § Λιθοφύφεις. ἡ. sc. ὁδός. a high road. 19. f. (from ἰ λιθός. Att. for λάθος, the people, populace.) § Μισθοφύφεις. a hireling, a person serving for hire. 94. b. § Ἵπιφέρειν. to carry water. 88. g. § Χρυσοφύφεις. wearing golden ornaments. 25. f. § Ψηφοφύφεις. to give a vote. 95. c.

Φεῖν. interj. alas! oh! 84. d. 98. c. (Hence Lat. heu.)

Φεύγω. to fly, run away, escape. 4. c. 23. a. 91. d. (hence Lat. fugio.) § Φυγή. ἡ. flight. 83. b. 91. d. exile. 22. e. § Φυκτικόν. a thing to be avoided. 32. b. § Φυκτικός. to be avoided. 92. e. (φυκτικός is commonly opposed to αἰετός by Plato.) § Ἀποφύγω. to escape. 49. c. § Διαφύγω. to make one's escape, to escape. 7. e. 49. g. 65. e. 77. g. Διαφυκτικός. apt to escape. 92. f. § Ἵπιφύγω. to run away. 21. a.

Φημί, and φασί. to say. 3. b. 20. b. c. to call. 5. e. to speak of. 6. c. φᾶσι, as they say. 55. b. 58. d. 64. f. § Φασί. id. 87. b. 106. d. (dat. pl. part.) § Φημὸν. ἡ. common report, fame. 21. f. § Προφήτης, ου. ἰ. a prophet. 23. e. 107. f. § Εὐφημῶ. to abstain from words of ill omen: as the Lat. favere linguis. 40. c. the expression was used for deprecating or averting a bad omen. § Εὐφημία. ἡ. acclamation. 80. d.

Φθάνω. to get before another in doing any thing, to anticipate. 23. f. "I did not anticipate my death with any charge about the matter.—i. e. I had not time to give any charge about it before my death." 31. e. "anticipated me by accusing himself." 88. g.

Φθίγγω. to sound, to speak, utter. 27. d. 66. d.

Φθίω and φθίω. to destroy. § Φθίω. to perish, to be destroyed. § Φθίω. to destroy. § Φθίω. ἡ. a consumption, phthisis. 42. g. § Διαφθίω. to destroy. 1. d. 3. g. 81. c. 98. a. to corrupt, debauch. 60. f. § Διαφθορά. ἡ. corruption. 61. c. § Καταφθίω. to corrupt. 95. a.

Φθονῶ. to envy, to grudge. 6. d. 40.

e. 63. f. § Φθίσιος. ἰ. *envy*. 76. d. 77. d. § Ἐπιφθόνος. *enviable*. an object of *envy*. 78. f. 95. a. § Ἀφθόνος. *plentiful*. 16. f. "with plenty of stones." 48. e.

Φιάλη. ἡ. a *bowl*, *cup*. 30. a. (perhaps from *παιῖν*, qu. *πιαλή*. Hence our *vial* or *phiale*.)

Φίλιον. *to love*. § Φίλημα. τα. a *kiss*. 13. e. § Φίλος. *dear*, *beloved*. ἰ φ. a *friend*. 21. b. 79. a. *superl.* formed by *sync.* φιλοτατος, *dearest*. 33. c. 97. a. § Φίλοςτης, πτος. ἡ. *love*, *friendship*. ἰ φ. *my friend*. 63. b. § Φίλος. *friendly*. the *guardian of friendship*: an epithet of *Jove*. 81. d. § Φιλτρον. τα. a *philtre*, a *love-charm*, or *poison for exciting love*. 31. f. § Καταφιλιω. *to kiss*. 53. g. 69. e.

Φλιγω. *to burn*: probably from φλιω or φλυω. § Φλοξ. γος. ἡ. a *flame*, *blaze*. 82. b. 84. a. § Καταφλιγω. *to consume by fire*, *to burn*. 1. b. (part. 2d aor. p.) 85. g. § Ἡμιφλικτος. *half-burnt*. 1. d. § Πύριφλιγιδων, οντος. ἰ. the name of one of the rivers in the fabulous *Hell*. 36. b. 62. a. 67. g.

Φλιω. *to be full*. *to trifle*. —μασι. *to bubble with heat*. This seems the radical idea from which the two former are derived. φλυω. id. § Φλυῶριον. *to trifle*, *talk nonsense*. 81. a. 92. g. § Φληνῆφος. ἰ. *trifling talk*, *nonsense*. 77. d.

Φοιταω. *to go*. particularly, *to go to school*. 75. a. Hence ἰ φουστικος. a *scholar*.

Φραζω. *to speak*, *tell*. 13. b. 59. g. (perhaps from φασ or φημι. Hence our *phrasé*.) § Ἄσφορας, ἄδος. ἰ. ἡ. *unlucky*. 97. e. ἡ ἄσφορας ἡμεῖς appears to be similar in its meaning and etymology to the *dies nefastus* of the *Latins*, on which, from its ill-omened character, the magistrate was not at liberty to

pronounce the decisions of justice in the courts, nor could any public business be transacted. *vid. Luc. Pseudolog.* §. 14.

Φρασσα. *to stop up*. § Ἐμφρασσα. id. 89. a.

Φρατρια. ἡ. a *fraternity*, *company*. 105. d. It was a subdivision of the Athenian people, each of the four original φυλαί, or tribes, being divided into three parts, called φρατριαί, and each φρατρια into 30 γινῆ or families. (Perhaps from πατρῆ. Hence *Lat. frater*.) § Φρατωρ, ορος. ἰ. a *fellow-burgher*. 97. f. 110. f.

Φρον, ενος. ἡ. the *mind*, *breast*. § Φρονω. *to think*. 27. b. 64. f. ἰ φρονῖν, *to have good sense*. 66. a. μεγα φρονῖν, *to be high-minded*. 37. g. 103. d. "to aim at, or affect, nothing beyond," &c. § Καταφρονω. *to despise*. 27. f. 65. a. 95. b. § Εὐκαταφροντος. *contemptible*. 22. c. 24. d. 26. a. § Μεταφρονω. τα. the *back*, *shoulders*. 101. d. § Ἵψιφρονω. *to be high-minded*. *to contemn*. 41. b. § Ἀφροσύνη. ἡ. *folly*. 74. d. § Εὐφραω. *to delight*. 53. a. 75. c. § Μεγαλοφρων. ἰ. *magnanimous*. 105. b. § Σωφρων. *possessed of good sense*, *prudent*, *sensible*. *sober*. 43. b. 44. g. 74. c. 88. f. (from σως or σῶς.) § Σωφροσύνη. ἡ. *sobriety*, *temperance*. 78. e. 102. b. § Ὑποφρονος. *modest*, *sober*. 101. f. § Φιλοφρονωμαι. *to treat kindly*, *to welcome*. 99. f.

Φριξ, ἱκος. ἡ. the *roughening of the sea* on the first rising of the wind. § Φρισσω. applied properly to the sea when so *roughened*: but also to any thing which *bristles* and *stands erect*, as the hair in violent fear, the ears of corn in a field, the spears of an army, &c. Hence *to shudder at*. 90. d.

Φροντις, ἰδος. ἡ. *care*, *solicitude*.

thoughtfulness. 14. g. 56. g. 86. g. 96. d. § Φροντισίω. to be engaged in thought. to be solicitous. 4. b. 79. g. § Ἀφροντίς, ἰδος. ἰ, ἦ. without care. 3. a.

Φρυασσομαι. to neigh or snort, as a horse. § Φρυαγμα. το. a neighing, snorting, insolence. 60. g.

Φύλασσω. to guard, to keep, to watch. 8. d. 18. f. 31. e. 53. f. 70. f. to guard against. 99. d. (perhaps from ἡ φυλη.) § Διαφύλασσω. to preserve, retain. 37. d. 82. b. g. § Δυσφύλακτος. hard to be guarded against. 85. b. § Σωματοφυλαξ, ακος. ἰ. a body-guard. 24. d. § Σωματοφυλακίον το. a place for keeping bodies. 45. f.

Φύλη. ἡ. a tribe, (at Athens originally the fourth, but afterwards the tenth part of the people.) 100. a. e. 110. f. § Φύλον. το. id. 70. d. § Φύλιτος, ου. ἰ. a tribesman, one of the same tribe. 97. f.

Φύλλον. το. a leaf. 44. d. (probably from φυω. Hence Lat. folium.) § Ἐνσειφύλλος, or ἰνσειφύλλος. leaf-shaking, leafy. an Homeric epithet of a mountain. 35. c. (from ἰνσθα, or ἰνω, to move, shake.)

Φύσσω. to blow. to puff up, inflate.

also to be puffed up, inflated. 72. g. 69. c. (In this passage however, three of the Parisian MSS. have ἰφυσσαστο, which I am disposed to think the true reading, the last syllable having been lost, as often, in the first of the following word roots.) § Φυσσημα. το. a puffing up, inflation. 44. d. § Φυσαλλίς, ἰδος. ἡ. a bubble. 44. b. § Ἐμφυσσω. to inflate. 44. c. § Ἐπιφυσσομαι. to be swelled exceedingly. 44. c.

Φύω. to produce naturally, to make grow. 107. g. —ομαι. to grow. to be naturally produced. 25. a. 40. a. § Φύσις, ιως. ἡ. nature, natural genius. 21. d. 75. e. 81. c. 108. e. § Φύτον. το. a plant. § Φύτινομαι. to plant. 58. a. § Ἐκφυω. to grow out of. 92. g. § Καταφυτος. planted. 68. c. § Ἐπιφυώς. extraordinarily, astonishingly. 36. g. § Ἐπιφυομαι. to grow out of. 105. f. § Εὐφυία. good natural genius. 75. f.

Φωλιος. ἰ. the hole, or den, of a beast. 36. b.

Φωνή. ἡ. language. voice. 20. c. 53. d. 67. e. 107. d. (perhaps from φωνο or φημι, to speak.) § Λιπρόφωνος. with a weak or shrill voice. 74. b.

X

ΧΑΙΝΩ. to gape. 42. h. (part. perf. m.) 79. b. 90. c. 81. e. 89. a. § Χασμα. το. a chasm, gulph. 27. e. 67. g. § Χαίδον. adv. with open mouth. 25. a. § Ἐπιχαίω. to gape at. 88. f.

Χαίρω. (1st f. χαίρησω and χαίρησαι.) to rejoice, to be glad. 43. d. 94. b. 99. a. to delight in. 9. e. 84. f. χαίρει, hail: an expression of

salutation. 62. d. 98. f. χαίρειν ἰπικότες, 107. e. "bidding us a long farewell." So ἰβρωσθαι φρασας πολλα. Dem. de Cor. § Χάρις, ιτος. ἡ. favour, kindness, benefit. 33. d. 69. e. "with partiality." thanks. 94. g. 62. b. "I shall be most thankful to you." οὐ χαίρειν, 51. e. "on account of which." In this phrase the prep. δια is understood. § Χάριζομαι. to confer

a favour, to gratify. 84. e. § Χᾶρις, ἰσθα, ἰν. agreeable, fine. 28. f. Ὑπερχαίρω. to be overjoyed. 69. c. § Ἀχαριστος. ungrateful. 94. e. 99. c. § Ἀχᾶριστία. ἡ. ingratitude. 85. e.

Χάλαζα. ἡ. hail. 82. f. § Ἐπιχάλαζω. to hail upon, to shower upon like hail. 103. f.

Χάλιπτος. hard, severe, difficult. 37. d. 63. f. 62. b. 95. g. § Χάλιπτός. with difficulty. 74. g. χ. ἰχιν. to be in a sad way. 70. c. § Χάλιπαινω. to be angry, displeased. 48. e. 95. e. 107. b.

Χάλκος. ὁ. copper. brass. 39. c. d. § Χαλκίος. brazen, contr. χαλκούς. 87. a.

Χᾶμαι. adv. on the ground. 30. f. (probably from ἡ χθών, the θ reappearing in the adjective χθᾶμᾶλος, low.)

Χᾶρασσω. to make an impression on the surface, to excavate. (Hence character.) § Ἐγχᾶρασσω. to engrave, inscribe. 49. f.

Χεῖλος, ἰος. το. the lip. 13. e.

Χειμων, ὄνος. ὁ. winter. a storm. 37. c. τοῦ χειμῶνος, in winter, ὡσα being understood. 56. a. 58. b. 98. a. (probably from χιῶ.) § Χειμῆριος. wintry, of winter. 80. g. 109. e.

Χεῖρ, ἰρος and ἰρος. ἡ. the hand. 3. e. 29. e. (see n.) 85. g. (see n.) 9. a. "would have come to blows." So 26. a. often understood as 11. a. § Χειρῶν and —ομαι. to subdue. 9. e. 20. e. 22. a. § Χειρῶν, ὀνος. inferior, worse. 44. d. (It seems primarily to have denoted a person who supports himself by the labour of his hands.) § Χειροναξ. ὁ. a handicraft. 78. c. (from ὁ ἀναξ. qu. master of his hands.) § Ἐγχι-

ριζῶν. to put into one's hands. 64. e. 93. f. § Ἐπιχειρῶ. to lay hands upon, attack. 7. a. to attempt; set about. 82. b. 101. b. § Ἐπιχειρατα. hire. recompense. τᾶπιχ. for τα ἰπιχ. 82. g. § Προχειρίζομαι. to hold in the hand. 50. a. § Προχειρός. ready at hand, ready. 75. c. 82. a. 87. g.

Δυσχερῆς. difficult, troublesome. § Δυσχεραίνω. to be vexed. 65. f. § Ἐπιχειρία. ἡ. (qu. ἰχιχειρία, from ἰχῶ.) a truce, armistice. 82. e. § Ὀξύχιρ. light-fingered. 6. a. § Χρῦσοχιρ. with gold rings. 89. f.

Χελιδών, ὄνος. ἡ. a swallow. 90. a.

Χεῖλος, ὄνος. ἡ. and χελώνη. ἡ. a tortoise. 6. d.

Χιῶν, χιῶν. and χυῶν. to pour. § Χοῆ. ἡ. a funeral libation, poured out to the infernal Gods, as σπονδή to the celestial. 48. d. § Χοῶν. to heap up, as earth. 14. f. 110. d. § Χοῦμα. το. a heap of earth. 45. f. (Compare Hom. χυση γαῖα Il. 2. 464.) § Ἐκχίω, and ἰκχῶν. to pour out. 83. d. (for ἰκχῶνας.) 90. f. 56. g. 89. a. b. 47. f. "is cleared out." § Ἐκχῶσις. ἡ. a pouring out, effusion. 89. a. § Ἐγχίω. to pour into. 2. e. 45. g. 7. d. (for ἰκχῶνας.) § Καταχίω. to pour down, to shed. 67. c. § Περιχίω, and περιχῶν. to pour around. 108. c. "which has oil poured about it." § Οἰνοχοῖος. ὁ. a cup-bearer. 2. e. 19. c. § Οἰνοχῶν. to act the cup-bearer. 33. a. § Χρῦσοχοῖος. ὁ. a goldsmith. 106. f.

Χθῆς. adv. yesterday. 6. b. 77. c.

Χθών, ὄνος. ἡ. the ground, earth. § Ὑποχθόνιος. under ground. 46. a.

Χίλιον. a thousand. 31. c.

Χίμαιρα. ἡ. a goat. the Chimæra. see Index 69. g.

Χίτων, ὄνος. ὁ. a tunic, or inner

garment. 1. d. § Χίτωνον. το. a jacket. 79. e.

Χιών, ονος. ἡ. snow. 82. e. (perhaps from χιῶν.)

Χλαμύς, ὄδης. ἡ. a military cloak. 26. c. a cloak. 96. a.

Χοιῆ, Γκός, ἡ. a measure of dry substances. 18. b. 103. e. The Attic *chœnix* is said to have contained three cotylæ, or the 48th part of a medimnus.

Χολή. ἡ. bile, anger. 84. a. § Μελανχολαῶν. to be affected with madness, supposed to arise from the redundancy of black bile. 2. a. 8. a. 84. g. (hence *melancholy*.) § Ὁξύχολος. choleric, passionate. 3. c.

Χορδή. ἡ. a gut. the string of a musical instrument. (So our *catgut*.) 6. d. (Hence *chord* and *cord*.)

Χορός. ὁ. a chorus, choir, a company of dancers. 105. d. g. § Περιχορεύω. to dance around. 11. d.

Χρηῶν. (to assail.) to deliver oracles. 12. e. 107. f. Χρησῶμαι. to consult an oracle. 63. b. to use, make use of, employ. 15. e. 21. a. d. 43. b. 49. e. (contr. for *χρησῶν* imper.) 60. f. 87. b. 64. d. "what I should do with myself—how I should manage myself." So 64. f.—followed by an accusative, to borrow, to have the loan of. 71. e. § Χρησμός. ὁ. an oracle. 39. a. § Χρησίμος. useful. 1. c. 16. a. 25. d. § Χρησιμῖνον. to be serviceable. 15. g. § Χρηῖμα. το. a thing. 91. c. 102. d. (see n.) τα χρηματά, money, wealth. 31. e. 43. f. 51. f. 65. a. e. § Χρηστός. serviceable, good. 75. f. 99. a. 102. e. "fine a man as he is." § Χρηστότης, ης. ἡ. goodness. 84. d. 85. e. § Χρεία. ἡ. necessity, occasion. 71. e. § Χρῆται, οος. contr. οος. ἡ. id. Ion. for *χρημα*. 63. b. § Χρῆται.

το. indecl. id. fate. 32. b. § Χρεῖος, ἰος. το. a debt. 55. g. (contr. for *χρεῖα*.) § Χρεῖν. imper. it is necessary, incumbent. one ought, must. 3. c. 18. b. 4. f. 28. e.

Ἀποχρησῶμαι. to make use of, to employ. 48. c. § Ἀποχρεῖν, or ἀποχρεῖν, it is sufficient, enough. 104. c. § Καταχρησῶμαι. to abuse. 24. f. § Παραχρηῖμα. adv. immediately. 68. a. § Ἀχρηστος. useless, unprofitable. 23. e. § Πολυχρησῶτος. wealthy. 63. g.

Χρημπτῶμαι. to hawk up a spit. 54. a.

Χρῆω. to anoint, besmear. 45. f. 54. b. § Ἐπιχριστός. laid on by besmearing. 92. c.

Χρῶα. ἡ. colour. 88. d. (probably from *χρῶω*, which among its other significations denotes to colour.) § Ὁμοχρῶος. of a uniform colour. 59. a.

Χρῶτος. ὁ. time. 41. d. 33. f. often understood, as 13. c. 49. c. 70. e. § Χρῶνιος. late, tardy. 102. e. § Ὀλιγοχρῶνιος. short-lived. 44. d. 69. b.

Χρῶσος. ὁ. gold. 9. f. 24. d. § Χρῶσιον. το. id. 15. b. 40. a. § Χρῶσιος. contr. οῦς, golden, made of gold. 2. a. 8. f. 30. a. 39. a. 64. g. (see n.) 100. f. § Διαχρῶστος. adorned with gold. 92. a. § Περιχρῶστος. attired in gold. 69. d.

Χωλός. lame. 32. a. 89. a.

Χωρίζω. (to go, proceed.) to contain, have place for. 103. c. § Χῶρος. ὁ. a place. 16. c. 54. a. 69. a. § Χώρα. ἡ. a place. a country. 10. d. 30. g. 47. d. § Χωρίζω. το. id. 29. f. 33. g. 67. d. § Ἐπιχωρίζω, to frequent. 32. d. § Παραχωρίζω. to give place, yield. 102. d. § Προχωρίζω. to come to, join. 44. b. § Προχωρίζω. to advance. 9. a. (for *προχωρίζω*.) 20. d.

Χωρῖν. adv. apart from. 62. e. 65. e. (perhaps from *χωρίζω*.)

Ψ

ΨΑΝ. *to stroke.* § Ψαυω. *to touch.*
§ Ἐπιψαυω. *id.* 11. c.

Ψάλλιον. *το.* (Att. ψάλλον.) *the bit of a bridle. also a bracelet.* 106. f.

Ψεύδω, and —ομαι. *to falsify, to lye.*
16. c. 23. c. 26. b. § Ψεύδος, *τος.*
το. *a lye, falsehood.* 15. c. 23. e.
§ Ψευσμα. *το.* *id.* 102. d. § Κα-
ταψεύδομαι. *to falsify against one.*
61. c.

Ψῆφος. *ὁ.* *a small stone, a pebble.*
Such being used in voting, as we
use beans, hence *a vote*, given in
trials, or on other occasions. 54.
c. "who will presume to attempt
to vote against a monarch?"
§ Ψηφίς, *ἴδος. ἡ.* *a pebble.* 102. g.
§ Ψηφίζω. *to pass a vote, to decree.*

§ Ψηφισμα. *το.* *a decree.* 63. e.
73. b. 99. g. § Ἐπιψηφίζω. *to put to the vote, as the presiding magistrate or chairman.* 73. g. 98. b.

Ψῖλος. *bare, as land cleared of trees, or a skin without hair. light-armed. lightly equipped, light.* 14. b.

Ψοφός. *ὁ.* *a crack, noise.* 42. e. 54.
a. 69. g. § Ἀψοφῆτι. *adv. without noise.* 42. f.

Ψῶχω. *to blow, breathe. to cool.*
§ Ψῶχη. *ἡ.* *breath. life. the soul.*
16. c. 45. g. 63. b. § Ψυχρός.
cold. 54. a. 65. c. 97. f. § Δια-
ψῶχω. *to air, dry by exposing to the air.* 46. e. § Λιπροψῶχω. *to faint.* 26. g.

Ω

*Ω interj. *oh!* followed by a geni-
tive, 41. a. 47. c. 99. c. see *n.* on
p. 46. b. ὦ μοι. *an exclamation of grief. ah me!* 43. a.

*Ωδε. *adv. thus.* 41. e. (from the
article *ὁ.*)

Ὠδῶν, ἴσος. *ἡ.* *acute pain, particular-
ly labour pains.* 4. f. (probably
from ἡ ἰδῶν, *pain, grief.*)

Ὠέω. (f. ὠσω and ὠθσω.) *to push,
drive.* 28. a. 29. c. 60. c. § Ἐξω-
θίω. *to thrust out.* 86. c. 96. a.
§ Παρωθίωμαι. *to thrust aside.* 83.
a. 109. d.

Ὠκεῖνος. *ὁ.* *the Ocean: peculiarly
the Indian ocean.* 22. c.

*Ὠκός, ὠα. *u. swift.* 89. d.

*Ὠμός. *ὁ.* *the shoulder.* 33. b. 37. e.

*Ὠμός, *ος, ον.* *raw.* 51. b. *cruel.* 22.
e. § Ὠμοσύνη, *ντος. ἡ.* *cruelty.* 14.
b. 60. g.

*Ὦνος. *ὁ.* *price, the worth of a thing.*
§ Ὦνιομαι. *to buy, purchase.* 26.
a. § Νεωπῆτος. *lately purchased.* 2.
e. § Τελωνός, *ου. ὁ.* *a tax-farmer.*
33. f. 68. e.

*Ὦον. *το.* *an egg.* 51. b.

*Ὦρα. *ἡ.* *a season, time.* 34. a. "it
is time for us." 50. e. "in sea-
son."

ὄλεα. ἡ. *care, custody.* § ὀλιγωρία. ἡ. *carelessness.* 50. α.

ὄρω, and —ομαι. *to howl.* 16. γ.

ὄς. conj. and adv. of various uses. α. 12. δ. *as if.* 12. β. *when, as soon as.* 10. ς. *so that, therefore.* 74. δ. *thus.* 74. ε. joined with an infin. 45. γ. "at least as one may conjecture." perhaps ἰξεῖται is understood in such phrases. so ὡς εἰπὼν, *as one*

may say.—how. 22. ε. 62. δ. 79. δ. *that, in order that.* 67. α. "but for what purpose this?" (see η.) το. 79. δ. ὡς πρὸς τὴν, *as compared to, in comparison of.* 97. β. § ὄσπερ. α. 1. δ. 92. ς.

ὄστι. *so that.* 2. β. 10. ς. *wherefore.* 14. δ. § ἕως. *until. as far as.* 27. γ.

ὄχρος. *pale, sallow.* 31. β. 86. γ. (probably qu. ἄχρος, from ἰχρος, colour.) § ἴπωχρος. *palish.* 39. β.

λησιος, ἀμιλησι, ἀμιλωσ. 318. ἀμι-
νησιος. ib. ἀμηχασιος. 319. ἀμιλλα,
—αομαι. 276. ἀμιξια. 319. ἀμνημο-
νισ. ib. ἀμορφος. 320. ἀμπιλος.
276. ἀμπιχομαι. 299. ἀμυδρος. 276.
ἀμυνησιος. 320. ἀμυνη, ἀμφι. 276.
ἀμφιβουλιος, —ολος. 282. ἀμφιφυτος.
337. ἀμφις, ἀμφοτερος, ἀμφω. 276.
ἀν, ἀνα. ib. ἀναβαθρα, —βαινω, —βα-
σις, —βιαζω. 281. ἀναβιωμι, —βαινω.
283. ἀναβουλη. 282. ἀναγινωσκω.
286. ἀναγκαζω, —αισις, ἀγκυκη.
276. ἀναγκραφω. 286. ἀναγω, ἀνα-
γωγη. 271. ἀναδιχομαι. 289. ἀνα-
διδωμι. 290. ἀναδουμι, —δω. 292.
ἀναδω. 272. ἀναζητιω. 300. ἀναβιω-
ριω. 303. ἀναθημα. 345. ἀναίμωντι.
275. ἀναίριω, ἀναίσιχυντια, —υντος.
ib. ἀναίσιος. 274. ἀνακακω, —καλιω.
306. ἀνακισσιος, ἀνακισ. 276. ἀνακη-
ρυσσω. 308. ἀνακει. 276. ἀνακραζω,
—κρηνω. 311. ἀνακτορον. 276. ἀνα-
κωπτω, ἀνακακω. 312. ἀναλαμβανω.
313. ἀναληθησι. 274. ἀναμειτριω-
μαι. 318. ἀναμειγνυμι, ἀναμναω.
319. ἀναμυχλιω. 320. ἀνανιω. 321.
ἀναξ. 276. ἀναξιος. 277. ἀναπαυω,
ἀναπαύω. 330. ἀναπιμπασζομαι, ἀ-
ναπιμπω. 331. ἀνασιττω, ἀνα-
σιττω. 332. ἀναπλαττω, ἀνα-
πλιω, ἀναπλιω, ἀναπλιω, ἀναπλη-
θω, ἀναπληρω. 335. ἀναπνιω. 334.
ἀναπυδω. 335. ἀναπταμαι. 305.
ἀναρπασσιος. 279. ἀναρρήγνυμι, ἀν-
αρρησιζω. 337. ἀναρταμαι. 279.
ἀνασκοπισιζω, ἀνασκοπιω, ἀνασσαι.
340. ἀναστατος. 305. ἀναστρεφω.
342. ἀνατινω, ἀνατιλλω, ἀνατιμω-
νω. 344. ἀνατιθημι. 345. ἀνατρι-
τω, ἀνατριφω. 347. ἀναφαινομαι.
350. ἀναφαλκνισσιος. 276. ἀνδρα-
ποδιω. 335. ἀνδριωσι, ἀνδρα, —αις,
ἀνδρικος, —ωσις, ἀνδρωδης. 276. ἀνι-
γρωμαι. 292. ἀνιμι. 294. ἀνιμος, ἀνι-
μω. 276. ἀνιπιγραφω. 286. ἀνιρασ-
σιος, ἀνιρπω. 297. ἀνιρχομαι. 298.
ανω. 276. ἀνιχω. 299. ἀνιψιος. 276.
ἀνηκισσιος. 274. ἀνηλιος. 301. ἀνηρ.
276. ἀνισταμαι. 305. ἀνισσιος, ἀνισσι-
ωσις. 276. ἀνθρωπισσιος, —ιωσις,
—ιως, —ισσιος. 277. ἀνισσιος, ἀ-
νισσιω. ib. ἀνιμη. 304. ἀνιμασμαι,
ἀνιπταμαι, ἀνιστημι. 305. ἀνισσιος,

ἀνισσιος. 322. ἀνισσιω. 323. ἀνισσιωζω.
325. ἀνισσιωσις. 326. ἀνισσιωσις, ἀνι-
σσιωσις. 327. ἀνισσιωσις. 271. ἀνι-
σσιωσις. 276. ἀνισσιωσις, ἀνισσιω. 277.
ἀνισσιωσις. 296. ἀνισσιωσις. 298.
ἀνισσιωσις. 302. ἀνισσιωσις. 297.
ἀνισσιω. 299. ἀνισσιω. 277. ἀνισσιωσις.
281. ἀνισσιωσις. 284. ἀνισσιωσις.
345. ἀνισσιω. 277. ἀνισσιωσις, ἀνι-
σσιωσις. 313. ἀνισσιω. 314.
ἀνισσιωσις. 329. ἀνισσιωσις. 332. ἀνι-
σσιωσις. 334. ἀνισσιω. 340. ἀνι-
σσιω. 344. ἀνισσιω, ἀνισσιω, ἀνι-
σσιω. 277. ἀνισσιωσις. 289. ἀνισσιω-
σις. 306. ἀνισσιωσις, ἀνισσιω, ἀνισσιω. 277.
ἀνισσιωσις. 328. ἀνισσιω. 277. ἀνισσιωσις.
314. ἀνισσιωσις. 317. ἀνισσιωσις. 330.
ἀνισσιω, —ωσις, —ωσις, —ωσις. 277. ἀνισσιω-
σις. 272. ἀνισσιω. 327. ἀνισσιωσις.
269. ἀνισσιω. 271. ἀνισσιωσις. 270. ἀ-
νισσιω. 271. ἀνισσιωσις. 303. ἀνισσιω-
σις, ἀνισσιωσις. 329. ἀνισσιω. 275.
ἀνισσιωσις. 275. ἀνισσιω, ἀνισσιω-
σις. 278. ἀνισσιω. 279. ἀνισσιω. 329.
ἀνισσιω. 277. ἀνισσιω. 330. ἀνισσιω-
σις, ἀνισσιω. 293. ἀνισσιω, —ισσιω-
σις. 277. ἀνισσιω. 294. ἀνισσιω.
331. ἀνισσιωσις. 307. ἀνισσιωσις,
ἀνισσιω. 295. ἀνισσιωσις, ἀνισσιω-
σις. 314. ἀνισσιω. 298. ἀνισσιω.
270. and 294. ἀνισσιω. 299.
ἀνισσιω. ib. ἀνισσιω. 277. ἀνισσιω.
278. ἀνισσιω. ἀνισσιω, ἀνισσιω,
ἀνισσιω, —ωσις. 330. ἀνισσιω. 333.
ἀνισσιω, ἀνισσιω, —ωσις, ἀνισσιω. 278.
ἀνισσιω, —βαινω. 281. ἀνισσιω.
282. ἀνισσιω. 285. ἀνισσιω. 286.
ἀνισσιω. 287. ἀνισσιω, ἀνισσιω,
ἀνισσιω. 288. ἀνισσιω. 289. ἀνισσιω. 291.
ἀνισσιω. 290. ἀνισσιω, ἀνισσιω.
291. ἀνισσιω, —δω. 292. ἀνισσιω-
σις. 325. ἀνισσιω. 345. ἀνισσιω-
σις. 303. ἀνισσιω. 306. ἀνισσιω-
σις. 307. ἀνισσιω. 308. ἀνισσιω-
σις, ἀνισσιω, ἀνισσιω. 309.
ἀνισσιω. 310. ἀνισσιω, ἀνισσιω,
ἀνισσιω. 311. ἀνισσιω, ἀνισσιω, ἀνισσιω,
ἀνισσιω. 313. ἀνισσιω, ἀνισσιω,
ἀνισσιω. 314. ἀνισσιω, ἀνισσιω,

ελλυμι. 325. ἀπολογισμοί. 314. ἀπολογισμαί, ἀπολων. 315. ἀπομυ-
 λανω. 316. ἀπομασσω. 317. ἀπομι-
 τρω, ἀπομηνω. 318. ἀπονοστομαί.
 322. ἀποξίνω, —ω. 323. ἀποπι-
 ρασμαί. 330. ἀποπιμπω. 551. ἀπο-
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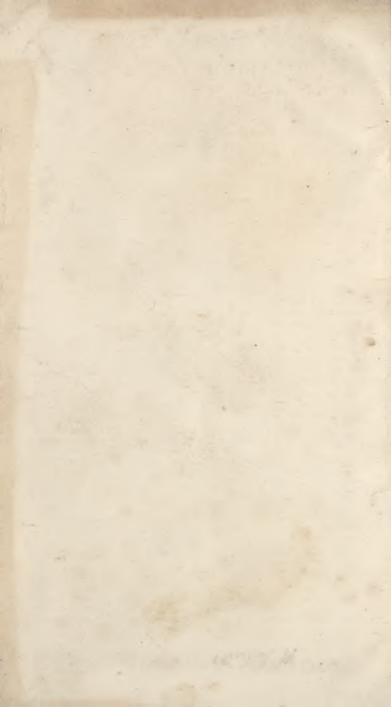
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